

THE ANGLICAN

Incorporating The Church Standard

No. 386

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

FRIDAY JANUARY 1 1960

Telephone MX 5488-9, G.P.O. Box 7002. No. 3 Queen Street, Sydney, N.S.W.

Price: NINE PENCE

SPECTACULAR RALLY WILL OPEN CONFERENCE

GREAT MEETING OF CHURCHES IN MELBOURNE

There will be eight public meetings during the course of the National Conference of Australian Churches to be held in Melbourne from February 2 to 11.

The most spectacular of these will be the rally at the Melbourne Cricket Ground on February 2.

During this the conference will be formally opened by the Governor of Victoria, Sir Dallas Brooks.

The speakers will include the chairman of the East Asia Christian Conference, Bishop Sobrepna, and the Principal of the Women's Christian College, Madras, Miss Renuka Mukerji.

At 8 p.m., on Saturday, February 6, there will be a big "Youth and Family Night" at the Sidney Myer Music Bowl, and there will be a final rally at the Myer Music Bowl on the night of Wednesday, February 10.

On the intervening nights, however, there will be two series of meetings that will be open to limited numbers of the public. The limitation arises solely from

be some discussion of the work of the conference and addresses by the overseas visitors.

The Wilson Hall meetings are scheduled as follows:

8 p.m., Wednesday, February 3—Subject: "The Task of the Church in a Revolutionary Age." Speaker: Mr M. M. Thomas, of the Mar Thoma Church of Malabar, India. There will be a colour film on the East Asia Christian Conference.

8 p.m., Thursday, February 4—Subject: "The Church in the Industrial Community." Speaker: Professor Masao Take-naka.

8 p.m., Friday, February 5—Subject: "The Local Congregation in the Evangelistic Task of the Church." Speaker: The Reverend Hans-Ruedi Weber, Executive Secretary of the World Council of Churches Department on the Laity.

NEW YEAR GREETINGS

The Editor and Staff wish all readers of "The Anglican" a very Happy New Year.

the capacity of the halls that have been selected.

One series will be held in Wilson Hall, University of Melbourne, and the other in the Independent Church, Collins Street, Melbourne.

The meetings to be held in Wilson Hall will be tied closely to the work of the conference, and are being arranged for the benefit of those who have a special interest in the subjects set down.

Delegates will attend this series of meetings, and there will

WILSON HALL

Tickets may be purchased at 4s. for any one meeting in Wilson Hall or at 10s. for the series of three meetings. The proceeds will go towards the cost of assembling the conference and hiring charges.

The two meetings to be held in the Independent Church will be in the nature of inspirational rallies. There will be no charge for admission to these, but an offering will be received toward conference expenses.

The first of these will be at 8 p.m., on Monday, February 8, and will have as its theme, "The Church in East Asia." The speakers will be Bishop Sobrepna and the Reverend C. F. Gribble, General Secretary.

Methodist Overseas Missions.

The second will be at 8 p.m., on Tuesday, February 9, when the speakers will be Mr M. M. Thomas and Professor Leicester C. Webb. On this occasion the theme will be "The Christian Concern for Peace."

BRISBANE CLERGY AGAIN WIN CRICKET CHALLENGE

FROM A CORRESPONDENT

Brisbane, December 21

In the annual challenge match this month between a team of Anglican and Roman Catholic clergy against Tattersall's Backseaters' Club team composed mainly of bookmakers and horse trainers, the clergy were again successful.

The match was played at the Brisbane Cricket Ground, and resulted in a very exciting finish, the last Tattersall's batsman being dismissed with only two minutes to spare before the scheduled time of drawing stumps.

The clergy batted first and scored 165. Top scorers were Father Tyson Doneley, of Downlands Roman Catholic College, Toowoomba, who made 66 in 36 minutes, including three glorious sixers, and the Reverend Adrian Charles, Vicar of St. Lucia Anglican parish, who made 51.

Tattersall's began batting resolutely in an attempt to overtake the clergy total. Their opening batsman, F. Stahlut, batted brilliantly and scored a fine 54.

However, the two batting stars, Tyson Doneley and Adrian Charles, also took the bowling honours for the clergy—Doneley 5 for 62 and the Reverend Adrian Charles 4 for 18.

The Anglican clergy taking



The clergy obtain their first wicket: bookmaker Clive Morgan is bowled by the Reverend Tyson Doneley in the annual challenge match between Brisbane clergy and Tattersall's Club.

part were as follows: The Reverend James Payne (Coorparoo), captain; Thomas Treherne (Maryborough); Frank Knight (Crows Nest); Adrian Charles (St. Lucia); Thomas Brown-Beresford (Chelmer); and Robert Beal (Auchenflower).

The Roman Catholic clergy were: The Reverend Frank Costello (Moorooka) vice captain; Thomas Sweeney (Banyo Seminary); John Egan (Banyo Seminary); Thomas Carroll (Immigration Department); Tyson Doneley (Downlands College).

During the luncheon adjournment cheques for £75

each were presented to the Reverend C. T. Debenham, representing Tufnell Toddlers' Home; and Father W. Livingstone, representing Nudgee Roman Catholic Orphanage.

These cheques represented the proceeds from the match played last year between these two teams.

As a result of this win the clergy now lead by three matches to one in the special challenge series, which began in 1957.

The three television stations in Brisbane covered the game this year. Highlights were presented in their news sessions.

MOUNT MAGNET CHURCH DESTROYED BY FIRE

The parish church of All Souls, Mount Magnet, Diocese of North-West Australia, was completely destroyed by fire on the afternoon of December 12.

The church had been prepared for the last visit of the bishop before Christmas and for the Sunday school prize-giving.

The building, of timber frame with timber lining and corrugated iron exterior, caught alight near the sanctuary, and in a matter of moments the whole church was engulfed.

All that was salvaged was the cupboard containing the church registers and Sunday school equipment and the bishop's personal effects.

AN APPEAL

The nearby rectory was unscathed and the following morning the services and the prize-giving were held there.

In the afternoon a public meeting was held to determine future action. An appeal was launched and preliminary investigations made to purchase an empty building in the same parish and to re-build the church.

As the parish is awaiting the appointment of a new rector, any offer of help towards the cost of re-building should be made to the Bishop of North

West Australia, Box 140, P.O., Geraldton, or to the Bush Church Aid Society, 135 Bathurst Street, Sydney.

NEW VENTURE IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, December 21

Between Christmas and the New Year 80 people will attend a Christian Education Institute which is being held at the Geelong Grammar School Country Branch at "Timbertop," Mansfield.

The Institute has been arranged by the Department of Christian Education so that lay people may have the experience of learning through active participation more of the basic needs of the parish church.

In attractive surroundings and a holiday atmosphere the programme will include informal discussion, sharing ideas and problems, Bible study and worship, recreation and music.

The leader of the Institute staff will be the Reverend R. W. Dann; the chaplain is the Reverend S. V. Weare, Domestic Chaplain to the Archbishop of Melbourne.

THE FULHAM PAPERS

THE "LIVING CHURCH" SERVICE

New York, December 21

A project to catalogue the thousands of items in a collection known as the Fulham Papers has been announced by the dean of the General Theological Seminary, the Very Reverend Lawrence Rose.

The papers were once housed at Fulham Palace, the residence of the Bishop of London, and are now in Lambeth Palace library in London.

They include letters sent by colonial clergymen to their bishops in England.

Since the Bishop of London had authority over all Anglican clergy in the new world, the collection includes correspondence from every colony extending back for more than a century before the American Revolution.

The papers are at present packed away in 40 cardboard boxes, and are in serious danger of deterioration.

Funds are now available to repair, bind and classify the papers.



Miss Elizabeth Waddell of Warrumbool, Diocese of Ballarat, who won the F. A. Walton Memorial Prize in the Associate of Theology examination, the results of which are announced this week. The prize of £10 is given by an anonymous donor to the candidate who tops the list of first class honours. It is in memory of the late F. A. Walton who was Chief Executive Officer of the General Board of Religious Education from 1938 to 1947 and who was editor of G.B.R.E. material for twenty years.

In the Acts we read of whole families being baptised and so we can assume that infants were among the members of the household. This means that infant baptism has been carried out since the earliest times of the Christian Church and our Lord's command to care for little children, as He blessed them before leaving Galilee, has been fulfilled. The child receives the Holy Spirit and is made a member of Christ's family, his God parents promising to instruct him so that he will not be ashamed to confess his faith.

A copy of a portion of a worked paper done by Miss Audrey Jackson of Melbourne at the Th.A. examination held in October. Miss Jackson is confined to her invalid perambulator and writes with her pen in her teeth. (The Th.A. results are on Page 9 of this issue.)

RELIGIOUS ENCOUNTER IN WEST AFRICA

CANON WARREN ON ISLAM

The December news-letter of the Church Missionary Society is entitled, "Where They Meet—Some Notes on Religious Encounter."

While it deals in particular with the problems of Christian missions in Islamic West Africa, it also applies to every Christian who accepts some responsibility for evangelism. Canon Max Warren quotes the words of Charles de Foucauld as showing the attitude of mind that a Christian needs—"being present among people with a presence willed and intended as a witness to the love of Christ."

In this news-letter, Canon Warren tries to present a picture of Islam in West Africa so clearly that the reader feels present among the people.

Because of the great sociological changes in Africa at the present time, the African "soul" is unsettled.

Most Africans must choose sooner or later between Islam, Christianity and Paganism.

Islam has been established in Africa for many centuries, and has developed an Africanised form to which various pagan rites and beliefs have been assimilated. Many pagans might be described as animistic Muslims.

NEW APPROACH

Christianity, on the other hand, is a Western religion, and its converts seem to have little missionary impulse.

What is needed is a new presentation of the Faith that will make it "come alive" for the native African.

Canon Warren quotes a letter from a Christian school in an Islamic country, which said, "A Muslim father brought his daughter to be admitted to the school. He asked about the Scripture teaching and was told what we did, and then added comfortably: 'But it doesn't make any difference!'"

Not only must Christians re-think their spiritual universe, but they must also make their teaching "make a difference."

HOMELESS IN CALCUTTA

ECUMENICAL PRESS SERVICE

Calcutta, December 21

A four-men team of specialists is making a survey of the plight of 3,000,000 homeless in the Calcutta, India, area, with a view to development of a co-operative long-term church-aid programme.

Results of the two-month study will be submitted for consideration and possible action to Church World Service (U.S.A.), the National Christian Council of India, the British Council of Churches and the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches.

The survey team is headed by Dr Herbert Stroup, Dean of Students at Brooklyn College, N.Y., the Reverend Edward Campbell, United Presbyterian missionary in the Punjab; the Reverend Ernest Benedict, a C.W.S. and Mennonite representative in Calcutta; and Dr Robert B. McClure, a United Church of Canada medical missionary.

An announcement of the survey said the study in recommending new work in the area will take "full account of the valiant efforts being carried forward by the Indian and West Bengal governments" to deal with conditions in the area.

The report is expected to include a study of the possibilities of resettlement of some Calcutta homeless, as well as a survey of the ways of most effectively using the present limited supplies of food, medicines and other material aid.

The Christian scholar may study the common ground of the encounter of religions, but in personal encounter every Christian can find common ground in our human predicament.

In this encounter the Christian should realise "the Christ who is also present and whose presence is the redeeming, transfiguring factor."

The Christian missionary is called to the difficult task of making known to the world the peace of God.

These words can have no meaning unless Christ Himself is present in the meeting of religions.

DRAMA DIRECTOR FOR COVENTRY

ANGLICAN NEWS SERVICE

Coventry, December 14

A full time director of religious drama is to be appointed to the staff of Coventry Cathedral. The director will be named early next year and should take over his duties in September.

The provost of Coventry Cathedral, the Very Reverend H. C. N. Williams, said last week that they felt drama as a means of communication had been neglected by the Church. They wished to make drama an integral part of the life and activities of the cathedral.

The director's responsibilities would not only cover making the cathedral a centre of dramatic communication but it was hoped to provide a base which could be drawn on by village churches of Warwickshire.

Plays would be performed under the great porch between the old and new cathedrals with the steps leading to the ruins being used by the performers.

The provost added that it was hoped there would be a weekly lunchtime play, with some performed by local drama groups.

The plays will be concerned with the normal problems of being a Christian in society. The cathedral authority is already sponsoring a national competition for a play to be performed during the celebration of the consecration of the cathedral in May, 1962.

NEW U.S. PILGRIMS WELCOMED

ECUMENICAL PRESS SERVICE

New York, December 21

Refugees from nearly 20 countries—the new Pilgrims to America—were the guests of the Massachusetts Council of Churches (U.S.A.) at a Thanksgiving dinner on November 21 in Plymouth.

At this first gathering of its kind in the State, several hundred of the refugees and displaced persons, many brought to the Bay State by the council's 12 member denominations, were served barbecued venison and chicken, following a mammoth outdoor Thanksgiving worship service.

W.C.C. RESETTLES 670 REFUGEES

ECUMENICAL PRESS SERVICE

Geneva, December 21

The World Council of Churches helped resettle 670 refugees from 23 countries in new homes in 19 countries during the month of October, bringing the total of those aided by the agency during the first ten months of this year to 9,815.

The largest receiving country was the United States with 413, followed by Australia, which welcomed 149 immigrants.

MINISTRY TO THE CIRCUS

NEW PROJECT IN BRITAIN

ANGLICAN NEWS SERVICE

London, December 21

A movement within the Church designed to meet the spiritual needs of circus people, wherever they may be, has as its chief sponsor the Bishop of Southwark, the Right Reverend Mervyn Stockwood.

It came officially into existence at a meeting held in the Church Army headquarters this month.

It was attended by representatives of both Church and circus, and was presided over by the bishop himself.

The work, which the new movement, "The Church in the Circus," plans to develop, is already operating in several of the leading circuses in this country.

It is based on the personal ministrations which the Vicar of Chideock, Dorset, Dr W. D. Omand, has been giving to the people of "The Big Top" for years.

The constitution of the new organisation, which was approved, gave as one of its many objects the bringing of circus people everywhere into contact with the Church's representatives.

CHAPLAINS

It hopes to achieve this with the approval of the bishops concerned, by the appointment of chaplains in all dioceses which circuses usually visit.

The Bishop of Southwark has been elected president, with Coco the clown and Mr Billy Smart as vice presidents. The Reverend E. W. Carlisle, chief secretary of the Church Army, is chairman and Dr Omand the secretary.

Among the council members are Canon Bryan Green, Rector of Birmingham; Prebendary Clarence May, Rector of S. Paul's, Covent Garden; and representatives of both the circus people and the Church.

£35,000 GIFT FOR COVENTRY

ANGLICAN NEWS SERVICE

London, December 21

A business man who visited Coventry Diocesan House this month made arrangements to provide by covenant a gift of £35,000 to cover the cost of two of the main decorative features of the new Coventry Cathedral.

The gift, made anonymously and without previous notice, will pay for the Epstein sculpture depicting S. Michael in conflict with the Devil and Mr John Piper's great baptistry window.

The Bishop of Coventry's diocesan appeal for £750,000 is for new churches, clergy, stipends, and repairs and to help in the building and furnishing of the cathedral. Before this latest gift it stood at £382,000.

The bronze figure of S. Michael and the Devil, the most important piece of sculpture in the cathedral scheme, was cast before the death of Sir Jacob Epstein, and it should be in position by April.

WHITE RUSSIANS HELPED

ECUMENICAL PRESS SERVICE

Geneva, December 21

A total of 425,000 dollars has been pledged or donated thus far by member Churches of the World Council of Churches for projects of the W.C.C.'s special World Refugee Year programme.

Of this amount 140,000 dollars each has been pledged by Church World Service and the British Council of Churches to aid in the resettlement of White Russians in China.

There are an estimated 11,000 White Russians still living on the Chinese Mainland.

THE "SHARED CHURCH"

SODS TURNED IN KENT

ANGLICAN NEWS SERVICE

London, December 21

On December 4, a simple ceremony marked the beginning of a plan, inspired by the Archbishop of Canterbury and the President of the Methodist Conference, for a shared church.

This church is being constructed at Greenhill, Kent; the first sods were turned on the site by the Superintendent Methodist Minister at Herne, the Reverend Cyril A. French, and the Vicar of Herne, the Reverend Hugh Collins, in whose ecclesiastical parish Greenhill is situated.

The building will serve the dual purpose of church and hall, and has been designed to provide for a sanctuary which can be completely screened when the building is being used for secular purposes.

TWO SERVICES

It will cost approximately £7,500, of which capital grants from central sources have been made up to £5,000. More than four-fifths of this sum has been provided by the Methodists, and the building will belong to the Methodist Church.

The new church should be completed not later than the end of May; the dedication of the building for public worship is hoped to be performed at the end of May or early June.

It is intended to hold an Anglican and Methodist service every Sunday, alternating morning and evening, and additionally, there will be celebrations of Holy Communion for Anglicans.

C.M.J. APPEAL FOR ISRAEL HOUSE

ANGLICAN NEWS SERVICE

London, December 21

As part of its Third Jubilee Campaign, the Church Missions to Jews is planning to open a house in Israel, which will be set apart specifically for Christian fellowship.

Much benefit has been derived from such houses in this country, and the need is even greater in Israel, where Christians of Jewish descent are often isolated and desperately in need of fellowship, and where there are also a number who as yet fear to come out into the open because of the possible social and economic consequences.

A sum of £30,000 is needed for this project; a Third Jubilee Appeal was launched by the president of the society, the Bishop of Chelmsford, at the jubilee annual meetings last May.

At the moment the sum received amounts to more than £17,000. The appeal will be kept open at least until the official closing of the Third Jubilee Year on the Feast of the Conversion of S. Paul, on January 25, 1960.

FOUR DIOCESES FOR NEW PROVINCE

ANGLICAN NEWS SERVICE

London, December 21

The Synod of the diocese of South-West Tanganyika, meeting at Liuli on the shores of Lake Nyasa, has voted unanimously in favour of joining the proposed new province of the Anglican communion in East Africa.

The dioceses of Mombasa, Zanzibar and Central Tanganyika have already accepted the proposal, which means that four out of the five dioceses concerned are in favour of the new province.

The "odd man out" is Masasi, whose bishop resigned recently over his synod's decision not to enter the province.



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CHURCH ARMY IN WOY WOY FOR THREE WEEKS

A YEAR'S PREPARATION BEFORE SUCCESSFUL MISSION

FROM A CORRESPONDENT

Woy Woy, N.S.W., December 21

More than 2,500 personal house contacts were made by members of a Church Army team during a three-weeks' evangelistic mission to the Parish of Woy Woy, Diocese of Newcastle, this month.

The parish, with three large centres within a radius of three miles, afforded one of the most difficult areas ever to be evangelised by the Church Army.

The chief missionary was the Warden of the training college at Stockton, Captain L. C. Coad.

He was assisted by Captains B. W. Trott and A. M. Malcolm (a full-blooded Aborigine, recently commissioned as a C.A. officer), Trainee Sister B. Smith, and Cadets R. Chicken, D. Quail, J. Charlesworth, and W. Bloomfield.

As part of the evangelistic work of the team within the parish, bookstalls were operated at each centre, resulting in the sale of over £100 worth of Christian literature, including a pleasing number of Prayer Books and Bibles.

The mission of the parish commenced with an impressive procession of witness from S. Luke's Church, Blackwall, to the parish hall at Woy Woy, approximately 7/10ths of a mile distant, where the first of nightly mission services took place.

The procession, headed by crucifer and acolytes, consisted of the rector, the Reverend B.

C. Dickson, members of the visiting Church Army team, and nearly 150 lay members of the parish.

Captains Trott and Malcolm were in charge of the unique daylight cinema unit recently brought out from England as a gift of the parent society to the Australian Church Army.

The unit was widely used throughout the period of the mission, and took part in the open-air procession of witness.

Half way along the route of the procession, the operation of the unit attracted a pleasing number of casual passers-by.

Each night of the mission this newly acquired medium of evangelism visited a different area of the parish (widely scattered, with some 16,000 people), drawing open-air congregations of about 50 each night.

A feature of the mission was the large number of people who followed the mission services around the three centres of Woy Woy, Ettalong and Ocean Beach.

The missionary gave a series of addresses, all different, to cover 16 days.

QUESTIONS

Questions asked by members of the congregation were answered by the missionary each evening, and there were many requests for intercessions.

Children's services, including an impressive youth tea, were well-attended at all three centres, growing in numbers each day. Similarly, well-attended women's services were held at each centre.

At each centre, at the conclusion of the series of addresses delivered by Captain Coad, an appeal was made for full commitment to Christ, to which large numbers responded.

At the daily Eucharist there was an average attendance of 34 worshippers.

The missionary, in conjunction with the rector, made numerous sick visits to parishioners, and also held a considerable number of private interviews.

Prayer meetings for the success of the mission had been held for twelve months prior to

the arrival of the Church Army team, and considerable lay-visitations took place throughout the parish as part of the intensive three-months' preparation which preceded the mission.

NORLANE PARISH NOW HAS A FINE EDUCATION BLOCK

FROM A CORRESPONDENT

Melbourne, December 21

The strength and life of the Church was most important to the parish and the life of the community, the headmaster of Geelong Grammar School, Dr J. R. Darling, said at Norlane on December 13.

He was speaking at the opening of the Education block at the Church of S. Michael and All Angels.

The thing that made all the difference to a church in the community was not that it was successful but that it was a force in the community, he said.

Dr Darling said that 30 years ago, when he arrived in Geelong, there were no houses between Ford's and the Grammar School. The coming of the Shell Company and other industries made a difference.

"It is exciting living in a country growing as fast as Australia, and a city growing as fast as Geelong, and it is exciting being young in these times," he added.

But there was worry associated with it also.

A collection of people did not make a community, as people could gather together for entertainment, war, and many things.

"A community is a collection of people who mind about each other," he said.

It was most important when people came together to build a new suburb that they mind about each other. That was Christianity.

Christ came into a cruel, bad world; bad in Palestine and much worse in Rome.

The main purpose of a church in a community was standing



At the opening of the education centre at Norlane on December 13: the headmaster of Geelong Grammar School, Dr J. R. Darling (right); the vicar, the Reverend Allan Batt; and Mr W. Mortham of the Shell Company.

NEW MELBOURNE CORRESPONDENT

"The Anglican" is very glad to announce the appointment of its new Melbourne correspondent, who will report such functions as are not covered in the official announcements sent to us by the Venerable R. H. B. Williams.

Archdeacon Williams, who has been our correspondent since the paper first appeared, has had the assistance of the Reverend J. Harvey Brown, who has now resigned because of ill-health.

He is succeeded by the Vicar of S. Theodore's, Wattle Park, the Reverend A. W. Singleton.

Mr Singleton graduated B.A. from the University of Melbourne (Trinity College), and did his theological training at Ridley College, Melbourne.

He is a Th.Sch. of the Australian College of Theology and a Dip. R.E. of the Melbourne College of Divinity.

He was ordained to the priesthood in 1940, and has served as



vicar at Holy Trinity, Bacchus Marsh and S. Paul's, East Kew.

Mr Singleton was a chaplain with the R.A.A.F. from 1940 to 1946.

He is active in many aspects of diocesan work, being on the council of Deaconess House, on the committee for Recruitment for Women's Work, on the Archbishop's Ordination Candidates' committee, on the council of Trinity Grammar School, on the Mollison Library committee, on the Council for Christian Education in Schools and is the Diocesan Retreats secretary.

Mr Singleton is also a member of the committee of management of G.B.R.E., and Supervisor of Studies of the G.B.R.E.'s Correspondence School.

He is chairman of the house committee of the Rockingham Red Cross Home and a member of the R.S.L.

In addition to all these activities, Mr Singleton, who has been in his present parish for fifteen months, is facing a building programme for a permanent church. The first vicar of this new parish died after a short ministry of two and a half months.

Mr Singleton has two children, Paul, 5, and Mary, 13.

HOSTEL CHAPEL AT DUBBO DEDICATED

The Bishop of Bathurst, the Right Reverend E. K. Leslie, dedicated the new chapel of S. Faith at the Church of England Girls' Hostel, North Dubbo, on November 29.

In his address, the bishop compared the design of the chapel with a tent and with the tabernacle of the early Jews.

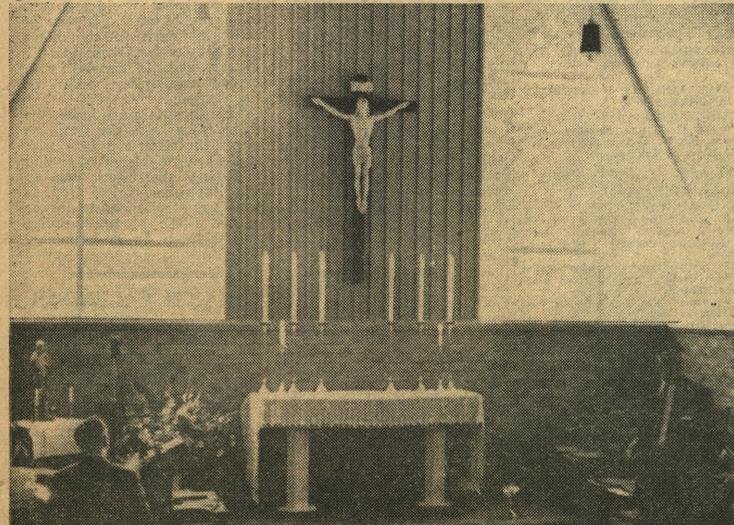
He said it was always the House of Gods, and that the girls would regard it as such. It was also a home where they could come alone to pray.

After the dedication service the Mayor of Dubbo welcomed the bishop to the town.

He gave a brief history of the hostel, which was first conducted by the Sisters of the Church.

The late Canon C. W. Leavers took it over in 1948, and, since his retirement, the Brotherhood of the Good Shepherd have conducted it.

One thousand girls have stayed at the hostel since it opened.



The sanctuary of the chapel of S. Faith's Hostel, Dubbo, Diocese of Bathurst.

for the basic, essential Christian principles.

The great thing about S. Michael and All Angels' Church was that it was a living church, Dr Darling added.

Dr Darling was welcomed and introduced by the vicar, the Reverend Allan Batt, who said when he arrived 12 months ago the small church building was the only accommodation for 60 kindergarten children, 110 Sunday school children, services, meetings and other activities.

The Chilwell library building was bought to ease the strain. It was moved and erected on the church property and used as a parish hall. However there was still insufficient room.

When it was known the Shell Company planned to dispose of a number of 14-room units used as hostels the company was approached and two of them purchased for £140 each.

SELF HELP

The Sunday school pupils themselves, by running a popular pet contest, raised £100 of the cost. Since then twelve of the classes have also raised the money to paint their rooms.

The teachers report that the feeling of "belonging" has really grown because children have found security in familiar colourful surroundings which they feel are their own. Vandalism should never be a problem in this Sunday school.

With a total of 28 rooms it has been possible to have a parish office, vestries for vicar and choir, meeting room for the

Women's Auxiliary and a nursery provided in one wing leaving 14 rooms for the senior Sunday school and 6 rooms for the primary department.

There is already an average attendance of 300 children each Sunday, so the extra accommodation will allow for the target of 500 children aimed at for 1960.

Mr W. Mortham of the Shell Company said that the buildings could not have been put to better use. He wished the church well on behalf of the company and congratulated all who had done so much to the buildings.

FOLLOW UP

Before the opening, a short service was conducted in the church where the children participated by reading the lesson and singing special songs.

This opening is part of a "Mission follow up" conducted by the Church Army.

For the past two weeks Captain G. Gallagher and Brother K. York have been engaged in a contact visitation programme on those who attended the Mission conducted by the Victorian Secretary of the Church Army, Captain H. Cole, two months ago.

The next stage of the building programme is well under way. The foundations and frame of the twenty-square brick vicarage are up, and the project should be completed by Easter. With the arrival of a curate in March the work in this new rapidly developing housing area should be intensified.

NEW BISHOP SPEAKS ON CHURCH SCHOOLS

"Christianity is not a system of ethics leading to a genial kindness and a general moral decency."

The Bishop Coadjutor of Adelaide, the Right Reverend J. C. Vockler, said this at the speech day of the Walford Church of England Girls' Grammar School, Adelaide, on December 17.

The bishop, who was giving his first speech day address since his consecration, emphasised the qualitative difference between a "secular" education and a Christian education.

"In a school where a Christian education is given the whole atmosphere and life of the school will shape and define education and instruction. "Leaving will be seen to be

a sacred occupation which justifies itself.

"The pursuit of heroic goodness, as opposed to mere respectability" or conventional morality, is an ideal of Christian education.

"The appreciation of beauty and its importance in leading men to God is another constituent of sound Christian education.

"Pupils will learn the art of making decisions in accordance with Christian principles.

"Teachers should seek their inspiration in the ideal which our Lord himself espoused: 'For their sakes, therefore, I sanctify myself.'"

THE ANGLICAN

FRIDAY JANUARY 1 1960

THE CHRISTIAN FAMILY

In nearly every civilisation society has been based on the unit called the family. In the countries of the West, as in China, a peculiar emphasis has been placed upon this unit. Unfortunately, in the West, family ties have tended to weaken since the onset of the Industrial Revolution — primarily because the family began to lose its economic importance. Nowadays, most children do not follow their parents' avocations. When young people leave their homes they tend to settle away from their parents.

Most ties which once bound families closely together have tended for more than a century past to loosen. Modern medical science has raised the average expectation of life; a corollary has been that the family as a unit has tended to shirk its responsibility for looking after its aged individual members. The State, and voluntary societies, have tended to take over this duty as they have tended to take over what used once to be the responsibility of the family for educating the young. In addition, the facility with which civil divorcees are obtained to-day, compared with the position 50 years ago, has inevitably made the family less stable.

As far as Christians in general, and Anglicans in particular, are concerned, the family is still the basis of society. It is more than a biological or psychological necessity for the child who, completely dependent upon his parents in infancy, and needing many years of education and training before he can take his place in our complex society, is also a member of the wider family of God. The family in Christian teaching bears a divine imprint. It is an institution sanctified by Christ Himself when He was born into a human family and grew up as a human child.

As far as we are concerned, there can be no substitute for a childhood spent in a truly Christian home: no school of any kind, or other institution, can compensate its lack. Patterns of behaviour which are firmly established in childhood are projected into life outside the family, in school and at work, and if Christian concepts are to permeate the community as a whole, it is clearly vital that these patterns should be preserved and made stronger.

Christian virtue within the family grows gradually through mutual example and encouragement. St. Paul, in his Epistle to the Ephesians, gives salutary advice to both parents and children in the family of the Church. To the children he says: "Obey your parents in the Lord," and to the parent: "Provoke not your child to anger." He wished that the love of parents might find a response in the love of children; the discipline of parents a response in terms of obedience; the example of parents a response in terms of honour.

One of the major difficulties confronting parents of what is really a non-Christian secular society is that although there may be little doubt about the "love" which they have for their children, it tends to become unbalanced and lopsided because it is accompanied neither by discipline nor example. The Christian recipe for family living is a thoroughly balanced one, which the Australian community needs to re-discover and apply. The community needs also to reconsider the terms in which parental love is all too frequently expressed.

It must seem obvious to the most casual observer that adults are tending to equate love with indulgence. It must seem equally obvious that in far too few homes in Australia to-day is there that balance between love, discipline and example prescribed for Christian living. This is no plea for children to be loved any less; it is a plea for them to be loved rightly. It is no plea for the institution of repressive disciplines belonging to a less enlightened age; it is a plea for the wise exercise of that discipline in the home which develops self-discipline and a sense of responsibility in the young. It is a plea above all for a higher sense of duty, manifest in a better example of Christian living, on the part of adults.

Love wrongly expressed, very much less than the discipline needed, and an example of a very poor kind, have been seen from most Australian parents during the past few weeks. The true meaning of Christmas was lost throughout the nation as a whole under the weight of material presents. There were far too many and too lavish pre-Christmas parties. Adults as a whole tended to lose all sense of proportion, at a time of material plenty, and to set a poorer example to their children, than a Christian community could afford to tolerate. Bad enough in themselves, these things are worse when one considers them against the background of poverty and despair in the Middle East and to our North. What we need is a New Year resolution to avoid them in 1960.



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

Some Questions For The 'Sixties

Turning into a new year seems more significant this time because we are also entering a 10-year period that will be known as the 'sixties.

Incidentally, I hope I am not considered long-winded in that description. Some, perhaps, would think it easier to say we are entering a new decade. But I'm not so sure that that would be accurate. A decade, I assume, ends (not begins) with the tenth year.

Admittedly, however, we will all tend to think that a new 10-year cycle is opening today, and already there has been much speculation about what lies ahead of us in the 'sixties.

In particular, what lies ahead of the Church in the 'sixties? American religious leaders have been considering that question. The president of New York's Union Theological Seminary, Dr. Henry P. Van Dusen, thinks that "there must be a period of self-examination, a critical appraisal of Christianity and a new emphasis on individual morality."

The executive vice-president of the Church Federation of Greater Chicago, the Reverend John W. Harms, contends that in the 'sixties the Church must become a dynamic ethical factor, but he fears that it may not move fast enough in developing moral and spiritual values.

Dr. C. E. Carlson, a leading Baptist layman, hopes that "the ostensible religious revival which has been one of the major aspects of the fifties will have an effect on business and industry in the next 10 years." And he adds:—"In the 'sixties the Churches will have to assert, ever more firmly, their ancient and austere views about good and evil in a world where the distinctions have become blurred."

The Urge To Move With The Times

That last declaration was the one which impressed me most in reading a survey of religious thought in America by "Newsweek," which devoted a whole issue to considering the big questions that are likely to arise in the challenging 10 years ahead.

It is so easy to argue that the Church must "move with the times" and, in effect, qualify its moral determinations.

I go part of the way in agreeing that the Church should go out more among the people to explain its teachings — to exhort, rather than to sit in stern, remote judgement on sinful men. And, in the recent Lambeth conference pronouncement on family planning there was, in-

deed, a notable instance of earlier views being modified.

But, fundamentally, the Church must always uphold truth and honesty — and, not only uphold them but also speak out fearlessly on their behalf.

Not only Americans have been shocked in recent months over the television "quiz" scandals with the revelation that questions and answers were rehearsed, that large sums of money were dishonestly won, and that millions of people were deceived into believing that they were watching what Australians would call "a fair dinkum show."

A heartening religious revival was seen in Australia in 1959 through the Graham crusade. But Church leaders and Church people generally would be deluding themselves if they believed that evangelisation is a spasmodic affair. The Church must be always on the job. And that

is appreciated, of course, in the plans that were made to follow-up the Graham crusade.

Steps Toward Unity In Australia

Our own Church of England, it seems to me, has been notably re-energised recently, both by the crusade and by the raising up of new energetic and enthusiastic leaders. This access of vitality comes at an appropriate time as the Church in Australia is about to be welded together more closely in the new constitution. This quickened spirit of unity and brotherhood in all the 25 dioceses of Australia could be one of the most significant movements of the 'sixties.

But, at the same time, Anglicans must be mindful of their brothers in other denominations. Will the 'sixties bring a worthwhile advance in the ecumenical field? The big conference to take place in Melbourne next month could be a decisive influence to that end.

There was disappointment in 1959 that discussions between Anglicans and Presbyterians in Britain did not produce substantial progress toward unity. But that should not discourage efforts being made toward bringing the various denominations in Australia into closer alliance.

Australia, the only continent occupied by one nation (and, substantially, by one people), offers, surely, the most favourable field for the encouragement of Christian unity. And, under the aegis of such a body as the World Council of Churches, much progress is being made in working together on such large-scale problems as immigration and relief of distress.

Yet there are other distressing examples of rivalry and disunity, even within a communion. I know the subject is debatable, but I cannot see that there is any sound argument against the unifying of our missionary activities, as has already been done in several dioceses.

But much worse are the intense rivalries among different groups in the actual mission field — New Guinea, for instance. How confusing and unifying it must all seem to the native people whose conversion is being sought.

Couldn't Australia, in the course of drawing closer together as one Christian nation, aim to set a further example of unity in the missionary field?

For Most The Job Is Here And Now

These are big questions. But, even though they may not be solved in the 'sixties, it may be hoped that they may be grappled with.

Of course, a decade is a man-made artificial division of time which in God's time may be reckoned as even less than a twinkling of an eye. So, as we enter the 'sixties, the challenge is not so much to make a special effort to mark a special occasion. It is to pray for strength that we may not weary in well-doing, and so may continue with God's grace to extend His Kingdom. For most of us that may well be to work hard, cheerfully and consistently in a very localised sphere — in other words, here and now.

But here, as much as in more spectacular fields elsewhere, will be found the opportunity to "show forth Thy praise not only with our lips but in our lives." What grander, more satisfying call could there be for the 'sixties — or for any other decade?

—THE MAN IN THE STREET.

ONE MINUTE SERMON

THE STORY OF CREATION

GENESIS I. 1-25

It is good to read this book of "beginnings" for it is rich in unusual insights and has many a message for the ordinary man.

The book divides naturally into two parts, chapters 1 to 11, and 12 to the end. The second portion gives us the history of the Jewish people in its beginnings; the first gives us the story handed from generation to generation among the Jews of the beginnings of creation, of the fall of man, and of the flood and its aftermath.

Other nations and peoples had their traditions of creation as well as the Jews and it is not unlikely that the Jews borrowed the skeleton of their story from the early Mesopotamian peoples and civilisation. But only the skeleton!

The great gift of the Jews in the story of Creation is "In the beginning God made the heavens and the earth." Every verse reiterates the fact of a Creator, of a living God, of One who was, before anything was made. One who brought order out of chaos, a world and worlds from nothing.

What a chapter it is! The earth formless and empty and meaningless too, for darkness was everywhere. Then came the word—and with it light and the

This is the first One Minute Sermon on the Book of Genesis. Succeeding articles will provide a detailed study of this first book of the Old Testament.

worlds began to take shape and significance. But the earth moved as it does to-day and so evening and morning complete the circle.

The light not only gives shape and meaning to the earth but reveals its place in the vast order of the universe and the heavens as well as the earth become real as time marches on.

And now the earth brings forth her herbage, her trees and flowers and is becoming ready for higher life to have its place.

Sun, moon and stars all take their place in this universe of which it is said God found it "very good." So the earth was "peopled," and the oceans with strange animals, and fish and fowl and creeping things, how strange, we only know from the relics of the great museums. For Creation was not a static happening once for all.

From these beginnings God kept on creating and developing His creation in the animal world till the day that man himself could be born, the highest of all creations made in the image of God, male and female, to use and control and replenish this particular world of ours swimming in space, just one of countless worlds, yet chosen for a unique (as far as we can tell) history, and its people for a unique relationship with the Living God.

The ancients worshipped the things they saw—the sun, the moon, the stars; the Jews with God-given insight looked behind the things that were seen, to the Unseen and found God. Is there any other adequate answer to the riddle of the universe than this? . . . In the beginning, God!

CHURCH CALENDAR

January 1: The Circumcision.
January 3: The Second Sunday after Christmas.
January 6: The Epiphany.

CLERGY NEWS

FINNIS, Canon H. P., has resigned the Hale Canonry, St. Peter's Cathedral, Diocese of Adelaide, as from December 31.
KEMPSON, The Reverend N. C., Priest-in-charge of the Cummins Mission, Diocese of Adelaide, to be Rector of Christ Church, Kapunda, in the same diocese.

RELIGIOUS BROADCASTS

(Sessions which are conducted by Anglicans are marked with an asterisk.)
SUNDAY, JANUARY 3:
RADIO SERVICE: 9.30 a.m. A.E.T., 10 p.m. W.A.T.
From St. John's Theological College, Morpeth, N.S.W. Preacher: The Right Reverend Christopher Storey.
RELIGION SPEAKS: 3.45 p.m. A.E.T., W.A.T.
"Frontier"—A Christian Monthly Review.
PRELUDE: 7.15 p.m. A.E.T., W.A.T.
The A.B.C. Adelaide Singers.
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T.
Dr W. J. Platt.
THE EPILOGUE: 10.48 p.m. A.E.T., W.A.T., 10.50 p.m. W.A.T.
For the First Sunday in the New Year—Broadcast from the B.B.C.

MONDAY, JANUARY 4:
FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.
The Reverend Edwin White.

MONDAY, JANUARY 4—FRIDAY, JANUARY 8:
READINGS FROM THE BIBLE: 7 a.m. A.E.T., 7.40 a.m. S.A.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 8.45 a.m. W.A.T.
The Reverend A. W. R. Milligan.

MONDAY, JANUARY 4—SATURDAY, JANUARY 9:
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.
JANUARY 4: Mrs. S. C. Moss.
JANUARY 5: The Reverend J. Newton Bagwell.
JANUARY 6: The Reverend Michael Sawyer.
JANUARY 7: The Reverend A. C. Edie.
JANUARY 8: The Reverend Bernard Kennedy.
JANUARY 9: The Reverend Sidney Price.

WEDNESDAY, JANUARY 6:
RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.
"Great Church Musicians—Samuel Wesley," The Reverend Henry Wells.

FRIDAY, JANUARY 8:
EVENSONG: 4.30 p.m. A.E.T., 5. Andrew's Cathedral, Sydney.

MONDAY, JANUARY 4—SATURDAY, JANUARY 9:
EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m. Saturday), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.
The Reverend John Sayers.

TELEVISION:
SUNDAY, JANUARY 3:
ARN 2, SYDNEY:
* 11.00 p.m.: "Divine Service" from St. John's Anglican Church, Toorak, Melbourne. Preacher: Canon T. G. Gee.
* 5.15 p.m.: "Young Sunday"—"The Wise Men." The Reverend Gordon Brown.
* 10.00 p.m.: "On Trek with Dr Paul White in India."
ABV 2, MELBOURNE:
11.00 a.m.: "Divine Service"—Pontifical High Mass from St. Mary's Cathedral, Sydney. Celebrant: His Eminence, Norman Thomas Cardinal Gilroy. Preacher: The Most Reverend James Freeman.
5.15 p.m.: "Young Sunday"—"The Friends of Jesus—Martha and Mary." Father John McMahon.
10.00 p.m.: "The Church in the Bush"—a feature on the Church's ministry in far-flung places.

ABQ 2, BRISBANE:
5.45 p.m.: "Young Sunday"—"The Friends of Jesus—Nathanael." The Reverend Vivian Roberts.
10.00 p.m.: "Towards understanding the Bible"—Father Alexander Jones.

N.S.W. WEEK OF PRAYER

FROM A CORRESPONDENT

The N.S.W. branch of the Evangelical Alliance of Australia is organising a week of prayer from January 3 to 9.

The Universal Week of Prayer was founded in 1846 to demonstrate the essential unity of Christian people.

The prayer leaflet, with readings, meditations and prayers for each day of the week, is issued by the London branch of the alliance.

Ministers and Ministers' Fraternals have been asked to organise meetings for prayer each day of the week.

Sydney meetings will be held in St. Andrew's Cathedral, St. Stephen's Presbyterian Church, the Central Baptist Church, and the Salvation Army Congress Hall.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

SCIENCE AND THE GOSPEL

A REPLY TO SIR JULIAN

To THE EDITOR OF THE ANGLICAN
Sir,—The attention paid to the opinions of scientists is almost ludicrous. The average citizen thinks of these gentlemen as a race of supermen — infallible, incorruptible, unchallengeable.

To most "The assured findings of Science" puts the hallmark of authenticity on any statement, however far-fetched. Little do they know that the eye that looks down the microscope, telescope or spectroscope is just as fallible, just as myopic as our human eyes. Or that the theory which is the "accepted fact" is indeed the fourth theory in turn to be the "accepted fact" and is shortly to be followed by the fifth, which will entirely contradict the fourth.

Then when a famous scientist like Sir Julian Huxley opens his mouth, all hang on his words.

That he might be talking about a subject of which he has no knowledge matters little, "the oracle has spoken."

But it is pitifully obvious that Sir Julian has unfortunately never tasted true Religion. This is doubtless because he compares true religion with the ersatz variety, which is very widespread.

But let there be no mistake. The power of religion that Sir Julian does not see has been before us for 1,900 years. The tragedy is that we do not apply it.

Now let us ask Sir Julian a few questions. First, what think you of Christ? Is He man or is He God? "Why man of course." Well, Sir Julian, can you explain how He fulfilled literally hundreds of prophecies of the Old Testament. Let us take just a few.

How did He manage to become a Nazarene? or how did He arrange to be born in Bethlehem.

Again you have no doubt read the 53rd Chapter of Isaiah and the 22nd Psalm. It would be difficult to arrange for one's Crucifixion—especially its prophesy.

Again what do you think of the Resurrection? The Gospels could quote 600 witnesses who straightaway took their lives in their hands and proceeded to turn the world upside down.

Have you ever read the stories of the Cannibals of the South Seas? Why are they not cannibals now? Suppose you go to Tonga and ask the Tongans—go to Fiji, go to New Guinea. Go to Pitcairn and hear the Islanders tell the story of how their ancestors found the Glorious Story in the Bible of God's Grace in sending His Son and how it has transformed their lives.

And thousands upon thousands of your and my countrymen could echo the same Glorious Story of the Power of Christ to transform their lives.

No, Sir Julian, the tragedy is that you have never experienced just that. Can we not persuade you even yet to read with open mind the Gospel of S. John and the Acts of the Apostles (preferably in a Modern version)?

They tell of a Living Religion, which we trust you might find!

Yours etc.,
N. F. LUKE.

Epping,
N.S.W.

S. BRANDON'S SCHOOL

To THE EDITOR OF THE ANGLICAN
Sir,—I was most interested in the personality in your "Anglican of the Week" feature of a few weeks ago.

It featured a young lady called Miss Eve Sefton, but what interested me chiefly was that she had part of her education in S. Brandon's C.D.S., Clevedon, Somerset, England.

I, too, am an old girl of S. Brandon's, but a bit older than Miss Sefton, as I was at the school when it was at Bristol, and when Miss Almond was the headmistress. I was there from 1924-1928, and my mother was there before me.

My husband and I have been out in Australia since May, 1958, so are still fairly "new." I am wondering if there are any more Old Girls of S. Brandon's in Australia, and if so, I would like to contact them.

Yours sincerely,
(Mrs) EIRA E. HAYDEN.
(nee Williams)

S. Matthew's Rectory,
Drayton,
Toowoomba,
Queensland.

THE VIRGIN BIRTH

To THE EDITOR OF THE ANGLICAN
Sir,—In the Bible, Water and Spirit are inseparable. Significantly, the juxtaposition is seen at its profoundest at the beginning of each Testament. (Gen.1.2 and Lk.1.34-35.)

If now, with this in mind, we read Jn.iii.1-12, the Virgin Birth story becomes intelligible and practicable. The Virgin Birth MUST happen to us; it did happen to Mary.

Note "from above" v. 3. Note the "heavenly things" of v. 12; and note in v. 5 the "water." Mary IS the Water; the Deep within each one of us.

From The Virgin Deep within us the Spirit brings forth a New Creation, the Divine Son of God in us. Angelus Silesius puts it very well. "Though Christ a thousand times in Bethlehem be born, if He's not born in thee, thy soul is all forlorn." Jesus says to Nicodemus, "except a man be born from above he cannot SEE the kingdom of God."

The Virgin Birth story states a FACT, and this Fact must forever remain an Article of Faith. To doubt the Virgin Birth is to make it impossible for the doubter to know the Experience, and to rob our Holy Faith of its dynamic.

Yours etc.,
(The Reverend)
C. L. OLIVER.

Wangaratta,
Victoria.

TWO SURVIVORS!

To THE EDITOR OF THE ANGLICAN
Sir,—In THE ANGLICAN of December 18, you refer to Canon T. P. M. Gerry as "the only clergyman surviving who was in the Diocese of Grafton at its creation in 1914."

I am very pleased to learn that Canon Gerry is "surviving" and is, I hope, enjoying his well-earned retirement at beautiful Tweed Heads.

I was appointed Priest-in-Charge of the Parochial District of Wauchope, Diocese of Grafton, on January 29, 1913, by the Bishop of Grafton and Armidale, Wauchope at that time being part of that diocese.

I was, therefore, privileged to take part in 1914 in the election of the late Bishop Druitt as the first Bishop of Grafton.

I remained in Wauchope until 1919.

I am still "surviving" and enjoying my retirement.

I kept the jubilee of my ordination on December 14, 1958.

My greetings and congratulations to Canon Gerry.

Yours faithfully,
(The Reverend)

GEORGE E. MORRIS.
147 Harbord Rd.,
Harbord,
N.S.W.

I'D LIKE TO KNOW . . .

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

A N.S.W. correspondent writes asking two questions about the state of the soul after death.

Does the soul sleep? He gives as a Scriptural reference Our Lord's words, "Our friend Lazarus sleeth." This is clearly an euphemistic expression. In the New Testament, the words "fall asleep" are connected with the body, and not with the soul. After death, the spiritual part of man continues to function.

The Intermediate State. To some this conception savours too much of the extravagance of Romanist purgatory, with its remedial punishment, and the offering of a shortening of the sentence by the performance of Masses. We can hold our belief in the intermediate state without these.

It would be wise, however, at this juncture to make the point that God has only lifted the veil on the after life. We must be content with a large

degree of ignorance. Dogmatism here would be as unwise as it would be groundless.

As Bishop Charles Gore said, "As to the middle state of waiting between death and judgement, we know almost nothing."

There would seem to be two schools of thought. Dr Salmond in his monumental and authoritative work, "The Christian Doctrine of Immortality," believes that, on death, the Christian soul goes immediately to the presence of God. "The two terms, Hades and Paradise, each of them occurring only in a single relevant instance, give us no ground for saying that Christ taught any doctrine of an intermediate state . . . some of His words point rather to the hope of an immediate en-

trance of the righteous dead into His Father's Glory."

The more commonly accepted viewpoint is that the soul passes into an intermediate state where it stays until the Second Coming of Our Lord.

The Hebrew word "sheol" and the Greek word "hades" are used in the Scriptures as the place of departed spirits. (It is interesting to note that instead of saying "He descended into Hell," the American churchman says, "He descended into the place of departed spirits.")

Those in Christ go to that part of Hades which is called Paradise, which comes from the Persian word for a park. From the New Testament, we glean that their state there is one of consciousness; it is an experience both immediate and vivid, and one where we recognise one another. It is a bodiless state, but one of peace and blessedness: "a condition in fellowship with God, containing in itself the germ of an everlasting heavenly life towards which it tends."

There would seem to be, from the suggestive phrase of Our Lord's—"in MY Father's house there are many mansions"—development in the immediate after life. Many, like the immature thief, will be immature. Those who have begun the spiritual life will grow in the vision of all that is beautiful and true.

Life beyond in Paradise will not have torment. It will have disciplined activity. Canon Richardson in his "Word Book" says, "There is no support in the New Testament for rabbinical speculations (or later Christian ones) about Paradise as a place of purgation where souls are purified from sin..."

What is the meaning of the "All" in John 12:32?

Our Lord says, "I, if I be lifted up, will draw all men unto Me." Will Christ draw all men?

At the present time, the answer is unflatteringly "No." Rather is the Christian world shrinking. It is not keeping pace with the increase of population. Moreover, other world religions, particularly Buddhism and Mohammedanism, are resurgent.

Does it mean that He will draw all men to Him in the next life? Apart from the context which implies it is by being lifted up on a Cross that men will respond to Him, this question would examine the heresy of universalism; that all men will be saved. That even the most wicked will be finally unable to resist the wailing love of God, and will turn to Him.

However, the Church Universal has never accepted this. This is the sphere of moral choice, and here our eternal destiny is decided. As the eminent Roman Catholic writer, Baron Von Hugel, expresses it, "... we can clearly trace throughout Our Lord's teaching the keen conviction that spiritual life is a great all-important alternative and choice—a choice once for all—with consequences final and immense."

If He is not drawing all men now, and will not in the future, what is the meaning of the text?

One suggestion is that He does draw all men: some in grace, others in judgement. Some will come in the depths of their need. They will meet Him because He answers the deepest cravings of their souls. Others will be drawn to Him in inevitable judgement.

Another suggestion is that He draws all men now without distinction rather than all men without exception. How true that is! Rich and poor, learned and ignorant, young and old, cultured and "wrecks" have been drawn to Him. No racial group is excepted.

WHAT WAS SAID AT SPEECH NIGHTS IN PERTH

FROM OUR OWN CORRESPONDENT—

Perth, December 21

The annual spate of speech nights at Church schools has concluded. These occasions provide opportunities for expressions of opinion by heads of schools on various aspects of educational policy, systems and methods.

Achievements, needs, pitfalls and failures are published, ventilated, divulged and un-bosomed as befits the topic.

Thus, Mr D. A. Lawe Davies, Headmaster of Guildford Grammar school, could prove from applications for admission in 1960, which far outnumbered vacancies that more Church schools were needed in Western Australia, which was growing steadily in wealth and in population, and the few independent schools could not cater adequately for the demand.

Sister Sirley, Community of the Sisters of the Church, Principal of Perth College, was not convinced that the suggested new secondary schools' curriculum was a change for the better.

The secondary curriculum trend was strongly towards what might be termed a "utili-

tarian" education, excluding much material which had hitherto been considered fundamental.

The Parents' and Friends' Association presented a cheque for £3,000 towards the Jubilee Building appeal.

At S. Mary's School, Mrs Theresa Macdonald, the Headmistress, was of the opinion that better schooling was both possible and necessary in Australia to-day.

TRADITIONAL

She said that some people, who had great difficulty with examinations became well educated—they acquired culture, character and the ability to lead.

Mrs Macdonald stressed the return to the classical and traditional attitudes towards schooling.

Mr P. M. Moyes, Headmaster of Christ Church Grammar School, believed it was

wrong to assume that all clever children should enter the University, for their interests might lie elsewhere. This incorrect assumption was one cause of the severe university failure rate.

It could be countered by parents and children realising that the land and the world of commerce and industry, also needed men of intellectual capacity.

If the matriculation examination could be held a year after the Leaving Certificate, and if it included English expression, another language, and a branch of mathematics or science, the needs of both the student and the university would be more nearly satisfied than at present. Failures at university were not only wasteful, but they were hard on the children.

Miss Una Mitchell, Headmistress of S. Hilda's School, deplored the deterioration in spelling. Children heard new words over the radio and television, which they had not seen in print, because there was less reading of good books to-day, resulting in poor spelling.

NEW HOUSE

The school's building programme included a new house for twenty-four extra boarders which would be completed in time for the first term next year.

Girls in this building would have individual cubicles. The school's most pressing needs were laboratories for biology and chemistry as the first part of a science block. These should be ready early next year.

No report has reached us from Hale School, the oldest public school in this State, but it is known that the school will be moving in February 1961 to an entirely new school to be built in over a hundred acres of land some six miles from the city, with a prospective enrolment of five hundred and fifty boys, apart from a future Junior School.

Guildford, Christ Church and Hale each has produced two ordinands in the past decade, and of these six, three are sons of clergy. The parishes are still the main source of supply of ordination candidates.



—Areas Express picture and block.
The Bishop of Adelaide, the Right Reverend T. T. Reed, with Confirmation candidates at S. Michael's, Cleve, S.A., last month. The rector, the Reverend B. R. Buckland, is on the left of the group. Cleve is a centre of the Franklin Harbour Mission which has an area of 10,000 square miles and is staffed by the Bush Church Aid Society.

ANGLICAN OF THE WEEK



Our Anglican of the Week has a record of twenty-five years' Christian work with the Church Army in Australia.

She is Sister E. M. Parsons, who came to Australia in 1935 from the Church Army in England. Her first task here was to take charge of a Church Army Mission caravan.

Later, she was appointed matron of a Diocesan Children's Home.

As the work of her society developed, she became responsible for the training of Church Army Sisters at the Training College, Stockton, Diocese of Newcastle. She also was for many years in charge of the Women's Department of the Society.

In 1951 she left Stockton to take up administrative work at Church Army headquarters.

From its inception in 1943 she has been secretary of the Church Army Women's Auxiliary in Newcastle.

When the new Federal Office was opened in Sydney this month, Sister Parsons was appointed to the Subscribers' Department.

ANOTHER STEP

THE "LIVING CHURCH" SERVICE
New York, December 21

The seventh major step in the building of the Washington Cathedral was begun on December 4 when a 1,800,000 dollar contract was signed for the completion of the south transept and the construction of the base of the Gloria in Excelsis tower.

GUIDE TO THE WAY OF LIFE

I WANT TO LIVE. J. N. Thompson. Mowbrays. Pp. 128. English price 6s.

THE Reverend G. A. Studdert Kennedy, affectionately known to servicemen of World War I, as "Woodbine Willie," wrote in one of his poems: "I want to live, live out, not wobble through My life somehow, and then into the dark. I must have God."

In terms which are both simple and explicit, the Reverend J. N. Thompson tells us in his book, "I Want to Live," just how we may satisfy this universal desire to live, instead of merely existing.

He sets out the purpose of life and shows how it may be fulfilled "through Jesus Christ Our Lord" and in "the Church which is His Body."

He shows us what genuine Christianity really is, as contrasted with what many people imagine it to be.

—A.T.B.H.

BOOK REVIEWS

WHY NOT A MONTHLY?

S. MARK'S REVIEW

IN the current number of this lively quarterly, of which the Reverend C. A. Warren is now editor, Canon Ross Border (Archdeacon-elect of Albury), discusses the question, "Was the Church of England ever established in Australia?"

He gives conclusive evidence that it was established in the first decades of the history of N.S.W. He quotes from documents and judgements from the first days to the "Red Book" case.

Canon Border writes clearly and concisely. But the article ends too abruptly! We would like to know the bearing of all this on present constitutional problems, for example, the position of the Primate.

"Music In Worship" is the title of an article by Mr J. M. Barrett, organist of S. Andrew's, Brighton, Melbourne.

He gives the Royal School of Church Music a solid "plug," and says many things about Church music which need saying.

He tells us that he was present at the first London "performance" of Geoffrey Beaumont's "The Twentieth Century Folk Mass," and makes a candid comment. "My feelings of repugnancy towards it engendered at that service have not changed over the intervening years."

Professor Leicester Webb, of the National University (who we are glad to see is a member of the editorial board of the "Review"), is concerned about the small impact the Church makes on television.

In Sydney he says that religi-

ous programmes rate lower than any other type, and supports his contention with depressing figures.

He wants to see the churches working for "a better general standard." He deplores the Church's business connection with existing T.V. interests.

Canon H. Marshall, of Mayfield, N.S.W., writes on "The Church in Industry," illustrating his remarks from what is happening in his own parish.

Good book reviews (particularly one by the Archdeacon of Goulburn) and a pungent editorial reminiscent of the former editor, make one wish that the quarterly could increase to a monthly.

—C.M.G.

SELECTION OF PRAYERS

DAILY PRAYERS. Edited by E. Milner-White and G. W. Briggs. A Pelican Book. Pp 207. 5s. 6d.

THIS "selection of prayers for public, private, and school worship," first published in 1941, is now available in a cheap paper-back edition.

A wide selection is made, covering most phases of life. Each day of the week has its subjects for prayer and meditation.

If the book is not as wide in its scope as the better-known "Chain of Prayer Across the Ages," Anglicans will feel more at home with it. The compilers are liturgical scholars and have chosen prayers which conform to a liturgical pattern.

This is a book to be heartily commended.

—C.M.G.

SOME CONCISE SERMONS

THE LITTLE BOOK OF SERMONS. By Various Authors. The Sunday Times. Pp. 113. Price 7s. 6d.

FOUR distinguished clergymen of the Congregational, Anglican, Roman Catholic and Methodist Churches here present their views on "Some of the problems facing all Christians." The authors are, respectively, the Reverend S. M. Berry; the Reverend G. W. Butterworth; the Reverend M. C. D'Arcy, S.J.; and the Reverend W. E. Sangster.

Each clergyman is responsible for thirteen sermons of two pages each—the said pages measuring 3½in. by 5½in. It will readily be seen that this is highly concentrated fare with little opportunity for the development of the theme, and such sermonettes tend at times to become epigrammatic.

Nevertheless, there is much meat in these pages and many of the Church's Seasons from Advent to All Saints receive attention.

Topics range from "Agnostics Anonymous" through "The Limits of Science," "The Quiz Age" to "The Sorrows of Sceptics," with many more usual titles in between, and the value of the sermons is as varied as the topics.

The chief function of these reprints from the "Sunday Times" is that they provide a starting point for further thought on the subjects covered, and may provide preachers with ideas that can be further developed.

—A.T.B.H.

CANADA HELPS REFUGEES

ECUMENICAL PRESS SERVICE - Rome, December 21

Canadian mercy teams have begun in the nearby Latina refugee camp to select fifty refugees, who, together with their families, will be accepted from Italy by Canada as part of a special World Refugee Year re-settlement scheme.

It is the first programme for non-sponsored T.B. refugees yet undertaken by any overseas country, according to the United Nations High Commissioner for Refugees, who has over-all responsibility for the operation.

—J.T.

She has taken part from time to time in evangelistic missions and has made a wide circle of friends throughout the Commonwealth.

THE STRUGGLE IN RUSSIA

THE PROPHET UNARMED. Isaac Deutscher. Oxford University Press. 57s. 9d.

PEOPLE may talk about darkest Africa, but perhaps in these days darkest Russia might be a truer description, because very few people in the West have any knowledge of what took place in Russia between the years 1917 and 1959.

Mr Deutscher has written a well-documented book about Trotsky, and his work starts with Trotsky at the height of his power. It finishes eight years later with Trotsky as a refugee.

This is a book which portrays the struggles which took place within the Soviet Union and inside the inner circle of the Communist Party just after Lenin's death.

It bears in some respect resemblance to one of the great Greek tragedies. Trotsky in the book is shown to be a man full of ideas on all sorts of subjects and essentially an amateur.

The book itself shows quite conclusively why Trotsky was banished. He would never have done for a totalitarian State and this is why Stalin had him executed.

It is a book of limited interest, because Mr Deutscher is somewhat suspect. He was an active

A REFRESHING APPROACH

THE THEOLOGY OF CULTURE. Paul Tillich. Oxford University Press. 29s. 9d.

PAUL TILlich commands a great deal of respect from theologians because he speaks from a wide experience. In 1933 he was exiled from his native Germany, and for the next 22 years he was at the Union Theology Seminary and lately he has been at Harvard Divinity School.

This book consists of his writings over the past 25 years, some of which have been published before, and they portray an approach to theology which is refreshing. Tillich approaches theology more from the point of view of the schoolman than from the 19th century exponent, and it is good to see abundant evidence of his training in philosophy.

This book will be of interest because it deals with existentialism, and brings it into line with its great forebears of the 13th century. Tillich is on his own in that he demands a knowledge of philosophy as a prior requisite to theology.

He examines and exposes the basis of existentialism, and mixes it up with an interesting interview with Albert Einstein. The result impresses the reader of the limitations of contemporary scientific approach, and reinforces the need for a belief based upon sound philosophical background.

It is refreshing to note its emphasis upon the sacrament and his rejection of the kind of idolatry so frequently displayed in the phrase "The Bible says." This is a book we can commend with confidence.

—J.T.

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The Youth Page

TALKS WITH TEENAGERS

A SONG OF SALVATION

What songs do you sing? There are many songs being sung these days — songs of sadness, songs that are full of sentimentality, songs that suggest emptiness of heart and mind, songs full of longing.

But the songs of the Saviour's Birth, the songs of Christmastime, are filled with joy and gladness, of hope fulfilled, and longing satisfied. That is why they are the most widely known and deeply loved songs in the world.

For more than fifteen hundred years the hymn of the aged servant of God, Simeon, has been sung by Christians all round the world at their Evening Services.

We are so familiar with it that probably most of us can repeat its words by heart, but it is a good thing to turn it up again in our Prayer Book, where it appears after the Second Lesson at Evening Prayer, or to read it in Luke 2:25-35.

It is the song of one whose joy has been made complete, whose life of longing and expectation has been crowned with contentment and satisfaction, and who feels that there is no further blessing which he can reasonably expect from God.

THE SINGER

No doubt Simeon was well-known in Jerusalem.

It would seem that he was one of those who were described as "the Quiet in the Land"—devout and holy souls who waited quietly and patiently upon God, living lives of prayer and devotion, waiting for the day when God would comfort His people.

Somehow the Holy Spirit had given him the assurance that "he should not see death, before he had seen the Lord's Christ" (Luke 2:26), and at the time when Mary and Joseph brought the Infant Jesus into the Temple for presentation and redemption according to the Law of Moses (verses 22-24) he met them with joy, and, taking the Infant into his arms, burst into his song of thanksgiving:

"O Lord, as You said, let Your servant depart in peace, Because my eyes have seen Your instrument of salvation, Which You have prepared before all the people, A Light to bring Your revelation to the Gentiles, And the Glory of Your People Israel."

(Barclay's translation)

God had indeed fulfilled His word to him, and the saintly old man, with prophetic vision, saw Salvation not only for Israel but for the whole world in the Infant Whom he held in his arms.

Mary never forgot his words, and, later, when Luke was gathering materials for his Gospel, he must have got them from her, as, no doubt, he obtained the other records of the Birth and Childhood of our Blessed Lord.

THE SONG

In a great modern city, a young girl who was looking into a shop window filled with Christmas gifts was disturbed by the sound of a loud-speaker over which came the words of "Little Town of Bethlehem." "Imagine," she said, "putting religion into Christmas!"

A DONKEY REMEMBERS

I've heard it said that only men Can serve the God Who made them; Yet my dumb heart remembers when, Along the road to Bethlehem, My burden was a precious one— A Mother and her unborn Son!

—Helen Miller Lehman.

But Simeon never thought of it that way.

To him, the Birth of Jesus was the peak and climax of the work of God, bringing peace and contentment to his long life, and the glorious fulfilment of the age-long hopes of Israel.

It was putting religion into daily life that it might be lit with the light of God.

In his arms he held the long-promised Saviour.

How He would save the world he could not see, nor could he guess, but he was content to leave that with God. It was sufficient for him that the Saviour had come at last, and his eyes had seen Him.

Here was the Light of God for the heathen; here was the supreme Glory of Israel, and he felt he could now die in peace.

As a metrical version of his song, which for years used to be printed at the end of our Prayer Book put it, his prayer was:

"Lord, let Thy servant now depart Into Thy promised rest, Since mine expectant eyes have been With Thy salvation blest."

SALVATION

But why do we sing Simeon's song? Why have these words been so treasured by the Church and Christian people down the centuries?

Many years ago the Puritans protested against the use of the Prayer Book, and one of their objections was, "They sing *Nunc Dimittis*, we know not to what purpose, except they were all just about to die!"

But the Puritans were wrong. There have always been those who held morbid views about death, and even some of our hymns suggest the thought that each day is bringing us so much nearer the grave.

But at least from the fourth century, where we find it in the *Apostolical Constitutions*, Simeon's hymn has been regarded as a fitting act of praise in the Church's evening worship.

"It was as if believing souls, remembering where Simeon found the completion of his life," says the Reverend J. M. E. Ross, "wanted to find in the same place the completion of every day—the final answer to the day's questions, the final covering to its sins, the final peace for its strivings."

More than this, it is the Church's confident assertion that death is not to be feared by those who have seen God's salvation and that that salvation must go out to the ends of the earth—God's Light to lighten the soul of every man.

In the Scottish Church, *Nunc Dimittis* is said at the close of every Communion Service, and it is not hard to see how appropriate this is.

Coming to the Master's Table, as Simeon came into the Temple, with a longing for the fulfilment of God's promises, His servants receive by faith the Christ of promise, their salvation, their light and hope.

How fitting, then, that they should praise Him because they have seen what prophets and kings desired to see—a Saviour Who has brought their redemption, and in Whom is light and salvation for all the world.

DOES YOUR TEACHING MEET THEIR NEEDS?

BY CLYDE M. NARRAMORE

Consultant Psychologist to the Los Angeles County Superintendent of Schools, U.S.A.

(Continued)

• (4) Thoughtless teasing or embarrassment is another sure way to make a student feel he is a misfit. "Remarks" about such things as appearance, mannerisms, finances, and ways of speaking can cut deeply. Teasing is always dangerous, no matter how lightly meant. Remember, too, that "thick-skinned" people are often cut the deepest.

• (5) Taking a pupil for granted makes him feel unappreciated. Every human being is unique, and he responds to individual recognition. This is most important in this age of automation.

While wheels are frantically whizzing around turning out machine-made products by the thousands, the individual is likely to feel lost and inadequate.

Singling out a Sunday school student to pay him a genuine, well-earned compliment is one of the best ways to make him feel he is appreciated and that he belongs.

RESULTS

Sunday school students may appear to show no improvement or seemingly continue on the same spiritual plane. Teachers sometimes feel "nothing is happening in my class. I don't seem to be getting results."

Nothing could be farther from the truth.

Do you realize that your teaching is a preventive measure? I am constantly working with

youth and adults who are on their way in or out of mental or penal institutions.

Many, feeling they are unloved and unwanted, turn to dope, alcohol, petty theft and other crimes.

Lying at the heart of these tragedies, and all of man's problems, is sin. So much misery could be avoided if people could know forgiveness for their sins through Jesus Christ. With Christ as Saviour and Lord, they could know God's fathomless love and the assurance of belonging to Him.

Here, then, are the primary reasons why God called you to teach: to lovingly lead others to a personal relationship with Jesus Christ, and then to guide them in their Christian walk.

Progress in soul winning or spiritual growth may be slow, often unapparent, but because you love and understand your students have every opportunity to experience the dynamic, life-changing power of the Gospel. The Holy Spirit will be free to work in their lives. They will come to know that God, not men, can ultimately supply all their need.

Nothing happening in your class?

When the love of Christ is in your Sunday school class—when students "belong"—something is happening every second . . . something that will count for all eternity!

TOUCHED BY MEMORY

*The whole wide world, turned selfless for a day,
Lays down its gifts beneath the Christmas fir,
And, strangely, touched by memory of a star,
Each gift is gold, and frankincense and myrrh.*

—ADELAIDE LOVE.

NEW YEAR PRAYER

*To grow a little wiser day by day,
To school my mind and body to obey,
To keep my inner life both clean and strong,
To free my life from guile, my heart from wrong,
To shut the door on hate and scorn and pride,
To open up to love the window wide,
To meet with cheerful heart what comes to me,
To turn life's discords into harmony,
To share some weary worker's heavy load,
To point some straying comrade to the road,
To know that what I have is not my own,
To feel that I am never quite alone—
This would I pray from day to day,
For then I know my life would flow—
In peace until it be God's will I go.*

—Forward.

JESUS ONLY

The light of heaven is in the face of Jesus.
The joy of heaven is in the presence of Jesus.
The melody of heaven is in the Name of Jesus.
The harmony of heaven is in the praise of Jesus.
The employment of heaven is in the service of Jesus.
The fullness of heaven is Jesus Himself.
The duration of heaven is the eternity of Jesus.
—from Notes in D. L. Moody's Bible.

A CHRISTMAS GREETING

There is nothing I can give you which you have not; but there is much that, while I cannot give, you can take.
No heaven can come to us unless our hearts find rest in it today. Take heaven.
No peace lies in the future which is not hidden in this present instant. Take peace.
The gloom of the world is but a shadow; behind it, yet within reach, is joy. Take joy.
And so at this Christmas time, I greet you with the prayer that for you, now and forever, the day breaks and the shadows flee away.
Fra Giovanni, 1513.

A WORTHY AMBITION

When the late President Garfield of the United States was a boy, he was asked what he intended to be.

His reply was: "Well, first of all, I must make myself a man; for, if I do not succeed in that, I shall not succeed in anything."

MEASUREMENT

Truth will be neither less Nor more the truth, as I Deeply within my heart Affirm it, or deny.

But I am more, or less Precisely as I live A truth-denying life Or an affirmative.

—Jane Merchant.

ABOVE EVERY NAME

O ALMIGHTY GOD, who hast given unto Thy Son Jesus Christ the Name which is above every name, and hast taught us that there is none other whereby we may be saved; mercifully grant that as Thy faithful people have comfort and peace in His Name, so they may ever labour to proclaim it unto all nations: through the same Jesus Christ our Lord. Amen.

(Scottish Prayer Book)

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

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PERTH COLLEGE, PERTH, W.A.

S. MICHAEL'S AT KILDA, VICTORIA.

SAINTS OF THE MONTH: JANUARY

JANUARY 8

S. Lucian, Martyr:

Lucian was a priest of Antioch. He had as an early pupil the heretic Arius. His theological learning gave him great influence, and he revised the text of the Septuagint, as well as the four Gospels.

He was a very holy man, and endured torture before his martyrdom in 312 A.D.

JANUARY 13

S. Hilary:

Hilary was nicknamed the "Athanasius of the West." He was Bishop of Poitiers in 353 A.D., and was much involved in the Arian controversy.

He was the leading Latin theologian of his age. Among his writings are a treatise, "De Trinitate," a commentary on S. Matthew, and a number of histories of the period.

JANUARY 13

S. Kenigern, Bishop:

This saint was a missionary to Scotland, and appears in the Scottish Prayer Book. He is also known as S. Mungo.

He was born in 518 and died in 603. He was of royal birth, the grandson of Loth, a British prince.

He was brought up by S. Serf in a monastic school at Culross on the Firth of Forth. He was Bishop of Cathures (now Glasgow) and was a missionary to the Britons at Strathelyde.

Persecution forced him to flee to Wales, where he founded a monastery, which later became S. Asaph's. Later he returned to Scotland, where he restored Christianity in the area around Glasgow.

He is the patron saint of that city, and the city's coat of arms depicts stories connected with him. His tomb is supposed to be in the cathedral at Glasgow.

JANUARY 17

S. Antony, Abbot:

Around about the year 285 Antony retired completely into the desert, having given away his possessions. Here he lived as a hermit, and fought demons under the guise of wild beasts.

His life of prayer and discipline attracted a number of disciples, who had been sickened by the wickedness of contemporary life, and at the same time repelled by the eccentric severities of other ascetics.

Antony organised a community of such people; gave them a rule, and retired again into solitude. Despite this, he exercised influence in favour of the orthodox party against Arius, and his general authority grew.

JANUARY 18

S. Prisca, Virgin and Martyr:

We know little about this saint, although she was well known in mediæval times. She was a martyr, and legend records that on one occasion two lions refused to attack her. In art she is sometimes depicted as standing between two lions.

Her relics were housed in a church dedicated to her in Rome during the 4th century.

JANUARY 19

S. Wulfstan, Bishop:

Born about 1009, Wulfstan spent twenty-five years in a monastery at Worcester, where

his sanctity made him greatly respected.

He was very reluctant to become a bishop, but in 1062 accepted the see of Worcester. One of his greatest achievements was to help in the suppression of the slave trade between England and Ireland.

JANUARY 20

S. Fabian, Bishop and Martyr:

Fabian was Bishop of Rome about 236 A.D. He was the first to suffer martyrdom when the Decian Persecution began.

It was Fabian who divided the city of Rome into seven districts, each under a deacon. His tomb was discovered in 1915 in the church of San Sabastiano.

JANUARY 21

S. Agnes, Virgin and Martyr:

Little that is certain is known about S. Agnes, though she has been venerated as a martyr and virgin since the 4th century.

A church was built in her honour about the middle of the century, and both East and West recognise her as a Roman martyr.

JANUARY 22

S. Vincent, Martyr:

S. Vincent the deacon was the first martyr of Spain. A tradition used by S. Augustine records that he was a deacon who suffered death under the Diocletian persecution of the 4th century.

JANUARY 26

The Conversion of S. Paul:

This day commemorates the decisive event in the life of the "Apostle to the Gentiles." Paul was born in Tarsus of Syria about the same time as Jesus was born in Bethlehem. He came from a rich family, and was a tent-maker by trade. He came to Jerusalem to finish his education, to be trained as a lawyer and teacher.

Paul extended the strongest opposition to early Christianity, consenting to the death of Stephen. His own conversion took place as a result of the scattering of the Christians after Stephen's death.

Paul pursued some Christians to Damascus, and outside the

city he saw a great light, which blinded him so that he fell from his horse. He heard the words, "Saul, Saul, why persecutest thou Me?"

If this was the decisive moment for Paul, so also was it a decisive moment for the future course of Christianity.

The persecutor became the evangelist, preaching and teaching until his death, the glorious gospel of Christ's resurrection.

JANUARY 25

S. Polycarp, Bishop and Martyr:

During the first half of the second century Polycarp was the leading figure of the Church in Roman Asia.

As Bishop of Smyrna, his life provides a bridge between the Apostolic Age and the great Christian writers of the end of the second century.

Towards the end of his life he paid a visit to Rome, where he discussed the keeping of the Easter festival. It was decided that the Asian churches should continue their own custom. On his return he was arrested and burnt to death for his religion.

S. Irenæus recalls that Polycarp knew John the Apostle, and many of those who had seen Jesus.

JANUARY 27

S. John Chrysostom, Bishop:

The name Chrysostom or "Golden-mouthed" was given to John after his death in 407 A.D. He was educated as a lawyer by the pagan Libanius at Antioch. He was ordained priest about 386 A.D., and his preaching roused tremendous interest.

He preached a number of homilies directed towards the reform of Antioch, and later, when he became Bishop of Constantinople, against the wickedness of that city. He earned the hatred of the Empress Eudoxia, who took his strictures as an insult to herself, and was falsely condemned and removed from his see. His death was hastened by enforced travelling on foot in severe weather.

John is chiefly remembered for his preaching, his personal holiness, and his liturgical reforms.

JANUARY 30

King Charles the Martyr:

King Charles is not recognised as a saint in the accepted sense of the word, but has been popularly regarded as a martyr by most Anglicans, and five churches are dedicated to his name.

In judging Charles it is necessary to remember that he lived in an age when religious toleration was almost politically impossible. A loyal Anglican, he vigorously supported the reforms of Archbishop Laud. Persecution of the Puritans, and the fact that his wife was a Roman Catholic turned suspicion against him. His Scottish policy was also unfortunate in its results.

Charles insisted upon loyalty to the fullest Anglican ceremonies, and stressed that the Church of Scotland was to be dependent upon Canterbury.

The Civil War of 1642 saw the defeat of Anglicanism. Charles undoubtedly died for his loyalty to episcopacy. He may justly be termed a martyr.

In his personal life Charles was a man of high moral ideas, and he tried to live a life consistent with them.

C.E.M.S. BRANCH HELP THE BLIND BOOK SOCIETY

By A CORRESPONDENT

EARLY in 1958 Mr Robert Simpson, chairman of the Lindfield branch of the Church of England Men's Society, Diocese of Sydney, was tuning in on his radio when a voice from

a commercial station caught his attention.

The speaker was Mr Kenneth Bruce, the president of the then newly formed Blind Book Society, appealing for men to volunteer to become readers for the society.

Feeling that this was something useful he could do, Robert Simpson rang up Kenneth Bruce, offering his services and those of his wife.

From this small beginning of two interested people has grown a group of readers who are all connected with the Lindfield branch of the C.E.M.S.

Mr Simpson suggested to his brother members that this reading could prove a useful form of service, and the idea rapidly took shape.

RECORDINGS

A tape-recorder, the property of the Blind Book Society, and another, privately owned, are available to the group members—each in turn having a recorder in his home to make a tape-recording of a book for the sole use of the Australian blind.

Over thirty books have been taped in this way, and these are being re-produced (seven copies at a time) by the Blind Book Society, so that blind people, who have been supplied with play-backs by the society, can enjoy "reading," as they call it, the "books" which they can select from the society's ever-growing library.

Many members of the group, at a recent Christmas party held by the society, met some of the blind "readers," whose obvious pleasure in the recordings gave ample proof of the value of the work.

Use —

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Columns

See rates on page 12

CHURCH FOR CLOWNS

MEMORIAL TO GRIMALDI

ANGLICAN NEWS SERVICE
London, December 21

Holy Trinity Church, Dalston, was dedicated by the Bishop of Stepney, the Right Reverend F. E. Lumt, yesterday as the clowns' church.

For many years their official church was S. James', Pentonville Road, North London, where Grimaldi was buried in 1837, but all the portraits of famous clowns, with the statuette of Grimaldi, have now been removed to Holy Trinity, Dalston.

In their new home they will form a permanent clowns' portrait gallery, which was unveiled by Mr Billy Smart, the circus proprietor, after the dedication service.

Also at the service were East End "Pearly Kings" and "Queens," who walked in procession with the mayors and mayoresses of Shoreditch, Bethnal Green, and Stepney.

During the service members of the International Circus Clowns' Club accompanied the bishop and clergy to the south wall of the church, where a memorial to Grimaldi, which includes the statuette, was unveiled and dedicated by the bishop.

After the service the clowns held their annual meeting.

BISHOP "PROUD OF CLERGY"

ANGLICAN NEWS SERVICE
London, December 21

A reply to a recent criticism, in a national daily, that the Anglican clergy are lazy is made in the current issue of the "Coventry Diocesan Leaflet."

The Bishop of Coventry, the Right Reverend Cuthbert Bardsley, writes:

"The clergy of to-day may not be as prophetic as some of their forebears, as learned, or such keen evangelists, but, for the most part, they are devoted people. They know their people, and their people know them.

"Of course, there are glaring exceptions, and I hope that any clergyman reading this who is lazy, and who does not visit, will take note and get on with the all-important work.

"But, on the whole, I am humbly proud of the clergy of to-day, who, amid many difficulties, are doing a magnificent pastoral job."

R.A.F. GIFT TO TANGMERE

ANGLICAN NEWS SERVICE
London, December 21

An electric organ, presented to the parish church of S. Andrew, Tangmere, Sussex, as a memorial to 76 British, American and German airmen whose graves are in the churchyard, was dedicated by the Bishop of Chichester, Dr Roger Wilson at a special service on December 14.

The R.A.F. Station at Tangmere has a close association with the village, and organised the appeal which realised £700 for the organ.

A large part of this sum was contributed by past and present personnel of the Station, where many of the famous fighter pilots of the R.A.F. were stationed at one time or another during the war.

The family of each German airman buried at Tangmere is to be sent a handful of soil from the grave, in a walnut casket made by members of the technical staff. One German family has already sent a contribution towards the organ fund.

DEAF CONGREGATION RAISES £4,000

ANGLICAN NEWS SERVICE
London, December 21

A thousand and eighty deaf and dumb people living in the East London area have raised £4,000 towards the re-building of their Church of All Saints, East Road, West Ham.

The former church building, which the Royal Association in Aid of the Deaf and Dumb bought from the Strict Baptists sixty years ago, was unsuitable for Anglican worship, and could not be safely reconstructed.

It has now been demolished, and, with the backing of the R.A.D.D., a new dual-purpose church has been built on the site of the old.

Worshippers at All Saints' come from an area which extends from Aldgate to the southern borders of Romford. They are under the care of the Reverend J. J. Hesketh.

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CUTHBERT TUNSTALL: THE MILD CONSERVATIVE

By the Reverend Edward Hunt

ACCORDING to Gardiner and Dray, exponents of the comparatively new science of the methodology of history, the tangled skeins of the past are not easy to unravel.

This thesis is well borne out in studying the flow and flux of the English Reformation.

It is difficult to assess the exact theological position of the minds of many of its noblest participants.

The terms Catholic and Protestant may equally be applied to many churchmen of the Reformation age, for, as Patterson implies, it is sometimes held that the Church of England was Protestant before the Reformation and Catholic afterwards.

These two strands of thought seem best exemplified in the life of Tunstall, Bishop of Durham, who has been described as the most admirable churchman of his day. And there are those who say of him that he is most akin to the average Anglican of our own times.

Cuthbert Tunstall was born at Hackforth, Yorkshire, in 1474, brother of Sir Brian Tunstall, who fell at Flodden. Educated at Oxford, Cambridge and Padua, his sound scholarship and diplomatic ability soon marked him for steady preferment.

Rector of Stanhope, Archdeacon of Chester, incumbent of Harrow-on-the-Hill, Master of the Rolls, Dean of Salisbury, he became Bishop of London, 1522, and of Durham, 1530.

In addition to his ecclesiastical duties, he was frequently employed on diplomatic missions, visiting Charles V at Brussels in 1516, where he met Erasmus, whose humanist teachings attracted him to the new learning.

REFORMER

A reformer at this stage, he unhesitatingly accepted the royal supremacy of Henry VIII, but becoming alarmed at the sweeping reforms under Edward VI he was regarded as a reactionary and deprived of his see in 1552, Northumberland coveting its wealth.

Restored under Mary Tudor, he ruled his diocese with Christian charity, no victim of heresy occurring under his mild and tolerant regime, a glad contrast to the fiery reign of Bonner in London.

Though loyal to both nation and Church, the High Court refusing to charge him with treason in 1552, Tunstall resolutely refused to take the oath of supremacy to Elizabeth, nor would he assist in the consecration of Parker as Archbishop of Canterbury.

BELGIUM CARES FOR REFUGEES

ECUMENICAL PRESS SERVICE
Geneva, December 21
The World Council of Churches has opened a social centre for refugees in Brussels, Belgium.

The five-storey, 27-room building located in the centre of the city was dedicated at a recent ceremony attended by W.C.C. officials and Belgian church leaders.

The building contains game rooms, a canteen, class rooms, a music room, library and hostel facilities for ten students.

The centre will provide medical services, language classes and other aid. A total of 462 refugees in Belgium are registered with the W.C.C. for emigration.

Another 70 are getting W.C.C. aid in integration projects. 150 aged and ill are being cared for in homes and about 20,000 receive welfare or pastoral services.

Refugee officials estimate there are a total of 2,500 refugees in Belgium.

For these things he was again deprived of his see, and was placed under house arrest in the home of Parker, where he died in 1559.

Tunstall was a ripe and distinguished scholar, fully deserving his many high offices.

As Chancellor to Archbishop Warham 1511, Keeper of the Privy Seal 1523, the President of the Council of the North 1537, he served both Church and State in admirable capacity, his flair for tolerance and diplomacy being especially valuable in his dealing with the Scots.

Although a man of busy-ness rather than a theologian, he was an assiduous churchman, and found time to write a sound "Defence of Transubstantiation," a valuable work for an age of conflicting "doctrines," and one

which helped to stabilise the true teachings of the Church of England.

By precept and example, Tunstall was a true Anglican, adhering firmly to the traditional doctrines of his Church.

TOLERANCE

Mildness best sums up his character. A mild reformer, he opposed abuses, but abhorred excessive changes. A mild Catholic, he venerated tradition, but bore no animus against Protestants.

His mild tolerance preserved any in his see accused of heresy from the stake, and his mild churchmanship made possible the work of his remarkable nephew, Bernard Gilpin, the rather unorthodox apostle of the North.

In an age of change, his mild orthodoxy was a vital influence of stability. In an age of extremes, his mild tolerance was a brave protest against cruelty.

In a period of conflict between Church and State, his mild convictions pointed the way to the ultimate Via Media. In a time of Protestant extremism, his mild Catholicism kept faith with the best traditions of the universal Church.

No man of genius, his many activities and sound theological sense did more for the good of his Church than the work of men more famous.

In short, we may say that the Anglican Church has every right to be proud of such men of tolerance and goodwill as Cuthbert Tunstall, whose devout and dedicated service lends lustre to her scroll of history.

A NEW YEAR MESSAGE

By the Bishop of Ballarat, the Right Reverend W. H. Johnson

The Old Year is setting and the New Year is dawning. What crowded memories the past leaves behind! What challenging possibilities the New Year opens before us and the world. Let us look backwards first.

1. The event in 1959 that, more than any other, arrested the attention and staggered the imagination of mankind was Russia's amazing achievement in manufacturing and propelling a man-made machine that not only approached the moon, but encircled it, transmitting back to this earth photographs of the far side of the moon.

It is to be hoped that churchmen will not perpetuate the mistakes of the past by denouncing or opposing the achievements of science. This is God's world and the genius which enables men to discover the immensity and the mysteries of the universe is God's gift to man, and Christians should hail with reverent gladness the wonders that God is revealing to man through the work of science.

But the conviction of churchmen is that, in addition to the discoveries science is making in the physical universe, man needs, above all, to know and to obey the wonders of God's moral and spiritual realm.

This world will continue to be in distressing difficulties and dire dangers unless men order their lives and the life of the world in accordance with the principles of righteousness, justice, law and order.

2. One of the arresting happenings in Australia during 1959 was the Billy Graham Crusade. Whatever the conductors of post-mortems may say, the fact remains that this spiritual crusade drew to the Melbourne Cricket Ground the greatest crowd that Victoria has seen in any one place at any one time in its history.

THE FUTURE

The fact is that, despite all of the achievements of physical science, the soul of man is restless, and will continue to be restless, until man finds God. "My soul is athirst for God, yea even for the living God."

3. Now let us look to the future. Early in the New Year, an event of unusual importance will take place in Melbourne. This event is a National Conference of Australian Churches which is to begin on February 2 and will last ten days.

At this conference the following Churches will be represented:

The Church of England, 150 delegates; Methodist, 70; Presbyterian, 70; Congregational, 26; Church of Christ, 20; Salvation Army, 20; Greek Orthodox, 12; Society of Friends, 10; Baptist, 8; United Evangelical Lutheran Church of Australia, 4; Russian Orthodox, 2; and Syrian (Antiochian) Orthodox,

2. Delegates had also been invited from the Y.M.C.A., 2; Y.W.C.A., 2; National Missionary Council of Australia, 2; Australian Council for Christian Education, 2; and the National Council of Churches in New Zealand, 2. Two Roman Catholic priests will attend as observers.

NO LUXURY

Several distinguished leaders from overseas are coming to the conference. Such a conference as this is an indication of the fact that Christians are becoming aware that our divisions constitute a scandal.

Christianity is on the defensive all over the world, and we cannot afford the wasteful luxury of sectarianism. The authority of the Christian message is lowered in public esteem by the divisions among Christians.

The Lord Jesus Christ taught "as one having authority," but what authority attaches to the teachings delivered in many and conflicting forms represented today by denominations and sects in competition, if not in conflict, with one another.

ACTION NEEDED IN SOUTH-EAST ASIA

FROM A CORRESPONDENT

Newcastle, December 21

The Church of England had lost many opportunities in South-East Asia, through neglect and apathy, the Home Secretary of the Australian Board of Missions, the Reverend B. I. Chiu, said this month.

Out of a total population of 1,000 million people, Christians numbered about 20 million in South-East Asia. Of the latter, 4 million could be classed as Anglicans, he said.

Mr Chiu was speaking at a luncheon for clergy and laity at S. Philip's, Waratah, marking his first official visit to the Diocese of Newcastle.

"You must all be convinced that Christianity is the only religion that leads to God," he said.

"If you think there are other pathways to Heaven, then please give up the idea of missions."

"Why go into Asia and try to turn people away from their own beliefs and culture if you think that Christianity is only another path to God."

"But if you believe that Christianity is the only way to God, then act now, by sending staff, material and money."

Before the last war, both Australia and South-East Asia turn-

ed to the West for support and leadership.

Now, Australia must realise that she is not an outpost of Western civilisation, but an integral part of South-East Asia.

Likewise the Church in Australia must revise its missionary strategy to the effect that we comprise with our Asian brothers and sisters in Christ a very small minority in an overall population of 1,000 million.

It is only when we think along these lines will we realise the huge task of spreading the Gospel amongst the peoples of South-East Asia.

The younger churches in South-East Asia were looking to Australia for partnership, he said.

We look to you for missionaries, not to come in the old way of converting the unfortunate heathen, but in a spirit of partnership, to work for the glory of God.

Th.A. CLASS LISTS FOR 1959

AUSTRALIAN COLLEGE OF THEOLOGY RESULTS

ASSOCIATE IN THEOLOGY (Th.A.)

All Three Classes in Order of Merit.

FIRST CLASS:

§Waddell, Miss Elizabeth Anne (Ballarat), Westmacott, Mrs Honor Fane, B.A. (Sydney), †Minter, Mrs Jenice (Melbourne), §Dibben, Miss Catherine Grace (Adelaide), †McConnell, James Edward (Brisbane), §Green, Mrs Susan Maud (Melbourne), Lane, Miss Jeannette Dorothy (Newcastle), *Patterson, Conrad Brenton, A.U.A. (Adelaide), Nixon, Miss Beverley Anne (Newcastle), Ratnavanagam, Miss Sulirtham (Colombo), †Lowe, Alexander James (Brisbane), *Avery, Philip Joseph, B.E. (Adelaide), *Cooke, Mrs Iris Edith Mary (Adelaide), §Harris, Ernest Edward (Bendigo), †Bowen, William Leslie (Melbourne) and Wyatt, Mrs Sheila Mary (Sydney), †Aiwood, Frederick Charles (Brisbane), †Smith, Miss Maureen Joan (Melbourne).

SECOND CLASS:

†Johnson, Brian J (Adelaide), §McKenzie, Miss Dorothy Mavis (Melbourne), Buckworth, Miss Mary Margaret (Newcastle), §Barnsall, David Grosvenor (Sydney), †Wetherell, Miss Kay (Brisbane), †Maw, Miss Fredericka Ruth (Melbourne), §Roberts, Douglas K. (Newcastle).

PASS:

Taylor, Miss Lilia Marjorie (Sydney), Thorley, Miss Virginia Gwendolen (North Queensland), Smith, Miss Kathleen Clare (Newcastle), §McCull, Mrs Dora (Gippsland), †Humphries, Warwick Arthur (Sydney), Moore, Ralph Barry (Sydney).

PASSED THE FIRST HALF OF THE EXAMINATION

In Order of Merit.

†White, Edward Graeme, B.A., Dip. Ed. (Melbourne), Duncan, Paul Leslie, B.Ed. (Perth), *Ramsay, Mrs Amy (Adelaide), §Weedon, Maxwell Robert (Melbourne), §MacKenzie, Miss Mary Fanny W. (Newcastle), §Lording, David William, B.A., Dip. Ed. (Melbourne), §Baker, Miss Gwendolyn Mary (Ballarat), §Martin, Miss Mary Ruth (Bendigo), Dent, Miss Kathleen Joan (Newcastle) and †Oakley, Miss Mary Jane (Melbourne), Richards, Mrs Dorothea May (Perth), Bell, Miss Diana Claire (North Queensland), Milford, William Leslie (Ballarat) and †Norrie, Douglas Hector, B.E., B.Sc. (Adelaide), *Gurr, John Kenneth (Adelaide), §Jones, Miss Billette (Sydney), †Smith, Alfred Lawrence (North Queensland), *Devenport, Mrs Barbara Ruth (Adelaide) and †Little, Miss Janice Reynell (Brisbane) and †Millard, Ronald George (Melbourne), §Cook, Miss Thelma Emily (Borneo) and Jarvis, Mrs Neida Humby (Newcastle), †Quirk, Leonard Frederick (Melbourne), †Townsend, Miss Janice Lillian (North Queensland), Kleinschaefer, Miss Linda Elizabeth (Newcastle) and †Stanley, Miss Lind (Perth), *Britton, Mrs Heather (Sydney), §Maittinger, Maxwell Arthur P., M.A. (North Queensland), †Batchelor, Charles John (Melbourne), †Benson, Miss Margaret Mary (Melbourne), §Bedbrook, Frederick Ernest, B.Com. (Melbourne), †Kelly, Miss Judith Ann (Melbourne), §Gillham, Miss Muriel (Gippsland) and †Turton, Alan William, B.A. (Adelaide), Flook, Mrs Margaret S. (Newcastle) and Wilson, Mrs Mary Isabelle (Ballarat), *Mudie, Stuart Maybloss (Adelaide), *Oburn, Henry Alfred, A.S.A.S.M. (Adelaide), §Jackson, Miss Audrey Louisa M., A.A.S.A. (Melbourne), †Ollman, Margaret Ann (Sydney), †Switthers, Miss Edith Norma, L.T.C.L. (Perth), Dregger, Miss Elizabeth (Perth) and §Lustford, Frederick Dewart (Sydney), *Grawitch, Geoffrey Moseley (Adelaide) and †Methie, Mrs Clarice Alice (Perth), †Stone, Ronald (Melbourne) and †Turton, Miss June

A., T.P.T.C. (Melbourne), †Leech, Harold Albert (Melbourne), †Kiddier, Henry Harold (Melbourne) and †Prentice, Stanley J. (Sydney) and †Roots, Mrs Gloria Elaine (Gippsland), †Challinworth, Miss Gail Patricia (Melbourne) and §Rudolph, Philip Andrew (North Queensland), †O'Mara, Keith (Brisbane), †Heathwood, Thomas Charles (Melbourne), †Dutton, Miss Marion Ellen (New Guinea) and †Gooch, Robert Frank (Melbourne) and †Wilkinson, Gordon Thomas (Melbourne), †Wiltsey, Andrew Ogilvie (Melbourne), †Bourn, Miss Irene Kathleen M. (Tasmania) and †Ellacott, Miss Gwendolyn M. (Sydney), †Farrer, Miss Jacqueline Mary W. (Melbourne) and †Nimmio, Trevor William D. (Brisbane), Breeze, Barrie Hamilton, M.A. (Sydney), †West, Groome John (Melbourne), †Atter, Kenneth John (Melbourne) and Nall, Miss Frances Winifred (Ballarat), *Ballock, Graham Herbert (Adelaide) and †Beverly, Charles Addison (Adelaide), Melrose, William (Perth), †Eldridge, John Edward (Carpentaria), Childs, Mrs Hope M. (Sydney), Dregger, Miss Elaine (Perth), Logan, Miss Patricia (North Queensland), †Halliday, Kenneth Walker (Sydney), †Bossler, Mrs Katie Isabella (Sydney) and †Schlam, Mrs Ruby Maud (Adelaide), †Hammond Thomas Albert (Brisbane), Harvey, Mrs Joyce Ellen (Perth) and †Johnson, Mrs Kate Barton (Perth) and †McLish, William David (Melbourne), Ford, Mrs Jean Grace (Sydney) and †Morey, Alexander Sundell (Melbourne), Western, Miss Joyce Edith (Canberra-Goulburn), †Florence, Miss Margaret Anna (Wangarratta), Jones, Mervyn Francis (Melbourne) and †Mee, Ronald (Tasmania) and Spence, Miss Elizabeth Ruth (Newcastle), *Boon, Mark Xavier (Adelaide) and †McRae, Peter (Sydney), Redden, Wilfred (Newcastle) and †Herrington, Miss Marjorie (Tasmania), Wyatt, Cecil Kenneth (Sydney), Harvey, Douglas Newton (Perth), †Gallagher, Thomas (Adelaide).

PASSED IN SINGLE SUBJECTS

In Alphabetical Order.

1. Old Testament, 2. Doctrine.
3. Religious Education.

* Anderson, Miss Violet, 1 (Adelaide), * Armstrong, Robert, 1 (New Guinea), †Baker, Miss Margaret Ann, 3 (Adelaide), Barnes, Malcolm Ross, 2 (Sydney), † Bott, Miss Florence Edith, 2 (Brisbane), † Bottrill, Mrs Ruth Marjorie, 3 (Brisbane), Bowles, Miss Mary Elizabeth, 2 (Sydney), Christensen, Brian Henry, 3 (North Queensland), Davies, Miss Gwynne, 3 (North Queensland), Dines, Charles, 1, 2 (Sydney), Fielder, Eric S., 1 (North Queensland), † Flowers, Miss Beryl Marion, 2, 3 (Brisbane), † Forsyth, Stewart William, 1, 2 (Sydney), Freeman, Mrs Eileen Mary, 1 (Ballarat), Gersbach, Miss Janet Margaret, 2 (Sydney), †Giraud, Herbert George, 1, 2 (Melbourne), §Griffiths, Alwyn Geoffrey, 2 (Sydney), †Harris, Miss Joan Margaret, 1 (New Guinea), §Herrington, Bruce, 1 (Canberra-Goulburn), †Hession, Miss Yvonne Ray, 2 (Adelaide), Hutton, Douglas William, 1, 2 (Canberra-Goulburn), Inghall, Frederick Henry, 1, 2 (Ballarat), Ivey, Edward, 1, 2 (Perth), †Johnson, Mrs Beverley June, 2, 3 (Melbourne), † Jordan, Miss Patricia, 1, 2 (Melbourne), Kennelly, Mrs Mavis Jean, 1, 2 (Sydney), †Lahay, Miss Daphne, 1, 2 (Canberra-Goulburn), †Lambert, Stephen Bruce, (Sydney), †Langlois, Reginald William J., 1, 2 (Tasmania), †Lyon, William J., 1, 3 (Melbourne), †McCannell, Miss Johanna, 2 (Brisbane), †Marshall, Robert O., 3 (Adelaide), §Matthews, Peter Thomas, 2 (Sydney), §Mauger, Miss Marjorie Doris, 2 (Melanesia), Mills, Miss Grace Lillian, 2 (North Queensland), Mitchell, Mrs Florence A., 1, 2 (Perth), †Morrison, Barry, 2 (Melbourne), †Neill, Miss Jean, 1 (New Guinea), †Nicholl, Stanley MacLaren, 1 (Adelaide), †Osborne, Miss Dorothy Reta, 2 (New Guinea), †Parker, Mrs Ann Pauline, 3 (Melbourne), †Porter, Donald Burston, 2 (Adelaide), Reeve, Raymond Ronald, 2 (Sydney), §Ross, Kenneth Stanley, (Melbourne), Shepherd, Robert George, 2 (Sydney), Shepherd, Miss Winsome Doris, 2 (Sydney), †Sheppard, Miss Lillian, 1, 2 (Melbourne), †Slater, Miss Claire, 2 (Brisbane), †Squire, Albert, 1, 2 (Adelaide), †Sutherland, Alexander Reginald, 1 (Sydney), Taylor, Mrs Dorothy, 2 (Ballarat), †Triggs, Miss Clarice Lillian, 1, 2 (Canberra-Goulburn), †Tucker, Dennis Lew, 2, 3 (Adelaide), Turner, Mrs. Sheila A.A., 1, 2 (Ballarat), †Walters, Robert James, 2 (Sydney), Wilson, Norman Sydney, 3 (Perth), Wilson, Ronald Keith, 2 (Sydney).

* Adelaide State and Sunday Schools Committee, Adelaide.

† Brisbane, Board of Religious Education, Brisbane.

‡ Department of Youth and Religious Education, Melbourne.

§ General Board of Religious Education, Melbourne.

STATE INTERFERENCE IN SWEDEN

ECUMENICAL PRESS SERVICE
Geneva, December 14

Lutheran church circles in Sweden have strongly criticised the government's intention to introduce legislation abolishing the Church Assembly's right of veto over bills passed by the parliament and dealing with internal church affairs.

Swedish church papers unanimously describe the proposal as a threat to the church's freedom to run its own affairs.

On behalf of the Council of Delegates.

FRANK CASH,
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See rates Page 12

WITHIN THE VICARAGE WALLS

with the VIXEN

I ONCE read about a Mother who simply loved school holidays because she really enjoyed having the children around all the time. I did envy her sentiments! She omitted to say how many children were involved and whether they were at day or boarding school, so that may be the catch.

To-morrow will see the kiddies and me departing to spend a few days with Nana—always a wonderful event. There has been much activity, with the usual chores, plus an extraordinary amount of washing.

In my endeavours to keep the situation in hand, I have collected "just a few little things" each day, but the little demon who habitually runs around with me when I'm particularly busy, somehow or other magnifies the things, until I found I had a largish wash EVERY day.

Now, I'm quite sure we have not been any dirtier or any cleaner than usual, so WHERE has it all come from? Isn't it incredible how many buttons we find missing at times like this? I've decided that same little demon just pops them off on purpose.

I have always been impressed with the apparently effortless ease with which characters on the screen decide in an instant to make a journey.

Miraculously a large suitcase, just the right size, appears at the flick of a wrist; a drawer is pulled open, and a few things shoved into the case. A wardrobe is opened and a few more things flung in, the lid is banged shut and, *ney presto*, they are off!

Now take our household, for instance. I've spent a week washing and ironing in preparation. Next comes the packing—What will we take? this or that, or maybe I had better put in something warmer just in case it's cold.

Oh dear, these had better be put aside, they all need buttons replaced, I'll sit and do them to-night when the children are all in bed. Bother, where did that other shoe of Neville's go?

Goodness me, I meant to take Michael's suit to the cleaners, now I'll have to see if I can do it myself. It will be wonderful when Sally is out of nappies, there always seems to be a "nap" to wash.

Having dumped everything all over our bed in separate heaps for each member of the family, I went to get a suitcase from the hall cupboard, only to find it at the very top, quite out of my reach! Oh, well, I'll have to wait for Father to come home. HE can't go to bed until the packing is completed unless he sleeps in the spare room.

Michael is already beginning to feel the week will be longer without Daddy. He said at bedtime to-night, "Why don't you come down with us, Daddy?"

"Oh, I've got to stay home and do some work."

Then Michael countered, "I think when it is school holidays, it should be holidays for ministers, too; just as it is for school teachers." I heartily agree. It would be a grand idea!

The prospect of a few days away in the bright lights always fills me with great expectations of what I will do, whom I will see, and where I will go. I usually take a book or two, some sewing and some knitting, a writing pad and envelopes and a great amount of optimism. From past experience I should leave all the extras at home, for most times they only come for the joy ride. Whilst on holidays, it IS rather nice to spend as much time as possible with the children, isn't it?

I sincerely hope all you Mothers "holidaying" at home will have as restful a time as

possible. It is not an easy matter keeping children happy and contented for weeks on end. They greatly miss the organised life which they normally lead during school hours. Our children simply love dressing up in Mum and Dad's cast-off clothing, high-heeled shoes, worn-down lipsticks, etc. It's so amusing to see the girls bustlines slipping inch by inch.

Sometimes we tie the hose, with sprinkler, up the centre post of the rotary clothes line, and they play happily in their bathers. This is followed by a picnic lunch of sandwiches outdoors. Those are our favourite ways of entertaining the children at home, though, as the holiday weeks go by, even these begin to wear a trifle thin.

Maybe you would like to share your favourites with us. If so, do write and let us know, won't you?

CHURCH HELP FOR TUNISIA

By BADEN HICKMAN

A new programme of work in Tunisia will be undertaken through the World Council of Churches.

The organisation will sponsor an ecumenical team of four or five persons to work in the capital city of Tunis with women, with the poor in the city's overcrowded "Bidonville" slums and with Moslem students and young intellectuals.

In addition, for the first time it will also appoint a full-time field staff person of its Service to Refugees to direct its refugee aid work in the area.

The ecumenical team programme will be conducted under the auspices of a special committee of inter-church aid and missions' executives in Europe chaired by Bishop Ferdinand Sigg of the Methodist Church.

The team programme will be conducted from headquarters in Tunisia in the Foyer Eva Cabantous, a former school which has been rented to the W.C.C. by the French Reformed Church. Personnel for the team are now being sought and work is expected to get underway next year.

MANY POOR

In the following special report, Baden Hickman, W.C.C. World Refugee Year Reporter, describes a recent visit to Tunis and Foyer Eva Cabantous:

"You reach the starch-white brick building by asking for the road to Galilee, a well-known Biblical name in this Muslim state, for it rests on one of the highest peaks of Tunis.

"Toil upwards from the straight, palm-lined avenues of the capital city, bypass the Kasbah and the stifling Arabian bazaars, to the house of the brewer with three wives (one

lives on each floor of his stately residence), and there is Foyer Eva Cabantous—next door.

"It seems to be perched on the most beautiful pinnacle of the city. And below and all around, lying lazily in the winter sunshine, are the homes of the people. To the east live the successful Arab intelligentsia, their spacious and detached dwellings looking like three-tier iced cakes on a green tablecloth. To the south and north are the poor, tens of thousands living in hovels.

"The detached hostel was built in 1953 by the French Reformed Church for children of the then 1,200 French Protestant families in Tunisia who were unable to gain regular education. Some lived in the arid interior or on farms.

"But when Tunisia changed its status from a French Protectorate to that of an independent Muslim state in June, 1956, many French civil servants were ousted and replaced by Tunisians.

"To-day, about only 450 French Reformed families remain in the country. And the hostel on the road to Galilee has been silent and unused for 18 months.

"The villa, prominent but modest, is ready for almost immediate occupation. There is sleeping accommodation for 44, not including a self-contained top floor flat for the director and his family. The building is furnished, has its own kitchen, dining room and lecture rooms.

"And awaiting and surrounding the centre is an eager ecumenical movement in the Christian Co-ordinating Committee of Tunisia (French Reformed, Anglicans and Methodists), representing 90 per cent. of the Protestant population.

"Pastor Thorleif Teigland (speaking French, Arabic, English and his native Norwegian), the W.C.C.'s correspondent in Tunisia, told me: 'Here is a great investment for the World Council. From the building point of view it is a ready-made project. It has a perfect setting, especially so far as the student population is concerned.'

TWO CITIES

"Nearby, a few hundred yards back down towards the city, stand three student centres and a teachers' training college, together with Muslim high schools for boys and girls.

"It is an important setting, too, because of the very make-up of Tunis, two cities living as one. There is the old native town which lies between the hills of Bir-Kassa and those of Ras-Tabia, on a slope down to the Bahira (Lake of Tunis). The European town has developed checker-pattern on the flat, low-

HOT DINNER ON SUNDAYS

By HELEN GLOSTER

HOW often does one hear the remark from wives and mothers of families:

"It is impossible for me to get to church on Sunday mornings. It is the one day of the week the family is all together for mid-day dinner, and they like to have a hot meal!"

Yes, it can be done! You may all have a hot dinner and go to morning service, too! This is what you plan.

The Meat Course.—If you do not already possess one, you will need to invest in a casserole large enough to hold meat and root vegetables for the whole family.

You will be able to vary the dish from week to week by choosing in turn, lamb, chicken (an old stewing fowl), steak, veal, or rabbit, as the foundation.

The casserole dish is thickened with seasoned flour blended with stock or vegetable water (water in which vegetables have

been cooked. This water is saved and kept in the refrigerator).

There is a large variety of vegetables, seasonings and condiments which may go into the casserole.

Ingredients are mixed together, put in the casserole and the lid placed on top.

If you have a gas stove, place the casserole in the oven half an hour before leaving for church. Turn the gas low just before leaving the house.

Baked jacket potatoes may be cooked in the oven at the same time.

If you cook in a wood stove prepare the casserole in plenty of time and put in the oven.

Just before leaving for church, replenish the wood and close up the firebox doors completely; the dinner will simmer slowly while you are away.

Green vegetables may be prepared and put on to cook on your return.

You will be delighted at the savoury aroma from the kitchen when you re-enter the house, and dinner should be on the table in half an hour.

Now for a typical casserole recipe:

Chicken en Casserole.

Ingredients: 1 lb. boiling fowl cut into serving portions, 1 rasher bacon, 1 tablespoon chopped parsley, little grated lemon rind, $\frac{1}{2}$ teaspoon mace, pinch mixed herbs (if liked), 1 medium onion (or shallots), 1 tomato (optional), $\frac{1}{2}$ tablespoons plain flour, salt, pepper, stock or vegetable water.

Method: 1. Place flour and

flavourings in the casserole, and mix to a smooth paste with vegetable water. 2. Dice the onion, cut bacon into small pieces. 3. Mix all ingredients together in the casserole and cook in a slow oven for 3 hours. 4. Serve with baked jacket potatoes and green peas.

Jacket Potatoes: 1. Scrub potatoes well and dry on a cloth. 2. Prick potatoes well and grease with dripping. 3. Bake $\frac{1}{2}$ to 2 hours (or longer). 4. Remove from oven, cut potatoes across the top in the shape of a cross. 5. Squeeze sides, add butter, pepper, salt. 6. Garnish with sprigs of parsley.

The Sweet Course.

No Sunday dinner is complete without a sweet course. Select the sweet from those that may be prepared wholly or in part the day before. Boiled custard may be made the preceding day and placed in the refrigerator. This may be used as a foundation for banana custard, trifle or served with stewed, bottled or tinned fruit. Jellies and ice cream may be made the day before.

There are many pies, tarts and shortcakes that may be made on Saturday, warmed up on Sunday or served cold, according to the weather. The best known of the shortcakes is "apple shortcake." You will find this can be varied in numerous ways by using any cooked fruit (drained of syrup), lemon cheese or date puree as a filling.

If you look through your recipe book you will find plenty of recipes for sweets which may be prepared in advance.

We all hope you worship together and enjoy next Sunday's dinner.

A NEW ORTHODOX SUFFRAGAN FOR AUSTRALIA

The Greek Orthodox Archbishop of Australia and New Zealand, the Most Reverend Ezekiel, has appointed his new suffragan, Bishop Dionysios, to the post of Chairman of the Ecclesiastical Tribunal of first instance of the archdiocese.

The new bishop, who has had a brilliant career, was consecrated in London this month.

He was born at Chalcedon, Turkey, in 1916.

On the completion of his secondary education at the Patriarchal College in Fanar, he enrolled at the Theological Academy of Chalke.

After his graduation as a doctor of divinity, he was ordained deacon and served as such for four years in Constantinople.

He was ordained priest in 1945 and immediately appointed chaplain of the Theological Academy.

In the same year he was made an Archimandrite by Patriarchal decree.

In 1947 he was appointed a curate of S. Sophia's Cathedral in London. During this time he studied at King's College, University of London.

He was then appointed secretary of the London Ecclesiastical Court, and in 1955 chief secretary of the Archdiocese of Thyateira (West and Central Europe).

He has been awarded the Gold Cross of the Royal Order of Phoenix by His Majesty King Paul of Greece. This decoration is the equivalent of a knighthood.

Bishop Dionysios will arrive shortly in Australia.

THE BISHOPS' WINDOW

ANGLICAN NEWS SERVICE.
London, December 21

Ten thousand pieces of hand-made stained glass will be used in two windows, each covering 180 square feet, for Liverpool's new cathedral.

They will be known as the Bishops' Window and will feature life-size twelve famous archbishops and bishops of the Church of England, from the sixteenth century to the present day.

The windows will form one of six sets, which are to be made for the cathedral.

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CLASSIFIED SECTION OF "THE ANGLICAN" ?

See rates: Page 12



An Orthodox priest blesses the new home of a refugee family in Brazil.

NEW LIFE FROM AN ASIAN CHURCH

By DAVID M. TAYLOR

BISHOP Enrique Sobrepna, of the Philippines, who will step down on to Australia from a Qantas airliner in a few weeks' time, in himself illustrates what has been happening over the past 30 years.

He has been personally involved in several amalgamations of religious bodies and he typifies the longing of enlightened Christians for unity.

His election last May as chairman of the East Asia Christian Conference was a well-deserved tribute to the part he has played in bringing about the formation of this international body of Christians pledged to co-operation and fellowship.

God has used him as an instrument in breaking down some walls of partition. And now he comes to Melbourne to attend our first National Conference of Australian Churches.

Bishop Sobrepna is not an Anglican. But he comes from a place where a great Anglican once learned the lessons which inspired the rest of his life.

The Philippine Islands were the scene for 16 years of the great missionary labours of Bishop Charles Henry Brent, who became the father of the modern ecumenical movement.

Alexander C. Zabriskie's biography, "Bishop Brent, Crusader for Christian Unity," is something we all should read at this time. It shows the Philippines as occupying a key position in the whole story of the 20th century Church.

I was young when I first heard of Bishop Brent. My father, an archdeacon from England was an early admirer of this Canadian, who maintained staunchly his Anglican position, yet worked continuously for deeper unity. Brent became an American citizen and accepted his missionary call with fervour.

TRUE ZEAL

At his consecration, the sermon was on "He hath committed unto us the ministry of reconciliation," and reconciliation in Christ was the key-note of his life's work.

The passion for unity which developed in him was not the craze of a crank, but was an expression of true missionary zeal. In 1915 he wrote:

"We missionaries have moments of deep depression when the consciousness sweeps over us that it is little short of absurd to try to bring into the Church of Christ the great nations of the Far East unless we can present an undivided front. For purely practical reasons we

... feel the necessity of the Church's realisation of unity. It must be either that, or failure in our vocation."

In such words he became the mouthpiece of the missionaries.

He always believed in Christian co-operation. Every time he saw it in action, he caught a glimpse of the greater miracles the Church could do if those who spoke in Christ's name were united in one Church.

He never believed unity could be obtained by minimising convictions or loyalties, yet he was positive that nothing but good could result from close association and better understanding.

His work in the Philippines increased his ability to penetrate behind differences. In 1910 he attended the World Missionary Conference at Edinburgh, which changed him. In his own words:

"I was converted. I learned that something was working that was not of man; the Spirit of God was preparing a new era in the history of Christianity."

NEW HOPE

Till then he had thought that unity, as distinct from co-operation, though wholly desirable, was attainable only in the very remote future. From now on his outlook was different. Because he had seen the Spirit of God at work, he had a new hope, indeed a conviction, that unity was attainable within a century!

He knew now that God was willing to give a united Church to men, and that if men would work for it with courage and open-mindedness they could receive it. At Edinburgh God laid on him the charge to persuade men to do just this. The conference was his call to be an apostle of Church unity.

During the years that followed, he walked the normal path of the pioneer. That is to say, he failed and failed and failed. He knew what he was after, but it was not easy to overcome the awful scepticism of good men.

In 1925 he tried to persuade the Episcopal Church to affiliate with the National Council of Churches. He failed. In 1928 he tried again, and failed. It was 1940 before he succeeded.

At the early Eucharist there came upon him vividly that a world conference should be convened to consider matters of faith and order. To this end he slaved and prayed. Zabriskie says he prayed the Lausanne Conference, 1927, into existence.

Brent's insights are widely shared to-day. It is easy to talk as though there was nothing remarkable about them. To do so,

however, is to turn a deaf ear to the voice of God.

God spoke to the Church of the 20th century through Brent as surely as He did to another century through S. Francis or John Wesley.

It should not surprise us, however, to find that thousands of "good Anglicans" to-day still reject the truth for which Brent stood.

His vision was not simply co-operation, but a united body of Christians. World-wide unity was essential, because only so could the wholeness of Christianity be realised.

Manila to-day is one of the big cities of the Pacific. Sixty years ago it was a place to send missionaries. To-day it sends a leader to us, and we have much to learn from him. It is time we realised that in some respects some Asian churches are ahead of us.

Take theological education for an example. In Australia we have traditions we have inherited from islands on the far edge of Europe.

Each theological college has one particular tradition which depends entirely on what type of tradition was originally brought to it.

If we could only realise that our particular tradition belongs to only a tiny fraction of the Christian world, we would surely be more open to fresh ideas.

In Manila there are two seminaries of particular importance to us—S. Andrew's (Anglican) and Union. We may note first that both are called seminaries, as are most of the theological colleges in the world. (We could make a start towards open-mindedness by recognising this fact!)

MANILA

In Manila this year was held a conference of theological librarians. How long will it be before Australia has such a conference? How long shall we pooh-pooh the idea before finally adopting it?

In September this year Manila was the scene of the latest meeting of the Association of Theological Schools in South Asia. (Nineteen seminaries in seven countries belong.)

Decisions were made which will affect the whole development of Christian life and work in East Asia in the next 20 years. No one who knows this story will doubt the truth of this statement.

By way of sharpening the contrast, consider New Zealand. Within weeks of those momentous decisions, the Board of Governors of S. John's College, Auckland, rejected a proposal from the Church of England Men's Society that it should launch out into new work—new, that is, to New Zealand, but commonplace in many countries.

The C.E.M.S. had pointed to the need for "a team of vital and alert scholars," and expressed the hope that as the college's resources increased it might be possible so to enlarge the staff that the needs of clergymen out in parishes might also be met.

The board's answer (is it incredible?) was, "It is not the duty or function of the board to provide a staff of scholars to serve the parochial clergy."

This was explained in terms that show a fixed concept of the function of a theological college. If one were to ask when and where it became fixed, the answer would have to be "in England some time last century."

How different is the attitude in East Asia, where live seminaries press on creating new

traditions out of the old! They firmly reject the notion that their functions and methods were fixed by Europeans in another continent and another century.

They expect the Holy Spirit to move them, not to hold them stationary. With its staff of eight full-time teachers, Union Seminary (of which Bishop Sobrepna is a trustee) pleaded in 1958 for Church support to allow it to "increase and strengthen the faculty."

Its view of its own function is shown clearly in its literature. It does not regard its purpose as merely to preserve an inheritance.

OLD AND NEW

Rather it is to adapt traditions to the needs of the contemporary world, and to give to its students the best of the old and the best of the new, thus fitting them for the task that actually needs doing to-day.

This task cannot be done by the newest ordinands alone. Hence the seminary recognises the need for extension work in several directions, for the benefit of those already out in the field. S. Andrew's Seminary, too, has conducted an 8-week extension course annually since 1949.

We must accept the leadership of Bishop Brent and strive to bring about that union which is Christ's will. We must follow Bishop Sobrepna in his efforts to bring national Churches into harmony. And we would do well to fix our attention next on the theological seminaries of the Philippine Islands.

BIBLE HOUSE IN JERUSALEM

ANGLICAN NEWS SERVICE
Jerusalem, December 21

The Bible House, a centre for the study of Holy Scriptures, will shortly be built here. The building will contain study rooms, a central library and collections of biblical flora and fauna.

The project is sponsored by the Israel Bible Research Society and by the World Jewish Bible Society.

FIFTY YEARS A BISHOP

ANGLICAN NEWS SERVICE
Toronto, December 21

The Right Reverend W. C. White, who was Bishop of Honan, China, from 1909 to 1934 celebrated the fiftieth anniversary of his consecration on November 30.

He was the first overseas missionary bishop of the Anglican Church in China.

Bishop White was also the first British citizen to become bishop of an Anglican extra-provincial missionary diocese without being consecrated by the Archbishop of Canterbury.

He is the second senior living bishop of the Anglican communion, the Right Reverend C. J. Ferguson-Davie, formerly of Singapore, being senior in consecration by a few months.

Throughout his episcopate, Bishop White worked to build up an independent Chinese Church. He was one of those responsible for the formation of the General Synod of the Church in China which resulted in it being a self-governing province.

When he resigned the see of Honan he persuaded the Canadian Church to allow a Chinese—Bishop Tsen—to be his successor.

In 1946 he returned to China to become Bishop Tsen's assistant to help restore the Church in the diocese after the Japanese occupation.

DIOCESAN NEWS

CANBERRA AND GOULBURN

NEW ORGAN AT COOMA

The Bishop Coadjutor of Canberra and Goulburn, the Right Reverend R. G. Arthur, dedicated a new pipe-organ at S. Paul's Church, Cooma, on December 13.

The pipes of the new organ are set on the west wall over the entrance. The organ is in memory of the late Canon McKeown who was rector of the parish from 1947 to 1948. His son, who is now the headmaster of Canberra Grammar School, was present at Evensong. The rector of S. Paul's Church is the Reverend F. R. Woodwell.

MELBOURNE

THE YOUTH DEPARTMENT

The archbishop on December 21 chaired a meeting concerning the redrafting of the constitution of the Youth Department.

THE MONASH UNIVERSITY

The archbishop also on December 21 chaired a meeting of Church leaders to discuss the position of the churches in the Monash University.

SYDNEY

CLERGY WIVES' CONFERENCE

This year's Clergy Wives' conference will be held at "Gilbulla" from Monday afternoon, April 4, to Wednesday afternoon, April 6.

YOUTH LEADERS

The Church of England Youth Department together with the Church of England Boys' Society and the Girls' Friendly Society will hold a combined youth leaders training course commencing on Monday, February 29, for six consecutive Monday evenings and concluding on Monday, April 4, in the C.E.N.E.F. Auditorium. The two first sessions from 6 p.m. to 7.45 p.m. will deal with general topics common to all organisations and the third session will deal with topics specific to each organisation.

TASMANIA

ORDINATION

The Bishop of Tasmania in S. David's Cathedral, Hobart, on December 21, ordained to the diaconate Ivan J. Carter, James C. Hope and Johannes A. Van Emmerik. The Dean of Hobart, the Very Reverend E. M. Webber, preached. The following appointments have been made: Mr Carter to King Island; Mr Hope to S. Stephen's, Sandy Bay; and Mr Van Emmerik to S. James', New Town.

PAMPHLET FOR EVANGELISM

ANGLICAN NEWS SERVICE
Toronto, December 21

A pocket-sized folder called "Are You Without a Church Home?" has been produced by the Town and Country Committee of the Diocese of Toronto.

It is recommended for house to house visitation evangelism or for sending through the mail on rural routes.

It is printed on one side only, leaving room for local material on the back.

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Inquiries in the first instance to: General Secretary, Home Mission Society, Diocesan Church House, St. Andrew's Cathedral, George Street, Sydney.

PREPARATIONS IN HAND FOR TORONTO CONGRESS

ANGLICAN NEWS SERVICE

Toronto, December 21

Some 1,500 leading Anglicans of many races from all over the world will gather here in August, 1963, for another great Anglican Congress similar to the one held in Minneapolis in 1954.

A bishop, a priest and a member of the laity from each of the 300 dioceses of the Anglican communion are expected to attend, and another 600 or 700 visitors may accompany them.

The Anglican Church of Canada, through the General Synod assessments, will provide 15,000 dollars a year for the next four years for the administrative expenses involved in playing host to the congress.

In addition, the Church in general will be asked for a further 125,000 dollars to assist in travel expenses of the delegates from many parts of the world

where money is hard to come by.

A provisional committee led by the Bishop of Toronto which had been making plans for the congress pending appointment of an official General Synod committee reported that the Royal York Hotel had offered free use of its new air-conditioned east wing to the congress.

It contains an auditorium seating 2,200.

Accommodation for delegates will be supplied in the residences of the University of Toronto.

The theme of the congress will be "The World-Wide Mission of the Church."

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YOUNG MEN LEARN OF THE MINISTRY

A CONFERENCE IN BRISBANE

FROM A SPECIAL CORRESPONDENT

Brisbane, December 21

Forty-four young men from as far west as Dirrimbandi and north as far as Rockhampton, gathered for a week-end conference at S. Francis' College on December 5 and 6.

The principal, Canon Ivor Church, believes that all those who may be called by God to the Sacred Ministry should have the opportunity to learn more of the Christian's vocation and of the ministry.

So many young men agreed with him that the college was overcrowded.

After lunch on Saturday the men gathered on the top floor of the partly completed dining and library block.

Canon Church said the occasion was a unique one.

It was the first of such conferences in the province and may well be the first in Australia.

Also it was the first official use of the new building.

Canon Church's opening address set the pattern for the conference. A choir practice for all followed and broke down formally.

Afternoon tea preceded a vigorous Bible study, introduced by the vice principal, the Reverend John Hazlewood.

The discussion groups considered the nature of God's call to great Biblical characters. Their reports came after tea and were followed by Canon Church's informative talk on the nature of the Christian's vocation.

Guides and hindrances to the realisation of a man's particular calling were explained in detail and questions were competently handled.

Sunday began well with a Sung Eucharist at 8 a.m. Breakfast was quickly followed by the Bible study.

This time the groups considered the character of the Christian minister.

Again the Biblical references compiled by the college staff were invaluable. The reports were made after morning tea.

KEY-WORD

Reconciliation, the great work of Our Lord, which we now experience in His Mystical Body, was taken by the Reverend John Hazlewood as the key-word to explain the priesthood. He made it clear that Christ is the minister of all Sacraments.

The priest is empowered at his ordination to act authoritatively in Christ's name.

For instance, in the Prayer Book office for the Visitation of the Sick the priest is directed to move the sick person to make a special confession of his sins.

Most of the visitors went swimming in the afternoon. For the concluding Evensong the men provided an organist and two of the visitors read the lessons.

All went away knowing more of the Christian's vocation and of the ministry. The inspirational value of the conference was immense and the great response this year indicates the worthwhileness of holding a similar conference next year.



The choir of the Church of England Grammar School, Ballarat. The choir, in addition to giving concerts at the school, tours the diocese two or three times a year.

DR DIBELIUS FOR COVENTRY

ANGLICAN NEWS SERVICE
London, December 21

Dr Otto Dibelius, Evangelical Bishop of Berlin-Brandenburg, is to preach in Coventry Cathedral at the 11 a.m. service on January 17 and at the lunch-time service on January 19.

He will also speak, on January 18, at a mass meeting in the Central Hall, Coventry, and will meet sixth form boys from grammar schools in the city.

Bishop Dibelius, who is admired by Christians of all confessions for his stand against Communist anti-Christian pressure, was invited to Coventry Cathedral by the provost, the Very Reverend H. C. N. Williams, who visited him in Berlin recently.

The provost writes in the current issue of "Shire and Spire" (newspaper of the Diocese of Coventry):

"The bishop looks to the Church of England quite directly for support in his struggle. Of that there is no question.

"It is for this reason that I have invited him to come to Coventry so that two places to which recent history has given a particular significance — Coventry, representing the Church's opportunity, and Berlin, a concentration of all the world's tension and needs — can declare in the name of God a word of hope, of power, and of courage."

Reviews of Recent Books

HOW TO ENJOY THE BUSH

BUSHWALKING AROUND SYDNEY. Paddy Pallin, Angus and Robertson. Pp. 88. 8s. 6d.

THIS book is a general guide to those who wish to walk or camp in the bush around Sydney.

Much of the interest of the bush cannot be discovered unless one spends at least a day tramping through it.

Armed with this book, the veriest beginner may bush-walk with safety and enjoyment.

Paddy Pallin, the author, tells how to prepare, what food to take, how to use a map, how to keep out of trouble.

Concise directions are given for 24 one-day walks and 10 camping trips. In each case the length of the walk is shown, with the railway starting-point and a simple map.

The book is invaluable for

those who wish to take advantage of Sydney's unique bush-land surroundings.

It is a great pity that the author did not spend a little time in polishing his style, so that his directions were more readable. Instead, his prose abounds with such graceful turns as, "Crossing the creek, the right-hand bank is returned to and followed down."

—J.M.

THE STORY OF A HORSE

WENDY. Barbara Woodhouse. Max Parrish. Pp. 80. 15s. 6d.

One rarely finds an animal story written in such close sympathy with the chief character as one does in this book.

"Wendy" is a tale, in the first person, of a horse from birth to old age. The chronicles of her life should prove popular with children of all ages.

We first see her as a care-free pony in the Argentine; for a time in the clutches of a cruel master; and then in the care of a sympathetic mistress with whom she eventually passes her last days in England.

Wendy's emotions and adventures are clearly portrayed; the human characters are, by contrast, shadowy and merely "by the way."

The book is well illustrated with black and white drawings and photographs.

—J.S.

G.A. WARDEN IN TORONTO

ANGLICAN NEWS SERVICE
Toronto, December 21

Canon J. S. Harrington, formerly for thirty years district secretary of the Upper Canada Bible Society, has been appointed warden of the Church Army Training Centre in Toronto, succeeding Dr Leslie Hunt, now principal of Wycliffe College.

The students now at the college include two Indian candidates, a Cree from Saskatchewan and an Ojibway from north-western Ontario.

CLASSIFIED ADVERTISEMENTS

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

POSITIONS VACANT

THE ANGLICAN has the following STAFF VACANCIES. 1. JUNIOR OFFICE GIRLS (2). One is required now; another to start in January. Applicants should have passed the Intermediate Certificate Examination and should be able to type. Remuneration will be above the Award. 2. SENIOR STENOGRAPHER. Applicants should have sound general office experience and must be able to take an impecable 120 words per minute shorthand. Remuneration not less than £17 per week. 3. JUNIOR ACCOUNTS CLERK (male). Applicants should be of intermediate accounts standard, and must be determined to complete an accountancy qualification. APPLICATIONS for interview should be sent in applicants' own handwriting in the first instance to the Secretary, THE ANGLICAN, G.P.O. Box No. 7002, Sydney, New South Wales.

WANTED RECTOR for seaside parish, Diocese of Gippsland. Central Churchmanship. Two churches, together with Chaplaincy to Aboriginal Reserve. Salary £1,000 per annum, plus chaplaincy, mileage allowance and car depreciation. Further particulars may be had from Diocesan Registrar, P.O. Box 28, Sale, Victoria.

CHURCH OF ENGLAND Flying Medical Service. Vacancies for nursing staff and domestic workers in out-back hospitals. Information from Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney, Telephone RM 3164 (Sydney Exchange).

ACCOMMODATION VACANT

BEAUTIFUL GERROA, on Seven Mile Beach, South Coast, New South Wales. Young Fellowship and Church Conventions especially catered for. Tennis court, ballroom, table tennis, etc. Three minutes beach. Good table. Brochure sent. F. Hurt, telephone Gerringong 182.

BLACKHEATH. Holiday flats at "Dulwich", Leishardt Street. Telephone W 313.

ACCOMMODATION WANTED

ACCOMMODATION WANTED. Melbourne, bed and breakfast, few days, February. Family. P.O. Box 10, Rylstone, New South Wales.

FOR SALE

THE ECCLESIASTICAL and Academic Outfitters for all your requirements in Church Needlework, Vestments, Choir Outfits, Banners, Clergy Robes, Academic Hoods and Gowns, etc. Price lists: Mrs. E. J. Cooper, St. John's Rectory, 14 St. John's St., Adelaide, S.A. Phone: W 4595.

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The Christmas scene on the balcony of the Sydney Town Hall. It illustrated the theme of this year's "Crusade for Christian Christmas" — "To us... is born a Saviour."