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TASMANIAN CONGRESS COMMENCES DISTINGUISHED VISITORS SPEAK

FROM OUR OWN CORRESPONDENT

Hobart, November 23

The Anglican Church Congress, which is being held in connection with the Tasmanian sesqui-centenary celebrations, opened here to-night.

The Bishop of Tasmania, the Right Reverend G. F. Cranswick, welcomed the visiting speakers at the first meeting in the Town Hall.

These included The Primate, the Most Reverend H. W. K. Mowll; the Archbishop of Melbourne, the Most Reverend J. J. Booth; the Archbishop of Perth, the Most Reverend R. W. H. Moline; Dr. S. Barton Babbage; Dr. W. L. Carrington; Sister Julian, of the Community of the Holy Name; and Mr. David Scott, of the Brotherhood of S. Laurence.

The Primate spoke on "Peace in the World." He said the task of helping the people of South-East Asia was a challenge to the whole Christian Church in Australia.

"When the last Anglican Congress was held here in 1884, Australians were State-conscious, rather than Australia-minded," he said.

"Federation, world wars, and world conferences have changed all that."

"Our need to-day is to be not only Australia-conscious, but world-conscious, because events have brought the larger part of the world's population within easy reach of our shores."

The Primate said that the Colombo Plan set out to meet the material needs, but the Church had to try to meet the spiritual needs of the Asian countries in this period of transition.

The Primate and the Archbishop of Perth arrived at Western Junction Airport on Friday, November 20, when they were welcomed by Launceston Church leaders.

The Commissioner for the Australian Council of the World Council of Churches, Bishop G. H. Cranswick, and the Bishop of St. Arnaud, the Right Reverend A. E. Winter, arrived the same day to attend meetings at Burnie and Devonport.

The Primate, at a meeting in Launceston the same night, said that Australia would have to bear the consequences if the peoples of South-East Asia did not receive help soon.

There were 570,000 people, many of them in desperate need, only a few hours by air from Australia.

"I wonder if this is not God's way of answering our prayer that the life of our Church may be revived and spiritually strengthened," the Primate said.

It had been estimated that at least £10,000 would be needed at once for the most urgent necessities to help Christian teaching, schools, and hospitals.

One of the great needs was for money to release Christian workers in schools, hospitals, and churches, who knew the languages, for immediate service.

There was no time to train missionaries in the old sense.

"The days of long-range plans are gone. We have not 10 years' time, we may have five, but probably even less."

The Archbishop of Perth, the Most Reverend R. W. H. Moline, spoke in Burnie the same night on "the impact of the old faith on the new world."

"However far the world progressed, the old faith remained unaltered and was more urgently required in this age than ever before," he said.

The Archbishop of Melbourne and Dr. W. L. Carrington

spoke at meetings in Hobart, on Saturday and Sunday.

His Grace preached at Evensong in S. David's Cathedral, on Sunday, on "Peace in Our Hearts."

Dr. Carrington addressed a rally of Sunday school teachers on Saturday, on "The Medical Stories of the Old Testament," and on Sunday, at Mattins, on "Peace in the Hearts," and at a men's rally in the afternoon, on "Peace and Health."

The Congress will end with a public meeting in the Town Hall, on November 26.

THE SILVER MILE

"FRAGMENTS OF THE ABBEY"

ANGLICAN NEWS SERVICE

London, November 18

The "silver mile" begun outside Westminster Abbey on Monday was by last night more than 1,200 yards long.

The Post Office yesterday found itself so flooded with letters containing more gifts in response to the "Save-the-Abbey" Week appeal that it had to make special deliveries.

At lunch-time Mrs. Attlee opened in the north cloisters an exhibition of fragments of carvings which have fractured and fallen at various times from the Abbey.

Mr. S. E. Dykes Bower, Surveyor of the Fabric, told how a fortnight ago, when work began on dismantling the parapet over the south transept, "only a miracle saved the Abbey from serious damage."

A fracture developed in the parapet, which, had it leant outwards instead of inwards, would have crashed down through the muniment room.

He urged those present at the opening of the "Fragments of the Abbey" exhibition to touch the pieces displayed and see how solid stonework in the higher parts of the building was crumbling to dust.

A.B.M. HAS A RECORD YEAR OF WORK

BY OUR SPECIAL REPRESENTATIVE

Melbourne, November 19

The Australian Board of Missions, which is at present meeting in Melbourne, reports that the year 1952-53 has been a record one.

During the year 29 missionaries have gone out, these include not only priests and teachers, but also two printers, two builders, two accountants, an agriculturalist and an engineer.

The total number of Australians now at work in and around Australia for A.B.M. number 147. Of these 74 are in New Guinea, 42 in aboriginal and Torres Strait fields, 16 in Melanesia and five in Polynesia.

The Bishop of Newcastle, the Right Reverend F. de Witt Batty, addressed the meeting on his recent visit to New Guinea.

The bishop said that his visit was one of the most inspiring and thrilling events in his life.

It was incredible, he said, that in such a short space of time these savage, head-hunting people had become a peace-loving Christian community in their tens of thousands. He was impressed with the spiritual depth of the people, and enormously impressed with the quality of the native clergy and teachers.

The bishop dealt at some length with charges that the

development of the native ministry had been too slow. He pointed out that there were at present 14 native clergy and over 130 trained native teacher-evangelists.

The difficulty in training the clergy faster was that until comparatively recently there had been no possibility of secondary education in New Guinea owing to lack of money. That position was now being vastly improved at the Martyr's School, under the Reverend Byam Roberts (formerly headmaster of the Slade School, Warwick, Q.).

Unless more money was forthcoming either from the Government or the Church, he said, it would be a slow and difficult business to raise the educational standard.

In addition to this we had to remember that the war had caused a great hiatus in the education of many young Papuan men, and that the Mount Lamington disaster had wiped out six picked men who were ready for training for the ministry, and 12 of our best teachers there.

The bishop said he felt that he must say that the high standard set in New Guinea was largely due to the personal greatness of the bishop. He had never before seen a staff so completely happy and as one.

The Reverend C. W. Whonsbon Aston gave a report to the board on the work in Polynesia. Particularly urgent, he said, was the work amongst the 150,000 Indians of Fijian birth. These now outnumbered the Fijians, and it was estimated that in another 40 years they would number 200,000.

Only two per cent. of the Indian population were Christian, and there were only two Australians serving on that particular side of the work.

As long ago as 1918 the A.B.M. had undertaken joint responsibility for Polynesia with N.Z.A.B.M., but interest seemed to have lagged in recent years in Australia.

PRIMATE'S HAPPY ESCAPE

FROM OUR OWN CORRESPONDENT
Hobart, Nov. 24

The Primate, who narrowly escaped severe injury when the car in which he was travelling to Hobart yesterday overturned, is making a good recovery from his experience.

Although suffering from shock and leg injuries, Archbishop Mowll insisted on carrying out his programme, and spoke to a crowded meeting here in the Town Hall to-night.

Sydney, Nov. 24
Many worshippers attended a service held in S. Andrew's Cathedral here to-day to give thanks for the Primate's safety, and to pray for his complete recovery.

OUT OF PRINT!

Several readers and would-be readers have asked us for copies of our issue of October 23, 1953.

We have none left. If any readers who have kept their copies of this issue would let us have them, we shall pay for them at 6d. each so that we can satisfy the demand.

GOVERNOR-GENERAL SETS STONE

FROM OUR OWN CORRESPONDENT

Canberra, November 22

The Governor-General, Field-Marshal Sir William Slim, to-day set a stone marking the commencement of the final portion of S. Paul's Church, at Griffith, Canberra.

The ceremony and thanksgiving service were preceded by a procession in which the processional cross from Ceylon was carried in Canberra for the first time in public.

The Governor-General flew from Sydney to be present and was welcomed by the Bishop of Armidale, the Right Reverend J. S. Moyes.

The bishop said he welcomed Sir William Slim as the representative of a sovereign who recognised the importance of the place of the Church in the life of her people, and as a man of moral and spiritual principles.

The service was attended by many visitors and pupils from the Church of England schools in Canberra.

The Dean of the Diplomatic

Corps, the High Commissioner for Ceylon, His Excellency Mr. J. Aubrey Martensz; the High Commissioner for New Zealand, Mr. G. E. L. Alderton, and the Leader of the Opposition in the Federal Parliament, Dr. H. V. Evatt, were present.

The service was conducted by the Rector of S. Paul's, the Reverend R. Border. The lessons were read by the Archdeacon of Canberra, the Venerable R. G. Arthur, and the Reverend H. Hunter.

After the stone had been blessed by Bishop Moyes, the architect, Mr. Burcham Clamp presented the Governor-General with the mallet with which to set the stone.

His Excellency said: "It was well that those who took part in the everyday business of

Government should keep contact with the Christian traditions and thought."

"Christianity stressed the dignity of the individual, was the basis of freedom in industry and governments, and provided the foundation of justice."

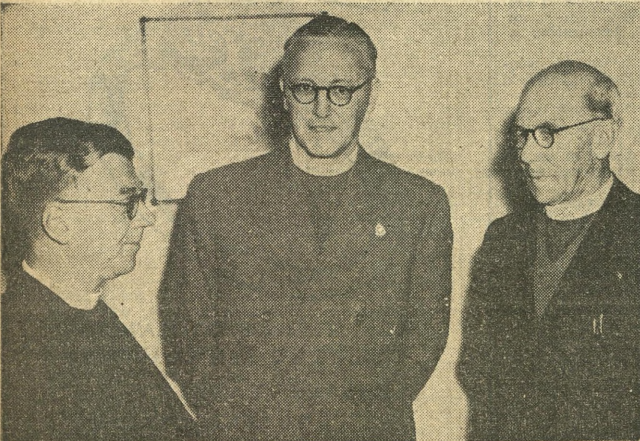
The Governor-General said "the erection of a Christian Church has deep significance for those who build it and those whom it will serve."

"It is an event that will be felt far beyond the neighbourhood in which it stands, and beyond the lifetime of those who made it possible."

When completed S. Paul's will be the largest Anglican church in the A.C.T., and will have a seating capacity of 750.

Donations at the service amounted to £750.

VISITORS ARRIVE FOR CONGRESS



The Reverend A. E. Palmer (left) welcoming the Bishop of St. Arnaud, the Right Reverend A. E. Winter, and the Commissioner for the Australian Council of the World Council of Churches, the Right Reverend G. H. Cranswick, at Launceston on Friday.



The Primate, the Most Reverend H. W. K. Mowll, and the Archbishop of Perth, the Most Reverend R. W. H. Moline, being welcomed on Friday at Launceston airport by Archdeacon L. N. Sutton (right) and the Reverend K. Kay.

A NATIONAL CHURCH IN AUSTRALIA

BISHOP BURGMANN'S CALL IN ADDRESS TO SYNOD

Canberra, November 23

The time had come for the Church of England in Australia to become a national Church, said the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, in his address to the synod of the diocese yesterday.

This would no doubt mean a long process of invisible growth, but some conscious and deliberate thought should be given to it, he said.

The Church of England in Australia had inherited from its English origins many precious things of abiding value. But it was becoming obvious that the English patterns had done their work.

"We are not and never can be an 'established' Church in the English sense. We cannot presume on any social privileges or prestige that might naturally be accorded the Church in England. We are a denomination among denominations and must stand by what we are and what we do.

"The English tradition that has come to us with the founders of the Church in this land has given us in a great many cases a people who are very dependent upon the parish priest. The parish priest has far too often accepted this relationship as natural and has gathered around the Church the dependent type of those who profess and call themselves Anglican.

"The more spirited and freedom-loving have sensed the atmosphere in many of our congregations and have felt intuitively that it was foreign to their need. We have attracted far too few of our energetic, questioning, bright young Australian men and women. They are not hostile to us; they are rather sorry for us.

"We have not related the interpretation of our faith to the forces that are fashioning this nation's life and so our teaching has seemed to be irrelevant. The nation, in consequence, has suffered as well as the Church. The Church should provide the salt of the nation's life, give it a meaning and a purpose, and hold before it a vision of true greatness.

"We have, instead, a Church that is being by-passed and a nation that is getting itself made by accident.

"The nation's thinking is for the most part superficial. It believes in nothing in particular. The only thing it knows is what it does not believe in. It does not believe in communism or fascism or the Mau Mau or the cargo cult.

"A people must have a faith, a conviction, a conscience, and it is the task of the Church to supply it. The Church which fails in this, fails completely.

LIFE OF NATION

"The Church of England in this country must work out afresh its relations to the various movements and organisations which together make up the varied life of the nation. We need a well-informed mind on such matters as international relations which involve us in questions of war and peace.

"But it is obvious that in such difficult matters as international justice, racial migration, population control and distribution, the Church will need the guidance of sound knowledge as well as the inspiration of a good conscience.

"Within the nation we should keep in touch with the industrial conditions in which our people work and earn their daily bread. We should question seriously whether it should be taken for granted that man must for ever be conformed to the needs of the machine, and ask whether much more could not be done to fit the machine to the nature and needs of man.

"The Church of England must work within this nation beside other religious denominations. These may be divided into the Church of Rome on the

one hand and the non-episcopal churches on the other.

"The pretensions and exclusiveness of the Church of Rome make official relations with her impossible at present. We should cultivate friendly relations with her people and seek in every possible way to eliminate bitterness.

"It will take a long time to reconcile the Roman and the Anglican views on ecclesiastical organisation.

"We shall not hesitate to study and learn from the history of the Church of Rome, nor will it be possible for Rome not to learn from us. Both processes are operating silently and slowly.

"What the Pope claims to-day will fall into the background to-morrow and eventually be allowed to disappear. We on our part may well have to tighten up our somewhat loose discipline and become more efficient if we are to hold our own in this age of total organisation.

"In the meantime we must hold fast that which we believe has been committed to us in trust for the future. The greatest problem of all is to make the Catholic Church Christian, whether in its Anglican or in its Roman form.

NON-EPISCOPAL CHURCHES

"In the oecumenical or catholic church of the future the non-episcopal churches will also play their part and make their valuable contribution. There can be no truly Catholic Church without them. We are on friendly relations with many of them and work happily with them on the World Council of Churches.

"It needs to be very clearly remembered that it is a Council of Churches and not in any sense a reunion of the churches or a federation. We meet in council to take thought on those things in which we can work together for the Christian cause. We talk freely of our differences in order to lessen them.

"But no church is asked to minimise its distinctiveness in any way. We shall not get reunion by pretending to be reunited when in fact we are not.

"If we work together long enough we may grow together in due time, but I feel strongly that at the present juncture any weakening of the distinctive position of the Church of England in Australia would be a disservice to the ultimate cause of reunion in general, and to the work of the World Council of Churches in particular.

"Our task is to bring Australian Anglicanism to full national growth in order that its distinctive contribution might be clearly made and understood.

"We must emphasise that for this great task we need a far greater body of sound scholarship than we at present possess. Our scholars must be thoroughly Australian, able to express their knowledge in the Australian idiom, naturally and easily.

"I do not want to give the impression that I am in any sense anti-English. But I want the great things of abiding value in the English tradition thoroughly baptised into the Australian scene, blown through by Australian winds, bathed in Australian sunshine, and even coated now and then with Australian dust.

"It is only in this way that the Anglican Church in Australia can come into its own and take up the real work to which the English tradition has committed us."

CHURCH PLAY

FROM OUR OWN CORRESPONDENT

Launceston, Nov. 21
The first large-scale nativity play staged here for many years will be presented at Holy Trinity Church on December 22.

The producer is the Reverend R. E. Davis, who revived the custom here of religious drama in church when he wrote and produced a series of Easter plays last year.

For Christmas he has chosen a play written by the parish priest of S. Hilary's, Cornwall, England.

This involved an additional chore for the producer besides all the usual production work, because it is written in the Cornish dialect, and so had to be practically re-written.

Mr. Davis, who is choir-master at Holy Trinity, plans to precede the play with several well-known Christmas carols, in which the congregation will be led by the choir, and then with several lesser-known carols sung by the choir.

The play itself has 14 speaking parts, which will be played by leading members of the casts of the Passion Plays. A number of children will also be taking part.

NEW HEADMASTER FOR LAUNCESTON

FROM A SPECIAL CORRESPONDENT

The new headmaster of the junior school at Launceston Church of England Grammar School is Mr. E. C. Rowland. Mr. Rowland has been headmaster of the junior school at Cranbrook for the past 13 years.

Before that he was a master at Geelong Grammar School and headmaster of the junior school at Southport.

During his time in Sydney, Mr. Rowland has been honorary secretary of the Royal Historical Society and, for six years, chairman of the Australian Church Union.

Mr. Rowland will take up his new appointment at the beginning of 1954.

He will be succeeded at Cranbrook by Mr. G. S. Moyes, a son of the Bishop of Armidale.

NORFOLK IS. HELPS APPEAL

FROM OUR OWN CORRESPONDENT

Bathurst, November 20
During his visit to Norfolk Island, Padre Thorpe appealed for donations for the Australian Prisoner of War Memorial Toddlers' Home to be built at Molong.

The Administrator of Norfolk Island, Brigadier H. Norman and Mrs. Norman headed the list of a number of donations, which included retiring collections on Remembrance Sunday at Kingston Church.

S. CECILIA'S DAY MUSIC

FROM A SPECIAL CORRESPONDENT

In commemoration of S. Cecilia's Day, the choir of Christ Church, S. Laurence, Sydney, under the direction of Mr. Colin Sapsford, gave a recital in the church on Tuesday, November 24.

The assisting artist was Mr. Ronald Wilkinson, violinist.

The programme included parts 4 and 5 of Bach's "Christmas Oratorio," Handel's Sonata in D, and organ works by Herbert Howells, C. S. Lang, and John Cook.

CAPTAIN A. W. BATLEY

FROM A SPECIAL CORRESPONDENT

Newcastle, November 19
The Federal Secretary of the Church Army, Captain A. W. Batley, will be ordained deacon by the Bishop of Newcastle on December 21.

He will then enter S. John's College, Morpeth, before being ordained to the priesthood at the end of 1954.

Captain Batley will retain his position as Federal Secretary. While in college he will be attached to the parish of Cardiff in the Diocese of Newcastle.

SYDNEY C.E.M.S. MEETINGS

PRESIDENT'S VISIT

FROM A SPECIAL CORRESPONDENT

The Provincial Council of C.E.M.S. in New South Wales arranged a series of meetings in Sydney to enable members and other interested churchmen to meet the National President of the Society, the Right Reverend J. S. Moyes, commencing on November 7.

On Saturday, a business meeting was held and the annual report with financial statements were presented. The meeting was attended by His Grace the Archbishop of Sydney.

The report indicated that the Society had increased in strength, that ten new branches had been opened during the year ended June, 1953, and that enquiries had been received that gave promise that additional branches would be formed during the coming year.

On Sunday afternoon, the National President was the principal speaker at a Men's Tea, when he addressed a gathering of 125 men on "The Imagination of Jesus in Dealing With Men."

At another Men's Rally on Monday, organised by S. Martin's Branch of the C.E.M.S. at Kensington, the National President spoke on "The Responsibilities of an Anglican Man."

The final rally of the series was held at S. David's, Arncliffe, and was attended by over 120 men. The bishop chose as the theme for his address "A Christian Style of Life as a Witness to Christ."

B.S.L. AT HAMILTON

FROM A SPECIAL CORRESPONDENT

Melbourne, November 16
At the invitation of the Vicar of Christ Church, Hamilton, the Reverend V. Julien, the Superior of the Brotherhood of S. Laurence, Father Tucker, made a visit to Hamilton, in the Western District of Victoria.

In five addresses, Father Tucker brought to the people of Hamilton a picture of the social evils existing in Melbourne.

Functions included three services, a C.E.M.S. breakfast, and a reception at Dunkeld.

Assisted by Mr. R. Whiteway, a member of the distributing staff of the Brotherhood's journal "Now," Father Tucker devoted much time to the sale of this paper.

During the week-end, 100 copies were sold, and 50 subscribers listed.

Past missions to other parts of Victoria have proved very successful, and similar trips are planned for the future.

PRACTICAL CHOIR-TRAINING

FROM A SPECIAL CORRESPONDENT

A course in practical choir-training will be conducted by Mr. Kenneth R. Long at the Chapter House, Sydney, on November 28, commencing at 3 p.m.

A demonstration of principles and methods will be held in the afternoon. Evensong will be sung in the cathedral at 6 p.m. by the demonstration choir.

A general discussion on the practice and service will follow at 7.15 p.m.

Choirmasters, organists and clergy are all invited to attend.

CHURCH IS ON THE MAP

FROM OUR OWN CORRESPONDENT

The Sydney City Council has agreed to a request that the site of S. Paul's, Redfern, should be clearly marked as "S. Paul's Place."

It is shown on the maps in this way, but a sign on the overhead bridge will make the name more familiar to passers-by.

The council has also agreed to place directional fingerposts throughout the parish to indicate the position of the church.

THE PRIMATE OPENS NEW SCHOOL

"QUALITY AND MORAL COURAGE" IN EDUCATION

FROM OUR OWN CORRESPONDENT

Ballarat, November 13

The Primate, The Most Reverend H. W. K. Mowll, opened and blessed the new junior school at Queen's Church of England Grammar School here yesterday.

The Archbishop said that in Christian schools importance had always been attached to quality rather than quantity. This was of the foremost importance in education.

"Quality isn't easy to define, yet it is so rare and important that it must be emphasised at the expense of other things," he said.

"The price of quality is that we have to be ignorant of many things and to do without many things to achieve it.

"A church school will have achieved much if it emphasises quality," he said.

Australia was in urgent need of moral courage, which was the opposite of laziness and boredom, and was expressed in treatment of our fellow-men.

Right human relations, being based on a right relationship to Christ, were also to be attained through the training of church schools.

"We in Australia to-day realise that world events have placed Australia in the very centre of some of the great movements of our time.

"I hope that this school will be like other church schools and play an active part in strengthening the relations of the Christian Church," he said.

The new school was dedicated as a memorial to the 10 missionaries who died as martyrs in the Diocese of New Guinea in August, 1942, during the Japanese invasion of New Guinea.

The Primate suggested that the girls of Queen's might, in the future, be able to do something for the Martyrs' Memorial School in New Guinea, with which it already had such a strong link through the dedication of its new buildings.

The Bishop of Ballarat, The Right Reverend W. H. Johnson, thanked the Archbishop on behalf of both the diocese and

the school for having made the long journey from Sydney to open the new building.

"I feel that those who represent the school are worthy of your presence and your inspiration," he said.

The Bishop paid tribute to the principal, Miss W. Woodbridge, and staff of the school for their part in the foundation of the new school, and particularly to Miss M. Ratcliff, director of the junior school, to whose industry, perseverance and enthusiasm he attributed the existence of the new school.

He also thanked the members of the Development Association and the Parents and Friends' Association for the tremendous amount of work they had done to bring about this occasion.

The new school is fitted with all the amenities for effective teaching and is decorated in pleasing pastel shades.

It has been built at a cost of £20,000 to accommodate the preparatory school pupils of both grammar schools.

BATHURST PRIEST RETIRES

FROM A SPECIAL CORRESPONDENT

Wyalong, November 20
The Archdeacon of Camidge and Rector of Cowra, Diocese of Bathurst, the Venerable H. H. Mirrington, has announced his resignation.

The archdeacon is one of the senior priests of the diocese, having been ordained priest in 1907.

He began his ministry in this diocese as Rector of Sofala in 1913.

He was Rector of Wyalong from 1914 to 1917, of Forbes 1917-1921, and since 1921 has been Rector of Cowra.

He was appointed Archdeacon of Camidge in 1937.

Is Yours A CHRISTMAS ENGAGEMENT?



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ABBEY APPEAL

A SPECIAL SERVICE

ANGLICAN NEWS SERVICE

London, November 16
A special service was held in Westminster Abbey yesterday to open "Save the Abbey" Week.

The dean, Dr. Don, at the end of his address, read the new appeal which the Prime Minister issued during the week-end.

Sir Winston Churchill referred to the fact that the goal of £1,000,000 was not half reached and declared: "We must not fail in our duty to a great national inheritance."

Commenting on the appeal, Dr. Don said: "There speaks the greatest Englishman of our time. Let us take him at his word and 'go to it' and finish the job in this ever-memorable year, now drawing swiftly to its close."

Earlier Dr. Don said: "I announced when our appeal was launched that we proposed to confine it to the Coronation year. That decision stands."

"If we cannot find our way into the hearts and into the pockets of the British public in Coronation year we never shall."

"In medieval times Westminster Abbey was in the country, far removed from the smoke and grime of the city of London."

"It stood midway between the villages of Charing and Chelsea, towering above the Tothill Fields, where grass grew fresh and green and cattle browsed among the water meadows."

"In recent centuries all that has been changed, and to-day the Abbey is surrounded for miles in every direction by houses and factories belching forth noxious fumes which slowly and surely penetrate beneath the surface of the stonework, disintegrating it."

Before the service the Abbey clergy wearing their Coronation vestments, with the metropolitan mayors, walked in procession round Parliament Square.

Among those at the service was Sir Noel Bowater, Lord Mayor of London.

At the evening service yesterday the Archdeacon of Westminster, Dr. Adam Fox, said that a moving feature of the appeal was the way in which the "little people" had given.

"I have especially noticed that many contributions from widows sending their 'mites' and old age pensioners' gifts which must have involved severe self-denial," said Dr. Fox.

On the north-west tower of Westminster Abbey the Canadian flag will be hoisted at 9 a.m. to-day by the chairman of the Canadian Joint Staff, London, Major-General J. D. Smith, who will afterward meet the dean.

Representatives of Australia, South Africa, and New Zealand will perform similar acts during the week.

RURAL EVANGELISM IN JAPAN

ANGLICAN NEWS SERVICE

Tokyo, Nov. 20

The Japanese Church's Committee on Rural Evangelism met last month at Tarumi Christian Centre, established by Kobe diocese nearly two years ago.

Committee members representing seven dioceses discussed the importance of rural evangelism.

The presiding bishop, Bishop Yashiro, gave the opening address, and this was followed by a discussion of various problems, methods of meeting them, and suggested programmes.

A member of the committee was asked to prepare a pamphlet in simple language on the subject of "God" which could be put into the hands of farmers.

Another was asked to edit letters from the members of the committee in the various dioceses which would be circulated quarterly.

CHRISTIANITY IN EUROPE

OECUMENICAL PRESS SERVICE

London, November 19

The Committee on the Christian Responsibility for European Co-operation, which met at Lambeth Palace, from November 5 to 8, has issued the following message to Christians in Great Britain:

"1. We do not believe that it is the task of the Churches to undertake the solution of political problems, but we do think that it is their clear duty to give their support to those who are working for the establishment of peace in the world."

"2. Twice in a quarter of a century Europe has been devastated by war. Young men from Great Britain have been obliged to come and fight on the Continent. The recurrence of these tragic wars is the shame of our civilisation; it should not become its nightmare. Everything must be done to prevent the future outbreak of any such conflict."

"3. The aim of the organisation of Europe which is now in progress is to prevent such a disaster. If European States are now uniting, it is to bring an end to their weakness and divisions, and to build a force for peace. These efforts are meant to contribute to the establishment of peace throughout the world."

"4. We believe that Britain, which is not participating fully in this effort because of the special relationship between the United Kingdom and the Commonwealth, must bring to it the greatest possible understanding and co-operation."

"Britain must realise how very great are the sacrifices made by European States, especially by a country with a long historical tradition like France, when they agree to merge their military and political forces."

"Britain must understand that sympathy and support on her part for a Europe, balanced and free, may be essential to the success of the enterprise, and that her indifference could be fatal to it."

"It is the task of Christians, of all Christians wherever they are, to contribute to the new effort in Europe. We believe we must remember that even if Britain is an island, British responsibility extends to Europe and the whole world. May the Churches of Britain never cease to call this fact to the mind of the Christians of this great and generous country."

[The Committee on the Christian Responsibility for European Co-operation is a group of individual Christians concerned with the problem of achieving European integration but holding different views as to the methods by which this may be accomplished.]

CHURCH'S CARE OF CHILDREN

ANGLICAN NEWS SERVICE

London, November 13

The Princess Margaret received purses from hundreds of children at the Church of England Children's Society founder's day festival at the Royal Albert Hall, on Thursday, in last week.

Two decorated cots, one pink and the other blue, were placed in front of the Princess; children from all over the country curtsied or bowed as they made their contributions.

The Bishop of London, who welcomed the Royal visitor, said that since the Society was founded by Prebendary Rudolf, some seventy thousand children, many of them suffering from severe neglect and maltreatment, had been helped.

At the present time, there were four thousand five hundred deprived children in the Society's care.

These children were being housed in a hundred and ninety homes, including various special homes, and thirty nurseries.

A special celebration of the Holy Communion at Westminster Abbey, in the morning, was attended by members of the Society and their friends.

CHURCH UNITY THE ANGLICAN POSITION

ANGLICAN NEWS SERVICE

London, November 12

The Archbishop of Canterbury described the debate on the movement for oecumenical co-operation yesterday as one of the most important ever held in the Church Assembly.

A report was presented by a committee of the Council for Oecumenical Co-operation on a study of the finding of the third world conference on faith and order held in connection with the World Council of Churches at Lund in 1952.

The Assembly was asked to commend the report to the Church and request the archbishop to lay it before the Convocations for such action as they might think desirable.

These resolutions were carried.

The report refers to the complex theological and spiritual problems with which all Anglicans are faced who are brought up against the question of intercommunion in their contact with members of other Churches through the oecumenical movement.

The opinion is expressed that the cause of unity would be greatly served if the Church of England were to issue an official statement of the theological grounds on which its present practice is based.

The Bishop of Malmesbury, introducing the report as chairman of the committee, said that there was misunderstanding in regard to the oecumenical movement, and an official statement of the theological grounds on which the present practice of the Church was based would help in the whole sphere of Church relations.

At present the practice and pronouncements of the Church appeared to conflict with one another and other Churches were uncertain which they should take as fundamental in determining their attitude to them.

The Bishop of Derby said that the making of a statement on the essentials of faith and order for which Anglicanism stood, and on which no compromise was possible, would be difficult.

The Church of England must in the near future formulate her position with regard to some of the issues raised by these questions of oecumenical relations and the approach towards unity.

They did need a clarification of the mind of the Church, and in so doing they must avoid overriding the conscientious convictions of any section of their common membership.

The Archbishop of Canterbury said that the debate marked a step forward in a process that had been going on for more than 40 years.

It would probably be a long time before the Church of England would be able to give a written statement of what it regarded as essentials.

Reference had been made to the difficulty of producing a list of uncompromising essentials, but the difficulty was rather more in the application of these principles.

He was glad that the Convocations were to apply their minds to this aspect.

The report could be taken to the House of Laity and anything that the laity said about it he would bring before Convocation.

CORONATION CHERRY BLOSSOM

ANGLICAN NEWS SERVICE

London, November 13

Mrs. Geoffrey Fisher planted a flowering cherry tree at Archbishop Temple's Secondary Central School, Lambeth, on Tuesday, to commemorate the Queen's Coronation.

After the ceremony, the guests, who included the Rector of Lambeth, chairman of the governors, adjourned to the school hall, where Mrs. Fisher, in a short speech, emphasised the importance of schools with a Christian background.

LIBERTY AND THE CHURCH

DR. FISHER AT CAMBRIDGE

ANGLICAN NEWS SERVICE

London, Nov. 13

The Archbishop of Canterbury visited Cambridge last Friday when he addressed the William Temple Society.

Speaking on "The Relationship Between Church and State," the Primate said he was a humble disciple of William Temple, not always understanding what he meant, but always knowing a new vision in whatever he touched.

Defining the Church as a spiritual society existing for spiritual ends, Dr. Fisher said there would always be a tension between that Society and the secular society in which it dwells.

If ever that tension came to an end, it did not mean that the secular society had become perfect but that the Church itself had become imperfect.

There was always a possibility these days that the Church would find itself illegal.

In the Communist countries it was tolerated provided it obeyed certain conditions.

"There is always the temptation for the Church to seize temporal power, or the State may try to dominate the Church."

"If one does not dominate the other, you may find that they are always in conflict for domination."

"The State in England recognises the Church of England as a co-partner and as a kind of conscience."

The Primate answered a number of questions.

Questioned about South Africa, he said: "We have been as vigorous as the bishops of South Africa in condemning certain things there. . . . It is not our part to foment any agitation in South Africa."

"There is a danger that the Church may think it has to interfere in every boiling pot of controversy in the world."

"It can pronounce on spiritual issues, but it should think a long time before it interferes or tries to tell people in another country what they should do."

A NEW LOOK

"CHRISTMAS STORY LANE"

THE LIVING CHURCH SERVICE

Milwaukee, Nov. 22

The town of Santa Monica, California, is this year attempting to restore the original religious concept of Christmas.

Perhaps the most picturesque part of the civic observance will be "Christmas Story Lane."

Ten life-sized, three-dimensional tableaux will be constructed.

Each scene portrays an episode in the saga of the Birth of Christ.

But while this may be the most picturesque part of the display, certainly the most adventurous and hopeful (from a Christian point of view) is that the Retail Merchants' Association, including 40 per cent. of all merchants in the city, have agreed to minimise the display of merchandise in their windows and to feature Christmas scenes in the theme of the Nativity.

The Chamber of Commerce carefully worked out a set of ideas for window displays appropriate to each type of business.

So, for example, jewellers have been asked to use one of three themes, or to work out displays consistent with these central themes: a display of jewellery used in the time of Christ; the Wise Men bringing gifts, featuring the Gold, to the Christ Child; a manger scene against a velvet backdrop covered with scatter pins of stars and angels.

Fur stores might depict a creche scene of an eskimo Madonna and child.

Markets are asked to display the fruits and produce of the Holy Land of 2,000 years ago.

DIFFICULTIES IN KENYA

FROM OUR OWN CORRESPONDENT

Nairobi, November 12

The Bishop of Mombasa, the Right Reverend L. J. Beecher, preaching yesterday at a synodal service in Nairobi Cathedral, said that the synod was meeting in what was probably the darkest period in the history of the country.

When that history was written it would be seen that a diabolical movement which had its origins in the midst of the irrational of derelict African society had pitted itself against all those things which constituted the way of freedom in a good society.

Not only was it designed to overthrow all aspects of good government, but nothing short of extermination of Christian life and witness was among its aims.

The bishop read this message from the Archbishop of Cape Town:

"The Bishops of the Church of the Province of South Africa have heard with admiration of the great courage with which many Kikuyu Christians have faced the persecutions of Mau Mau and wish to assure fellow-Christians in the Diocese of Mombasa of their sympathy for them in their difficulties and of their prayers for a speedy restoration of peace."

The bishop said it was not too soon to impress upon the Government, both of city and State, that their plans for rehabilitation and advance, as well as those of the Church, must be formulated explicitly now.

Plans for rehabilitation must not be interpreted as a reward of lawlessness, but none the less there were underlying situations which must be amended.

ANCIENT NEW TESTAMENT

ANGLICAN NEWS SERVICE

London, November 19

The recent researches into the archives in the County Hall, Chichester, have brought to light one of the oldest New Testaments ever printed.

The discovery was made by Mr. C. E. Welch, assistant archivist, who found the pages of the Testament pasted together to form a cover for Bishop Sherburne's donations.

It is believed that the Testament, which is printed in French, was wholly hand set and printed in October, 1525, about fifty years after the setting-up of Caxton's original printing machine.

The work was done in Paris by Simon Du Boys.

Mr. R. Trenchard, the archivist, has renovated the pages and covered them with silk to assist their preservation.

They will be sent to the British Records Association exhibition in December.

Photographic copies are to be sent to the British Museum, but the Museum's offer to house the original has been refused.

The British Museum has stated that there are only three other copies in existence.

One is at the Bibliotheque Nationale in Paris; another in Berlin; and there is a perfect copy in Geneva.

EPISCOPAL CHURCH RELATIONS

THE LIVING CHURCH SERVICE

Milwaukee, Nov. 22

The House of Bishops in Williamsburg, Virginia, at a meeting on November 9 issued a statement on the receiving of Holy Communion at oecumenical gatherings.

The bishops recommended the reading, as a whole, of the statement adopted on the subject by the 1952 General Convention.

In a statement on the participation of ministers of other communions at Episcopal Church ordinations, the bishops said that their opinion was that the unity of the Church will best be served by confining the invitation to join in the laying on of hands to Episcopal Church clergy and clergy in full communion with the Episcopal Church.

OECUMENICAL EXPLAINED

OECUMENICAL PRESS SERVICE

Geneva, November 19

The theme of the Buge Memorial Lecture delivered in London on November 10 by the General Secretary of the World Council of Churches, Dr. W. A. Visser 't Hooft, was: "The Meaning of Oecumenical."

Dr. Visser 't Hooft analysed the various meanings which had been attached to the word in the Greek civilisation, in the Septuagint and the New Testament, in the writings of the Church Fathers and in the Byzantine Empire and showed how the expression, which had originally a merely geographical meaning, became an ecclesiastical term.

More recently it was used a good deal in the nineteenth century, but it was due to Archbishop Nathan Soderblom of Sweden that the word came to be used much more widely and in the specific sense which it has in our day.

Dr. Visser 't Hooft concluded: "The term oecumenical has apparently come to stay. It is generally agreed that the word creates difficulties for the tongue, for the eye and for the mind of those who have not become accustomed to it."

"But it seems that no other word exists which can express the specific ethos of the movement for unity and co-operation of Churches and Christians which has grown up during the last forty years."

"Why was the word successful in spite of its defects? I see the following four reasons:

"In the first place the oecumenical movement represents a new approach to the problem of the division of the Church."

"A word was needed which was not so burdened with specific historical associations as to make it unacceptable to a large part of Christendom and which had not been appropriated by any confession as its specific title."

"In the second place the term had a venerable history behind it and had been used in one way or another in all parts of Christendom. Our survey of its history has shown that contributions to its meaning and use have been made by many different Christian traditions."

"In the third place its meaning had not become so fixed that it could not receive the new content given to it by the pioneers of the modern oecumenical movement."

"In the fourth place it could be used to embrace at one and the same time the truths that the Church of Christ is worldwide, supra-national, supra-racial, that it is essentially one and that this oneness contains a variety of gifts."

"WE WANT TO LIVE"

ANGLICAN NEWS SERVICE

London, November 13

A new exhibition organised by the British and Foreign Bible Society and named "We Want to Live" opens at the Royal Exchange, London, next week.

The exhibition, which is part of the nation-wide campaign now in progress, called "The Bible Speaks To-day," is concerned to show that its title is not a cry for luxury from two-thirds of the world's population, but for the basic necessities of life, and for security and a fair chance.

ANCIENT CHANCEL DESTROYED

ANGLICAN NEWS SERVICE

London, November 16

The fourteenth century chancel in the parish church of St. Andrew at Biggleswade, Bedfordshire, was destroyed by fire early to-day.

Firemen were in attendance for 12 hours.

Only a few months ago a £3,000 renovation scheme was completed at the church, £250 being spent on the organ, which has been completely destroyed. Many valuable vestments and ornaments were saved by parishioners, but all the fixtures were badly damaged.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY NOVEMBER 27 1953

THE CHURCH'S NEW YEAR

The Epistle for the First Sunday in Advent is appropriate to the beginning of the Church Year, for it is a summons to renewed awakening: "now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

The original significance of this warning has become somewhat blurred in the course of the centuries, and indeed is probably lost sight of by the average churchgoer.

To S. Paul's readers, however, the words were the clang of an eschatological alarm clock: the "salvation" to which they referred meant the last things, including the end of the world and the coming of Christ in glory—which events, the Apostle tells them, are nearer than when they became Christians, only a few years previously.

Christians of the twentieth century are inclined not to speculate as to the "when" of Christ's second coming, but simply to affirm it: "and He shall come again with glory to judge both the quick and the dead."

They prefer to follow their Lord's own dictum, "of that day and hour knoweth no man, no, not the angels of heaven, but my Father only," and to live and work in hope, which means earnest expectation.

So, for present-day Christians to say that the end of the temporal order, the ushering in of God's eternal Kingdom, is nearer than when they were baptised, is, while true, to use a time-scale of different proportions.

Nevertheless, S. Paul's words do have clear and obvious relevance when applied to the individual.

Every year, every day, every hour, every minute, does bring each of us that much nearer to his eternal destiny—nearer to the "particular judgement," as it is called, that awaits every soul at death, when each must render an account of what he has done with his earthly life.

So it is well that the Church, at the beginning of every Christian Year, repeats S. Paul's warning: "now it is high time to awake out of sleep, for now is our salvation nearer than when we believed."

For just as the civil New Year's Day is a time for moral and spiritual stocktaking, even more so to the churchman is the liturgical New Year's.

As we turn back the pages of our Prayer Book to the Collect, Epistle, and Gospel for the First Sunday in Advent, we are in effect turning over a new leaf in a forward direction.

Advent is a good time for checking up on our duties as Christians and churchmen. How faithful have we been at our daily morning and evening prayers?

If we have followed a rule of life faithfully, could we not perhaps deepen it, take on a little more, and so experience something of spiritual growth?

If one has been negligent in what the Prayer Book calls his "bounden duty" of worshipping God every Sunday in his Church, Advent is an excellent time to form a better habit in this matter.

Indeed, it provides the incentive of beginning at the beginning and keeping the practice up every week, with the "Collects, Epistles, and Gospels to be used throughout the year" serving as a progress chart.

And how have we done in Bible reading and in refreshing our minds on those "other things which a Christian ought to know and believe to his soul's health"?

These are simple duties—in a way. And yet they are among the things that shape the eternal destiny of each and every individual.

Advent is a time for thinking on them—and for doing something about them: "now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

[By arrangement with the Living Church.]

DESIGN FOR GLORY

With a few notable exceptions, the design of Australian church buildings, fittings and ornaments is utterly deplorable.

Every diocese should set up an advisory committee on design. No building should be erected, or fittings or ornaments installed until the committees have approved their designs.

The several State Art Galleries and other suitable organisations would probably be delighted to assist the committees.

Every memorial window and every brass plate is put up, first to the greater glory of God, and then to commemorate a person or an event.



Country Party's Future

The Country Party has been able to influence politics and to enjoy the sweets of office in Australia to a degree far beyond its numerical strength.

This has been particularly so in Victoria. Not only has the Country Party helped to form coalition governments there, but under Mr. A. A. (later Sir Albert) Dunstan and Mr. J. G. B. Macdonald it formed ministries of its own, even though hopelessly in a minority. Such ministries, unstable as a house of cards, endured for years because of unofficial support by one or other of the other parties.

In the Federal and New South Wales Parliaments there have been frequent coalition ministries, formed by the Liberal Party (and its predecessors) and the Country Party. Only by such pacts have non-Labour parties found the majority needed to sustain a Government.

For so long, indeed, have these mergers been made in Federal politics that many electors have almost ceased to treat the partners as separate entities. But a reminder that this political marriage is purely one of convenience comes with the decision of the Liberals to run their own candidates in several seats now held by the Country Party.

Gwydir voters at the by-election on December 19 are to be treated to the novel spectacle of the two party leaders, Mr. Menzies and Sir Arthur Fadden, standing together on one platform to open the campaign while three Government candidates (two Country Party and one Liberal) sit behind them.

It is not unusual, of course, for the Country Party to endorse more than one candidate and to let the electors make the choice. But the chance of a leakage of preferences to Labour must be increased by the appearance of a Liberal candidate, especially as there is apparently some Liberal feeling against the Country Party's No. 1 candidate, Mrs. Thelma Kirkby, arising out of the allegation that she sought No. 1 votes at the Senate election last May although she was only No. 3 on the Liberal-Country Party ticket.

It was also announced this week that the Liberal Party intends to oppose the Minister for Commerce and Agriculture, Mr. J. McEwen, the deputy-leader of the Country Party, in the Murray electorate next year.

All this suggests that a strong section in the Liberal Party believes the time is ripe to seek an independent majority in Federal politics. This view may have been forced on these Liberals by the marked reluctance of the Country Party to merge the two organisations permanently.

But one would think that practical politics would have impressed both parties with the wisdom of a permanent merger, even if the numerically weaker Country Party were allowed its own wing inside a revised organisation. The Prime Minister, Mr. Menzies, would seem to favour such an arrangement. Fairly obviously, he is not happy with the Gwydir hotchpotch, which must be giving considerable comfort to Labour.

As for the Liberal hope of dislodging such a doubtful fighter as Mr. McEwen, temporarily out of action through illness... well

*If trouble is brewin'
For Blackjack McEwen,
Now sick in his bed on the
Murray,
I'll say they'll be ruin'
What'er they be doin'
To cause him the slightest
of worry.*

Graft Charges

Whatever the outcome of the charges of bribery and corruption which have become almost the only issue in the Sydney civic elections next week, the notoriety brought upon the city, singularly recalling the 1928 scandal, is most inopportune almost on the eve of the royal visit.

But that pending exciting event provides no excuse for postponing an investigation of the charges if these can be substantiated. At this writing there is no lack of accusation, but most of it has yet to be supported in chapter and verse detail. The difficulty of doing so, with so many potential witnesses unwilling to implicate themselves or risk counter-accusation if their charges cannot be proved, is easily appreciated.

The State Government's sudden decision to alter the basis of next week's civic elections and the examination made by the Labour Party executive of the financial affairs of retiring aldermen showed that the party itself is gravely disturbed about the conduct of affairs at the Sydney Town Hall.

But the welter of accusation (much of it vague and some of it reckless) that has since developed suggests that it is propaganda to defeat Labour at the civic elections and to hurt Labour as the State Government rather than a genuine concern to root out evil and evil-doers.

It is regrettable that the government of a great city must be set up, almost mechanically, by party political processes. Many worthy citizens have no hope of serving their city as aldermen because they have not the support of one or other of the party machines. So we have the choice of candidates made virtually by a junta.

Some smaller councils in suburbs and country centres are still composed of men and women whose motivating desire is to give what they can in community service, not to get what they can for themselves.

If citizens in larger centres could only be roused to take more interest in civic affairs through ratepayers' associations or similar organisations with periodic access to councils a healthier state of civic morality might be developed. But, admittedly, it will be hard to break the present state of citizens' apathy which has doubtless encouraged some unscrupulous men to take advantage of their party-won positions.

Useless Sacrifices

Last week I questioned whether professional boxing, because of the injuries caused to the principals (sometimes fatal), really reflected much credit on our civilisation.

But another "sport of the masses," speedway racing, seems to be building up an even more melancholy record of death and injury in Australia.

Men who engage in these speed contests cannot be lacking in the spirit of courage and daring which few of us would want to quench. But when one reads of the sorrow brought to a man's wife and family when a fatal accident occurs, one must beg to be pardoned for thinking that highly valuable lives are being sacrificed that might well be saved for application to more useful purposes.

Need For a Brush-up

Eighty per cent. of Australians, I read the other day, paint their own houses. Elsewhere I had read recently Australians are more active in internal than in external decoration of their homes. By combining the two statements I assume that the 80 per cent. of amateur painters are more

likely to be engaged in brightening ceilings and inside walls than roofs and outside walls. But, either way, they must use a lot of paint. And a few coats of paint can cover a multitude of defects, as well as please the eye.

But what puzzles me sometimes, as I move around our city and countryside, is that a nation so industrious in house-painting is so sparing in the use of paint to banish the drabness of shops and office buildings, particularly in suburban areas and in country towns.

It is a few years since I was last in central and northern Queensland where, I used to think, a fortune could be made if more people there could only be persuaded to paint the corrugated iron roofs of their houses. Perhaps, in anticipation of the Queen's visit in March, the paintbrush is in greater evidence there now, although one wonders how Mr. Russell Drysdale will view such a movement if it should spread to some of the characteristic pub-and-a-store townships whose very drabness he has turned to such brilliant artistic account.

As the royal visit draws closer there seems to be a hurried awakening in various places that a brush-up here and there, not always with paint, is necessary. Some of the statues in our cities have been allowed to accumulate dirt over the years, and on many the inscriptions are almost indecipherable. It could even be that some of our churches would be the better for a little external titivation with a paintbrush—including those notice boards which, like some of our statue inscriptions, are so hard to read.

No Bridge Crown?

One imaginative suggestion made when the royal tour was being planned two years ago was that a crown, formed in electric lights, should be placed at the top of the arch of the Sydney Harbour Bridge.

This decorative idea seems to have been abandoned in the new plans. A pity, I feel. It would have been both a striking emblem, visible over a wide area by night, and proof that the bad old power rationing era is so far behind us that we could be slightly careless about using up a little extra "juice."

—THE MAN
IN THE STREET.

BISHOPS PREACH IN MELBOURNE

ANGLICAN NEWS SERVICE
Melbourne, Nov. 23
Several visiting bishops preached here to-day.

The Bishop of New Guinea, the Right Reverend P. N. W. Strong, was at St. Paul's, Caulfield, and S. James's, East St. Kilda, in the morning, and at S. Bartholomew's, Burnley, in the evening.

S. Bartholomew's has a special interest for the bishop because two of its former vestrymen and Boys' Society leaders, Mr. Allan Brady and Brian Sweet, are missionary carpenters there.

The Bishop of Adelaide, the Right Reverend B. P. Robin, preached at the consecration festival service of S. Catherine's Church, Caulfield, and S. Mary's, Caulfield, in the morning, and at St. John's, Camberwell, in the evening.

At All Souls', Sandringham, the Bishop of Carpinteria, the Right Reverend W. J. Hudson, preached at 11 a.m.

The bishop spoke at a Fellowship Tea at 5 p.m. at St. Peter's, Brighton Beach, and preached there at 7 p.m.

The Bishop of Rockhampton, the Right Reverend J. A. G. Housden, was at St. Paul's, Waragul, in the morning and at Drouin in the evening.

ONE MINUTE SERMON

COLLECT FOR THE FIRST SUNDAY IN ADVENT

The Text:

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious Majesty to judge both the quick and the dead, we may rise to the life immortal, through Him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

The Message:

This collect was composed in 1549. The first part is taken from the Epistle and the second from an Advent post-communion prayer in the Sacramentary of Gelasius.

It was also in the sacramentary of Gregory in the following form, "That they who are rejoicing at the Advent of Thy only begotten Son according to the flesh, in His second Advent when He shall come in His Majesty, may receive the reward of eternal life."

The collect previously used for this Sunday was in the Sarum (Salisbury) Missal and very similar to that which is set to-day for the 4th Sunday in Advent.

This collect is set to be used throughout Advent. It sets the keynote of our preparation for the coming of the Saviour at Christmastide.

Obviously the compilers wanted to make more clear and pointed reference to the two Advents and also clear reference to the Holy Scriptures, a reference missing in the earlier prayers.

It was one of the objects of the English Prayer Book to bring the Bible into more constant use in public worship.

At the same time they had no intention of depreciating the ancient prayers, hence they add the latter half of the collect.

This collect is not addressed to our Lord as was the Sarum one. Two facts stand out in its expression.

"Now," the time of this mortal life, is of infinite importance. It recalls the words of the Venite, "To-day, if ye will hear His voice, harden not your hearts."

We are to begin Advent with the realisation that time is a holy fact—we are to spend it wisely to buy eternal life.

"This mortal life, into which our Lord came in humble human form to share with us, is our opportunity to say "no" to darkness and sin, and "yes" to Him who is light and life.

For He is also our Royal King who will come in Majesty to judge the living and the dead at His appearing.

He who came in love will come in judgement.

"It is high time for us to awake out of the sleep of indifference and make real our membership of Christ."

ARCHDEACON E. J. LEES

FROM OUR OWN CORRESPONDENT

Sale, November 20
The Diocesan Registrar of the Diocese of St. Arnaud, the Venerable E. J. Lees, has been appointed to the position of Registrar in the Diocese of Gippsland as from 1st February, 1954.

Archdeacon Lees has served all his ministry in the Dioceses of St. Arnaud and Ballarat.

He has been Registrar of the Diocese of St. Arnaud since 1941.

He was Rural Dean of Swan Hill from 1935-1937, Rural Dean of Maryborough, from 1937-40, Rural Dean of St. Arnaud from 1944-1945, Examining Chaplain to the Bishop of St. Arnaud since April, 1941, Archdeacon of St. Arnaud since 1945, Administrator of the Diocese of St. Arnaud from 1950-1951.

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 be typed, 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.

DIOCESE OF POLYNESIA

GOODWILL VISIT COMPLETED

TO THE EDITOR OF THE ANGLICAN

Sir,—I approach the end of my goodwill visit to Australia with a sense of gratitude to those who have been so kind to me. I am happy to feel, from the wonderful reception my message has had, and the unanimous vote of the Board in its Melbourne meeting, re-affirming Australia's responsibility to the biggest and poorest diocese of the Church, that the mission has borne fruit.

Incidentally, I must reiterate "the biggest diocese in the world," for although you published my letter some months ago denying the Arctic's claim, for that is but a third the size of Polynesia, you have made use of the Arctic's claim twice since.

I do stick to the truth. We are only seven and a quarter million square miles to the Arctic's two and a quarter

The Board has in a sense, reversed the sin of the Church of Ephesus. It had been pretty miserable to "its old love," but is, let us hope, returning to do its duty to this old field, while yet accepting new responsibilities.

The major part of the work of the diocese is in Fiji, a group given to "Queen Victoria, her heirs and successors," which means at present, Queen Elizabeth II, for "the good and better government of the Fijian people," but to-day our work lies mainly among three sets of people who did not originate there and, in practically all cases, were brought into Fiji by Australian interests and paying dividends to Australian shareholders, many of whom are good churchmen of ours.

One could say that the major part of the industries in Fiji are Australian owned or inspired—the Colonial Sugar Refining Company; Burns, Philp's; the Theodore Group of gold mines; Morris; Hedstrom's; while the wealthier Indians and others bank with the Australian banking corporations that pay dividends to Australian shareholders—the Banks of N.S.W., E.S.A. and Aust. & N.Z.

The bringing in of Melanesians and Indians can, and is, proving an embarrassment to Her Majesty's Government. Up to the present the Australian people have been content to gain at the expense of black bodies; it is not unreasonable to suggest that Australia has been very lax in thinking of the souls that dwell in them. This must be reversed for the honour of Australia and its Church.

With commendable zeal, Australia set itself the task of making the northern islands of the Fiji group their specific field among the Indian peoples there, after taking great care to ensure the ideal of "Comity of Mission" by asking the Methodist missionary body to refrain from work there, which that body most willingly and graciously acceded to. That was in 1918.

From 1923 on, a supply of Australian missionaries and interest were concentrated there, but the depression of 1929 on saw the beginning of a certain forgetfulness, and Australian missionaries gradually became a forgotten battalion. Australia is once again rising to retrieve its honour.

The imported people about which our Church is concerned

are: first, the Europeans, mostly brought in from Australian interests. Of most of these Australia has no need to be at all ashamed.

The Colonial Sugar Refining Company has itself, over the years, given a set of officers of public school and university type, of whom a high standard of behaviour has been expected and seldom let down. The company, too, has been very helpful from time to time.

Next, come the Melanesians, poor, ebony exiles brought in, for the most part, in the "black-birding days," some regularly recruited by the company through North Queensland and sugar fields years ago. They came as a few, and are now a multitude, for whom we must remove the infamy of the past by a constructive policy that we now employ.

Then the Indians, who now outnumber the Fijians, and of whom only 2 per cent. have accepted Christianity. This is the hardest and toughest job the Church calls anyone to in the Pacific.

We need extra women teachers to join Miss Rowe at Labasa, in the S. Mary's Girls' School; a second man teacher for All Saints' Boys' School, also at Labasa. Particularly, we need a second priest for Labasa for the Indian field, who would find the work very hard and, therefore, most interesting.

Two Indian youths go into the Ordination School next year to test their vocation, and we would appreciate the prayers of all for Fine Halapua, a fine, young Tongan, who has finished his course and should be admitted to deacon's orders on Sunday, December 13th the first Tongan to be admitted to Holy Orders after the manner of the Anglican communion.

The tour has been a wonderful experience and has made for Polynesia, and for myself, many good friends. God bless 'em!

Yours sincerely,

C. W. WHONSON-ASTON,
Chaplain in Western Samoa,
Diocese of Polynesia.
As from Sydney, N.S.W.

PROTESTANT OR NOT?

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent who signs himself P.W.A. evidently did not read the splendid article by the Chaplain of the R.N.Z.A.F., entitled: "Why I am a Protestant."

May I urge him to procure a copy of *The Anglican* of October 30, since it explains the whole matter so completely.

The chaplain pointed out that Protestant meant originally to stand up for, not to stand against, which is its present meaning; so when the Queen promised to uphold the Protestant faith of the Church of England, she was promising to stand up for the Catholic faith of the Church against any foreign domination or schismatical interference.

The British bishops were Protestant when they refused to accept Augustine's invitation to accept the Bishop of Rome as their head bishop.

They "stood up for" their own apostolic line of Catholicity which no one ever doubted.

Again, William the Conqueror "stood up for" the English Church when the Pope tried again to gain dominion over the Church in England, saying that none of his predecessors had ever recognised the Pope as head of the Church, and he would not do so either.

Again, Elizabeth I "stood up for" the loyalty of the Church of England when the Jesuits were trying to gain that loyalty for their own cause.

So when Queen Elizabeth II promised to uphold the Protestant faith, she was promising to uphold what the Archbishop of Canterbury declared to be "the Catholic faith of the Catholic Church enshrined in the Catholic creeds without addition or diminution."

I am, etc.,

HISTORIAN.

Sydney.

MAN'S INOCULATION

TO THE EDITOR OF THE ANGLICAN

Sir,—A few months ago an eminent cleric stated: "The average Englishman and the average Australian has been inoculated with enough small doses of Christianity to make him so immune from it, that he can't catch the vital Christianity that governs life, guides thought, action, principles, mind and tongue, and places business and social activity beyond reproach."

The average man with commercial experience will endorse that charge as being mainly true; all the same it must be realised that this phenomenon is the effect of some deep and vital cause.

Until we learn to differentiate between cause and effect pungent dicta like the above lose their meaning. The correction and removal of causes is indispensable.

The Churches, to live up to their claim as being "shepherds of the flock," must include the whole pastorate and lead their flocks into good pastures; God has given man a dual personality, "he cannot live by bread alone," neither can he live without it.

The Bible records two major happenings, i.e., The Sacrifice of Calvary, and the turning of the money changers out of the Temple.

The former was the supreme oblation for man's redemption, and the latter has two distinct marks.

It provides the only recorded instance of the Master being roused to anger, and though so definitely denounced the same deception has been kept operating to the present day.

It is now recognised that the condemned "money changing" is the major corrupting agent operating against man's regeneration.

Men of experience and integrity, whose power of observation is allied to reality, note that the world conflict is between Douglas Social Credit philosophy (which is far more than just money reform) and atheistic communism.

The semi-democracy that we now endure is only a temporary smoke screen behind which the Christian world on the one hand, and the purely materialistic on the other, are striving to gain control.

The whole of the Christian denomination have their balloons hooked to this semi-democracy, which is definitely a financial dictatorship that is due for dissolution when Zionistic Communism gains control.

A review of world trends since the Sacrifice on Calvary discloses the fact that the Douglas proposals would, as has no other temporal influence, aid in man's regeneration.

"It is a nice question whether ignorance or stupidity play the greater part in human affairs." That's as may be, but wisdom's turn seems to be long overdue.

Yours, etc.,

J. S. ROOKE.
53 Branksome Gardens,
City Beach, W.A.

SYDNEY RETIRED CLERGY

TO THE EDITOR OF THE ANGLICAN

Sir,—Following on the inaugural meeting on October 20, a meeting of the Sydney Diocesan Association of Retired Clergy will be held in the Cowper Room, Diocesan Church House, George Street, Sydney, on W.nesday, December 2 at 4 p.m.

The business of the meeting is to draft a constitution and elect officers.

All retired clergy of the Church of England are eligible for membership.

Yours faithfully,

W. J. OWENS.
Hon. Secretary (pro tem.)
11 Barambah Road,
East Roseville, N.S.W.

WANT A POSITION?

Why not advertise for it in the Classified Section of
THE ANGLICAN?

See Rates: Page 12.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

S. Andrew's Tide

A correspondent asks why S. Andrew's Tide was chosen as a special day of intercession for Foreign Missions, and also why S. Andrew is the Patron Saint of Scotland.

The observance of S. Andrew's Tide as a time of intercession for the missionary work of the Church dates back to the year 1871. In September of that year, John Coleridge Patteson, First Bishop of Melanesia, was martyred on the little island of Nukapu by natives in revenge for raids that had been made by white traders anxious to secure black labour for the sugar fields.

When news of his death reached London, the S.P.G. petitioned the Archbishop of Canterbury to set apart S. Andrew's Tide each year as a special time of prayer for missionary work, believing that in this way the life of the bishop could be best commemorated, and the challenge of his death continually presented to the Church.

Archbishop Tait readily agreed, and ever since that date, it has been the practice of all Anglican Missionary Societies to use this season for missionary prayer. In many churches it is the custom for continuous intercession to be offered all through the day of November 29.

S. Andrew's festival is obviously appropriate as a time for considering the world call to evangelism. It is the first Holy Day of the Christian Year and it echoes the Advent note of challenge.

According to the first chapter of S. John's Gospel, Andrew was the first disciple to be called by our Lord to His service. The liturgical service for the day had long emphasised the link of Andrew with missionary work.

Thus the Epistle from S. Paul's letter to the Romans, in chapter 10, verses 9-21, emphasises the universality of the Christian Gospel and reminds us that Christianity must be a missionary religion.

The Gospel tells the story of Andrew's call beside the Lake of Galilee, to become "a fisher of men," and the lessons for Morning and Evening Prayer develop the same themes—for example the Greeks who came and said "Sir, we would see Jesus," or the passage from

Ezekiel which speaks of the waters that will carry healing to every nation of the world.

Link With Scotland

With regard to the second question, all ancient calendars which record the martyrdom of S. Andrew, give November 30 as the date of that sad event.

In the year 357 A.D. the relics of S. Andrew, according to tradition, were brought to the city of Constantinople, and there solemnly placed in the Church of the Apostles.

During the Crusades these relics were stolen by some French soldiers who took them to Amalfi in Italy. As is well known, there was all through the Middle Ages a close link between France and Scotland, and some of the relics were brought to the town of Kilrimont on the East Coast of Fife, whose name was changed to S. Andrew's.

There is, however, a distinct probability that Andrew had been regarded with special favour in Scotland at an even earlier date, since an old legend tells us that in a battle between the Scots and the heathen Saxons, a great white diagonal cross appeared in the sky. Andrew, according to tradition, had died on such a diagonal cross.

The Scots, therefore, called on S. Andrew for help and won a great victory. Hence, as a result of this battle, and later of the relics brought to the town of S. Andrew's, S. Andrew became acknowledged as the Patron Saint, and his white cross on a blue ground became part of our Union Jack.

It is interesting to notice that in the first English Prayer Book of 1549, the Collect for the Day stressed primarily Andrew's martyrdom on the cross, but the Collect of 1552, which was composed by Cranmer, stressed the call of Andrew to Apostleship, and in this way rounded off more effectively the dominating thought of the Epistle and Gospel.

Meaning of "Mystery"

"Unto you is given the mystery of the Kingdom of God." What did our Lord mean by the word mystery?

The word mystery occurs in the three Synoptic Gospels in this context, where it links the

parable of the sower with the interpretation of the parable. It is also used in a number of cases in S. Paul, for example, Ephesians 6: 19; Colossians 1: 27 and 2: 2; and Romans 16: 25.

In classical Greek the word was used more in the modern sense of a secret or a mystery, and in the plural, mysteries, it was closely connected with the mystery cults of Isis or Cybele or Adonis.

It had also been used in the Septuagint, or Greek translation of the Old Testament, in the Book of Daniel, and in the apocrypha, with the same meaning of secret, but in the New Testament it has a rather different meaning, because it is always closely connected with revelation and means an open secret made known by God.

A recent writer has well said "in modern usage a mystery may be defined as a secret or riddle to which the answer has not been found. Thus a crime is a mystery so long as the author of it has not been discovered, but when it has been discovered it is no longer a mystery."

"In the New Testament a mystery is a secret which has been, or is being, disclosed; but because it is a divine secret it remains a mystery and does not become transparent to men. Thus the Kingdom of God in this passage is a mystery, just because it is the Kingdom of God, and its knowledge is only for those to whom it is given."

Consequently, neither in our Lord's thought nor in S. Paul's does mystery have any connection with secret rites communicated only to the initiated.

Our Lord, in teaching about parables, says that the disciples can enjoy a knowledge of the Kingdom of God which people outside do not experience. They can already see the rule of God exercising its power in the world and in their own souls.

No doubt the contrast which is emphasised here between the Lord's immediate circle and those without, is regarded by the evangelist as a definite foreshadowing of the breach that will come between the Christian religion and the Jewish faith.

This meaning of our Lord is made clearer by the quotation from Isaiah 6: 10, which follows it. It is all part of the will of the Father to hide the revelation from the wise and prudent and to reveal it unto babes.

As Used by S. Paul

In S. Paul, the word mystery is more technically used of the revelation of God's purpose or plan of salvation for mankind. Thus the substance for revelation is the "mystery of the Gospel" or "the Mystery of God," the Divine purpose which was kept hidden from former ages but has now been made known through Christ.

Paul also regards the fact that the Gentiles as well as the Jews are included in God's scheme of salvation to be part of the mystery of the Gospel, but he makes it clear that this is a mystery, not because our finite minds cannot understand it, but because the purpose of God is one of such amazing love that it completely overwhelms our powers of understanding.

It is possible that Paul used the word with mystery cults to some extent in his mind, not that he thought Christianity was a cult, but because he realised that the Gospel of Jesus Christ brings to man the fulfilment of that aspiration for fellowship with God which was the purpose of mystery religions.

The word as used in the New Testament, is also used of certain objects which seemed to reveal the purpose of God in some special way, for example, the institution of Marriage—Ephesians 5: 32; or the "Man of Sin" in 2 Thessalonians and the Scarlet Woman of the Book of Revelation.

AN APPEAL FROM INDIA

TO THE EDITOR OF THE ANGLICAN

Sir,—It is really lamentable that the Reverend G. H. Officer, in an endeavour to secure support for an appeal for the Diocese of Polynesia, should find it necessary to attack an appeal which I made for the Diocese of Coimbatore.

Mr. Officer dwells upon the fact that the Church of South India is not at present in communion with the Church of England, although the last Lambeth Conference unanimously gave thanks "for the measure of unity locally achieved by the inauguration of the Church of South India."

The persons for whom training in Australia is desired have an Anglican background, and if Mr. Officer sincerely believes that "there is reason for serious misgivings about the faith and practice of this Church," ought he not to welcome the fact that the Bishop of Coimbatore is anxious that two of his potential leaders should train in Anglican theological colleges?

I am most grateful to those who have responded to my appeal for these students, and it would appear that so far about £400 is available towards the total cost of approximately £1,000.

Yours faithfully,
S. BARTON BABBAGE.
Ridley College, Parkville,
Melbourne.

THE LAYMAN IN THE CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir,—What a joy it is to find that the clerical collar has not completely throttled all initiative among the clergy, as is shown in Father Tucker's article of last week.

Here is a servant of Christ who has ideas and the will to put them into action... knows the need the Church has for laymen, and is ever ready to use them in God's service.

But he is, I fear, numbered among the few who are prepared to give the layman an opportunity to serve without expecting him to follow the well-trodden path which was excellent fifty years ago.

Such deacons as suggested by Father Tucker, if possessed with business acumen and above all, love of the Church, could accomplish considerable tasks, and leave the clergy to administer more as God intended them to minister, apart from the "cup of tea after the evening service."

As a layman, I would say that the Church cannot hope to succeed without a change of method.

Let us have a more business-like approach to our problems; drive and initiative to overcome the devil, whether it be in the cloak of lotteries, or in the guise of disinterested Christians.

Yours, etc.,

J.H.M.
Melbourne.

AN ADVENT DEVOTIONAL

BY A SISTER OF THE COMMUNITY OF THE HOLY NAME

ARE you prepared for a shock? Nearly as big a shock as the holiday congregation got when they arrived at a seaside church on Christmas Eve to find the young parson preaching a sermon on Hell!

Well, take a deep breath and be ready for the shock, for I want to talk about the Day of Judgement.

"The Day of Judgement," say you, "Why on earth can't the woman talk about something a bit more cheerful?"

"Here we are all rushing round doing the Christmas shopping, and going to Bill's break-up and packing Judy's things for camp, and posting Christmas greetings and all that sort of thing."

"Why talk about the Day of Judgement at a time like this?"

"Anyhow, all those ideas about Hell and Heaven and judgement are a bit out of date, aren't they?"

No, I'm afraid they're not. As a matter of fact, the Day of Judgement isn't out of date for the simple reason that it hasn't happened yet.

But it will, one of these days. And now's the time to think about it, because the whole of our right thinking about it depends on what happened on the first Christmas Day.

For it is that same Jesus, Who was born of blessed Mary in the stable at Bethlehem, Who is to be our Judge.

Sometimes, I think we get a bit astray about this matter of judgement, because we take too literally or even altogether the visions of the Book of Revelation, those visions of the great white throne, and the opening of the books, and the dead, small and great, standing before the throne.

Why does St. John speak of a great white throne?

Isn't he reminding us that the Baby of Bethlehem is also King of Kings and Lord of Lords? and will come again in majesty, judging not in weakness but in power?

And what do the books mean, the books which are opened and from which the dead are judged?

I don't think that God wants any books to check up on all our little dishonesties and meannesses, do you?

But they are written down, written on the pages of our souls.

The psycho-analyst's discovery of the subconscious mind doesn't teach God anything that he doesn't know already.

But it shows us the title-page of our private record book, and at the Day of Judgement we shall be able to read that book from cover to cover.

I guess that there will be lots of pages we'd like to skip.

But I think that there may be some lovely lines we didn't know we'd ever written.

Let's hope so, anyhow.

As for the dead, both small and great, standing before God—there is not one of us that will escape judgement.

Both the Old Testament and the New teach quite definitely that one day the soul of man will be judged by God.

As the writer of Ecclesiastes says, "God shall bring every work into judgement, with every secret thing, whether it be good or whether it be evil."

But it is in the New Testament that we find the clue as to the real nature of our Judge.

AS St. John says, "The Father hath committed all judgement unto the Son."

"He hath given the Son authority to execute judgement because he is the Son of Man."

What difference does that make?

It makes a great deal of difference.

For the Son of Man, born at Bethlehem on Christmas Day, is our fellow-man.

He knew temptation as we know it, from the first conscious days of childhood, through the difficulties of adolescence to the very gates of death itself.

When He comes to be our judge, He will know just what we've been up against from His own human experience.

There's a little poem by Studdert Kennedy which expresses something of this thought in rather an unusual way:

"Methought it was the end of time,

The dawn of Judgement Day,
The world stood waiting for the judge,
Dim faces, drawn and grey.

I trembling raised reluctant eyes,
To look upon the throne,
But all the earth was emptiness,
And I stood all alone.

Then I look'd down, and at my feet,
With shining eyes and mild,
And two small wounded hands held out,

There stood my Judge—a Child.

"Love came down at Christmas time, Love all lovely, Love divine,
And that same Love hung on the cross of Calvary and proved for all time that there is no limit to the love of God.

But in that Love, there is justice as well as mercy, and I'm sure that we should have a holy fear of judgement.

For we do make a mess of things, don't we?

And we aren't a bit ready for Heaven, to be in the near presence of God.

We know it in our heart of hearts and it's best to face the fact, don't you think?

But our fear should be the fear of a child who's done something naughty that will worry Mum, rather than the cringing fear of a criminal facing sentence.

I REMEMBER so well, when we were children, coming home from a walk with my mother and finding our gardener in a state of furious indignation.

He unlocked the tool-shed and disclosed two weeping criminals, a small boy and his sister, who'd been caught stealing flowers in our garden.

My mother knew the wretched home life that lay behind this "dreadful crime," and so she tactfully got rid of the irate gardener and then talked to us four children together.

I haven't forgotten yet the fear on those dirty tear-stained faces and the way it vanished as my mother talked to us.

But that was cringing hopelessness fear, the sort of fear that gets you nowhere, and not at all the sort of fear a Christian should have about judgement.

Such lots of people are troubled by the awesome words of Christ about Hell and punishment.

What did He mean, they ask, by everlasting fire and outer darkness?

Christ certainly meant us to realise the deadliness of sin, deliberate sin, the wilful rejection of God-given opportunities.

And just as His body ate the food and wore the clothes of His contemporaries on earth, so His mind used the thought-forms of His time to convey the horror of the death of the soul.

The people to whom He spoke knew the stench and smoke of the rubbish tips of Gehenna, where the filth of Jerusalem was continually burning.

They knew too the terror of darkness outside their little home where the candle burned brightly on its stand.

And their ideas of punishment were the chains and dungeons of the Eastern despot.

I don't think that Christ would have used the same illustrations for us in these days, but I'm absolutely certain He would have spoken of Hell and taught us to fear it, not as physical suffering but banishment from the presence of God, Who is all Light and Joy, Peace and Rest, Truth and Beauty.

Just a few days ago when I was pulling up some weeds, I moved a stone and the sunlight streamed on to the ground where it had been.

Immediately the slaters and other small creepy things that hate the light ran away to hide elsewhere.

They could not face the light. "This is the judgement," says St. John, "that the light is come into the world, and men loved the darkness rather than the light, for their works were evil."

Those who choose evil deliberately, who look into the face of God and refuse His love, are turning away from Heaven where God is, to Hell where God is not.

We make our own choice of Hell or Heaven and we do it daily.

Do you remember the two sinners who hung beside Christ on the green hill of Calvary.

One turned his eyes away, cursed God and died.

The other turned towards Christ, and heard those gracious words, "To-day shalt thou be with Me in Paradise."

His last choice on earth had determined his future.

"Yes," you may say, "but what about the first sinner?"

"Perhaps he had a rotten home and never had a dog's chance."

"You can't make me believe that a God of love would condemn him to eternal separation from His presence?"

Well, modern magistrates and judges take account of these things, and I think we can give God the credit of doing so, too, don't you?

Years of experience with slum work and delinquent youngsters have taught me to beware of sweeping judgements on human frailty, but God does not need teaching, does He?

He knows the whole thing—all that lies behind the petty thieving of the schoolboy, sordid evidence of the Divorce Court, the tragic crimes that make the headlines in the daily news.

No, I don't think we need fuss about other folks, for I am sure we can trust them to the mercy of God.

But there is a warning for us, for me and for you: for one day each one of us will look into the eyes of Christ, the Son of Man, and see ourselves as we really are.

In that day we shall see everything and everyone in the clear light of perfect truth; in that day the whole world of humanity will see the King coming in His beauty, judging in the majesty of His glory.

BOOK REVIEW

A PIONEER BISHOP

THE PIONEER BISHOP IN V.D.L., 1843-1863. Letters and Memories of Francis Russell Nixon, D.D.

LETTER writing is a lost art nowadays, and these letters of Mrs. Nixon show how informative and descriptive and what a record of contemporary events letters used to be.

Mrs. Nixon worships her husband—"my Bishop"—but she is an intelligent and cultured woman, well informed and with a capacity for making friends. The letters are not mere small talk, feminine chatter or gossip, but discerning comments by one who is in a position to know, can make balanced judgements and, more over, can express herself adequately in simple and direct prose.

Her letters supply interesting background, and side-lights on the state of the colony of Van Dieman's Land in those important and critical years 1843-1845—its society, politics and factions. There are to be found here echoes of early controversies and difficulties which give us the human and personal side which is so often omitted or obscured in the documents and "facts" most accessible to the historian.

Miss Nixon has placed us in her debt by publishing this volume, consisting principally of letters written by her grandmother, wife of the first Bishop of Tasmania. It will be read with great pleasure and much profit.

—W.R.B.

FILM REVIEW

"ANDROCLES AND THE LION"

"Androcles and the Lion" is being shown at the "Plaza" Theatre, Melbourne.

For a person who professed to have little or no religion, George Bernard Shaw shows a remarkable inferiority complex in endeavouring in so many of his plays to poke fun at various aspects of Christianity. In this film his target is the heroism of the early Christian martyrs.

He intended it to be a light comedy, but he insisted that no one but Gabriel Pascal should produce his plays on the screen, and both in this film and in "Caesar and Cleopatra" Pascal gives very heavy-handed treatment to Shaw's theme.

Alan Young as Androcles gives us a Danny-Kaye-esque picture of a very unsophisticated tailor who kindly removes a thorn from a wild lion's paw and is rewarded by meeting the same lion in the arena in Rome, where instead of eating him as arranged, the lion is glad to renew the friendship and give an exhibition of ballroom dancing with the tailor!

The lion has a most charming personality, except in the waltz scene, where he is most obviously stuffed!

Victor Mature is miscast as the Roman Captain, but he only came into the picture at the last moment, when James Donald, who was to have been the captain, withdrew because he got tired of waiting for work on the film to commence.

Jean Simmons is most uninteresting and insipid as Lavinia—the heroine who swam and walked 500 miles from Syracuse to Rome without turning a hair or changing her frock.

Elsa Lanchester gives an absurd caricature as Androcles' wife, and Pascal's infatuation with large-size scenes detracts from the film with several very theatrical sets which are not always in good taste.

I found it difficult to keep awake during Lavinia's speech to the captain in the arena, but on the whole it is a film to which parents can take their adolescent children with safety.

—W.F.H.

Devotional Poems—No. 13

by Mary Corringham



WHY I BELIEVE

Because the knowledge of God's truth is won through many a window opened in the mind—His Book, His Church, and His beloved Son—and He has promised, all who seek shall find.

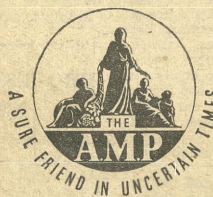
Because perfection once to this world came, and lived, and worked, and taught, as Jesus Christ;

Who, that He might redeem me by His Name, for my own guilt and sins was sacrificed.

Because the Christian spirit best can prove the power of grace by which men do God's will, since all who serve Him must their fellows love, and ceaseless strive His purpose to fulfil.

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Replies, enclosing copies of references and giving details of experience and academic qualifications, to reach the undersigned by 5 p.m., December 15th, 1953.

JEAN PURSER, Registrar,
Diocesan Registry, BATHURST.

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The Headmaster,
R. BRENDON GARNER,
B.A., Post. grad. (Oxon.),
MORPETH, N.S.W.



LO! HE COMES!

When the church bells ring out next Sunday, they will have a deeper tone for many listening ears. They will be ringing in another Advent season, and calling the church and the world to heed again two of the most momentous events in human history—the coming and the return of Jesus Christ, the Son of God, into the world of men.

Almost two thousand years ago, "when the fulness of time was come, God sent forth His Son, born of a woman" in a manger, in a small Eastern town.

When Christ came to Bethlehem, He came to a town where camels and asses moved slowly along narrow, dusty roads, while the men in Eastern garb who drove them shouted abuse at their sleepy charges, or sharing their lazy air, hummed some dreamy tune.

He came to a town where people bought and sold their wares, where Roman soldiers and tax-gatherers rubbed shoulders with men of means and humble working women.

And it all happened just as the prophets had foretold.

When God, the Son, comes again to earth, He will come to cities of skyscrapers, where streamlined cars and jet-propelled aircraft move swiftly along the highways and airways. And the men in modern garb who drive them will be men who read the newspapers and listen to the wireless or watch the television programmes.

He will come to cities of modern stores, where electric ranges and chrome-plated ware are bought and sold, where men in khaki and racketeers rub shoulders with successful businessmen and harassed housewives.

Fantastic, did you say? Well, perhaps I'm open to correction on finer details. But it's no more fantastic really than the circumstances of Christ's first coming.

If your faith and mine has no place for such a literal contact between God and men

YOUTH NEWS

Applications are now being invited for the Anglican Youth Conference to be held in Singleton (N.S.W.) Show-ground from January 29 to February 1, 1954.

The chairman of the conference will be the Dean of Newcastle.

Applications close on December 31. The cost will be £2/10/-.

The W.A. Anglican Youth Fellowship regrets that the proposed tour of the eastern states in January has had to be cancelled.

Application forms for Sydney Youth Department's Summer Holiday Programme are now available.

A ten-day house-party will be held at "Chalderot," Port Hacking. Another house-party will be held at "Shuna," Leura, to give young people an opportunity of attending the Ka-toomba Convention.

A bus tour has been organised also, which will take in Goulburn, Canberra, Yass, Kiandra, Mt. Kosciusko and Lake Burri. All these vacation activities will be held during the period late December and early January.

The Sydney Youth Department Christmas Party to be held at the C.E.N.E.F. Memorial Youth Centre at 8 p.m. on December 12 will include "Carols by Candlelight" around a Christmas tree on the recreation roof of the Centre.

CONFERENCE WEEK-END

S. Mark's, Palmyra, Anglican Youth Fellowship has host to S. George's Cathedral Fellowship at a week-end held at Le Fanu Conference and Retreat House, Cottesloe, from Friday night, November 13, to Sunday night, November 15.

The theme for the week-end was "Preparation for Holy Communion."

Talks on the theme were as follows: "Preparation for Holy Communion" by the Reverend C. T. Stanham; "Confession," Canon C. A. Walsh; "Vestments—Their Origin and Meaning" and "Thanksgiving After Holy Communion" by Canon W. E. Henn; "Meaning of the Ceremonial of the Holy Communion Service," the Reverend W. Kirby; and "The Institution and Meaning of the Holy Communion Service" by Bishop W. E. Eusey. Discussions also were arranged during the week-end.

FOR SMALL PEOPLE

I WAS THERE

SUNDAY, NOVEMBER 29—THE FIRST SUNDAY IN ADVENT

It all began just at the entrance to our village. I was quite happy, tied up to my post. The sun was warm, and I could have stayed there outside the door of my master's house all day.

By the way, I forgot to tell you that I am a donkey. (Now, don't start to talk about my long ears.)

Well, as I was saying, I was standing there quite peacefully, when suddenly two strange men came over to me and began to undo my cord!

They had no sooner begun to untie me when some of my master's friends called out and said: "What are you doing over there?" "The Lord needs him," they said.

Just think of that! The Lord needed me—a donkey. Why, I could imagine Him riding on a fine camel, but me—I'm so young, and nobody has ever ridden on me. Well, I suppose if the Lord needs a donkey and can use me, then He can make use of anyone.

So the strangers led me away, out of the village and over the hill. My, what lovely green grass there was on the way.

But I could not stay, because the men were in a hurry. As for me, I was too excited to eat, anyway.

Dear Girls and Boys,

Here I am with my very first letter to you. I hope we are going to get to know one another in this corner of our "Youth Page."

This week we begin a brand new set of stories called, "I Was There." Each week we will have a story, taken from the gospel for the next Sunday. It will be told by someone who saw or heard or took part in the story. That should be exciting, shouldn't it? Do write and tell me if you like the stories, won't you?

Your friend,
UNCLE PETER,
(Box 7002 G.P.O., Sydney.)

It wasn't long before we reached the road that led around the brow of the Mount of Olives and down across Kidron Creek into Jerusalem.

What a surprise there was in store for me. Some other people came now and they began to lay the most beautiful garments they had, across my back.

I must have been the prettiest donkey in all Judea.

Then I heard a very kind voice say: "I'll be very careful with him. But he's a fine little donkey, isn't he?"

It was Jesus, and He was talking about me! Think of it! I never thought I was much good to anyone. But here I was carrying Jesus on my back. He needed me, so I couldn't let Him down.

So I began to walk. I tried to be a bit dainty at first, but I soon found that it was no

THE TRIAL OF THE SEVEN BISHOPS

EPISODE 6: THE BISHOPS QUESTIONED AND ARRESTED

The Seven Bishops petitioned King James II against his illegal Declaration of Indulgence, by which the King sought to relieve his fellow Papists of the disabilities put on them by the Laws of England.

The clergy of London refused to obey a Royal order to read the Declaration in their churches. Public opinion hardened against the King.

But the King, a stupid and stubborn man, resolved to punish the bishops for their refusal to break the law on his order. It was decided at a Council to lay a criminal information against the bishops for publishing a seditious libel—the petition they had presented to the King.

This order was drawn up and sent to the press, then recalled, then a second time sent to the press, then recalled a second time.

A different plan was suggested by some of those who were for rigorous measures.

The prelates who had signed the petition might be cited before the Ecclesiastical Commission and deprived of their sees.

But to this course strong objections were urged in Council.

It had been announced that the Houses would be convoked before the end of the year.

The Lords would assuredly treat the sentence of deprivation as a nullity, would insist that Sancroft and his fellow petitioners should be summoned to Parliament, and would refuse to acknowledge a new Archbishop of Canterbury or a new Bishop of Bath and Wells.

Thus the session, which at best was likely to be sufficiently stormy, would commence with a deadly quarrel between the crown and the peers.

If therefore it were thought necessary to punish the Bishops, the punishment ought to be inflicted according to the known course of English law.

Sunderland had from the beginning objected, as far as he

dared, to the Order in Council. He now suggested a course which, though not free from inconveniences, was the most prudent and the most dignified that a series of errors had left open to the Government.

The King might with grace and majesty announce to the world that he was deeply hurt by the undutiful conduct of the Church of England; but that he could not forget all the services rendered by that Church, in trying times, to his father, to his brother, and to himself; that, as a friend to the liberty of conscience, he was unwilling to deal severely by men whom conscience, ill informed indeed, and unreasonably scrupulous, might have prevented from obeying his commands; and that he would therefore leave the offenders to that punishment which their own reflections would inflict whenever they should calmly compare their recent acts with the loyal doctrines of which they had so loudly boasted.

Jeffreys, on the other hand, maintained that the Government would be disgraced if such transgressors as the seven Bishops were suffered to escape with a mere reprimand.

He did not, however, wish them to be cited before the Ecclesiastical Commission, in which he sat as chief or rather as sole Judge.

For the load of public hatred under which he already lay was too much even for his shameless forehead and obdurate heart; and he shrank from the responsibility which he would have incurred by pronouncing an illegal sentence on the rulers of the Church and the favourites of the nation.

He therefore recommended a criminal information. It was accordingly resolved that the Archbishop and the six other petitioners should be brought before the Court of King's Bench on a charge of seditious libel.

That they would be convicted it was scarcely possible to doubt. The Judges and their officers were tools of the Court.²¹

The refractory prelates would probably be condemned to ruinous fines and to long imprisonment, and would be glad to ransom themselves by serving, both in and out of Parliament, the designs of the Sovereign.

On the twenty-seventh of May it was notified to the bishops that on the eighth of June they must appear before the King in Council.

Why so long an interval was allowed we are not informed.

Perhaps James hoped that some of the offenders, terrified by his displeasure, might submit before the day fixed for the reading of the Declaration in their dioceses, and might, in order to make their peace with him, persuade their clergy to obey his order.

If such was his hope it was signally disappointed.

Sunday the third of June came; and all parts of England followed the example of the capital.

Not one parish priest in fifty complied with the Order in Council.

²¹ It was not until the Act of Settlement in 1701 that the Judges were made independent of the Crown and the Executive arm of the Government by being granted their offices "during good behaviour"—i.e., for life. Until that time they held office "during pleasure"—i.e., until they were dismissed by the Crown and the Executive.

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THE CHURCH AND CLASS RELATIONS

By the Bishop of Armidale, the Right Reverend J. S. Moyes

"OWE no man anything but to love one another."

Thus begins the Epistle for Advent Sunday, and on these words I base my message. Some of you will disagree with what I say, but please read and think it through as far as possible without prejudice.

There are tensions in Australian life to-day both in industry and in our social life. They are problems of persons and relationships; we have not yet found the way to a national unity. One of the chief problems in the near past has been the conflict in industry between management and labour.

It is still a problem, as the constant succession of strikes declares, but it is not to-day the central problem. A change has come. The Labour movement has been in the past on the defensive, largely self-conscious and self-concerned.

To-day, some of its leaders are exploring more positively the possibilities of constructive partnership in our community life.

Despite disputes and strikes, their real problems are those of attitudes of the workers to the community and the State. The working class have become a ruling group in the community and they are beginning to realise they must play a more positive part in the economic process and in formulation of national economic policy than heretofore.

But their perseverance towards a less self-conscious outlook depends in a measure on us and our attitudes to them. For the most part our relationship with them to-day is bounded by work and wages.

They are necessary instruments in the world of work, but socially we look upon them as a separate group. As churchmen we must be concerned about this. These men and women must be given a full partnership in our cultural and spiritual as well as political and economic life.

These tensions, therefore, we must face and the need for due reverence for every man, as a man. In this lies the Christian contribution. Not only must we be concerned for national unity but also we should be concerned that the greater portion of trades union members are outside the life of the Church of England, or indeed of any Church.

Can we as churchmen do anything to build up unity and bring our fellows to Christ and His Church, for their sakes as well as ours?

MANUAL LABOUR

I do not propose that as churchmen we should put a hand to any technical problems which may be involved, but that we should promote mutual understanding, and, if possible, help to bridge the deep cleavages that exist.

It seems to me that Church people as a whole need to recognise the fact that there is a "working class." It exists despite any and all differences there may be within its area. It is the group concerned with and engaged in manual labour.

We know such men. They are on the way to work before all others, on the first train, or tram, or on their bicycles. They work amid the roar of machinery or with pick and shovel, in dusty overalls and with grimy hands. They are the "workers," and there is a gulf dividing them from all others.

These men need strength for physical endurance, they meet all kinds of weather, they work longer hours than almost any others, their chance of accident is greater than it is for their fellows. They turn out tough types and their labour "etches itself ineffaceably on their bodies."

These men work largely in factories, on wharves, on roads, in mines, they work with machines "which never forgive but do not betray." Every accident can be explained, but no error in judgement escapes payment.

They are servants of their

machines, or their tools, but also masters of them. They strike root in this machine realm; is it any wonder they become materialists as many of them do?

This is the realm where they rule, but in the world of human relations, in the world of ideas, the worker feels shy, maybe inferior and at a disadvantage, and is ill at ease. So the working man mingles trust in the machines with distrust towards other men.

For he is conscious that he and his class have been exploited for many decades. He holds a tradition that his labour is worth more than he is paid. He believes (rightly or wrongly) that he has created wealth out of proportion to his earnings.

His outlook is not only developed from his own experience. It is made up of inherited attitudes which have come from past generations and these exist in a measure independently of living men.

SOLIDARITY

Hence, the working men have a class solidarity, a power to hold together, stronger than is found in any other group or society. This is revealed constantly by their generosity to each other, by straight-forward friendly relations and ever-ready help to each other in times of need.

This solidarity is cemented by the fact that the "working class" is, as it were, sealed at the top as a result of our unhappy attitude to work, as I shall show you later.

The working man cannot rise without ceasing to be a "worker." Either he accepts his status as such and works for the overall improvement in workers' conditions as the means to helping his own lot, or he rejects his status and seeks to get away from it. The working class has a style of living of its own.

And they are class-conscious. This is their protective shell. Not all of them develop it; indeed, in a measure it depends on their treatment by others in the community. It may be said they are earning more than other people in their community. This may be true, but it does not touch the question at issue.

It is the tragedy of the situation that the rest of us have only thought of the working class in terms of hours and wages, and not of living. We have not thought of them as persons. So, in Australia, the working class maintains an unaltered position in the community no matter how wages fluctuate or the standard of living varies.

We incline to feel that what was necessary in their struggle yesterday is not necessary today; that to-day they are almost blackmailing the rest in an unreasonable revenge for past wrongs.

SOCIAL LONELINESS

This is still a materialist approach, in terms of money and it misunderstands the facts. We are not really facing the profound distrust which the world of workers has for all outside. We are not facing the fact of their social loneliness.

Indeed, we are in danger of what Professor Butterfield has called "the most real danger in any community," namely, a self-righteousness which defends itself by blaming someone else.

Let us honestly acknowledge that we Church people have never made a sufficient effort to understand and to value the working class. We over-simplify the issue and forget history. In the last two hundred years they have learned from bitter experience to distrust the rest of us and to rely only on themselves.

All through this time the "ruling classes" have constantly rejected their economic claims until forced to recognise them. Working class distrust and fear are founded on facts, in a middle-class world which is afraid of change.

I shall be reminded that their children are getting higher education and are found in large numbers in our universities. This is certainly true. For out of their world, individuals of ability will always be able to rise and take their places in society with its different values.

Christianity (to the working man) is one of these values. The Church has seemed to him, and not without reason, to have accepted, supported and sanctioned things as they are too often, and he does not feel at home in the Church, nor do his children, even though they have come into society.

Many have rarely, if ever, been inside a church.

There is no quick or easy solution of this problem, but it is time we Church people let our Christianity and not our social status, or our prejudices, do our thinking and our feeling for us.

We do not realise our unconscious bias arising from our position or educational advantages. There is a great divergence between the message of the Church and the assumption current in the world that a man is to be valued for his wealth rather than for honest service.

We need not only knowledge but imagination to see behind the accidents of social status to the manhood and womanhood that unite us in a national life.

STRIKES

Even in this country, we have vividly before our minds disputes, strikes, too little work for what we think are high wages. But behind the evils (and there are evils) we deplore lies the failure shown for decades, at least, to respect the other man's personality, and to acknowledge his dignity.

The working man has been but a pawn, a necessary unit in the industrial machine. His wage has been a minimum wage, enough just to keep him able to work. He has been looked on as an instrument of production, a hand, and very little, if anything, more. It is well for the rest of the community to recognise this and to be honest with ourselves about it.

And also we should remember that no group should ever be allowed to become so desperate that, like Samson, it would pay any price for redress, even if it meant pulling down the whole house and destroying itself with the rest. This happened in Russia.

Economically the working man is on a better level than ever before. Socially he is still not accepted.

As I suggested previously, the deepest factor in this class division in Australia is our attitude to work. We still think it social advancement for anyone to get out of the area of manual work, and unconsciously we think with some measure of disdain of the manual worker.

This is not Christian. It is the survival of Greek ideas. For the Greek philosophers excluded any possibility that manual work could be tested by standards of excellence. To the educated Greek, or Roman, ordinary routine labour was degrading.

It was not only the work but the dirt, for the Greek was fastidious, and also the humble taking of orders from others. The leisured group were respected; the rest were slaves.

Christianity brought a fundamental change. Work in the Christian idea was, and is mainly, a means of service to the community. It does mean service; it should never mean servitude. Work is a necessary condition of life in the Old Testament.

It was quite natural to find the rulers, teachers, and great men of the Jewish people associated with ordinary occupations.

Is it not said to be customary in our Royal Family for its members each to learn a

trade? There at least is a wholesome example.

In the New Testament, work is not merely a necessity ("if a man do not work neither shall he eat"), but it is a way of service.

The greatness of Christianity (as Baron Von Hugel said) consists as much as in anything else in this, that it is without fastidiousness. The heathen philosopher could not get beyond fastidiousness. Christianity did. It had no contempt for honest labour.

But we, despite our Christian heritage and upbringing, undervalue and devalue manual work and the worker. Snobbery is characteristic of our middle-class outlook. We have been more influenced by the Greek tradition than by the Christian, and, as we said above, it is time we let our Christianity do our thinking for us.

IDOLATRY OF MONEY

We still suffer from an idolatry of money; maybe even of brains.

Yes, it is time that in Australia we valued honest work and gave it in each and every department of life, and made our line of distinction not between manual and other work but between honest work and that which is not.

It is true that in our Church life we make no distinctions between people. Seats are free and we sit with each other and kneel side by side before the Holy Table freely and in brotherly fashion. In our organisations likewise there is no "respect of persons." But only a very small section of the working class in our larger towns and cities come near the Church at all.

They know that socially and culturally most church people think of them as outside their world. A very real effort is required of us to show by our attitude in every-day life that to us "a man's a man for all that." There is needed a deeper and sustained effort to get to know the other man in our parish life, to welcome him into our fellowship. This is the Christian outlook.

Also he has something to give to our Church life and national well-being. We are so tied to possessions and positions and prejudices of upbringing that we do not easily recognise this. We need to try much more earnestly to see the point of view of those who differ from us in education and political thought and who want to see changes in the social order. We should be the first in seeking to bring about these changes.

It cannot be affirmed too often that we are conditioned at present in our thinking by our social status more than by our Christian ideals. Are there many homes where our Lord and His fisherman and tax-gatherer disciples would be welcomed into the family circle naturally if they came to us to-day? This is a real question.

"Owe no man anything but to love one another." That means in New Testament language value respect one another as having the value that belongs to the children of God.

Churchmen have the duty to make possible a better basis for a social order by a new attitude to every man. Men are men, not instruments of production, nor just hands in the factory. We shall never attain to peace in our common life till we value all men and meet all men as brethren. Such is the challenge to churchmen in Australian life.

For the "Carpenter's Son" was the Son of God; and He is not ashamed to call ordinary men His brethren. The entry of Church people into organisations and fellowships which cut across class lines is one of the important tasks for us to-day. To mix as Christ mixed with all sorts and conditions of men and women and to learn to be at home with them, not in patronage but in humble desire to know, to reverence and to understand may be the greatest contribution we can make to Australian life and the Kingdom of God in our day and generation.

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WHAT THE CHURCH OF ENGLAND STANDS FOR

By the Bishop of London, the Right Reverend and Right Honourable J. W. C. Wand.

Last week Dr. Wand dealt with the Book of Common Prayer as giving the rule for both public worship and more personal ministrations, e.g., baptism and marriage. He said that the greater part of the prayer book is concerned with the observance of Sunday. We should attend public worship at least once on Sunday. The Eucharist was always intended to be the main service, originally preceded by Mattins and the Litany. He dealt with departure from the Prayer Book, e.g., "days of obligation" never recognised by the Church of England, and the practice of allowing any denomination to come to Holy Communion. The bishop said that the best teaching on "what the Church of England stands for" is given in the Catechism.

MANUALS of instruction on these subjects had been issued, but they were intended for the use of the clergy rather than to be put into the hands of the catechumens.

At the time of the Reformation, when efforts were being made to remedy the comparative ignorance of the laity about religious matters, the method of instruction by question and answer, involving on the part of the pupil the learning by heart of prescribed answers, came once again into vogue.

The Anglican Catechism followed these lines, basing itself upon the three necessary points of erudition for every Christian man, the Lord's Prayer, the Creed, and the Ten Commandments, but prefacing them by an introduction on the baptismal covenant.

This was included in the 1549 Book as part of the Service of Confirmation, candidates being expected to answer the questions before the Confirmation prayer proceeded.

Later, owing to criticism by the Puritans, there seemed likely to be a proposal for a much longer and more prolix production.

The proposal was forestalled by the suggestion that the need might be sufficiently met if a section were added on the Sacraments.

A fuller Catechism by Dr. Nowell, Dean of St. Paul's, for adults had indeed been published, although it never found its way into the Prayer Book.

When Dr. Overall, then Dean of St. Paul's, was asked to prepare a section on the Sacraments he returned to this fuller Catechism of Dr. Nowell and based his own appendix on it.

This was added to the existing Prayer Book by Royal authority in 1604 and with a couple of small emendations was confirmed by the Convocations and Parliament in 1662.

Thus, like the rest of the

1662 Book, it comes to us with the fullest authorisation it could have from both Church and State.

The contents of the Catechism as it now exists fall into five parts.

The first deals with baptism, and makes clear the individual's own part in the scheme of redemption.

It emphasises the privileges he enjoys as "a member of Christ, the child of God and an inheritor of the Kingdom of Heaven."

It affirms that he has been chosen out of the world in accordance with God's normal method of selection and has been placed in a special relationship to Christ, and that he already, living as he does on this high plane of existence, enjoys a foretaste of the final glory that will be his in Heaven.

The section also makes it clear that these privileges bring responsibilities, and that as a child of God the baptised member must behave as befits the family.

He must set himself to fight against all that is evil both in himself and in the world.

As a believing Christian, he must display those moral qualities which are enjoined in God's commandments.

The second section repeats the Apostles' Creed and explains it in the clearest way by emphasising the three articles upon which it is based: "God the Father, who hath made me and all the world; God the Son, who hath redeemed me and all mankind; and God the Holy Ghost, who sanctifieth me and all the elect people of God."

THE third section deals with the Ten Commandments and explains them in the "duty towards God" and "duty towards one's neighbour."

The former is an admirable summary of the attitude which should be displayed by the believing soul towards its Maker.

It stresses the fact that true religion is not some lukewarm tolerance of a spiritual status, but a wholehearted love of God expressing itself in worship, thankfulness, and complete trust.

The fourth section begins with the assertion that we cannot live on this high level by any strength of our own, but only through the special grace of God.

For that Grace we have been taught to pray by our Lord Himself.

There follows the Lord's Prayer with the explanation of it in the answer generally known as the Desire.

The Desire follows each phrase of the Lord's Prayer and brings out its meaning, emphasising the fact that we pray to God not only for spiritual but for material blessings as they may be needful for us.

The phrase which is sometimes found difficult, "Lead us not into temptation," is explained as meaning "that it will please Him to save us in all dangers ghostly and bodily," while "Deliver us from evil" is expanded into the request that He will "keep us from all sin and wickedness and from our ghostly enemy and from everlasting death."

It would be very difficult to give a more adequate or concise paraphrase of the model prayer.

The appendix on the Sacraments confines itself to the two Sacraments which are "generally," that is universally,

necessary to salvation, Baptism and the Supper of the Lord.

We have already seen that the explanation of the character of sacraments makes it clear that they are not mere symbols, but actual means by which grace is given.

THE outward sign and the inward grace are carefully distinguished, but the duality is accepted as essential for every sacrament.

Emphasis is also laid upon the disposition with which the sacraments should be received if they are to be effective, and no room is left for any magical or superstitious use.

The whole section is thoroughly religious and can stand the test of the most rigorous theological examination.

It is not difficult to see what scheme of salvation lies behind this Catechism.

It presupposes an eternal sphere in which dwells the threefold personality of the Godhead.

In God's original intention for the universe human spirits were created "after His own likeness" in such a sense that they would be able to enjoy with Him His own infinitude of bliss.

Foreseeing, however, that man would use his freedom to rebel against his Creator and follow his own selfish purposes, God made the universe of such a kind as to serve as a school of training and correction.

We therefore at our birth are introduced to a world of mingled good and evil, which precisely because of its double character, is a suitable training ground for the human soul.

The individual, awakening to self-consciousness, finds himself the denizen of two spheres and must choose either to yield supinely to the lower elements or strive manfully to follow the dictates of the higher.

God who has thus created man does not leave him alone in his struggles, but has planted a certain knowledge of Himself in every man's heart.

When this proved insufficient He showed His purpose more clearly by His selection of the chosen people, to whom He revealed His nature more fully and taught them the code of conduct that would be pleasing to Him.

HE sent His prophets to warn His people never to depart from His ways, and to look forward to a complete and final revelation of Himself.

Only a few, however, lived in accordance with His law, and when in the person of the Messiah the ultimate revelation was vouchsafed, only a remnant even of the chosen people accepted it.

The Christ came not only to complete the revelation of God, but also to redeem men from the sin into which they had fallen.

He was God Incarnate, not only Jesus the prophet of Nazareth, but also the embodiment of God's eternal Word. As archetypal man He yielded Himself voluntarily to the death which resulted from His fellowmen's rejection of Him.

He not only paid the penalty for their sin, but by the preservation of His own innocence broke the power of sin.

Henceforth all who attached themselves to Him would be free both from the power of sin and from its penalties.

The true character of the Messiah was made clear to those who believed in Him by His Resurrection from the tomb.

The association between Christ and the believers is far closer than that between God and His people under the old dispensation.

By baptism they are united with Christ in such a way that they die with Him in His death to sin and rise again with Him to the new life of righteousness.

To them is therefore granted the power of an endless life.

It should be noticed that this scheme of salvation embodies an appeal to different sides of human nature.

It applies to both mind and soul. It demands faith and it assumes the sacraments.

ALSO it can be seen that with its strong emphasis upon the Ten Commandments and one's duty towards one's neighbour the Catechism is thoroughly moralistic.

It is not merely emotional or formal. Still less is it magical. It stresses the necessity of good moral living.

In a characteristically English way it gives much space to the moral aspect of the Christian life.

Faith, sacraments and ethics are not three distinct and separable elements of the Christian life.

They are all part and parcel of the same scheme of redemption.

It is certainly high time that in our schools of instruction we inaugurated a return to the Catechism.

For too long its value has been discounted, not on any religious ground, but on the plea that it is not suitable for modern methods of teaching.

The habit of making children learn by heart answers to stereotyped questions is supposed by many to develop memory at the expense of thought.

However, a reaction has recently taken place among educationists.

It is now generally agreed that it is valuable for us all to know by heart a summary of what we have been taught at length.

The reasoning faculties may be extended to the full before the child is asked finally to grasp a succinct statement and to repeat it by heart.

There is no necessary conflict between memory and thought; they should normally assist each other.

Another reason why the time is ripe for a return to the Catechism is the modern departure from Christian standards of conduct.

There are many contributory causes for this moral decline.

At least one of them is that children are not so carefully taught the fundamental truths of religion as they used to be.

EVERYONE wishes to know how to behave in society. Most people, if they have an inquiring turn of mind, are anxious to go further and to know what are the fundamental principles that should dictate their attitude to the world in which they live.

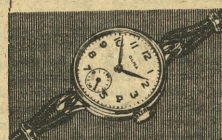
Certainly English people have always shown a special interest in questions of practical conduct.

Obviously it is inevitable that the Church should be expected to give authoritative guidance on matters of this kind.

People want to know what their relations should be with their fellow men. They have a duty not only towards God, but also towards men.

The difficulty of adjusting oneself to society presses on us from the cradle to the grave.

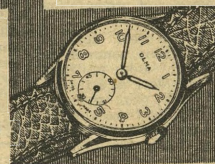
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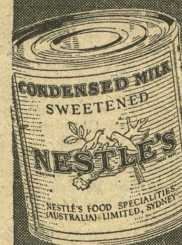
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THE SYNOPTIC GOSPELS . . . 1

BEHIND THE GOSPELS

By PROFESSOR J. DAVIS McCAGHEY.

THE word "synoptic" is used of the first three gospels because they look with the same eye on Jesus and His ministry. The presentation of Jesus by Matthew, Mark and Luke differs markedly from that of John. Not that the fourth gospel gives us a different Jesus; but the manner of presentation is different.

There is a great deal of material which is common to the first three. Both Matthew and Luke use Mark as a framework for their own writings, and they seem to have another common source, a collection of sayings of Jesus. In addition each draws upon independent tradition of his acts and words preserved in parts of the Church with which he was particularly familiar.

The fourth gospel is more independent at least as far as language and manner are concerned. The first three have common material which gives them a common perspective, and so are called "synoptic".

But even the first three gospels don't always share their material in the same way, or lay emphasis on the same points. Individual interests of the authors count for something; and, still more important, we find reflected in the various gospels problems and preoccupations of different parts of the Church during the period between the resurrection of Jesus and the date at which the gospels were written.

It is to this period that I would draw your attention. Jesus was crucified in March or April, A.D. 29 or 33; the first gospel, that according to S. Mark, appeared not earlier than 65. What was happening during that 30 years' interval? This is the period behind the gospels, and what was happening then is of critical importance for Christian faith.

Put briefly, and in cold historical terms, the period is characterised by the expansion of the Church throughout the Roman Empire and in particular by its spread around the Mediterranean.

WHAT is important for faith is the conviction which made the Church move out from Palestine, and the message it took with it. First we must ask what or who did they believe themselves to be, this odd collection, first Jews, and the Jews and Gentiles that made up the early Church?

The early Church was convinced that it now was "the people of God"; it had succeeded to all the tasks, responsibilities and privileges which had belonged to Israel.

And it had done so because Jesus had succeeded where Israel had failed. Jesus had been the true Israelite, the perfect Servant of God, a light to lighten the Gentiles and the glory of my people Israel. His followers were Israel re-constituted to include all mankind.

The New Testament just as much as the Old is about the people of God; but above all it is about the person of God, active among men in Jesus the Messiah, the Christ. It was in Him that mankind had been given a new standing-ground.

Behind the gospels then there lies a company of men and women who believe themselves to be a new and true Israel, not on account of anything that they were in themselves but because of what Jesus was. This gave them good news to tell: behind the gospels lies the gospel.

THIS gospel had three notes in it which were taken up subsequently (that is at the end of our period) by the first three gospel writers. The first is the note of victory or conquest: what Jesus had done, especially in His death and resurrection, had struck a decisive blow at evil and death.

S. Mark looks at some of the implications of such an affirmation: the dominant theme of his gospel is conflict—Christ in conflict with the powers of darkness, Christ in an evil world.

The second note in the early

This is the first of a series of four articles on the Synoptic Gospels by Professor J. Davis McCaghey.

They follow the nine articles on the Old Testament given by Father Hebert and Professor McLean under the title, "The People of God." The articles were originally delivered as talks over the A.B.C., by whose kind permission they are being published in THE ANGLICAN.

The second article will appear next week.

Christian preaching is that of fulfilment: Jesus had fulfilled the expectations of the Hebrew prophets. Through centuries of waiting God had led His ancient people to this climax when He had come among them in the person of Jesus, His servant and His son.

The third note is that of universality: what had been done in Jesus—though continuous with the past life of Israel—was effective and available for all men. The divine intervention in Jesus, that climactic event, had made available to all men the love and forgiveness of God.

S. Luke's Gospel is supremely about the universal hope of mankind in Jesus.

WE shall look at each of these gospels in turn over the next few weeks; but first we must ask how the story which they were to tell took shape and formed itself into a tradition in the life of the Church, for we have reason to think that much of the material now incorporated in our gospels had reached more or less fixed forms, at any rate in an oral tradition, before the gospel writers ever laid their hands on them.

Three factors controlled the development of the tradition: the Church's worship (especially her distinctive acts of worship, Baptism and the Eucharist); the Church's controversy with the Jews; and the needs of Christian preachers and evangelists. All these factors combined to make the story of Jesus's sufferings the earliest part of the tradition to receive a fixed form.

In Mark, our earliest extant document, the narrative of the Last Supper, the arrest in the garden, the trial by the High Priest and Pilate, the denial of Peter, the crucifixion, the burial and the empty tomb flows in one continuous narrative; one cannot break it up into its separate parts the way you can with earlier parts of the narrative.

THE worship of the early Christian community at an early date required such a continuous narrative: Baptism was, as we learn from S. Paul, radically associated with Christ's death—"Don't you know that we who were baptised into Christ's death," he writes; and the breaking of bread and the taking of the cup in the Lord's Supper were to show forth his death.

The early Church would require a connected account of the Lord's sufferings and death for the proper understanding of its central acts of worship. It also needed it for controversial purposes. The suggestion that the Jesus who had been crucified could be the Messiah was repugnant and scandalous to the Jews; from the first it was Christ's death which was the centre of the controversy between Jew and Christian.

So the story would be told by Christians in such a way as to emphasise that Jesus's death was the work of his own nation, the leaders of which failed to recognise the Christ when he appeared; but that this, too, had been foretold in prophecy. Jesus was God's despised and rejected Servant who had poured out His soul unto death and in doing so had borne the sin of many.

Further God has put his seal of approval on all that Jesus

had been and done by raising Him from the dead. This Jesus whom you crucified, God raised up: that is the reiterated theme of early Christian controversy with the Jews, and it called for a careful re-examination of the events connected with His death, and the grounds for believing in His resurrection.

And thirdly a connected account of the sufferings and resurrection of Jesus was necessary for the use of Christian preachers. S. Paul summarises the message which he preached on his first visit to Corinth, and expressly states that what he had preached had been received by him.

IT was in fact the common

message of primitive Christianity. It contains no reference to Christ's birth, nor to His ministry of teaching and healing. It centres on the affirmation: that Christ died for our sins according to the Scriptures; and that He was buried; and that He had been raised on the third day according to the Scriptures; and that He appeared to Cephas, and so on.

Central in early Christian preaching was the death of Christ and His resurrection. The early Christian evangelist needed a connected account of those events.

We can see then, how, for a variety of reasons, our Gospels came to be written backwards. The first message was, "The Lord is risen and has appeared to Simon;" but immediately on the heels of this came the question, "How and why did He die?"

IT was not until later that men became interested in recording in chronological sequence the stories of His birth and the course of His ministry. Behind the Gospels we have then the preaching, believing, worshipping Church, and before any of the Gospels were written we have a more or less fixed form of the Passion narrative. And we have a mass of traditional sayings and incidents connected with Jesus. It is all that Mark and the other evangelists had to work on.

No: I think that they probably had two other things. First, they almost certainly had collections of Old Testament passages—a kind of anthology of the most important passages which bore witness to the fact that Jesus was the chosen messenger of God to Israel, and through Israel to mankind.

These weren't proof texts to be thrown at the heads of their opponents, much less were they sayings torn from their context.

Sometimes early Christians, like some later Christians, may have been guilty of an arbitrary handling of their material. But the cases do show that God in drawing near to man in Jesus had always promised to men, and was being consistent in what He demanded of them. Jesus came to fulfil God's promises, and to satisfy His demands.

He was at once God's representative among men, and man's representative before God: that is what the early Christians set out to demonstrate in their quotations from the Old Testament, many of which were probably originally suggested to them by Jesus Himself.

The second thing, so far as mentioned, which the Church had from its earliest days, was a conviction that it had to do with a dead, but with a living Christ. They weren't simply trying to recollect what the Lord said on this, that or the other occasion. They believed that He was present in their midst, that He was speaking to them still.

So they did not feel themselves bound only to write of those things which He had said in Galilee: they knew themselves to be at liberty to speak of those things which He was teaching them in their present perplexities and distresses.

MODERN CHURCH DESIGN

By PETER E. NEWELL

This is the second article from a paper read by Mr. Newell, who is an architect, to a meeting of the Brisbane Metropolitan Clergy in August this year.

Last week Mr. Newell discussed the development of the church building and the influence of materials on its design.

He deals here with retrogression in church design and design elements.

IN our generation the church is contributing little to architectural progress, and contemporary architecture is contributing very little to the church.

Through nearly five thousand years, ecclesiastical architecture pioneered the development of architectural styles and forms which were later borrowed and adapted to secular architecture.

Even in Victorian times, when ugly churches spread over the world in amazing numbers, it could at least be said that church builders were doing their best to keep up with the times, which produced equally ugly domestic and public architecture.

About the time that secular architecture began reaching forward for a new and truly contemporary idiom to replace the eclecticism of the turn of the century, church architecture took just exactly the opposite turn towards the past.

Religious building of the Middle Ages was kept great and vital through many centuries by its constant quest for new means of architectural expression in stone and glass, its unceasing use of new knowledge, new resources, new devices, new materials—groined vaulting, skeleton construction, diagonal ribs, separate vaulting, pointed arches, flying buttresses, lierne vaulting, fan vaulting, pendant bosses, jewelled glass window tracery and other new ideas, each opening new opportunities for structural development or decorative advance.

In our generation, more new tools, more new materials, more new techniques have been placed at the disposal of church architects than the Middle Ages ever dreamed of.

But the adventuring spirit of the medieval builders has somewhere been lost.

Among all the thousands of churches, not more than a few dozen in Australia have made any attempt to take advantage of present-day building techniques to develop a religious architecture in keeping with our times and the climatic conditions of their locality.

Secular architecture today is so far ahead of secular architecture in the 13th century that any comparison would be too absurd even to consider.

But, of our religious architecture, the best that can be said is that some of our recent churches could have been built 700 years ago.

Some architects place the blame for the backward march of church design on the congregations.

THEY assert that rigid traditionalism is almost universal in both clergy and parishioners.

But churchmen in all past generations have shown such a willingness to seek new architectural expression for their religious aspirations that this rigid traditionalism, if true, is in itself a surprising new phenomenon.

Critics of Victorian architecture would offer a simpler explanation: that the Church was so disillusioned by the ugliness achieved by its more experimental ventures two generations ago, that the Church in our time has been well advised to experiment no more.

Perhaps a better explanation is that so far our best contemporary architects have offered churchmen so little alternative to a safe return to the tried and true architectural beauties achieved in other times.

The simplicity of the contemporary idiom seems the

most natural in the world for church design.

As the primary instrument of man's religion, the church deserves an architecture as vital and forthright in expression as his hard-won privilege to worship according to his belief.

The architect is more than justified in turning to the emotional elements of the Gothic cathedral or Romanesque for spiritual inspiration, but his interpretation should be solely through the materials and techniques of our time.

The feeling of aspiration is connected in the mind with ceiling height, so church construction will inevitably remain more expensive than other architecture because of the traditional cubical content.

Whether or not it is the product of a deeply rooted association, arch construction—of all modern building techniques—seems the one most naturally adapted to church design.

Whether it be of metal, wood or concrete, the arch's visual action of drawing the eye upward suggests symbolically the supremacy of God in terms that can be understood by all.

However, the design of arches requires the greatest skill in handling of proportions. Externally, we must not overlook the climatic considerations affecting the expression of the building as well as its function.

The church interior is used as a setting for a highly personal and usually emotional reaction on the part of the audience. Visual stimulation is one of the most important design elements.

STRUCTURE, colour, and the handling of light appear to be its chief components. There is no question that past civilisations were more skilled and profound in their treatment of space, embodying awe in temples, monuments and churches.

Somewhere the formula has been lost, but copying the exact proportions of the Parthenon is not the answer.

The Gothic cathedrals to which all turn for spiritual inspiration are the ultimate examples of exposed raw materials in church construction.

Perhaps, because of their profound influence on the emotions of all who have ever studied them, the use of natural materials has carried over as one of the happiest elements in contemporary church design.

There is warmth about wood, stone and brickwork that speaks directly to man's most fundamental instincts.

The large plain areas that characterise our contemporary churches make perfect backgrounds for colour, murals or sculpture, but it is essential that the ornamentation of a church be planned from the beginning with the active collaboration of the architect and all other artists involved.

The creators of the great Gothic cathedrals were well aware of the psychological impact on the congregation when they introduced colour into churches.

Even by present-day standards, luminous colour can be an extremely moving design element and therefore leads many to question the obsolescence of stained glass, of which some very fine examples are being produced today.

They are, of course, costly amenities. Much the same effect can and has been achieved through colored concealed lighting.

HONOUR FOR BISHOP

ANGLICAN NEWS SERVICE

London, November 13 On June 10, next year, when the Bishop of Chichester celebrates the twenty-fifth anniversary of his consecration, he will become the first of Chichester's seventy-five bishops to receive the honorary freedom of the city.

The reward is to be made in appreciation of his "distinguished services" to the city.

"SILVER MILE" FOR ABBEY FUND

ANGLICAN NEWS SERVICE

London, November 17 Visitors to Westminster Abbey yesterday covered about 554 yards of the "silver mile" painted on the roadway outside. Their gifts resulted in about £209 for the Save-the-Abbey Fund.

In addition, about £63 was given at collecting points in different parts of London.



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BOOK REVIEW

MODERN PHILOSOPHY

EXISTENTIALISM FROM WITHIN. E. L. Allen, Routledge and Kegan Paul, London, 1953.

AS I am not properly a philosopher but a student of the Bible, I am not in a position to give a critical review of a book on the contemporary philosophical movement of Existentialism.

But the subject has interested me greatly for many years, because these writers, whether non-Christian or Christian, are to a large extent raising questions which the Bible asks of us, while criticising very radically the ways of thought that have been traditional among us.

It is not easy to define Existentialism in non-technical language, but its general trend can readily be illustrated. It reflects, not the "detached" and "objective" views of Capital Punishment that might be taken in a treatise on criminology, but the view of it taken by the man condemned to death.

Or again: "We have our 'detached' and 'objective' studies of astronomy and geology, of plant life and human anatomy, or of the external events of human history, as for instance the life-history of S. Paul.

But as soon as we get inside history, we find it difficult to write a truly 'detached' account of the Catholic-Protestant controversy, for we ourselves are playing our part in history, and are ourselves involved in the controversy.

As for S. Paul, the scholars of twenty years ago who sought to give a 'detached' account of S. Paul's teaching, and thereby sat in judgement upon him, seem to us now never to have realised that when they did this it was their own theological outlook that came under judgement.

Or again, to quote Dr. Allen (p. 8): "Hegel, so Kierkegaard declared with fine scorn, sits in a box of the world-theatre, watching and criticising the play of history. Fool! Does he not know that there is only one box, and that is reserved for God, while he himself is on the stage with the rest of us, required to play his part?"

Or again: Those of us who preach know how much easier it is to discourse about the Pharisee and the Publican, or about sacramental doctrine, than to speak at Advent of our Lord's Coming and His Judgement and His Kingdom.

Dr. Allen is head of the Department of Divinity at King's College, Newcastle-upon-Tyne, and he seems to me to have done his task well.

He gives us five chapters; the first introductory, dealing mainly with the father of Existentialism, the Danish Christian thinker, Kierkegaard, and the other four with our contemporaries, Heidegger, Sartre, Jaspers and Marcel.

He gives in each case a summary of the leading ideas, with copious quotations, of the man with whom he is dealing, and then discharges, not inadequately, the difficult task of criticism and appraisal. Of the four, Heidegger and Sartre are definitely non-Christian; Sartre, for instance, simply takes it for granted that God does not exist—while Jaspers is on the border-line between Christian and non-Christian.

The questions that they raise are of the deepest importance for us Christians, for we are only too ready to set ourselves to hold and teach an objectively true doctrine, while evading the fact that the doctrine of God's action in salvation and judgement involves self-commitment on our part.

The chapter on Heidegger ("The Challenge of Death") gives us the distinction between Fear (fear lest I should lose my train) and Dread (the dread of that which threatens my very existence); and be-

tween the "inauthentic" existence of the man who lives in a world of shadows, and the possibility of an "authentic" existence in which a person may become really free.

Sartre (chapter-heading, "Man and His Freedom") carries on even more forcibly the challenge to realise what it means to be truly a Person, surrounded as I am by other persons who make their judgements on me: "The other person is a menace. . . . My world has become his world, organised around him, with myself as merely one item in it. . . . Even more devastating is what happens when one is listening through a key-hole, and hears a step behind me" (p. 63).

Jaspers (chapter-heading, "Reason, History and Faith") sees clearly that the emphasis on the personal character of our thinking demands also the recognition of an objective order of things independent of our thought, and so finds himself up against the Catholic dogma, which claims to recognise both these sides; but, he says, "It is among the sorrows of my life spent in search for truth, that discussion with theologians always dries up at crucial points."

"They fall silent, state an incomprehensible proposition, speak of something else, engage in amiable talk, without really taking cognisance of what one has said, and in the last analysis they are not really interested."

"For on the one hand they are certain of their truth, terrifyingly certain; and on the other hand they do not regard it as worthwhile to bother about people like us who strike them as merely stubborn."

"No one who is in definitive possession of the truth can speak properly with someone else—he breaks off authentic communication in favour of the truth he holds" (p. 133).

Marcel (chapter-heading, "Through Mystery to Fidelity") was brought up in atheistic humanism, and was baptised into the Church in 1929. In him we find the positive things in the other three stated as a Christian would wish to see them stated.

I will not try to summarise; I want the reader to get down to Dr. Allen's book, with another book of a partly similar kind, "The Drama of Atheist Humanism," by Pere de Lubac (English translation, published by Sheed and Ward), on Feuerbach, Marx, Nietzsche, Comte, Kierkegaard and Dostoevsky.

—A.G.H.

STOKE WELCOMES NEW BISHOP

ANGELIC NEWS SERVICE

London, November 13

Every phase of life in the Potteries—industrial, commercial, social and religious—was represented at a civic reception held in honour of the Bishop of Lichfield and Mrs. Reeve at the Jubilee Hall, Stoke-on-Trent, on Thursday of last week.

The Lord Mayor said that Potteries people did not like the word "stranger," but they did like the word "welcome" and all that it stood for.

He promised the bishop the city's loyal and harmonious co-operation.

"As we Potteries people say," he added, "thart rayte welcome."

In the evening, the bishop preached in Stoke parish church.

Clergy and laity from all parts of the archdeaconry who attended the service were given a souvenir service-book containing a photograph of the bishop, an outline of his career, and a history of the See of Lichfield.

DIOCESAN NEWS

ARMIDALE

MANILLA

The garden party held recently, was a success, socially and financially. The lawns and grounds surrounding the church were looking their best, and appreciative comments were made on the work of looking after grounds which is carried out by Mr. R. S. Careless.

At Millwinds, a working bee has erected a rabbit-proof fence around the church. The ground was then ploughed with a rabbit ripper and finished off with a rotary hoe. Prior to a recent service, everyone brought a tree and planted it in the church grounds.

BOGGABRI

The annual fair at Boggabri raised nearly \$400. The council and wardens have taken advantage of the opportunity presented by the present vacancy to carry out renovations of the vicarage. The work is now complete.

BALLARAT

THE REVEREND C. C. COWLING

The University of London has conferred the degree of Bachelor of Divinity with Honours upon the Vicar of Lismore, the Reverend C. C. Cowling, a Tasmanian. He was Rector of Queenwood and of Queenstown. He gained the diploma of Th. Schol. of the Australian College of Theology in 1946.

BATHURST

CUMNOCK

The D.C. will pay his first 1953 official visit to Cumnock Parish from December 5 to 8, preaching at all centres on the Sunday and conducting an "Asian Night" at Yeoval on Monday evening, December 7.

COOLAH

The Patronal Festival for the parish church of S. Andrew's, Coolah, will be held this weekend.

D.C.'s at NORFOLK ISLAND. Many relatives of central-western people and former residents of the diocese were met on the island.

These included parents of Hesse Quintal, of Gildandra; friends of Dr. and Mrs. A. Colvin, of Orange; the mother of Swain Christian, the Shell Coy. representative at Orange; Misses Colleen Hopper and Pat Gunn, of Cumnock, who were tourists; Mr. Angus Cummins, formerly of C.B.S. staff at Trangie, and whose brother, John, now lives at Trangie; and Mrs. Nobbs, daughter of Mr. Charles MacArthur King, who was first chief magistrate of Norfolk Island and formerly police magistrate at Bourke more than half a century ago. Mrs. Nobbs, who is now 82 years of age, is a great granddaughter of Governor King, formerly of N.S.W. colony and first Lieut.-Governor of Norfolk Island.

BLAYNEY

The Blayney branch of the Mothers' Union celebrated its 55th anniversary yesterday with a service in Christ Church, Blayney, followed by afternoon tea.

CANBERRA AND GOULBURN

S. JOHN'S, CANBERRA

Two visiting speakers took part in services at S. John's on Sunday. They were the Bishop of Armidale, the Right Reverend J. S. Moyes, who spoke at the 11 a.m. service, and the officer-in-charge of Religious Broadcasts for the A.B.C., Mr. Kenneth Henderson, who gave the address at Evensong.

GIPPSLAND

YARRAN

The Rector of Yarran and Rural Dean of Toora Deanery, the Reverend E. M. Southey, had a heart attack three weeks ago, and will not resume duties for at least two months. The Reverend A. J. Schreuder, of Sale, and the Archdeacon of South Gippsland, the Venerable H. H. Ham, have been supplying services, in addition to those taken by lay readers.

MORWELL

The Reverend J. B. Burgess has begun his ministry as assistant priest of Morwell, and is carrying on the main work of the parish while his rector, Canon R. W. G. Phillips is in the local hospital.

YOUTH ORGANISER

Miss Dorothy James, who has been working at Morwell, has had to go to the help of her aged parents in Balwyn. Miss Dorothy Oliver, graduate of S. Christopher's College, Malvern, is carrying on the work at Morwell East, temporarily.

STRATFORD

The Reverend L. G. B. Rose was inducted to the Parish of Stratford on October 29 by the Bishop of Gippsland, assisted by the Archdeacon of North Gippsland, the Venerable L. W. A. Benn and the Rural Dean of Sale, the Reverend D. E. W. Green. The Reverend P. F. Taylor, of Iran, acted as Bishop's Chaplain. The Stratford vestry had done a very good job in repairing and repainting the rectory and church grounds at a cost of £300 during the interregnum. Miss Eileen Ellis, assistant youth organiser and caravanner, had given fine

service in carrying on the work of the parish for the past two months. She is now working in the Korumburra deanery.

MISS RENEE CHAPMAN

Miss Renee Chapman, who has given 9 years' service in the diocesan office as clerk and bishop's secretary, was farewelled by the Standing Committee of the diocese and presented with a cheque on behalf of the diocese and the parishes prior to marriage to Mr. John Matthews, of Warragul, on November 8, by the bishop in the cathedral.

MELBOURNE

CENTENARY

The archbishop attended a centenary service last Sunday at Christ Church, Hawthorn, where he dedicated a new vestry. He preached at S. David's Cathedral, Hobart, at 7 p.m.

FESTIVAL

S. Catharine's, Caulfield, celebrated its consecration festival on Sunday. The Bishop of Adelaide was the preacher in the morning. Next Sunday, past and present congregations will join in a tea in the parish hall.

MARYBOROUGH

During last week-end, Christ Church, Maryborough, celebrated its 93rd dedication festival and Temple Day. Archdeacon R. H. B. Williams spent the week-end there and was the speaker at a Men's Night on Friday.

A garden party was held at the rectory at 3 p.m., on Saturday. The services on Sunday were: 8 a.m. Holy Communion, 11 a.m. Sung Eucharist, and 7 p.m. Evensong. The preacher at Evensong was Archdeacon Williams.

A.B.M.

The new A.B.M. House was blessed on Saturday afternoon by the Bishop of New Guinea. It is the house of the Victorian secretary and is situated at Surrey Hills.

C.M.S.

The C.M.S. held the annual rally of the Missionary Service

League last Tuesday in the Chapter House at 7.45 p.m. Canon F. Cooper spoke of his recent adventures in Japan, Hong Kong, Korea and Malaya. There was a welcome to Sister Beth Davidson and Miss Jean Meyer from Tanganyika and a farewell to the Reverend and Mrs. K. W. Prentice, who are returning to Uganda.

U.S. THANKSGIVING

At Evensong at 4.45 on Thursday, American citizens attended S. Paul's Cathedral to keep Thanksgiving Day. The United States Consul-General read the President's Proclamation.

PERTH

RELIGIOUS PLAY

The Pilgrim Players will give three performances of "A Cradle of Willow," a new nativity play by Dorothy Wright, in the Assembly Hall, Perth, on December 21, 22 and 23.

The scene is set in a basket-makers' workshop in the Fen country of Medieval England. The play shows how the coming of Christ is a present and universal fact and the difference His coming makes.

Miss Joan Secombe is producing the play. The proceeds will be donated to the W.A. Institute for the Blind.

SYDNEY

WOLLONGONG

Presentations of books were made to the Reverend A. R. Hootan and Mr. H. Lockney by parishioners of S. Michael's, Wollongong, on November 8, at an after-church supper.

WOONONA

The new organ at Woonona was held at Reidtown on November 15 by the Reverend R. K. Hobden, in memory of the late James Henry. The organ was bought from the local Presbyterian Church and repaired by a Dutch migrant, Mr. R. Berghuis.

REIDTOWN

The first fete for some years was held at Reidtown, on Novem-

ber 15. The recently-formed Ladies' Guild were responsible for raising most of the £122 which it realised.

THIRROUL

On November 15, the rector unveiled and dedicated a tablet to the memory of the late Mrs. Lucy Calcott, who was for 38 years the church organist.

BULLI FETE

Over £260 was raised by S. Augustine's, Bulli, at the annual sale of work last week. Mrs. Cobden Jones, of Wollongong, opened the fete.

S. PETER'S, BOURKE STREET

A social afternoon will be held on December 5, at 2.15 p.m. in S. Peter's Parish Hall, Forbes Street. The guest speaker will be Mr. A. D. Antill, whose car finished third in the Redex Trial. The usual stalls with special Christmas gifts will be arranged by the Ladies' Guild.

A sacred concert will be held in S. Peter's Church, on December 2. There will be musical items and a full-length religious film, entitled "Reaching From Heaven" will be shown. Proceeds will be for the Old Age Pensioners' Christmas Hamper Appeal.

WOLLONGONG

A Bible Exhibition, entitled "The Way," opened in S. Michael's Hall, on November 19.

This marks the conclusion of 100 years of work by the British and Foreign Bible Society in the South Coast district.

The work began in a small way in 1853, and has increased over the years until to-day there are branches of the Bible Society in most centres on the Coast.

VERGERS' GUILD FORMED

A branch of the Australian Vergers' Guild (Northern Section) has been formed in Sydney, and meets regularly at S. Andrew's Cathedral. The Primate has accepted the position of president, and Dean Pitt is vice-president, with Archdeacon R. B. Robinson as chaplain, Mr. J. E. Kneale as chairman.

The guild will later be affiliated with the English Guild of Vergers.

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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr. G. King, of Armadale, West Australia, who sent us this picture of the chancel and sanctuary of All Saints' Church, East St. Kilda, Melbourne.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m.

NATIONAL.

November 28: The Reverend Colin Williams, Victoria.

November 30: Dr. Gwen Nash, Victoria.

December 1: The Reverend Alan Walker, N.S.W.

December 2: School Service—"The Story Without an End."

December 3: The Bishop of Tasmania, the Right Reverend Geoffrey Cranswick.

December 4: The Very Reverend J. E. Blanchard, S.A.

FACING THE WEEK: 6.40 a.m. A.E.T. NATIONAL.

The Reverend T. C. Debenham.

PLAIN CHRISTIANITY: 7.30 p.m. NATIONAL.

November 29: The Reverend David Read.

EVENING MEDITATION: 11.20 p.m. A.E.T. INTERSTATE.

Week commencing November 30: The Reverend J. H. Crossley.

PRELUDE: 7.15 p.m. NATIONAL.

November 29: The Adelaide Singers.

COMMUNITY HYMN SINGING: 6.30 p.m. INTERSTATE.

November 29: Combined Presbyterian Churches of Launceston, Tasmania.

EVENSONG: 4.45 p.m. A.E.T. INTERSTATE.

December 3: S. Andrew's Cathedral, Sydney.

THE EPILOGUE: 11.20 p.m. A.E.T. INTERSTATE.

November 29: "The Epilogue—49." Advent Sunday.

PRIEST WORKING FOR DEFENCE

THE LIVING CHURCH SERVICE

Milwaukee, Nov. 22

The Reverend Charles W. Lowry, who resigned last

June as rector of All Saints' Church, Chevy Chase, in

order to devote his time to

writing and lecturing against

Communism, has accepted a

post related to civil defence

preparations.

He has been appointed a

special consultant of the

Federal Civil Defence Adminis-

tration.

His work will be to help

develop active participation in

civil defence by local churches

(not simply Episcopal churches,

but presumably all churches

that can be prevailed upon to

prepare themselves for most

effective relief in time of ex-

treme national emergency).

Dr. Lowry said: "We

know that if disaster strikes,

our church groups will be

among the first to bring relief

to those who are suffering.

Since it is obvious that our

churches will be called upon to

play a critical role, we think

that they ought to be in on the

planning."

BLOCKS READY FOR NEW CHURCH

FROM OUR OWN CORRESPONDENT

Tamworth, November 22

Plans are in hand to begin building the new church at West Tamworth early in the new year.

The accompanying photograph shows "men at work." Every Monday night the men are there, and occasionally at week-ends teams from the country have been on the job. The men have been at work

for two years making the blocks.

The actual construction of the church will be by contract, but the men of the church will pour the foundations, and do the carpentering, painting, plumbing, etc.

The overall length of the church will be 154 ft., width across nave 48 ft., and across vestries 80 ft. The tower will be 100 ft. in height.

TAMIL TESTAMENT

ANGLICAN NEWS SERVICE

London, November 19

A duplicate of the Tamil New Testament of 1715 is being sent by the British and Foreign Bible Society to the Bible Society of India, Pakistan and Ceylon, as a gift to the library at Bangalore.

It will occupy one of the finest sites in N.S.W., at the junction of two highways on the crest of a hill overlooking the city.

So far \$9,500 has been collected, and bank accommodation for \$10,000 has been arranged. The estimated cost, allowing for voluntary labour, is in the vicinity of £30,000.



Men of the West Tamworth parish making concrete blocks.

PADRE H. THORPE

FROM OUR OWN CORRESPONDENT

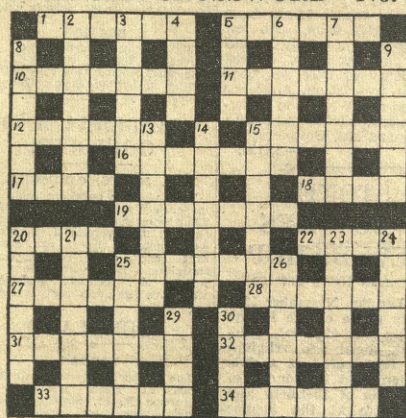
Bathurst, November 20

Padre Harry Thorpe returned to Bathurst on Sunday last after a two weeks' visit to

Norfolk Island, where he preached on Remembrance Sunday at the Kingston Church.

He also preached at the glorious old Melanesian Mission Church, which is a memorial to the martyred bishop, John Coleridge Patteson.

ANGLICAN CROSSWORD—No. 68



ACROSS:

1. Football teams should feel it there (2, 4).
5. Divinely convivial (6).
10. Tennyson's command to the bells (4, 3).
11. Jock's dog (7).
12. Train carriages for brainy undergraduates (6).
15. Sitting of medium value (6).
16. Wealthy, having finished a season of self-discipline (7).
17. She's twice fifty at heart (4).
18. It pants for cooling streams (4).
19. What they see at Lords—from the Tavern End? (7).
20. Weakness of one Ananias (4).
22. Resorts to find Father in (4).
25. He eats sumptuously, finishing with Flora (7).
27. Jack's jacket—for the Coral Isles? (6).
28. Our half of the story (6).
31. All one needs to be if booted and spurred (7).
32. More than just unpunctual (3, 4).
33. This rain won't last long (6).
34. Knock-about place of refreshment (6).
7. One feeler soon leads to 10 (7).
8. Nugatory dish (6).
9. About that bit of money not long ago... (6).
13. He soaks up other people's money (7).
14. Another name for Surrey's cricket ground? (7).
15. Bit of a laugh with a dark man (7).
20. Sounds the woodlands to relax in (6).
21. The scope of the Bard? (7).
23. "—no divine ordinances" (one of Charles I's Twelve Good Rules) (7).
24. But it doesn't hide the "picture" (6).
25. University chap (6).
26. Go away quickly, the play's cancelled (3, 3).
29. River that goes in to Derbyshire (4).
30. End of one smoke (4).

SOLUTION TO CROSSWORD

No. 67.

- ACROSS: 1. Fle; 3. Holiday time; 5. Leander; 10. Seaweed; 11. Oats; 12. Harry; 13. Bend; 17. Becket; 18. Biggin; 19. Abadan; 21. Little; 22. Soso; 26. Taboo; 27. Swap; 30. Cartons; 31. Sidecar; 32. Panama Canal; 33. Sisy.
- DOWN: 1. Full of beans; 2. Elastic; 3. Hide; 4. Lariat; 5. Desert; 6. Year; 7. Iceberg; 8. End; 14. Dinner party; 15. Cedar; 16. Limit; 20. Also ran; 22. Thwacks; 23. Barsac; 24. Poison; 28. Boom; 29. Idols; 30. Cup.

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* Strike out whichever is not required.

(Signature)

ARNCLIFFE MEN'S RALLY

FROM A SPECIAL CORRESPONDENT

S. David's Branch of the C.E.M.S. held a men's rally in the Parish Hall, Arncliffe, Sydney, on Wednesday, November 11, at 8 p.m.

The gathering was addressed by the National President of the C.E.M.S., the Right Reverend J. S. Moyes.

The subject of the address was "A Christian Style of Life as a Witness to Christ."

Invitations had been sent to all C.E.M.S. branches in the district and to all churches and men's groups, with the result that over 120 men were present, including members of the Provincial Council.

A special form of service was used and it was a great inspiration to all present to hear so many voices raised in singing the hymn "Rise up, O men of God!"

SISTER JULIAN IN TASMANIA

FROM OUR OWN CORRESPONDENT

Launceston, Nov. 21

Sister Julian of the Community of the Holy Name, Melbourne, is re-visiting Tasmania after nearly 49 years.

She was welcomed to Launceston at tea in the church hall by the Rector of Holy Trinity Church, the Reverend A. E. Palmer.

Sister Julian will later visit Penguin for a women's rally, Burnie and the Community of the Sisters of the Church in Hobart.

CLASSIFIED ADVERTISEMENTS

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

Classified advertisements are accepted under the following headings:—

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ORGANIST AND CHOIRMASTER, S. Alban's Church, Muswellbrook, N.S.W. Wide scope for private studio in pianoforte and singing. Further particulars from the Reverend F. W. Rush, The Rectory, Muswellbrook, N.S.W.

S. GEORGE'S COLLEGE within and affiliated to the University of Western Australia. Applications are invited for the position of Sub-Warden and Chaplain, a full-time position. Applicants must be Priests in Holy Orders and single. Academic qualifications desirable. Position vacant from approximately the end of June, 1954. Applications and enquiries should be made to the Warden, S. George's College, Crawley, Western Australia.

LEADING BASS, enthusiast. Apply Organist, S. Mark's, Darling Point, N.S.W.

ALL SAINTS' COLLEGE, BATHURST. Applications are invited for positions on the staff for 1954 from men qualified to teach any combination of two or more of the following subjects to Leaving Certificate standard: mathematics, physics, chemistry, agriculture, biology. Salaries are those paid by the N.S.W. Department of Education. For details please apply to the Headmaster.

S. FAITH'S SCHOOL, Yepoon, Queensland, requires Commercial Teacher and two teachers of general secondary subjects. Apply Principal.

TEACHERS REQUIRED 1954. (1) Kindergarten and Preparatory. (2) Music. (3) English and Latin to Senior Public Standard. Apply to Sister-in-charge, S. Anne's School, Townsville, N.Q.

S. MARY'S SCHOOL, Herberton, N.Q. requires one Music, one Primary Mistress for 1954. Apply to Sister-in-charge.

S. GABRIEL'S SCHOOL, Charters Towers, requires Resident Mistress for Secondary and Primary School, commencing February 2, 1954. Apply Headmistress.

SUPERINTENDENT & MATRON required for a Boys' Home (approximately 50 boys) in the Diocese of Brisbane. Married couple preferred. Must be communicants of the Church of England. For details apply to Home Mission Secretary, Box 421 F, G.P.O., Brisbane, Queensland.

S. MICHAEL'S Collegiate School, Hobart. Wanted February, 1954. Art Mistress and House Mistress. Apply the Principal.

POSITION WANTED COUNTRY RECTORY willing undertake Sunday work and surplice duty Sydney parish, in return use Rectory, January. Write "A," c/o this office.

ACCOMMODATION VACANT CHURCH OF ENGLAND Girls' Friendly Society Hostel. Ladies spend your holidays at G.F.S. Hostel, Arundel Street, Forest Lodge, Sydney. (Queen's procession passes front door). Apply Warden.

FOR SALE

1954 A.B.M. CALENDARS available at all State Offices of A.B.M. and Church Stores, Sydney—only 2/6. A real bargain, suitable for Christmas gift.

A BARGAIN for Sydney Home Builders. Twenty-four 94lb. bags of Portland Cement are for sale at 10/- each, in aid of the Christ Church S. Laurence Restoration Fund. If interested, kindly ring MA5830.

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