

THE ANGLICAN

Incorporating The Church Standard

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FOUR NEW IDEAS FROM NEW YORK

"AD-VANGELISM" MAKES THE CHURCH KNOWN

FROM OUR SPECIAL CORRESPONDENT

New York, December 12

Four new ideas for parishes have been released by the Department of Promotion in the Diocese of New York.

They concern railway station advertising displays, newspaper advertisements, parish identification cards and fund-raising Church seals.

This department also assists parishes conduct "every member canvasses" with a trained body of field officers.

The Department of Promotion has arranged with the suburban railways to rent space for posters or literature racks.

Many churches of other denominations already have racks which are kept well filled with religious literature for reading on the train or while waiting at the station.

The department suggests that such an idea would be an excellent project for a laymen's group.

The railways have supplied statistics of the monthly circulation, population, retail sales and buying income of the families using the various stations.

The newspaper advertisements suggested to interest new people in the Protestant Episcopal Church of the U.S.A. are those which have been used so successfully by the Episcopal Men of Iowa. They were first used in a diocesan-wide advertising programme in the daily Press in Iowa three years ago, and several hundred inquiries were received from the series of twelve advertisements.

BAPTISMS

From these the diocese was able to trace numerous baptisms and confirmations.

Since then so many enquiries have been received outside the diocese that the material has been issued to the Church all over the country, at a cost of three dollars for twelve mats.

The diocese calls this campaign "Ad-vangelism."

The advertisements, complete with a cut-out coupon, have such arresting headlines as "How do you worship God?", "What is Sin?", "Have you ever seen a Prayer Book?", "Why kneel to pray?", "Why should God's ministers wear uniforms?", "What is a Catholic?" and "You don't worship God alone."

CARDS AND SEALS

The parish identification cards are wallet-sized with room for the owner's name and address with the notice "in case of emergency notify a priest of the Episcopal Church."

The Church seals provide a new and effective way of raising funds.

The department says that "under this plan it is possible to raise funds in substantial amounts and establish a trend that will be a constant source of revenue."

The seals, postage stamp size, carry a simple Christian message and a picture of the parish church, and may be used on the backs of letters, greeting cards, packages, programmes and other material the public will see.

Every booklet of 100 Church seals is sold by the Church for one dollar.

The department emphasises that not only do the seals raise funds, but they publicise the Church and sponsor a Christian message.



A group examining some of the prize specimens of sweet potatoes and long white radish grown by parishioners for the Harvest Festival on November 20 at S. Mary's Church, Ito, headquarters of the Izu Mission, A.B.M.'s particular charge in Japan. The former Dean of Melbourne, the Very Reverend Roscoe Wilson (right) who is visiting Japan, celebrated and preached. The Reverend Frank Coaldrake, who is in charge of the mission, is on the left, and the two laymen are members of the staff whose salaries are paid by A.B.M. Mr. Miyazawa (left) was the first lay evangelist to be appointed in the Japanese Church. He was formerly manager of a large furniture factory in Yokohama and has seven children. The other layman is Mr. Kubotta.

RECORD ORDINATION IN ALL SAINTS' CATHEDRAL

FROM A STAFF CORRESPONDENT

Bathurst, December 12

The largest ordination ever to be held in the diocese took place at All Saints' Cathedral, Bathurst, on S. Nicholas' Day, December 6.

The Bishop of Bathurst, the Right Reverend A. L. Wyld, ordained five priests and five deacons.

William Thomas Armstead, Norman Byron, Francis Stanley Neubecker, Douglas John Peters and John Henry Durant Woodhouse were ordained to the priesthood.

Reginald Hugh Bodker, John Baines Green, Hamish Thomas Umphelby Jamieson, Kevin Vincent Joyner and Reginald Edward Mills were made deacons.

On Monday Evensong was said in the cathedral and the bishop delivered his Charge to those who were to be ordained. On Tuesday Matins and Litany were said in the Warriors' Chapel of the cathedral at 6.30 a.m. by Archdeacon L. C. S. Walker.

The procession of cross-bearer and servers, choir, visiting servers, the clergy, Archdeacon Walker and the candidates, the Bishop Co-adjutor and the Bishop of the Diocese entered the cathedral at 7 a.m.

The candidates were presented by Archdeacon Walker, who also read the Epistle. After the ordination of the deacons the Gospel was read by the Reverend Hamish Jamieson.

THE CHRISTMAS ISSUE

The Christmas magazine issue, to be published on December 23, will contain, in addition to regular features, many special articles and pictures.

There will be pictures of the Christmas theme from many countries, including England, the U.S.A., China, Japan, Africa and the West Indies.

There will be an illustrated article on the work of the World Council of Churches among refugees at Christmas-time, special features for children and a seasonal short story with an Australian setting.

Orders for additional copies of this issue should be placed as soon as possible.

At the ordination of the priests some thirty of the diocesan and visiting clergy joined in the laying on of hands; and the Bishop Co-adjutor, Archdeacon Walker and Canon Copp assisted in the delivery of the copies of the Holy Scriptures and the vesting with stole and chasuble.

"MAKE OR BREAK"

The Bishop Co-adjutor, the Right Reverend M. d'Arcy Collins, preaching the occasional sermon, appealed to the people to use their priests "for the purpose for which they are now being ordained."

"You can make them. You can break them. It has been done," he said.

"It is one of the great tragedies when the people of

the Church want everything from a young priest except that which he was ordained to give them.

"They are to preach the Word of God. Listen to them; go to church and hear their sermons; the more people there are, the better they will preach.

"Go to the altar regularly on Sundays, and on week days if you possibly can; try confessing your sins to them, instead of plaguing them with criticisms of others.

"Work with them to build up your congregation. If they need criticism, and we all do, tell them kindly.

"Don't encourage them to be men of the world, 'one of the boys,' and then damn them because they are not up to standard."

BISHOP ROBIN TO ORDAIN MEN FROM THREE COLLEGES

FROM OUR OWN CORRESPONDENT

Adelaide, December 13

Moore College, Sydney; S. Michael's House, S.S.M., Adelaide; and S. John's College, Morpeth, will be all represented at the ordination by the Bishop of Adelaide, the Right Reverend B. P. Robin, in S. Peter's Cathedral on S. Thomas' Day, December 21.

The Reverend T. V. Jones, at present Curate of Holy Trinity, North Terrace, City, who was trained at Moore College, will be ordained to the priesthood, and will become Assistant of Holy Trinity.

The Reverend Kent Small, an Adelaide man who was admitted to the diaconate at S. Michael's House, Craferes, on August 8, will be priested, and has been appointed assistant priest of the parish of Gawler.

Another student deacon from the S.S.M.'s Australian House, the Reverend J. E. Haynes, will be ordained priest, and will be assistant priest of S. Paul's, Port Adelaide.

The Reverend C. F. Sexton (see story, page 3) will become Priest-in-Charge of the parish of Plympton.

The two men to be admitted to the Diaconate are Messrs. J. H. Kelly and D. G. Shield. Mr. Kelly, who has been studying privately for some years under the direction of the examining chaplains to the bishop, is the Reader-in-Charge of the Missions to Seamen, Whyalla. He will become the Deacon-in-Charge at Whyalla.

Mr. Shield was trained at S. John's, Morpeth, and will, after his ordination, become the Assistant Priest of S. Mary Magdalene's, Moore Street, City.

FACT AND FANCY

A man just can't hope to get away with an error, however small, in this column-writing game. Not only is the Kiwi not extinct; I now learn that Dodo, too, is very much alive. But not as a bird; Dodo is the name of a small town in the part of West Africa served by the Holy Cross Mission. The local chief is building a bridge there, and the place may appear in the news very soon.

Some people never miss a trick. A reader from Portland, Victoria, has sent us his subscription renewal note endorsed, "The oldest parish in Victoria—1834."

This time last year two clergymen from Victoria called in here simultaneously. They hadn't seen each other since their college days before 1939. One came from a parish which sold only 24 copies of THE ANGLICAN weekly. The other pointed out with some glee that his parish sold 54 copies. They are both expected in next week—and at the moment they have been pegging level with 70 copies for the past six months.

A Sydney reader, Mr. H. W. Hoffmann, of 1 Orana Avenue, Pymble, N.S.W., expects to visit Germany early next year. In particular, he has a mind to see Cologne Cathedral. If anyone can tell him in advance anything about this splendid Gothic building he'd be glad.

I thought those journeys by the Bishop of Rockhampton, which we mentioned the other day, were pretty good. But apparently they are all in the day's work in that diocese. The Rector of Longreach, for example, has a parish 250 miles north to south. Three regular out-centres are Ilfracombe (17 miles), Stonehege (100 miles), and Jundah (140 miles).

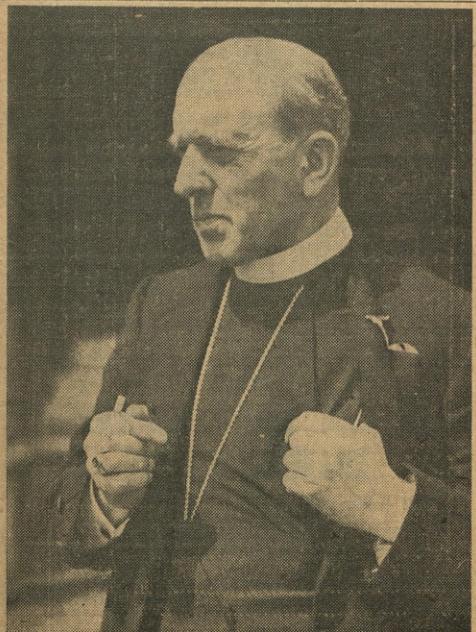
A note for organists, choir masters and such. We had a look at the programme now fixed for the Royal School of Church Music Summer School, to be held at S. John's College, Morpeth, during January 17-27 next. The number of high-powered gentlemen taking part was a bit breath-taking; the whole thing read like a University calendar, and the syllabus like a complete University degree course. But at least there were fixtures each day for meals! There are still a few vacancies, and Mr. Kenneth R. Long at S. Andrew's Cathedral, Sydney, will be happy to supply details.

The Parish of Young (Diocese of Canberra and Goulburn) passed its every-member-canvass target of £45,000 last Saturday when a cheque for £1,000 came in the mail. See story, page 3.

The Archbishop of Perth said last month that one of the best things about our Leading Articles was that you "never knew whose turn it would be next." I've an idea that the West is about due for a turn—in the form of some questions on what they're doing to take advantage of the Federal Government's generous £ for £ policy about homes for aged people.

We were delighted to hear from the Reverend John Garrett, the young Congregationalist minister who was for some years secretary of the Australian Council for the World Council of Churches. He is now organising publicity in Geneva. "The children correct our French and we try to censor theirs!" he writes.

—THE APPRENTICE



The Bishop of Rochester, the Right Reverend C. M. Chavasse, who spoke forcibly in favour of re-union with the Methodist Church in London this month. (See story, page 2.)

"THE CHURCH CARES" REPORT ON MODERN PROBLEMS

ANGLICAN NEWS SERVICE

London, December 12

A report of the work of moral welfare councils of the Church of England speaks of the "new attitude" towards sex which began to develop after the First World War and is now widespread. The Church is urged to make itself aware of this attitude.

"The Church Cares," by the Reverend W. P. Wylie, was published this month for the Church of England Moral Welfare Council by the Church Information Board.

"If and when faith decays," the report says, "its place as the main driving force of conventional society must inevitably be taken by sex, for sex is the great natural means of fulfilment, of completion, and of union of men and women. Hence it is the Church's care that sex should be rightly used and guided . . ."

Sex by itself must always fail to give men and women what they need. "Only the Christian religion can put sex in its proper and God-given place and only the Christian religion can provide the grace to live out in practice what this implies."

The Church is urged to penetrate into the welfare state by seeing that in all the social agencies at work for the unmarried parent and the family there are workers and homes inspired by the Christian faith.

DIVORCE RATE

Of divorce, the report says it is no use for the Church to play ostrich and merely condemn it. A divorce rate in England and Wales of about 30,000 a year cannot help but have a steadily increasing effect on the minds of young people entering or contemplating marriage.

There is a continual assault upon the bombs of young people, a bombardment by ideas which the Church knows to be false, it is stated.

Perhaps in some ways an even more serious factor lies in the portrayal (and easy acceptance) of false standards both of life and of love and in a continual appeal to a glamour that is often spurious. This is noticeable in many films and in the trivialities of some women's magazines.

While there is little near-photography in our cinema, and while many films portray high standards of life and conduct, yet the continual drumming into young people's heads of the cheaper ideas must have a cumulative effect.

"Nor must we forget that the sex instinct (and especially that of the male) is being stimulated continually. Half of the advertisements in certain frequent places, such as the escalators on the London Underground, rely deliberately or accidentally on sex appeal.

"And all these things, taken together, are shouting one

message—that 'sex' is the greatest thing in life and that no one must miss it at any cost."

GUIDANCE

Changes in social convention have not led to any new certainties, but to a vast and bewildering uncertainty, the report continues. To problems of behaviour mere instruction in the physiology of reproduction would never be a sufficient answer.

Sex "education" in schools, however well done, cannot remove false ideas or give personal guidance. Moreover, the Church must face the fact that there are many people and organisations willing to instruct in physiology and behaviour.

Such people often have the highest ideals, or the organisations concerned are in Christian hands, but it not always so and may be less likely in the future.

The Church's task, it is suggested, is again to infiltrate into a field of education relatively new.

The Church, it is stated, can no longer avoid the question: Is the traditional theology of marriage and sex relations in general adequate to the pastoral and personal needs of our time?

What, for instance, has the theologian to say about the sexual love which, although romanticised and debased in many ways, remains a real and illuminating, if fleeting, experience for almost everyone?

PRETORIA CATHEDRAL

FROM OUR OWN CORRESPONDENT

Pretoria, S.A., December 12
The foundation stone for the completion of St. Alban's Cathedral, Pretoria, was set last month by the Archbishop of Cape Town.

Plans are under way for a nave, cloisters, tower and organ to cost £75,000, of which £37,500 is in hand.

The cathedral has a beautiful chancel which was built in 1909 by the late Sir Herbert Baker.

NEW CHAPLAIN FOR HOUSE OF COMMONS

ANGLICAN NEWS SERVICE

London, December 12

The Speaker of the House of Commons has appointed Canon J. McLeod Campbell, Master of Charterhouse, to be his chaplain, in succession to Prebendary C. Cheshire, who has resigned because of ill-health.

BISHOP ASKS FOR REUNION

A CHRISTIAN "REVOLUTION"

DR. CHAVASSE ON METHODIST TALKS

ANGLICAN NEWS SERVICE

London, December 12

The efficiency and strength of the Christian Church in every locality "would be revolutionised" if there were reunion of the Methodist Church and the Church of England, said the Bishop of Rochester, Dr. C. M. Chavasse, speaking on December 1 to the Rochester diocesan conference at Church House, Westminster.

"In the days big with fate and urgent with opportunity," he said, "it makes one catch one's breath to compute how immeasurably the spiritual witness, evangelistic vigour, and moral influence of the national Church would be intensified by the recruitment of over a million practising Christians cradled in Methodism.

"We seem to be experiencing the dawn of a national revival of religion such as only comes once in a century. It is that we may not lose the heaven-sent boon of a century that we beckon to our partners in the other boat.

"RIVALRY"

"Thereby, too, the efficiency and strength of the Christian Church in every locality would be revolutionised if the two chief spiritual forces in the land were combined, instead of tragically weakened by overlapping and even rivalry."

The conference passed a resolution urging all parishes in the diocese, subject to the regulations of Convocation, to consider means of deepening Christian fellowship with members of other denominations in their locality, and particularly with the Methodist communion.

The bishop said that he was discussing with rural deans the formation of a committee to consider ways of putting the resolution into effect.

HOLY COMMUNION ON CHRISTMAS EVE

ANGLICAN NEWS SERVICE

London, December 12

The Bishop of Blackburn expressed doubts, at his diocesan conference last week, whether the celebration of Holy Communion on Christmas Eve was leading to a more edifying keeping of Christmas.

"It seems to me that we should be abed at midnight, and come fresh in the early morning to worship the newborn King," he said.

The bishop agreed with the Bishop of Durham that, where a midnight service was an established custom, with the people trained to quiet preparation, and at least some hours of fasting, it should continue.

But the clergy should be chary of introducing it where it did not already exist.

Christmas Eve was normally a very busy and tiring day both for the clergy and laity.

There were many things to be attended to in and about the church, apart from domestic responsibilities.

S. PAUL'S CANONRY FOR DR. WAND

ANGLICAN NEWS SERVICE

London, December 12

The retiring Bishop of London, the Right Reverend J. W. C. Wand, has been appointed a canon of S. Paul's Cathedral.

The canonry has been vacant since the death of Canon G. L. Prestige in January.

CHALLENGE IN CHINA

COLLEGE FOR HONG KONG

APPEAL BY SIR KENNETH GRUBB

ANGLICAN NEWS SERVICE

London, December 12

"The faith of the Chinese Government in building a new railway station in an isolated spot outside Hong Kong is a challenge to Christians," Sir Kenneth Grubb said in London last month.

The station had been built among the hills, beside the empty site where one day would rise the new buildings for the Christian College of Chung Chi, at present in overcrowded premises in Hong Kong.

Sir Kenneth, who was addressing a joint meeting of the Church Missionary Society and the Asia Christian Colleges Association, said that the new buildings would cost about £85,000, of which the A.C.C.A. was asked to find £18,000.

SIGNIFICANCE

"The new railway station has been built by the faith of the Government, specially for the Chung Chi College of tomorrow. Are we Christians going to have less faith in this matter than the Government?"

Sir Kenneth said that the Chinese dispersion over South-East Asia was significant for three reasons.

First, the Chinese in South-East Asia were the only members of their race with whom Christians could be in contact.

Secondly, they were the people to whom, in certain circumstances, communism could and did make a very dangerous and effective appeal.

Thirdly, in many parts of this area—and not least in Java—these Chinese were the most progressive and vigorous section of the community.

Whoever captured for Christ the imagination of the Chinese in South-East Asia captured the most active and forward-looking section of the population.

DR. GARBETT WRITES OF RETIREMENT

ANGLICAN NEWS SERVICE

London, December 12

The Archbishop of York, the Most Reverend Cyril Garbett, whose coming retirement was announced last month, writes in his December diocesan letter that he hopes to stay in office until next March.

Dr. Garbett, who is 80, has been in ill health since he underwent a major operation last May.

"Those of you who know me will realise how terribly irksome I find it spending day after day in the house when I should like to be among you in the diocese.

"As soon as I know it, the date of my resignation will be announced, but unless health deteriorates I hope this may not be necessary before March."

"OLD NORTH" OF BOSTON

THE "LIVING CHURCH" SERVICE

Milwaukee, November 28

Contributions from all over the U.S.A. and abroad were received to rebuild the steeple and spire of Old North Church, Boston, which were dedicated last month.

Old North is the oldest church in Boston, dating back to 1723.

Built into the new steeple, an exact reproduction of the original one blown down by a hurricane last year, is the window in which lanterns were hung on April 18, 1775, to warn Paul Revere of the march of the British troops to Lexington and Concord.

CHURCHES FORUM OF THE AIR

Subject—"Is Our Christmas Christian?"

To be broadcast over Station 2CH this Sunday, December 18, 1955, at 3 p.m. from the Waverley Christian Community Centre, Bondi Junction.

Chairman: The Reverend Wesley Douglass.

This is your broadcast so please support it by either attending at the Waverley Christian Community Centre, Bondi Junction, or by listening to 2CH, and telephoning your questions to FW3100.

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A UNIQUE OCCASION

THREE SONS TO SERVE PRIEST

FROM OUR OWN CORRESPONDENT

Adelaide, December 12
When the Reverend C. F. Sexton celebrates Holy Communion for the first time on Christmas Day, his three sons will be serving for him in the sanctuary.

It is believed that this will be a unique occasion in the long history of the Anglican Communion.

Mr. Sexton, who was for many years a lay reader, and the secretary-manager of the Protestant Children's Home, became a stipendiary lay reader in the parish of S. Jude, Brighton, two years ago, and is now the curate there.

For years he has been studying, and doing practical church work, and he will be ordained priest by the Bishop of Adelaide, the Right Reverend B. P. Robin, on S. Thomas' Day, December 21, in S. Peter's Cathedral, Adelaide.

FAMILY SUPPORT

He says that he has been considering entering the Ministry for some time, and he could not be taking the step now if it were not for the support which his wife and family are giving him.

Mr. Sexton's eldest son Geoffrey, who is 21, is going to S. John's College, Morpeth, next year.

His other sons who will be serving for him on Christmas Day are twins, Michael and David, who are second year agricultural students at Roseworthy College.

The four Sextons are old scholars of S. Peter's College. Mr. Sexton's elder brother, who is also an Old Collegian, is the Most Reverend H. E. Sexton, Archbishop of British Columbia.

Mr. Sexton has been appointed Mission Chaplain of the Church of the Good Shepherd, Plympton, which position he will take up early in January next year.

"WITNESS IS LESSENER"

SUNDAY SPORT ATTACKED

FROM OUR OWN CORRESPONDENT

Armidale, December 9
Criticism of the growing encroachment of sporting events and public entertainments held in the name of charity on Sunday is made by the Dean of Armidale, the Very Reverend M. K. Jones, in an open letter to Church-people.

"There is a growing-up, and not least in the city of Armidale, of a custom whereby public events, either of the sporting kind for their own sake, or events for the sake of charity, are all arranged for Sunday," he writes.

"Even when these are not during church hours, they are often so near to them that they do interfere with such hours, and they are attractive, and especially so because they are in the name of charity."

"We do lots of things for charity which we do not do in the ordinary course of events. It is not untrue to say that thousands of Churchfolk who otherwise never had, and in all probability never would have, entered any kind of sweepstake or lottery were beguiled into the habit because the Government of that day initiated the habit in the name of charity."

WORTHY CAUSES

"Now it has become the natural and simplest way of helping worthy causes—an unworthy way, I venture to think—but, of course, a very profitable way."

"So it is in the matter of Sunday observance. Children are taken away to the local football match, it being either too inconvenient to leave them at home, or because it is thought to be more important than attendance at their church or Sunday school."

"This is not a letter to the public, but an article for Church-people to read, for parents who brought their children and promised at their baptism to lead them to live a godly and Christian life."

KATANNING FESTIVALS

MISSIONS INTEREST

FROM A SPECIAL CORRESPONDENT

Katanning, W.A., Dec. 12
The patronal and harvest festivals of S. Andrew's, Katanning, Diocese of Bunbury were combined on Sunday, December 4.

At the early morning service the Reverend E. H. Wheatley, West Australian Secretary to the Australian Board of Missions, addressed the congregation.

At the commencement of the 11 o'clock Sung Eucharist members of the Anglican Youth Fellowship presented to the rector a handsome Processional Cross for use at the services.

Mr. Wheatley preached to a packed church on the work of the A.B.M. in the islands surrounding Australia. The service was followed by a basket lunch in the parish hall.

SCHOOLS HELP

At 1.15 p.m. the parish council (wardens and vestry of S. Andrew's) together with delegates from country centres of the parish held a short meeting, and the Junior Church spent the early afternoon in recreation and singing.

Afternoon tea followed at 3.15 p.m. and Festal Evensong at 4 o'clock when the preacher was the Rector of Kojonup, the Reverend E. E. Taylor. Again the subject was "Missions."

Films on mission work were shown by Mr. Wheatley during S. Andrew's-tide at "Kobebeley" School and the Junior High School in Katanning, and also at Broomehill and Nyabing.

Gifts brought to the Harvest Festival were sold, the proceeds going to missions, which, together with church collections, donations and receipts from the film exhibitions, brought in the sum of £56/19/6.

ROCHESTER INDUCTION

FROM OUR OWN CORRESPONDENT
Bendigo, December 12

The Bishop of Bendigo, the Right Reverend C. L. Riley, and Archdeacon R. P. Blennerhasset instituted and inducted the Reverend E. A. C. Harvey as Rector of Holy Trinity, Rochester, last month.

The Dean of Bendigo, the Very Reverend C. E. Hulley, the Rural Dean, the Reverend J. H. Lee, and clergy from Bendigo, Mooropna, Tongala, Tatura, Mittiamo, Kerang, Raywood, Elmore and Cohuna were also present.

Bishop Riley urged the people to give their new rector all possible support.

"Work with him, work with one another. Do what Christ would have you do and all will be well in His work," the Bishop said.

The Rural Dean welcomed the new rector at the social in the parish hall.

Councillor P. Munzel spoke on behalf of the Rochester Shire Council.

Mr. R. Lawrence spoke for the vestry; greetings were also given from representatives of other centres and organisations.

CHRISTMAS TREE AT WICKHAM

FROM A SPECIAL CORRESPONDENT

Wickham, N.S.W., December 12
Both churches in the Parish of Wickham, Diocese of Newcastle, S. James' and S. Thomas', have a "Receiving Christmas Tree" for gifts which are to be given to the boys of S. Alban's Church of England Boys' Home, Mayfield.

This is following the idea that was carried out last year when a splendid number of gifts were passed on to S. Alban's Home.

This novel idea catches the imagination of people and helps to influence them to respond. It is also an expression of practical Christianity.

WOMEN OF TARALGA

ANNIVERSARY CELEBRATIONS

FROM OUR OWN CORRESPONDENT

Goulburn, November 28

On the week-end of November 26 the Taralga branch of the Churchwomen's Union celebrated the 25th anniversary of its founding.

Two former rectors in the persons of the Reverend H. F. A. Champion and the Reverend J. W. A. Brain were present for the occasion.

On the Friday night the members of the Churchwomen's Union were entertained at a complimentary dinner by the combined branches of the Anglican Men's Movement and the Young Anglican Movement. Telegrams of congratulation were received by Mrs. Lee, who has been president for 24 years, and by the branch members generally.

A letter was received from Mrs. Cutts, who on November 26, 1930, gathered together some half a dozen women to found the branch. Mrs. Price welcomed all the visitors to Taralga, and the Reverend John Erain proposed the toast to the branch. A very enjoyable social evening followed.

RE-UNION

On the Saturday afternoon a meeting of the Taralga branch was held at the rectory, as was the first meeting, with the difference that three large rooms at the rectory were needed to accommodate the number present. After a short business meeting a general re-union was held of members, past and present, followed by a very enjoyable "High Tea."

On Sunday morning the Reverend H. F. A. Champion was the celebrant at a Corporate Communion for the Churchwomen's Union, while the rector, the Reverend G. K. Armstrong, preached the occasional sermon.

Mr. Armstrong centred his address around the prayers of Oblation and Thanksgiving in the Communion service, pointing out to those present that Oblation was itself an offering to God, whilst in Thanksgiving there should be a consciousness of debt to God and gratitude for blessings received. In this case especially through fellowship received by members in the Churchwomen's Union.

BROTHER CHARLES' "QUIET EVENINGS"

The Reverend Charles Preston, S.S.F., has concluded a week's series of quiet evenings at Christ Church, S. Laurence, Diocese of Sydney.

A large and varied congregation was present each night.

On December 5 many visitors attended the A.C.U. meeting in the church which Brother Charles addressed.

He spoke on "Life in a Friary," giving an informative account of the beginning and development of monasticism and explaining the difference between a monk and a friar.

At the supper in the parish hall afterwards several people asked to become "Companions of S. Francis."

At the end of the week of quiet evenings the congregation presented Brother Charles with a book on the history of the religious communities in the Anglican Communion.

A.B.M. FAIR RAISES £1,255

The annual fair of the A.B.M. Women's Auxiliary in the Sydney Diocese was held in the Chapter House, George Street, Sydney, on November 25. The Official Opening was performed by Madam Roberto Regala, wife of the Minister for the Philippines. The Archbishop of Sydney presided. The proceeds of the fair totalled £1,255.

SUCCESS OF CANVASS

CHURCH RAISES £45,000

FROM A SPECIAL CORRESPONDENT
Young, N.S.W.,

December 10
S. John's Parish, Young, held a victory dinner on December 9 to celebrate the success of its £45,000 parish canvass.

It was announced that less than £1,000 remained to be collected, which was expected to be on hand within the next few days.

The purpose of the seven-week canvass was to provide a new parish hall for increased Sunday school needs, the erection of the church tower, the appointment of a curate and the provision of a house for him, and extra provision for stipend and travelling.

Over 200 workers and their families thronged the hall to hear speeches from the rector, the Reverend W. E. Boyldew, and leading laymen.

The Canvass Committee chairman, Mr. Peter Harris, spoke on the greatly increased interest taken in the church.

"HAPPY OMEN"

Mr. Brian Ellerman expressed thanks to the ladies of the parish who, in their respective spheres under Mrs. Hazel McFarlane and Mrs. McGregor, had worked ceaselessly and enthusiastically over the entire seven weeks of the canvass.

The rector said that whilst he was thrilled beyond measure at the financial result of the canvass, he was the more elated at the spiritual renaissance which was apparent in the whole parish and which he took to be not only a happy omen for the future, but also as a revival of interest in the Anglican Church of the district and its various ramifications.

MANY NEW CHURCHES

WIDE BAY PROGRESS

FROM A SPECIAL CORRESPONDENT

Gympie, Q., December 10

There has been much activity in church progress in the Wide Bay rural deanery, Diocese of Brisbane, in recent months.

The new church of S. Luke at Kenilworth was dedicated on November 19 (THE ANGLICAN December 9.)

At Nambour, "the pineapple city," 350 people attended a rally and dinner on November 18 to plan the erection of a new parish church.

The rector, the Reverend D. H. W. Shand, has a most enthusiastic committee working for the church which is also planned on modern lines.

CATTLE DISTRICT

The old Church of S. Matthew in the township of Kilkivan which lies in the centre of the South Burnett cattle district is being renovated and repainted and a new church is being built at Windaera.

Additions are also being made to the parish hall at Kingaroy while the little church at Tiaro and Bauple are scheduled for painting and renovation.

The little bush church at Gumalda in the Parish of Gympie is to be almost entirely re-built.

The debt on the fine new S. Peter's Church at Gympie which is the centre of the Rural Deanery has been reduced by over £1,000 in the last nine months and it is hoped that S. Peter's will be consecrated free from debt within three years.



The sanctuary of the new church at Rocky Creek in the parish of Bingara, Diocese of Armidale, which was dedicated last month.

C.E.M.S. VISIT TO BALMORAL MEN

FROM A SPECIAL CORRESPONDENT
Balmoral, Victoria,

December 5

Thirty-five men, including visitors from Horsham and Hamilton, attended the men's tea at S. Mary's, Balmoral, Diocese of Ballarat, on November 27.

During the tea, Mr. A. Brown spoke on the origin, aims and objects of the C.E.M.S.

Evensong was sung by members of the Hamilton branch of the C.E.M.S., under the leadership of Mr. Turner.

The president of the Horsham branch, Mr. Crouch, read the first lesson and the president of the Hamilton branch, Mr. A. Brown, read the second lesson.

The Vicar of Casterton, the Reverend E. K. Robins, preached on "First principles of our Faith."

"Sunday is the Christian day of remembrance of the Resurrection of our Lord. It is worth keeping, but its sacredness is upon its sacredness are gradually making it rather a greater day of unadulterated pleasure than the Saturday."

BISHOP MOYES' ANNIVERSARY

FROM OUR OWN CORRESPONDENT

Armidale, December 12

The Bishop of Armidale, the Right Reverend J. S. Moyes, celebrated the twenty-sixth anniversary of his consecration on S. Andrew's Day.

He confirmed 60 candidates, including 20 adults, at Narrabri, where four months ago he conducted an intensive mission.

After the service, an iced cake, with 26 candles on it, was the main feature of the gathering in the parish hall.



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THE ANGLICAN

FRIDAY DECEMBER 16 1955

GIVE THE PARSON A GO!

There is good and timely substance in the summary of the role of the Sacred Ministry given by THE BISHOP CO-ADJUTOR OF BATHURST, THE RIGHT REVEREND M. D'ARCY COLLINS, and reported elsewhere in this issue. At this time of the year, when so many are usually ordained priests after a year in the diaconate, it is well for the laity of the Church to consider afresh just what they expect from their ministers, and just what sort of men they are.

The late BISHOP CROTTY was wont to preach at Ordinations from a certain Pauline Epistle: "... Preach ye the Gospel..." Now, first among the duties of the clergy are those concerning the Word and the Sacraments: that is what they are ordained to see to. But many churchgoers, and perhaps most of the nominal Anglicans who attend Divine worship only at Christmas and Easter, perhaps exaggerate the importance of preaching the Word or, at least, do not truly understand what is meant by it. How often people try to excuse themselves for not going to church by blaming it on the poor parson, who "can't preach." There is far more to preaching the Word of God than putting on a display rather worthy of the stage or political platform than the pulpit. The quiet, simple, lucid explanation of Holy Writ, conversationally delivered, may be less emotionally stimulating than the splendid fireworks of Billy Graham or the late R. B. S. Hammond; but it may, and often does, make far greater demands on the intelligence of a congregation—and perhaps that is why it is less popular.

BISHOP CROTTY himself, a peerless expositor of the Word, would yet have been first to deny that the ability to deliver a rousing sermon—however valuable an accomplishment—was the first essential attribute of the best parish priest.

It does us good to reflect, in these materialistic days, that our clergy are expected to start their day with prayer and meditation. And while the rest of us spend our day in the business of making things, buying and selling, our clergy are expected to move through it no less busily, but the more tranquilly for the time they must first spend with God. This, taking for granted the sense of vocation felt by any priest, and the obvious fact that he has been set apart for the Ministry, is the first thing we should esteem in him: that no matter whether he is a man by nature quiet and self-effacing, shy, gregarious, hearty or otherwise in personality, he should be one who puts God first. And if we are honest about our assessment, it will be admitted that this can be said as a rule even of the least "successful" of the clergy.

But what comes next? And next?

The answers are lengthy, and appear intimidating the more one reflects upon them. In the one day the clergy are called upon to console the bereaved; to rejoice with the happy; to help the needy; to urge the wicked to better ways; to teach the young; to improve their own minds by that concentrated study to neglect which is intellectual death; to care for parish finance; to play some part in the affairs of the diocese; to bear in mind the calls of the Mission fields; to take part in the organisations of the parish.

The list is legion. To carry out every one of his duties the least young priest in the poorest provisional district needs to be a giant in intellect, a tycoon of finance, possessed of the stamina of Samson: a kind of superman. No priest would dare even take on the job without God's help; none can physically essay it without the help and goodwill of his flock. And this latter point is one which should particularly be remembered by those lay folk in small parishes and provisional districts to whom newly-ordained clergy will be going during these next few months.

BISHOP COLLINS has not minced his words about these young men. He says with brutal directness, "You can make them. You can break them." They will have behind them the best in the way of intellectual preparation that our several theological colleges can offer. They will have had some experience—in most cases, all too little—of the ordinary life of a parish under the priests with whom they served curacies. But all their training and their small experience will avail them little if they do not receive, with all their faults and shortcomings, the continuing help and esteem of those to whom they will minister. They are entitled to this esteem, this help, if only because, in BISHOP COLLINS' words, all they are, and all they have, is His.

In practical terms, this means, among other things, that the laity should shoulder what is, after all, their burden: that of parish finance. It also means that we should go to church and hear their sermons: the more people there are, the better they will preach.

CHURCH AND NATION

A Theme Song for Mr. Menzies

A few years ago, in the role of friend rather than political supporter, I attended an unusual function—a "victory concert" for a man who had had an unexpectedly large majority in a Parliamentary contest. The concert organiser, himself a baritone of some quality, set the tone for the gathering by singing the first song, which, he suggested, might well have reflected the feelings of the guest on the morrow of the election. It was from "Oklahoma," and the particularly appropriate words were (I quote from memory and, I trust, without infringement of copyright):

"Oh, what a beautiful morning!"

"Oh, what a beautiful day!"

"I've got a wonderful feeling"

"Everything's going my way."

Mr. Menzies, I fancy, must have had a similar feeling when the full magnitude of his party's electoral victory last Saturday began to become apparent.

Everything (with a reservation about the Senate until more figures are in) seems to have gone his way. Already the record-holder in tenure of the Prime Ministership, he has been given a further three years' lease of office with one of the most handsome Houses of Representatives majorities in Federal history. In his own party he is indisputably "boss." The Opposition is rent, riven and reduced.

Such power and authority impose what Mr. Menzies himself has described as "a keen awareness of responsibility."

The decision at the polls on Saturday did not solve the problems (particularly the economic ones) which could menace our prosperity in 1956. The decision merely left in the hands of Mr. Menzies and his colleagues those problems for solution instead of passing them into the keeping of the Labour Party.

How the Menzies Cabinet deals with those problems will

be the best answer to the wisdom or otherwise of the people's decision last Saturday.

Labour's Chance to Re-build

On the long view the electoral extinction of the Anti-Communist Labour Party in the Federal general election may be the best thing that could have happened for the regeneration of the Australian Labour Party.

I say that without desiring to take sides in the calamitous civil war that has been raging within the Labour movement in the past year or so.

But, plainly, until one side or the other could be effectively subjugated there seemed to be little hope of Labour as a Federal political force beginning to be restored to its appropriate stature.

Even now much bitterness may remain. In Victoria the Joshuaites, in losing their own Parliamentary seats, have made a handsome contribution to the victory of the Menzies Government by instructing that second preferences should be given to Liberal and not to A.L.P. candidates.

This has resulted in some Labour stalwarts, such as Mr. Clary and Mr. Drakeford, appearing at this writing to be in danger of losing their seats.

But, on the most favourable reading of Labour's chances in the counting of the remaining votes, the Opposition is likely to be pathetically weak both in numbers and talent in the 22nd Parliament. The succession of Liberal victories has also deprived it of the recruiting of new and younger men.

Mr. Menzies' own re-emergence after eight years in the wilderness is, however, proof that a party can regain power with an acceptable leader. Indeed, the long reigns of Labour Ministries in Queensland and New South Wales show that the Australian elector has, in the best sense, an open mind in the choice of his political "masters."

So, even at this low ebb of

its fortunes, the Federal Labour Party should not despair unduly. It is a time for rebuilding, not for tears.

Sydney's Daily Sex-Press

Several Melbourne friends who have visited Sydney in recent weeks have commented to me on the "toughness" of Sydney's afternoon Press. They have been astonished (perhaps appalled) would be the more appropriate word) at the prominence given to the general subject of sex—in court cases, in so-called "chess-cake" pictures, and the like.

And just in case people would miss such items in the papers themselves (which is unlikely in view of the regularity with which they "adorn" the front pages), bill-board items are also chosen as frequently as possible from sex subjects.

I don't argue that newspapers should blink their eyes at the facts of life. But I do argue that they should set decent standards and not pander to the lowest tastes by undue emphasis on the sordid.

New South Wales church leaders this week gave a useful lead in a joint statement, recommending that office parties at Christmas should provide other than alcoholic drinks for those who prefer them.

I would like to see the Council of Churches giving more frequent leadership on public questions. And I think it might well express itself forthrightly on the aspects of Sydney newspapers which I have mentioned.

Perhaps those of us who live in Sydney are in danger of becoming inured to current Press trends and so merely shrug our shoulders when a more audacious billboard than usual appears on the streets. The surprise of the Melbourne people to whom I referred (none of them, incidentally, fitted into the popular conception of a "wowsler") should awaken us to vigorous protest.

His Master's As Good as Jack

When ships are immobilised in Australian ports it is usually safe to blame the crews or the watersiders.

But the "strike" by ships' captains over the pilotage pay issue is a corrective to such thinking.

It also makes necessary the re-writing of a popular saying to "his master's as good as Jack" when it comes to demanding his rights, or supposed rights.

In some ships (probably the smaller ones) it has been said that the captain is not always the most highly paid because he does not profit by award conditions that others in his company enjoy for overtime work.

Some shipping companies have not endeared themselves to the public by the scale of their fares and freights. So they would not automatically be assured of public sympathy in contesting the captains' case.

For all I know, the masters may have a genuine grievance. At the same time it offends one's sense of the fitness of things to find men of their prestige resorting to direct action.

Conversion by Colour

The fuss caused by painting a Liverpool (N.S.W.) church pale green may serve one good purpose.

If you feel the community is not taking much notice of your church, paint it pale green.

Then, when the critics come buzzing round, convert them either to the colour or to the church. If to the latter, they will have the opportunity at the next annual meeting of parishioners to win support for a alternative colour scheme.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

S. Mark 7: 1-13

Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

And when they saw some of his disciples eat bread with defiled, that is to say, with unwashed, hands, they found fault.

For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands,

He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do.

And he said unto them, Full well ye reject the commandment of God, that ye may keep your own traditions.

For Moses said, Honour thy father and thy mother; and, whose curseth father or mother let him die the death:

But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

And ye suffer him no more to do ought for his father or his mother;

Making the word of God of none effect through your tradition, which ye have delivered; and many such like things do ye.

The Message

Cleanliness is next to godliness, and it is indeed important. Who will want to criticise the Pharisees for desiring to come to table with clean hands? All the laws of hygiene would uphold them, and we to-day would take our stand with them in the washing of cups and plates and in washing always before we eat. For we live in a dusty, dirty world.

So the Pharisees criticise the disciples for their unhygienic ways—but not on those grounds. Rather, they have made a religion out of outward washings and neglected the inner cleanliness, the godliness that comes from loyalty to God.

The commandments of men, the customs of society, have more weight than the Commandments of God. To say, "It isn't done" is more compelling than to say "It isn't right." So does Jesus take them up and face them with their sins. The traditions of men have their value—but the Commandments of God are supreme and they have not lived thus.

For God commanded men to "honour father and mother," but the Pharisees found a way round and through this commandment. They had decreed that if a man offered to God his possessions—"it is corban"—then he was absolved from keeping his parents in their old age. He need not hand the possessions over to the Church—the mere words of dedication were enough to free him from filial responsibility. Thus the commands of God counted for nothing, and religion became a thing of hypocrisy and pretence—producing men who were like painted tombs, pleasing in appearance, with rotteness within.

An Advent Challenge this as we approach the Christmas season. Is there sincerity in our lives—not the appearance of generosity and friendship as we give our greetings at this time, but a deep reality wherein our actions and words correspond in coming out of hearts inspired by love, for "we love, because He first loved us."

CLERGY NEWS

DILLON, The Reverend J. W., Assistant Priest at Christ Church, North Adelaide, has been appointed Acting Headmaster of Christ Church Day School.

HOBART, Canon H. Hampden, to be Locum Tenens of St. Martin's, Kensington, Diocese of Sydney, pending the appointment of a new rector.

SCOTT, The Reverend Arthur, formerly of the Diocese of Manchester, England, was inducted to St. Barnabas', Sheffield, Diocese of Tasmania, on December 8.

WILLINGTON, The Reverend Lloyd, has been appointed Assistant Priest in the Parish of Brighton, Diocese of Adelaide.

CLERICAL ILLNESS

HOPE, The Reverend John, Rector of Christ Church S. Laurence, Diocese of Sydney, continues to make good progress. He expects to leave hospital soon and to convalesce for a period before returning to duty.

C.M.S. PRESENTATION TO BISHOP-ELECT

FROM OUR OWN CORRESPONDENT

Hobart, December 12
A presentation was made to Archbishop W. Barrett, by Canon L. Dudley, on behalf of the southern committee of the Church Missionary Society, last Friday night, in appreciation of the great part that the archdeacon has played in the growth of the C.M.S. in Tasmania.

After his consecration as Assistant Bishop, the archdeacon will be living in Launceston, and while he will remain chairman of the Tasmanian branch of the Church Missionary Society, he will no longer be able to take an active part in the affairs of the southern committee, which has its headquarters in Hobart.

As well as being chairman, Archdeacon Barrett has for many years been a trustee of the branch.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. December 19: Miss Rita Snowden. December 20: The Reverend A. C. Eagle.

December 21: The Reverend T. F. Keyte.

December 22: The Reverend A. P. Campbell.

December 23: Brother Charles Preston, S.S.F.

December 24: For Men: Monksignor James Freeman.

SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T.; 3.15 p.m. W.A.T. NATIONAL.

December 18: "This I say" Bishop Eivind Berggrav.

PLAIN CHRISTIANITY: 7.15-8 p.m. A.E.T.; 7.30-8.15 p.m. W.A.T. NATIONAL.

December 18: Professor A. Boyce Gibson—with music by Dorlan Singers, Melbourne.

COMMUNITY LYRICAL SINGING: 6.30 p.m. A.E.T.

December 18: S. Andrew's Presbyterian Church, Perth.

THE EPITOME: 11.20 p.m. A.E.T.; 11.25 p.m. S.A.T.; and W.A.T. December 18.

FACING THE WEEK: 6.30 a.m. A.E.T.; 6.35 a.m. W.A.T.

December 19: The Reverend Frank Borland.

EVENING MEDITATION: 11.20 p.m. A.E.T.; (11.45 Sat.) 11.15 p.m. S.A.T.; 10.55 p.m. W.A.T. INTERSTATE.

December 19-24: The Right Reverend E. J. Davidson.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T.; 8.10 a.m. S.A.T.; 8.45 a.m. W.A.T.

December 19-24: The Right Reverend Christopher Storrs.

WEDNESDAY NIGHT TALKS: 10.10 p.m. A.E.T.; 10.30 p.m. W.A.T.

December 21: "The Man in the Street" asks: What's wrong with a gamble now and then? Monksignor James Freeman.

EVENSING: 4.30 p.m. A.E.T.

December 22: St. John's Cathedral, Brisbane.

LEGACY FOR CHURCH ARMY WORK

FROM OUR OWN CORRESPONDENT

Perth, December 9

A legacy has been received by the Perth Diocesan Trustees of the sum of £600 for work in connection with the Church Army. This legacy must be used in Western Australia.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always glad to accept correspondence to which the writers' names are appended for publication.

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 have been omitted.

ON CHURCH DOCTRINE

THE APOSTOLIC SUCCESSION

To THE EDITOR OF THE ANGLICAN

Sir,—Mr. R. J. Bomford, of Nowra, challenges Mr. D. C. Watt, of Melbourne, to show from the 1662 Book of Common Prayer that "the Church teaches and affirms and emphasises" the doctrines of Apostolic Succession and the Real Presence. As regards the first, the Preface to the Ordinal is unequivocal, but perhaps Mr. Bomford hasn't read it with an open mind?

As regards the second, the Prayer of Consecration uses the Words of Our Lord Himself. He said, "This is My Body." He didn't say "this represents My Body." The Prayer of Humble Access is likewise definite.

The most real things are spiritual; they do not depend for reality on some imagined physical arrangement or rearrangement of molecules, but on the Power of the Holy Spirit.

As to Article VI, the composers were too wise to draft anything contradictory to the teaching of the Book of Common Prayer. They knew that Holy Scripture gives us general principles, that the Bible set out rules and directions for us as if it were a schedule—in other words, you can't find texts for every item of Church practice.

They did not know that it is recorded that Jesus spent "the 40 days speaking to (the Church) of the things concerning the Kingdom of Heaven." Acts 1:3, and that He said "The Holy Spirit would guide the Church into all truth," S. John 16:13.

They also knew that though the Church was persecuted and proscribed for 300 years, yet at the end of that time it was found that everywhere, from India to Britain, from Greece to Africa, there was the same ordered ministry, a liturgy with hardly any variation and a creed.

Such a wonder was possible only through the Power and Guidance of the Holy Spirit, which guidance and power where it is faithfully sought is a living force with the Church to-day.

To deny these two doctrines is to deny the Catholic Faith, to which the Church of England is, through her Prayer Book, pledged.

Yours, etc.,
(The Very Reverend)
R. H. MOORE.
Scarborough, W.A.

SOUTH INDIA

To THE EDITOR OF THE ANGLICAN
Sir,—I have followed with much interest the controversy over South India in your correspondence columns. The pros and cons have been very ably advanced yet the significant feature which has emerged is that neither side has succeeded in convincing the other. In this respect your columns mirror the actual situation existing here in England.

Many of us, who have opposed the South Indian Scheme from the outset, remain unconvinced by the arguments of those favouring it; there remains a real uneasiness amongst those Anglo-Catholics who supported the Resolutions and the authority of the Convocations in matters involving Catholic Faith and Order has been openly challenged.

On the other hand, the widespread alarm and uneasiness

created by the Resolutions has called a temporary halt, at least, to those projects for implementing them which, in some quarters, were expected to bring "Home-reunion" within the range of early realisation.

In South India the union added one more to the sects already existing and its recognition in England has created deep divisions in the Church of England. Indeed, it can be said with certitude that the battle over South India has scarcely begun and must intensify. Can this, by any stretch of the imagination, be termed a spirit-guided movement towards reunion? And this does not complete the picture.

Some Anglo-Catholic theologians have attempted to justify their recognition of S.I. orders by a Roman theory of intention, using such quotations as, "The Church of South India accepts and will maintain the historic episcopate in a constitutional form," but omitting the rest of the quotation, "But this acceptance does not commit it to any particular interpretation of episcopacy or to any particular view or belief concerning orders of the ministry, and it will not require the acceptance of any such particular interpretation or view as any such qualification for its ministry."

But Rome herself, in *Unitas* (Autumn 1955) states, "Here we have a case where there is neither the intention of conferring nor of receiving a Sacrament. There is present simply an appointment to a particular and administrative order which does not bestow any divine power or authority."

More than this, *Unitas* goes on to say, "When Pope Leo made public his declaration (on Anglican Orders), the Anglican hierarchy voiced its protest. But at the present time, however, it has fully and openly confirmed the judgement pronounced by the Pope of Rome, for it recognises as valid those ordinations in which every intention of administering and receiving a Sacrament may be absent; and by so doing, it even makes the pretension of changing nothing essential to its doctrine."

Quite obviously, when the whole situation is reviewed, two things stand out with startling clarity. The first is that the South Indian effort is not so much an attempt to further the cause of unity as it is to impose a particular theory of union upon the Church, the second is that it has succeeded in creating a bitterness and opposition which can only consolidate theological differences.

My predecessor in this Rectory of three centuries ago was engaged in work for reunion. From my own experience, I wrote, some years ago, "The healing of breaches of so long duration cannot be speedily effected. There can be no shortcut to reunion."

The South Indian Scheme is but another example of a seeming short-cut which, in actual fact, not only perpetuates division but also squanders the steady gain of years and causes the real objective to recede ever further into the future.

Is it too late to get back to a sane realisation of our differences and of the fact that, since conscience must always be obeyed, their resolution will involve many years of prayer, patience, understanding and Christian charity?

Yours sincerely,
(The Reverend)
JAMES HUTTON.
English Bicknor Rectory,
Coleford,
Gloucester, England.

REMICTION AT CATHEDRAL

FROM OUR OWN CORRESPONDENT
Melbourne, December 12
The Royal Melbourne Regiment attended Matins at S. Paul's Cathedral on December 11, when the Archbishop of Melbourne, who was chaplain to the unit during the first World War, preached.

The lessons were read by Lieutenant-Colonel T. F. Davies and Major G. M. Swan.

During the service the Queen's colours and the regimental colours were laid up in the sanctuary.

MINORITY POINTS OF VIEW

Do THE EDITOR OF THE ANGLICAN
Sir,—In reply to the Reverend Roy Wotton, it would be just as well to try to elucidate one of the widely spread confusions about voting.

An elector is entitled as of right, being a human being in society or in a society, to equal treatment with his fellows, and to have his vote counted in such a way that it will have equal value, as far as mathematically possible, with that of every other elector. It is just a fact that without proportional representation his vote cannot receive such equality of treatment. No spirit of toleration will alter this. In Church synods the same results follow as in other places. But in Church synods the consciences of leaders and members should be sufficiently awakened to eliminate electoral injustice.

For instance, if 300 votes are cast — 200 for "Evangelicals" and 100 for "Liberals"—to elect 15 members of a committee, the one party is entitled to 10 and the other to 5 representatives. For the "Evangelicals" to win the whole 15 seats is unworthy of them. As we are frequently reminded of the leading part played by the Clapham sect and other Evangelicals in effecting certain necessary social reforms, it is to be hoped that their successors in so illustrious a movement claiming the name "Evangelical" will see the necessity for justice and not be misled by party loyalty and expediency into maintaining injustice. Let judgement commence at the House of God.

Mr. Wotton seems to envisage people of one party outlook voting, out of tolerance and charity, for people of an opposed party outlook. For instance, the majority in Sydney synod should be so tolerant that they should vote to be represented in General Synod by Anglo-Catholics or Liberals. This proposition is, of course, fallacious. Electors in Church synods should, even more than in some other places, vote according to their consciences. Their consciences should also drive them to insist on fair play for all. Justice demands P.R., and realism demands that we should vote for the people we want, not for those we do not want. P.R. will enable this to be done without fear and without abandonment of principle.

Tolerance, of course, should always be exercised in its proper place. I trust that it is, and always will be, the general rule in our synods. But in voting we are entitled to justice and a facing or clear issue. It is most devoutly to be hoped that the new Constitution will not fail the whole Church, as distinct from reactionaries and those who vote "my party right or wrong," in this vital issue. Let us follow the lead of the Church in England in this respect.

Yours, etc.,
W. A. DOWE.
Sydney.
[This correspondence is now closed.—Editor.]

FLOOD-DAMAGED ORGAN APPEAL

To THE EDITOR OF THE ANGLICAN
Sir,—May I be allowed, through the medium of THE ANGLICAN, to appeal for help. I know that during the disastrous floods of February of this year many parishes showed a real Christian spirit, and a willingness to help those in need, and the Parish of S. Paul, Maitland, N.S.W., came in for a good share of that help and it was really appreciated.

What perhaps, a great many people do not know, is that the beautiful organ, a "Grandfather Willis" was very badly damaged, and that the cost of repair will be in the region of £1,250. Some people will argue that the people of Maitland ought to struggle to raise that amount, and that they do so, but perhaps they are not taking into account the amount of struggling the people have had to do to put their own houses in order. I am loathe to put this extra burden upon them because quite a number are still trying to replace their homes bit by bit.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

The Kikuyu Controversy

I am very grateful to a correspondent in Tasmania who has made some most useful corrections to my notes in "Faith and Morals" of November 11, concerning the ex-communication of Hensley Henson by Frank Weston, then Bishop of Zanzibar.

Our correspondent rightly points out... "As the Kikuyu Affair took place in 1913, and was settled in 1915, and yet Henson did not become Bishop of Hereford till 1918, the correspondent's memory would seem to be playing him tricks."

"Possibly he is thinking of the ex-communication by Bishop Weston of Dr. John Percival, Bishop of Hereford before Henson. This, as anyone who reads the life of Bishop Percival will know, was over Henson's appointment of the heretical Dr. Streeter as a canon of his cathedral."

I am afraid I answered this particular question whilst I was away on holiday, when I had no books to check my statements, and I am most grateful to our correspondent for putting us wise as to the proper order of events.

It is quite true that the Kikuyu controversy happened in 1913. Hensley Henson, who was then Dean of Durham did contribute a long article on Kikuyu to the "Manchester Guardian" and a sermon preached at the University Church at Oxford was later printed on the subject.

In these discussions Henson pointed out quite correctly "the great Anglicans of the past not only admitted non-Episcopalians to Communion, but also themselves received the Sacrament from non-Episcopal ministers, holding themselves bound to do so, since not to do so would have implied refusal of fellowship with orthodox fellow Christians."

Legal Obstacles

He pointed out that while in Great Britain there were legal obstacles to inter-communion which might be regretted, yet these obstacles did not exist on the mission fields and he maintained that the Church ought to act on the principles of Anglicanism as these were gen-

With this in mind the Bishop of Newcastle was approached, and he consented to our starting an appeal throughout the length and breadth of Australia for the cost of the repair of the organ. The appeal is for parishes to send at least £1 to the treasurer, Mr. B. Parsons, 32 Rose Street, Maitland, who will send an official receipt.

Parishes will realise what a terrific battle S. Paul's has had to try to keep on its feet. The buildings damaged were the church, parish hall, rectory and the Sunday school, the latter two not yet touched through lack of funds. Our church was re-opened and re-dedicated by the Bishop of Newcastle on July 24 of this year, and is looking very beautiful again although flood marks are still to be seen on some parts of the walls.

I do appeal to all parishes to help us as God has blessed you, so that once again the music of the organ will beautify our services to the Glory of God.

Yours very sincerely,
(The Reverend)
WILLIAM PETERSEN.
S. Paul's Rectory,
East Maitland, N.S.W.

AIRCRAFT CRASHES NEAR CATHEDRAL

ANGLICAN NEWS SERVICE
London, December 10
The pilot of a blazing Canberra jet bomber just steered clear of Salisbury Cathedral's spire, before crashing a quarter of a mile away on November 27.

Prayers were said in the cathedral during Evensong for the dead airmen.

erally understood from Cranmer to Newman, rather than to give endorsement to the later Tractarian repudiation of these principles.

To this point of view, Gore and Weston remained strongly opposed.

Weston had recently received a copy of "Foundations" and also a work of Henson's called "The Creed in the Pulpit." These seemed to him to savour very strongly of modernism.

He therefore proceeded to declare that his Diocese of Zanzibar was no longer in communion with the East African dioceses which had encouraged the Kikuyu conversations and he strongly attacked the Bishop of Hereford, Percival, because Streeter, one of the main contributors to "Foundations," had been made a Canon of Hereford Cathedral, as our correspondent points out.

The Kikuyu issue was settled largely through the wisdom of Archbishop Davidson and by the outbreak of the First World War which diverted attention to more serious issues.

New Outcry

In December, 1917, it was announced that Mr. Lloyd George had nominated Hensley Henson to the See of Hereford in succession to Bishop Percival. This created a new outcry of heresy in "The Church Times" and protests from Lord Halifax and Bishop Gore.

When the news reached Africa, Bishop Weston again supported the protests to the appointment, and announced that the Dioceses of Hereford and Zanzibar could no longer be in Communion.

I did not desire in any way to cast reflections on the greatness of Weston as a scholar and a missionary bishop of the first order. His volume "The One Christ" remains one of the most original English contributions to the study of the doctrine of the Incarnation and his work in Africa was outstanding.

Dr. Henson himself acknowledged the quality of Weston... "He was, in my belief, a very good unselfish Christian, with all a fanatic's sincerity and all a fanatic's injustice, but by nature entirely lovable. It was impossible not to feel his

PAMPHLETS FOR LAYMEN

To THE EDITOR OF THE ANGLICAN
Sir,—In his review of the Bishop of London's book "The Four Great Heresies," H. P. R. states that there is "One great need, in this country at any rate, for a wide range of simply written pamphlets for Anglicans, of the kind which are so amply provided for Roman Catholic lay people." Such a statement would, we are sure, find many sympathisers amongst keen Anglicans of the Church in Australia, and it, therefore, may be of interest to your many readers to learn of the work of the "Anglican Truth Society."

The Society has recently been re-formed as a properly constituted organisation, under the leadership of many of the leading clergy and laity of the Church, to publish, and distribute pamphlets, etc., in order to propagate the Christian faith in accordance with the traditional teachings of the Church of England. The former publications of the Society have served greatly in the furthering of the Kingdom of God in this country, and we are confident that the 1956 publications programme will be instrumental in the reduction of the "myth" of the trained layman to reality. Our aim is to present the truths of Christ's teachings in simple and attractive form so that all Anglicans may have an opportunity of learning more of their beliefs.

Yours sincerely,
J. G. BEER,
For the Committee, "Anglican Truth Society."

charm even when one executed his bigotry.

"On the whole I think that represents my deliberate verdict."

"Something should be added about his practical sagacity which I think was quite conspicuously great whenever his fanaticism did not influence his judgement; and something more should be said about his passionate love for souls, which lifted him above his fanatical obsessions, and carried him into the company of the greater saints."

Prejudices

"It was a cause of genuine sorrow to me that I never had an opportunity of getting past his ecclesiastical prejudices, and finding agreement with him in deeper things."

It is significant that Archbishop Davidson who also admired Weston, yet felt that the Bishop of Zanzibar possessed an impetuosity of action which was sometimes not only embarrassing but dangerous to Church relations.

For example in a letter to Lord Halifax in July, 1923 the Archbishop writes... "The Bishop of Zanzibar has, to the consternation of all sorts of reasonable men, compromised things by his action in telegraphing to the Pope on behalf of the Anglo-Catholic Congress, without even telling the Bishop of London, as its President, or Dr. Frere and others who are so largely responsible for the Congress and its well-being."

"I yield to no one in my personal regard for the Bishop of Zanzibar, but I do look upon him as a source and centre of real danger to the Church at present, owing to the unguarded way in which he writes and speaks. I have seen several people who were in the Albert Hall last night, and there is not one of them who has not told me of the disquietude caused by some of Bishop Weston's words."

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Kikuyu and South India

In my original comment in this column it was my recollection of such hasty words and actions that made me suggest that Anglo-Catholic action on question of reunion had sometimes been hasty and ill-considered, and had not been consistent with the traditions of the 16th and 17th centuries as regards the Anglican attitude to the Free Churches.

It is a mistake and also unrealistic to look for re-union in one direction only. It is most probable if Weston had been alive to-day in the new atmosphere which has come about through the World Council of Churches that he might have taken a very different attitude to the problem of South India than he adopted concerning Kikuyu.

It was thoughts of this kind which made me feel that the Kikuyu question would have caused much less controversy if it had happened in 1953 instead of 1913 and in this sense we may feel that ultimately truth lay on the side of the Bishop of Mombasa, rather than on that of the Bishop of Zanzibar.

My reference to Kikuyu and Weston were incidental to the general point of my reply on the question of "schism" and I am most grateful to the priest from Tasmania who so kindly questioned my accuracy.

I hope this further contribution will serve to correct my previous reply, and underline also my earlier argument that attendance at Free Church worship cannot be regarded as either sinful or schismatical; it may indeed, as the present Archbishop of Canterbury suggested in his Cambridge sermon, most easily promote intercommunion by the removal of misunderstandings and prejudices.

THE MINISTRY OF THE CHURCH

BY THE BISHOP CO-ADJUTOR OF BATHURST, THE RIGHT REVEREND M. D'ARCY COLLINS

IT IS my duty to-day to preach to you on the Ministry of the Church, and that under three headings:

1. The duty and office of deacon and priest.
2. How necessary they are in the Church of Christ.
3. How you should esteem deacons and priests in their office.

1. Shortly you will hear the Bishop give his exhortation to those who are to be ordained. I ask you to follow those exhortations in your prayer books. From them, with the knowledge and experience which you already have in your life as church people and with the exercise of your imagination, I ask you to see the following picture of the ministry at work in a parish.

You will see a priest at the altar day by day. With the deacon he will have said morning prayer, and they will make their meditations on the Holy Scriptures. There may be some of the faithful lay people with them. But, whether there are or not, while the workaday world goes to business—make things, buys and sells, moves things about, does the work of homes, teaches school, administers hospitals, and governs the country—the Church offers all this to God in the bread and wine of the Eucharist; and in response to the obedience of His Church, God fills man's labour with new life, even as He gives eternal life to be the inward part of our bread.

Having started the day with the Divine work, this priest and deacon will devote some time to the study of the Holy Scriptures: They must do this; for they have to teach it to God's people. So they must know it. It is the only word which they can preach with authority.

PARISH DUTIES

It will not always be easy for them. They will be expected to answer many calls on their time; there will be the routine duties; they will have to go to the schools; they must visit the houses in the parish, for the priest must know his people, and the deacon must search and find out who is in need of the Church's ministrations. They will go to the hospitals: Each patient is one of the sheep of the Good Shepherd; they are in need. Some of them have faith and are easy to help, for they know what Our Lord can do for them, and are ready to receive it.

Many, alas, know nothing much of God and of themselves as children of God. Time is short. There are many of them. They must be helped in the quickest, most effective and kindly way. The priest must be a skilled professional in dealing with God's people.

He will be called to mourners; some thank God, knowing the Compassion and the power of the Crucified. Some, alas, ignorant, resentful, hopeless, self-pitying. He must banish all erroneous ideas about the

This is the text of the sermon which the Bishop Co-adjutor delivered at the Ordination Service in All Saints' Cathedral, Bathurst, on December 6. We print it here in view of the large number of ordinations which will take place in Australia in the coming week.

Will of God, and death and the hereafter, from their minds, and labour to place their feet firmly on the rock of truth.

He will arrange for the Baptism of babies; helping parents to know the meaning of that sacrament, and godparents to understand their duties. He will prepare candidates for Confirmation. He will interview and instruct those who plan to be married.

He will be the head of every parish organisation and will labour to see that each one fulfils its purpose of training God's people in the Divine Fellowship and Way of Life. He will be conscious of diocesan movements and needs, so that his parish will have a wide outlook; and he will have the missionary vision, so that his people learn the joy of being generous in giving towards the cost of spreading the Gospel.

LEADERS

He will have to keep an eye on the business side of the parish; though we pray that he will have faithful laymen to take most of this work off his hands. He must be in touch with parish committees, while he delegates all that he can to help them to work in all things for the glory of God.

He must arrange the services, training his people to offer the best that there is in music and ceremonial for the glory of God and the edification of the people.

He must ever seek to lead God's people onward in the way of perfection. It is not for nothing that Our Lord calls us sheep. We are spiritually stupid until the Holy Spirit enlightens us. We are spiritually torpid, and inclined to wish to goodness that we may be left alone to go our own pace. But the Good Shepherd is bound by love to lead us somehow into green pastures; and to get us up when we fall and, were it not for Him, would be content to lie on our backs and bleat until we die.

Is not that a tremendous task? The priest is pledged to a life of unceasing diligence in the service of the Church. He will be expected to do all sorts of things. But he must keep time to pray. Without prayer he will shrivel up and bear no fruit.

2. The Anglican Prayer Book, in the preface to this service, and in all official pronouncements on doctrine, says that it is. No man may have pastoral care in the Church unless he has first been ordained. No man without Orders may administer the Sacraments. That is plain enough. But, why it is so, is not always grasped. One hears of Anglicans taking the line that, while we are bound to have episcopally-ordained priests, there is no particular doctrine involved.

Now the Prayer Book says that there is a particular doctrine involved. And that doctrine is this, that the Church is the Spouse of Christ and the Body of Christ. Christ is the Great High Priest: "Thou art a priest for ever after the order of Melchizedek." A priest is one who gives love, obedience and service to God, and is the mediator between God and man. From all eternity, we can say, that Christ was the Priest to God the Father, as the Eternal Son.

Now He is incarnate; He exercises His Priesthood in human nature. He became incarnate into the Old Testament Israel, which was made by God to be a priestly family before the Incarnation: "Ye shall be unto me a Kingdom of Priests." He made the New Israel, the Christian Church, to be His Priestly Family, "an Holy Priesthood to offer up spiritual sacrifices acceptable unto God by Jesus Christ."

And He gave His Priesthood to His Apostles to exercise in His Name in His Church to God for the salvation of men: "As my Father hath sent me even so send I you." The catch phrase, "I don't want anybody to come between my soul and God," is thoroughly unscriptural. "No man cometh unto the Father but by me." Were it not for the mediation of Christ, "our only Mediator and Advocate," we would be separated from God for ever.

NECESSARY

So the Church has priests. To-day, by the exercise of her Incarnate Lord's Apostolic Commission, the Church makes priests. We do not just have Ministers; we have priests; to do priestly acts; to offer sacrifice; to absolve from sin; to bless. They will be able to say, "By His authority committed unto me."

By His authority. That is why they are necessary. Because the Church is the Body of Christ. It must have priests because Christ, its head, is a Priest. It is His Priesthood that is given and used. The Church is here to do His work.

BOOK REVIEW

ON POSITIVE THINKING

THE POWER OF POSITIVE THINKING FOR YOUNG PEOPLE. Norman Vincent Peale. The World's Work Ltd., Kingswood, England. Australian price, 13/3.

THE purpose of this book, with its rather cumbersome title, is to help young people to find themselves and to live happy and effective lives.

The power of positive thinking is to be achieved through the repetition of certain formulas, most of them sound in themselves, and a simple faith in Christianity and its consistent practice will bring peace and quietness, and therefore new power to body, mind and spirit.

But it all sounds rather too easy, the approach is too subjective, and there is no suggestion that young people or anyone else can only truly find themselves in God.

It is argued that through the help of God and through courage, character, manliness and the power of this positive thinking, life can be made what you want it to be, thus suggesting that this is the sole object of life, and that God's help is called in as a means to this end.

Although many of the practices advocated to achieve this are themselves part of the Church's teaching, such as the practice of the Presence of God and the use of auricular Confession, there is no clear statement that the Glory of God is the highest aim of all Christians, nor that this is sometimes achieved, as by the

"Without me ye can do nothing." A ministry without priesthood may be a valuable ministry of some sort; but it is not the ministry of the Holy Catholic Church.

3. Well; if that is their office; if these men are really going to have Christ's priesthood, we the members of Christ's family must esteem them. For what they have is His.

And I beg of you not to forget it. They may have many natural gifts which you admire; don't pay too much attention to that. They may have many natural disadvantages, which you do not admire; don't worry about them. Natural gifts are not vitally important. They do not exist to exercise their natural gifts in cassocks; nor to cloak their natural disadvantages behind clerical collars. They are Christ's priests: ordained to give you His gifts by His power alone.

"ESTEEM THEM"

With all the passion and authority I have I beg you to use them for the purpose for which they are now being ordained; for which, indeed, we believe they were born into the world. You can make them. You can break them. It has been done. It is one of the great tragedies when the people of the Church want everything from a young priest except that which he was ordained to give them.

They are to preach the Word of God. Listen to them; go to church and hear their sermons; the more the people there are, the better they will preach. Go to the altar, regularly on Sundays, and on week days if you possibly can, and encourage them to offer their daily sacrifice: come to them for the bread of life; try confessing your sins to them, instead of plugging them with criticisms of others.

Work with them to build up your congregation. If they need criticism, and we all do, tell them kindly. Don't encourage them to be men of the world, "one of the boys," and then damn them because they are not up to standard.

Dear people of the Church, God is giving you to-day a very valuable treasure; treasure it in these young men, and it will bear fruit an hundredfold to His glory and your joy.

saints of old, through darkness and suffering.

Rather the methods recommended, though many of them sound in themselves, seek to eliminate any kind of suffering of mind, caused through frustration or a sense of inferiority or incapacity. The doctrine of Grace by which these things can be overcome is not evident, nor is there any sense of the supernatural.

God is shown as a good kind friend, but not the Alpha and Omega to whom worship alone is due, and in whom and in whose service young people can find their joy.

There is, however, something that can be learnt from this book. The emphasis on faith and prayer, and the use of silence is sound and sincere, and the use of formulas recalls "The Prayer of Jesus," a Russian form of devotion described in "The Way of a Pilgrim." This book can be of real help to young people provided it is recognised that much that is essential to Christian faith and practice is performed omitted.

—G.H.

"THIS SHINING DAY"

"The Australian price for 'This Shining Day,' a book by Cecil Hunt, published by Hodder and Houghton Ltd., which was reviewed in THE ANGLICAN of December 9, is 13/-.

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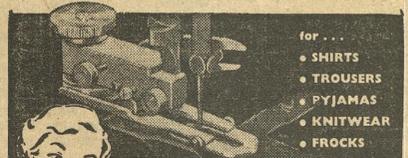
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Dean Roscoe and Mrs. Wilson, of Melbourne, share a picnic lunch with the Reverend Frank and Mrs. Cosdrake and family and church people after the Harvest Festival at S. Mary's, Ito, Japan, on November 20. The Landrover which was dedicated at S. Andrew's Cathedral, Sydney, this year is in the background.

PEACE ON EARTH

Of all the traditional greetings associated with Christmas, probably the most well-known is "Peace on earth, goodwill to men."

At times it seems so impossible of realisation. Yet the Bible has a great deal to say about peace. It speaks of "peace with God" and the "peace of God."

It states that there is no peace for the wicked. But we are not left with merely general statements. We are told how this peace for which men are inwardly longing and which seems so elusive, may be found—and kept.

"We have peace with God," says S. Paul, "through our Lord Jesus Christ." (Rom. 5.)

He is our peace. We become acceptable to God as by faith we commit ourselves to Jesus Christ our Saviour.

The result of peace with God is the peace of God within. Yet even this may be disturbed through lack of watchfulness and the pressure of this mortal life of ours.

Hence the repeated exhortation to God's people not to worry, not to be over-anxious or fretful.

One such passage is appointed for next Sunday's epistle—

"Don't start worrying about anything but in everything, with prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God, which surpasses all understanding (or reason) shall garrison your hearts and minds in Christ Jesus." (Phil. 4:6-7.)

What encouragement! The peace of God to stand guard over our inner life, preventing any break-through by those subtle forces which would bring conflict and defeat.

But like most of God's promises, this serenity is conditional—in everything, let your requests be made known unto God.

"I take, He undertakes." We may not have peace throughout the earth this Christmas, but we may have peace ourselves. We might even say that peace, like charity, begins at home.

It is ours for the asking.

—THE YOUTH EDITOR.

CANBERRA CONFERENCE

Y.A.s ON WORK AND PLAY

Canberra, December 12
The Young Anglicans of S. John's, Canberra, held a conference at the Y.M.C.A. camp at Hurt Island on the Murrumbidgee River near Canberra from December 2 to 4.

The youth secretary of the diocese, Miss Helen Dewhurst, was conference chairman.

The study material on the theme, "The Christian at Work and Play," was based on that written by the Reverend T. H. Timpon, for the 1954 diocesan conference.

"EXPERTNESS"

Mr. George Sutcliffe, a commissioner of the Commonwealth Public Service Board, spoke on "The Christian at Work" and Mrs. Doreen Warry on "The Christian at Play."

Mr. Sutcliffe emphasised the need for "expertness" in work, saying that Christians were judged by the quality of their work.

Expertness in our work, together with courtesy for our fellow workers, would combine to make our Christian witness in the place where we worked, a potent force for good.

CANBERRA C.E.B.S.

37 PAGES ADMITTED

FROM OUR OWN CORRESPONDENT
Canberra, December 12

The inaugural Admission Service of the All Saints', Ainslie, Branch of the C.E.B.S. was held in All Saints' Church last night when the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann admitted thirty-seven boys as Pages.

The service was conducted by the branch Chaplain and Rector, the Reverend E. G. Buckle, and the boys were presented by Mr. A. Thomas.

The lessons were read by a former C.E.B.S. member, the Reverend S. Willey.

The procession entered the church led by flagbearers David Turner and Bill Ross carrying an Australian Red Ensign and a Union Jack, the gifts of a former Prime Minister, the late Joseph Lyons, and a former United Kingdom High Commissioner to Australia, the late Sir Geoffrey Whiskard, respectively.

THE FLAGS

Then followed George Sagacio carrying a brass plaque on which rested a C.E.B.S. Badge, crucifer John Ross, servers Robert Pye and Peter Taunton, the remainder of the uniformed boys, Mr. Thomas, the rector and the bishop.

The Australian Ensign and the Union Jack were originally presented to the old Canberra C.E.B.S. more than twenty years ago.

The bishop congratulated all who had been responsible for the establishment and development of the new branch, (the only one at present in Canberra) and said there was every chance that the society might extend in Canberra and elsewhere in the diocese.

He commended the ideals of knighthood fostered by the society and impressed upon the new Pages that "How the game is played is more important than winning the game."

HERALDS OF THE KING RAISE £30

FROM A SPECIAL CORRESPONDENT

The Margaret River, W.A., "Heralds" recently held a Sale of Work in the Convent of S. Elizabeth of Hungary. Arranged by Sister Dorothy, O.S.E.H., and prepared for during the session, the effort resulted in nearly £30 being sent to A.B.M.

After the service, with the assistance of several mothers, the members sold at the various stalls, planned the competitions, and served afternoon teas.

Margaret River parochial district is proud of its achievement this year, in regard to missionary "giving" for £100 has been subscribed, as well as £5 to the new Southern Cross.

S. THOMAS' DAY

DECEMBER 21

Thomas was a man of mixed temperament, sometimes zealous, sometimes gloomy and sceptical.

There is an example of his enthusiasm in the eleventh chapter of S. John's Gospel. When Jesus heard of the death of Lazarus, he told his disciples that he was sleeping.

They, taking the words literally, said "Lord, if he sleep, he shall do well." Jesus then said, "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him."

It was then that Thomas said, "Let us also go, that we may die with him."

But Thomas is usually associated with his doubting the other disciples' report of Christ's Resurrection, and the passage explaining that is read as the Gospel for the day:

HIS DOUBT

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas was with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they which have not seen and yet have believed." S. JOHN XX: 24-29.

IN INDIA?

There is evidence that a good deal of evangelical work was done in India by a certain Thomas who was eventually martyred near Madras. This may have been the apostle but there is nothing either to prove or disprove it though the evidence for it is strong. There is a mountain in that district called S. Thomas Mountain.

S. Thomas' Day, December 21, is one of the main Ordination Days in Australia, coming as it does, at the end of the academic year.

CONFERENCE AT GRAFTON

FROM OUR OWN CORRESPONDENT
Grafton, December 5

The Comrades of S. George will hold their annual federal conference at the Diocesan Youth Centre, Grafton, from December 28 to January 6.

ABBOTTSLEIGH

WAHROONGA (12 miles from Sydney on the North Shore Line).

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Up-to-date accommodation and teaching facilities.

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Illustrated Prospectus on application to G. A. Fisher, B.A., B.Sc.

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Girls prepared for University and all Public Examinations.

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S. Michael's, St. Kilda, Victoria.

S. Peter's, Adelaide, Sth. Aust.

Perth College, Perth, W.A.

AN ACTIVE SUNDAY SCHOOL

FROM A SPECIAL CORRESPONDENT
Mudgee, N.S.W.,
December 12

Three films, "The Way He Should Go," "The Live Heart" and "The Children of the Waste Land" were shown at the presentation of prizes at S. John's Sunday School, Mudgee, on December 5.

S. John's is a very active Sunday School. In addition to the Superintendent, Mrs. A. G. Powell, there are thirteen teachers and a waiting list!

During the year they have given donations to A.B.M., C.M.S., S. Michael's Children's Home, the Bible Society, the Church Army, S.P.C.K., and the B.C.A., and there is a credit balance in the bank.

Mrs. R. M. Kelleit presented prizes to eighty pupils in a gathering of 250 people.

A play and ballet, produced by two young children, and carols entertained the audience.

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Kindergarten to Leaving Certificate. Special opportunity for Physical Training and Sport.

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A Primary Boarding School for boys aged 6-12 years, situated in a bracing, healthy climate. Master is a trained nursing sister. Modern new classrooms.

Prospectus from the Headmaster, the Reverend A. T. Pitt-Owen, B.A.

J.A. ADMISSION AND RENEWAL AT COWRA

FROM A SPECIAL CORRESPONDENT
Cowra, N.S.W., December 10

Boys and girls in the Order of Junior Anglicans who had satisfactorily completed their period of probation were admitted to full membership and received their badges during Evensong at S. John's, Cowra, Diocese of Bathurst, on December 4.

Those admitted in earlier years took part in the "ceremony of renewal."

Both the recruits and previously admitted Junior Anglicans had almost without exception undergone a lengthy period of intensive preparation and had been required to qualify in the prescribed series of tests, both oral and written.

Special music appropriate to the occasion had been arranged. Mr. H. C. Passlow presiding at the organ.

The extremely bleak, cold and unseasonable weather conditions did not detract from the wholehearted response of the young people and many parents and well-wishers. The congregation was a large one.

The singing of the Junior Anglican dedication hymn, "Just as I am Thine own to be," preceded the presentation of the recruits by their leader. They were admitted by the rector, who delivered their badges to them.

SACRIFICES

Immediately afterwards, Junior Anglicans admitted on former occasions were presented and solemnly reaffirmed their loyalty to the principles of their charter. Then followed the hymn, "Breathe on me, breath of God, fill me with life anew." The rector, the Reverend

SCHOOL SERVICE TO END YEAR

FROM A SPECIAL CORRESPONDENT
Over 200 school children from the Milson's Point Public School, accompanied by teachers, and a large number of parents and friends, attended a special "End of the Year" service in the Church of S. John the Baptist, Milson's Point, Sydney.

The service was arranged by the rector, the Reverend H. E. S. Doyle, who gave a Christ-mastide message to the children. The lesson was read by one of the school children, and other children assisted with the service.

The service was made possible through the co-operation of the headmaster and school staff.

FOR SMALL PEOPLE

CHRISTMAS GIFTS

"God so loved the world, that He gave . . ."

These familiar words from S. John, chapter three, help us to understand why the Lord Jesus came to earth at the first Christmas time.

He came as God's gift to everybody.

Now when somebody gives us a gift, we like to look at it, to see what it's for or what it does. So we come to see how wonderful our gift really is and how kind the one who gave it must be.

Jesus, coming as a baby was, of course, different from other gifts we receive. But we can still ask the same questions about Him as we do about most things which are given to us.

Why did He come to us? What does He do? What is He for?

Here are the answers to those questions.

He came to us to show us what God is like.



Dear Boys and Girls,

It is very easy to read and listen to stories — that is, if they are good stories.

But this week we have something more than just a story. It is an invitation to you to take God's great Christmas gift, the Lord Jesus, as your own Christmas present.

May each one of you be able to say as you put this paper down—

"Now I belong to Jesus, Jesus belongs to me." God bless you all.

Your friend,
UNCLE PETER.

We cannot see God, who made us, but He is just like Jesus. God sent His Son to show us what God our Father is like — loving, helpful and good.

Then Jesus came, too, to bring us all back home to God our Father. The Bible says we are all lost. We can't find our way to God. Jesus came to show us the way.

He came too to make us all ready to meet God.

Our heavenly Father is waiting to welcome us. But He is always so good, in every way, and we are often so grumpy and selfish and unkind, that we must in some way be made ready to meet Him.

Only Jesus can make us ready. He came to take away all our unkindness and selfishness. After He died He came to life again and He lives to-day to make and keep us good.

So He is a truly wonderful gift, isn't He? Would you like to have Him, as God's own gift to you? It would be no good holding out a gift to you if you did not take it, would it?

Tell God right now that you thank Him for sending the Lord Jesus into the world. Then tell Him that you take the Lord Jesus to be your very own.

LIBRARY FOR COLLEGE

PERTH SCHOOL'S PROGRESS

FROM OUR OWN CORRESPONDENT
Perth, December 9
Re-establishment of a new library was one of the most important events of the year for Perth College, the principal, Sister Karina, said in her annual report, delivered at the Speech Day celebrations on December 7.

"The chairman of the University's Public Examination Board last year stressed the importance of a well balanced and extensive reference library in all schools for the use of students in English and History, as well as the new syllabus in both these subjects required it," she said.

"He said that until such students had library facilities comparable with laboratory facilities now recognised to be necessary for the preparation of Leaving students in science subjects, their preparation for Leaving English and History must be inadequate.

"However, it is not only for the Leaving Certificate girls that we are glad to have this library but for every girl in our Senior School. It is our greatest desire to encourage reading for sheer enjoyment and to cultivate good taste in literature.

"Next to the chapel, I am convinced that a school library can play the most important part in the moulding of the character of our girls, and I would beg all parents to recognise their serious responsibility as to the type of book or periodical allowed in the home."

CHANGES PLANNED

Sister Karina also outlined the school's plans for meeting two proposed amendments in the State's educational system — the raising of the school leaving age and the abolition of the Junior Examination.

"Perth College is already planning to meet these contingencies first by noting where extra classrooms could be built once the school leaving age is raised, and secondly by planning to provide our own certificates for those who have completed satisfactorily three or four year courses in the senior school," she said.

"For several years now such a plan as this has been in operation in our Melbourne school. The certificate is issued in the name of the school and testifies that in the opinion of the school authorities the holder is reliable in character as well as having reached a satisfactory standard in the subjects indicated on the certificate.

"Such a certificate was found in Melbourne to be readily acceptable to the Nurses' Board and business houses. Such a plan would in no way interfere or minimise the full course now given the girls who are probable Leaving and Matriculation students, but it would give the school a greater freedom in the arrangement of courses for the great majority of girls who do not wish to prepare for careers which need University degrees."

BUILDING FUND

"During third term we had our annual school fete and raised between £500 and £600. The Parents' and Friends' Association have agreed to earmark this for a fund which we are establishing for the building of a really worthy school hall.

"Judging from our S. Gabriel's School Hall in Sydney an estimated cost would be about £20,000.

"The Old Girls' Association has also agreed to help us in the project. The opening of this hall will be, we hope, one of the features of the school's Diamond Jubilee Celebrations in 1962.

"In the meantime we ask for the prayers, practical support and suggestions of all who are interested in Perth College, so that in six years' time our plans may be brought to fruition."

GOULBURN ANNIVERSARY

S. NICHOLAS' CELEBRATIONS

FROM OUR OWN CORRESPONDENT

Goulburn, December 5
On Sunday, December 4, the Church of S. Nicholas, North Goulburn, celebrated its 75th anniversary.

In conjunction with the celebrations in the parish just preceding S. Nicholas' Day, the bishop, the Right Reverend E. H. Burgmann, was present for all services on the Sunday.

The congregation filled the church at all services in spite of most inclement weather. At the 7.30 a.m. service, the Rector of North Goulburn, the Reverend J. Baskin, celebrated Holy Communion. At 9.30 a.m. and 7.30 p.m., Bishop Burgmann preached both sermons.

In his address at the evening service, the bishop said that people who did not accept the principles of religious freedom stressed in the Anglican way of life were gaining ground, and until Anglicans generally woke from their sleep this state would continue and no one can be blamed but the Anglicans themselves.

The bishop spoke principally on the challenge presented by Asia. "The Colombo Plan is good, but we must be prepared to become poorer to help the teeming masses in the near north." In doing this we would eventually be richer in the friendship of people who were looking to us.

COLOUR BAR

While we are wisely governing the entry of migrants to this land, the term "White Australia" should disappear from our vocabulary. Stupid statements are always headlines in the Asian Press, and one such statement can destroy overnight the efforts being made to improve our relations with our Asian brothers.

Asian students were amazed to find genuine friendship and lack of colour consciousness here in Australia, but we have a long way to go before their brothers and sisters at home realise the true position.

The bishop referred to the drink and gambling bill which, he said, was so astronomical and beyond calculation. Teeming millions of Asians were hungry, and they considered the European was making little effort to help them.

In his preoccupation with beer and horses, the Australian was blind to the grave issues facing his land. "It is high time," the bishop said, "for us all to wake out of sleep."

NEWCASTLE LAY HELPERS

FROM A SPECIAL CORRESPONDENT

Newcastle, December 12
The Newcastle Diocesan Lay Helpers' Association held a Quiet Afternoon for Lay Readers and their friends on November 26 at S. James', Wickham.

The conductor was the Reverend David Young, Rector of Kurri Kurri, who, having been a Church Army Officer for a very considerable time, was able to hand on a wealth of practical experience to his hearers.

After the second address, Evenson was conducted by the Lay Readers, with the rector officiating at the priestly parts.

Those taking part were:— Office, Mr. C. J. Harman (Kurri); First Lesson, Mr. L. R. McLeay (S. John's, Newcastle); Second Lesson, Mr. F. H. Woodruff (Jerry's Plains); the Prayers, Mr. C. H. Adams (Cardiff-Boolaroo); Cross-bearer and Server, Mr. C. J. Carter (Wickham); Absolution and Blessing, the Reverend Wm. Griffith Cochrane.

Members of S. James' Women's Guild, Wickham, supplied a tasty afternoon tea and a salad tea. Guild members participating were: Mrs. W. Griffith Cochrane (president), Mrs. R. Towndrow (secretary), Miss P. Towndrow and Miss E. Adams.

A.B.M. NEWS

MISSIONARIES' MOVEMENTS

FROM OUR A.B.M. CORRESPONDENT

Miss Lillian Caswell arrived in Sydney last week from Papua on her way to retirement in Melbourne. Miss Caswell has served the New Guinea Mission faithfully for very many years and had a severe illness last year in New Guinea. She is now retiring at the age of 71 and will live at "Ellerslie," conducted by the Community of the Holy Name in Melbourne.

Mr. Lionel Lucas of New Britain, is down on furlough and is staying in Sydney. Mr. Lucas is a parishioner of S. Paul's, Burwood, and has done a fine job at Apugi. He is a member of the Order of the Comrades of S. George.

Sister Pat Rawlings left on return for Dogura by plane on December 3 after spending a well-earned furlough in Australia. Whilst in Melbourne Sister Rawlings, arranged for one of her medical boys to go to the Royal Melbourne for a brief period next year for further training.

Amongst passengers to Sydney by the "Strathaird" last week was Dr. Cecily Hands, an S.P.G. missionary in the Diocese of Chota Nagpur (India). Dr. Hands is on her way to Fiji to spend her furlough with her parents, Archdeacon W. J. and Mrs. Hands, who now live in retirement a few miles out of Suva. The doctor was herself brought up in Suva when her father was stationed there.

She brings news of Archdeacon John Cable of Chota Nagpur whom many older Sydneysiders will remember when he was assistant curate at S. Mary's, Waverley. Dr. Hands left by Qantas for Suva on December 10.

The Reverend T. B. McCall, Home Secretary of the Australian Board of Missions, left for New Caledonia by Qantas on December 7 in order to visit and minister to the Anglican congregation there. Mr. McCall is doing this during his holiday period in response to a request from the Bishop of Melanesia who is responsible for Anglicans in that area. He will return on December 22.

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— OUTLINE OF ITINERARY —

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GB1	7 days	Oxford, Tewkesbury, Great Malvern, Wye Valley, Gloucester, Snowdonia, North Wales Coast, Shakespeare's country	26 Guineas
GB2	7 days	Canterbury, Dover, Cinque ports and castles, Brighton, South Coast, Stonehenge, Wye Valley, Oxford	24 Guineas
GB4	13 days	Shakespeare's Country, Chester, Lakes District, Ayr, Glasgow, Loch Lomond, Loch Tay, Perth, Royal Balmoral, Inverness, Aberdeen, Scottish Highlands, Edinburgh, Greta Green, York, Lincoln, Cambridge, Hatfield ...	50 Guineas
GB6	9 days	Shakespeare's Country, Peak District, English Lakes, Edinburgh and Loch Lomond, Cathedral Cities, Cambridge	35 Guineas
CMT 21	22 days	Paris, Grenoble, Geneva, Pisa, Rome, Naples, Sorrento, Capri, Florence, Venice, Montreux, Lausanne, Paris ...	108 Guineas
CMT 22	14 days	Rhelnas, Nancy, Moselle Valley, Lucerne, Interlaken, Kandersteg, Montreux, Lake Geneva, Lausanne, Paris ...	49 Guineas
CMT 23	14 days	Paris, Nancy, Zurich, Arlberg Pass, Innsbruck, Dolomites, Venice, Italian Lakes, Montreux, Lake Geneva, Paris	69 Guineas
CMT 24	9 days	Calais, Brussels, Luxembourg, Bale, Rhine Falls, Lucerne, Interlaken, Thun, Bern, Forest of Fontainebleau, Paris	37 Guineas
CMT 25	14 days	Complagne, Chateau Thierry, Grenoble, Route des Alpes, Nice, Menton, San Remo, Monte Carlo, Avignon, Paris	54 Guineas
CMT 26	15 days	Paris, San Sebastian, Madrid, Cordoba, Seville, Granada, Valencia, Barcelona, Costa Brava	72 Guineas
CMT 27	15 days	Brussels, Cologne, Bonn, Nuremberg, Linz, Vienna, Innsbruck, Lucerne, Nancy, Lorraine, Paris	64 Guineas
CMT 28	22 days	Brussels, Luxembourg, Frankfurt, Black Forest, Bern, Lucerne, Innsbruck, Bolzano, Venice, Verona, Milan, Genoa, San Remo, Menton, Monte Carlo, Nice, Cannes, Avignon, Vichy, Paris	118 Guineas
CMT 29	31 days	Brussels, Luxembourg, Frankfurt, Heidelberg, Munich, Innsbruck, The Dolomites, Venice, Florence, Rome, Naples, Sorrento, Isle of Capri, Pisa, Genoa, Monte Carlo, Nice, Montreux, Lucerne, Paris	168 Guineas
CMT 30	10 days	Brussels, Luxembourg, Rhineland, Heidelberg, Black Forest, Liechtenstein, Lucerne, Paris	42 Guineas
CMT 31	17 days	Bergen, Oystese, Gello, Oslo, Karlstad, Stockholm, Jonkoping, Copenhagen, Odense	88 Guineas
CMT 32	13 days	Complagne, Nancy, Lucerne, Menaggio, Stress, Montreux, Lausanne, Avallon, Paris	45 Guineas
CMT 34	12 days	Brussels, Luxembourg, Metz, Strasbourg, Black Forest, Lake Konstanz, Innsbruck, Vaduz, Lucerne, Paris	49 Guineas
CMT 39	15 days	London/Bale by train, thence motor coach through Yugoslavia, including Opatica, Split, Dubrovnik, Dalmatian coast, Sarajevo, Zagreb, Bale, thence train to London	40 Guineas
CMT40	15 days	London/Bale by train, thence motor coach through Hungary, Austria, Czechoslovakia, including Budapest, Vienna, Prague, Switzerland, Bale, thence train to London	40 Guineas
CMT 44	13 days	Paris, Chamonix, Bern, Interlaken (a week's leisure in Interlaken), return via Bale, Nancy, Paris	40 Guineas
CMT 45	13 days	Paris, Troyes, Vallorbe, Montreux (a week's leisure by Lake Geneva), return via Rhone Valley, Avallon, Paris	40 Guineas

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BOOK REVIEWS

MOORE COLLEGE'S ONE HUNDRED YEARS

A CENTENARY HISTORY OF MOORE THEOLOGICAL COLLEGE. Marcus L. Loane. Angus and Robertson. Price 17/6. Pp. 228. Eighteen half-tone illustrations

IF only the early Principals of Moore Theological College had undergone medical examinations before appointment, how much more robust the first half-century of the life of the college might have been!

The only Principal who was not dogged by ill-health appears to have been the Reverend T. E. Hill (1865-1888), who left in disgrace because too few students came to him and because he was known to have taken "the Eastward Position." Further, it was alleged, he had "concealed the manual actions, had used wafers instead of bread and had mixed water with wine."

Clearly not the right man for the post.

One would like to know more of this period—why there were only two students in the college when he arrived, and why he was blamed so much for the financial position. It took a long time to clear up.

The Principals of the college in its early days at Liverpool, though they enjoyed indifferent health, were all men of high academic standing. But this did not help them overcome the petty difficulties which arose from lack of finance.

Better days came in the time of Archbishop Saumarez Smith, when the college was moved to Newtown, although the new Principal, Bernard Schleicher, suffered so badly from his health that the college moved for a time to The Grange at Mount Victoria.

All sorts of difficulties plagued the long Principality of Archdeacon Davies (1911-1935)—the wretched ill-health of all save one of his predecessors, disappointment in his plans for academic progress, conflicts with the committee of the college (these were perennial, and successive committees seem to have been a nuisance to successive Principals), family commitments, finance, an unsatisfactory residence.

For a time, Mrs. Davies had been engaged as a coach in English and History for first-year students; but in 1934 the committee resolved that "it is not in the best interests of the college that any lady should conduct lectures or teaching in connection with Moore College!"

THIS was an astonishing attitude at a time when women had enjoyed the suffrage for so long; when a woman was Vice-Chancellor of one of the greatest universities in the Empire, and when at least two women professors were teaching theological students in the Orthodox Faculty at Athens!

A new vigour came to the college with the advent of Archdeacon T. C. Hammond in 1936. Not only was he a scholar; he was a man of action—with no signs of ill-health!

Archbishop Mowl came at the same time, and he, too, had many suggestions to raise the standard of the college. He said he was thoroughly dissatisfied with the food and the way in which it was served. This led the way to the formation of the Women's Auxiliary.

The committee, too, seemed suddenly to become more helpful, and appointed an organising secretary to raise money.

Since then, if all the financial needs of the college have not yet been met, it has made most heartening progress—not least through the generous benefactions of Dr. Frank Cash, whose surprisingly many-sided skill plays a large part even in the production of this book.

The present Principal, Canon M. L. Loane, must indeed enjoy himself the most robust, constitution. For despite the heavy demands which his duties as Principal make upon his time and energies, together with the

onerous burdens which attach to membership of multifarious diocesan and other bodies, he has yet managed to put a tremendous amount of patient and exacting research into the preparation of this volume, which has been published to mark the centenary next year of Australia's oldest theological college.

THE only serious regret one can feel about this book is that much detail has perforce been omitted, in order to keep its size within reasonable bounds.

The facts about Thomas Moore's will are presented, for the first time, with great clarity. It is interesting to learn that even as late as the year 1952 so erudite an authority as Archdeacon T. C. Hammond himself was not sure whether Moore College at Liverpool and Moore College in Sydney were one and the same, and whether the college would be justified in celebrating its centenary in 1956.

The appendices are most interesting. They supply detailed lists of the chaplains on the establishment of the colony in early days, lists of men ordained by Bishop Broughton, and a complete list of all those who have received their training at Moore College. There is an account of the appalling manner in which the Lyndhurst Estate was handled. Sold for a mere £4,000, it was worth £12,000 two years later, and was finally sold for £65,000 to build the magnificent Roman College of S. Patrick at Manly.

This is a book which not only every clergyman, but a great many lay people, will wish to read.

[Copies are available at 17/6 from THE ANGLICAN and from leading booksellers]

TWO AUSTRALIAN NOVELS

THE MUDFLAT MILLION. R. G. Campbell and S. H. Courtier. Angus and Robertson. Price 16/-.

THE OLD mining town of Mudflat, decaying quietly for many years, is suddenly quickened into life by a one million pound bequest to further the educational activities of the settlement. At the same time it also finds itself famous as the former home of a newly discovered writer.

Immediately, old inhabitants and city newcomers join battle to further their own financial ends, with fantastic and hilarious results.

L. Plitton Sharkey, the financial genius; Mortimer Pike, the well-known lawyer, and Brigadier Just, the country gentleman, together with a host of others, all become figures of fun, as their careful plans for their own advancement continually miscarry.

Here is a book which, in its setting, is typically Australian, and in its incidents definitely amusing.

BEYOND THE WESTERN RIVERS. Myrtle Rose White. Angus and Robertson. Price 16/-.

THIS IS the factual and prosaic account of several years' residence by the White family, at Morden and Wonnamatta stations, in the far north-west of New South Wales.

The author, whose husband is manager of these stations, dwells almost entirely on the mundane routine of the household, which seemingly differs little whether it be city or country, and on the endless escapades of her three children, with only passing references to the outside life of the station, which must surely have provided wider scope for literary material.

The story is entirely episodic, without any central interest of either character or plot; thus, while Mrs. White may be ad-

TRAVEL IN AFRICA

EQUATOR FARM. Roderick Cameron. William Heinemann. Price 22/6. Pp. 158.

This book would make an excellent gift. It is most attractively produced on good quality paper and illustrated with a number of half-tone plates.

It is a highly personalised account of the author's life in the White Highlands of Kenya and his travels around this part of Africa.

His stay on Zanzibar and his visit to Uganda and meetings with the Kabaka are especially interesting.

He is more concerned with description than with interpretation of events. His impressions are his own; and although he mentions the Mau Mau emergency he does not dwell on it more than it affected him personally.

The book is always most readable and strewn with unusual incidents which abound in the fabulous land of Africa.

SERMONS OF SIMPLE SCHOLAR

GLORYING IN THE CROSS. H. L. Goudge, D.D. Hodder and Stoughton; 192 pp.; price, 15/9.

THE twenty-three sermons in this book are simple, direct expositions of the Gospel. While they were preached by a well-known scholar, there is no parade of expert knowledge. The prose in them is deceptively simple, being obviously the result of careful writing and much pruning. They are not great sermons, but they are good devotional reading.

As an introduction to the book, Elizabeth Goudge has written an unaffectedly tender memoir of her father. In it she reveals, without avowedly setting out to do so, that Dr. Goudge's life was as fine a sermon as any man ever preached.

[Review copy from the publishers.]

mired for her endurance of this spartan existence, she cannot be commended for her literary talent.

THE SUGAR-COATED CARD

CHRISTMAS CARDS, Mowbrays. The Faith Press. G. J. Galloway.

From an artistic point of view all these Christmas cards, whether at 3/- or 3d. each, are shoddy.

They range from poor reproductions of the Old Masters, sickly, sentimental versions of the Christmas theme in gaudy colour to unrealistic choir boys and "quaint" street singers.

They will never induce the general public to send religious Christmas cards and church-people will be tempted not to.

There is an appalling atrocity of an emaciated Madonna against a cluttered background of stars, lilies, leaves, berries, and other unidentified embellishments, and complete with two lines of meaningless jargon.

There are packets in the "Emmanuel Series" for hand-painting but most children could do the outlines far better for themselves.

[Our cards for review came from Church Stores, Sydney.]

SYDNEY ORDINATION

The Archbishop of Sydney, the Most Reverend H. W. K. Mowl, will ordain twelve deacons to the priesthood in S. Andrew's Cathedral on Sunday, December 18.

The ordinands are: A. R. C. Brown, F. D. Buchanan, K. P. Churchwood, J. Derrett, J. L. Drayton, R. W. Hanlon, B. E. Hardman, S. A. Horton, A. R. Hildebrand, N. J. Keen, J. R. Reid, and J. J. Turner.

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BOOK REVIEW

A CHALLENGING BOOK

THE LIVING FAITH. Lloyd C. Douglas. Peter Davis, London; pp. 309; price, 18/9.

MANY hundreds of thousands of people have read Lloyd Douglas's novels, "Green Light," "Magnificent Obsession," "The Big Fisherman," "The Robe," and the many more.

Many may not have known he was in the Ministry of the Congregational Church, and notable as a preacher as well as a writer.

Dr. Douglas has remarkable insight, he has courage and a command of words. To those brought up in the traditional faith he is startling. For example, "Let it be ever kept in memory that the greatest obstacle Jesus encountered in His ministry of world friendship was the backward drag and sullen snarl of an obsolete Church which had no message for its own generation; that met at the wailing place to lament its departed spirit; that dated its glory in the pluperfect tense; and regarded with suspicion any message of hope outside the embattled walls of its ruined citadel."

Dr. Douglas was a Modernist. He saw his task as "asking people to think." For his own part, he preached a gospel different from the orthodox traditional beliefs. He did not try to make his congregation accept his way of seeing God and Jesus Christ. He believed that God revealed Himself in many ways to many men, but to him the Sermon on the Mount was the heart of the Gospel.

Every preacher has his limitations and his own peculiar message and appeal. If we were to seek the nearest counterpart in the New Testament to Dr. Douglas, one would think of the Epistle of S. James. Douglas

is not concerned with the atonement; he has many phrases which seem to depreciate the sacraments. Easter seems to be not the Festival of the Resurrection of our Lord and Saviour, but the assurance that man is immortal.

THE BOOK then to an Anglican is a contradiction. It is full of challenge, of positive guidance for conduct, it is adventurous, it presents a thrilling picture of our Lord Jesus Christ facing the churchmen of His day and longing for the outcasts. It is violently anti-Puritan, it is radical in its social message, but its message seems to be built on an inadequate foundation.

Where is the sense of sin? Where the realisation that "Apart from Me ye can do nothing," to quote our Lord's words. These things the writer of this note could not find—but, given that one already knows the Saving Christ, then here is indeed a book of inspiration and guidance in the following of the Master.

Read it once and you will read it again. And no one needs to read it more than those of us in the tradition of the Church of England. It will shatter our complacency, and stir us to a missionary zeal far beyond that we show to-day.

—J.S.A.

FILM REVIEW

"THE LIVING DESERT"

This amazing film was photographed in various areas of the American desert, including Death Valley, the Yuma sand dunes and the Salton Sea mud pots.

It shows a mating battle between two male tortoises; a hawk hurting bats in flight; a mother kangaroo-rat rescuing her young from a snake; a large tarantula; a savage battle between a hawk and a snake; a fantastic mating dance between two insects to the accompaniment of a Square Dance caller's instructions; a desert flood and a time-lapse photography sequence showing a profusion of cactus blossoms and wild flowers.

It has been most skillfully edited to bring out the maximum degree of realism and has some almost incredible close-ups, especially that of the fight between a wasp and a tarantula. The sound track and commentary also are very good.

This is a film that you should not miss, and your wife and children will love it.

We saw it at the "Plaza" Theatre in Collins St., Melbourne. It is easily the best wild life film shown here so far.

—W.F.H.

FILM REVIEW

"CARMEN JONES"

AT THE "Regent" Theatre, Collins Street, Melbourne, this film is different from all others in that the whole cast is negro and it has the most amazingly successful dubbing-in of singers' voices that we have ever heard.

It is Bizet's opera "Carmen," translated into the scene and language of U.S.A. Bizet's stirring arias are given American negro words, but they are no more crude than the original words by Meilhac and Halevy, and the libretto is none the worse for being modern.

The cigarette factory in Spain becomes a parachute factory in America, and the treader has become a negro boxer in Chicago.

Dorothy Dandridge gives an excellent performance as Carmen Jones; as full-blooded a performance as we have seen, and Pearl Bailey is good as "Frankie."

The action shots of negro dancing and night-clubs and the singing are almost perfect.

Le Vern Hutcherson's voice dubbed in for "Joe" is too light a tenor for such a husky negro, and director Otto Preminger's cutting is not very intelligent at times.

For example, it is all right for a Press critic who has read the story beforehand suddenly to see the hero sweating in a military prison camp, but there is nothing in the film to reveal that he was gaoled for letting Carmen escape on her way to prison, and there is a fantastic anachronism in allowing Joe to stop half-way through strangling Carmen in order to sing an aria.

One does not in real life sing arias during a murder, even in grand opera. Apart from that one incident it is all very realistic and well worth going to see.

—W.F.H.

BOOKS RECEIVED

THE PRINCE OF PEACE. V. D. Pearreth. Oxford University Press. Australian price, 4/2. Pp. 42. A Nativity play in the modern idiom. It has been performed by boys, aged 8 to 11, in schools, and to adult audiences in Canterbury, Rochester and Chichester dioceses.

HE CAME UNTO HIS OWN. Vera G. Cumberlege. Oxford University Press. Australian price, 4/2. Pp. 36. A morality play for Christmas and Epiphany. Carols are included in the play, which is suitable for performance on the chancel steps or in a hall.

HOW DOES GRACE COME TO US? Canon H. G. G. Herklotz. Epworth Press. Pp. 20.

ETHELBERT TALBOT. Canon C. Rankin Barnes. The Church Historical Society, Philadelphia. American price, one dollar. Pp. 51. Bishop Talbot with the Presiding Bishop of the Protestant Episcopal Church of the U.S.A. from 1924 to 1925. He was a bishop in that Church from 1887 to 1928.

LAMP ON THE SNOW. Mary E. Hope. Angus and Robertson. Price, 16/-. Pp. 208. A nurse's experiences in Canada's Far North.

NATIVE AUSTRALIAN PLANTS. A. M. Blombery. Price, 17/6. Pp. 107. Line drawings. A book for amateurs on their propagation and cultivation.

BOOK REVIEW

18th CENTURY SAINTS

SPARKS AMONG THE STUBBLE. Margaret Cropper. Longman's, 22s pp.; price 15/6.

IN this book Miss Cropper sets out to show that in the England of the eighteenth century, in a society largely "untroubled by thoughts of holiness," the Church of England could still produce its saints.

She gives short but vivid and painstaking sketches of the lives of Robert Nelson, Thomas Bray, William Law, John Newton, Hannah Moore, William Wilberforce and Robert Walker. The last-named was an obscure country priest, who ministered in humility and simplicity in the one small parish for 60 years.

Each one of these studies is a little gem in itself, and each has the further merit of making the reader want to know more about the subject. The reviewer found the sketch of William Law a delight in every way, not least in the summary and examination of his writings.

[Our review copy came from the publishers, 531 Little Collins Street, Melbourne.]

—H.P.R.

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PERILOUS HARVEST

It COULD be a perilous harvest for Australia and for the Church in South East Asia. The spirit of nationalism is abroad as never before. Nations have found their long-sought independence and freedom, and yet have not found the permanent peace and justice they though would go with it.

In those critical places of Asia, amongst people who have little real hope, is the Church of God, witnessing to its faith in the Prince of Peace. And behind the Church in so many of those centres stands the C.M.S. supplying it with the very sinews of war, with its manpower and its money.

In Pakistan, India, Ceylon, Malaya, Borneo, Hong Kong, in the countries where the future destiny of Asia is being worked out, the C.M.S. of Australia is at work. Its aim, as ever, is to build up the national Church, and strengthen it for the day when it must stand on its own feet. And in the Asia of 1955, that day may not be very far away.

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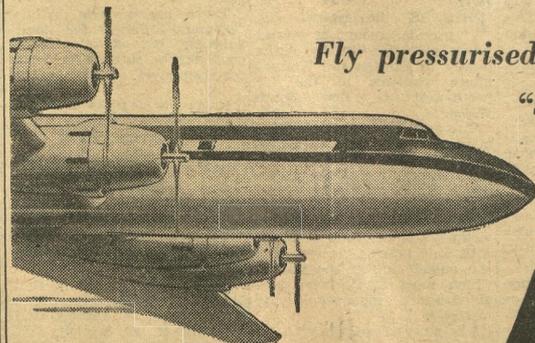
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QUEENSLAND C.E.M.S.

VISIT TO TWEED HEADS
On "Stir up Sunday" five members of the Queensland executive visited Tweed Heads to meet the rector and laymen of that area and to discuss the possibilities of forming a branch there.

It was more or less agreed that a branch would be established and arrangements were tentatively made for a men's tea, with an admission service to follow, for Quinquagesima Sunday.

OTHER DIOCESES

From All Souls' Rectory at Thursday Island has come an inquiry from the rector and sub-dean, the Reverend W. Daniels, for information and advice and Mr. Daniels says there are good prospects of forming a branch there.

In a letter from the Bishop of New Guinea further evidence is given of the splendid work being done by the native Papuan members of the Port Moresby Branch. The bishop visualises a further branch or two in other areas when the Church's influence is more firmly established there.

NATIONAL CONFERENCE

The provincial chairman, Brother J. H. Bowen, and the provincial secretary, Brother N. H. Macklin, have been appointed to represent Queensland at the National Conference at Armidale on January 13, 14 and 15.

At the last meeting of the Queensland Executive, disappointment was expressed at the alteration of the date of the conference from the traditional Australia Day week-end. The alterations will militate against the very representative attendance from Queensland which had been forecast.

It would appear, however, from the last letter from the National Secretary that the alteration of date was unavoidable and that the only alternative was to hold the national conference elsewhere.

As the conference had been fixed for Armidale as a gesture to the Bishop of Armidale who had given a lot of time travelling to other centres as national president it was felt that an alteration of date, rather than a change of venue, was the only course to adopt.

Joseph Medcalf

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DIOCESAN NEWS

ARMIDALE

EMMAVILLE

The little church at Emmaville was crammed when the Reverend H. Taylor was conducted as the new vicar by the bishop last week. The new vicar was presented by three churchwardens, for whom Mr. G. Gannon was spokesman. Canon C. R. Rothero came over from Glen Innes to assist in the service.

NULLAMALLA

After a great many years of service the church at Nullamallia is now beginning to fall to pieces, and the local proposal is to pull it down completely, and rebuild using the good timbers and building materials that can be salvaged from it together with new material. The new church would be about the same size, but of a slightly different plan, and by carrying out the work mainly by voluntary labour the congregation expect to have to find about £500 for the new building. These plans are now being discussed with the bishop.

WALGETT HALL

Months of effort and years of preparation came to fruition at Walgett when the new parish hall was opened and dedicated by Bishop J. S. Moyes last week. The new building has cost £4,500, and £2,500 had already been paid off before the opening ceremony. The building is a credit to the small community that has undertaken this project under the leadership of the Reverend J. Finch, the churchwardens and others. After taking part in the opening ceremony the bishop conducted a confirmation service at Walgett where 20 candidates were presented to him.

CANBERRA AND GOULBURN

S. SAVIOUR'S CATHEDRAL, GOULBURN

On Sunday, December 4, the chairman of the Australian Board of Missions, the Venerable C. S. Robertson, was the celebrant and preacher at all services. The archdeacon spoke of the work of missions in general and presented the needs both financially, and in respect of persons, to the people of Goulburn.

PARISH OF WAGGA WAGGA
During the week ended December 2, the Bishop of the Diocese was present at the Parish of Wagga Wagga for confirmation services and other visitations. At the parish confirmation service 112 candidates were presented to the bishop in the presence of a congregation which filled St. John's Church, Wagga Wagga, to overflowing. Extra chairs had to be placed in all available positions in the church.

MELBOURNE

WORKERS LICENSED

On Monday at 5 p.m. in the cathedral, Archbishop Booth licensed as women workers, Misses B. Nielson, V. Ostrom and E. C. Pritchard, who are graduates of Deaconess House. They will all serve in this diocese.

SCHOOL HEAD RETIRING

On Tuesday Archbishop Booth attended a dinner at the University tendered by the council of the Melbourne Church of England Girls' Grammar School to Miss Dorothy Ross, who is retiring as headmistress of the school.

WARBURTON

The Bishop of Geelong, the Right Reverend J. D. McKie, dedicated a new hall at St. Mary's, Warburton, on December 10.

INDUCTION

Bishop McKie inducted the Reverend A. C. H. Crigan, formerly of the Missions to Seamen, to the charge of St. Mark's, West Preston, on Thursday, December 15.

MONTHLY CONFIRMATION

The final monthly cathedral confirmation for 1955 took place on December 5, when the Bishop of Geelong, in the presence of 31 clergy, confirmed 168 candidates from parishes throughout the diocese. There were 12 married or engaged couples.

NEWCASTLE

PARISH OF TORONTO

The Toronto annual fete, held in the parish hall on November 17, realised £500.
On December 3 at St. Saviour's Church, Cary Bay, a new church hall was dedicated by the bishop in the presence of a large congregation.

The hall, which is a fine brick building, will serve primarily as a Sunday school for this area and a meeting place for this rapidly expanding district.

WOMEN WORKERS ENTERTAINED

The men of the two vestries, St. James, Wickham and St. Thomas, Carrington, entertained the women workers of the Parish of Wickham as a practical expression of appreciation for the splendid work carried out during the past year. This function was held in St. Thomas' Church Hall, Carrington. The rector, the Reverend W. Griffith Cochrane, arranged the programme of suitable games and competitions. The men provided and dispensed supper, doing it in a fine manner. The women appreciated this, as it was a change for them to sit back and be waited on.

PERTH

NEW HALL

The Perth Diocesan Council has approved plans for a new church hall at Medina.

NATIVITY PLAY

A nativity play will be presented in St. George's Cathedral on December 20 to 22 at 8 p.m.

ST. ARNAUD

INGLEWOOD

The bishop confirmed 9 girls and 4 boys at St. Augustine's, Inglewood, on December 4, in the presence of 147 people. Three adults had been confirmed the previous day.

SYDNEY

CAROLS IN CHURCH GROUNDS
On Christmas Eve at the Church

TEN YEARS AT NORTH SYDNEY

BY A SPECIAL CORRESPONDENT

The tenth anniversary of the induction of the Reverend W. J. Siddons to the Cure of Souls in St. Thomas' Parish, North Sydney, was marked by great thankfulness and enthusiasm.

On the first Sunday in Advent, November 27, the three celebrations of Holy Communion and Evensong were well attended by parishioners and friends.

The services reached a high standard of spiritual thankfulness to Almighty God for the faithful and fruitful ministry of the rector during the past ten years.

The young people of the Sunday school expressed their congratulations to the rector through the Reverend A. R. Browne, and presented him with a Th.L. hood.

On Wednesday, November 30, an inspiring demonstration of affection and loyalty was witnessed when some 400 parishioners and friends assembled in the parish hall to honour the rector.

The Archbishop of Sydney, graciously sent a letter regretting his inability to be present and eulogising the rector's service and work in the parish and diocese.

The three churchwardens played a worthy part in the social evening, as did all the groups connected with the parish.

Members of the Women's Guild decorated the hall and supervised the serving of the supper.

Professor J. M. Vincent, churchwarden, in a delightful speech presented the rector with a Radiola, a radiator and an open order for a Sarum cassock.

The rector in his responses, thanked parishioners and friends for their gifts and expressed his personal thankfulness for the spirit of service and goodwill evident in the parish.

of St. John the Baptist, Milson's Point, the church choir will lead the singing of "Carols in the Church Grounds," commencing at 8 p.m. The words of the carols will be projected on a screen erected near the church.

Arrangements have been made

for the screening of the latest religious sound-film, "A Boy and His Bible." It is hoped in this way to reach a large number of people who pass by the church every evening. In the event of unsettled weather, the carols will be sung in the church.

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The First Stone Bridge

The First Bridge

The site of the first settlement in Australia was determined as soon as Governor Phillip entered the harbour of Port Jackson. Instead of an anchorage for a boat, which he had been led to expect from the accounts of Cook's voyage, he found "a noble and spacious harbour . . . capable of affording security for a much larger fleet than would probably ever seek shelter in it."

On examination of its bays and coves, he fixed on the one which had the best run of fresh water, and thus the city of Sydney was founded.

The stream which gave birth to a great city was only a mile in length, but it was fed from a marsh and from springs in the sandstone rocks, while the forest and a dense scrub gave cover enough to conserve its waters until they met the estuary of Sydney Cove.

Phillip had disposed his company of over 1000 souls on each side of the stream—civil officers, servants, and artisans to the east, the military and the main body of the convicts to the west. Communications between the two crossed the stream at the point where, at high tide, the salt waters of the harbour kissed the purling creek which ran down from the bush to meet it.

It was at this junction of the waters that the first bridge in Australia was constructed. In October, 1788, nine months after the settlement was established, Governor Phillip ordered a gang of convicts to fell timber in the valley, and roll the logs together. This crude bridge served its purpose for nearly six years. It was so frequently damaged by the rush of storm waters and so constantly under repair, that Governor King, in 1803, decided to replace it by a more durable bridge in stone.

The earthworks approaches were made by unskilled labour, paid for out of the duty on spirits so that no account for this public work would be rendered to the British Government. The stonework of the arch was entrusted to the supervision of a man who claimed to be a builder, and his reward was a lease of 8½ rods of land for 14 years in the heart of the growing town.

The bridge was opened for traffic on March 27, 1804, and the Sydney Gazette of April 1, 1804, was able to report that "among the first that crossed

the arch was one of the timber carriages drawn by eight bullocks laden with a tree of immense weight."

"This bridge did not last without damage any longer than the log one. Before two years had passed, Governor King called for the register of town grants and furiously made an entry:

"This lease was promised Isaac Payton in case he built the bridge, but it was so badly done that a great part fell down. I have, therefore, cancelled the lease. P.G.K."

The bridge was patched at intervals for a few years longer until Governor Macquarie arrived, when, on September 24, 1810, he authorised a contract with John O'Hearne to reconstruct and widen the bridge, rebuilding the arch to six ft. six in. semi-diameter, the payment for the work to be 600 gallons of spirits. O'Hearne, in his turn, bound himself to pay £600 "good and lawful money of Great Britain" if he didn't do his job in a solid, permanent and workmanlike manner.

O'Hearne's workmanship must have been as sound as his confidence in himself, because his bridge was still carrying traffic over forty years later, when Bridge Street, was widened and Pitt Street was being extended from Hunter Street, to Circular Quay. For all that the records tell us, that old stone arch may still be under the centre of Bridge Street, the naming of which needs no guessing.

This was not the only bridge that spanned the Tank Stream. Merchants named Morched and Young had a warehouse at Circular Quay, and about 1847, built a footbridge about six feet wide across the mud flats of the estuary and the drain that was once the course of the stream, for which they repaid themselves by a penny toll. They called it the Bon-Accord Bridge. In 1855, the Government resumed this bridge when Circular Quay was being extended, and paid the enterprising merchants compensation.

Now, within sight of the first bridge built in Australia, there rises the mighty steel arch that spans the harbour itself—one of the world's noblest engineering achievements, built at a cost of £10,000,000, and emblem of the progress made in this part of the world since the beginning of settlement, when the Tank Stream rippled softly through the silent forest.

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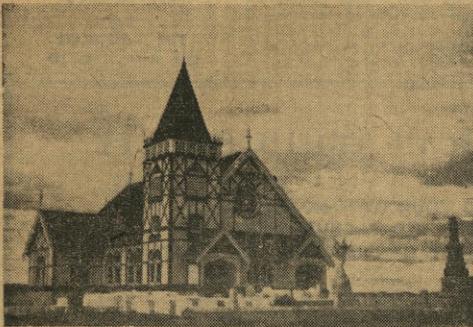
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H.F.19

SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Miss Jean Durrant, of Waverley, N.S.W., who sent us this picture of S. Faith's Church, Ohinemutu, New Zealand. The church is entirely Maori in design, containing the most beautiful carvings and tapestries. The cemetery in front contains the grave of a Maori Anglican bishop. The present rector is a Maori and the congregation is usually equally divided between Maoris and tourists, when the sermon is given both in Maori and English.

THE SNAPSHOT COMPETITION

A prize of five shillings is paid for the best snapshot accepted each week. Entries must be clear, glossy prints, preferably not less than 2 1/2" x 3 1/2", and must be the work of amateur photographers. Please do not send negatives or kodachromes. Mark your entries "Snapshot Competition."

HOBART HOME FOR THE AGED

FROM OUR OWN CORRESPONDENT
Hobart, December 13

Last Saturday, the Lord Mayor of Hobart, Mr. Park, set the foundation stone of the second cottage in a group of six to be built at the Glenview Home, which is a home run by the Church of England.

Work will begin soon on the other cottages, and a new communal wing and sick bay.

Mr. Park, in his address, paid tribute to the work of the organisers and committees which made the extensions to the home possible.

He said that pensioners were in need of a home in which to spend the eve of their lives and until recently it had been difficult to find people willing to help.

Now, however, there was a greater awareness of the serious plight of some pensioners and helpers were no longer so scarce.

The Bishop of Tasmania, the Right Reverend F. G. Cranwick, conducted a service in front of the cottage after the stone was set, and also performed the opening ceremony of the sale of work.

SPEECH DAY AT MORPETH

STONE SET FOR NEW BLOCK

By A SPECIAL CORRESPONDENT

Morpeth, N.S.W., December 13
The annual Speech Day and presentation of prizes of the Church of England Grammar School, Morpeth, was held on Thursday, December 8.

The function commenced with a short service in the school chapel conducted by the chaplain, Canon H. B. St. John, the address being given by the Bishop of Newcastle, the Right Reverend Francis de Witt Batty.

The service was followed by a procession up the school avenue to the site of the new dining hall and kitchen block.

Speech day this year was probably the most important event in the history of the school for it was the first occasion upon which a foundation stone had ever been laid in a school building. Prior to coming to Morpeth in 1942 the school was housed in old buildings in Newcastle.

The stone was set by the bishop in the foundations of the new dining hall and kitchen block which when complete will accommodate nearly two hundred boys.

MODERN KITCHEN

The kitchen will be fitted with up-to-date equipment and a separate dining room for the domestic staff. The kitchen will be large enough to cope with additional numbers when an extension to the dining room is built.

In his address in the chapel the bishop took as his theme the building of the Christian Faith on solid foundations. Thus, he co-related this important event with his comments to the boys.

The headmaster, Mr. R. Brendon Garner, in his report to the parents said how fitting he thought it was that the new building should be so close to the home of William Tyrrell the first Bishop of Newcastle. Actually the first Bishops court is now part of the school buildings.

It is hoped that in the future it may be possible to restore this historic old house to its original condition.

The house was built in 1832 by Lieutenant E. C. Close who had been given a grant of land. Close was, himself, an ardent Anglican and founder of the parish church of Morpeth.

The stone setting ceremony was followed by the presentation of the prizes in the school assembly hall by the Honourable J. P. Abbott.

A NEW GIRLS' SCHOOL FOR ADELAIDE

FOUNDATION STONE SET FOR THREE-STORY BUILDING

FROM OUR OWN CORRESPONDENT

Adelaide, December 13
Hundreds of people saw the Governor of South Australia, Air Vice-Marshal Sir Robert George, set the foundation stone of the new S. Peter's Collegiate Girls' School at Erindale, in the Adelaide foothills, on Saturday afternoon.

The stone was blessed by the Bishop of Adelaide, the Right Reverend B. P. Robin.

He introduced the Governor and Lady George to the Provincial Superior of the Community of the Sisters of the Church, Sister Lucina (who had come from Melbourne for the ceremony), the School's Headmistress, Sister Scholastica (who is returning to England soon), and the incoming Headmistress, Sister Gabrielle.

Among those present were the Dean of Adelaide, Dr. T. T. Reed, and Mrs. Reed; Mrs. Robin; the school's chaplain, Canon C. Loan, and Mrs. Loan; the senior mistress, Mrs. B. Paech; the chairman of the Appeals Committee, Mr. Dudley Mathews; Sir Henry Newland; Mr. and Mrs. K. L. Itchfield; Mr. and Mrs. Tom Thorpe; Mr. and Mrs. Victor Richardson; Mr. and Mrs. Harold Shuttleworth; the architect, Mr. Caradoc Ashton, and Mrs. Ashton; Mrs. L. Brown, and headmistresses of other secondary girls' schools in Adelaide.

THE CHAPEL

It is proposed to erect a three-storey building consisting of one wing with sufficient classrooms to accommodate 400 girls, and later, another wing which will house between 80 and 90 boarders. Eventually a chapel will be built which will be large enough to hold the whole school.

A cheque for £1,000 which had been collected by the Parents' Association, was handed to Sister Scholastica for the new building fund.

HOLIDAY ARRANGEMENTS

THE ANGLICAN will go to press early during the Christmas and New Year holiday period, in order to ensure regular delivery.

Details of the schedule are given below for the convenience of correspondents, subscribers, bulk agents and advertisers.

Issue No. 176, December 23

(Christmas Magazine Issue)

CORRESPONDENCE: Deadline for news will be 12 noon on Friday, December 16; deadline for pictures 5 p.m. Thursday, December 15.

ADVERTISERS: We close at 12 noon on December 15 for setting; 12 noon on December 16 for complete mats. and stereos.

SUBSCRIBERS: Notifications of changes in address, and of new subscriptions, must reach us not later than December 14.

BULK AGENTS: Alterations to standing orders must reach us not later than December 14. All standing bulk orders will be increased as usual for this issue by 50 per cent., save where instructions to the contrary have already been given us. Orders for more or fewer than the 50 per cent. increase must reach us by December 14.

Issue No. 177, December 30 (containing

THE ANGLICAN Review of 1955)

CORRESPONDENTS: News deadline 12 noon, Tuesday, December 20; pictures, 9.30 a.m., Monday, December 19.

ADVERTISERS: Setting will be accepted up to 12 noon on December 18; complete mats. and stereos up to 12 noon on December 20.

SUBSCRIBERS: Notifications of changes of address must reach us not later than Wednesday, December 14. New subscriptions to start with this issue must reach us not later than Thursday, December 22.

BULK AGENTS: Alterations in bulk orders for this issue must reach us not later than Tuesday, December 20.

Issue No. 178, January 6, 1956.

CORRESPONDENTS: News copy deadline, 12 noon, Tuesday, December 27; pictures, 9.30 a.m., Thursday, December 22.

ADVERTISERS: Setting will close at 12 noon on Thursday, December 22; complete mats. and stereos 11 a.m., Tuesday, December 27.

SUBSCRIBERS: Notifications of changes of address must reach us for this edition not later than Wednesday, December 14. New subscriptions will be accepted up to Tuesday, January 3.

BULK AGENTS: Alterations to bulk orders for this issue must reach us not later than Friday, December 30.

N.B.—Our telegraphic address, to which all telegrams and cables should be sent, is "CHURCHPRESS SYDNEY."

The bishop conducted the service, a choir of girls of the school led the singing, and the music was provided by the Salvation Army Band.

The oldest Church girls' school in the State, S. Peter's has been at Kermode Street, North Adelaide, near S. Peter's Cathedral, since it was opened in 1894. Two years earlier, at the invitation of Bishop Kenyon, two sisters of the community had arrived from Eng-

CHRISTMAS DRAMA IN SYDNEY

A new play, "The Light in Darkness," by the English writer, T. B. Morris, will have its first Sydney performance on Monday, December 19, in the Chapter House, S. Andrew's Cathedral.

The Australian Christian Theatre Guild will present the play which portrays the Christmas message.

TASMANIA NEEDS CLERGY

FROM OUR OWN CORRESPONDENT

Hobart, December 12
The shortage of prospective clergy was a matter of concern to the Church of England in Tasmania, the bishop, the Right Reverend G. F. Cranwick, said at Ranelagh last Friday.

The bishop was addressing a rural-decanal conference at S. James' Church.

Saying that only one theological student would be in college next year, the bishop expressed the hope that more Tasmanian boys would offer themselves for the ministry. He pointed out that the diocese had a fund with which to help finance those who were training for the ministry.

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.

POSITIONS VACANT

OUTBACK HOSPITALS and **FLYING MEDICAL SERVICES** offer outlet for Christian Service to Qualified Nurses, Wardmaids, Cook-Housekeepers.
Apply to Bush Church Aid Society, Church House, S. Andrew's Cathedral, George Street, Sydney.

HEADMISTRESS REQUIRED for Diocesan Church School, "Stratford," Rawson, Blue Mountains, N.S.W. Apply to the Reverend R. F. Dillon, 33 Anglo Road, Campsie, N.S.W., by December 31, 1955, phone UW2879 (Sydney exchange).

BRITISH AND FOREIGN Bible Society. Field Representatives: 2 for South Australian Auxiliary. Transport provided. Housing available if necessary. Ordination preferred, but not necessary. Particulars, re salary, etc., The Secretary, 73 Grenfell Street, Adelaide, South Australia.

A.B.M., QUEENSLAND, requires Field Officer. Missionary opportunity for person interested in work among young people and children. Apply stating age and details of education and experience to the State Secretary, G.P.O. Box 421F, Brisbane, Queensland.

STENOGRAPHER & TYPIST. Aged 17-19, with some experience. Apply in person to the State Secretary, British and Foreign Bible Society, 95 Bathurst Street, Sydney, N.S.W.

TYPIST JUNIOR typist, preferably with shorthand wanted in office of Church of England Bible Society, Cathedral Buildings, Melbourne, Victoria. Apply to the General Secretary, or phone MF195 (Melbourne Exchange).

ASSISTANT PRIEST wanted for the Parish of Young, Diocese of Canberra-Goulburn, N.S.W. Congenial parish with good church life, good educational facilities and pleasant climate. New home provided and use of parish cars. Stipend £550 per annum. Apply to the Reverend W. Boydew, S. John's Rectory, Young, N.S.W.

POSITIONS WANTED

TWO LADIES available for post in school, Church of England preferred, or house, country preferred. Reply No. 12, THE ANGLICAN.

FOR SALE

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STOLES, BOOKMARKERS, etc. made to order. Prices from Miss E. Kewish, 8 Glenferrie Road, Malvern, Victoria.

CANTERBURY BOOK DEPOT, 22 Leigh Street, Adelaide.

BUY where your purchases help your Church's Missions. Our range covers Theology, Biography, Prayer and Hymn Books, Children's Books, Novels, Bibles, Candles and Wafers.
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ACCOMMODATION WANTED
MELBOURNE: DOCTOR, studying for higher degree, and wife, desire furnished accommodation March-September, 1956. Reply No. 199, THE ANGLICAN.

ELDERLY CHURCH of England couple need small flat, cottage or part home, up to £2 per week. Any offer would be greatly appreciated and make their Christmas a happy one. Reply No. 99, THE ANGLICAN.

ACCOMMODATION VACANT
TO LET - W/B cottage, 2 bed-rooms, in Western Suburbs, Sydney, near shopping centre. Reasonably rental. Reply No. 14, THE ANGLICAN.

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A Christmas Gift Suggestion

What would make a more appropriate gift to your friends and relatives than a subscription to THE ANGLICAN? Here is a gift that comes, not once, but 52 times a year.

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