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PROSPECTS OF PEACE ARE BRIGHTER

THE ARCHBISHOP OF YORK'S NEW YEAR LETTER

ANGLICAN NEWS SERVICE

London, January 3

Prospects of peace are brighter at the close of 1954 than they have been for some years, the Archbishop of York, the Most Reverend Cyril Garbett, writes in his New Year letter.

"We must be thankful that we have passed through a year without a major war," he says.

"However, there can be no secure peace until an understanding is reached with Russia and her satellites.

"The irrational frontier of Palestine and its three-quarters of a million unhappy refugees still present a danger to peace.

"The threat of the hydrogen bomb remains unsolved, and there can be no world security until some effective international agreement is reached to prevent the use of this appalling weapon."

Dr. Garbett says a twofold task lies before the Church—to strengthen and perfect its corporate life and fulfil its mission to the nation.

He sets out four conditions necessary for strengthening the life of the Church and its witness to the world.

First, it must increase the number of its clergy. At the beginning of the century there

were 19,000 on active work, but to-day, though the population has increased by four million, there are only 14,000.

Secondly, it must aim at an active and instructed laity.

Thirdly, fellowship must be strengthened in all parishes, and, fourthly, its members must give more generously and regularly.

"Many already do so splendidly," he writes, "and at the cost of real sacrifice. But there are others who still give at the collection the smallest coin they happen to have in their pockets, smaller than they spend in a day on cigarettes, in a week on the cinema, or monthly on the pools."

DEFENDER OF THE FAITH

FROM OUR OWN CORRESPONDENT

Canberra, December 31

In a Proclamation by His Excellency the Governor-General, printed in the current issue of the Commonwealth Gazette, notice is given that the Australian shilling, sixpence, shilling and florin will in future, bear on their obverse sides the effigy of Her Majesty Queen Elizabeth II, with the inscription "Elizabeth II. Dei Gratia Regina F.D."

The Proclamation "shall come into operation on the first day of January, one thousand nine hundred and fifty-five."

ANGLICANS HONOURED

Two well-known Anglican priests were included in the Queen's New Year's Honours list.

The Diocesan Commissioner and Youth Organiser for the Diocese of Bathurst, the Reverend Harry Reginald Brodie Thorpe, received the M.B.E. for social welfare services, especially to Servicemen.

Padre Thorpe did outstanding work during the Second World War in ministering to the spiritual needs of prisoners-of-war on the Burma-Thailand railway.

He is noted in the Church for his enterprising work with the Young Anglicans, Junior Anglicans and C.E.B.S. in Bathurst Diocese, and also for his very successful organisation of the S. Michael's Children's Home appeal.

The Commonwealth Secretary of the British and Foreign Bible Society of Australia, the Reverend Herbert Maxwell Arrowsmith, of Sydney, also received the M.B.E.

Mr. Arrowsmith has been very active in organising the third jubilee celebrations of the Bible Society and in that connection visited England last year.



Five theological students at present in training at S. Paul's College, Moa Island, Torres Strait. They are (left to right): Masepah Banu, Senior Student; Ephraim Gebadi; Poey Akiba; Cain Jawai; and Daniel Elu.

ANOTHER AFRICAN BISHOP TO BE CONSECRATED AT KAMPALA

FROM OUR C.M.S. CORRESPONDENT

The Archbishop of Canterbury will consecrate the Reverend Yohana Omari as Assistant Bishop of the Diocese of Central Tanganyika at Nami-rembe Cathedral, Kampala, on May 15 this year.

The bishop-designate, who is a convert from Islam, is at present in charge of the Swahili congregations at the Cathedral of the Holy Spirit, Dodoma, Central Tanganyika.

At the same ceremony, the archbishop will also consecrate, as announced in THE ANGLICAN of December 31, three other Africans to be assistant bishops, two for the Diocese of Mombasa, and one for the Diocese of the Sudan.

The Reverend Yohana Omari was born of Moslem parents at Songue, in Unguu, in Eastern Tanganyika, in 1905; at 15

years of age he was converted to Christianity at the Church Missionary Society School at Berega.

Two years later, after completing the baptism course, he was baptised and took the name of Yohana, the Swahili equivalent of John the Apostle, whose Gospel was responsible for his conversion.

He was confirmed a year

later by the then Bishop of Mombasa, the Right Reverend R. S. Heywood, of whose diocese Central Tanganyika was then part.

He finished his schooling at Berega and began work for the Government as an assistant at a small dispensary, continuing in this medical work for seven years. He was married in 1928.

He accepted a challenge made by Bishop Chambers, and in 1934 became one of the pioneer missionaries to the new work beginning east of Lake Tanganyika.

After four years of this work he was chosen by Bishop Chambers to enter Kongwa College for training for the ministry.

He was ordained deacon in 1938 and priest a year later, returning to work in Uha country.



The Reverend Yohana Omari, Assistant Bishop-designate of Central Tanganyika.

He stayed in Western Tanganyika until 1946, when he was transferred to the Central Province.

The Reverend Yohana Omari has many gifts to bring to his new work. Apart from a working knowledge of English, he is fluent in Kikaguru, Kinguu, Kiswahili, Cizego, Giha, Kirundi and Kihangaza; he will thus be able to take Confirmation services in all the main languages of the diocese.

FACT AND FANCY

There was someone in the office each day during the holidays—and just as well! We were able to change the addresses of 27 subscribers, to accept four classified advertisements, to increase the bulk orders for eight parishes, to lend a pound and her train fare home to a subscriber from a distant town in New South Wales who had lost her purse in Sydney, and to accept three new subscriptions. Of thirteen days from Christmas Eve onwards, eight were Public Holidays in Sydney, and five were working days. Christmas Day was the only complete day during which our office was unattended.

Mr. F. Isom, printer of the Melanesian Mission Press, called to see us en route home to England, which he has not seen for 18 years. He has now spent 42 years in all in the islands, and looked very well on it, we thought. He, with Mrs. Isom and their daughter, Margaret Mary, will be away for several months.

Extract from the current C.M.S. Newsletter: "Nor will I forget my visit to a famous store (in America) and finding above the first counter that caught my eye, one displaying nylon stockings, a card with the legend Romans 10, 15. I hope when you look up the passage you will share my joy!"

Some time ago we mentioned in this column the magazine produced by All Saints', Bawgolah, Diocese of Sydney, Fellowship. "Youth," a similar paper produced by the Fellowship of S. Peter's, Hornsby, in the same diocese, has now come our way, with a modestly-worded request that we examine it and pass judgement. Well, it's good to be young. Here is one striking extract: "Remember that Christ is not solely concerned with maiden aunts, wowers, sanctimonious parsons, street-corner evangelists and various rat-bags. . . . He is concerned with the publican, the racketeer, the business tycoon, the communist, the boggie, the atheist. . . . He does not cease to exist at dances, at the races, the two-up school, the pub, and re-appear at the Mothers' Meeting or afternoon tea at the Rectory." I see a great future for the leader writer.

Visitors from Victoria and South Australia last week included Tom Mainstone, son of the Rector of S. Bartholomew's, North Adelaide (who got a lift across by car and travelled back the hard way), and Mr. R. C. Stanhope, organist and choirmaster at S. George's, Footscray, who was over to see the Davis Cup played.

We have it on the most reliable authority that the crowd who witnessed the Third Test included at least two archbishops, four bishops, and at least twenty of the clergy. The last were all from Melbourne; the archbishops and bishops came from further afield.

Our harassed accountant asks me to make it very plain that he does not keep on his desk a crystal ball which solves otherwise inscrutable mysteries. He has received this week an envelope containing two one-pound notes and a cryptic sheet of paper bearing the inscription, "My sub., with compliments." Believe it or not, this often happens: we have at the moment £15/4/- similarly received, with no indication whatever of the sender's name or address, or the purpose of the money!

—THE APPRENTICE.



A group taken after the ordination service at S. Andrew's, Lismore, Diocese of Grafton, on December 21. It was the first ordination held there since the present rector was priested in 1938. Left to right: The Reverend Warren Arkell (priest); the Reverend Keith McDonald (deacon); the Rector of Lismore, Canon J. V. J. Robinson; the Rector of Abstonville, the Reverend E. Williams; the Bishop of Grafton, the Right Reverend C. E. Storr; Canon C. Rowe; the Rector of Casino, Archdeacon, O. C. J. Van; the Reverend Gordon Watkins (priest); and the Reverend Geoffrey Foley (priest). (See story page 3)

STATE CHURCH IN CHINA

CONDEMNATION BY POPE

ANGLICAN NEWS SERVICE

Rome, December 31

The Pope, in an Encyclical letter addressed to the clergy and faithful in China, has called upon them to resist the Peking Government's efforts to promote a national Church, the so-called movement of the "three autonomies"—Church government, finance, and preaching.

The document is dated October 7, but was made public only on December 22.

Recognising that the Chinese faithful may have to render unto Caesar the things that are Caesar's, the Encyclical nevertheless declares that the unity which the divine founder wished to establish cannot be broken up by individual national Churches, "separated miserably from the Apostolic See where Peter, the Vicar of Christ, lives and will live, through his successors, to the end of the centuries."

AUTONOMIES IMPOSSIBLE

The Pope declares that in China, as in all other nations, the Catholic Church cannot, by the divine will, be governed by an "autonomy of government," and that, for the same reason, "the people or the civil authority must not invade the sphere of the rights and the constitution of the ecclesiastical hierarchy."

As for economic "autonomy," he says that the offerings gathered for China in other nations are prompted by the Christian charity of all those who are urged by the divine love to propagate everywhere the kingdom of the Redeemer.

This is not for "political or profane ends," but only to put into practice the precepts of charity taught by Christ.

Of the "autonomy" of preaching—"that is, the teaching of the Christian doctrine"—his Holiness states that, while it cannot be denied that "the method of preaching and teaching must differ according to places and the particular character of the Chinese people," men cannot interpret Christ's gospel "arbitrarily and in different fashion according to the different nations."

The Encyclical affirms that the promoters of such movements "seek by deep cunning to deceive the simple or the timorous" by falsely declaring that the only true patriots are "those who adhere to the church they have planned."

In reality, however, the promoters are trying to create in China a "national" church which "could no longer be Catholic, because it would be the negation of that universality or catholicity which marks the Church founded by Christ."

LOSSES BY PERSECUTION

The Vatican also issued a "balance-sheet of losses suffered by the Roman Catholic Church in China as a result of the communist persecution."

It records the expulsion from China of 49 archbishops, bishops, and apostolic prefects, as well as of Monsignor Riberi, the Apostolic Inter-Nuncio.

Seventeen bishops and prefects are still in prison, and six archbishops and bishops have died in captivity.

The number of Chinese priests expelled is 2,645 and 98 are still imprisoned. More than 200 Chinese priests or religious leaders have died through persecution, and about 300 others are detained or under police surveillance. Many others are in hiding.

Most non-Chinese nuns have been expelled, and the few still in China are in prison; and the Chinese nuns have been imprisoned or dispersed, or are under surveillance.

The three Roman Catholic universities have been taken over by the communists, and the entire Roman Catholic Press has been suppressed.

DR. FISHER'S WARNING

DANGER OF "APARTHEID"

ANGLICAN NEWS SERVICE

London, January 3

The Archbishop of Canterbury, preaching in Canterbury Cathedral on Christmas morning, referred to the dangers of impatience in human affairs.

Men, sceptical of the power of God, often sought power elsewhere, he said.

The communist had eyes on the power of a godless ideology to justify his totalitarian claims.

The western world, while still conscious that there was in Christ a word from God, yet put its practical faith and preference upon the resources and amenities of an unrestrained materialism.

The tension between power as Christ conceived it and power as man used it could be seen to-day in its most dramatic form in Africa.

The South African policy of apartheid seemed to all Christian Churches, except the powerful Dutch Reformed Church, suicidal for Europeans and Africans because impatiently it denied certain fundamental principles of personal status, social justice, and human brotherhood which Christ had established, to violate which must, in the long run, bring judgement and doom.

In Central and East Africa, patience still provided opportunity to discover the right adjustment of policies and powers by which a true and growing partnership in a multi-racial society might be achieved.

DANGERS OF POWER

Here at home we were far from submitting all our personal and sectional differences to the power of God and of truth.

We knew all about economic power and the power of the purse and of the Press and publicity, and nearer our homes the power of public opinion and private prejudice and personal advantage.

But all those, judged by the mind of Christ and by history, and unless controlled and purged by a power of higher authority, ended in disaster and death, which were the negation of all power.

There was only one enduring power, and that was God's; there was only one enduring life, and that was of God.

NEW WORK IN PAKISTAN

FROM OUR C.M.S. CORRESPONDENT

The Reverend Philip and Dr. Kathleen Taylor have now commenced work at Sukkur, Pakistan.

Previously they had been engaged in language study and other preparatory work at Murree.

Mr. Taylor writes: "We have brought quite a lot of new equipment, which God has supplied in a very wonderful way for the work at Sukkur. Most of this is in Karachi at the moment and has to be brought to Sukkur when convenient."

"Not the least of this equipment is the mobile medical unit with which we plan to make medical visits to surrounding villages."

"As time goes on, we hope to tell you a great deal about this work and for the present we would ask your prayers in all the plans that have to be made regarding this and other sides of the mission work at the Sukkur Centre."

Mr. Taylor also asks for prayer concerning the language.

While at Murree, Dr. Judith Terry made two visits to a neighbouring village.

She writes: "On the second occasion, a friend and I went armed with some medicines and a gramophone."

"While I saw some sick folk, she played some gospel recordings in Erdu."

"You should have seen the faces of the people as they listened."

U.S. CHURCH ON RACE POLICY

ASSIMILATION OF NEGROES

THE "LIVING CHURCH" SERVICE

Milwaukee, January 3

The National Council of the Episcopal Church of the U.S.A. decided, at its December meeting, that no more all-Negro churches, "except in certain areas," should be built.

This followed on the resolution, which the Council adopted, supporting the principles of racial integration, while recognising the practical problems involved in application of those principles.

Dr. Tolle Caution gave an account of the work of the Bi-Racial Committee, which has both white and Negro members.

He said that there are 71,000 Negroes in the Protestant Episcopal Church, as compared with 54,000 ten years ago.

There were 244 Negro clergy; in 1944 there were 171.

There are two bishops; the Bishop of Liberia, the Right Reverend B. W. Harris; and the former Suffragan Bishop of Arkansas, Bishop Demby.

Dr. Caution said that the strength of the Negro churches was in the North. "S. Philip's, New York, is the largest," he said, "and has the largest number of communicants in any parish in our Church, with a splendid Church school, and beautiful services. There are 331 Negro churches in all, most of them small."

Dr. Caution said that 29 Negro men were training for the ministry.

PILGRIMS IN BETHLEHEM

ANGLICAN NEWS SERVICE

Jerusalem, January 1

Thousands of pilgrims from many lands found comfort and joy at Bethlehem this Christmas.

They came from Britain, Canada, France, Italy, Germany, Spain, Mexico, Argentina, Colombia, and the United States, and hundreds of Arabs from Israel enjoyed a two-day family reunion.

Twenty-five chartered airliners landed at Jerusalem, and all hotels were full, although many would-be pilgrims were stymied in Europe, so that the total of visitors was smaller than last year.

On Christmas Eve a great company, led by the Bishop in Jerusalem, sang carols in the courtyard of the Church of the Nativity as guests of the Greek Orthodox Patriarch.

The Latin Patriarch celebrated midnight Mass, which, as usual, was attended by diplomats and State dignitaries.

On Christmas Day the Apostolic delegate dedicated Bethlehem's latest shrine, the Chapel of the Holy Angels, in Shepherds' Fields.

It is a gift of the people of Canada, and, like other churches which Franciscans have built or restored during the past 30 years, was designed by Antonio Barluzzi.

The celebrations closed with the service of the nine lessons in the Anglican Cathedral on S. Stephen's Day.

THREE BISHOPS TO BE CONSECRATED

ANGLICAN NEWS SERVICE

London, January 3

The Archbishop of Canterbury will consecrate three new bishops in Southward Cathedral on the Feast of the Conversion of S. Paul, January 25.

The Warden of Keble College, Oxford, Canon H. J. Carpenter, will be consecrated as Bishop of Oxford.

The Wakefield Diocesan Missioner, Canon T. H. Cashmore, will be consecrated as Bishop of Dunwick.

The Vicar of Christ Church, Reading, the Reverend E. H. Knell, will be consecrated as Bishop of Reading.

CANDLES IN BERLIN

HOPE FOR THE FUTURE

ANGLICAN NEWS SERVICE

Berlin, January 3

Candles were given a more than decorative function on Christmas Eve in Berlin.

The chief burgomaster of West Berlin, Dr. Schreiber, had asked all citizens to place lighted candles in their windows as a sign of hope, a sign that "the free world is doing all in its power to make possible the return of all our countrymen to their homes."

More people than in any year since the division of Germany overcame the difficulties of travel between the zones in order to celebrate Christmas with their families and friends. Their number was half again as large as last year.

Between Wednesday and Friday about 10,000 people crossed the zonal frontier at Helmsstedt, rather more of them going from West to East than from East to West.

BACH'S CHURCH

The churches were full in West Berlin and, according to all reports, in East Germany as well.

The Eastern Press speaks of visitors from the West swelling the congregation in Bach's old church of S. Thomas, Leipzig, which was fully decorated for Christmas for the first time since the war.

On Christmas Eve in Weimar, hundreds of children gathered in the market square to receive small gifts and baked apples according to the custom of Thuringia.

In the Church of S. Martin, Dresden, the great congregation heard Christmas music played by the Dresden Philharmonic Orchestra and sung by the Kreuzchor.

AMERICAN PRIEST IS BRITISH CHAPLAIN

ANGLICAN NEWS SERVICE

Brussels, January 1

The British Ambassador, Sir Christopher Warner, and the Ambassador of the United States, Mr. Alger, attended in the Church of the Resurrection in Brussels the service of the institution and induction as chaplain of the Reverend Paul D. Collins, conducted by the Bishop of Fulham.

In welcoming the new chaplain, the bishop pointed out that in five places on the Continent British and American worshippers attend the services because of the relationship of the Church of England to the Episcopal Church in America.

This was the first time that an American priest had been appointed to a chaplaincy of the Diocese of London.

£225 RETURN ON "TALENTS"

ANGLICAN NEWS SERVICE

London, January 3

During the week-end, December 17 to 20, the vicar and curate of S. Mary's Church, Goldington, Bedfordshire, collected over £225 for church funds as returns on the "talents" that were distributed in the summer.

Last July, the vicar, the Reverend C. Maconochie, obtained an advance from the funds of £100, which was given out in £1 shares to the people of Goldington. In keeping with the Biblical parable they were to bring this sum back at least doubled.

Ideas for making money proliferated. A taxi service was run, cockerels were raised, cakes were baked, square dances and whist drives were organised and a chartered accountant knitted a jumper. The greatest return on £1 was £14.

FATHER CHARLES PRESTON

Father Charles Preston, of the Society of S. Francis, has called from England on the Ontario and is expected to arrive in Sydney on January 19.

Father Charles will conduct an Australia-wide mission.



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TALBOT,
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17 years.

IMPORTANT NEWS

M.B.C. introduces two young SHORTEHAND students—the Misses Norma Talbot and Robin Christie. In June last they sat for the I.P.S.A., an external examination, and were awarded certificates for 100 words per minute after only twenty weeks' tuition in Summerhayes SHORTEHAND.

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DR. HALSE ON CHURCH

"MAKE FULL USE OF BEAUTY"

FROM OUR OWN CORRESPONDENT
Brisbane, December 26

The Church of S. Stephen, at Aratula in the Parish of Boonah-cum-Harrisville, Q., was dedicated last Saturday by the Archbishop of Brisbane, the Most Reverend R. C. Halse.

"I have been informed," the archbishop said in his address, "that this church is the result of voluntary efforts and free-will gifts on the part of the Anglican people of this centre.

"I congratulate you upon what you have done. I am greatly taken with the interior furnishings and appearance of this church. This is something new, something distinctive, something different. Here you have departed from the traditional style, and introduced some delightful features of modern design and craftsmanship.

"We have been somewhat conservative and merely copied or repeated a type or types, through the years. But it is good for us to accustom ourselves to variety in design and beauty, and make more use of beauty in its fullness. This church with its furnishings has individuality and personality."

MODERN DESIGN

The building is of modest dimensions 40 feet x 20 feet, but giving an impression of space and coolness inside, through a generous expanse of windows.

The pews, altar, communion rails, priest's prayer desk, lectern, font, episcopal chair and credence table are made of Queensland Black Bean, highly polished, with leatherboard insets finished in pastel blue.

The church was designed by Mr. George Labudde, a member of the Boonah parish council, and was built by Mr. Charles Burton, Aratula. It is of weatherboard exterior, lined with Masonite.

When the painting has been done, the whole building will have a most pleasing appearance, being off-white exterior, and pastel tones inside.

DONORS

The list of donors is: Mr. W. H. Moffat, the block of land; Miss Alice Mills, all the church furniture; the late Mr. W. H. Mills, timber for blocks; the Wienholt Estate, £500 worth of sawn timber; Mr. and Mrs. J. Shaw, the Great Bible and altar service books; Mrs. R. Mills, altar vases and alms dish; Mrs. Moffatt, senior, and Miss Margaret Moffatt, sterling silver communion set and English crystal cruets; Mr. and Mrs. W. H. Moffatt and sisters, the organ and stool; Mr. and Mrs. Rob Niebling, window blinds and curtain for main door; Mr. and Mrs. B. Stephan, covering for sanctuary floor; Mrs. B. Kreuger, matting for the aisle; ornamental iron gates, one double one single, made by Mr. E. E. Lotz; gifts of iron and cement, Mr. W. H. Moffatt and Mr. D. Evans.

The Rector of Boonah, the Reverend A. Challes Haysom, speaking to the gathering in the church grounds after the dedication, made reference to the work being done throughout the parish.

S. Peter's Church, Mt. Alford, has been renovated at a cost of £230, all of which was raised by direct giving. S. Andrew's Church, Maroon, was being restored at a cost of £250, all of which had been subscribed by direct giving; the parishioners of S. John's at Harrisville, were collecting funds for the renovation of that church; the new small congregation of S. John's Church, Canon Creek, were prepared to re-open the church after a closure of three years.

At Boonah, they were anticipating the building of a new brick parish church next year at a cost of about £14,000.

ORDINATION AT LISMORE

THREE NEW PRIESTS

FROM A SPECIAL CORRESPONDENT
Lismore, N.S.W., December 31

Three deacons were raised to the priesthood and one theological student was made deacon by the Bishop of Grafton, the Right Reverend C. E. Storr, at an ordination service in S. Andrew's, Lismore, on S. Thomas' Day at 7 a.m.

The three new priests are the Reverend Warren Arkell, of Lismore; the Reverend Geoffrey Foley, of Murwillumbah; and the Reverend Gordon Watkins, of Casino.

The new deacon is the Reverend Keith Macdonald, of Casino, who has just finished his course at S. John's College, Morpeth.

At the service the litany was taken by the Rector of Alstonville, the Reverend E. Williams. The Epistole was Canon C. Saunders, of Bangalow. The Gospel was read by the Reverend Keith Macdonald.

The celebrant was the Rector of Lismore, Canon J. V. J. Robinson.

The candidates for ordination were presented by the Rector of Casino, Archdeacon O. C. J. Vann, and the occasional sermon was delivered by the Rector of Mullumbimby, the Reverend C. Cornelius.

The service was completely choral, led by S. Andrew's choir. The organist was Mr. Gordon Edwards.

The church was crowded for the service. An impressive part of the ceremony was the laying on of hands by the priests and the bishop on the heads of those being raised to the priesthood.

Others who took part in the service were: Chaplains to the bishop, Canon C. Rowe, the Reverend E. Williams, and the Reverend R. Biggish as chief server at the Eucharist.

Those assisting the celebrant at the Communion were the bishop, the Reverend H. Woodburn, of Ballina, and the Reverend W. E. Avery, of Eureka.

Visiting clergy came from Murwillumbah, Dunoon, Nimbin, Casino, Murrumbidgee, Woodburn, Coraki, Alstonville, Ballina, Bangalow and Byron Bay and Woodnong.

A breakfast was provided in the parish hall by the ladies of S. Andrew's Women's Guild.

ANNIVERSARY OF PARKES RECTOR

FROM A SPECIAL CORRESPONDENT
Parkes, December 22

The Rector of Parkes, N.S.W., the Reverend W. Charles Arnold, celebrated the 25th anniversary of his ordination on the Sunday before Christmas.

After Evensong, the congregation met in the Parish Hall for supper, which was supplied by the ladies of S. George's Church.

The Secretary of the Vestry, Mr. Benson, presided at the function.

The Reverend L. C. S. Walker, of the Brotherhood of the Good Shepherd, Dubbo, who prepared Archdeacon Arnold before he went to college, gave a brief history of the 25 years' devoted service given by their rector to the diocese and the Church at large. He concluded by paying a high tribute to Mrs. Arnold for the help, encouragement, and inspiration she had given to her husband.

Mr. Benson presented Archdeacon Arnold with a wallet containing notes on behalf of the congregation.

Archdeacon Arnold thanked all those who had contributed towards the presentation. He then thanked Mrs. Arnold for the great part she has played in his life of duty and service to God and His Church.

INSTITUTION AT BUNBURY

CANON TASSELL WELCOMED

FROM OUR OWN CORRESPONDENT
Bunbury, W.A., January 3

On the evening of S. Thomas' Day, the Reverend A. H. Tassell, was instituted and inducted as Rector of the Cathedral Parish of S. Paul, Bunbury, and installed as canon-residential.

The new rector was presented to the Bishop of Bunbury by the Archdeacon of Bunbury, the Venerable A. C. H. Lerpiniere.

After the institution and induction, the senior canon of the cathedral, Archdeacon W. Burdige, presented the rector for installation into the stall of the parish.

The cathedral was packed with a representative congregation including clergy from many of the parishes of the archdiocese, the Mayor and Mayoress of Bunbury, and the ministers of the Congregational-Presbyterian, Methodist Churches and of the Church of Christ.

After the service a welcome to Canon and Mrs. Tassell and their family was held in the Guild Hall.

Speeches of welcome were made by the bishop; the rector's warden, Mr. G. B. Duce, the Rural Dean of Bunbury, the Reverend B. L. Somner, the Mayor, Mr. F. J. Withers; and Minister of the Congregational-Presbyterian Church, the Reverend E. Davies.

Supper provided by members of the cathedral Ladies' Guild brought the proceedings to a close.

MISSION CHURCH WEDDING

FROM OUR OWN CORRESPONDENT
Thursday Island, Dec. 30

In a picturesque ceremony, Garnet Clifford Pidsley and Elizabeth Lavinia Mussett were married at S. Paul's Mission Church, Moa, on December 21.

The Bishop of Carpentaria, the Right Reverend W. J. Hudson performed the ceremony, assisted by the Reverend Henry Wynter and the Reverend A. Whapau.

The bride with her father was escorted to the church according to tribal custom by the girls and young married women with much singing and dancing; and again in the evening to the wedding feast prepared by the Mothers' Union.

Both Mr. and Mrs. Garnet Pidsley are members of the diocesan staff, Garnet having served as engineer at Lockhart and Edward River missions, and Beth as teacher at Mitchell River and S. Paul's missions. They will return to the diocese after a holiday in the south.

CHRISTMAS AT GRENFELL

STORY IN MIME

FROM A SPECIAL CORRESPONDENT
Grenfell, N.S.W., January 3

"The Story of Christmas in Mime," by F. Martin Browne, was presented in Holy Trinity, Grenfell, after Evensong on the Fourth Sunday in Advent.

A special stage had been erected in the nave at the entrance to the chancel. The church was in darkness and special lighting was used; the use of a bright "spot" at the appearance of the Archangel Gabriel being particularly effective.

This was emphasised for instance when the shepherds were on the stage, the only illumination being an oil lamp, and then the shining figure of the angel brought out the meaning of the story.

The organ and the choir were screened off, and during the evening sang a number of carols and hymns. The rector, the Reverend C. Usher, was the narrator.

The congregation completely filled the church, and an even larger congregation was present on the Eve of Christmas for the midnight Sung Eucharist. This was preceded by the blessing of the Christmas crib. There were a record number of communicants during Christmas Day.

During the week "break-up" parties were held by the kindergarten and the senior school, and on both occasions plays were given by the children.

NEW RECTOR OF SCARBOROUGH

FROM OUR OWN CORRESPONDENT
Perth, January 3

The Reverend A. C. Holland was instituted as Rector of Scarborough, Diocese of Perth, by the archbishop, the Most Reverend R. W. H. Moline, on December 29.

The Archdeacon of Perth performed the induction ceremony.

The archbishop spoke of the importance and urgency of the work in Scarborough and told the large congregation that Mr. Holland was the youngest incumbent in Western Australia and probably the youngest in the country.

Mr. Holland, who arrived from England on December 26, was formerly on the staff of S. James', West Hackney, Diocese of London.

The archbishop also commended the work done by Dean Moore at Scarborough during the past six years since his retirement from S. George's Cathedral.

GREETINGS FROM PERTH

FROM OUR OWN CORRESPONDENT
Perth, W.A., January 3

The archbishop, clergy and laity from the Diocese of Perth send New Year greetings to their many friends in the Eastern States.

FAMILY CAROL SEASON

BRISBANE PAGEANT

FROM OUR OWN CORRESPONDENT
Brisbane, January 3

On Sunday, December 26, in S. John's Cathedral, Brisbane, a special Carol Service based on the traditional Festival in Salisbury Cathedral was held.

At the beginning of the service the choir entered a darkened cathedral and proceeded to the Christmas tree to the singing of the hymn "Once in Royal David's City."

A feature of the ceremony was when the dean led a small child to the altar, where a candle was lit by the child and carried to the Christmas tree.

Two tapers were lit at the Christmas tree from the candle and the whole tree burst into light with full illumination in the building itself.

Evensong, sung by the presbyter, followed, and during the service at relevant points, carols were sung by the congregation. Towards the end of the service, there was a candle-light procession to the singing of the carols "Hark, the Herald Angels Sing" and "Good Christian Men, Rejoice." The Archbishop of Brisbane gave a Christmas message.

The service, which attracted a large congregation, was attended by the old people of the Brisbane Church Homes and the children of the diocesan institutions. The children joined in the procession and carried lighted candles.

Organisation was under the control of the dean of the cathedral, the Very Reverend D. E. Taylor, who arranged the sequence of the service on the traditional lines above mentioned.

DEACON ORDAINED IN PARISH CHURCH

FROM A SPECIAL CORRESPONDENT
Young, N.S.W., January 3

In S. John's Church, Young, Diocese of Canberra and Goulburn, on S. Thomas' Day, Mr. Brian Walter Ellerman was admitted to the perpetual diaconate by the diocesan, the Right Reverend E. A. Burgmann.

The presentation was made by Archdeacon R. G. Arthur, of Canberra; the Rector of Cootamundra, Canon A. W. Harris, preached the sermon.

The clergy of the diocese who attended the ordination included the Reverends G. K. Armstrong (Taralga), W. E. Boydew (Young), F. A. Hart (Gundagai), S. W. Holmes (Murrumbidgee-Harden), D. C. Orange (Koorawatha), T. H. Pickburn (Binda), E. J. Rolfe (Delegate), A. A. Smith (Boorowa), L. C. R. Smith (Barmadman), and F. R. Woodwell (Thuddungra).

The Methodist minister at Young, the Reverend A. Parsons, was also present.

Mr. Ellerman has been appointed to the vacancy created by the death of the late Dr. A. W. J. Stocks.

The Reverend Brian Ellerman is a native of Young and is widely known throughout the Diocese of Canberra and Goulburn. He is a grandson of the late Canon Howell, who was a former Rector of Young.

MISSION GETS A NEW LAUNCH

FROM OUR OWN CORRESPONDENT
Perth, January 3

A 30-foot launch for the Forrester River Mission has been unloaded from the *Dulberton* at Wyndham.

It will replace the launch *Thor*, which has outlived its usefulness.

A former police launch at Darwin, the new boat is powered with a 27-horse power diesel engine and has a carrying capacity of four tons.

ARMIDALE ORDINATION

A PRIEST AND A DEACON

FROM OUR OWN CORRESPONDENT
Armidale, December 22

Clergy travelled over 200 miles to attend the Christmas Ordination service at S. Peter's Cathedral, Armidale, on Tuesday, December 21, by the Bishop of Armidale, the Right Reverend J. S. Moyes.

Despite the earliness of the hour at which the service started (7 a.m.) there were 50 members of the S. Peter's Parish with the friends and relatives of the two ordinands.

The ordinands were the Assistant Curate of Gunnedah, the Reverend Clyde Evenden, who was priested, and Mr. K. Brassington, who was ordained deacon.

Mr. Brassington was the Gospeller, the Epistle being read by the Reverend J. Newton Barnall, who was Acting Vicar of S. Peter's Cathedral until his induction the previous week-end as Vicar of Quirindi.

The ordination address was given by the Dean of Armidale, the Very Reverend M. K. Jones, who took as his text S. Mark's account of the calling of the twelve disciples.

"Do not limit preaching to exhortations," he advised. "Most of us would be very frustrated if we felt our preaching was the only commission we had. Formal preaching is only part of our office."

"In the long category of duties in the fifth question asked by the bishop is a large variety of activities, all of which are media for preaching in his sense of interpreting Our Lord by manner as well as by word."

"You are not just assistants in the parish with tasks allotted to help your vicar. You are His chosen and called men... As He called you to be in His presence, as He sends you He says, 'All power is given to me... Remember I am with you always.'"

HOSPITAL CAROL SERVICES

FROM OUR OWN CORRESPONDENT
Perth, December 26

The Rector of S. James' Church, West Northam, W.A., the Reverend W. A. Kerr, conducted a carol service at the Woorooloo T.B. Sanatorium on December 23.

Patients were comfortably seated in invalid chairs around the lawns. A small harmonium was mounted on a truck around which stood the choir.

The Christmas message was given by the Reverend D. R. Eazelby, who is rector of the neighbouring parish of S. Stephen's, Toodyay.

A microphone carried the service into the wards of those who were unable to be moved into the open.

At the conclusion of this service the party moved to the leprosarium, where five lepers live in isolation, but in grounds made beautiful with a garden, lawns and a bird sanctuary.

Here under strings of coloured electric bulbs, carols were sung and the Christmas story read to the assembled patients.

The next morning at 6.30 a.m. Mr. Kerr celebrated Holy Communion at the sanatorium. Forty-five patients and staff made their Christmas Communion.

ARCHBISHOP ON ROAD SAFETY

FROM OUR OWN CORRESPONDENT
Perth, January 3

The Archbishop of Perth, the Most Reverend R. W. E. Moline, has congratulated the president of the National Road Courtesy League, Mr. A. C. Elliott, on what he is attempting in the league.

In a letter, His Grace said that he was sure the appeal to the best instincts of the driving public was the right line to follow, and Mr. Elliott deserved success in his undertaking.



Ian L. Thomas, Organist and Director of the Choir at Holy Trinity Church, Balaklava, Diocese of Melbourne. Mr. Thomas has been appointed Music Master at All Saints' College, Bathurst, N.S.W., where he will commence duties in February, 1955. He is shown here at the console of the organ at Holy Trinity, Church.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY JANUARY 7 1955

TRAINING OF THE CLERGY

The Church in Australia is not particularly fortunate in the means at her disposal for training candidates for the sacred ministry. There is not a university in the Commonwealth which provides a Chair in Divinity, though some universities do provide courses which lead to theological degrees. None of our theological training colleges is of the first rank. None of them enjoys anything like an international reputation, however hotly their respective alumni (meaning almost every clergyman in the Commonwealth!) may extol the merits of their *alma matre*.

This is not to say that much sound work is not quietly being done, that there are no capable principals and staffs, or that candidates for Holy Orders are not given at any rate an elementary grounding in many respects. There is indeed good cause for satisfaction with the spiritual condition of the colleges; but taken on the whole there is little to commend them as intellectual centres, or as centres where without any doubt men are fully equipped for the extraordinarily difficult range of tasks which will confront any Australian clergyman. What candidates fail to learn in their brief term at college they will have precious little opportunity of learning, in these days of brief curacies, before they are appointed to full cures of souls.

The future control of S. John's College, Morpeth, in these circumstances, is a matter of much interest. The college is to have a new principal, and it is understood that its control will be vested in the Diocese of Newcastle. The other dioceses of the province will henceforth, it appears, have no longer any direct financial stake in the institution. Newcastle Diocese, probably the most efficiently conducted in Australia in matters of organisation, will undoubtedly bring new life to S. John's. But there are many who will regret that the other bishops of the province will cease to bear any direct responsibility for the training of ordinands.

Two Identical Wrongs

There will be regret in informed quarters that the normally wise and statesmanlike BISHOP OF CALIFORNIA, THE RIGHT REVEREND K. M. BLOCK, did not strike a blow for a moral principle, instead of for denominational expediency, in his speech to the National Council of the Protestant Episcopal Church in America, reported elsewhere in this issue.

Apart from a reference to the "bamboo vine," the bishop gave no respectable authority for his belief that Chinese communism would have crumbled away in ten years simply because of its own shortcomings. All the evidence available points in another direction, and it is profoundly to be deplored that Bishop Block should so obviously have been led astray by the currents of his own environment. It is sheer wishful thinking for any American or Australian to believe for a moment that Chinese communism is likely to fade away of its own accord, however much we might like the system to do so.

To talk of "long-range plans for a Christian restoration in China" is to adopt the language of the French or Russian *emigres* of 1815 and 1818. To suggest that "communism" alone is at the root of the differences between China and the West is equally fatuous, and equally unhelpful to the indigenous Christian Church in China, which can only be embarrassed by such sentiments from without, however helpfully they may be intended.

The bishop's reported statement about the 5,000 Chinese students in the United States, with whom the American immigration authorities "must be rigid," "for our own (i.e., American) security" is doubly unfortunate at this time. For while the United States and the other Western powers are making such a to-do about the disgraceful detention of American servicemen by the Chinese Government, the Government of the United States is itself guilty of a similarly inexcusable breach of decency in refusing to allow to return to their homeland some forty former Chinese students who, having completed courses of instruction in American universities and other institutions, are now adjudged "potentially helpful to the Chinese Communist Government" because of the skills they have acquired while studying in America!

It would have been more proper for a bishop of the Church, it is suggested, to have condemned the identically inhuman actions of the two governments, instead of airing doubtfully informed views about the possible course of events in China. If it is the duty of the Church to bear witness against injustice and oppression wheresoever it may be found, whether in a communist or a capitalist state, then the bishop has hardly done his duty.



ONE MINUTE SERMON

THE EPISTLE FOR THE 2ND SUNDAY AFTER CHRISTMAS

The Text:

Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also?

For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Message:
Now, really this Epistle reads to us ordinary people like a jumble of words; it does not seem to touch life where we live at all. It is filled with terms that don't for us belong to the spiritual life as we know it. You see, the Pharisees, and they were the best of the Jews, saw salvation, acceptance by God, as something which a man earned by keeping the commandments, by doing the works of the law. St. Paul denies this! The Gospel means something different. It is a promise, a covenant between God and man, a wonderfully reassuring fact which following Christmas we go out into the New Year.

How can a man be accepted by God so that in any judgement God will not hold his sins against him, but will have forgiven him? Look back, says St. Paul, to the old covenant. Look at Abraham. He is the father of the faithful and God accepted him, not because he had obeyed the works of the law, not indeed because he had entered the covenant by being circumcised; indeed God accepted him because he believed God and God's promises. Our hope lies not in our merits in having kept the law, but simply in the forgiving bounty of God's saving love.

For we have the new covenant, we can be through baptism members of Christ, the children of God, and heirs of the Kingdom of Heaven. But even so, still must we have the outer faith which trusts God and the promises of God, so that justified by faith we may have the peace of God, which Christ came to bring, and which passes human understanding.

[As our edition of December 31 had to go to press much earlier than usual, we were unable to print these notes on the Epistle for the Second Sunday after Christmas. They appear here for the benefit of those readers who keep a record of the series.]

TWO DEDICATION SERVICES

FROM A SPECIAL CORRESPONDENT

The new east windows in the 100-year-old St. Paul's Church, Cincinnati, near Gosford, N.S.W., were dedicated by Archdeacon W. Ashley-Brown at a special service on December 19.

The central window was presented by parishioners and friends, the two flanking windows being presented by members of the Duncan and Frost families.

At the Christmas Communion Service in St. David's Church, Avoca Beach, the archdeacon also dedicated before use a new paten and chalice of silver given by Mr. and Mrs. N. R. Hunter, of Penrith and Avoca.

New Year Honours

I find it hard to get properly excited about the latest New Year honours list for Australians. Doubtless some very worthy persons have been included. But the almost automatic assumption that some conscientious officer, who has diligently climbed the tree of promotion in the public service is doubtless a knight on reaching the top is hard to justify. We don't want to create in Australia a predominantly civil service aristocracy—or, indeed, any sort of aristocracy except one of character.

One good feature of the recent honours list is that politicians themselves have not got any preferential treatment this time.

There is a good deal of snobbery associated with an honours list, and most people can recall knights far removed from the gentle, chivalrous character which the word in former times connoted. Because a man is a big business tycoon who has probably made substantial contributions to political party funds with favours aforethought, that is no adequate reason to hand him a title.

I think that perhaps we would be wise in Australia to come round to the Canadian practice of abandoning titles. In any case, with the marked differences of views on this question between Labour and non-Labour Governments, the system is working out most unfairly. A South Australian, for instance, has a much greater chance of becoming a knight than a citizen of any other State unless the Federal Government includes the latter in its recommendations.

Beer Phobia

Sydney's abiding anxiety about a beer shortage amazes outsiders.

Two Melbourne visitors to Sydney last week commented on this phenomenon. One, a journalist in Sydney to report the Davis Cup contest, was surprised in particular about the headline prominence given by Sydney papers to the boast by the township of Merriwa, 220 miles away in the North-West, that it had plenty of bottled beer for Christmas while Syd-

ney was lamenting the possibility of a beer "drought" at this season of great Christian joy.

The journalist said that the fame achieved by this small town because of its freely flowing beer would be won by a Victorian town only if one of its sons had become Prime Minister.

Another Melbourne visitor, a businessman lately back from England, said he was amazed by the way in which beer and its possible shortage dominated conversation in Sydney.

"Some of us in Melbourne like to go into a hotel sometimes for a drink or so," he confessed. "I noticed recently that Englishmen had a similar habit. But in both Melbourne and London men have a drink and discuss business or cricket or mutual friends. Here in Sydney they go into hotels and talk on only one subject—beer. It seems to be a fixation."

If Sydney drinkers are unable to vary their conversation, the newspapers might well bear a substantial share of the blame for encouraging the beer phobia. Consider these random headlines in the past month: "Drought threat in hotels," "Where is that bottled beer?" "Christmas comes but no beer," "Bottled beer disappearing," "Official challenged on beer" and so on and so on, generally in the most alarming type.

It could be argued, I suppose, that there can be little wrong with Sydney if its main worry is about a beer shortage—of which, incidentally, in Christmas and New Year roasting there was little evidence.

But it is rather depressing, even disgusting, that such earnestness should be lavished on so trivial a subject in this challenging world of today.

Cricketer's Example

What is there about cricket which appeals so strongly to the clergy—or is it just that clerical collars are conspicuous in a crowd?

At any rate, when the English cricketers were in Sydney I noted an inordinate array of clerical gentlemen nearby me on "the hill." And a neighbour told me this week something I

didn't previously know about Archbishop Booth, of Melbourne. When the archbishop was Vicar of Fairfield, I was informed, he used to be a noted cricket addict, with my neighbour as a frequent companion. I understand the archbishop's cricketing hero is Sir John Hobbs.

If the clergy show a predilection for cricket, the game itself, through some of its players, sometimes reciprocates that interest.

One recalls David Sheppard, who came to Australia with the previous M.C.C. team and who might have taken part in the present tour also if he had not preferred to get on with his real life-work by being ordained as an Anglican priest.

The bright particular batting star of the visiting team, Colin Cowdrey, has frequently read one of the lessons in churches during the current tour. Fresh from his great triumph last week in scoring a century when everyone else in the side failed with the bat, Cowdrey found time to visit the Y.M.C.A. in Melbourne to fulfil a promise to lecture.

Especially on the younger generation, a sportsman can have a great influence. It is most pleasing to notice the unselfish Christian way in which modest Colin Cowdrey is exercising his influence.

Clergy's Stipends

With full employment as an obvious sign of material welfare, Australia has entered 1955 in the expectation of continuing prosperity.

But there are a few clouds on the horizon. We are still running a deficit in our national accounts, and the indications are that wages and prices will begin spiralling again. If production is increased under the stimulus of the higher rewards which seem to be in the offing on the precedent of the metal trades margins judgement, we may get through 1955 without too many economic headaches.

The spirit of the age, however, is to get rather than to give. It is a reproach that in such prosperous times many churches should still have difficulty in squaring their accounts, and that so many clergy should be expected to carry on cheerfully for payment which most unskilled workers with strictly limited hours would despise.

There is a movement in some dioceses to recognise the injustice of this and to take appropriate remedial action. I hope that this year will see substantial progress everywhere in Australia toward that end.

Fire and Flood

The bushfires which devastated South Australia this week emphasise one of the inherent hazards of Australian life. In recent years we have been spared much of the customary desolation of property and threat to life through this cause. But the nature of this summer suggests that a period of acute danger lies ahead.

Australian mateship is revealed in one of its finest aspects in the way that firefighters, professionals and knowledgeable amateurs, unite on these terrifying occasions to save what can be saved.

People overseas often wonder at this land of strange contrasts where bushfires and floods cause so much havoc and loss. Through bitter experience we have become expert in dealing with the effects, and to some degree in eliminating the causes.

It does not seem that we will ever be able to prevent bushfires. But surely it is time that Federal and State authorities united to minimise the floods which should be much more amenable to control.

Yet nearly every year, particularly in New South Wales, floods recur in the same regions. It is an economic waste which we should stop as soon as possible by a bold programme of protective and alleviating works.

—THE MAN
IN THE STREET.

CLERGY NEWS

PENN. The Reverend C. L., arrives this month from Guernsey and will be stationed at Cummins, Diocese of Willochra.

GUNNING. The Reverend F. W., some time Rector of Moora, Diocese of Perth, has been granted the Archbishop's General Licence to officiate in the diocese.

POTTER. The Reverend John, Assistant Curate at St. Peter's Cathedral, Armidale, to be Curate at Glen Innes, Diocese of Armidale, as from February 1.

DYSON. The Reverend Ronald, Curate at Moree, Diocese of Armidale, has been appointed Assistant Curate at St. Peter's Cathedral, Armidale. He commenced duties there on December 24.

BRASSINGTON. The Reverend K., to be Curate at Moree, Diocese of Armidale. He was made a deacon on December 21.

SMITH. The Reverend P. H., Rector of Riverton, Diocese of Adelaide, to be Rector of Grange in the same diocese. He will be inducted there on February 4.

CHITTLEBOROUGH. The Reverend C. C., has been appointed Rural Dean of the Western Suburbs, Diocese of Adelaide.

SLOMAN. The Reverend T. H., has been appointed Rural Dean of Clare, Diocese of Adelaide.

PHILLIPS. The Reverend E. L., Rector of Sheffield, Diocese of Tasmania, to be Rector of Buckland, in the same diocese. He will commence duties there on February 21.

The Ideal Way to Announce a BIRTH, MARRIAGE or BEREAVEMENT is in

THE ANGLICAN
(See Rates, Page 12.)

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. NATIONAL.
January 10: Mrs. Frances Maling.
January 11: The Archbishop of Melbourne, the Most Reverend J. J. Booth.
January 12: Father Michael Scott, S.J.

January 13: The Reverend A. P. Campbell.
January 14: The Very Reverend T. T. Reed.
January 15: The Reverend John Bryant.

SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T., 3.15 p.m. W.A.T. NATIONAL.
January 9: "Visit to Australian Jesuits in India," by Father Austin Kelly, S.J.

PRELUDE: 7.15 p.m. A.E.T., 7.30 p.m. W.A.T. NATIONAL.
January 9: S. John's Fellowship Choir, Melbourne.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., 7.45 p.m. W.A.T. NATIONAL.
January 9: Dr. Donald Soper.

THE EPILOGUE: 11.20 p.m. A.E.T., 11.25 p.m. S.A.T. and W.A.T. INTERSTATE.
FACING THE WEEK: 6.40 a.m. A.E.T., 6.35 a.m. W.A.T. NATIONAL.

January 10: Father Colin Miller, REFINING FROM THE BIBLE: 7.10 a.m. A.E.T. NATIONAL, 8.10 a.m. A.E.T. Regionals, 8.45 a.m. W.A.T. NATIONAL.
January 10-14: Father Kevin Halpin.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 Sat.), 11.25 p.m. S.A.T. and W.A.T. INTERSTATE.
January 10-15: The Right Reverend Francis de W. Barry.

WEDNESDAY NIGHT TALKS: 10 p.m. A.E.T. and S.A.T., 10.30 p.m. W.A.T. NATIONAL.
January 12: Report from Evanston—Communications," by Dr. Ernest A. Payne.

EVENING: 4.30 p.m. A.E.T. NATIONAL.
January 13: S. Paul's Cathedral, Melbourne.

SUNDAY AFTERNOON TALK: 2.50 p.m. A.E.T., 2.20 p.m. S.A.T. NATIONAL.
January 15: "Some Hymns and their History," by Dr. George Wheen.

ONE MINUTE SERMON

THE EPISTLE FOR THE 1st SUNDAY AFTER THE EPIPHANY

The Text:

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.

The Message:

What difference does it make that Christ Jesus should have been revealed to the Gentiles, that the leading of a star had brought Wise Men from the East to His cradle to offer their gifts?

Their illumination came by obedience the tremendous obedience that led them through desert and storm, sun and sand, until they came where the young Child was.

Obedience likewise was the keynote of the life of Jesus, revealed in the Gospel on this very Sunday "did ye not know that I must be about my Father's business?"

So does S. Paul challenge all who would name the Name of Christ, to an utter and complete obedience. God's love and His abounding mercies to us in Jesus Christ demand no less than this of us. "God asks of us not dead victims but living men."

In the first place it means the offering of our bodies to the service of God, our bodies, clean, undefiled, active, living, to serve the will of God. Active Christians! How reasonable is this requirement when the Son of God taking our nature upon Him, was obedient unto death, even the death of the Cross.

But not only our bodies should be surrendered, but our minds, our thinking should be under His control. How easy is it to be conformed to this world in our thoughts to take our standards from the world round about us, to let its values be ours, to seek its pleasures, its wealth, as though they had lasting value.

But we died to this worldly world in our baptism and if the mortal world is allowed to fashion us in accordance with its shallow and transitory show, we shall be blinded to what our new birth should have made plain to us. Not says S. Paul, "be transformed by the making over of your mind." Let the spirit of Jesus teach you what things really are excellent, so that you may test out in your life day by day the will of God in its goodness and perfection.

Why? Because we belong to Christ, we are members within the Covenant. We all have our tasks, our functions. There is no room for pride or for arrogance, no reason for any of us to see himself in isolation, but every reason why in the family of God each of us happily should make his contribution to the wellbeing of others and the glory of God, by living a surrendered and a spirit-guided life.

LETTERS TO THE EDITOR

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

Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication.

Parts of some of the following letters have been omitted.

TEACHER FOR MOA ISLAND

AN URGENT NEED

TO THE EDITOR OF THE ANGLICAN Sir.—S. Paul's School, Moa Island, is the only Church school in the Torres Straits. Under the last head teacher, Mr. P. H. MacFarlane, who served the school and the mission for six years, it reached a standard which we believe to be in advance of any other island school.

The Government is anxious that the Church should provide secondary education for the whole Torres Straits area at S. Paul's, and will render financial aid if the Church can undertake the responsibility in the near future.

But, unless someone responds to this appeal, when the school re-opens early in February, there will be no head teacher; even for the primary school.

In spite of many appeals by the Australian Board of Missions for several months past, no teacher has offered to come and serve the Church in this most essential part of her missionary task, that of Christian education.

Is there a qualified teacher, man (preferably single) or woman, who is a communicant member of the Church of England and who will volunteer for this important, and most happy and rewarding, work?

The school has some 70 native children, one trained infant teacher and two native assistant teachers. The salary (for a single person) is £300 per annum. The main subjects are English, arithmetic, social studies and general knowledge, as well as religious instruction.

Yours faithfully,
 ✕ JOHN CARPENTARIA.

Bishop's House,
 Thursday Island,
 Queensland.

AN OVERLAPPING WORKING WEEK

TO THE EDITOR OF THE ANGLICAN Sir.—How much better the majority of workers in all phases of commerce, industry and professional spheres would be served by a working week rearranged as two units: Monday to Friday or Tuesday to Saturday.

The following benefits would accrue:

1. One full day each week for personal affairs. (This would eliminate the necessity for "per favour" time off.)
2. Two full days, Saturday and Monday, for organised recreation and sporting fixtures.
3. Abolition of the Saturday morning rush thus extending the benefit of the five-day week to shop employees.
4. Removal of any necessity for organised sport on Sunday or for late shopping on Friday nights.
5. Professional and commercial services available to the public on six days instead of five.
6. Abolition of the lunch hour or after five scramble.

Such a scheme would be of tremendous benefit to a great number of people who are at present practically denied the benefits of civilised professional attention and shopping services.

Yours faithfully,
 C.M.A.
 North Sydney.

THE VIRGIN BIRTH

TO THE EDITOR OF THE ANGLICAN Sir.—Under the general editorship of Dr. Felix Arnott, remarks upon the Virgin Birth in your issue of December 24 state that there is no evidence of a Virgin Birth in the Greek world.

I would refer the doctor to one of the early Fathers of the Church, Justin Martyr (A.D. 100-166), who had a different opinion. He wrote, "Why are we Christians alone of men hated for Christ's name when we do but relate of Him stories similar to what the Greeks relate of their Gods Hermes and Perseus? Even if we do assert, and we do, that Jesus was born of a virgin, we contend that this, too, is a feature shared by Him with Perseus."

Elsewhere Justin states that the claim made by Christians that Jesus was born of a virgin was in no way new or strange to those familiar with pagan mythology, and he enumerates a number of gods to whom this mode of incarnation was attributed.

Apart from the Greeks, some 200 years B.C. the Persian Saviour God Mithra was similarly accredited. It was the custom of the Mithraists on December 25 to retire into an inner shrine from which they emerged at midnight with the cry, "The Virgin has brought forth! The Light is waxing!" According to Mithraic scriptures pre-dating the collation of our Bible, Mithra was stated to have been born on December 25 by a virgin and shepherds came to bring him presents.

The same kind of story is told of the much-beloved Hindu saviour God Krishna. Krishna was supposed to have been born of a virgin mother named Devaki, meaning "Divine Lady," who was overshadowed by a God when an angelic voice said, "In thy delivery, O favoured among women, all nations shall have cause to rejoice."

Earlier still in Ancient Egypt, Horus, who was called among other things the Good Shepherd, the Only-Beloved Son, is pictured in the arms of his mother Isis on a sculpture that may still be seen on the inner wall of a temple at Luxor. The sculpture depicts the annunciation to the Virgin mother Isis by the Egyptian holy Spirit, who is shown as holding a cross before her, which was the symbol of life to the Egyptians for many centuries.

It is possible to continue this kind of evidence about other saviour gods of antiquity, but to me it is obvious that Christianity adopted beliefs that are as old as man himself and wove them about the Christ.

I cannot understand why the Christian Church should be at such pains to deny the universality of man's religious experience. To me and to many others, including Bishop Barges, the Reality of Christ's Divinity is attested not by dogmas about Virgin Births, etc. which any scholar can study for himself from the records that are now available to us but in the experience of His Living and Glorious Spirit vibrant in Life.

I have written because I honestly believe that the Church of England was inspired by that Spirit when it refused to brand non-believers in the Virgin Birth "heretics" in 1937. Such a Church generally would emerge from the swaddling cloths of ancient mythology and proclaim with ONE voice, "Christ arisen the Power and the Wisdom of God," many lost and bewildered men and women might find the glorious reality of that One Who awaits the invitation to enter the portals of everyman's soul and prove ir-deed that He is God.

Yours faithfully,
 H. J. TINDALE.
 Dewerin, W.A.

Mr. J. A. DOBBS
 Mr. J. A. Dobbs, of Androssan, South Australia, has been appointed Registrar-Secretary with the Diocese of Carpentaria. His address will be Church Office, Thursday Island, Queensland.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

Emmanuel

A reader has asked me to explain the meaning of the word "Emmanuel."

To answer this question I must refer my reader to my previous answer on the subject of the Virgin Birth, which covers much the same ground. The word "emmanuel" is the Greek transliteration found in the Gospel according to S. Matthew I:23 of a Hebrew word found in Isaiah VII:14.

This passage in Isaiah belongs almost certainly to the year 735 B.C., when the little kingdom of Judah, under its sovereign Ahaz, was threatened by a coalition of the wealthier and more populous Northern Kingdom of Israel or Ephraim, and the even more powerful kingdom of Syria. For a while the danger of defeat and disaster was intense and the king and his politicians were in a state of panic.

The statesman-prophet Isaiah told them, however, that there was no need to be worried, as the attack on Jerusalem would fail and the coalition dissolve with ignominy—an event which did occur with the capture of Samaria by Assyria in 722.

The prophet suggested that the king should demand a sign from God in confirmation of the prophet's message, and when Ahaz refused to ask for such a sign, Isaiah replied that God Himself would give a sign, namely, that a child would soon be born whose mother would call him "Emmanuel," a word meaning "God is with us," and before the child would be old enough to know right from wrong, or it may be good food from bad food, the land of the two enemies would itself be ravaged by hostile armies.

There is no particular reference here, as we saw a few weeks ago, to a virgin, the Hebrew word being simply that for a young married woman and

the reference was almost certainly to a pregnant woman whom the prophet saw actually in the crowd. The word "emmanuel" is repeated in the following chapter, namely VIII:10, where again it refers to God's protection of his people.

The word never seems to have had any kind of Messianic significance to the Jews, and in the New Testament it is only S. Matthew in the one passage mentioned above, who refers to it. Outside the New Testament, Justin Martyr, in about 150 is the first of the Fathers to quote the Isaiah passage in his dialogue with the Jew Trypho. Both Matthew and Justin used the Septuagint or Greek translation of the Old Testament, which mis-translated the Hebrew word for "young woman" by the word "parthenos," which normally means in Greek, an unmarried girl.

The title "Emmanuel," however (which is perhaps more accurately spelt Immanuel) is one which is rightly applied to Our Lord, for in the fulness of time God revealed Himself with us in a wondrous way, which Isaiah could not possibly foresee, and as Professor J. Y. Campbell has said, "The application of the title of Emmanuel to Our Lord bears witness to the faith of our Church, that in the birth of Jesus a sign had indeed been given to the whole human race, that God is with us."

Inter-Communion

A New South Wales country clergyman who is a keen supporter of this paper, has written to me concerning our recent answer on Inter-Communion.

He suggests that I overlooked the reference to this matter in the Report of the 1950 Lambeth Conference, which says, according to his letter, "that no priest has the authority to refuse the sacrament to any baptised person kneeling before the Lord's

Table unless that person is a scandal to the faithful." He then adds, "I have taken this as authority for allowing non-Anglicans who are not able to attend their own churches to communicate with us. But if this communication is to be regular I always suggest that they be confirmed and so become members of the Church of England."

I do not think that this really affects the general truth of the position which I took up in my previous answer to the question, which had enquired about the propriety of inter-communication on oecumenical occasions. I then stated that the bishop's permission should be sought and that inter-communication should be regarded as the goal rather than the means.

Our correspondent has omitted a very important sentence which reinforces my general position. Incidentally, the statement comes from the Lambeth Conference of 1930, which was re-quoted in 1939, and runs in full as follows (the italics are my own): "In cases in which it is impossible for the bishop's judgement to be obtained beforehand, the priest should remember that he has no canonical authority to refuse Communion to any baptised person kneeling before the Lord's Table unless he be excommunicate by name, or in the canonical sense of the term, a cause of scandal to the faithful."

It is quite obvious, therefore, that Lambeth expected the clergy to obtain the permission of the bishop, but naturally did not expect any single priest to question any individual who presented himself or herself for communion.

Special Areas

It is also interesting to note that where the passage is re-quoted in the 1930 Report, the bishops were more concerned with problems arising in the mission field and other special areas, and ever here the conference adopted the following explanatory note.

"In view of the dangers of misconception, we think it desirable to say that in recognising that a Bishop of the Anglican Communion may under very strict regulations and in very special circumstances permit individual communicants to join with members of other Christian bodies in their Services of the administration of the Lord's Supper, we felt bound to consider the difficulties created by present conditions, especially in some parts of the Mission Field. But we would point out that the very special circumstances and the very strict regulations specified in this Resolution of themselves show that we are not departing from the rule of our Church that the minister of the Sacrament of the Holy Communion should be a priest episcopally ordained."

Hence I still believe that, except in such cases as communion services on board ship or other unusual circumstances, an Anglican priest should not invite members of other communions to communicate without previous sanction of his Ordinary. After all the original question put to me did not deal with the odd individual who presented himself at the altar rails, but with the invitation by Anglicans to members of other communions to communicate on oecumenical occasions or for Anglicans to communicate at a non-Anglican service.

I am grateful, however, to my rector friend for reminding me again of the Lambeth pronouncement on this matter

PROPOSED FARMING COMMUNITIES

TO THE EDITOR OF THE ANGLICAN Sir.—Would you kindly extend to me the courtesy of your columns to make known a plan to establish a series of Christian Co-operative Farming Communities.

I am seeking Christians of any denomination who are likely to be interested in this undertaking.

The basic convictions behind such a plan could be summarised as follows:—

1. That our existing social and economic system is profoundly unchristian, being based upon the twin evils of "the private ownership of the means of production" and the principle of ruthless competition.
2. That it is as much the task of the Christian Church to regenerate society as it is to regenerate the individual.
3. That contemporary Christianity has eviscerated the teaching of Jesus concerning the "Kingdom of God" by making it a "spiritual" kingdom—a Kingdom in Heaven—and so has lost the vision of creating a new social order for the "new" individual.
4. That the fearful dilemma facing the modern world can be resolved only by the full acceptance and application of Christ's teaching of "the Gospel of the Kingdom" it is the Christian's urgent responsibility to demonstrate this "third alternative" by creating, on however small a scale, one cell of true Christian social relationships.

It is upon these basic convictions that we are seeking to establish a Christian co-operative farming community. I shall be glad to hear from anyone who shares these convictions, and who wish to know how he or she can help forward our plans.

Yours faithfully,
 (The Reverend) L. G. BALL,
 York Street,
 Eltham, Victoria.

PENSION FUND FOR BISHOPS

TO THE EDITOR OF THE ANGLICAN Sir.—Recently I was told that the Newcastle Diocesan Trustees have had to admit their inability to establish a pension fund for our bishops; the reason being that the principal dioceses in Australia could not be persuaded to co-operate.

This, doubtless, is a euphemism for saying that, as usual, Sydney and Melbourne would not agree.

The continued intransigence of what you amusingly describe as "the leading dioceses of Australia" surely is ceasing to be amusing?

I suggest it would be near the truth to say that three-quarters of the Australian dioceses want this pension scheme for their bishops, and that church people, generally, endorse General Synod's proposal and are prepared to pay the cost.

Why, then, must these so-called "leading dioceses" be allowed to frustrate the will of the majority?

Yours faithfully,
 "Tramontane"

Perth, W.A.

PROCESSION WITH CAROLS

TO THE EDITOR OF THE ANGLICAN Sir.—It was stated in THE ANGLICAN of December 31 that the service of Procession with Carols held at S. Andrew's Cathedral on December 24 was probably unique in Australia.

This service was first performed at Christ Church Cathedral, Newcastle, three years ago and has taken place each Christmas ever since.

Yours etc.,
 NOVOCASTRIAN.

The Ideal Way to Announce a BIRTH, MARRIAGE or BEREAVEMENT is in THE ANGLICAN (See Rates, Page 12.)

ACTIVITY IN PRAYER : CONFESSION

BY THE REVEREND A. APPLETON PACKARD, O.H.C.

IN THE LAST article we took up the first of the "Five fingers of Prayer," which spell ACTIVITY in it, namely the unique word "ACTIP." standing for Adoration, Confession, Thanksgiving, Intercession, and Petition.

Now we deal with the second of these vitally important elements which should certainly play a real part in all prayer, whether public or private, Confession. For, in adoring God as we must do first and foremost, we are thinking of and praying to Him outwardly and objectively.

In the words of a modern mystic (Father Andrew, S.D.C.) our attitude is:

"To rest a tired heart upon Thy Heart;
And to be still;
To come to Thee from the whole world apart
And learn Thy Will—
And in that Will, because it is Thy Will, to live and die,
Knowing Thy Will, and Love, are one eternally."

But, and it is a very, very important "but," as a matter of plain, everyday fact we don't obey His Will even when we know it perfectly well, nor do we act lovingly towards God and our fellows. Hence, immediately following upon our outward, adoring gaze on God, we must turn the searchlight inward, upon ourselves subjectively, to see with merciless clarity where we have fallen short. If, as we answer in various ways the question "What is Prayer?", confessing our faults and shortcomings is bound to enter in from any truly Evangelical and personal spiritual standpoint as well as Catholic approach.

Since Prayer is the heart of all vital religion, it is the most intimate experience when and where the soul gets into communion with the God in Whom one believes. By description more than definition, by Prayer we understand those activities and habits through which our inner life is made aware of the resources on which to depend.

Thus, practising the Presence of God redirects the whole of one's thought and life. It fulfils the major laws of the spiritual world, and inevitably brings appropriate consequences. As we think of Confession—in whatever form—it becomes the logical crown of one's humble approach to Jesus.

A NECESSARY DISCIPLINE

Let us build up the picture in this fashion. Looked at from a different angle than those considered heretofore, Prayer has a four-fold function, for it includes Appreciation. Right prayer creates in us the mood where we perceive the beauty and wonder of the world in which we live. Reverently contemplating these, we yield ourselves to a spirit of

This is the second of a series of five articles on Prayer by the Reverend A. Appleton Packard, of the Order of the Holy Cross, West Park, New York.

The third article, which will discuss the "third finger of Prayer"—Thanksgiving—will appear next week.

thanksgiving. There is, further, an appreciation of the revelation of God as Father, which transfigures life, giving us abiding joy and satisfaction.

And Prayer is Fellowship, for it is communion with God. Not in words only, because it is the recognition that we are not alone in the universe. It is a receptive fellowship, an intimate experience by which one grows steadily richer in the inner life.

To learn best how to make use of this fellowship, we should grow increasingly familiar with the great sources of prayer in the past, and those among the saints who have been great pray-ers. Study the Psalms afresh, and the prayers of the Bible.

RE-CREATION

Next, Prayer is Re-creation. We come to God to be made strong; in ignorance to be made wise; in sickness to be made well; in our sorrows to be made happy; and—above all—in our sins to be forgiven: to be made righteous. Daring to believe in the promises of Christ and of His forgiving love, reiterated over and over in Scripture, we ask forgiveness, and we will receive it freely. Prayer of this sort furnishes us with energy, reinforces our very limited powers, making us adequate for daily strains. A prayerful life is always a powerful life.

Finally, Prayer involves the Discipline of confession. Prayer becomes, you see, the judgement-seat, where we test ourselves by God's Divine ideals. It is a sort of school of the soul, wherein we fit and train ourselves for nobler service to Christ and mankind. Probing, discovering our shortcomings, we re-dedicate ourselves to the cause of our Redeemer and Saviour Jesus Christ. The conscientious Christian and Churchman cannot escape this second step in the ladder of prayer. No matter how or when made, adoration is inescapably followed by the penitent admission of our sins, shames, failures, selfishnesses, and all the rest of the ugly crowd of sin.

As we make serious room in our prayers day by day for this vital element of some kind of confessing, our humility will increase, and pride—the root of all evil whatsoever—decrease. Herein we will most humble ourselves, realising our insufficiencies, weaknesses, varied sin. We cannot, dare not, be self-sufficient.

It reminds one of the story of the little girl who said she

never missed her prayers at night—yes, she said those all right, but in the morning she didn't bother, because she could take care of herself during the day! How many, many times we fail God, our neighbours, and our best selves.

PREVENTATIVE TO TEMPTATIONS

At the moment I am not referring specifically to sacramental confession—though this is to be most seriously and earnestly urged in all grave misdoings—but trying to make you see that always the leap from adoring the Creator, by utterly humbling contrast, next results in new realisation of us and our creatureliness as His creatures. "Forgive us our trespasses." Be honest with yourselves, you who read this, I beg of you, by daily self-examination, noticing one's worst fault or besetting sin. Learn to be clarifyingly specific rather than general and vague.

Then, "lead us not into temptation"—asking God to keep us from the persons or places or situations where sin might well arise. As we build up our prayer-lives, we will come to recognise that prayer does not, at least in most cases, directly impart ideas, but it does clear away obstacles to straight thinking. It doesn't implant emotions which have had no previous stimulation, but it enables one to choose between competing emotions of right and wrong, and to act with power upon those chosen as worthy.

To illustrate from a simple problem which often interests students, prayer will not enable one to pass an examination by giving knowledge to the lazy, yet it will enable one to think with clarity about the knowledge thus acquired already. It will not keep a person from cheating who has never been taught to be honest, but it will strengthen one's reserves—moral reserves—under temptation.

So there is real strength in confession, to clear the decks for action, wipe the slate clean, give a wonderful fresh start, provide a proper approach to further prayer, and give a basic character-discipline of great significance.

SINS OF OMISSION

Most people think of sins of commission or doing of wrong. But unfortunately sin is wider than that. The life of God in our souls which was given to us at the moment when we were grafted into Him by Holy Baptism, is the only real life, for without it we are spiritually dead. We must think that sin is not a mere negation—saying "No" to God—but a positive denunciation of Him.

In its operation sin is always destructive and in that sense we may think of it as negative, since it is a negation in man of the Divine holiness of which we are partakers. So it strikes always at the dignity of human nature, and makes for the obliteration of the image of God in which we were created.

It offers nothing but dishonour to God and to man alike. It offers only frustration, unhappiness in this life, and eternal loss in the life to come. If all this be true, then it is of paramount importance that we know something of what sin is, in order that we may be able to recognise it, fight against it intelligently, and pray about and against it.

In the sacred Scriptures we find warnings against many categories of sin. For instance, there are sins of thought, word, and deed. There are also sins of commission and omission. So let us realise that it is well before proceeding further, to consider what we mean by sins of omission, because they con-

stitute a very special danger to the soul, unrecognised by many Christians.

Notice that it is of the gravest importance that in every single one of our Lord's parables of condemnation, the sinner condemned is a sin of omission. There is no exception in all His parabolic teaching.

The guest at the wedding supper was cast out because he did not have on the wedding garment. The five foolish virgins did not bring oil in their vessels with their lamps. The man of one talent did not trade with it to his master's profit. Dives did not minister to Lazarus, lying at his gate. The unmerciful servant did not forgive the fellow-servant who owed him a paltry hundred pence.

And in the parable of the Last Judgment those on the left hand were cast into outer darkness, not because of any grave positive offence they had committed, but because "ye did not do it unto one of the least of these my brethren."

SPECIAL DANGER

Moreover, there is a good psychological reason for the special danger which attaches to sins of omission. If one commits a definite act as the result of a reasoned purpose, he is not liable so easily to forget what he has done. The action makes an impression which enables him readily to recall it. But the things we omit to do make no such impression. Perhaps at the time we did not even realise that anything was going wrong; we weren't conscious of failure.

This is shewed by the sinners at the Judgement who, when accused of their delinquency, asked in surprise, "Lord, when saw we Thee an hungered, and gave Thee no meat?" and so on. They remembered nothing of it! They were so wrapped up in self that they did not even see the opportunity afforded them for a charitable ministry.

This makes it clear how guarded we should be in respect to sins of omission, and how carefully we should study ourselves lest we fall into this same condemnation. So let us be increasingly aware to discover the things we have not done that we ought to have done.

Confession, then, is a component part of full-orbed Prayer. It provides necessary discipline for our lives. It is a real preventative against temptations in future where we have fallen in the past. And we had best examine ourselves as to sins of omission as well as commission, that no good left undone remain unconfessed at the Mercy Seat of pitying, pardoning Love.

BOOK REVIEW

THE STORY OF NED KELLY

THE KELLY HUNTERS. Frank Clune, Angus and Robertson, Sydney. Pp. 362. Price 25/-.

The sub-title of this book is "The Authentic, Impartial History of the Life and Times of Edward Kelly, the Ironclad Outlaw."

It certainly gives in as much detail as anyone could possibly want the complete biography of that infamous Australian, Ned Kelly.

By carefully piecing together the pattern of Ned's childhood, Frank Clune shows that most of the bushranger's subsequent lawlessness stemmed from the influences at work in his environment. He believed at the age of fifteen that he "could win acclaim only by being against the law."

The great detail in which the book is written tends to make it tedious reading. It does not read like a novel; the same pattern is repeated too often for that. However, it should provide the last word on the subject of Ned Kelly.

There is a useful chronology and bibliography as well as a detailed index.

—J.M.S.

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APPLICATIONS TO THE HEADMASTER

(Telephone: 43 Charters Towers)

A NEW DIRECTION!

As we begin another year of Christian work amongst young people, there seems to be a need for serious thought about the course we are going to set ourselves in this work.

Think for a moment of the amount of youth work in the Church which is done on the property owned by the Church or within the Church's organisations. Then compare it with the amount of similar work done outside the Church's property and organisations.

In so many cases, our Christian youth work is confined to the home-base. We have substituted for the Macedonian call, "Come over and help us," a new call of our own—"Come over and join us." And we wonder why the outsiders so rarely come.

The New Testament role of the Church was not a static one. The Church was a moving Church, an outgoing Church.

We have become to-day like the faithful wireless operator, sticking to his post as he sends out his S.O.S. Frequently the S.O.S. is for funds to add new property to the home-base, to enhance its appearance, to add to its prestige—for people who never come.

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The Church was never founded to send out distress signals, but to answer them. She was never commissioned to vie with the world in an effort to make Christianity so palatable that people would be attracted to join her. Such a course must lead to compromise.

But let us once realise that church buildings and organisations are primarily for Christians and that their main purpose is for the edification of God's people, and we shall be able to see more clearly what should be the real direction of our efforts to reach young people for Christ.

If our churches could only become home-bases in the true sense of the word, then more people would be won for Christ outside our church buildings and organisations than within them.

By becoming too dependent on the Church we have forgotten that we are the Church.

If this new year is to be a more profitable one for God and His Kingdom than was 1954, we must change our direction. We must throw overboard the notion that we are in the centre of things and that the world should be looking our way.

We are not in the centre, but on the fringe of a world that is opposed to God.

Our job is to GO and tell that mistaken world the truth about Him.

—THE YOUTH EDITOR.

SURPRISE MEETING ON BUNBURY JETTY

FROM A SPECIAL CORRESPONDENT
Perth, January 3
The unexpected meeting with someone long absent is of the essence of Christmas joy.

The Rector of St. Stephen's, Toodyay, the Reverend D. R. Bazely, having completed his round of Christmas services and of the Feast of Stephen, went with his wife and their grown-up son, home for Christmas, on a motor trip to Bunbury, intending to spend a day there.

Having "done" a round of the pretty little town, its churches and beaches, the family took the air on the jetty.

Two ships lay tied up in the minor port of Bunbury; one of them was the *Coptic*.

Mr. Bazely remembered having received a letter from his sister in England in which she had said her youngest son, who had recently received his chief engineer's ticket, had sailed from England in *Coptic* as junior third for various lands including Australia.

Drake could not have boarded a Spaniard with greater agility than did the parson uncle board *Coptic* in search of engineer nephew.

Four young engineers from *Coptic* had made their Christmas Communion in Bunbury Cathedral on Christmas Day, and the bishop had informed one of them how to contact his uncle when the ship touched at Fremantle after leaving Bunbury.

Coptic was wearing a Christmas tree at the masthead, and a Christmas party was hurriedly organised in the young nephew's cabin.

When going ashore, the visitors thanked the hosts for a wonderful time, and quite boastfully one of them replied "We always do things in style; you see, the owners of the *Coptic* happen to own the *Gothic* as well!"

3 DIOCESES COMBINE SCHOOL FOR TEACHERS

FROM OUR OWN CORRESPONDENT

Armidale, January 3
Sixty Sunday school teachers, representatives of the Dioceses of Armidale, Newcastle, and Grafton have been spending a week at school as students at the fourth annual school of religious education organised by these dioceses.

They have been living as boarders at the Armidale school, using the assembly halls and classrooms for their lecture and study periods under the leadership of the Bishop of Armidale, the Right Reverend J. S. Moyes who took the principal lecture each day.

Each morning began with a celebration of Holy Communion, in the school chapel, with lectures and studies following during the morning.

Recreational activities—motor trips, sight-seeing, picnics, and games—followed each afternoon, with musical parties, travel talks, concerts and films in the evening.

Two of the evening talks were concerned closely with the great Church conferences at Minneapolis and Evanston.

One was given by Bishop Moyes, and the other by the Vicar of Guyra, the Reverend R. F. Kirby, who were two of the Australian delegates to these conferences.

A collection of beautiful colour films illustrated their impressions, which embraced many aspects of American life.

Other lecturers included Miss Phyllis Cullen (Youth Director, Grafton), Miss Lynette d'Archy (parish worker, Hamilton), Mr. Ray Matchett (Grafton Cathedral organist), and Miss Effie Sourry (Youth Director, Armidale).

The Dean of Grafton, the Very Reverend A. E. Wray, was chaplain, and the Reverend John Potter was general secretary.

The school closed to-day.

BATHURST YOUTH GROUPS

FROM OUR OWN CORRESPONDENT

Bathurst, January 3
Youth groups, following the diocesan custom, in many towns have held their annual election of officers and notified Bathurst headquarters.

First to hand was from Condonobolin, with the list of new office-bearers, and the statement of receipts and expenditure for the year ended December 31, 1954. They are to be congratulated on such efficiency.

FOR SMALL PEOPLE

LIGHT

Next time you see somebody light a match, look carefully at the little light as it flickers brightly on the end of the tiny stick.

How many things can you tell me about that light?

It is small—yes. It is bright too. It is hot. Put your hand near it—not too close—and feel it.

Now notice something else. The darker the room, the brighter the little light seems to be. Really, it cannot be brighter than it is. It just seems to be because of the darkness.

Now let us see what the little light does.

It helps us to see things which we could not see before. It shows up things which were hidden in the dark. Put the lighted match in a dark corner. See—there is dust there which you did not see before.

What's that scuttling away over there—a beetle? Beetles don't always like the light. But

YOUTH NEWS

Following the "Albury 1954" conference decision that the Y.A.s and C.E.F. should agree to "grow together," four applications for the Dubbo Anglican Youth Camp during Australia Day week-end, have been accepted from members of the Church of England Fellowship of Australia in the Diocese of Armidale. Y.A. applications have already arrived from Orange, Parkes and Condonobolin. The camp sermon for Even-song on Sunday, January 30, will be preached by the Reverend Ken Mason (Brother Aidan of the B.G.S.), Y.A. member, and priest-in-charge of Gilgandra Parish.

A number of holiday camps and conferences were held in Melbourne during the Christmas and New Year season. They included the Anglican Girls' Bible Class Union at Berwick Heights from December 27 to January 3; the Sunday School Teachers' and Youth Leaders' seventh Holiday Workshop at Bendigo from December 27 to January 3; the C.M.S. League of Youth at Belgrave from December 24 to January 4; the League of Youth Fellowship at Belgrave from December 27 to January 3; and the C.M.S. Summer School at Berwick from January 4 to January 10.

WODONGA PAGEANT

FROM A SPECIAL CORRESPONDENT

Wodonga, Victoria, January 3

On December 23, sixteen uniformed members of Wodonga C.E.F., Diocese of Wangaratta, processed into "the church and presented the pageant, "We Adore Thee." The pageant was adapted from Miss K. Deasy's arrangement and further arranged to suit choral speaking, solo, carol and occasional dialogue interlude.

WALFORD HOUSE SCHOOL

FROM A SPECIAL CORRESPONDENT

Adelaide, January 2

Walford House School, Adelaide, is being acquired by the Leigh Trustees, acting for the Church in the Diocese of Adelaide.

The school, which is owned by Miss M. J. Baker, will be taken over by the Church in a year's time.

It is expected that Walford House School, which has always had a strong Anglican tradition, will become a Diocesan Church Girls' School.



Dear Girls and Boys,
This week we begin a new series of stories. I have called them "Word-Pictures from the Bible."
Each week we shall look at some of the words which we find in the Bible, and see if we can come to understand the meaning of the words better than we did before.
I will tell you, too, where to find the word in your Bible, so that you can read it yourself, or have someone read it to you.
I hope you will enjoy this corner week by week. Start keeping the stories in a book now.
God bless you all,
Your friend,
UNCLE PETER.

here comes a little moth, flying around and around that lighted match.

Some things, you see, like the light. Others run away from it.

Now here is a riddle for you—

Why does the little light do what it does?
Here's the answer—

PERTH C.E.B.S.

ANNUAL PRIZE-GIVING

FROM OUR OWN CORRESPONDENT

Perth, January 3
Over 60 people attended the annual Christmas tea and prize-giving evening held by the Church of England Boys' Club at S. Mary's, South Perth, on December 10.

The parents and visitors sat down to tea about 7 p.m., and the rest of the evening was spent in the distribution of the various prizes, pictures, and some items supplied by the boys of the club.

Among the guests who attended were Canon F. W. and Mrs. Guest, the State Commissioner, Mr. P. Prior, the District Commissioner, Mr. Andrews, and Mr. M. Seymour, who was one of the original founders of the branch.

During the evening, prizes were distributed to most of the members of the branch for conduct, attendance, and sporting ability.

Much of the success for the evening must also be given to the Fathers' Committee who, during the past year, have worked hard for funds for the branch.

BATHURST BOYS AT C.E.B.S. CAMP

FROM OUR OWN CORRESPONDENT

Bathurst, January 3

Thanks to leaders Bill Underwood and Barry Close, the Diocesan Secretary, ooth of Orange, 31 members of the C.E.B.S. journeyed by plane, train and trucks to "Yondao," the Newcastle Diocesan permanent C.E.B.S. camp near Swansea on the North Coast.

With over 80 acres of virgin land running down to the Pacific Ocean, the Bathurst Diocesan boys joined with others from several dioceses for a wonderful time from December 27 to January 2.

Most of the Orange boys earned their camp money by cherry-picking. Dubbo and Warren were also represented in the party.

"HOPE OF THE EAST"

THE "LIVING CHURCH" SERVICE

Milwaukee, January 3
A film on the Church in Japan, the Nippon Seikokwai, which is the Japanese branch of the Anglican Communion, has been made by the Protestant Episcopal Church of America.

The film, "Hope of the East," centres around a family and shows the effect of their priest's patient ministrations on each member.

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

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FOR COVENTRY CATHEDRAL

"GREATEST EVER IN ONE PIECE"

ANGLICAN NEWS SERVICE
London, January 3

Mr. Graham Sutherland's preliminary sketch of the tapestry he is designing for the new Coventry Cathedral was approved unanimously at a meeting in London on December 20 of the Cathedral Reconstruction Committee.

The design will not be shown in public until Mr. Sutherland has completed his sketches, after experiments to determine certain technical problems of colour, weave, and the like, which are to be made in the next few months by the Edinburgh firm, who it is hoped will carry out the entire work.

The chairman of the reconstruction committee, Mr. E. H. Ford, said at a Press conference after the meeting that the finished tapestry would be "something for this and future generations to look at with pride." The cost of making it would be about £20,000, and they hoped the work would be completed by the time the cathedral was opened in 1960.

The finished tapestry will measure 77 ft. 6 in. by 40 ft., and is to form a backcloth to the High Altar. Mr. Basil Spence, the architect of the new cathedral, who was present at the meeting, said it was "the greatest tapestry of its kind ever to be designed in one piece."

Other members of the committee described it as a "satisfying and challenging" concept of the traditional altar cloth design showing our Lord surrounded by the calf, the eagle, the lion, and man; and altogether "a remarkable example of present-day art."

VEGETABLE DYES

Mr. Spence said that the tapestry would weigh about three-quarters of a ton, so it could not be hung by the top threads. They were devising a system whereby it would be fastened all the way up the wall; it would "cling like ivy."

The colours were rich, and would have to be fast, and they had been assured that vegetable dyes would have to be used. The coming experiments would show what range of colours there was.

Wool from Scottish sheep, the toughest available, would be used to ensure getting "a hard weave." The weavers would work from photographs of the sketches, enlarged to the actual size of the tapestry, so to retain the vitality of the original.

SOUTH AMERICAN MISSIONS

THE "LIVING CHURCH" SERVICE
Milwaukee, January 3

The December meeting of the National Council of the Episcopal Church of the U.S.A. decided to extend its missionary work in South America.

The Director of the Overseas Department, Bishop D. W. Bentley, envisaged a mission in every country in South America.

The council adopted the following resolution

"That the National Council approve in principle the proposal of the Overseas Department that this Church extend missions in South America, and its request of the Director of the Overseas Department that he explore the problems and possibilities of such a programme to the end that this project be included in the proposed programme for the new Triennium."

OLD AND RARE BIBLES

NEW YORK COLLECTION

FROM OUR OWN CORRESPONDENT

New York, January 3

The General Theological Seminary in Chelsea Square, New York City, the oldest seminary of the Protestant Episcopal Church, are marking the five hundredth anniversary of the Gutenberg Bible, the first book printed in the Western world, with a special exhibit of its prize collection of old and rare Bibles.

The exhibition opened on December 27 and will continue until February 20.

The school's own copy of the Gutenberg Bible, the only copy in any Episcopal institution, is being shown along with other examples of printed Bibles dating back to the fifteenth century.

Iluminated manuscripts from the tenth century onward will also be on display, as well as prayer books and other manuscripts important in English and American Church history.

The General Theological Seminary Library houses more than 20,000 Bibles and Bible-related books, Hebrew, English, French, Greek, Latin, German and polyglot editions are in the collection.

Included in the display is a copy of the first complete English Bible, the Coverdale edition of 1535; a first edition of the King James Version of 1611; the first published New Testament in Greek, that of Erasmus, in 1516; and the Ximenes Polyglot Bible of 1514-1517, with Greek, Latin, Hebrew and Chaldean texts.

As part of the exhibit a thirty-five minute film, "The Making of the English Bible," is being shown to visitors.

The seminary, which was established by the 1817 General Convention of the Church, stands on the site of the farm owned by Clement Clarke Moore, author of "The Night Before Christmas." Dr. Moore, son of the second Bishop of New York, taught Hebrew at the seminary during its early years.

CHURCH COMMITTEE'S NEW TASKS

ANGLICAN NEWS SERVICE

London, January 1

The Churches' Main Committee, whose chairman is the Bishop of London, the Right Reverend J. W. C. Wand, have recommended the continuance of the area interdenominational committees which they first set up in 1943.

There are over 40 of these area committees in England and Wales, bringing together locally the chief religious denominations in much the same way as the main committee do centrally for all Great Britain and Northern Ireland.

Their future was discussed on December 8 by the executive body of the parent committee, and Dr. Wand has now written to the constituent churches.

Dr. Wand points out in his letter that the earliest task of the area committees was concerned with the working of the War Damage Act.

Later, the dearth of building labour and materials, and the Government system of licensing laid on them new responsibilities.

Some of their original functions had now lapsed, but others were continually coming into prominence, for example, the new Town and Country Planning Act and the prospects of rating legislation.

Area interdenominational committees had acquired, in relation to Government departments and other official bodies, permanent functions which they could not abrogate without causing confusion and overlapping among the denominations.

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"A CHURCH ON A HILL"

By a SPECIAL CORRESPONDENT

THOUSANDS of Anglicans watch with interest the New S. Paul's Church at West Tamworth, New South Wales. The building which has now reached the floor level, is expected to be completed in 1956.

Its impressive structure will tower over the city of Tamworth from its domineering position on the hill facing the main street and the intersection of the two main highways.

Shortly after Easter, 1954, the original little church which has stood for almost 100 years was demolished in order that the new church could go ahead.

For those who knew the "Little Church on the Hill" there will always be a feeling of sadness at its passing into the realms of the sentimental past.

However, its end was necessary, and the new church will more than justify the destruction of the old one.

As an indication of the differences of the specifications, the old church measured 68 feet in length and 26 feet in width. It was built by a Mr. Hesp of the Hunter River area, and the entire construction cost £1,500.

The new church will measure 168 feet in length, 53 feet across the nave, and 93 feet across the transepts. It is expected to cost £30,000. Without the help of voluntary labour the church would have cost £50,000.

The new building will be 100 feet from the ground level to the tip of the spire, and the tower will be complete with a clock and a large bell.

The bell is being specially imported from England. The design of the tower was made with a view to having it large enough to contain a full peal of bells.

The voluntary labour involved in building the church is enormous, and the concrete blocks, of which it is being constructed, are made by the men of the parish one night each week and the other jobs are done on the Saturdays.

Each Tuesday night the vicar and his team of men, in a factory which they constructed for the purpose, usually make 300 blocks. A little over four thousand are still required, and then there remains the job of making the shaped blocks which will ornament the structure.

The construction of the church has not been allocated into contract, and to date it has been built by a noted Tamworth builder.

Often as many as twenty men will gather in the "factory" to make and shift the blocks. All of this is very heavy and hard work.

The new church, which will be the largest in the diocese, will have seating space for about 1,000 people, and it will include two cloakrooms, a clergy vestry, choir vestry, church wardens' vestry, a verger's room and two toilets.

AS A MEMENTO of the old church the stone font will be replaced at the rear of the new church.

Otherwise the building will be built on a bright, yet sober, design. The steel girders which will carry the roof will be completely arched so as to cover any unsightly roofing.

As the roof will be partially supported by large piers, ample provision is made for the use of two side aisles as well as the centre aisle. This factor will help in the worship of the church, and it will be able to carry out the English form of Sarum usage more effectively.

A sensible innovation in the new church will be the omission of the East window above the altar. The church will face directly east; during the morning services the brilliant light directed on the congregation is often uncomfortable. For that reason the window has been avoided.

In the place of the window, a huge cross will decorate the outside of the wall. A rose stained-glass window will decorate the West wall.

The vicar, Canon G. A. Baker, who is a keen photographer, has made an accurate film record of the whole construction of the new church, commencing

with the dredging of the sand from the bed of the Peel River in 1951.

As the church proceeds the film record will continue to be a source of tremendous interest and value.

CANON BAKER, who met with many sceptics at the commencement of the project, has acted bravely, and the results of his forethought are now beginning to take shape in the form of a magnificent Anglican church.

All the money for the church has been donated, and at present there is the "Talents" scheme in operation. The scheme is expected to bring in a considerable sum of money at the end of the twelve months period.

One person who received a Talent, invested his money in a litter of pigs, and another parishioner invested his in a pair of calves.

One young girl parishioner who works in a Tamworth office

bought all the ingredients for making confectionery with her Talent, and sells the products among her workmates in the surrounding offices and buildings.

This spirit is spreading, and more and more Anglicans are taking an interest in the new church.

"A church on the hill cannot be hid," and the witness of the building will be of inspiration to all who pass through the city.

To those who live in Tamworth its beauty and physical magnificence will symbolise the spiritual force which the "House of God" will have in the community.

Every Anglican of every diocese may feel justly proud of the new church which is being built with the Christian co-operation of the churchmen of Tamworth. It is more than just another fine country church. It is a definite and concise step up the ladder of Anglican worship and influence.

THE EPIPHANY SEASON

By the BISHOP OF WILLOCHRA.

DURING THE season of Epiphany, which began on January 6 and lasts this year until Saturday, February 5, we commemorate the visit of the Wise Men to the infant Christ at Bethlehem, and the manifestation of Our Lord to the Gentiles.

Has this story any significance for us to-day? Yes, certainly. To every normal man at some period or other in his life there comes the call to be or do something worth while. It may involve hardship, self-sacrifice, renunciation of some things which are quite good in themselves, but it will set him on the road of high adventure in his eagerness to realise the ideal he hopes to reach.

In these days there is overmuch emphasis placed on such slogans as "Safety first," "Security," and so on. For the last three decades we have been told over and over again that the aim of politicians is "to make the world safe for democracy." It sounds attractive, but it does not strike a responsive chord, and I have never been stirred to any enthusiasm in support of the appeal it is intended to make.

For an ideal worth striving after we need something quite different—a world which produces saints and heroes rather than a world which is merely safe for democracy.

The Wise Men might have regarded the bright star which they saw in the East as an interesting phenomenon and then have decided to remain where they were, and probably their friends would have applauded their decision to stay where they were secure instead of setting forth on a dangerous journey; but had they done so they would never have seen Him who created the stars on high and is the True Light

who lighteth every man that cometh into the world.

In the material sphere there appears to be little left in the way of novelty to be accomplished. A flight to the moon may be attempted, and a journey along the ocean bed from Europe to North America or from New Zealand to South America may appeal to seekers after hitherto untried adventures.

Some day perhaps there will be brave adventurers in the spiritual realm, and mankind realising the futility of materialism as an end in itself will focus less attention upon the passing things of time and give more heed to those things which have an abiding and eternal value.

The cult of materialism has led us into a dark ravine with high cliffs on either side and a dead end ahead where security has been ousted by men's hearts falling them for fear, and the world is anything but a safe place for democracy. To-day we are spending millions of pounds in frantic efforts to save our skins and doing very little to save our souls.

ADVANCES IN MARRIAGE GUIDANCE

FROM A SPECIAL CORRESPONDENT

The third nation-wide representative meeting of marriage guidance leaders from all States of the Australian Commonwealth produced manifold evidence of the rapid development of the marriage guidance movement, according to the annual report of the movement.

Reports of the varied educational programmes and public relations activities indicated the undeniably growing interest of the public both in preparation for marriage, including sex education, and in post-marital education in the art of marriage, parentcraft, and the like.

Governments in every State except Victoria had now recognised the value of the preventive and remedial work of the councils and had made grants or subsidies of varying amounts.

On the national level, the council was able to accept a constitution and to elect a chairman, President of the Victorian Council, Dr. W. L. Carrington, and an hon. secretary, the Director of the N.S.W. Council, the Reverend W. G. Coughlan.

One of the projects undertaken was the extended visit to Australia, in the latter part of 1954, of the Professor of the Human Relations in Drew University, U.S.A., Dr. David Mace.



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FELLOWSHIP OF MARRIAGE

FROM OUR OWN CORRESPONDENT

Perth, January 3
The Rector of S. Mary's, South Perth, Canon F. W. Guest, has admitted ten new members to the Fellowship of Marriage, a younger group of the Mothers' Union.

It now has an enrolment of 50 and an average attendance of 20 to 30 at meetings on the third Tuesday of each month.

The fellowship's purpose is to preserve a remembrance of the true meaning of the marriage vows through fellowship and prayer.

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A CHRISTIAN VIEW OF ART

By the Dean of S. Paul's

(Reprinted by Special Arrangement with the "Church of England Newspaper")

NEARLY everyone must have wondered sometimes about beauty. We experience a thrill of pleasure when suddenly some view of forest or mountain or sea presents itself, to us and perhaps we ask ourselves what makes this kind of pleasure different from others and why is this particular view so much more beautiful than most of those that pass before our eyes.

Or we look at a building, perhaps a cathedral, and are deeply moved by it, or read a poem which stirs us, as we say, to the heart, or listen to music which transports us, and the same question arises in our minds, why are these things so lovely and what peculiar quality do they possess that we call them all beautiful?

NO OBVIOUS ANSWER

If we begin to think on these lines we soon discover that we have a problem to which there is no obvious answer.

Before long we are introduced to a further difficulty. We find that there is no argument on what is beautiful.

The poem which I think is sublime or exquisite may seem to my friend to be commonplace and the music which warms my soul may leave him cold.

When we try to argue the point with him we are at a loss, for we don't know where to start, so that our discussion becomes nothing but assertion and denial and we end, if we keep our tempers, by agreeing that "there is no accounting for tastes."

But this is not a satisfactory conclusion. It would be absurd to suppose that beauty is like a taste for mustard, for no sensible person would waste time arguing that someone else ought to like mustard, but we cannot help being convinced that everyone ought to admire the poem or the picture which we admire and that there is something wrong with anyone who does not.

However futile it may be, we have an impulse to persuade others to share our appreciation. It seems then that it must be possible to say something rational about beauty and to unearth some principle or idea which will give us a ground for distinguishing what is really beautiful from what is not.

STUDY OF BEAUTY

Aesthetics is the study which attempts to do this. It sets before itself the aim of understanding beauty.

The nearest relation to aesthetics is ethics, which studies the good and inquires what goodness means and why some qualities and actions are good and others bad.

Neither ethics nor aesthetics has a directly practical purpose. Books on ethics are not written to make us better men, though probably an understanding of the meaning of good may help us to avoid mistakes in conduct.

Aesthetics does not set out to tell us how to paint good pictures, or write good verses, though a study of it may induce us to tear up some of our efforts, by improving our critical judgement.

We must not expect to get clear and decisive answers from aesthetics. If it is a science, it is a peculiar one in which we are never quite sure that we have the right answer and generally accepted theories may be overthrown by a new development of art.

In the strict sense, there is no such thing as Christian Aesthetics any more than there is Christian Ethics. The principles of goodness and of beauty presumably rest on rational grounds and are the same for all.

Thus there is a very important sense in which the beauty of a poem; or a picture, has nothing to do with the sentiments, or beliefs, or moral worth, of the author.

Poems or pictures expressing the outlook of an atheist and a sensualist may be very beautiful and those produced in a

spirit of fervent piety may be dubs or doggerel.

Beauty in poetry and art appears to be closely connected with sincerity and expression. The poet, for example, has an experience, a deeply felt emotion, but that does not make him a poet.

He becomes a poet when he expresses the experience in such words that others reading or hearing them have something of the same experience.

In Benedetto Croce's phrase, "their souls vibrate again with the emotion which he felt."

One might say that a poem exists only when someone is reading it and sharing the experience of the poet.

Thus sincerity is the necessary qualification of the poet. He must try to communicate what he has really felt and experienced and not something which he thinks he ought to have experienced or which other people have experienced.

The great periods of art and poetry have been times when there was a generally accepted view of the world, that is to say when there were images and symbols, or "myths," which everyone recognised and took for granted.

They have not been exactly ages of faith, because some of them, like the Elizabethan age, have been periods of questioning and transition, but they have been times when there was a common pattern of imagery, a background of imaginative agreement.

THE POET'S PLACE

The present age is not poor in poetry, but it is terribly lacking in poetical appreciation.

Very few living poets have the power to communicate their vision and their experience to the mass of educated persons.

There never was a time, I suppose, when poets counted for so little in the life of the nation.

We may have poets who are better than Tennyson or Browning, but we certainly have none who "get across" to the people with anything like their effectiveness.

The "plain man" complains that modern poets are so often unintelligible. In the main, this is due, I think, to the absence of any commonly-accepted imagery or "myth."

In the minds of very many of the intellectuals the Christian view of the world has finally lost its influence. They cannot make use of its symbolism with sincerity—and another has taken its place.

Thus they are compelled to evolve their own individual symbolism which is the product of their own private experience and while doubtless it has meaning for them, it can evoke no response in those who have no clue in their own experience.

The crisis for poetry, and indeed of art in general, is part of the breakdown of communication between individuals which is evident enough in other spheres.

ARTISTIC REVIVAL

If the often predicted revival of Christianity should come, not as a mere reaction to old forms, but as a new understanding of the gospel, one of its results would be a revival of poetry and art because there would once more be a commonly accepted system of images and symbols.

Christian art, we must suppose, is art which expresses Christian experience and makes use of the Christian symbols. As we have already seen, this quality alone does not make it good.

The value of a work of art from a purely aesthetic point of view depends on the authenticity and sincerity of the vision of the artist and the adequacy of the expression in words or form, or colour, or sound.

Unfortunately much Christian art at the present time fails to pass the aesthetic test. It is well-intentioned and inspired by Christian ideas, but

it is dull, conventional or sentimental.

We shall all agree that nothing but the best which we can do is worthy to be offered to God, but it would be difficult to maintain that Christian art is, as a whole, in the forefront today.

We must not exaggerate or pretend that our artistic poverty is worse than it is. Some of the most significant poetry is inspired by a definitely Christian outlook and concern.

T. S. Eliot is an outstanding example, but there are others who have the same fundamentally religious motive in their work.

Nor again should we depreciate the achievements of modern Christian composers.

Vaughan Williams alone would refute any sweeping conclusion that modern music is devoid of Christian inspiration. The annual festival of S. Cecilia's day in S. Sepulchre's Church, Holborn, is a recurring witness to the fact that younger composers catch fire from Christian themes.

The depressing feature of the situation is that so much of the art which is devoted to worship and the furnishing of our churches is inferior and uninspired—and, in the main, the people love to have it so.

It seems to me that something may be learned about the way to recreate a vigorous and original Christian art, from a consideration of the poetry of T. S. Eliot.

No one would claim that his writings are easy or "popular," but they make an appeal, and a Christian appeal, to many who are hardly on the fringe of the Church.

If one were asked to sum up in a word the impression made by his poetry perhaps "authenticity" would be the obvious answer.

But why do we have this feeling of authenticity? Is it

not because, beside and beneath the Christian outlook, we sense the conflict and tension of our times?

The "Waste Lands" represent a part of his experience and his Christian interpretation of the problems of life is not imposed from outside but fought out and struggled for in the midst of a deep involvement in the fears, doubts and uncertainties of this present age.

NEW DEVELOPMENT

And that leads us to an answer to the question, why do we need a new Christian art, why cannot we be content with the great works of former generations and with imitating them as well as we can?

In a sense, we neither need nor can have a totally new art. To cut ourselves off from the tradition and start afresh is impossible, and if it could be done, would be the death of art and literature, but we need a new development of the tradition.

I do not think we shall have another creative period of Christian art until the Church as a whole has a clearer understanding of the situation in which it stands.

We live at a time of crisis when deep conflicts rend civilisation and the Church is involved in the crisis.

The Christian answer is not to be found by repeating formulas, or by shutting our eyes to the facts.

It is the overcoming of the world in the power of Christ crucified.

When the urgency of the conflict and the call to follow Christ in new paths seize the mind and soul of the Christian community we shall have great Christian art and poetry and music again—not soothing syrup, but vigorous expression of the tribulation and tension of the times with the victory of faith merging in and through it.

NEW GUINEA PROBLEMS

FROM OUR OWN CORRESPONDENT

Hobart, December 20

Many priests, teachers, nurses, engineers, and agriculturists were needed in New Guinea to consolidate the work done by the New Guinea Mission, said Canon James Benson, formerly of the Diocese of New Guinea, in Hobart, on December 16.

He was speaking at a public meeting arranged by the Australian Board of Missions and held in S. David's Parish Room.

Canon Benson was stationed at Gona for many years. Canon Benson mentioned the problem of Dutch West New Guinea, which he considers should be administered by Australia on behalf of the United Nations.

Geographically, the whole of the island of New Guinea is as much a part of Australia as Tasmania, he said. Indonesia, on the other hand, was Asian in origin. The fauna of New Guinea is Australian, and there are no Asian animals or reptiles found there.

It was therefore logical, said the Canon, that the Administration of New Guinea should come under Australian control.

ROMAN CATHOLICS ENVY ANGLICANS

FROM OUR OWN CORRESPONDENT

Canberra,

December 31

The following interesting paragraph appears in the December issue of the Roman Catholic newspaper, The Catholic Worker:—

"We don't often feel jealous of the Anglicans, but we do this month.

"The South African Minister for External Affairs, Dr. Hendrick Verwoerd, has called the Anglican Church 'the Wicked Church of the Africans,' because it gives them ideas of equality with the whites."

THE HOME AND CHRISTIAN EDUCATION

BY A SPECIAL CORRESPONDENT

Warwick, Q., Dec. 21

The headmaster of The Slade School, Warwick, Queensland, The Reverend Peter Mayhew, made an appeal for the recognition of the importance of Christian worship in the home in the course of his annual report for the year.

"By daily practice and teaching we inculcate in our boys the duty of Christian worship," he said. "But it is necessary that this duty be recognised in the home also.

"Do not think that religion and Christian worship are 'optional extras' or 'spare time activities,' nice little additions to the real working life of the school. On the contrary, they are the very soul of it.

"All that is good springs from the practice of religion. I warn Australians that if Australia's soul is to live and not die, if Australia's morals are to be Christian morals, religion must be practised with more seriousness than it is at present. What is the use of teaching boys the duty of Christian worship in term time if no example of faithful Christian worship is set them during the holidays?"

RELIEF FOR ITALY

ANGLICAN NEWS SERVICE

New York, December 26

Food parcels valued at two million pounds will be distributed to 600,000 needy Italian families by American relief agencies at Christmas.

FIVE CANDIDATES FOR HOLY ORDERS

ANGLICAN NEWS SERVICE

New York, December 24

Five young men, attached to Trinity Church, Houston, Texas are studying for the Sacred Ministry.

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DIOCESAN NEWS

MELBOURNE C. E. M. S. NEWS

FROM OUR C.E.M.S. CORRESPONDENT

an excellent parish Christmas social on December 20. One-act plays, carol singing and dancing were enjoyed by a large audience. The vicar, the Reverend C. B. Cotes, a keen member of C.E.M.S., expressed his appreciation of the work of the branch in very generous terms. [C.E.M.S. news of the Province of Victoria will now appear in the first issue of each month.]

ARMIDALE

BRISBANE

QUIRINDI

CHRISTMAS DAY

The Reverend J. Newton Bagnall was inducted as Vicar of Quirindi on December 10. The Bishop of Armidale, the Right Reverend J. S. Moyes, said after the induction that he regretted he had not been able to fill more quickly the vacancy caused by the sudden departure of the previous incumbent. Bishop Moyes added, "But you will find that Mr. Bagnall has been worth waiting for."

It is believed that over 25,000 worshippers attended services in the main Brisbane churches on Christmas Day. At St. John's Cathedral, Brisbane, the number of communicants in each service was the highest since the war years when the metropolis was filled with so many service personnel. Church leaders say that the large congregations were the result of the all-denominational campaign to "put Christ back into Christmas." The Archbishop of Brisbane said that the dominating factor in the Christmas story was the gift of a Father to His children.

BALLARAT

CAROLS BY CANDLELIGHT

A brief review of the progress of Church life in Mortlake during the past six months reveals a growing interest in all activities. A Font Roll was inaugurated with a membership of 25. The mail bag scholars increased from 10 to 35, and there is a steady increase in attendance at the parish Sunday school as well as at Caramut.

The spacious lawns of St. Barnabas' Church, Coonamble, formed the setting for the singing of Carols by Candlelight on December 23. Over 200 people attended, with some sitting in cars outside the church grounds. The town carols, accompanied many of the carols.

MORTLAKE

CANBERRA AND GOULBURN

A branch of the Herald of the King was formed in October, and the junior C.E.B.S. was revived. The C.E.F. has increased its membership by 100 per cent. A survey of the property has been completed, and the parish Church property generally improved. With the introduction of the Family Service there is an increasing attendance at the services, both at the parish church as well as in the out centres. The church was packed to the doors for the Confirmation service early in December, and there was a record number of communicants at the Christmas services.

S. SAVIOUR'S CATHEDRAL

The introduction of a parish paper was well received with sufficient subscribers and donations within one month to pay the annual publication costs.

In place of Evensong on December 19, the Precator, the Reverend L. M. Murchison, and choir presented a series of nine lessons and carols, which was attended by a large congregation. The service was brought to a fitting climax with a procession which the cathedral was lit only by candlelight, ending with the last gospel read by the Assistant Bishop, the Right Reverend K. J. Clements.

BATHURST

GRAFTON

The parish, like possibly many others in the diocese, had record attendances for Christmas Day services, with very generous giving for the parish. At midnight service, during procession of choir and clergy, the crib was blessed, prayers were offered at the new papistry for renewal of vows, and an altar book dedicated to the memory of the late Mrs. Carlotta Jackson, a grand worker for Holy Trinity for many years. Many parishioners gave Christmas donations; there was a retiring collection for St. Michael's Children's Home. With an assistant priest for the day helping, country folk at Borenore, Kerr's Creek and Eucharens were able to have their Christmas Communion on the Festival Day.

The Communion services at St. Andrew's, Lismore, and through the other two churches in the parish, resulted in over 1200 people receiving their Communion on Christmas Day. This was 430 more than last year. At the midnight service 589 people received their Communion. The figure was 190 in excess of any previous year.

ORANGE

MELBOURNE

Forbes held a midnight service on Christmas Eve. The rector, the Reverend L. C. Crowe, blessed a beautiful crib set given by local S.A.S. Notice has been given of a parish annual meeting to take place on February 16, at 7.30 p.m., soon after school starts in 1955. It is hoped to form a discussion group for boys and girls of 13 years and over. This plan will be one of the many new ideas to be discussed at the Dubbo camp in January. The rector commands the Church Mail Bag Sunday School, Box 189, Goulburn, to country parents. It is heard that the Forbes rector is making a house to house visit, street by street, to know his flock. It is said a "house-going parson makes a church-going people."

The Archbishop of Melbourne last Sunday dedicated a brass tablet in St. Mary's Church, Warburton. The tablet is in memory of Walter Fisher, the bishop of the church and one of the first churchwardens, and his wife, Janet Fisher, one of the first Sunday school teachers.

PARISH NOTES

WARBURTON

Midnight service, procession, and blessing of the crib ushered in Christmas Day at All Saints' Cathedral, Bathurst. Keen letters have been received at Bathurst from the two girls accepted for St. Christopher's College. Both will attend the Dubbo Youth Camp and are keen to know and be known before they enter college for their two years' training as youth workers and Sunday school organisers. Gulgandra Y.A.S. have "adopted" Mary Hunt (Dubbo Y.A.) who is working in the Melanesian Mission and will send her supplies for her work from time to time. They ran a street stall, and when buyers found there were no raffle tickets available, they were invited to put a coin in a box for the Children's Home; £3/9/- was sent to Bathurst.

A new film, "Martyrs' Harvest," prepared by the Australian Board of Missions, and depicting work in the Diocese of Melanesia, was shown by the Victorian secretary, the Reverend C. M. Kennedy, at All Saints' Church, Lorne, on Sunday evening.

S. MICHAEL'S

C.M.S.

Many surprise Christmas donations were sent for the now-begun Children's Home at Kelso. A Sydney business firm sent an unsolicited £100 cheque for two more Norfolk Island descendants of the "Bounty" mutineers sent donations for the Island's memorial in the Home. Orange Quota Club was the first such organisation to contribute and sent £10; a member of the C.E.F. sent a river. With over £400 in hand, Canowindra Parish has made 1954 a record giving year for the memorial home, they conduct a sheep drive every year, led by vestrymen, who are really keen. This will be a record year of giving for St. Michael's as the diocese progresses in the project. All the steel framing in the foundations have now been concreted as the first stage of the work has been completed on the site.

The 45th summer school of the Victorian branch of the Church Missionary Society opened on Tuesday and will continue to Monday, January 10. The school is being held at the Anglican Girls' Bible Class Union Camp at Berwick. The chairman is the Reverend S. Barton Babbage. Bible readings will be conducted by Mr. Frank Anderson, of Ridley College.

AT HOME

BERWICK

The Archbishop and Mrs. Molline were "At Home" to diocesan clergy wives and officiated on the evening of December 22. Over two hundred guests were present.

Archbishop Esh inducted the Reverend P. E. D. Gason to the charge of Christ Church, Berwick, on Thursday.

NEWCASTLE

BRANXTON

The Christmas Festival at Branxton attracted record congregations. Communicants numbered 240 at St. John's Parish Church. The giving spirit usually associated with Christmas, was especially marked on this occasion, when the offertory totalled £135. The robed choir, headed by a crucifer marched through the streets prior to the commencement of the services. Both at 6 a.m. and 7 a.m. the church was crowded with reverent worshippers. Thousands of bricks recently arrived from Tamworth, are stacked in the church yard awaiting the builders who, early in the New Year, will commence on the additions to the church.

PERTH

DEACON

The Reverend Derek Roland Alton will return to St. Michael's House, Crafters, South Australia, for the period of his diaconate. A School of Theology for ordination candidates was held at Munnabaring from December 9 to 17. It was conducted by Canon W. Henn and Canon J. Falce.

AT HOME

The months of November and December have been very busy ones for the executive and members of the society in the Diocese of Melbourne.

Several branches have held their annual meetings; and the branches in the parishes of St. Mary's, Camberwell; Holy Trinity, Hampton; and Holy Trinity, Oakleigh, have held very successful Corporate Communion at which the C.E.M.S. pledge was renewed.

Among the varied activities of the Church of England Men's Society this Christmas season have been its visits to goals and distribution of Christmas parcels.

In response to an appeal by the permanent chaplain at Pentridge, the Reverend J. Burnett, the society has donated a special microphone for the Christmas concerts at Pentridge.

The C.E.M.S. is making a big effort to help men in prison and when they are released to make a fresh start in life.

Mr. W. Brady, a lay member of the society, assists Reverend J. Burnett in his chaplaincy work at Pentridge.

Hundreds of men have been provided with clothing, shelter, jobs, or transport after their release. The society hopes to obtain one or two large homes before long so that hostels for unfortunate men may be established.

Another activity of C.E.M.S. is showing friendship to Asian students. Each branch of the society has been provided with a list of about 20 names of these students living in the locality.

Members entertain the students in their homes, or at social functions, in an effort to make them welcome in Australia.

S. PAUL'S CATHEDRAL BRANCH

A new sense of Australian unity and the wider vision which came with the new nationhood led to the formation of a National Council of the Church of England Men's Society in Australia, the National Secretary, Brother A. G. James, said in an address at the December meeting of S. Paul's Cathedral Branch.

The sole aim was to strengthen the society's corporate life and purpose and to foster a larger spirit of churchmanship—not parochial or diocesan but nationwide and worldwide in its outlook.

In 1937 general Synod gave recognition to the society and urged bishops to claim full service from it, and the diocesan synods to develop its usefulness. C.E.M.S. thus enjoyed a unique position in the life of the Church in Australia. Members from Cape York to Leeuwin accepted the same rule of life, shared the same fellowship in the Holy Spirit and sought to help forward the Kingdom of Christ.

It has often been suggested that with our Australian system of autonomous dioceses much that could benefit the Church at large remained often hidden within the boundaries of one or of a few dioceses, while the claim that Anglicans were "parochial" in outlook was widespread.

"The unique national aspect of C.E.M.S. can do much to overcome such claims," said Brother James.

"The corporate life of the society provides a link between dioceses which transcends all boundaries and shades of churchmanship and which provides opportunity for national and international outlook."

He said that the base was branches, which formed into federations and then merged into diocesan and provincial organisations, which democratically elected the governing body—the National Council.

The energies of the society have been expanded through very many channels, according to the needs and opportunities of dioceses and parishes, but the potential was much greater. Never was there such need for a strong body of churchmen united not only in isolated pockets but throughout the whole land.

"The impetus that we could give to many aspects of Church life (for example, missions, home and abroad) on a national scale," concluded Brother James, "and the results that could follow concerted action in many phases of public and civic life throughout the Commonwealth are potentially great. A national society under a national leader provides opportunity of wider service—not parochial but nationwide and worldwide in outlook."

ANNUAL REPORT The annual report of the branch stated that although the majority of members were engaged in many other organisations, both in connection with

the Church and society, and living the busy lives of citizens, C.E.M.S. interest had held its place. It had been a busy year, but one well worthwhile.

The office-bearers for the ensuing year are:— President, Dr. S. Barton Babbage; lay chairman, Brother J. H. Reeves; vice lay chairman, Brother E. Hope; chaplain, Archdeacon R. H. B. Williams; secretary, Brother A. E. Thorley; treasurer, Brother J. K. Sinnatt; diocesan representatives, Brothers J. H. Reeves, E. Hope, J. K. Sinnatt, and I. W. Serres; auditor, Brother W. E. Brady.

HOLY TRINITY, OAKLEIGH

The Corporate Communion of this branch held on Sunday, November 21, was followed by a breakfast attended by over 100 men, including the National Secretary, Brother A. G. James, the Provincial Secretary for Victoria, Brother Serres, and members of the Melbourne diocesan executive. The speaker was the Chief Justice of Victoria, Lieutenant-General Sir Edmund Herring, who gave a strong and moving challenge to members to make use of their Bibles rightly and carry out the C.E.M.S. pledge.

S. PETER'S, MURRUMBENA The social side of Church life is not forgotten in the work of C.E.M.S. and this branch under the energetic chairmanship of Brother Allan Salisbury, a former Melbourne diocesan secretary, combined with older parish organisations to organise

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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is the choir-master at All Saints, North Footscray, Diocese of Melbourne, Mr. R. C. Stanhope, who sent us this picture taken of the Junior Choir during the service of the nine lessons and carols. The Junior Choir, whose ages range from seven to thirteen years, were combined with the Senior Choir for the first time. Back row: Lynne Johnstone, Valma Mayne, Rutland Marshall, Pam Wheeler. Front row: Ted Addison, Jill Johnstone, Brenda Booker, Beverley Jury, and Shirley Holmes.

THANKS FROM SOUTH INDIA

Warm gratitude for the part of the Church Missionary Society in the early years of the Church of South India has been expressed by Bishop C. K. Jacob, of Central Travancore.

Bishop Jacob visited Australia in 1950.

He said recently: "We of the Church of South India are grateful for the work of the great missionary societies from the West, who sent to work in our country missionaries whose labours produced branches of the Church that are now united."

"We especially remember with gratitude those societies which, like the Church Missionary Society, have all along sympathised whole-heartedly with the desire for unity and have stood by us generously encouraging us ever since we launched into this great venture of faith."

"To-day we find we are being healed of our disunity. We have become one. We are growing together. The Holy Spirit gave us grace to take the lead in this glorious venture."

"It is still true that there are other Churches working independently, and it is only when all the Churches feel the sufficient urgency of the need to preach the Christ of the Apostolic Church that wider unity can follow."

ROMAN CATHOLICS RESIGN

ANGLICAN NEWS SERVICE

London, January 1

The Roman Catholic members of the Council of Christians and Jews have been instructed by the Vatican to relinquish their membership of the council.

The Archbishop of Westminster (Cardinal Griffin) has accordingly given up office as one of the council's presidents.

Other Roman Catholic members who have resigned include Lord Perth, joint treasurer, and Lord Pakenham.

Discussions are in progress in the hope of finding a way to restore the united outlook on those matters of common concern for which the council have stood since they were set up in 1952.

In the meantime, representatives of the various Churches—including the secretary of the council, the Reverend W. W. Simpson—have declined to make public the reason advanced for the Roman Catholic action.

The council were established to combat religious and racial intolerance; to promote mutual understanding and goodwill between Christians and Jews in all sections of the community, especially over problems created by the war; to promote fellowship between Christian and Jewish youth organisations in educational and cultural activi-

WICKHAM HELP FOR BOYS' HOME

FROM A SPECIAL CORRESPONDENT

Wickham, N.S.W., January 3

The parishioners of Wickham, Diocese of Newcastle, helped to bring joy and happiness to the boys in S. Alban's Church of England Home for Boys, Mayfield, at Christmas.

For the first time an appropriate Christmas tree was placed in the two churches in the parish, S. James', Wickham, and S. Thomas', Carrington. The trees were in the churches for the two Sundays preceding Christmas Day, and the congregation brought suitable and useful gifts for the boys and hung them on the tree or placed them at the foot of the tree. It is a splendid idea, and the rector expresses thanks to all who so willingly contributed.

Just before Christmas Day the rector, the Reverend W. Griffith Cochrane, took them to the Boys' Home; it was with deep and sincere appreciation that the gifts were accepted.

QUAKERS FOR KENYA

ANGLICAN NEWS SERVICE

London, January 3

A team of Quakers is to leave England this month for Kenya for rehabilitation work in the Mau Mau area.

CLASSIFIED ADVERTISEMENTS

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A CHRISTIAN STAFF of Cook-Housekeeper, Wardsmaids, Qualified Nurses Urgently Required for OUTBACK HOSPITALS by BUSH CHURCH AID SOCIETY, Church House, S. Andrew's Cathedral, Sydney. THE PARISH OF BALMORAL, Diocese of Ballarat, requires a VICAR. Excellent climate, good housing, new Holden car, electric power, refrigerator, etc. Further particulars from the Secretary, Church of England, P.O. Box 19, Balmoral, Victoria. THE ANGLICAN invites applications for the following permanent staff positions:—
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FINANCE COMMISSIONER wanted for the Diocese of Grafton, to commence in February or March. Priest preferred. House provided. Conditions on application. Kindly send full particulars and references.

MANAGERS WANTED for new Youth and Synod Centres (Men and wife, or two ladies.) Kee Church people. Retired professional couple preferred. Rooms provided. Conditions on application. Kindly send full particulars and references to the Bishop, The Rectory, Victoria Street, Grafton.

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ASSISTANT HOSPITAL CHAPLAIN. Royal Melbourne Hospital. Opportunity for younger man to gain experience in hospital chaplaincy work. Further particulars, The Reverend G. Sambell, Melbourne Diocesan Centre, 73 Queensbury Street, Carlton, Victoria.

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ACCOMMODATION WANTED ANGLICAN SERVING ON H.M.A.S. Sydney requires accommodation in Sydney—flat or share house. Married with one small child. Replies to "R.A.N." c/- THE ANGLICAN.

BIRTH

To Captain G. L. and Mrs. Steep (G.A. Tingha, N.S.W. A daughter. Born Christmas Day, 1954. Joy.

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ALTAR AVAILABLE 5ft. x 19in. x 3ft. 4in. high, of red pine, in good condition. Would suit small country church. Price: Cost of this advertisement (1/4d) and cost of transport. Apply, Vicar, P.O. Box 32, Quambatook, Victoria.

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THEATRE REVIEW

"TRAM STOP 10"

"Tram Stop 10" is at the Union Theatre, Melbourne, until January 8.

This is a delightful show, full of clean fun that has the audience rocking with laughter most of the time.

The cast consists of all the stars whom we have been seeing in first-rate drama all the year, and now they take us by surprise by revealing their versatility as music-hall stars.

Top of the list is that excellent actress, Zoe Caldwell, who in three sketches—"Moment Romantic," "Wasted Culture," and "Old Girls"—is priceless.

Marce Tomasetti, and others, give an excellent burlesque of the film, "Three Coins in the Fountain."

A burlesque of the current play, "Pommy," reveals the new English jackeroo afraid of being bitten by the squatter's dog, and when it does bite him the owner agrees to shoot it, i.e. the jackeroo!

"Inaudibility" is a crack at the Melbourne Press critics who slapped down a recent Union Theatre production because most of the cast were inaudible. The cast reproduces a scene at the top of their voices, with everyone, patient, doctor and nurses, attending to the hero's death at full lung power!

"Eureka Stockade" is a suggestion of how that meaty drama would be played in England, at Hollywood, on the silent films and in present-day Australia.

Well worth going to see. —W.F.H.

FILM REVIEW

"THE EGYPTIAN"

"The Egyptian" is showing at the Regent Theatre, Collins Street, Melbourne.

Do you remember the stereoscope—the wooden frame into which we put pictures to view them, when we were children?

Well, if you fancy spending two hours and twenty minutes inside a G.P.O. pillar-box looking out through the slit into a stereoscope at some pretty pictures of the Egyptian landscape and the ruins of ancient Thebes, by all means go and see this film.

You will sleep through most of it, because the action is so painfully slow, and the film takes far too long to say nothing, except some long-winded nonsense near the end, and an absurd anticipation of the teaching of Christ, by 1,300 years.

The attention to detail in every sweeping scene is amazing, and the colour magnificent; Victor Mature is the first Egyptian general to speak in the accents of a Chicago gangster.

If the cinema interests are afraid of the competition offered by television—and they have good reason to be—they would probably do better to use this wide screen technique solely for documentaries of the Fitzpatrick type, and leave Mr. Daryl Zanuck and the other Hollywood giants free to give us more action in a smaller space. Certainly a CinemaScope film such as this, which sends us to sleep, is not the answer to anything. —W.F.H.



S. Paul's, West Tamworth, Diocese of Armidale, built in 1857-8 and consecrated by Bishop Tyrrell in November, 1859. It was demolished in 1954 to make way for the new church, which is expected to be finished in 1955. (See story Page 9).

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ties; to foster co-operation of Christians and Jews in study and service directed to post-war reconstruction.

The Queen is patron of the council.

The other presidents are the Archbishop of Canterbury, the Moderator of the Church of Scotland, the Moderator of the Free Church Federal Council, and the Chief Rabbi of the United Hebrew Congregations of the British Empire.

BELLS RING TO SAVE PASTOR'S SON

ANGLICAN NEWS SERVICE

Berlin, December 31

According to the newspaper Potsdamer Zeitung, which is published in Cologne and contains news of Potsdam affairs, two inhabitants of Glindow, a village in the eastern zone near Potsdam, woke the entire village a few days ago by ringing the bells of the church in an attempt to prevent the police from arresting the pastor's son.

The mer. who sounded the alarm had heard of the intended arrest from two policemen talking in an inn. The bells brought many from their beds, not enough to prevent the arrest being made, but sufficient to necessitate the sending of police reinforcements.

U.S. CHURCH AID FOR REFUGEES

"LIVING CHURCH" NEWS SERVICE

Milwaukee, January 3

537 refugees have been settled in the United States by the Protestant Episcopal Church under the new Act.

Dr. Almon R. Pepper, commenting on this at the December meeting of the National Council said:

"That is not many but it is a higher figure than that of any other Church except the Methodist, who have a different system and will have 1,000."

"The Presiding Bishop has helped the World Council of Churches by getting a grant of 50,000 dollars for refugee work in other countries, as well as in the United States."

NEW ARMIDALE CORRESPONDENT

The Reverend J. Newton Bagnall, who has acted as our Armidale correspondent, has now taken up duties as Vicar of Quirindi.

Mr. Geoffrey White has been appointed our correspondent for the Diocese of Armidale in his place.

Advance notices of events as well as news of events which have occurred, should be sent to Mr. White at the Diocesan Registry, Armidale.