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ROCKHAMPTON SYNOD ELECTS ITS SIXTH BISHOP HOME SECRETARY OF A.B.M. CHOSEN

FROM OUR OWN CORRESPONDENT

Rockhampton, Queensland, December 10

The Home Secretary of the Australian Board of Missions, the Reverend T. B. McCall, has been elected sixth Lord Bishop of Rockhampton in succession to the Right Reverend J. A. G. Housden.

Mr McCall was elected at a special synod of the diocese held here on November 29, but he was not himself notified until his name was approved by the bishops of the Province.

In accordance with the canons, Mr McCall's name was transmitted after the election to the Archbishop of Brisbane and Metropolitan, the Most Reverend R. C. Halse, who in turn communicated it to the remaining bishops of the Province of Queensland.

Last Friday the Metropolitan notified the administrator of the diocese, the Venerable S. J. Matthews, that the bishops had unanimously confirmed Mr. McCall's election.

The administrator thereupon formally informed Mr. McCall, who was in Sydney, and whose acceptance of the see reached here to-day.

No firm date has yet been set for Mr. McCall's consecration; but it is most likely that this will take place on St. Matthias' Day, February 24.

He will be consecrated by the Metropolitan in St. John's Cathedral, Brisbane.

FAMILY HISTORY

Arrangements for the enthronement are not yet settled; but it is hoped that this will take place during the following week.

The bishop-elect will be forty-seven years of age at the end of this month.

He was born in London in 1911, the youngest son of the late Sir John McCall, K.C.M.G., who was Agent General for Tasmania in the United Kingdom from 1909 to 1919.

The bishop-elect, like his father, had an unusually varied early career.

Sir John's father was one of the last members of the now defunct profession of apothecary and accoucheur. Having been educated himself in Scotland, and being dissatisfied with the provision made in Tasmania for public education at that time, he had his son, the father of the bishop-elect, educated privately.

The future Sir John actually entered the University of Glasgow at the age of fourteen years—having convinced the University authorities that he was a year older—and graduated in medicine at the age of nineteen.

He then returned to Tasmania, where he became widely known through his practice at Ulverstone.

EDUCATION

The bishop-elect's mother, née Claire Reynolds, of Hobart, was Sir John's second wife. She was actually confirmed by Bishop Montgomery, the father of Field Marshal Viscount Montgomery.

The bishop-elect says that his mother used in all particulars to confirm the account of his parents and their character given by Lord Montgomery in his recent book. Mrs. Montgomery was an iron disciplinarian.

Mr. McCall started his education at a preparatory school at St. Leonards-on-Sea.

Upon the death of his father in 1919 he returned with his family to Tasmania and became a student at Launceston Church Grammar School.

A few years later — to his great regret — his mother was persuaded by the then headmaster of St. Peter's College, Adelaide, to send him to that school.

The bishop-elect wryly admits nowadays that he did not like the change.

"As a matter of fact," he says, "I only stuck it for a couple of terms. Then I cleared out."

He was only fourteen years at that time, and was determined that the sea, rather than the classroom, truly called him!

He sought refuge with a well-known master mariner then living in Adelaide, Captain Vic Holyman, who promptly took him back to the school, where an irate but understanding headmaster suggested that he had better complete the term before going to sea.

CALL TO THE SEA

At the age of fifteen years the bishop-elect went to sea in somewhat more regular fashion, joining the A.U.S.N. Company as an apprentice.

He served nearly four years with this company; but even before his apprenticeship started, he had made up his mind that he would ultimately seek ordination, and he was in due course accepted by the then bishop of Wangaratta, the late the Right Reverend Stephen Hart.

Mr. McCall spent four years at S. Columb's Hall, Wangaratta, whose then warden, the Reverend Rupert North, had charge of some eighteen students.

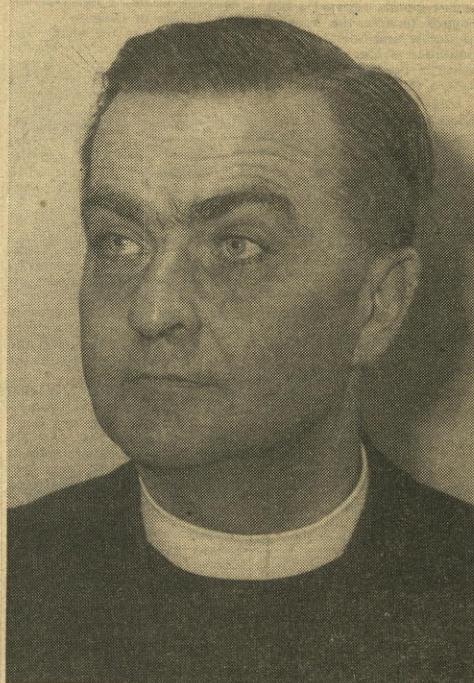
He continued the family tradition of doing things in an

garatta — these were depression years — so Mr. McCall served for a year in the Diocese of Brisbane as curate to the then Canon (now Archdeacon Emeritus) F.B.C. Birch at S. Augustine's, Hamilton.

The following year he became Curate of Shepparton, and then unusual style by being made deacon, then matriculating, and then taking his Th.L. degree.

In 1936, when he was ordained, there were no vacant curacies in the Diocese of Wan-

(Continued on Page 10)



The Bishop-elect of Rockhampton.

VOLUNTARY LABOUR BUILDS CHURCH AT WEST TAMWORTH

FROM A CORRESPONDENT

Tamworth, N.S.W., December 4

One of the largest crowds ever to attend an ecclesiastical function in Tamworth watched the Bishop of Armidale, the Right Reverend J. S. Moyes, dedicate the new S. Paul's Church, West Tamworth, last Saturday.

The Vicar of S. Paul's, Canon G. A. Baker, brought the idea of building a new church before the parochial council in 1945, and a building fund was started.

Mr L. C. McCredie was chosen as architect, and he made preliminary sketches of the type of building they required.

Bricks were impossible to get in the years after the war, so they decided to make concrete blocks. A factory was set up in the vicarage grounds in 1947.

Teams of volunteers worked long hours at night and sometimes by day. By their efforts the parish has been provided

with a church of which everyone may be proud.

The foundations were poured in 1954, Bishop Moyes setting the foundation stone in June that year.

Bricklaying, carpentry and tiling were all largely carried out by voluntary labour, as well as all the electrical work and most of the painting of the interior.

The building consists of a large sanctuary, chancel and nave, with a north transept containing the clergy vestry office and sacristy.

Under the sanctuary is a chapel containing furnishings and relics from old S. Paul's

and a number of memorial tablets.

In the belfry is a bell which came from the historic bell-foundry at Loughborough in England.

Canon Baker has worked side by side with the voluntary workers; the church, which was dedicated on Saturday, is a monument to his inspiration and leadership, and is one of the most remarkable church-building achievements of modern times.

The church has cost £30,000 less than the £83,000 estimated.

It will seat 600, and provision has been made to accommodate an extra 400. Provision has also been made to facilitate the use of projectors, and a public address system has been installed.

Approximately 2,500 people from all parts of the diocese came to watch the dedication.

More than 1,000 crowded into the church; the rest stood or sat in the grounds, joining in the hymns and responses.

THOUGHT FOR THE YOUNG AT CHRISTMAS PARTIES

The President of the New South Wales Council of Churches, Principal A. W. Stephenson, said that Christmas celebrations and staff parties should be planned with special consideration for the young people who would be present.

Many young people who were taking "vacation employment" during the school holidays would be attending staff celebrations of this kind for the first time in their lives.

Both in factories and offices, responsible management would appreciate the importance of providing fruit and other non-alcoholic drinks so that young folk—and indeed older people—would not be compelled to drink

alcoholic beverages because nothing else was provided.

Principal Stephenson said that the council had been encouraged in the past to receive letters from heads of business houses expressing their support and appreciation of the council's interest in this matter.

Some have said that they provide separate celebrations for the younger members of their staff where no alcohol is served.

COMMISSION SET UP

PSALTER TO BE REVISED

ANGLICAN NEWS SERVICE

London, December 4

The Archbishops of Canterbury and York, as requested by the Convocations, have set up a commission to revise the psalter.

The commission is required "to produce for consideration by the convocations a revision of the text of the psalter, designed to remove obscurities and serious errors of translation, yet such as to retain as far as possible the general character in style and rhythm of Coverdale's version and its suitability for congregational use."

In its deliberations, the commission is asked to take into consideration the revised version of the psalter incorporated in the Book of Common Prayer used by the Church of Ireland.

It is also requested to consult with scholars engaged on a new translation of the Bible in matters of textual scholarship and interpretation.

The chairman is the Bishop of Bradford, the Right Reverend F. D. Coggan.

The other members of the commission are the Bishop of Pípon, the Right Reverend G. A. Chase; Mr T. S. Eliot; the Director of the Royal School of Church Music, Mr Gerald Knight; the Professor of Medieval and Renaissance English at Cambridge, Professor C. S. Lewis; and the Regius Professor of Hebrew, Cambridge, Professor D. Winton Thomas.

REFUGEES FROM HUNGARY

CENTRE OPENED IN LONDON

ANGLICAN NEWS SERVICE

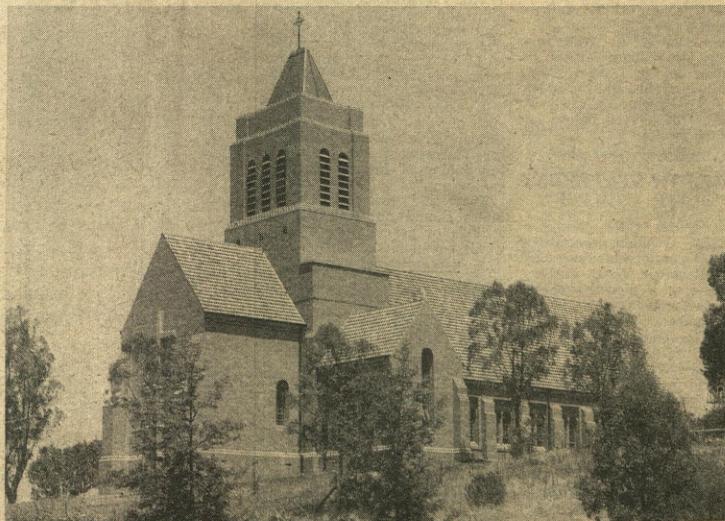
London, December 4

A social centre for Hungarian refugees in London was dedicated last month by the general secretary of the British Council of Churches, the Reverend Kenneth Slack.

It was opened by the director of the council's Department of Inter-Church Aid and Refugee Service, Miss Janet Lacey.

Inter-Church Aid bought and renovated the premises with a grant from the Hungarian Refugee Fund of the Lord Mayor of London.

They include kitchens, a lounge, a large hall which will be used for recreation and as a chapel, and a study and bedroom for the resident chaplain.



S. Paul's Church, West Tamworth, in the Diocese of Armidale.

RACIAL RIOTS IN LONDON

NEED TO LIMIT IMMIGRATION

ANGLICAN NEWS SERVICE
London, December 4

The Bishop of London, the Right Reverend H. C. Montgomery Campbell, spoke of the necessity for limiting the number of immigrants to Britain at his diocesan conference in London on November 24.

"To keep the number of immigrants, of whatever race or colour, to a level that can be absorbed, is not racial discrimination but economics and common sense," he said.

The bishop referred to the recent colour clashes in London and elsewhere, which "had shocked, or ought to have shocked, the Christian conscience."

Our membership of the mother country of a multiracial commonwealth carries the inescapable duty of setting a standard of reconciliation between races and peoples, he said.

Moreover, we are committed to the practice of our belief in the brotherhood of man through our membership of the mother church of the Anglican Communion, which is no less multiracial.

THREE FACTORS

He considered in turn three factors—social and sexual problems, poor housing conditions, and the fear of unemployment—which make it difficult for immigrants to settle down happily in England.

"We must add to all this the reflection that we have not yet come to terms with our own teenagers."

"It is sad to have to admit it, but the rising generation is not always well understood, and therefore not always well handled, by those in authority."

UNDERSTANDING

"An estrangement has grown up between those of us who are old and middle-aged and those in their teens and twenties."

"Sympathy with them is not enough; understanding and love are what are needed, and this is where we are failing the rising generation," he said.

"Only too often their reaction to our misunderstanding is delinquency."

The bishop said he had spoken in this way because of his concern for the good name of his country and his belief that the Church has a vital contribution to make towards removing the factors which have fermented, if not created, the recent disturbances.

NEW BISHOP FOR SOUTHWARK

ANGLICAN NEWS SERVICE

London, December 4

The Queen has approved the nomination of the Vicar of St. Mary the Great, Cambridge, the Reverend A. M. Stockwood, as Bishop of Southwark, in succession to the Right Reverend Bertram Simpson who retires on November 30.

Mr Stockwood has been at St. Mary the Great, Cambridge, since 1955; before that he served in the Diocese of Bristol, being made Honorary Canon of the Cathedral in 1956.

He was a Labour member of Bristol City Council from 1946 to 1955, and became a Labour member of Cambridge City Council in 1956.

He visited Russia in 1953, and preached, with the help of an interpreter in a Baptist church. He wrote a book about his visit, which showed shrewd penetration of the Soviet facade and fair-minded readiness to see the good in the regime.

He is unconventional and discards clerical dress whenever possible.

Mr Stockwood will not be able to undertake the duties of his new appointment until some time after Easter.

N.Z. GENERAL SYNOD

PUBLIC AFFAIRS COMMITTEE

ANGLICAN NEWS SERVICE
Wellington, December 5

The thirty-fourth General Synod which met at Hamilton last month, rejected a bill designed to free the Provincial Public and Social Affairs Committee from the direct control of the Primate of New Zealand, the Most Reverend R. H. Owen.

Those opposing the bill maintained that he would be placed in "an impossible position" if it were passed.

It was intended that a committee of experts, free to publish their findings and make submissions in the name of the committee, should be set up.

Now that the Primate has been restored to the committee, nothing may be published and no representations made without his permission.

HISTORIC STEP

An historic step was taken when General Synod established limited intercommunion with the Church of South India.

Communicant members of the C.S.I. are now entitled to receive Holy Communion in Anglican churches in New Zealand, and bishops, presbyters and deacons of the C.S.I. may preach in New Zealand churches with the permission of the bishop of the diocese.

Reciprocal arrangements have been made for New Zealanders in South India.

A New Zealand bishop also may authorise the loan of a church to a bishop or presbyter for the celebration of the liturgy of the C.S.I.

CANVASS SYSTEM

The Primate said that the parish canvass system had brought about a "revolution" in the Church in the last three years, having placed the finances of many parishes back into active Church life.

He made a plea that "not a single parish throughout the province get left behind and miss this opportunity."

With care the financial improvement of parishes will be permanent, he said.

VICAR BUYS AN OLD CHAPEL

ANGLICAN NEWS SERVICE

London, December 4

The Vicar of Norton, near Gloucester, Canon K. F. Evans-Prosser, has overcome the difficulty his parishioners encountered in coming to church.

The church was a mile away from the village, at the top of a steep hill; the congregation had also to cross a busy thoroughfare to reach it.

Hearing that a Methodist chapel—in the village was for sale, the vicar bought it, had it converted into a church and dedicated under the name of St. John the Evangelist.

The vicar has given the church with all its fittings to the parish to commemorate his long association with it.

Services are held on alternate Sundays in the two churches, and already there has been an increase in the congregation.

SWEDES OPPOSE WOMEN PASTORS

ECUMENICAL PRESS SERVICE

Geneva, December 4

Opposition to the official stand of the Church of Sweden on the ordination of women comes from clergy and laymen, who have formed a "confessional front."

In speaking for the group Dean Danell, of Vaxjo, said that people should stay within the Church and oppose ordination of women.

"If we do not succeed," he said, "there will be no other course than to establish a free Church on the same basis as the Swedish national Church."

COMMUNITY IN OREGON

LAYMEN FORM A NEW SOCIETY

THE "LIVING CHURCH" SERVICE
New York, December 3

A religious community, the Society of S. Paul, was founded on July 1 this year in the Diocese of Oregon.

The brother of the society are laymen, but the rules provide for the admission of priests later.

The warden is the Rector of S. Luke the Physician, Gresham, the Reverend R. M. Bozarth.

The Society of S. Paul will be governed according to the Rule of S. Benedict, and its spiritual life by the Rule of S. Francis. The society's rule is for an active life of service.

The brothers' chief work at present is to direct and serve as nurses in S. Jude's Home, Gresham, a nursing home for medical therapy in chronic illness, especially of the aged.

They also publish a quarterly magazine, *The Anglican Paulist*, and work as lecturers and speakers inside and outside the diocese.

Men need no educational qualifications to enter the brotherhood, and there is no age limit. They are postulants for six months and the novitiate lasts two years.

Vows may be taken yearly or for life.

After a five years' probationary period, the society hopes to become a member of the Conference on the Religious Life.

THE FESTIVAL OF S. CECILIA

MUSIC AND WORSHIP IN HARMONY

ANGLICAN NEWS SERVICE

London, December 4

The annual S. Cecilia's Festival was held on November 22, the eve of S. Cecilia's Day, in the Church of S. Sepulchre, Holborn, London.

The festival was held in the church where S. Cecilia, patron saint of music, is portrayed with her organ in stained glass.

Choristers from S. Paul's Cathedral, Westminster Abbey and Canterbury Cathedral, and boys from the Chapel Royal formed the choir, which was conducted by the organist of S. Paul's, Dr J. Dykes Bower.

In his sermon, the Sub-Dean of the Chapel Royal, the Reverend M. F. Foxall, said that music was "one of the luxuries which made life worth living. Music could be considered as an end in itself, but church music could express, and deepen faith."

Music by the British composers, Henry Purcell, Thomas Morley, William Byrd and C. H. H. Parry, was sung at the service, as well as a festival anthem specially composed by Anthony Milner.

The organist at Westminster Abbey, Sir William McKie, the organist at the Chapel Royal, Mr Harry Gabb, and the organist of S. Sepulchre's Church, Mr H. Edwards, played before and after the service.

LAMBETH STATEMENT "QUITE USELESS"

ANGLICAN NEWS SERVICE

London, December 3

The Bishop of Manchester, the Right Reverend W. D. L. Gear, speaking at a diocesan conference last month, said that if the Lambeth Conference had agreed to condemn unconditionally the use of nuclear weapons, it would have been more effective than making a statement on peace between nations, which was "quite useless."

He said that the using of those weapons was "morally indefensible" and "shut the gates of mercy on mankind."

We should say to the Government that we would "stand aside" if they used this weapon, he said.

ROCHESTER'S HARD WORK

BUILDING PLAN COMPLETED

ANGLICAN NEWS SERVICE
London, December 3

Representatives from every parish in the Diocese of Rochester and most of its Members of Parliament and civic leaders met on November 29 at the Royal Festival Hall, London, to thank God for the progress made by the diocese in building churches in more than forty new housing areas.

As there is no building large enough to hold all the people expected at the service, it was held in the Festival Hall, which stands on ground which was once in the Diocese of Rochester.

Bishops of the Dioceses of Southwark, St. Albans, and Chelmsford, once included in Diocese of Rochester, were at the service.

PAGEANT

The service was followed by a pageant of the history of the diocese, in which more than three hundred people took part, including the band of the Royal Marines and the Trumpeters of the Household Cavalry.

After the pageant, the archdeacons of the diocese led the representatives of the deanery to the bishop for an Act of Dedication.

The Diocese of Rochester, which includes the famous "Bomb Alley," along which so many German raiders came, set out in 1955 on a ten-years programme to provide new churches for housing areas.

The Bishop of Rochester, the Right Reverend C. M. Chavasse, reported that they had finished all that was then projected, and that they hoped to complete the extended scheme necessitated by the opening of new areas, by the end of the ten years.

PROTESTANTS DISAGREE

RECOGNITION OF RED CHINA

ANGLICAN NEWS SERVICE

New York, December 3

At the World Order Study Conference held last week in Cleveland, Ohio, sponsored by the National Council of Churches of Christ in the United States, the delegates disagreed with the U.S. official policy towards communists.

The leaders of U.S. ecumenical Protestantism demanded the recognition of Communist China by the U.S. and her admission to the United Nations, and generally "friendlier relations and co-operation with communist countries."

They declared that recognition of Red China in the United Nations did not imply approval, "but the exclusion of the effective government on the mainland of China from the international community is in many ways a disadvantage to that community."

"It keeps our people in ignorance of what is taking place in China; it hampers negotiation for disarmament and limits the functioning of international organisations."

They said that the United States should not maintain its attitude of general hostility towards communist countries.

RETIRED BISHOP SEEKS NEW JOB

ANGLICAN NEWS SERVICE

London, December 4

The Right Reverend B. F. Simpson, who retired from the bishopric of Southwark last month, said that after having a holiday he would look for a new post.

Bishop Simpson is 75; he has not decided what job he would like to do, except that it must be one which "is worth while and helps people in some way."



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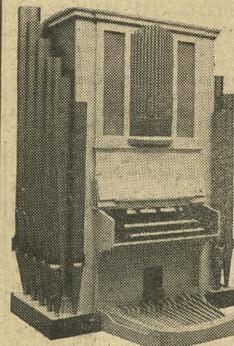
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NEW CHURCH DEDICATED AT ATHERTON

600 WORSHIPPERS FROM COAST AND TABLELANDS

FROM A SPECIAL CORRESPONDENT

Atherton, N.Q., December 3

The peal of bells chiming out well-known and beloved hymns heralded the dedication service of the church in Atherton called the Church of S. Mary the Virgin.

The service was conducted by the Bishop of North Queensland, the Right Reverend I. W. A. Shevill, on Sunday, November 30, 1958.

It was a beautiful morning, cool and sunny, and the bells calling all to worship, could be clearly heard over the town and countryside.

Parishioners began to gather for the service before nine o'clock, and over six hundred worshippers attended the service from all centres on the Tablelands, as well as from Townsville and Cairns and many other towns on the coast.

The church is a beautiful work of art—of brick and cement, designed on modern lines, and incorporating a covered way which extends the whole length of the building.

One of the most striking features is a tower fifty-six feet in height, of white concrete, in the form of an elongated cross, and surmounted by a gleaming silver cross eight feet high.

STATUE OF S. MARY

A life-size statue of Saint Mary the Virgin, pure white against the pale blue concave of the front, is a fitting edifice to the patron saint of this church, after whom it is named.

The altar, hewn from stone mined at Tinaroo, is surmounted by a terrazzo top.

The font is moulded of black terrazzo, set with mother-of-pearl, which gleams softly in the light, while atop this is a silver globe surmounted by a cross, symbolising the command of our Lord "Go ye into all the world and preach the Gospel."

The altar is surmounted by a gleaming cross in the form of the star of Bethlehem, which outlines a lifelike crucifix imported from Oberammergau, and placed in memory of Roderick Roderick, who was for thirty-five years warden of the church in this parish.

The furnishings of the church, all of grained Queensland maple, are in keeping with its beauty.

RECTOR'S WORK

The foundation was set in April this year by Bishop Shevill, but the idea of building the church was conceived many years ago, and was fostered and worked for by the rector, Canon A. E. Turner, in whose capable hands fund-raising came to a peak.

In the chapel of Saint Michael, a Memorial Book containing the names of those who died for our country in war, is placed.

Another feature is an island choir loft, in which a Lipp electronic organ, imported from Germany, is situated.

The pealing of the bells, which has delighted the people of Atherton, is directed through an amplifying system from records played in the church.

On the baptistry screen in the church, is a painting of the "Temptation of Christ," given by the bishop.

The vestments, of cloth of gold and blue, worn by Canon Turner and by the Reverend Norman Gray and the Reverend John Roderick; the carved figure of our Lord on the processional crucifix, and the diocesan coat of arms on the bishop's chair were all the work of Mr Stan Moses of Atherton.

As a link with the old church, which has been a place of worship since 1901, the altar and ornaments, prayer desk and chair have been placed in the chapel of S. Michael.

The bishop, in his dedication, blessed all the furnishings and set the whole building and its contents apart for the worship of God, in a service made memorable by the beauty of the surroundings.

At Evensong the bishop commissioned two missionaries, Brother Edgar Castle and Father John Lewis of the Society of the Sacred Mission, to conduct a teaching mission in the parish.

The architects were Messrs. Ford, Hutton and Newell.



The Church of S. Mary the Virgin, Atherton.

LISMORE C.E.M.S. WELCOME TO THE BISHOP OF GRAFTON

FROM A CORRESPONDENT

Lismore, December 5

The Bishop of Grafton, the Right Reverend K. J. Clements, and Mrs. Clements, visited Lismore last week-end for the first time since their return from the Lambeth Conference.

The Lismore branch of the Church of England Men's Society held a "Welcome Home" dinner on the Saturday night.

Clergy from the rural deanery and representatives from the parish were present, as well as some visitors of the C.E.M.S. from Ballina.

The Rector of Lismore, the Venerable J. V. J. Robinson, was chairman at the dinner and the Mayor of Lismore, Alderman J. C. Campbell, the Federal Member for Lismore, the Honourable J. S. Easter, and Mr. W. A. Walmsly, M.L.C., were also present.

In his address of welcome, the Mayor said that we have many youth problems to-day which the city council will do its utmost to solve, though every citizen should do more to help his own children.

Bishop Clements spoke of the effect made on the community when the Churches work together on common problems.

"When the barriers are down," he said, "people take an active interest in what the Churches are doing."

He spoke of the work towards unity done in the Church of South India, which gave a richer, fuller life to all those who lost the identity of their own denominations to contribute to the unity and sacrificial life of that Church.

The bishop said that the Church of England in Australia would write its own Book of Common Prayer when it obtained its Constitution.

"It will be the task of the Church to see that this book is true to the principles of our present Book of Common Prayer," he said.

Referring to the problems of youth, the bishop said that the men of the Church must make it their business to keep informed on those problems.

"We are faced with the problem of youth losing its way, and we are responsible for them," he said.

Mrs. Robinson welcomed Mrs. Clements at a gathering of churchwomen in the parish hall on Saturday night.

NEW REREDOS AT COTTESLOE

FROM OUR OWN CORRESPONDENT

Perth, December 8

On the Feast of S. Andrew the Archbishop of Perth, the Most Reverend R. W. H. Moline, dedicated a new reredos and a recently added porch in S. Luke's Church, Cottesloe.

The reredos, which is a gift of Dr and Mrs McKellar Hall in memory of their son, is a painting in oils of the Crucifixion.

The Rector of S. Luke's, Canon C. A. Walsh, with the vestry, commissioned a local artist, George Benson, who is well known for the Aboriginal motifs he has painted in the ceiling of Winthrop Hall, at Perth University, to execute this classic subject of Christian art.

HOBART FAREWELLS DEAN FEWTRELL AFTER SIXTEEN YEARS OF SERVICE

FROM OUR OWN CORRESPONDENT

Hobart, December 5

A large congregation attended the final service of the Dean of Hobart, the Very Reverend H. P. Fewtrell, at S. David's Cathedral, Hobart, on Advent Sunday.

Dean Fewtrell has completed sixteen years' ministry at S. David's, and has reached the retiring age stipulated by the diocese.

The service was a moving climax to a busy round of private and public farewells.

The cathedral congregation farewelled the Dean and Mrs. Fewtrell at a parish tea on the previous Thursday.

The same evening the Bishop of Tasmania, the Right Reverend G. F. Cranswick, presided at the official diocesan farewell in the Hobart Town Hall.

Tributes were paid to the Dean's activity in many spheres

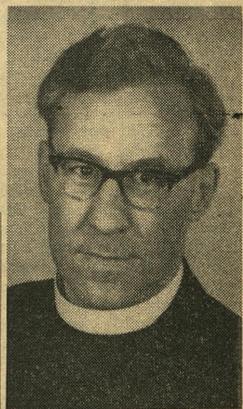
of Church life, and especially to his contribution to the dignity and splendour of the cathedral worship.

When replying, the dean said he had spent sixteen very busy and happy years in Hobart, and it had been his privilege to share in many memorable occasions at the cathedral.

He recalled the consecration of Bishop Cranswick, the V-Day celebrations, the visits of Her Majesty, Queen Elizabeth II, and the Duke of Edinburgh, the Archbishop of Canterbury, Dr. Fisher, the late Archbishop of York, Dr Garbett, and Field Marshal the Viscount Mont-

gomery, son of a former bishop of the diocese.

The bishop of Tasmania announced at the conclusion of the evening that he would confer on



The Rector of Lapworth and Clinton, in the Diocese of Birmingham, England, the Reverend E. M. Webber, who has been appointed Dean of Hobart in succession to the Very Reverend H. P. Fewtrell.

Dean Fewtrell the title of Dean Emeritus.

The Lord Mayor of Hobart, Sir Archibald Park, tendered a civic farewell in the Town Hall on Friday afternoon. The dean was thanked for his interest in and contribution to the life of the city and a presentation was made.

Dean Fewtrell has moved to Melbourne where he has been appointed Vicar of S. Augustine's, Mont Albert.



—Picture by our Staff Photographer.

The entrance to the new parish hall at S. Andrew's, Roseville, in the Diocese of Sydney. The Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle, dedicated the hall on November 29.

CATHEDRAL NEEDED FOR PARISH CONFIRMATION

FROM A CORRESPONDENT

Adelaide, December 3

The Bishop of Adelaide, Dr T. T. Reed, confirmed one hundred and seven candidates for the Parish of S. Margaret of Scotland, Woodville, on November 26 in S. Peter's Cathedral before a large congregation.

It is a comparatively rare occasion when the mother church of a diocese is required to accommodate the parishioners and friends of one of her daughters.

More than half the candidates were adults, and in many cases husbands and wives, some of them former Roman Catholics, Methodists, Presbyterians and Baptists.

Many of those who were confirmed had been baptised by the Reverend E. C. Loan, who, forty-four years ago became the parish priest of S. Margaret's.

He served the parish for twenty-nine years, and now as chapter vicar of S. Peter's, he shared in the joy of the present

vicar, the Reverend R. S. Judge, at this evidence of the growing life of a parish which has long been noted for its loyalty to the worship of the Holy Catholic Church, according to the Use of the Church of England.

Dr Reed emphasised the need for obedience to the several parts of the Rule of Life printed in the diocesan confirmation cards.

By such obedience, he said, they could join those who were like the good seed in the parable of the sower.

The newly-confirmed made their first confirmation on the first Sunday in Advent in S. Margaret's.

THE ANGLICAN

FRIDAY DECEMBER 12 1958

Lambeth and You... 3

THE FAMILY TO-DAY

The Report on "The Family in Contemporary Society" worked through the theology of sexuality and the family, the family in industrialised society, and population. The secular Press fastened on to the controversial side of the report to the point that it would seem that Lambeth talked about nothing else!

Any study on this theme must begin with the nature of Christian marriage and the permanence of the marriage bond. Deviations from the Christian standard—they range from free-love to divorce and re-marriage—have become so common as to be accepted as being part of the Christian culture. With kindness and firmness we have to say they are not. They are expressions of the non-Christian approach to marriage which Wylie calls *romantic love*. The story of marriage in this generation is the difference between the claims of Christian marriage on one hand and the appeal of romantic love on the other.

The Church must make clear the issues involved and reinforce by every means the standards which Christ gave. To this end we need give some consideration to the Christian doctrine of sexuality. The 1928 Introduction to the Marriage Service strikes the right note when it says that the sex instinct is "implanted by God." Because of that it is to be thought of, talked about and shared in as we would any other sacred thing. This conception retrieves it from the vulgar parade of lust into which it is so commonly channelled, and puts it on a level where it is religious in character and sacramental in use.

If our people, and specially our young people, are to make this approach their own, the Church must be much more active in expounding it. Every clergyman should include in his preaching programme a series on "The Claims of Christian Marriage." This is just as much a right and needful theme in the pulpit as any other aspect of the Christian Life. If the minister lacks confidence in the matter, let him form a committee of some of his lay people and he will soon have inspiration and material for half a dozen addresses!

If the Church is to do something to consolidate the family and not just believe in it, the organisation of the local worshipping community must be orientated to this idea. There is too much tendency for the parish to be divided into small groups, each serving a limited and self-centred purpose. Some kind of division of course is needed, but as far as possible the family idea should be followed.

Here are some thoughts as to how this can be made effective. If the Sacrament of Baptism was administered at either the morning or evening service, it would translate into fact the idea of the child being received "into the congregation of Christ's flock." It would give the parish as a whole a sense of corporate responsibility for the new child of the faith. The upper section of Sunday Schools should be turned into what is sometimes called Junior Church, where family worship can be encouraged. The special opportunity presented by Confirmation is not being grasped. Apart from the fact that the rite is administered much too freely and that the qualifications of those who are presented need to be drastically reviewed, much more could be done at this point to bring the whole family into the parish life. The celebration of the Eucharist should have a family emphasis. Instead of numerous celebrations thinly attended, there should be at least once a month a family Communion where all the communicants in the parish come to the Lord's Table together.

In this country we are concerned, or ought to be concerned, with the arrival of families from overseas under the immigration schemes. We have not taken this matter seriously. The part-time and half-hearted reception arrangements are in sharp contrast with the highly organised activity of the Roman Catholic Immigration Bureau, organised on a State and Federal basis. Over the last ten years we have done almost nothing in this field. We need a strong lead if the future is to be any different.

Lambeth is not only an occasion when the Bishops meet in solemn assembly and deliberate on the needs of the Church. If it is to serve its true purpose it must affect us all in our thinking and our witness. But that cannot happen unless the bishops interpret Lambeth to us in our local setting. They need to give us a plan to follow and goals to aim for; and it needs to be organised on a national level. It is safe to say that, at the moment, the message of the Conference has bypassed the Australian Church. Not much more than a handful even know what the message is. We are waiting with respect and very great interest for the bishops' lead.



"Everything which touches the life of the nation is the concern of the Christian."
—The Archbishop of Canterbury

Speaking Out On Public Affairs

When we have a Primate again I hope some thought will be given to improved public relations for the Church of England in Australia.

We should have an authorised spokesman for the Church on public affairs, and surely that spokesman should usually be the Primate.

In England the two Archbishops, the Bishops of London, Durham and Winchester, and twenty-one other bishops, according to seniority, have seats in the House of Lords.

But here there is no such forum for the expression of Church views on questions of national and international significance. So, I believe, there is need for the Primate to speak up from time to time on public questions for the guidance of the Church as well as for the nation at large.

The General Synod of the Church of the Province of New Zealand last month debated a bill to change the system of making pronouncements on public affairs. There, apparently, there is a committee of twenty which issues statements on such questions as the censorship of books and films, alcoholism and aid to Eastern countries. A proposal has been made to reduce this rather unwieldy body to seven.

Perhaps in Australia the more convenient plan would be for the Metropolitan to confer occasionally—by a link-up on the telephone in an emergency—when it is deemed to be important that the attitude of the Church should be made known on a public question.

It seems to me to be necessary that the Church in Australia should make known from time to time its views on such questions as the adequacy or otherwise of the housing construction programme, the treatment of the aged and the quality of television, to cite some random examples.

Of course, we don't want our Church to become merely a talking institution. Some clergy (not often Anglican) seem greedily to compete for public notice in that way, usually to air their personal views.

But I am convinced that some properly formulated statements (representative rather than personal) are needed to show that the Church has a real interest in problems of daily living, and that it is ready to play its part in their solution.

Menzies' Ministry Revitalised

Being Minister for the Interior appears to be the most precarious job in a Menzies Ministry.

Sir Wilfrid Kent-Hughes (not then knighted), who held the post, was dropped when Mr Menzies re-shuffled his Ministry after the 1955 election; Mr A. Fairhall, who then took over the portfolio, has been dropped in the latest post-election overhaul.

However, personalities apart, it is a politically healthy arrangement that the Ministry should be revised from time to time—to retire men who have

grown too old or who have shown insufficient capacity in favour of others likely to show more drive and imagination.

This time Mr Menzies had a double incentive to make a more comprehensive job than usual. The retirement from politics of Sir Arthur Fadden and Sir Philip McBride left two senior places vacant; while the resounding election victory for Mr Menzies' "stand-on-the-record-and-make-no-rash-promises" attitude put him in a commanding position to form what he considered to be the strongest Ministry from the material available.

The choice of Sir Garfield Barwick as Attorney-General has been obvious ever since this eminent lawyer won a seat in the House early this year. Of other newcomers, Mr Hulme and Mr Freeth in particular can be regarded as members of a younger brigade who should be energetic administrators.

Victorians (Menzies, McEwen,

Holt, and Casey) fill the first four places in the Cabinet. But that is no detriment. All four are there through long and capable service, and all the other States have at least one member of the inner Cabinet of twelve.

The important feature of the new Ministry is that promising new blood has been infused in rather greater measure than on previous similar occasions.

Packing Too Much Into Broadcast

The Australian Broadcasting Commission (as I have often acknowledged in this column) does a valuable and conscientious service in its variety of religious programmes, particularly, I think, in the Sunday evening feature, "Plain Christianity."

But I was rather disappointed in a new feature which began last Sunday afternoon. It was called "Frontier: A Christian Monthly Review." It was a "bits-and-pieces" presentation of items, most of which had already appeared a week or two previously in the secular Press, such as the Pope's naming of twenty-three new cardinals and the election of a new Archbishop of Sydney (in describing which the Presbyterian spokesman was not very accurate; he thought, for instance, that the choice of Bishop Gough was made from a select list instead of from the final list).

One does not wish to be over-captious in judging the quality of a new programme, but this review seems destined to suffer from the very fact that it is only a monthly one and thus some of the items in it will be generally known from other sources before they are broadcast.

A weekly session, with perhaps two or three items which could be developed in the limited period of a quarter of an hour, would seem to be much preferable to the kind of "religious scrap-book" which was presented last Sunday.

But at the same time let credit not be withheld from the A.B.C. for its fine contribution to Christian life and work every day of the week.

Paltry Excuse For Sunday Tennis

What a pitifully unconvincing excuse the president of the N.S.W. Lawn Tennis Association, Mr A. Colvin, gave for the decision to play the Davis Cup interzone final between Italy and the Philippines in Sydney last Sunday.

Against this "encroachment on Sunday to raise funds," the N.S.W. Council of Churches quite properly protested.

Mr Colvin's explanation was that the fixture had been scheduled for Thursday, Friday and Saturday, but the two team captains had asked for a change to Friday, Saturday and Sunday.

Most Australians (old and new) are working people. It is considered by Mr Colvin and his association sufficient reason to grant the request for Sunday play? Did the prospect of raking in more money not also influence the association?

Surely Australia should be master of its own traditions. And, while the overflow of commercial sport from Saturday into Sunday is increasing deplorably, one had hoped that the Lawn Tennis Association (which draws its support from a wide section of the community) would have set a better example. Its flimsy reason for not doing so aggravates the offence it has given.

THE MAN IN THE STREET.

ONE MINUTE SERMON

CHRIST FULFILLS THE LAW

HEBREWS X: 1-10

It used to be said of Archbishop Frederick Temple that his sermons consisted of one idea driven home from various angles, illustrated in various ways, presented till it was unforgettable and unforgetting.

So does the writer of this epistle present the thought of our Lord Christ as the fulfilment of the promise of the old Covenant, the fulfilment of the law and the prophets.

The Christian must look both backward and forward, backward upon the people of the old Covenant so far below the vantage point at which he stands in Christ, but forward also, for his faith, too, is the conviction of things hoped for.

He has tasted "the powers of the age to come," 6:5. He has no abiding city but seeks one to come, 13:14.

So in the opening of this chapter there are three pictures presented to us: (1) the shadow of the good things to come (i.e., the past represented by the Jewish Law); (2) the very image of the good things to come (i.e., the present revelation: Christ and all He means to the world); (3) the good things which are to come hereafter.

Once more we have the emphasis that the offerings under the old Covenant, continually offered, cannot complete the drawing near of the worshippers. (There are those in Christian history who have held verse 2 to imply that the Christian once converted and baptised has never any more "conscience of sins." Cf. 1. S. John 3:9.)

In verse 3 the word "remembrance" is the same as in I. Cor. 11:24-25, perhaps a recalling of our Lord's words at the institution of the Lord's Supper.

In the Jewish sacrifices, there was nothing but a painful remembrance of the fact sin reinforced with every repetition.

But there is a real difference between S. Paul's idea of the law and this author's. S. Paul thinks of the function of the law as "making sin exceeding sinful." To this author it is a means through which men might see a shadow of the truth (the need for cleansing).

Perhaps a clue to the difference is that to S. Paul the law is "moral precept," to this author it means "ceremonial rules."

Neither writer allows that the law has any saving power, but the latter does allow it to foreshadow a hope of future salvation.

So very finely he quotes in verses 5 to 9 the keynote of Christ's ministry and life from beginning to end. "A body hast thou prepared me," says the Septuagint, but the Hebrew Psalm 40:6 has "ears hast thou digged for me," i.e., the ability to hear the voice hast thou given me. How worthwhile to pray for this.

And here we are lifted up to a higher duty than animal sacrifice in that Jesus so lived and taught that "in the will of God wrought out in Christ" we are saved, we are sanctified.

The death of Jesus is the supreme moment in His performance of the will of God.

Dr DeBose sums up the thought in memorable words, "Jesus' single consistent life long cross completed act."

"Look, Father, look on His anointed face. And only look on us as found in Him. Look not on our misusings of Thy grace. Our prayer so languid and our faith so dim. For lo, between our sins and their reward We set the passion of Thy Son, our Lord"

CHURCH CALENDAR

December 14: The Third Sunday in Advent.
December 17: Ignatius, Bishop of Antioch and Martyr in Rome, c. 110.

CLERGY NEWS

BLAXELL, Canon A., Rector of Port Pirie, Diocese of Willochra, to be Rector of Belmont, Diocese of Newcastle.
HARVEY-FULLER, the Reverend V. M., Rector of Cranford with Brusyard in the Diocese of S. Edmundsbury, England, to be Rector of Queensland, Diocese of Tasmania.
MAYHEW, the Reverend Peter, M.B.E., Headmaster of the Slade School, Warwick, in the Diocese of Brisbane, to be Rector of S. James, Mount Isa, in the Diocese of North Queensland, and Archdeacon of the West.
PRIOR, the Reverend J. R. J., Rector of Bright, Diocese of Warraratta, who has been on leave in England, will leave that country on January 29 to return to his parish.

RELIGIOUS BROADCASTS

(The sessions which are conducted by Anglicans are marked with an asterisk.)

SACRED MUSIC: 7 a.m. A.E.T. December 14: "The Last Judgement," by Dietrich Buxtehude—Foura Picture for the Third Sunday in Advent. The English Opera Group Singers and the Aldeburgh Festival Orchestra conducted by Charles Mackerras.

RADIO SERVICE: 9.30 a.m. A.E.T., 10 p.m., W.A.T. December 14: Remembrance Bowl Service from the Ewing Memorial Presbyterian Church, East Malvera, conducted by the Reverend C. T. F. Goy. Preacher, Mr B. A. Barber.

DIVINE SERVICE: 11 a.m., A.E.T. (N.S.W. only). December 14: S. Stephen's Church of England, Wollongong. Preacher: the Reverend A. S. Beattie.

RELIGION SPEAKS: 3.45 p.m. A.E.T. and W.A.T. December 14: "Christ's First Coming"—The Reverend H. F. Leuchterhand.

COMMUNITY HYMN SINGING: 6.30 p.m., W.A.T. December 14: Methodist Crusaders' Young People's Choir.

PRELUDE: 7.15 p.m. A.E.T. and W.A.T. December 14: The Cecilia Singers, Sydney.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. and W.A.T. December 14: Father D. Fitzmaurice, O.P.

THE EPICLUDE: 10.48 p.m. A.E.T. and S.A.T., 10.50 p.m. W.A.T. December 14: The Third Sunday in Advent. Broadcast from the B.B.C.

FAITH: THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T. December 15: The Revrd T. E. Keyte.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. A.E.T., 8.25 a.m. S.A.T., 8.10 a.m. W.A.T. December 15-19: The Reverend G. R. Walters.

PAUSE A MOMENT: 9.55 a.m. A.E.T., 9.25 a.m. W.A.T. December 15-19: The Reverend Stanley Weeks.

DAILY DEVOTIONAL: 10 a.m. A.E.T. December 15: Mrs Peter Bailey.

December 16: The Reverend George Nash.

December 17: The Reverend A. C. Eadie.

December 18: The Reverend John Gery.

December 19: The Right Reverend G. F. Cranswick.

December 20: The Reverend Michael Sawyer.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 p.m. December 20), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T. December 15-20: The Reverend David Torvell.

RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T. December 17: "A Layman's View"—Ralph Bamford, Business Executive.

EVENSONG: 4.30 p.m. A.E.T. December 18: S. Peter's Cathedral, Adelaide.

TELEVISION, December 14: 11 a.m. A.E.T. Divine Service from S. Andrew's Cathedral, Sydney. Preacher: The Right Reverend W. G. Hilliard. 7.30 p.m. "Stories from the Bible"—The Reverend Hugh Girvan. 10 p.m.: "Putting Christ into Christmas"—Father Brian Burke and the Reverend Graham Gregorys. 10.30 p.m. "Stories from the Bible"—The Reverend Hugh Girvan. 10 p.m.: "Like Paradise"—A film made in Hong Kong for the Department of Inter-Church Aid and Service to Refugees of the World Council of Churches.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters.

Letters should, if possible, be typed, and must be double spaced, brief, and to the point.

Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

THE REASON FOR MISSIONS

CULTURE CONTACT

TO THE EDITOR OF THE ANGLICAN

Sir.—Every white person who comes to New Guinea, or any other Pacific Island, is in a real sense a missionary, whether he likes it or not, even if the idea has never occurred to him. For this reason "Nurse in Papua" (THE ANGLICAN, November 14) is using phrases with no true connotation when she speaks of natives in their "natural state" and natives now "missionised".

The "natural state" probably left a great deal to be desired from any point of view, and anyhow it ceased to exist the moment the first white explorer set foot in this island.

Since those early days, generations of white people have come and gone, among them explorers, administrators, planters, traders, beachcombers, soldiers, heroes, scoundrels and also nurses and Christian missionaries! They have all had an influence upon the native people. Taken together, they all represent the culture from which they have come. It is still by no means entirely fanciful to describe it as a Christian culture.

There is now probably no native in the whole island whose life has not been considerably influenced by this total culture impact.

Much of the outcome is good. But nobody will deny that there are also the regrettable results. They are an inevitable part of a large and complex problem. Christian missionaries bear a share of the blame, but not a greater share than that of any other representatives of our culture.

It is the faith of the Christian missionary that, unless the Christian religion is always a strong ingredient in what Australia is trying to do in New Guinea, all the labour will be in vain.

Yours, etc.,
(Canon) H. E. PALMER,
Agenehambo, Papua.

CANONICAL FITNESS OF A BISHOP

TO THE EDITOR OF THE ANGLICAN

Sir.—Reading your Leading Article (THE ANGLICAN, November 21) on the responsibility facing the Diocese of Sydney in the choice of a new bishop, one reader was struck by a new vision. Animadverting on the criteria of canonical fitness required, one reads that a bishop "must be learned in the Latin tongue."

When one realises that our crammers establishments, sometimes called theological colleges, long since discontinued the teaching of Latin and Greek (and, indeed, of anything thought to be difficult for the young gentlemen of to-day), the happy thought intrudes—does not this absence of the Latin tongue automatically exclude these ordinands from any preferment to the Bench of Bishops? Or is that too much to hope?

But what of our present prelates? Even if they are learned in the Latin tongue—as one hopes—what of the requirement that "a bishop must be the husband of one wife." Were Bishop Wylde, of Bathurst, Bishop Thomas, of Willochra, Bishop Redding and Bishop Frewer, of Western Australia, not validly consecrated?

The vision grows even more entrancing.

Yours, etc.,
ICONOCLAST,
Perth.

A.M.M. AND C.E.M.S.

TO THE EDITOR OF THE ANGLICAN

Sir.—In your report of the annual conference of the Anglican Men's Movement, published in your issue of November 28, mention is made that the conference had discussed linking with the Church of England Men's Society, and from a reading of the report, I feel that many may infer that the C.E.M.S. is open only to communicants.

The membership of C.E.M.S., which is a world-wide Anglican brotherhood, is and has always been open to all Anglican men. A man not confirmed links with us in exactly the same way as a regular communicant, and wears the same badge.

Instead of affirming in the rule of life "to be a faithful communicant" he undertakes "to attend Divine Service regularly." C.E.M.S. has always, however, sought to lead such members to confirmation and to full communion with the Church.

We welcome the discussion at the A.M.M. conference; the two bodies have always been on good terms, and we pray that we will in time be "all in one." We believe, however, that it is most important that the fact that we are not, and do not seek to be, an "exclusive" society should be made known.

The president of the society in England, the Bishop of Coventry, the Right Reverend C. K. N. Bardsley, will visit Australia during July and August next year. He is being brought out by C.E.M.S. to the whole Church in Australia, and will hold "Meetings for Men" in most of the Australian dioceses from Perth to North Queensland.

Yours faithfully,
ALLEN G. JAMES,
National Secretary,
C.E.M.S.
Sydney.

SAINT BARBARA

TO THE EDITOR OF THE ANGLICAN

Sir.—Having read Brigadier Rabbett's inspiring article in your issue of December 5, one wonders how the ardent lady's name was omitted from the Prayer Book Calendar. Possibly there was a feeling that if Christian charity should ever develop to an extent where people refuse to slander others, the lovable patroness of gunners will be out of a job.

Possibly, also, there is a lingering feeling that a Christian saint should be associated with something Christian.

It is good fun, of course, for those who have never been maimed or bereaved by gunfire to make the systematic training of immature young men in the art of wholesale slaughter and destruction masquerade under impressive patronage. This is the way of the world, and it is just too bad that it is not the way teacher, who said "My Kingdom of our divine founder and is not of this world, else would my servants fight."

S. Andrew's Cathedral, Sydney, is so often painted as a centre of conservative evangelicalism that it is only right to correct that impression by showing its tolerance to mediaevalism in venerating this worthy female saint. One can ever remember how quite recently the Crescent was ceremonially displayed in the cathedral at a service of mourning for the Premier of Pakistan, who was (appropriately) murdered by gunfire.

Let us all support modern progress and tolerance. I suggest that S. Barbara might extend her patronage to the good, honest H-bomb. Germ warfare would be quite out of place in a kindly world where mass violence follows its own proper rules, mollified by the Christian tradition, and restricts both conventional and atomic warfare to sudden death by explosion.

Long live the Barbarians. May their victims rest in peace.
Yours in Christian love,
S. IGNATIUS,
Sydney.

DR JAY'S GRAMMAR FOR N.T. GREEK

TO THE EDITOR OF THE ANGLICAN

Sir.—As a teacher of languages in city and country schools since 1934, I read with interest your reviewer's appraisal of Dr Jay's *New Testament Greek* (THE ANGLICAN, October 31), and noted his obvious scholarship, the minute care and detail of his investigations (an extremely exacting task with a grammar book in another language), and the fact that he had set himself to discover whether in this particular book would be found the answer to what he considers a long-felt need for a new approach to the teaching of elementary New Testament Greek in Australian colleges of theology.

It is one thing to make a pronouncement as a scholar; it is quite another thing to be able to do it as a teacher.

Your correspondent, Bishop Storrs (THE ANGLICAN, November 28), refers with admiration to the reviewer as a skilled, competent and experienced teacher, with whom he himself cannot compete in the very field under discussion. Surely, then, the judgement of one who is both a scholar and a practising teacher is not to be lightly set aside.

All language teachers know the need for an adequate textbook, whatever the language may be. We all know how disappointing it is to be lured into the purchase, and so condemned to the use, of a book which has been favourably and often extravagantly reviewed, only to find that it does not suit our methods or our classes.

Your reviewer is to be commended for his fearless approach to the task of reviewing, for he may well have saved many impecunious students from the expensive acquisition of a "white elephant."

What does emerge from the discussion in your paper is the need for a new textbook in Greek New Testament grammar produced by an Australian for Australian colleges, and for those interested laymen and young people in various communions (many of them known to me personally) who would dearly love to master enough Greek to enable them to read their New Testament in the original. This is a challenge in the interests of all branches of the Church.

Yours sincerely,
M. KING,
Sydney.

DIVISIONS WITHIN THE CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir.—Apparently in the Church of England we have High Churchmen, Central Churchmen, Narrow Churchmen, Broad Churchmen, Low Churchmen, Good Churchmen, to mention a few of them. The Lord may be saying, "I don't know you." In the meantime, the people perish.

Our leaders would be better employed endeavouring to close the ranks—otherwise in years to come the Church of England may yet be known as a sect.

There are so many problems for the Anglican Church to solve, possibly the most pressing of which is the lack of proper facilities to instruct the rising generation in the Christian Faith. There are already quite enough types of Christianity in Australia, without our Church concentrating on divisions.

The late Bishop Long, of Bathurst, was once reported as having said: "I am just a plain, undistinguished member of the Anglican Church, unfettered by the ties of any party. I incline neither to the right hand nor to the left. I do not belong to the attic nor the basement, and I have still less time for those who call one another names up and down the stairs."

Here, I think, is a thought which should be pondered deeply by all in our Church.

Yours, etc.,
LAYMAN,
Dubbo, N.S.W.

I'D LIKE TO KNOW . . .

A WEEKLY QUESTION BOX ON FAITH AND MORALS, CONDUCTED BY THE REVEREND A. V. MADDICK, CHAPLAN OF MENTONE GRAMMAR SCHOOL, VICT

How can a God of love allow His servants to be murdered whilst doing His work?

A young Salvation Army lass was murdered in Wales some time ago. She had been out selling copies of "The War Cry," and had been to one or two hotels for that reason. Shortly afterwards, she was criminally assaulted and murdered.

Here was a girl doing her bit for her Master. How can we believe that God is love if He allows this to happen?

The circumstances of this question are always changing, but the question remains substantially unaltered. It is aged, yet it is ever new. It is local, and yet it is universal.

Why? Why? The question is ever arising, and whatever light human reason can bring us, or whatever guidance the Scriptures give, we cannot fathom it completely.

We must start this question with the acceptance of the fact that we possess free-will. It's not a hard fact to accept, but it's the limitations of free will which are sometimes hard to accept. God has so made us that we can do substantially as we wish. Within limits, we can please ourselves.

God could have made us

Readers are invited to submit questions for answer in this weekly question box on faith and morals. Letters should be addressed care of the Editor. Questions marked "not for publication" will be answered by post if a stamped addressed envelope is enclosed.

machines, automatons, robots, but He did not. We could have been puppets, answering to His beck and call. But in making us free agents, He limited Himself. If we are free, God cannot be constantly interfering, otherwise our freedom becomes a mockery. It becomes empty and devoid of reality. It is a sham.

It is only in freedom that we develop as worthy people. Take as an example of this the Prodigal Son. His father regretted his youthful decision to leave home and to "hit the high spots." He was, however, too wise to prevent his leaving. Had he done so, he would have only prolonged the issue and not prevented it.

When the lad had had his fill of adversity, and had come to himself, he returned to his father. He had come of his own free will to realise that the delights, even the restrictions of his father's house, were better than the delights, even the licence, of the far country.

Equally so, God gave us the choice—a choice to develop as

morally worthy persons, yet a choice which limited Himself. Whoever the murderers of this young girl were, God gave to them also the power of choice. They chose evil. They could have chosen good. But in a moment of selfish passion and lust, when the clamour of the senses was riding high, they killed.

God did not break through the barriers which free-will raised against Him. He allowed the murderers to exercise their freely chosen wish and will.

You and I are conversant with the fact that out of evil good does come. Sometimes the evil thing becomes the very means of a good thing resulting; a good thing which might not have come did it not have its root in an evil incident.

This aspect doesn't necessarily answer the question why the event happened in the first place, but it does shed some light, and bring some understanding, for God permits the wrong deed so to work, that good may result.

There is the well-known story of Joseph—petted by a doting father, sold into slavery by jealous brothers, betrayed by a passionate woman—yet out of this came the very means of providing for his brothers in their distress.

A more modern illustration of the same type is that of the five young men who were murdered by the tribesmen of Central America. They were chosen vessels, prepared and equipped, youthful and eager—and yet, in a moment, they were butchered. The result of that deed which denuded a missionary society of five talented young men, was to bring a flood of applications to the headquarters of that mission. Men and women signified in their scores their willingness to go to Central America.

Our estimate of the whole problem depends ultimately upon our view of life as a whole. For the young, death is an unrelieved tragedy—it is the ending of a life brimful of promise and possibility.

That would be true were this life the only one. Were this so, such an event would not be understandable in the slightest. But how great is life—it is surely as great as life eternal.

Death is the gateway to a fuller life—a life not of endless rest or of tepid enjoyment, but a life wherein the human personality finds its fullest means of self-expression, and its greatest possibility of service.

Who is likely to forget that God's own Son died in just that way? He was innocent. He was doing His Father's will. He was out to do good. And it was all to no avail. He was maliciously taken and treacherously put to death after a farce of a trial.

God was in command of the whole situation, but He did not allow His angels to break through and come to His Son's rescue. He did not cut across the freewill of envious men, but He did use His Son's death to bring life to millions.

There are many things we do not understand. We do not understand why James was slain as recorded in Acts 12 and, a few verses later, Peter was delivered from certain death. He who delivered Peter could have delivered James. Why He did not we know not. "Life can never be perfectly understood in the process of its living—we must wait." We accept what we can, and make progress with it, being certain of this that, if we walk trustingly with what we possess, more light will come as the days increase until we come to fulness of knowledge in the life beyond.

THE FUTURE OF THE PRIMACY

TO THE EDITOR OF THE ANGLICAN

Sir.—May I crave indulgence to set out a viewpoint which I feel will be shared by many churchpeople throughout Australia, and which has particular urgency, as well as topicality, now that the see of Sydney is (at the time of writing) vacant, and that the Primacy has shortly to be filled.

It has been reported that all the candidates or nominees for the vacant see of Sydney have been asked to declare that they are evangelicals and that they will maintain the evangelical character of the diocese.

No one, I feel confident, will seriously dispute the right of the persons concerned either to require or to make this declaration. Likewise, no person outside Sydney, I feel equally sure, would want to presume to suggest how the person elected to that or any other see should conform in his ecclesiastical usage.

However, in the case of the Primacy, I think it is indisputable that the Church, as a whole, has, equally, the right not only to expect, but, if necessary, to require, that the Metropolitan elected to the Primacy should, as a condition of such election, and when acting in his capacity of Primate (and then only), conform to the general usage of the Church in Australia, and of the Church in England, as exemplified by the present occupants of the great sees of Canterbury and York, and their immediate predecessors.

This would, to my mind, include such things as:

- (a) Wearing a pectoral cross.
- (b) Having carried before him a Primate cross.
- (c) Taking eastward position when celebrating the Holy Communion.
- (d) Wearing on all solemn occasions, including the celebration of the Holy Communion and consecrations to the episcopate, a cope, with or without mitre.
- (e) Making the customary reverence when passing the Holy Table.

Although no one disputes the right of any diocese or of its chief pastor to behave in its or his own peculiar way, the Church, as a whole, has every right to expect, and demand, that certain minimum standards be

observed on the part of its Primate.

In complete seriousness and sincerity, I strongly urge that if any Metropolitan, either now or in the future, is not prepared to give such reasonable undertakings, he should not be considered for the Primate office.

Yours faithfully,
R. J. MORGAN,
Melbourne.

LIBERAL CATHOLIC CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir.—I write in reference to the Liberal Catholic Church and Dr Moss' letter addressed to the Reverend A. V. Maddick.

In Dr Moss' letter he states that the Liberal Catholic Church has only a remote connection with the Old Catholic Church, and this through Dr Arnold Matthew and an English vicar called Willoughby. This is rather a misleading statement to make.

Will you allow me to quote from an *Encyclopaedia of Religion* edited by Virgilium Fern, professor and head of Department of Philosophy in the College of Wooster, published by "The Philosophical Library," of New York.

The extract reads as follows: "The Liberal Catholic Church: A sect which has combined the esoteric ideas of Theosophy with Catholic Sacramental notions into a ritual and created a creed of liberal thought."

"It claims to be a 'Catholic Church' with valid orders in Apostolic succession derived from the Old Catholic see of Utrecht."

"One of the bishops created by the Church in Holland, James Ingall Wedgebody, was converted to, or greatly influenced by, the English theosophist, Charles W. Leadbeater, and who consecrated Leadbeater as Bishop of Australia."

"In 1917 Leadbeater visited America and consecrated Irving Steiger Cooper who set up the Liberal Catholic Church in Los Angeles and became its bishop."

I trust that this extract will assist in clearing up the misunderstanding created.

Yours faithfully,
E. KING,
Marrickville, N.S.W.

ANGLICAN OF THE WEEK



Our Anglican of the Week is one of the best-known men in the educational world in Australia.

He is Leonard Charles Robson, Headmaster of the Sydney Church of England Grammar School, North Sydney, who is retiring this month after thirty six years' service at the school.

He was educated at Sydney Grammar School under Mr A. B. Weigall and Mr A. H. S. Lucas. He had a brilliant scholastic career, gaining scholarships and medals, and was also outstanding in the school boat.

At the University of Sydney he gained high distinctions in mathematics and science, and was awarded the Rhodes Scholarship in 1915. However, as he was already in the army, he did not take up his scholarship till the end of the war.

Mr Robson was in the 18th Battalion, A.I.F., was mentioned in despatches and awarded the Military Cross.

After the war he went to New College, Oxford, graduating with first-class honours in the school of mathematics in 1920.

He rowed in the New College boat and in the second University Eight at Henley.

Mr Robson was appointed headmaster of "Shore" in succession to Mr W. A. Purves in 1922.

During his headmastership the school has increased in every way. Much building has been completed, including a memorial hall in memory of the old boys who served in the Second World War.

The school has a well-deserved reputation for scholarship, having been at least eight times at the top of the State Leaving Cer-

THINGS BETTER LEFT UNSAID—12 Ital—Staggered

ABBOT EXTRAORDINARY, Peter F. Anson. Faith Press, pp. 310. 41s. 6d.

THIS is a biography of Abbot Aelred Carlyle, who founded Caldey Abbey in 1066, took most of the community with him into the Roman Church in 1913, and in 1920-22 gave up the Religious life altogether and went to Canada.

It is not an edifying life-story, and one wishes that the book had not been written and that the Faith Press had not published it; for it is not a book that will do anyone good to read, even though Peter Anson, as always, writes well.

It is a book of what the Religious life is not, of the outward show of it without the substance, of fantastic and extravagant dreams.

Roman Catholic Prinknash and Anglican Nashdom Abbeys both trace their lineage to Caldey; but both, thank God, are today very different, indeed.

ificate, and carrying off many of the scholarships to the university.

During his headmastership there have been eight Rhodes Scholars who were educated at "Shore."

Since 1923 at least 6,000 boys have passed through Mr Robson's hands.

His work for education has been notable. He is largely responsible for founding the Headmasters' Conference, and was on the Standing Committee for many years.

He was for years a Fellow of S. Paul's College, and is now an honorary member.

He has been, since 1927, a member of the Soldiers' Children Education Board, and is a member of the Universities Commission, and a member of the Senate of the University of Sydney.

In 1955 Mr Robson was awarded the C.B.E. for his outstanding services to education.

BOOK REVIEWS

AUTOBIOGRAPHY OF A PARISH PRIEST

ARTHUR W. HOPKINSON. The Faith Press, 22s. 6d.

"PASTOR'S PROGRESS" was originally published in 1941. In this edition the author has added an epilogue covering the years that have passed to bring the story up to date. This revised edition of the book appears with a prologue written by Canon Roger Lloyd.

The book is an essay in spiritual autobiography written by a priest of the Church of England.

Arthur Hopkinson for his entire ministry has been a parish priest, a parish priest of exceptional sensitivity and merit, and this story of his life from his very active "retirement" back to the day of his ordination traces his progress as a priest in action in town and country.

The plan adopted by the author is unusual, if not unique. To quote his own words . . . "In setting out on this enterprise, it seems best to begin with an explanation of the present, and the life I am now leading; then, looking back, to record development and events in the order that I see them, rather than in the order in which they occurred. . . . It is to be a faithful account of life as I see it, the order cannot be the conventional order which is called chronological. The foreground anticipates the background. The picture must be seen in perspective. I must work from the present to the past, and end with the beginning."

This method bears astonishing fruit. Once past the initial shock, the reader is deeply grateful for the innovation, as it lends an immediacy and an intimacy to the story which is authentic and true.

The reader is privileged to share the wisdom of a fully matured man. To come across this book tired and dispirited from much of the current publishing 'triumphs' is a soothing and strengthening event.

In the expending of a full lifetime in the exercising of a truly Catholic ministry the author has gathered a rich experience. The book is full of wise comments on many aspects of the ministerial life, and full of helpful observations on the living of the 'lay' life too.

Above all else, Arthur Hopkinson has striven to be a pastor to his people. A rich and living appreciation of friendship illuminates his comments. Thus the fascinating array of problems and incidents are retold within the perspective of the truly loving shepherd of his people.

This would be an ideal book to serve as a gift for any priest, but it would be wrong to limit its value in this way. All Anglicans would do well to share its riches, whether lay or clerical. Certainly, all theological students will find enduring truth within its pages.

—R. D. F.
(Our review copy from Church Stores, Sydney.)

PUBLICITY HINTS

SOME HINTS ON CHURCH PUBLICITY: Writing the Words. Advertising Christian Group, English price each 6d.

THE Advertising Christian Group was formed in England in 1955 to promote fellowship and witness in the publicity world and to make available the specialised knowledge and skills of these people to Christian workers.

The first booklet gives valuable hints for both Press and direct advertising for Church groups and evangelistic campaigns. This has been reprinted by the Church Army in Australia.

The second eight-page booklet sets out certain principles to be followed when preparing the text for any printed matter aimed at the general public.

The compilers warn against pitfalls confronting the amateur—wrong key words, ambiguity and the like.

An example of a good hint is: "One picture can be worth 1,000 words."

These are most useful booklets for all who edit parish magazines, undertake publicity for missions and, in general, aim at evangelisation through the written word.

—R. W.
(Our review copies from the secretary of the group, 9 Campbell Road, Caterham, Surrey, England.)

AN EYE OPENER ON PROTESTANT AND ROMAN CATHOLIC CHURCH SERVICES

LITURGICAL RENEWAL—STUDIES IN CATHOLIC AND PROTESTANT DEVELOPMENT IN THE CONTINENT. J. D. Benoit. S.C.M. Press, pp. 112. English price 8s. 6d.

FOR the Anglican who takes his Prayer Book for granted, and who knows little of Roman services (except that they are in Latin) and of Protestant services (except that there is enthusiastic hymn-singing and much preaching), this small book is an eye-opener.

It is of significance for reunion, too, because it shows that, despite the continuing disagreements of the Christian bodies, there is a movement in Catholicism towards a type of service apparently more "Protestant" and a movement within Protestantism towards a type of service infinitely more Catholic than was the old hymn-singing—Bible-reading—sermon—extempore prayer service.

It seems as if, despite the blindness, deafness, obstinacy, and lack of understanding of Christian men, the Holy Spirit is leading Catholic and Protestant Christians towards a common faith. For, make no mistake about it, a liturgy is an expression of faith. "Lex orandi lex credendi," we pray as we believe. In the French Protestant Church, the new official liturgy is an expression of Catholic faith. Indeed, as Professor Benoit says, the Protestant has re-discovered the Church.

The language of the new liturgy is Catholic (in the very best sense of the word). The use of it cannot but affect French Protestants in their attitude towards

a certain measure of ordered liturgical freedom under its new constitution.

It tells the knell of the idea that the 1662 Book of Common Prayer is the form of worship for Anglicans for ever and ever world without end.

—P. M.

DAILY INCIDENTS OF FAMILY LIFE

DIARY OF A PARSON'S WIFE. Kathleen Jarvis, Mowbray, pp. 136. English price 9s. 6d.

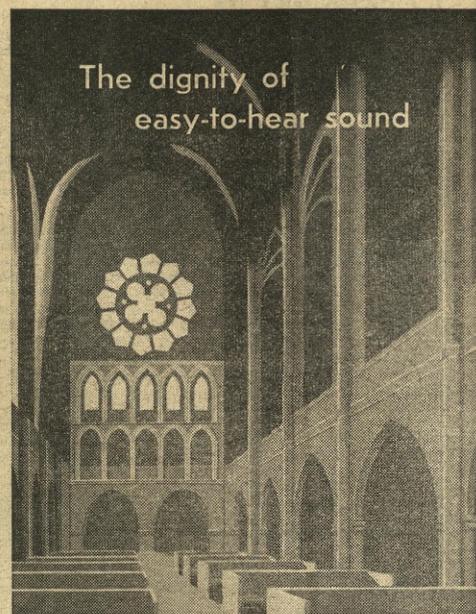
WRITTEN in diary form, with only a very slight continuity theme, this record of a year in the life of a London vicar's life makes light and amusing reading.

Most women, whether parsons' wives or not, will appreciate the daily incidents of family life for their very familiarity—apart, that is, from the somewhat irritating frequency of the jumble sales which Mrs Jarvis records. Some will find the "jolting" writing of the diary form tends to jar; others will no doubt appreciate this as a form of easy reading.

In any case, it is simply a book with which to pass a pleasant hour. It would make an acceptable Christmas gift to the right person and is sure to be popular on the library bookshelf.

The illustrations are most amusing.

—J. S.



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The Parable of the Talents tells us . . .

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THOUGHT FOR THE WEEK

CHRIST MAKES ALL THINGS NEW

In National Life

"Render unto Caesar the things that are Caesar's and unto God the things that are God's."
Scripture Reading: Romans 13:1-7; Psalm 33:8-22; Ephesians 2:13-22.

In a day when the threat of destruction is very real, fear too must be our confidence that God will prevail.

If we are a new creation in Christ, then we must share our faith and confidence that there shall be "a new heaven and a new earth in which righteousness dwells." (2 Peter 3:13).

Paul urges us to be law-abiding.

We know that we may have to stand under persecution and pressure, but that we can have inner peace through Christ.

Where Christianity is the religion of a minority, the Christian is often accused of being unpatriotic.

He tries to live as a loyal and law-abiding citizen, though his primary obedience is to God's Will and Law.

We Christians have a positive love for our country which we try to show by our behaviour, but our first concern must be a Christian love for our fellow man, for his well-being and for his individual soul.—*Meditation prepared by Y.M.C.A. and Y.W.C.A. members in Thailand.*

Let us pray:

That Christ may rule the life of our nation . . . That our national life may be a creation of Thy order . . . For all rulers of nations . . . and those they rule . . . For nations, both free and dependent . . .

DO YOU NEED A HOME ?

There is all the difference in the world between a dwelling and a home.

Far too many people in these days never seem to build a home—they are content with just a place to sleep in when the day's work is done.

The story is told of a young lady who said to an estate agent seeking to sell her a house: "A home? Why do I need a home? I was born in a hospital, educated in a college, courted in a motor car, and married in a church.

"I live out of the delicatessen and paper bags.

"I spend my mornings on the golf course, my afternoons at the bridge table, and my evenings at the movies.

"When I die I will be buried from the undertaker's."

"All I need is a garage!"
 How empty is the life that knows no home, and never experiences the peace and happiness a home was meant to give!

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A QUESTION OF VALUES

The little things, the things that can't be sold, or bought, or liquidated into anything—how much are they worth?

How much is hope worth—faith—inspiration—things the salesman can't get his hands on?

Leo Tolstoy tells how once, during a great famine in Russia when hunger and want were everywhere, he met a beggar on the street who stretched out his bony fingers for money.

Tolstoy searched his pocket for a coin, only to discover that he had no purse or money on him.

Distressed that he had raised the hopes of a starving man, unable to fulfil them, he apologetically clasped the beggar's hand and pled with him, "Don't be angry with me, brother, I have nothing to give."

But the beggar's face lighted up.

"But you have given me something; you called me brother and that's a greater gift than money!"

I wonder if it is not so. This poor world-to-day imagines that its greatest need is bread, and, trying to get bread, turns the world into a shambles, a fierce, hideous battle for bread, when its chief deficiency is these very qualities it scorns as useless—brotherhood, beauty, love, beliefs, ideals to cling to.

—The Reverend J. Wallace Hamilton.

SHOW YOUR COLOURS

Foes there are in every quarter, Hard the blow and fierce the thrust;

Worse than these, the coward Christian Trails Christ's banner in the dust.

Show your colours, heed no loss, Boldly stand ye by the Cross!

Christian soldiers show your colours!

Stand ye to your cause like men; Great the prize if great the struggle!

Warfare now, but glory THEN!

Show your colours, heed no loss, Boldly stand ye by the Cross!

—Author Unknown.

The Youth Page

TALKS WITH TEENAGERS

THE GREAT AFFIRMATION

We have all, at times, felt the thrill of some great National occasion, when, standing in a crowd our hearts have been stirred and our voices have been raised in hearty cheers or in singing of the National Anthem.

It is a good thing to affirm our loyalty to our country, or our Sovereign, or our School; but do we realise that it is equally good and necessary that we should from time to time affirm our loyalty to our Lord and the Christian faith?

So often we are inclined to take our Church and its Faith for granted—but it is not a good thing to be casual in our allegiance to our Blessed Lord and His Church.

Bishop Westcott once said that "a Christian is one who throws himself with absolute confidence upon a living Lord," and such an attitude, surely, demands the strongest possible affirmation of our faith and trust in Him and our loyalty to His cause.

It is this that we may do each time we recite the Creed; we may make it the great affirmation of faith, and as we say "Amen" at the end of it we can make that little word mean much.

In days gone by, it was the custom in some of the orders of knighthood for the members to draw their swords as they came to the end of the Creed to indicate that they were willing to defend the faith, which they had declared in the Creed, with their lives.

SO BE IT

"The word Amen is not simply a punctuation mark," say the authors of *The Faith of the Church*, "something indicating the end of a prayer."

It means *So be it*. "It represents affirmation and response on the part of those saying it."

"As used at the end of the historic Creeds, it stands for a thought like this: 'This is the God to Whom we commit ourselves and in Whom we put our trust.'"

Beginning as a purely Hebrew word, Amen has made itself "at home" in almost every language in the world.

Our Catechism tells us that its meaning is "So be it." Look it up in your Bible, and you will find that this is a fairly accurate translation of this remarkable word.

For example, when David gave instructions for the crowning of Solomon as king of Israel, Benajah, the captain of the king's bodyguard, "answered the king, and said, Amen: the Lord say so, too" (1 Kings 1:36).

Another instance of the ancient use of this word may be found in Deuteronomy 27: there we are told that Moses directed the Levites to declare to the people God's curse against sin, and he added, "And all the people shall say, Amen."

AGREEMENT

When the Christian Church began, its members took this word over into their Services, and used it at the end of their prayers, much as it was used in the Jewish Synagogues of their day.

It was the expression of the common agreement which they felt in the things for which they prayed.

There were some in those days who liked to use what St. Paul calls "unknown tongues" (1

ALWAYS GROWING—

YET ALWAYS YOUNG

We Christians having learnt the new blessings, have the exuberance of life's morning prime in this youth which knows no old age; in which we who are always growing to maturity in intelligence, are yet always young, always gentle, always new, for they must necessarily be new who have become part-takers of the new world.

—Clement of Alexandria.

THIS IS THE CHURCH

"Where was your Church before Henry VIII?" is a question which simply makes no sense to the true English churchman," says Bishop Stephen Neill, in his new book, *Anglicanism*.

"He has never imagined that the Reformation was anything other than a Reformation. It was in no sense a new beginning."

"The English churchman regards himself as standing in the fullest fellowship and continuity with Augustine and Ninian and Patrick and Aidan and Cuthbert, and perhaps most of all with that most typically Anglican of all ancient saints, the Venerable Bede.

"Standing in one of the ancient churches of the land, the communicant of the English Church does not say to himself, 'This was once a Catholic Church, which has somehow ceased to be Catholic'; he says, briefly and comprehensively, 'This is the Church.'"

BUILDERS

We are building every day, In a good or evil way; And the structure, as it grows, Will our inmost self disclose.

'Till in every arch and line All our faults and failings shine; It may grow a castle grand, Or a wreck upon the sand.

Build it well, whatever you do; Build it straight, and strong, and true;

Build it clean, and high, and broad; Build it for the eye of God!

—I. E. DIEKENGA.

TOWARDS THE LIGHT

"Hail, gladdening Light," is one of the earliest Christian hymns, and our version of it is the translation of the Greek *Phos Hilarion*, the Sunset Canticle of the Eastern Church, which dates possibly from the second century.

The Bible speaks of our Lord as "the Daypring from on High," which, of course, makes us think of the sun rising above the horizon, bringing light and brightness to the earth.

In the early Church it was a widespread custom for Christians to worship towards the East, as the region of light, symbolising the rising of Christ as the "Sun of Righteousness."

So, from very early times, it was felt that in the recitation of the Creed, as the *Symbolium*, or watchword of the Christian warfare, it was fitting that all, as one army in Christ, should face towards the East, as looking towards Him who is "the true Light that lighteth every man that cometh into the world" (John 1:9).

Others have noted that the custom of facing towards the East when saying the Creed may have grown from the ancient Baptismal practice, in which the Renunciation of Satan was recited towards the West, as the region of darkness, and the Creed as the watchword of the Christian Faith was then recited towards the East, as the region of light.

While it is an interesting and helpful custom, turning towards the East for the recitation of the Creed has no Canonical authority in the Church of England.

THAT I MAY SERVE THY PURPOSE

GRANT TO ME, O LORD, to worship Thee in spirit and in truth; to submit all my nature to Thee, that my conscience may be quickened by Thy holiness, my mind nourished by Thy truth, my imagination purified by Thy beauty, Help me to open my heart to Thy love and to surrender my will to Thy purpose. So may I lift up my heart to Thee in selfless adoration and love, Through Jesus Christ our Lord, Amen. (Based on words of Archbishop Temple)

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Illustrated Prospectus on application to G. A. FISHER, B.A., B.Sc., Headmaster.

THE PARISH CHURCH: A PECULIAR PEOPLE

By BARBARA E. THIERING

I DREAMED that I was the Rector of S. Martha's, Muddleville, and that, like King Saul of old, I was sore distressed, for God seemed to have departed from my church. So I went to see the Witch of En-dor, and with strange incantations she raised up for me the spirit of S. Paul.

And I said: "Brother Paul, I am your spiritual heir. I care for my portion of the Church of God now as you did long ago. Like you, I labour increasingly. Yet God does not bless my church; it is scorned, not feared, by the world, and I myself receive much criticism and little respect. Tell me why this is, brother Paul."

"Gladly, my brother in Christ," replied the saint. "Take me to your congregation. . . Now introduce me to your workers. First let me meet the most honourable of all, the Apostles."

"Apostles? Oh, you mean evangelists. Well, of course, a lot has happened in the Church since your time. In the fourth century, the Emperor Constantine made Christianity official, and since then most people have been more or less Christian, especially in a small town like this. So we don't really need evangelists as much as you used to do. I do whatever is necessary."

Paul shook his head sorrowfully. "The numbers of those entering heaven do not seem to justify that statement." His eyes blazed. "Woe is unto us if we preach not the Gospel!"

"Well, of course," I hastened to explain, "there are a couple of evangelists to serve all the parishes, and every now and

then private individuals set themselves up as evangelists. (We're careful about letting them into our churches, of course.) But really, there's not quite the same need as there was in your day. Of course, if you mean the missionaries who go to the Africans and so forth, the missionary societies send them out. We're not very missionary-minded here. We send a donation, of course, after we have paid for our own needs."

PAUL was silent for a moment. He seemed to be remembering back through twenty centuries. But he only said: "Where are your prophets? These are next in honour among those who have received the Spirit's gifts."

"Prophets? Those who tell forth God's truth? That's me, I suppose. I really work hard at my sermons. People say I'm boring, but I do my best. They never taught us how to preach at Theological College; we were too busy learning Greek. But I do my best to please them."

Again Paul said nothing, only looked at me intently. "Let me see your teachers," he said at last. "I understand that there is much teaching to be done, and that the world gives you the right to teach the children in the schools. You must use quite a team of those whom the Spirit has gifted in this way."

"There's only myself," I replied. "I teach three mornings a week. I have a lot of trouble with discipline, but I don't let that discourage me."

"Where are your 'governments'?" Paul went on patiently. "Those who administer the money given to the Church, those who supervise the maintenance of the Church's property. This, too, is one of the gifts of the Spirit."

"I mostly do that myself; my business training stands me in good stead there. I have a Parish Council, of course, but they usually do what I tell them."

Paul could contain himself no longer. "Brother," he said, "I feel I must rebuke you in love. God has given to each man divers kinds of gifts. He hath set some in the Church, first Apostles; secondly, prophets; thirdly, teachers, and so on. We are all members one of another, and we all work together as members of the body. Yet you have abrogated to yourself many functions for which God has gifted other members of the Church. Will the eye try to do the work of the hand, and the leg, and the foot, and leave these parts to wither for lack of use? My brother in the Lord, is this honouring to the body of Christ?"

I could only answer, "Brother Paul, nothing would please me more than to be able to devote myself to that for which I was ordained. But this is what the people expect of their rector, and I have no other priest to help me."

"But you have teachers and businessmen—will you not let them use their gifts for the Church while you cultivate yours?"

"But people might think I'm not doing my job . . ." Paul simply looked at me again.

THEN he said: "Now tell me about the women. In my church, I had to be careful to keep them in their place: they were always trying to do too much, forgetting their womanly modesty in their desire to preach and teach. I suppose it is the same with you, my brother?"

"Well," I said dubiously, "come and see our Women's Auxiliary meeting."

So we hid ourselves behind the door, and listened. As he heard the discussion, S. Paul's face grew troubled. "Are you sure that you have brought me

to the right meeting?" he asked. "These women are discussing arrangements for the selling of cakes, and tea-cosies in the street!"

"But," I faltered, "the church needs the money, and the women raise so much . . ."

"But the Christian Church has no part in commerce! Let the women raise money privately this way if they will, and give it as their own gift. But how can you dare to use the name of the Church of God to promote the selling of cakes! In my church, Christians sold houses and land, and brought the money to the church, but they did not ask the deacons to be estate agents! We stood on street corners to preach to sinners the Gospel; you stand on street corners to sell them tea-cosies!"

"The women like it," I said defensively, "and you have to give them something to do . . ."

"Something to do! When they have finished their duties of looking after their homes, and visiting the sick, and praying for the saints, and teaching the children, and seeking to win other women for Christ! They must be tireless, indeed! By the way, who is that tired-looking woman leading the meeting?"

I coughed apologetically. "That is my wife. She is the president."

"Has she the Gift of leadership? I can hardly hear her speak, and the women seem to be paying little attention to her. Furthermore, she seems to be distracted by her two children, who keep falling off chairs at the back of the hall."

"True," I admitted, "my wife has little ability or training for this work, and though she is an excellent wife to me and a wonderful mother to my children, these parish duties worry her so much that her health suffers. But the people expect her to do this work; it is one of the duties of the rector's wife."

"Has she received the gift?" repeated Paul. "No matter what her position, the church is ignoring the work of the Holy Spirit if it does not assign duties to those whom God has fitted for them! For, as we have many members in one body, and all members have not the same office . . . Having, then, gifts dif-

fering according to the grace that is given to us . . . How can your church be blessed, or even be efficient, if you allow such ideas to prevail?"

AND how is your pastoral ministry? That is the chief thing your people need of you. You are fortunate to have such a small area to work in that you can visit them in their homes. I had to travel far, and write anxious letters, though my heart's desire was to be with them, that I might impart to them some spiritual gift. But at least I was able to pray for them daily, never ceasing to make mention of them."

"I would like to visit," I sighed. "But so many other things crop up . . . Only yesterday I was setting out to visit when the carpenter arrived with the estimates for repairing the vestry. I had to discuss it with him in detail, and by the time he had gone it was too late to visit. And as for prayer . . . I have committee meetings and so forth nearly every evening, and it makes it very difficult to get up in the morning to pray."

Paul answered gently, as if he were keeping his emotions under control with an effort: "It is not fit that you should forsake the word of God, and serve tables."

"But this is the way the Church is always run," I pleaded.

This was too much for Paul. "This is the way God is blasphemed!" he thundered. And in a spiritual agony he turned his face to heaven and prayed:

"O God, for this did I toil and labour and give my life? For this did the martyrs die, for this did the Son of God Himself die, that His holy bride the Church, the chosen generation, the royal priesthood, should become a social club for idle women; a badly run business organisation; a flock of sheep whose shepherd is so busy repairing the fold that he has no time to feed them! This people's heart is, indeed, waxed gross, and their ears are dull of hearing, and their eyes they have closed. May they at least be spared from killing the prophets!"

And when I looked up, Paul had departed to be with Christ, which was far better.

STEWARDSHIP CAMPAIGNS

By THE REVEREND R. S. R. MEYER, DIRECTOR OF PROMOTION, DIOCESE OF SYDNEY.

IN the latter half of 1958 the Department of Promotion in the Diocese of Sydney has directed stewardship campaigns in a variety of Sydney suburban and country parishes. This is the first year in which the department has been able to offer full time experienced direction to parishes, and its employment of two full time directors has more than justified the results.

S. Alban's, Epping, was one of the first parishes in Australia to use the Wells Organisation more than three years ago when the sum of £21,000 was pledged. Under departmental direction this parish reports a pledged total of £28,000 for the next three years. The rector, the Reverend W. N. Rook, writes:—

"The success could not have been achieved without the careful planning and personal drive of your director . . . whose initiative, enthusiasm and consecration to the task at hand were greatly admired by all."

At S. Hilda's, Katoomba, and S. Alban's, Leura, the sum of over £11,000 was pledged in each case. The Rector of Katoomba, the Reverend G. J. S. King, comments:—

"There are many people in

Katoomba who are conscious of the Church and its ministry, probably for the first time. This seems to me to add to the possibility of inaugurating an effective scheme of lay-evangelism."

While final results are not yet to hand for S. Stephen's, Mittagong, the rector has informed the department that the campaign has given great stimulus to the whole life of the parish.

S. Matthew's, Holroyd, a small branch church in the parish of Merrylands, is probably the smallest congregation in the diocese to have a director-controlled canvass. The sum of £1,000 per annum has been pledged, far in excess of its past income.

S. Paul's, Cleveland Street, Redfern, is a parish in a depressed area which the department has placed, in a special category as needing its help and leadership. Although visitation of the homes has not yet started, the Reverend K. L. Child reports a considerable revival of interest in the work and witness of the parish in this difficult industrial area, and is confident that the result of the campaign will greatly strengthen his work and enable him to make immediate large scale developments.

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CHATEAU TANUNDA

Stories of the Coastal Lights No. 23



Swan Island

When a lighthouse was established on Swan Island, Bass Strait, in 1840, it was equipped with a new type of light. This was completely different from the lights then in general use and was one of the earliest designs of its type produced by British manufacturers of lighthouse apparatus.

Full details of the light are complicated, but in essence it represented an attempt to make an apparatus which would project the light from only one lamp around the full arc of the horizon. Previous apparatus involved the use of many separate reflectors each with its own lamp. Twenty or more reflectors were common and this resulted in high oil consumption; in addition, a lightkeeper had to spend much time attending to the trimming and filling of the lamps throughout the night.

Similar apparatus was installed in 1846 on Goose Island, which is 29 miles from Swan Island. The main difference between the lights was that the apparatus at Goose Island was of "fixed" type and that at Swan Island was of the "bull's-eye" or "revolving" type.

Swan Island is about two miles from the north-eastern corner of Tasmania. It is low and sandy, and about 1 1/2 miles long and half a mile wide. The tower, which is of white stone and 93 ft. high, stands half a mile from a landing jetty. Transport of stores between the jetty and the lighthouse is by bullock wagon.

The original light remained in use until 1923, when the kerosene wick lamp was replaced with an incandescent kerosene mantle burner, increasing the strength to 148,000 candlepower. In 1928, a modern revolving electric apparatus was installed, raising the strength to 1,000,000 candlepower. The light is visible for 15 miles in clear weather.

Position of the Swan Island lighthouse is latitude 40° 44' south, longitude 148° 08' east.

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APPEAL FOR FUNDS

INTERNATIONAL STUDENT AID

The World University Service is appealing for help to supply some of the basic needs of under-privileged students and struggling universities.

W.U.S. in Australia is under the patronage of leading churches and educationists.

The chairman is Sir Ian Clunies-Ross, and the committee consists of representatives of the Australian Student Christian Movement, the Universities' Catholic Federation of Australia, the National Union of Australasian Jewish Students and the National Union of Australian University Students.

It is, therefore, undenominational, and is supported by students of all creeds throughout Australia.

The funds raised are dispensed by the international secretariat of W.U.S. at Geneva, according to a pre-arranged budget.

IMMEDIATE NEEDS

The immediate needs with which these groups are trying to deal vary from one situation to another.

At some universities, as in South Africa, Basutoland, Indonesia and Burma, libraries have to be stocked, or other kinds of teaching equipment provided; at others hostels for refugees have been built and furnished, as recently in India and Pakistan.

Clinical services need to be maintained, as at the University of Rangoon; facilities for recreation and student organisations provided, as in Israel, Egypt and West Africa, or scholarships, of which those of the African Medical Scholarships Trust Fund and of the recent Hungarian Refugee resettlement programme are of particular interest.

Over most of Asia the incidence of disease, in particular tuberculosis, among students demands the erection of sanatoria and student hospital wings.

STATEMENT OF NEW P.B.

THE "LIVING CHURCH" SERVICE New York, December 7

The Presiding Bishop of the Protestant Episcopal Church in the United States, the Right Reverend A. C. Lichtenberger, stated what may be the keynote of his policy at a banquet on November 20 marking the centenary of the Seabury Western Theological Seminary in Evanston, Illinois.

He said, "The two elements in our inheritance as a Church, the Catholic and the Reformed inheritance, are not opposing principles which must be at war with each other, but . . . together they form our full inheritance."

"They are the signs of the Kingdom of Christ. There are some who emphasise the Catholic inheritance; there are some who emphasise the Reformed or the Protestant."

"But it is not necessary for these to be opposed, and it is not impossible for one person to hold these together within his own life."

Bishop Lichtenberger had, earlier in the day, been one of five churchmen who received doctorates at the hand of the Dean of Seabury-Western, the Very Reverend C. V. Harris.

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The Director of Promotion in the Diocese of Sydney, the Reverend R. S. R. Meyer (left), at the cathedral parochial church council meeting in Singapore last October. With him are the Dean of Singapore, the Very Reverend E. O. Sheild, and the two churchwardens.

PARISH AND GROUP LIFE CONFERENCE IN TASMANIA

FROM OUR OWN CORRESPONDENT

Hobart, December 4

Church and Group Life and Parish Life Conferences have been held at Beresford House, Launceston, the Church's conference and retreat centre in Tasmania.

For the clergy and laity who took part, these conferences were memorable and inspiring.

The Church and Group Life Conference was attended by the Bishop of Tasmania, the Right Reverend G. F. Cranswick, seven parish priests from Tasmania and two from Victoria. The leaders were the director of the General Board of Education, Mr Val Brown, and the Reverend W. H. Graham of Melbourne. After five busy days of worship, work and fellowship, the clergy made way for the weekend Parish Life Conference, led by Mr Val Brown.

Thirty-six lay people attended from the parishes whose priests had been to the earlier conference.

Reports from these laity have made it clear that the experience in study, worship and fellowship was a very valuable one, amongst the most significant of

their lives. They looked into the kinds of activities going on in parishes and thought about the kinds of things that could and should be done.

The result will be a new and growing concern amongst the laity for the mission of the Church.

It is to be hoped that the national Church's support of its G.B.R.E. will grow appreciably so that the valuable insights in Adult Christian Education may be more rapidly and widely spread.

SALVATION BY THE SEA

The ballroom of a modern seaside hotel will be taken over by churches in the Sutherland district, south of Sydney, for part of their "Back to God" campaign early next year.

The ballroom is in the Hotel Cecil, at Cronulla Beach, and meetings will be held there from January 4 to January 18.

The campaign is sponsored by the Sutherland Shire Combined Churches' Committee, and will be presented by the Open Air Campaigners.

A New Zealand clergyman, the Reverend John Graham Miller, will take a special series of Bible teaching messages during the campaign.

Its aim is to "instruct in the basic doctrines of the Christian faith," and "to reach the many tourists and holiday makers in the area at that time with the Church's message of Jesus Christ."

ORDINATION IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, December 8

On December 22 the Archbishop of Perth, the Most Reverend R. W. H. Moline, will ordain to the priesthood the undermentioned four deacons: the Reverend William Adams, the Reverend John Bowyer, the Reverend Robert McQueen, and the Reverend Stanley Threlfall.

The service will be held in St. George's Cathedral at 9.30 a.m.

METROPOLITAN JAMES IN FINLAND

ECUMENICAL PRESS SERVICE Geneva, December 4

The Metropolitan James of Melita, who is the representative of the Ecumenical Patriarchate of Constantinople, at the headquarters of the World Council of Churches in Geneva, represented the patriarchate at the celebrations of the fortieth anniversary of the autonomy of the Orthodox Church in Finland during the last week in Novem-

CHRISTIANITY IN THE EAST

YOUTH CHAPLAIN DESCRIBES VISIT

On Wednesday, December 3, the Order of the Comrades of St. George entertained the Sydney Diocesan Chaplain for Youth, the Reverend N. C. Bathgate, at a dinner in the crypt of St. James', King Street.

The Central Company were hosts for the evening.

Following the dinner, those present had the opportunity of hearing something of Mr Bathgate's trip to Japan and the East, where he represented the diocese at the World Christian Education Conference.

Everybody present was impressed by the sound common-sense with which Mr Bathgate assessed the part the Church is playing in the life of the East in the light of the current political situation.

"There is an urgent need for all Christians to become more militant, both those in the East and those in Australia, in order that the Church may not be swamped by the current ascendancy of the counties of the East as political powers," he said.

Mr. Bathgate also spoke of the need for the Church to associate itself more closely with the traditions and environment of the East in order to remove from the minds of the people the concept of Christianity as a purely Western religion.

During his address he commended the Australian Board of missions for its foresight in concentrating its work amongst Australia's own northern neighbours, and the Comrades of St. George for the part they were playing in this work.

ARCHBISHOPS' COMMISSION

ANGLICAN NEWS SERVICE

London, December 4

The Archbishops of Canterbury and York have appointed a commission to consider problems connected with redundant churches, which have a claim to preservation on historic or architectural grounds.

The chairman of the commission is Lord Bridges, and also on the commission are the Bishop of Grimsby, the Right Reverend A. I. Greaves, and senior permanent officials from Government departments having a special interest in historic buildings.

The commission will not have to determine if a church is redundant. It will be concerned with the question of finance if it is to be preserved, and whether reasons are sufficient if it is to be demolished.

It will report back to the archbishops.

CHURCH RECONSTRUCTED BY ACTIVE PARISH GROUP

FROM A CORRESPONDENT

THE Church of St. George, North Springwood, which was opened and dedicated on September 6 last, has an interesting history.

A small group of people in Springwood, the "Church Founders," gradually built up a sum of money sufficient to pay for a Church building which was for sale at Hazelbrook.

The treasurer of the group, Mrs Felton, heard that the building was for sale, and telephoned the Rector of Springwood, the Reverend S. N. Paddison, who found out who were handling the matter.

They went together to inspect the building and decided that it was suitable for their purpose.

So they bought it and brought it to the site they had prepared.

First the building had to be demolished, every tiny piece carefully marked for reconstruction, a laborious undertaking.

The rough, dejected-looking heaps of material were hard to visualise as parts of a church.

However, Mr Les Wheatley, who planned and oversaw the work of reconstruction, and his band of willing helpers, set to work, and out of the masses of old, uninteresting material constructed a lovely modern church.

It has an attractive blue roof

and has been artistically painted inside and out.

Many helped to build this pretty, modern church, and gave its furnishings. They felt rewarded when they came to its opening, and joined in the service which dedicated the building for the worship of God.

WEEK OF PRAYER IN JANUARY

ECUMENICAL PRESS SERVICE

Geneva, December 3

The Faith and Order Commission of the World Council of Churches has issued the annual call to prayer for Christian unity during the week from January 18 to January 25.

The appeal for 1959 reminds us that groups with apparently contradictory purposes and aims will be observing the week of prayer, but asks that the tragic division be realistically recognised.

Suggested forms of prayer for the seven days of the week will be used by people in more than sixty countries.

Church congregations, laymen and women, theological students and teachers, writers, speakers and broadcasters will unite in intercession, and many united meetings will be held.

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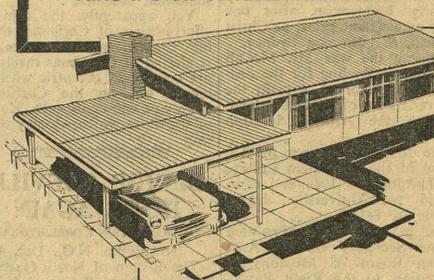
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ANNUAL MEETING IN NEW YORK

AMERICAN CHURCH UNION REPORTS PROGRESS

THE "LIVING CHURCH" SERVICE

New York, December 3

There were seventy-five clerical and lay delegates representing many dioceses, at the annual meeting last month in New York City of the American Church Union.

The executive director, Canon A. J. duBois, said that the gathering marked a third phase in the development of the Church Union programme in the Church in America.

From 1938 to 1950 a few catholic-minded churchmen worked to establish the A.C.U. in order to further the work of the catholic movement, he said.

From then until now it has been a time of laying a firm foundation for a programme to make the Church aware of the aims of the A.C.U., and for forming branches throughout the country.

The keen enthusiasm shown at the 1958 council meeting, and the readiness of lay and clerical members to take part in its work, are evidence that the A.C.U. is entering on a period of opportunity in the Church, said Canon duBois.

After long debate the Council affirmed a statement made in the *American Church News* on October 16, and adopted it as the official policy statement of the A.C.U. with reference to the Church of South India.

The statement says that the regulations set up at the General Convention respecting the Church's relations with a group in the C.S.I. "in no way alter our conviction that these regulations are not in the best interests of this Church."

"We are still convinced that ours is a part of the one, Holy, Catholic and Apostolic Church."

"We remain convinced that our unity must be centred in

NEW BISHOP OF ROCKHAMPTON

(Continued from Page 1)

Rector of Yea, in the Diocese of Wangaratta.

On the outbreak of the war Mr. McCall volunteered for service with the army. He served as a chaplain with the A.I.F. in the Middle East and later in Central Australia.

On demobilisation in 1945 he was appointed Rector of Macquarie Plains, Diocese of Tasmania, and later Rector of Holy Trinity, Launceston, after one year as assistant priest at Christ Church, S. Laurence, Sydney.

During the war Mr. McCall had started reading for the degree of Bachelor of Arts in the University of Queensland, through the Army Education Service.

He took the degree of Th. Schol. of the Australian College of Theology in 1946 and completed his University degree course in 1951.

In 1953 he was appointed Home Secretary of the Australian Board of Missions in succession to the Right Reverend I.W.A. Shevill.

During the past five years Mr. McCall has visited most of the areas served by the A.B.M., including New Guinea and Polynesia, and has travelled all over Australia making films and doing deputation work for A.B.M.

In 1939 the bishop-elect married Helen Christie Wilnot of Corowa, New South Wales.

They have one son (a first year student at the University of Sydney) and three daughters, the eldest of whom is a student at Melbourne Teachers' College.

The bishop-elect's recreations are swimming and reading.

Mr. McCall has edited the *A.R.M. Review* since his appointment as Home Secretary.

He was an original first director of the Anglican Press Limited.

and dependent upon a validly consecrated apostolic ministry and an unequivocally stated credal orthodoxy.

"We maintain that due rational and theological consideration has not been given to the implications of the anomalous structure, faith and life of the C.S.I."

"We will continue to insist that these catholic and apostolic principles must be the standard by which all relations with the Church of South India... must be measured."

The statement went on to say that the constitution of the Church was firmly written, that no convention could alter that heritage, and that all resolutions passed by the convention concerning the Church of South India "must be interpreted in the light of our constitutional provisions."

A CHRISTIAN CHRISTMAS

POSTAGE STAMP A FIRST STEP

FROM OUR OWN CORRESPONDENT

Perth, December 8

It is hoped that diocesan synods and other official bodies of the Church will express appreciation to the Postmaster-General for having produced the postage stamp which many nations must wish they had been the first to introduce.

Nothing has given the clergy greater encouragement and backing than this witness from an official source, of putting Christ back into Christmas both in its spelling and in its spirit.

Almost every parish and other religious magazine this month pleads that this may be so.

"The whole point of a celebration," writes the Rector of Carlisle, the Reverend Ernest Gundry, in his parish magazine, "is that there is something to celebrate. To have a wedding breakfast and all the trimmings just for its own sake, whether or not there was any bride and bridegroom, would be thought somewhat eccentric."

Yet, apparently, the colossal effervescence of Christmas trading, coupled with the excessive rendering of Christmas carols, is not considered eccentric when it misses out on the Christmas morning Communion—the House of Bread, at which we may worship.

BISHOP SHEVILL HOME AGAIN

FROM OUR OWN CORRESPONDENT

Townsville, N.Q., Dec. 4

The Bishop of North Queensland, the Right Reverend I. W. A. Shevill, received a hearty welcome at the Queen's Hotel from the Diocesan Council on the evening of his return to Townsville.

After attending the Lambeth Conference, Bishop Shevill went to the General Convention of the Protestant Episcopal Church in the United States of America as a guest of the Presiding Bishop, the Right Reverend H. K. Sherrill.

Last Monday evening a large crowd assembled in the new S. Anne's School, Townsville, to hear the bishop's experiences in England and America.

Here he was welcomed home by the Archdeacon of North Queensland, the Venerable W. P. Hohenhaus, and to see something of Church life in other places during his stay in England.

ENTERPRISE AND VIGOUR

Y.A.F. BRANCH IN NEW START

FROM A CORRESPONDENT

GOULBURN, December 3
Vigour and enterprise mark the Cathedral branch of the Young Anglican Fellowship, Goulburn, which made a new start in July this year.

The committee meets very frequently, is thorough in planning and enthusiastic in achievement.

Members are helping in Church and community projects. They have given time and energy to preparing the lawns round the new pool at the Children's Home, and are taking part in a move to collect food among this city's twenty thousand inhabitants for a Christmas distribution to people in need.

With the other two branches of Y.A.F. at North and West Goulburn, and with the Methodist Young People's Union a very happy spirit of co-operation has sprung into being.

This was given fitting expression by members from each group combining in an evening's exploration of our very lovely Cathedral, S. Saviour.

The meaning and use of the robes, vessels, church furnishings and appointments, the hundred window subjects covering Old and New Testament, the Soldier's Chapel and the splendid organ were all carefully explained.

CHRISTIANITY A STEP BEHIND

PROGRESS AND THE CHURCH

ANGLICAN NEWS SERVICE

Wellington, N.Z., Dec. 5

The Christian Church has failed to keep up with the scientific progress of the last hundred years, said the Dean of Auckland, the Very Reverend G. R. Monteith.

He was preaching in S. Peter's Cathedral, Hamilton, at the opening service of the General Synod.

"Even thirty years ago we sang, 'The earth shall be filled with the knowledge of God as the waters cover the sea,' in a naive sort of way, firmly believing in the doctrine of spiritual progress," he said.

New Zealand, like England, is faced with its own internal missionary problems, owing to a steady decline in the numbers of practising clergymen.

While there is little direct opposition to Christianity, generations are growing up with the idea that the claims of Christ and His Church are irrelevant to their concept of life.

The dean said that it is the duty of the Church to arrest this ebb through the ministry of the Word and Sacrament, communicated to the people through the media of to-day.

He said that the service of laymen and laywomen has been thrown into greater prominence under present day conditions. They give their Christian witness in their own spheres of work, fellowship and recreation where the ordained ministry is seldom found.

BISHOP ARTHUR TO VISIT ENGLAND

FROM A CORRESPONDENT

Canberra, December 8

The Assistant Bishop of Canberra and Goulburn, the Right Reverend R. G. Arthur, and Mrs. Arthur, will leave Australia next Thursday for a brief visit to England.

The bishop will return as a migrant chaplain on S.S. *Orotent* towards the end of February.

He hopes to spend a short time at S. Augustine's College, Canterbury, and to see something of Church life in other places during his stay in England.

EXPERTS MEET IN SYDNEY

CONFERENCE ON PROMOTION

A conference on promotion, arranged by the National Council, will be held in Sydney from the afternoon of February 3 to the morning of February 6.

The chairman of the conference will be the Bishop of North Queensland, the Right Reverend I. W. A. Shevill, and the chaplain will be the Bishop of Armidale, the Right Reverend J. S. Moyes.

Lectures will be given on many aspects of promotion, not only in Australia, but in other countries of the world.

Bishop Shevill was particularly concerned with Promotion when he was in the United States during the General Convention of the Protestant Episcopal Church in October.

He addressed the Promotion Department of the Church and consulted with the executive committee.

He will open the first session of the Conference with a lecture on "Promotion round the world."

The missionary aspect from the Australian point of view will be presented by the Director of Promotion in Sydney, the Reverend R. S. R. Meyer.

The Director of the General Board of Religious Education in Melbourne, Mr Val Brown, will deal with our Australian experience.

The Managing Director of The Anglican Press Ltd., Mr. Francis James, and the Programme Supervisor of the Church of England Television Society, Mr. C. G. Warne, will speak on "Wider Aspects of Promotion."

The chairman, and the Director of Promotion for the Diocese of Newcastle, the Reverend Eric Barker, will discuss the future of promotion, and assess the task of the Church in the years that lie ahead.

ANTI-SEMITISM DENOUNCED

ECUMENICAL PRESS SERVICE

Geneva, December 3

Sermons condemning anti-semitism were preached in hundreds of Protestant and Roman Catholic churches in Germany on the twentieth anniversary of the National Socialists' fercest anti-Jewish pogrom in 1938.

The president of the Church of Westphalia, Dr Ernst Wilm, in a sermon at Bielefeld, said that he was angry and sad that so many Germans refused to acknowledge the injustices that had been done.

He said they were too proud and self-righteous to see that the burning of buildings and loss of millions of German lives was a divine judgement on Germany for the millions of Jews put to death there.

Superintendent Georg Traar of the Lutheran Church in Austria said in a national broadcast, called "A Reminder and a Warning," that Protestants had been implicated in the burning of Jewish synagogues and had persecuted many thousands of Jews.

SINGAPORE PARTY FOR BISHOP

FROM OUR OWN CORRESPONDENT

Singapore, December 3

The Bishop of Singapore, the Right Reverend H. W. Baines, confirmed more than forty candidates in S. Andrew's Cathedral last Monday.

After this special Patronal Festival Service the bishop was officially welcomed home at a party held in the cathedral's War Memorial Hall.

After the cutting of the festive cake, members of the Brotherhood of Magicians in Singapore gave a fine performance of their skill, which kept the audience amazed and in fits of laughter for an hour.

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OBITUARY

THE PRIMATE

I.J.S. writes:
In July, 1956, the country town of Narragin, Western Australia, was honoured by a visit from the late Primate, Dr H. W. K. Mowll.

The occasion was the dedication of the enlargement of our Church of the Resurrection.

This visit towered over ordinary events, just as the Primate's tall form dominated the congregation. It was a bright winter morning and Church people from far and near thronged the church.

As he entered the church that morning, he saw a picture, "The Presence," over the door. He referred to it in his splendid sermon, and made the congregation feel that God's Presence was truly in their midst that day.

Although far from well, he preached two memorable sermons that Sunday, and at the civic reception next morning the large gathering of townspeople listened entranced as he told of his journeying up and down the world.

Mrs Mowll came in for a short time (she had had influenza), and five minutes' talk with her was a treasured memory.

Let us thank God for their witness.

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DIOCESAN NEWS

BRISBANE

GIFTS TO CHURCH
S. Stephen's, Coorparoo, is still receiving gifts for the new church. A magnificent desk for the rector's study and a bookshelf for the porch have been given by a family in the parish.
Another family gave a set of Communion vessels.

SUMMER SCHOOLS
Two summer schools will be held this year at the Glennie School, Toowoomba, for Sunday school teachers.
The first school will be held from December 26 to January 1. The second will follow immediately.

X Canberra & Goulburn Diocesan

CANBERRA AND GOULBURN

CLERGY LUNCHEON
The Bishop-elect of Gippsland, Canon D. A. Garnsey, was the guest of the clergy of the diocese at a luncheon in All Saints' Hall, Ainslie, on November 28.
He was presented with a pectoral cross and a cheque on their behalf.

The parishes of the rural deanery of Young gave him a cope and mitre, made by Miss M. Clarke of Barmedman.

GRAFTON

SOULS IN CONFLICT
Great interest was shown when the film "Souls in Conflict" was shown in S. Andrew's, Lismore, on November 28.
1,800 people attended the three screenings of the film.

MELBOURNE

BELL RINGERS
Bellringers from Bendigo and Ballarat last Saturday joined with members of the S. Paul's Cathedral Society of Bellringers at a ringers service in the cathedral.

The service was conducted by the precursor, the Reverend Godfrey Kircher.
In place of an anthem the ringers raised changes on hand bells.

SERVICE FOR STUDENTS
A service for student teachers was held in S. Paul's Cathedral last Wednesday.

The preacher was the Archbishop, the Most Reverend Frank Wood.
The Minister of Education, the Hon. J. S. Bloomfield, and the Director General of Education, Major General A. H. Ramsay, were present.

CORPORATE COMMUNION
Three hundred people attended the annual corporate Communion for Sunday school teachers held in S. Paul's Cathedral on December 6.

The Dean of Melbourne, The Very Reverend S. Barton Babbage, was the celebrant, and at the beginning of the service, presented a number of teachers with their "Commission eo Teach" badges.

NORTH QUEENSLAND

SCHOOL PRIZE GIVINGS
Since his return to the diocese the Bishop, the Right Reverend I. W. A. Shevill, has attended prize-givings at the various Church schools.

Separated by hundreds of miles, these schools provide education for the children of the west, the Pacific Islands, and as far north as Hong Kong.

On November 29 he confirmed candidates and presented prizes at S. Mary's School, Herberton; the following day he administered confirmation and presented prizes at S. Barnabas' School, Ravenshoe. Before the prize giving the school choir under the direction of Brother Donald Simpson, C.S.B., presented a delightful choral presentation, preceded by the blessing of the crib.

On December 1 prizes were presented at the new S. Anne's School, Townsville.

HISTORY OF THE DIOCESE
The popular illustrated history of the diocese, published earlier this year in connection with the eightieth anniversary of the founding of the diocese in 1878, has been well reviewed in many parts of the world.
The Chaplain of All Souls' School, Charters Towers, the Reverend E. Carr Rowland, has

now completed a much fuller standard work on the subject.
It is hoped that this new book will be published in the new year in connection with the centenary celebrations of the state of Queensland.

PERTH

GIFT FOR N.G. HIGHLANDS
Miss Katharine Hart of the Church Needlework Guild handed a cheque for £200 to the Provincial Missionary Council towards the New Guinea Highlands appeal last month.

The sum constitutes the money earned by the guild on executing orders for church linen and vestments.

MOUNT HOSPITAL CHAPEL
Architects' designs have been drawn for a chapel to be built at the Mount Hospital which is a Church of England institution.
The chapel will fill a long-felt want, greatly assisting the work of those who minister to the spiritual needs of the sick.

A HAPPY ANNOUNCEMENT
Much pleasure has been evinced at the announcement made this week of the marriage engagement between the Reverend Sidney Vincent Weare, sub-warden of S. George's College, Perth, and Miss Jane Margaret Halley, eldest daughter of the Rector of Leederville, Canon K. B. Halley, and Mrs Halley.

TEMPORARY DUTY
The Reverend M. H. Gardner, who has been Chaplain to the Forrest River Mission on the Diocese of North West Australia, proceeds immediately to Morawa where he will fill a temporary vacancy, seeing the parish through the Christmas season.

SYDNEY

THE MESSIAH
A performance of Handel's immortal oratorio "Messiah" will be given at the Sydney Town Hall next Saturday, December 13, at 8 p.m. by the S. George Choral Society and the Royal Philharmonic.

S.S.M. ORDINATIONS
FROM A CORRESPONDENT
Adelaide, December 8
The following, trained in the Society of the Sacred Mission, S. Michael's House, Crafters, are to be ordained priest on December 21:

By the Bishop of Wangaratta: Michael Winnington Martin.
By the Archbishop of Brisbane: George Peter Shaw.
Rex Littledale Burrell.
On December 22:
By the Bishop of Adelaide: Douglas John Dunstan McKee, S.S.M.
By the Bishop of Bunbury: John Alfred George Redway will be made deacon.

Your prayers are also asked for Gerald John Howland, who will be admitted to the Novitiate of the Society of the Sacred Mission in the chapel of S. Michael's House on the Feast of the Purification, February 2, 1959.

CRICKETERS AT CHURCH
FROM A CORRESPONDENT
Brisbane, December 5
Interesting visitors to S. Stephen's Church, Coorparoo, on November 30, were the Australian Test batsman, Peter Burge, who is an active member of S. Stephen's Church, and the English Test cricketers, Colin Cowdrey and Peter Richardson.

Both of these men are keen members of the Church at home. They took part in the service of Evening Prayer in the air-conditioned parish church. Afterwards, at a social hour in the parish hall, they entertained a large group of parishioners with some excellent cricket stories and reminiscences.

The Rector of S. Stephen's, the Reverend James Payne, took the opportunity of conveying congratulations to Peter Burge on his selection in the twelve players for the first cricket Test against England in Brisbane.

Society of Sydney choir and symphony orchestra.

Gerald Williams will conduct the performance.
The soloists will be Nita Maugham (soprano), Florence Taylor (contralto), Raymond McDonald (tenor), Alan Light (bass), Edgar Smith (trumpeter) and Paul Edgar at the grand organ.

VISIT TO KING ISLAND
He addressed the parents and Reservations may be made at

TASMANIA

The Bishop of Tasmania, the Right Reverend G. F. Cranswick, had a crowded two days when he paid his annual visit to King Island on November 28.
Palms and Nicholsons.

On Sunday he confirmed nine candidates and dedicated an electronic organ installed in the church in memory of the late Mrs. Sarah Robinson, whose family has been connected with the church since its foundation on the island.
He also dedicated new lights in the Church of All Saints in memory of two early Island settlers, John and Henry Harrison.

BUILDING PLANS FOR COLLEGE
FROM A SPECIAL CORRESPONDENT
Brisbane, December 1
The Principal and staff at S. Francis' College, Brisbane, are expecting about fifty students to enrol at the college at the beginning of 1959.

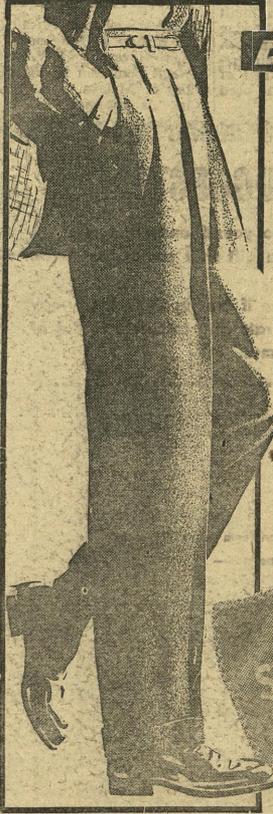
Among the prospective students there are at least seven who are married, and, as the number of married applicants for entry to the college is increasing, the principal is now making plans for building flats for married students as part of the necessary accommodation of the college.

The main problem will be that of financing this project, in view of the present building programme to erect a new dining hall, common room and library during the early part of 1959.

If there are any Church people who are particularly interested in supporting the venture of providing accommodation for married students, they are asked to write to the Principal, S. Francis' College, Milton, Brisbane, as soon as possible.

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WILLOCHRA WELCOMES ITS THIRD BISHOP

BISHOP JONES ENTHRONED IN PORT AUGUSTA

FROM A CORRESPONDENT

Adelaide, December 4

More than three hundred people filled S. Augustine's Church, Port Augusta, on November 26, for the enthronement of the Bishop of Willochra, the Right Reverend T. E. Jones.

An overflow crowd listened to the service through amplifiers in the church grounds.

The Dean of Adelaide, the Very Reverend A. E. Weston represented the Bishop of Adelaide.

Thirty clergy who took part in the service included Bush Church Aid missionaries from many parts of the West Coast of South Australia.

The new bishop has been organising secretary of the B.C.A. for twenty-two years. The congregation included visitors from Adelaide, Port Lincoln, Peterborough, Gladstone and Wilmington.

The bishop's son, the Reverend T. V. Jones of Ceduna, who acted as his father's chaplain, presented him with his pastoral staff during the impressive service during which the Administrator, Canon E. Robinson, installed and enthroned the new bishop.

Bishop Jones has already taken up his new duties and will administer the diocese from

Bishop's House, Gladstone. He will visit a number of centres shortly to confirm candidates before leaving for a lecture tour of the United States in February.

At the end of the enthronement service Bishop Jones appointed the Rector of Port Augusta, Canon E. Robinson, Archdeacon of Willochra.

The appointment will be confirmed by synod on December 5.



The Bishop of Newcastle, the Right Reverend J. A. G. Housden, visited Gosford on November 29 to dedicate Christ Church Sunday School Hall. Pictured (L. to R.) are: the Rector of Gosford, the Reverend N. A. Pullin; Bishop Housden; the Reverend J. H. S. Oldham, a retired priest; and the Rector of Terrigal, the Reverend J. B. Neville.

MISSIONARY RETURNS FROM CHINA AFTER THREE YEARS

Perth, December 8

Sister Rhoda Watkins a missionary in China for thirty years, returning to her home in Adelaide, was interviewed in Perth at the office of the Provincial Missionary Council.

She gave an account of her life as a nurse since she was commissioned in 1922 (to be) matron of the "Way of Life" Hospital in the Diocese of Kwangsi Hunan.

Sister Watkins speaks Mandarin fluently and her love of China and its people is very evident as she sketches an outline of her work experiences; the enemy pushing ever closer to the city; the mission staff begged to flee while they could; the blowing up of the city by the natives so that it would be useless to the enemy; and at the last—the blazing streets and smouldering ruins. A lifetime of work destroyed in one mighty blow!

Then peace—such as it was—came, and Sister Watkins again embarked for China.

Transport routes had not yet been reorganised, so it was after many weeks of travel, including part of the way on an aircraft carrier, that she finally arrived in February, 1946, at the spot where her hospital had been.

By a miracle of faith and work the new hospital was built and opened in the following August. A nurse and a dispenser, both Chinese, offered their services free, and, by Christmas of the same year, a doctor had been engaged.

The new hospital flourished until there were three doctors, six trained nurses and several trainees.

But although the work of baptism, confirmation, nursing and teaching ever increased in this growing mission, already the smell of fear was invading the small community as the Communist menace crept ever closer.

Again the natives blew up the city, retreating as they went. The mission station continued to function, however, but there was a changed atmosphere.

Instead of happy laughter, there was the tramp of marching feet; instead of brotherly love, there was fear and suspicion. And again all mission-

aries had to leave, "persuaded" by the new regime. The Korean war had begun.

After leaving China for what proved to be the last time, Sister Watkins served in Malaya until her return to Australia this year.

She reports that since all missionaries left China, the Chung Hua Sheng Kung Hui (the Anglican Church in China) has been held together by the faithful Chinese clergy and laity.

Although the Church seems to have more freedom in China than the Church in some other countries, Sister Watkins added: "Our prayers for the Church in China are more urgently needed now than ever before."

NEW SCHOOL OPENED IN NEGRI SEMBILAN, MALAYA

FROM OUR OWN CORRESPONDENT

Singapore, December 3

Y. M. M. Tunku Munawir Ibhni Tuanku Abdul Rahman officially opened S. Aidan's School, Bahau, in Negri Sembilan last Saturday.

The school was dedicated by the Bishop of Singapore, the Right Reverend H. W. Baines. Negri Sembilan is one of the States of Malaya.

In his message the bishop

said: "I pray that God will continue to prosper S. Aidan's. It is an enterprise which meets the needs of the people and children of Bahau.

"It owes much to the initiative and perseverance of the Reverend Terence Oliver; but it is a joint effort in which Indians, English and Chinese cooperate under the aegis of the State Government to fill a long-felt want in education in the district."

Negri Sembilan's chief education officer, the Honourable S. Thambiah, wrote in his message:

"The progress the school has made has justified the hope expressed by the citizens of Bahau that the school would never suffer for lack of public support or for want of pupils.

"I hope," he said, "S. Aidan's will soon become a comprehensive school, providing secondary education, so that the children of the district will not have to travel very far for higher education.

"I shall always pray for the success and prosperity of the school, and also hope that the public of Bahau will always support it," he said.

DR FISHER IN HOSPITAL IN KENT

ANGLICAN NEWS SERVICE

London, December 2

The Archbishop of Canterbury, Dr Geoffrey Fisher, has successfully undergone an operation for hernia.

A Lambeth Palace bulletin states that he is making satisfactory progress.

PARISH HALL OPENED

BISHOP HOUSDEN IN GOSFORD

FROM A CORRESPONDENT

GOSFORD, December 7

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, dedicated a new hall in the parish of Christ Church, Gosford, on the last Saturday in November.

The hall has been built chiefly for the Sunday School which has increased by 200 during the year.

The main part of the building can be made into a large hall by pulling back the partitions which divide it into six rooms.

The Rector of the parish, the Reverend N. E. Pullin, in welcoming the bishop, said that a year ago a new church seemed a remote ambition, but he had received that day the contract from the architect for the building of the church.

He said that the Sunday School Hall was largely built by the parishioners' voluntary labour.

Bishop Housden said that his first visit to Gosford was one of great joy as he felt that the Church was catching up with the town in growth and development.

"In building the Sunday School Hall first, the first step in your building programme has been the right one," he said.

"The children who are growing in a new, expanding world which will change more rapidly in the future, need a place where they can put down roots, so that they can maintain their balance in the changing world."

KOREAN CHURCH REMEMBERED

FROM OUR OWN CORRESPONDENT

BRISBANE, December 7

On the Feast of S. Nicholas, December 6, in the cool, dim peace of the Lady Chapel of S. John's Cathedral, Brisbane, some twenty-odd people gathered to join in worship.

They offered thanks for the many blessings bestowed on the Anglican Communion and on the Church generally in Korea, and ask God's blessing on the work of the Church and the people of Korea, for this Festival is the Festival also of the Church in Korea.

The Vice-Warden of S. John's College, the Reverend George Wells, who was the celebrant at the service, told your correspondent that many years ago he nearly went to Korea to serve in the Church there, but, because of ill-health, he came to Australia instead.

Assisting him was a Korean Priest, the Reverend William Choi, at present at St. Francis Theological College, doing post-graduate studies.

CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rate is 6d. per word (payable in advance). Minimum 4. per advertisement. A special rate of 3d. per word (minimum 2/6) is charged for "Positions Wanted" insertions.

ENGAGEMENT

The Engagement was falsely announced in these columns last week of Miss Joan Kent to the Reverend O. C. Finkelde. Neither Miss Kent nor Mr. Finkelde had any knowledge of this announcement, which was inserted in good faith by this newspaper following receipt of an advertisement from some person unknown whose irresponsible action can only be deeply deplored.

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RECTOR REQUIRES cottage at seaside, accommodate 5. January or part of January. Moderate rental. The Reverend H. E. Doyle, The Rectory, Milson's Point. XB2363 (Sydney Exchange).

POSITIONS WANTED

EXPERIENCED VERGER seeks change. Must have accommodation. Replies to Box No. 88, THE ANGLICAN.

THEOLOGICAL STUDENT requires work for eleven weeks. YU3102, (Sydney Exchange).

MARRIED PRIEST with two children, high school age, wishes to serve anywhere in eastern states where children can be educated, for very small stipend, provided accommodation available. Box No. 91, THE ANGLICAN.

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Nurse Nellie Bedagi, one of the three nurses who completed four years training at S. Barnabas' Hospital, Dogura, Papua, earlier this year. The hospital has been recognised by the Department of Public Health as a training school for nurses.

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