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"FREEDOM FROM HUNGER" CAMPAIGN TO BENEFIT

CHRISTMAS BOWL APPEAL FOR WORLD'S UNDER-FED

Churchpeople throughout this country are again asked this year to give generously to the Christmas Bowl of Remembrance Appeal sponsored by the World Council of Churches.

World Refugee Year brought relief primarily to displaced people who sought asylum in foreign countries.

This year's appeal is for the refugee in his own country—Korea, India, Pakistan and Palestine still desperately need our help.

The Christmas Bowl appeal will aid the five-year "Freedom from Hunger" campaign launched by the Food and Agriculture Organisation of the United Nations.

It will also help give adequate leadership training for the churches of the new independent countries of Africa.

The Australian Commission for Inter-Church Aid and Service to Refugees hopes to assist in the following work:

- Medical work in Hong Kong, for example, T.B. services at the Haven of Hope Sanatorium.

- The churches' relief services in Korea, for example, the shelter and self-help projects for 300,000 war widows.

- The Anglo-Indian project and Bengal Refugee Service in India. The worst concentration of refugees is in the West Bengal areas.

Three of the twenty-nine million population consists of refugees. There are 10,000 squatting on a terminal railway station in Calcutta.

The Bengal Refugee Service has evolved a five-year plan to meet this situation in providing

"colonies," training units, a health and social adjustment centre and a University of Calcutta unit.

- Refugee relief and leadership training, theological and medical, in Indonesia.

- In Burma it will help the Pa'an Rural Education and Farm Project.

The President of the Australian Council of Churches, the Archbishop of Brisbane, the Most Reverend R. C. Halse, also sends a special message:

"The Bowl of Remembrance on the Christmas dinner table is a challenge to us all to give the 'price of a meal' towards helping to meet the needs of the starving millions of refugees who are strangers in a foreign land and bereft of all that life holds dear."

—REGINALD BRISBANE.

This is being conducted by the Burma Christian Council which includes the Anglican, Methodist and Baptist churches.

- In Ceylon, the Australian programme will assist the Wel-

mada Residential School for Retarded Children.

- Work in the "new villages" of Malaya will benefit.

There are some 580 villages into which were moved some half a million Chinese squatters from jungle fringes in terrorist days.

The villages were intended for temporary use but have now become semi-permanent as their occupants have found work in adjacent areas. They almost entirely lack any social provisions.

Similar help will be given to refugees in Pakistan, Taiwan, Vietnam, Egypt and Syria.

Youth work and adult training programmes will benefit in Africa.

Churchpeople are asked to hand their donations for the Christmas Bowl Appeal to their rector or church officers as near as possible to Christmas Day.

These donations will be forwarded to the Inter-Church Aid Commission of the Australian Council of Churches.

Gifts may also be sent to the State offices of the Inter-Church Aid Commission or to the National Secretary, the Reverend F. Byatt, 37 Swanston Street, Melbourne, Victoria.



A passer-by puts her contribution into the Christmas Bowl of Remembrance in the grounds of S. Andrew's Cathedral, Sydney.

THE GREAT PROMISE OF CHRISTMAS

"Christmas has become everybody's festival. It is celebrated by Christians and non-Christians, it is celebrated in churches and cinemas, in offices and restaurants."

So begins this year's Christmas message from the general secretary of the World Council of Churches, Dr W. A. Visser 't Hooft.

"Is this not as it should be? After all the prologue of S. John speaks of the light that enlightens every man. The Christmas fact is indeed a fact of universal significance, it has to do with the salvation of humanity, it is therefore everybody's business," he writes.

So far so good. But S. John

speaks of the true light that enlightens every man. Christmas does not speak of light in general, not of the endless sequence of days after night or of summer after winter.

It deals with the true, the genuine light that God sent and this light is Jesus Christ, God who comes in the flesh.

TRUE LIGHT

If we celebrate Christmas on December 25 this is due to the fact that in the early centuries this was the day of the festival of Sol Invictus, the Invincible Sun.

And the Christians set their festival of the true light over against such nature worship.

Christmas is the universal festival. But only if it remains the

festival celebrating the unique intervention of God in History. Its true universality depends on its rootedness in the great deed of God in Jesus Christ.

The job of Christians is then not to say to the world: you have stolen our festival, this has nothing to do with you. Their job is to say: yes, this is your festival, too, but you can only celebrate it aright, if you recognise what it means: that the world, that you yourself are called to live by the light that is Jesus Christ.

The great promise of Christmas: peace in the world, peace in our families, peace in our hearts is for all those who will open their lives to the true light.



A happy scene typical of the transformation which occurs when a refugee family has been resettled.

The Primate, the Most Reverend H. R. Gough, commends the Christmas Bowl Appeal of the World Council of Churches, in a special message to readers of "The Anglican":

"Once again as we celebrate our Christmas Festival we are called to remember the needs of others, particularly those of races who are living in circumstances of poverty and starvation. This year of 1960 has seen a remarkable response to the World Refugee Year Appeal, and the generosity of our people has been once again demonstrated. Thanks to this latter Appeal a noteworthy step forward has been taken towards solving the problems of the refugees but there remain the scores of millions of underfed people in many parts of the world.

"As Christians our worship of the Babe of Bethlehem must be accompanied by practical concern for the welfare of our fellow men. The New Testament teaches us that it is hypocritical to say that we love God unless we prove by our actions practical love for others. The Christmas Remembrance Bowl Appeal provides us with a special opportunity of helping other people and I hope that on Christmas Day every Church family will give really generously.

"I warmly commend this Appeal to all Anglicans."

HUGH SYDNEY

WHERE WAS THE MANGER?

BY THE REVEREND C. C. COWLING

ONLY one journey has moved men more than that of Mary and Joseph from Nazareth to Bethlehem. Yet we know so little of this strange journey that legend is piled upon legend, the mystical and practical are hopelessly intertwined, and the charmed poetry of carol is used to eke out the few facts of history and expert knowledge still available to us.

Why did Joseph go "to be taxed" at Bethlehem? How was it that Mary, his "betrothed," accompanied him in her then state of health? How could they find no room in the inn? And where was Jesus born? These and a dozen other questions try to force an answer.

If here we try to understand what happened, it is with full knowledge that any reply is not much more than conjecture—that in the long run the only true answer must be that God willed it so, and that in some way these events were part of His inscrutable purpose.

To start with, the Roman's levied tax not on income, but on property; so that when an enrolment was ordered, those away from home were given a year in which to return.

THE JOURNEY

But Joseph was living in Nazareth. Luke tells us quite clearly that everyone went "to his own city," which is just what we would expect. Why, then, did Joseph go to Bethlehem, to "the city of David"? When Luke answers "because he was of the house and family of David," he only leaves us more perplexed. Could it be that, though men elsewhere went home, Herod tried to placate the Jews by an appeal to their national sentiment? To them the census was distasteful; maybe Herod, temporarily unpopular with the Emperor, hoped to relieve tension by a recognition of Jewish patriotism.

Again, if Joseph had a year in which to "enrol," why should he choose to go the seventy-odd miles to Bethlehem just at that time, and with Mary to

whom a son was so soon to be born?

It has been suggested that perhaps Herod appointed a given day. If so, we can understand why at Bethlehem there should be no room for them in the inn. There would then be many travellers to crowd every available hostel. But this is purely guess-work. Of it the best we can say is, "It could be so." Is it not equally probable that the Annunciation and other great spiritual mysteries so occupied their thoughts that Mary and Joseph forgot more mundane affairs until the last moment?

But the greatest puzzle yet remains: why, whatever the time, did Joseph take Mary with him? That he did so is a plain indication that their marriage had now taken place. Though many of the best of the ancient manuscripts refer to Mary, with our Revised Version, as "betrothed to him," certain others, with the Authorised Version, call her his "betrothed wife," and others again name her "his wife."

These last are undoubtedly correct, for otherwise a journey together, taking not less than eight days, would have been unthinkable. Luke does give a reason for her journey. It is that "she was great with child." In our English Versions one might take this as being only descriptive. But it is not. Contradictory as it may seem to us moderns, the sentence in Greek is explanatory.

Thus Mary did not have to travel; she did so "because she was with child." Can we make sense of this "reason"? Could it be that the love and affection these two had for each other were so great that they could not bear to be apart just at that time? And perhaps Joseph was thinking of the angelic words reported in Matthew 1:20 and 21.

At any rate, they came to the inn at Bethlehem, and there was no room for them. But, again, we do not know what this means. No one, it may be sup-

posed, imagines that the "inn" was some sort of an hotel or boarding house. Perhaps most of us think of it as an oriental caravanserai.

The Greek word itself translates several Hebrew words and is quite vague. It could mean a room in the house of some friend or relative. It could mean almost any sort of shelter. But in itself it need imply no more than a spot where the pack-animals were unharnessed and a rest taken.

There must have been many such rests on that grim journey. But now there was no shelter and no rest till, away from whatever protection might have been available, Mary "brought forth her first-born son; and she wrapped him in swaddling clothes, and laid him in a manger."

A STABLE?

This last word, "manger," is another reminder that the difficulties of this story—at first sight so simple—are by no means over.

Men have taken it that a manger implies a stable; hence we have the widespread idea that Jesus was born in a stable. All the loveliness that artist and poet and carol-writer have given this idea has wonderfully enriched us.

But at Bethlehem a stable would probably have been a cave, and many people take this to be the fact. Even, indeed, in the time of Origen both the cave-stable and its manger were shown to pilgrims. But it is not unlikely that this idea grew up because the Greek-speaking Christians read Isaiah 33:16 as a reference to the Incarnation, and felt that one of Bethlehem's stable-caves fulfilled the prophecy. Yet the Greek of that verse reads only, "He shall dwell in a high cave in a strong rock."

Turning, then, from conjecture, what do we really know? The word "manger" has acquired a fairy-tale colour; it tends to soften the grimness of the scene in which it plays its

important part.

But the Greek word has none of the romance, none of the Santa-Claus atmosphere of "manger." It means no more than a drinking-trough such as may still be seen here and there as a relic of the days when horses were used. It may have been in an open field; it may have been in a pen. It could perhaps have been under a roof of some sort.

But more and more scholars are accepting Cadbury's suggestion that the whole tenor of the story implies that it was in the open air, and that when born into this world, the Son of God had literally nowhere to lay His head. To make us rich He came in such poverty that no gypsy child, no babe borne to desperate pilgrim or nomad, had less chance or less circumstance.

If this is indeed so, one would expect that to the Holy Family this was a matter never to be forgotten. And may it not lend an added poignancy to those words of Our Lord, also reported by Luke, "The foxes have holes, and the birds of the heaven have nests; but the Son of Man hath not where to lay his head"? There may well be more truth in the children's carol, "Away in a Manger," than in many of its fellows when it says, "The stars in the bright sky looked down where He lay."

Our examination of a few of the difficulties in what at first sight appears an almost naive little tale may well seem to be iconoclastic. Perhaps it is. We can all so easily shelter ourselves from spiritual realities by hiding behind rough innkeepers, pretty stables, gleaming stars and coloured mangers. There is always a stage in one's development when the symbols and trappings become a distraction from the thing they are meant to express and protect.

NO DISTRACTIONS

Have we not reached a point when men tend to make a "Christmas-religion" of wise men and docile beasts, of patient asses and tender lambs? But all this, charming as it may be, is erected on a few asides in the story the Bible tells us. From that story nothing should distract us, for it is of the coming of Jesus Christ, "who being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men."

We, too, may find Him in unexpected places, among many the world calls outcast; and when we find Him, though in direful and piteous surroundings, we shall find—in words Dorothy Sayers put on the lips of Caspar—"no place is too lowly to kneel in."

BISHOP CONDEMNS GAMBLING

ANGLICAN NEWS SERVICE

London, December 19

The Bishop of Sheffield, the Right Reverend L. Hunter, last week informed his diocese he would not dedicate churches or their contents provided with the proceeds of raffles.

The reason he gave was that "preoccupation with church finance, in spite of the stress on direct giving, is rather illogically inclining some of the weaker brethren to take the line of least resistance and resort to gambling methods to raise money."

"The Church has both to help people, especially young people, to have a full and wholesome life, and also to discourage poor and debasing substitutes," he said.

"It must at all times keep its conscience clear of the heresy that the end justifies the means. 'The Church of England has in all this a special responsibility towards the wellbeing and morale of the English people,' the bishop said.

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ON KEEPING THE FEAST

BY THE BISHOP OF KALGOORLIE

The proper keeping of Christmas ought to be a happy combination of the spiritual with the material.

On the first Christmas Day, God the Son was born with an ordinary human, material body without giving up any part of His Divine nature.

Since our whole Faith is based upon this great fact, it is not surprising that Christianity has been described as the "most materialistic religion the world has ever known."

God made all things, and He likes them, so there can be nothing bad about material creation; the evil in the world lies in our misuse of God's good things.

Of course, in another sense of the word, "materialism" has come to mean disregarding the spiritual realities of life, and even disbelieving in their existence.

This wrong kind of materialism has whetted man's appetite for comforts and luxuries; the scientific progress of the last half-century has made it possible for the average man to possess far more of these things than our grand-parents would have dreamed of.

Much of this is all to the good; we can be sure that God wants His children to enjoy

life, and, aided by the discoveries of clever men, to make new uses of the good old things.

But this "high standard of living" is not without its dangers. Covetousness, forbidden by the last of the Ten Commandments, has always been a weakness in the make-up of most of us, and to-day it has become the outstanding vice of the age.

The race to "keep up with the Joneses" has almost become the "religion" of many people who have largely forgotten their duty towards God. Along with this goes the "something-for-nothing" attitude of mind

"EASY MONEY"

Sometimes this expresses itself in a comparatively harmless way, which cannot be displeasing to God, and is, therefore, without sin; some people may with an easy conscience put a few shillings on a horse, or purchase an occasional raffle ticket. Without wanting to hold a brief for horse-racing, one by-product of which can be excessive gambling to the extent of covetousness, we may notice that in some parts of the Commonwealth it is the only major organised sport which does not encourage the breaking of another Commandment, the keeping of the Lord's Day holy; no horse-racing meetings take place on a Sunday; long may this condition of affairs remain!

"Something-for-nothing" caused a man to buy a lottery ticket; harmless enough, one may suppose. But there was a tragic ending; he won a large sum of money. Such winnings rarely prove a blessing to the

"lucky" person.

In this case, someone became filled with covetousness of the other's good luck. The result was a kidnapping and a murder, and the whole nation was shocked.

The point one makes is that it was the same "something-for-nothing" covetousness that lay behind the actions of both men; in the one case, without any great degree of sin; in the other, it seems to have been exceedingly sinful from start to finish.

Christmas is a time of giving, and Christians are taught that it is more blessed to give than to receive.

ANGLICAN STUDENTS TO MEET IN LONDON

ANGLICAN NEWS SERVICE

London, December 19

A conference for Anglican students from both the modern and the ancient universities of England will take place in London from January 2 to 6.

For the past six years, students from the modern universities have met to consider ways in which Anglican students can witness to their faith.

For the last two years, the students have been unanimous in wanting a larger conference such as this to include undergraduates from Oxford and Cambridge.

Among the speakers at the January conference will be the Bishops of Peterborough, Aberdeen and Orkney, and Stepney, Canon E. Evans, the Reverend N. Stacey, and Dr Kathleen Bliss.

LARGE GIFT AIDS CHURCH FUND

ANGLICAN NEWS SERVICE

London, December 19

An anonymous gift of £50,000 was received by the Central Board of Finance of the Church of England last week for the Central Church Fund.

It is the largest single donation to the fund, founded when the board was set up in 1914.

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SIANE BAPTISM WAS GREAT EVENT FOR NEW GUINEA

FIRST-FRUIT OF WORK AGAINST TREMENDOUS ODDS

FROM OUR OWN CORRESPONDENT

Madang, N.G., December 5

The first-fruits of much patient instruction and example by Papuan teachers in the Siane district of the Highlands of New Guinea was seen on November 23 when 117 people were baptised.

Bishop David Hand presided at the blessing of the open-air baptismal pool, dammed up in the nearby stream, and at the reception into the Church.

This baptism is the greatest event yet in the story of the Anglican Church in the Highlands.

The baptism was administered by the Reverend Edward Dams, priest-in-charge of the Siane District. He was assisted by the Reverend Robin Fowler, who was on his maiden visit to the Highlands, where he will be working as assistant to the Reverend Peter Robin in the Bismarck and Schrader Ranges.

Nambaiyufa, scene of the baptism, was founded at the beginning of 1955 by Papuan teacher Blake Tawaru — now training for the diaconate at Newton College in Papua.

The dedication of the Church of the Resurrection, which he had built, took place at the end of 1957, when the first catechumens were admitted after two and a half years as hearers.

Since then, churches have been built and catechumens admitted in seven other Siane centres.

Blake was succeeded by another teacher from the same village as himself—Pem in the Mukawa district of Papua—Lancelot Paipaira, who has held the fort and brought to completion the instruction of these first candidates.

He has concentrated on training family groups, husbands with their wives and children together, and almost all the candidates were such groups.

This method, it is hoped, will lessen the danger of an isolated Christian member of a heathen family succumbing to family pressures to fall back into heathen ways.

For three days before the baptism, the bishop and priest had been undertaking the immediate preparation and hearing confessions.

The rainy season had started, and there had been rain daily for some time, but for the entire period of this immediate preparation, and until after the baptism, not a drop of rain fell. This was a great blessing.

CEREMONIAL

The baptismal day dawned; the crowds started streaming down from the surrounding hills on to the airstrip at Nambaiyufa, whilst the forty Christians—comprising the entire Papuan staff of the Siane district and some ten Siane schoolboys on holiday from Papuan schools whence they have just graduated as the first Siane batch for the Martyrs' School—gathered for the celebration of the Holy Mysteries with special intention for the candidates.

By the time all preparations were complete, the congregation numbered at least 5,000; and "there was much grass in the place," so they were made to sit down whilst the bishop outlined what was to happen.

The bishop asked the questions and the promises were made in their own language by the candidates. The bishop announced that now Satan was to be driven out and God brought to birth in the souls of the candidates.

He stepped down, lighted candle in hand, to bless the waters. He then himself passed through the water and mounted to the Christian bank, so far empty.

At this point, and as the priests descended into the waters to start baptising, some of the

dense crowd noticed a snake aloft in the group of casuarina trees amongst which they were standing.

How it had come there, how nobody had till then been conscious of its presence, how it slid away and ultimately disappeared without apparently descending, how it seemed disinclined to harm anybody—was interpreted by all as a sign that Satan had now indeed been defeated, and had retreated in shame, unable or unwilling to show fight.

The candidates came out of the waters and into the booths erected for the changing of their old into their new garments, placed there in readiness before.

Not without significance for Highlanders was the use of the gold-lip pearl baptismal shells—for gold-lip has stood to the Highlander for wealth from time immemorial, and was now consecrated by this use to God.

A procession was formed, and the head-teacher led the way to the church. On their way, two large wooden shields were passed, each one pin-cushioned with arrows.

SYMBOLIC

This had happened the day before, when the local people, conscious that in God ancient feuds were at an end and man reconciled with man as well as with God, had fixed the shields to a casuarina tree on the mission station.

They had then brought out specific arrows, prepared in the old days for the murder of specific people, and confessing the fact and naming the name of the prospective victims for whom they had prepared them, they had fired the arrows with fear-some vigour and accuracy into the shields before the whole populace.

At the church door, each candidate, sponsored—as at the actual baptism—by one of the forty Christians present, received a lighted candle and proceeded to the sanctuary step to be signed with the sign of the cross and received into the family of Christ's Holy Catholic Church.

For the first time in public, they corporately recited in their own language the Lord's Prayer, and the thanksgiving prayers were said.

The following morning, present for the first time at the whole Eucharist (for catechumens are dismissed after the Gospel and the Instruction), the newly-Christian couples received their marriage blessings.

The bishop was served at the altar by the only Nambaiyufan previously baptised, Joseph Mandeme, who has been at Dogura School for four years and graduates this Christmas to the Martyrs' School.

Joseph's widowed mother, his brother and his sister, were all baptised the previous day. His father was shot in a skirmish with armed police in the early days of the pacification of Siane—not long ago.

It was a joy to have present at the baptism two American women members of the Summer Institute of Linguistics, who are studying the Siane language in one of our villages.

They set out from Movi (one and a-half hour's walk away)

early in the morning with Sister Olive Blake—upon whose capable shoulders much of the burden and heat of the administrative work in Siane has fallen in addition to her own medical work at S. Saviour's Hospital.

On the way, they met a mother bringing to hospital a child with a badly infected ear. Sister turned back to attend to the child, and so missed the Communion. But she had the joy of joining the other sponsors at the baptism itself.

The Church's flag has been raised there against tremendous odds. It is the Church's business, corporately, to keep it raised.



Converts from the Siane district of the New Guinea Highlands are baptised in a creek at Nambaiyufa, by the Reverend Edward Dams and the Reverend Robin Fowler. Bishop David Hand later received the newly-baptised into the Church.

LUTWYCHE'S HISTORIC CHURCH CONSECRATED THIS MONTH

FROM A CORRESPONDENT

Lutwyche, Q., December 19

The Archbishop of Brisbane, the Most Reverend R. C. Halse, on December 4, consecrated the completed parish Church of S. Andrew, Lutwyche.

The building additions include the sanctuary with a granite and marble altar and a striking Cross of S. Andrew on a curved grey-coloured veredos.

There are also vestries for choir and wardens, a Lady chapel with several stained glass windows together on the north side and a sacristy.

The entire edifice combines traditional ecclesiastical design with modern trends and materials.

The first part was erected as a thank offering for peace (after the First World War); the new part is a war memorial (after the Second World War).

We are thus reminded that

the Cross of Christ triumphs in peace and war, and that thanksgiving and sacrifice are principles of Christian living.

A former assistant curate, the Reverend D. Shand, preached at the first Evensong; the rector, the Reverend H. W. Griffiths, assisted by the Reverend G. Bennett, celebrated the first Holy Communion on December 11.

A stone from S. David's Cathedral in Wales has been placed in one of the pillars, and at a glorious Evensong, also on December 11, the rector blessed it.

The Brisbane Welsh people attended in large numbers.

It was most fitting that the year following the centenary of the formation of diocese and

State in Queensland should witness the completion of this historic church, for the main driving force in the parish a hundred years ago was Judge Lutwyche the first Supreme Court judge of the new State.

Lutwyche parish when separated from Fortitude Valley in 1866 comprised nearly all the northern side of Brisbane.

Since that date daughter parishes have arisen, including Albion, Groveley, Hamilton, Windsor, Stafford, Chermide, Hendra, Wilston and some others.

The foundation stone of a brick church, replacing the old wooden one erected in 1869, was set by the late Archdeacon O'Brien in 1925, and the present nave and tower were dedicated in 1926.

Approximately £50,000 has been spent on erecting, completing, and furnishing these four churches.

FOR PRIEST

FROM A CORRESPONDENT

Tamworth, December 19

The Reverend R. H. MacLean, who is living in retirement in Tamworth, N.S.W., celebrated the golden jubilee of his ordination yesterday.

Mr MacLean has held incumbencies in the Dioceses of Ballarat and Armidale.

He received his theological training at Moore College, Sydney. Later he gained his Master of Arts degree from the University of Durham.

LEADERS PRAISED AT ALL SOULS' SCHOOL

FROM A CORRESPONDENT

Charters Towers, December 19

Tribute was paid to the quality of leadership provided by the senior boys at All Souls' School, Charters Towers, this month, when the headmaster, Mr. M. Mattingley, presented the forty-first annual report at the school's speech night.

Mr Mattingley said that, in more than twenty-five years, he had not found a team of prefects to take their responsibilities so seriously.

The report included details of the high marks obtained by pupils in all the state's public examinations.

CONFIRMATION AT NAVAL DEPOT CHAPEL

FROM A CORRESPONDENT

Melbourne, December 19

The Coadjutor Bishop of Melbourne, the Right Reverend D. L. Redding, confirmed 18 candidates in the Flinders Naval Depot chapel on December 11.

The confirmees had been prepared by the Anglican ship's chaplain, the Reverend Patrick J. Helyer, and comprised members of the ship's company, recruits and Wrens.

The bishop preached a very forthright sermon, in which he reminded the confirmees that Jesus Christ was the son of a master carpenter, Joseph, who must have helped his earthly father to construct many houses in Nazareth; the old-fashioned idea of "Gentle Jesus, Meek and Mild" was not a correct one.

The music for the confirmation service was provided by the Flinders Naval Depot band.

Holy Communion, followed the Confirmation service with the bishop as celebrant, assisted by the chaplain, L/D. A. Moyle and

O.T.O. P. Birt, acted as servers. During this service, the music was provided on the organ by Mrs E. Harbridge; and the choir rendered as an anthem "Come Holy Ghost our Souls inspire"—words by Bishop Cosin.

At the close of the Communion service, the confirmees, and parents, the bishop and choir, assembled in the chaplains' new lecture room for a "spoon and fork" lunch, provided by C.P.O. (Stew) Guthrie.

At this luncheon, the bishop spoke to one and all, individually, and expressed his appreciation of his visit to Flinders Naval Depot.

Two ordination candidates were presented to the bishop—II Lieut. J. Reynolds and Cy. E. Harbridge.



The Cross of S. Andrew above the altar at S. Andrew's, Lutwyche. The Archbishop of Brisbane, the Most Reverend R. C. Halse, consecrated the church on December 4.

THE ANGLICAN

FRIDAY DECEMBER 23 1960

CHRISTMAS 1960

The Christmas festival, like all other great Christian festivals, has a long pre-Christian history. The festivals were all concerned with one abiding theme; they represented man's cry for life, for life and more life. In the beginning these life-promoting festivals were celebrated with considerable disorder, but it needs to be remembered that man in the process of sophistication has also lost something of his innocence. In the ancient festivals a note of anxiety was never far away. If crops failed, what then?

The early Christians were heirs to a great past. They had to live and move and have their being in the midst of civilisations that could look back over thousands of years of civilised experience. They could not wipe out this past and start anew. Much in it was precious both to Christians and non-Christians alike. But a vast work of transformation had to be undertaken.

Most of the ancient festivals needed considerable and drastic reformation before they could be made acceptable to Christians. Nevertheless, there could be continuity in the fundamental theme. Festivals that represented the cry for abundant life in crudely realistic fashion could find a finer expression of their theme in a festival of the human family in a Christian home. Here love was refined, and tenderness found artistic and health-giving expression. It was still the age-old cry for life and for life abundant, but it was for a life which had within it the qualities that belong to things eternal. The rise and spread of the Christian Christmas has been a most powerful influence in taming the wild heart of man and in refining his thinking about family relations.

It has also helped greatly to establish woman as the centre of the family and, therefore, central in human society. Neither the Jews nor the Greeks had ever granted equality of human worth to woman. As a matter of fact, it is still an unsolved problem, but the Christian protest is on the side of woman, and at Christmas time the mother of the family comes into her own. She is in an unchallengeable position as the abiding and pivotal point in family life.

It is strange but real that a haunting sense of tragedy appeared in the old festivals. A note of pain is never far away in great excitement. Strangely enough, this also appears in the Gospel Christmas story. When, in S. Luke's Gospel, Simeon blessed the parents of the child Jesus, he said to Jesus' mother:

"Behold, this child is set for the fall and rising of many in Israel,

*And for a sign that is spoken against,
(And a sword will pierce through your own soul also), that thoughts out of many hearts may be revealed."*

The Christ Child could not come into the world without being involved in the judgement of the world. The mother who loved such a child could not escape the suffering that such a love entailed. In the presence of the Christ none could be neutral. In an estranged and distempered world the Christ must meet opposition. To one like Simeon who could see the significance of this birth the tragic fate of the child would also be clear. When in later days Peter realised who it was who was in the fishing boat with him, he cried out, "Depart from me, for I am a sinful man, O Lord." Peter could not endure to be "in the same boat" with Jesus. Men much more sinful than Peter would inevitably be brought to realise that there was not room for them "in the same world" with Jesus. Both in his birth and in his death Jesus laid bare the hearts of men. No wonder there was "no room for him" in the inn.

Yet God loves this world and all who are in it. In the Christ this love of God is lived humanly, and the consequences of love are worked out. To love is to expose oneself to pain. No one can hurt a lover more acutely than the beloved. In loving man with the love which is the love of God, Jesus Christ laid himself open to the utmost price that love can pay. In accepting his vocation, Jesus realised what it meant. Death is part of the process of living out the love of God to the utmost limit. Jesus saw clearly that his line of action in a sinful world could only end in death: that death was inevitable in the birth of such a One as he. God, because he is love, is a consuming fire.

This brings a note of solemnity and awe into Christmas which is in danger of being lost in the sensationalism and excitement of the times in which we live. We are regressing towards the old saturnalian behaviour of pre-Christian festivals. We shall need to hold firmly to both the strength and the tenderness of the Gospel stories if we are going to stem the tide of present tendencies.



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

United Witness At Christmas

Christmas comes this year with a greater sense of unity in Christendom than has ever been known in our time.

The Archbishop of Canterbury has made 1960 a most significant year in the Christian calendar by his initiative in paying a courtesy visit to the Pope in Vatican City.

While the visit is unlikely to bridge doctrinal gulfs, it has proclaimed to the world that the things that unite the Christian Church are greater than the things that divide — a message that needs emphasis in this materialistic age, when essentially the choice is between Christianity and Communism.

The Crusade for a Christian Christmas in various centres of Australia and New Zealand has happily for some years now seen the participation of all religious denominations. As between the Anglican and Roman Catholic Churches in particular, one hopes that an extension of co-operative effort into other fields will follow the friendly talks between the Archbishop of Canterbury and the Pope early this month.

"Borrowings" By Presbyterians

When I was in New Zealand recently I had an experience which impressed me with the close ties between the Anglican and the Presbyterian Churches.

Friends invited me to attend an 11 a.m. service at S. David's, one of the larger Presbyterian churches in Auckland. It was a communion service and the congregation numbered about 700.

I was agreeably surprised to find that the very first prayer was direct from the Book of Common Prayer ("Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit").

and several of the subsequent extempore prayers offered by the minister obviously were derived from the same source. This was probably due to the use that is reputed to be made of the Book of Common Prayer in private devotions by students at Knox College in Dunedin, where New Zealand Presbyterian ministers are trained.

I was even more surprised when the congregation was invited to stand and recite the Nicene Creed, which is printed in the Presbyterian Hymn Book. And the passage recited by the minister before he handed the elders bread and wine (the latter in separate vessels) for distribution to the congregation in their pews was, with only minor variations, the same as our own prayer of consecration.

I know the Scottish Presbyterians are finding the acceptance of bishops a barrier in the path of Church union. And maybe Australian and New Zealand Presbyterians have a similar difficulty.

But the impression I carried away from that Auckland Presbyterian service was that, with so much shared in common, the attainment of unity in the foreseeable future should not be impossible.

We Could Do Without The Senate

I cannot resist taking another crack at that redundant institution, the Australian Senate, in the light of recent developments.

The Prime Minister, Mr. Menzies, experienced its frustrations about nine years ago, when he was able to end its deadlocking actions for a while only by securing a double dissolution, which resulted in his party getting a majority in both Houses.

But the defection of two of his supporters resulted in another deadlock very recently over the legislation to increase the sales tax on motor vehicles. True, this was overcome by one "rebel" deciding later to refrain from voting.

Even this new frustrating experience has not hardened Mr. Menzies' heart against the Senate. He doesn't want to abolish it.

Yet what useful contributions does the Senate make to national affairs? Probably the best have come from its select committees, such as the ones which examined the future of Canberra and made recommendations on road safety. Yet such investigations could as well have been made by Royal Commissions or select committees of the House of Representatives. In themselves, those Senate inquiries do not justify the Senate as an institution.

The Senate is composed of 60 members (ten from each State). It no longer functions as a States' House. It is notorious, indeed, that several Senators do not even live in their own States. The saving in salaries, pensions and allowances of those 60 Senators if the institution were abolished would be considerable. I challenge any Senator to justify the expense on the basis of the contribution the Senate now makes to the good government of Australia.

Politicians And The C.E.M.S.

A recent reference in this column to the long-time habit of Mr. Walter Nash, ex-Prime Minister of New Zealand, in wearing the badge of the Church of England Men's Society has brought a note from Mr. Edward S. Whitworth, of Prince Alfred College, Kent Town, South Australia.

Mr. Whitworth was honorary organising secretary to the national conference of the C.E.M.S. at Southwark, South London, in 1951, and his main purpose in writing was to enclose the official handbook which was issued for that occasion.

"You will see from it," he writes, "that in England, too, there have been men prominent in government and public life who are prepared to bear witness to their Christian faith. At this particular conference men from opposite sides of the House of Commons were happy to speak from a common platform under the chairmanship of a bishop to bear virile testimony to the power of the Spirit in their lives."

These thoughts are prompted by your interesting notes about Mr. Walter Nash, who has so faithfully served his country through many years. We are thankful that he wears our badge, and we draw inspiration from his example."

The Southwark handbook shows that the political opponents who spoke from the same platform were Sir Richard Acland (Labour) and Sir Beverley Baxter (Conservative).
—THE MAN IN THE STREET.

CHURCH CALENDAR

December 25: Christmas Day.
December 26: S. Stephen, Martyr.
December 27: S. John, Apostle and Evangelist.
December 31: Silvester, Bishop.
December 28: Innocent's Day.

ONE MINUTE SERMON

DEATH IS MET WITH FAITH

GENESIS 50

In Chapter 49 we have the story of Jacob's predictions of the destinies of his descendants. They were very different in their lots. One thing they had in common: their destiny was not according to original privilege but to real character.

In God's world there are no favourites in heaven: all is decided by character.

In this chapter we have two sections, the circumstances before the death of Jacob, and those which followed.

All his sons had been blessed! This might surprise us as some of them did not deserve it. But in the mercy of God, the Gospel of Christ makes a distinction between the person and the sin.

There is in every one of us two men, the Adam and the Christ. The Christian flees from sin, he hates it, he is forgiven. Jacob's conception of his death is: "I am to be gathered to my fathers." He fills the world beyond with his own race.

We do the same; without it we cannot form any real conception of the future world. God has given us a hope of another world, not to be continually hankering after it, but as a support and stay as Jacob found it.

Jacob met death, he was not overtaken by it. It is the unwilling necessity of death that makes it terrible. The readiness to meet it in faith disarms it.

Note the mourning which follows Jacob's death, both private and public. "Joseph fell on his father's face and kissed him and wept upon him."

The public mourning tells of chariots and horsemen, a great company—and when they come to the threshing floor of Atad there they mourned.

At times people wonder if mourning is not wasted time; we are so utilitarian. But it is good to pause from the rushing world whose fashion passes away, and to think of the world which is eternal, and deepen our faith and hope.

There remains but one last subject in this book, the last forgiveness of Joseph to his brethren. No bitterness had ever escaped Joseph's lips, no sarcastic scepticism of man's integrity nor woman's honour.

When at the last his brethren came fearful of his revenge, how touching is his reply. "Fear not, for am I in the place of God? As for you you thought evil against me, but God meant it unto good." Here is the Christian spirit. "I will nourish you and your little ones," long before the Christ came.

And he commands his brethren and through them his nation to carry his bones with them when they leave Egypt. "By faith," says the writer of the Epistle to the Hebrews, Joseph truly believed in a living God who had guided his life through all its changes and chances to goodness and greatness through trouble to peace.

CLERGY NEWS

JOHNSON, The Reverend D. G., formerly vicar of Castra Mission District, Diocese of Tasmania, has been appointed Rector of Bothwell, in the same diocese.

KNOTT, The Reverend G. J., has been appointed Rector of East Devenport-cum-Spreyton, Diocese of Tasmania.

TIDBALL, The Reverend R. J., formerly curate at S. Anne's, Ryde, Diocese of Sydney, has been appointed Rector of S. Martin's, Kensington, in the same diocese.

RELIGIOUS BROADCASTS

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

CHRISTMAS DAY:
RADIO SERVICE: 9.30 a.m. A.E.T., From Wesley Chapel, Sydney. Preacher: The Reverend A. Walker.
9 a.m. W.A.T.: Trinity Congregational Church, Perth. Preacher: The Reverend J. Bryant.
RELIGION SPEAKS: 3.45 p.m. A.E.T., W.A.T.

"Poetry of the Nativity," read by John Casson.
CHRISTMAS MESSAGE: From the Archbishop of Canterbury, 6.15 p.m. A.E.T., W.A.T., 5.45 p.m. S.A.T.

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., 7 p.m. S.A.T.

"The House by the Stable." A Nativity play by Charles Williams.
THE EPICURE: 10.45 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T. For Christmas Day.

MONDAY, DECEMBER 26:
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 Most Reverend J. Freeman.
MONDAY, DECEMBER 26—FRIDAY, DECEMBER 30:
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.

Dr E. Osborn.
MONDAY, DECEMBER 26—SATURDAY, DECEMBER 31:
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

December 26: Mrs N. McAuley.
December 27: The Right Reverend C. L. Riley.
December 28: The Reverend L. White.
December 29: The Reverend F. White.
December 30: The Reverend A. Preston.

December 31: The Very Reverend E. Webber.
WEDNESDAY, DECEMBER 28:
RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.

"In Perspective." The Right Reverend E. H. Burmann.
FRIDAY, DECEMBER 30:
EVENSING: 4.30 p.m. A.E.T., W.A.T.

"S. George's Cathedral, Perth."
MONDAY, DECEMBER 26—SATURDAY, DECEMBER 31:
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 Right Reverend J. C. Vockler."
TELEVISION:
CHRISTMAS DAY:
ARN 2, SYDNEY:
"11 a.m. Divine Service from S.

Andrew's Cathedral, Sydney. Preacher: The Most Reverend H. R. Gough.
5.15 p.m.: "Sunday Special" — "The Nativity."
5.30 p.m.: "Christmas at the Deanery." Broadcast from the B.B.C.
10.10 p.m.: "In the Fullness of Time." Dr A. Watson and the Westminster Madrigal Singers.

ABV 2, MELBOURNE:
"11 a.m. Divine Service from S. Andrew's Cathedral, Sydney. Preacher: The Most Reverend H. R. Gough."
5.15 p.m.: "Sunday Special" — "Star of Bethlehem."

"6.30 p.m.: "Christmas at the Deanery." Broadcast from the B.B.C.
10.10 p.m.: "Glad Tidings." Commissioner F. Coutts and the Salvation Army Territorial Singers.

ABO 2, BRISBANE:
11 a.m. Divine Service from Albert Street Methodist Church, Brisbane. Preacher: The Reverend G. Nash.
5.15 p.m.: "Sunday Special" — "Star of Bethlehem."

"6.30 p.m.: "Christmas at the Deanery." Broadcast from the B.B.C.
10 p.m.: "And Love Came Down at Christmas." Beverley Minister, Yorkshire.

ABS 2, ADELAIDE:
"11 a.m. Divine Service from Holy Trinity, North Adelaide. Preacher: The Reverend L. Shilton."
5.15 p.m.: "Sunday Special" — "The Nativity."

"6.30 p.m.: "Christmas at the Deanery." Broadcast from the B.B.C.
10 p.m.: "In the Fullness of Time." Dr A. Watson and the Westminster Madrigal Singers.

ABV 2, PERTH:
11 a.m. Divine Service from S. Andrew's Presbyterian Church, Perth. Preacher: The Reverend J. Reid.
5.15 p.m.: "Sunday Special" — "The Annunciation."

"6.30 p.m.: "The House by the Stable." A Nativity play by Charles Williams.
10 p.m.: "And Love Came Down at Christmas." Beverley Minister, Yorkshire.

ABT 2, HOBART:
11 a.m. Divine Service from Wesley Church, Hobart. Preacher: The Reverend W. Ellis.
5.15 p.m.: "Sunday Special" — "The Annunciation."

"6.30 p.m.: "In the Fullness of Time." Dr A. Watson and the Westminster Madrigal Singers.
10 p.m.: "And Love Came Down at Christmas." Beverley Minister, Yorkshire.

FEAR NOT... GOD IS WITH US

BY THE BISHOP OF NORTH QUEENSLAND,
THE RIGHT REVEREND IAN SHEVILL

THE human race knows only three types of God in the history of religious thought... but of only one could a messenger say, "Fear not... behold I bring you tidings of great joy".

There is the God of Indifference, who is still worshipped by many millions and whose disciples have been known as Deists, Epicureans and Polytheists at various points in history and places in the world. This is the God who started the world off and now leaves it to its own devices.

The poet, Hardy, at one stage, believed in such a God, and in his poem "God Forgiven" sends a human being back to report to the creator. This emissary finds the creator bored and surprised — surprised to know the world still exists and bored to hear of its progress. "It was a failure from the start," he says, and wishes to know no more.

This kind of God is not interested in such minute creatures as men, and of him no Angel could say "Fear not", nor could any glad tidings be brought because they would be bad tidings.

PLANNING FOR UNITY PRAYERS

ECUMENICAL PRESS SERVICE

Geneva, December 19

The theme for the Week of Prayer for Christian Unity, to be observed in the northern hemisphere from January 18 to 25, will associate the undertaking with the Third Assembly of the World Council of Churches, to be held at the end of 1961.

The text for the week is "I am the light of the world." The theme of the assembly is "Jesus Christ, the light of the world."

This annual observance is sponsored by the Faith and Order Commission of the World Council of Churches.

In Australia it is made between Ascension Day and Whitsunday.

The same theme will be used in the leaflet prepared for Roman Catholics participating in the Week of Prayer.

The Roman Catholic observance is sponsored by the "Association Unité Chrétienne" in Lyons, France.

The leaflets of both bodies will be printed in more than a dozen languages.

The combined distribution will probably exceed more than one million copies.

The week in its present form was inspired by the late Abbé Paul Couturier, a French Roman Catholic priest, in the 1930s.

Then there is the God of Suffocation, who is worshipped by many of the great eastern religions.

The philosophy of pantheism and absolute idealism teaches that God exists and that in the last analysis nothing else exists. He is everything and his creation is only part of himself.

Just as the drop of water merges into the sea and there is no drop, so the human soul merges into God and there is no soul.

Of this God, the Angel could only say "Fear O Man! I bring you evil tidings of sorrow."

However, on Christmas Day, Christians rejoice, for such was not the message of the Angel, for his proclamation was "Fear not, I bring you good tidings of great joy" . . . and what are these good tidings?

It was the announcement of the birth of the God of Christians.

The good news was that God is personal. He is good, that behind the transitory and unhappy world of human life there is a God who is Love, a God who loves men, no matter how disobedient or difficult they may be.

WARNING AGAINST "GLAMOUR BOYS"

ANGELIC NEWS SERVICE

London, December 12

A warning against "the bright boys of our time" among the clergy, men who would force themselves on the attention of a bishop, was given at a consecration service in York Minster last week.

The Provost of Southwark, the Very Reverend G. Reindorp, was preaching at the consecration of his former vice-provost, the Venerable L. A. Brown, who is to be Bishop of Warrington.

Glamour was the prevailing talisman of the present age, the provost said.

"When we want a cure for indigestion, or advice for children and in personal problems, it is not fashionable to turn to a doctor or expert, but to a television personality or a film star who has glamour."

"This tendency has affected the Church, too," he said.

"When we want the answer to a pastoral problem, we do not ask those with long hard experience in parish life."

"We are content to have some parish priest who is a cricketer, a runner, or good on television, or one who has a fluent pen and too much time to write."

"These bright boys will see that notice is taken of them," the provost said.

The God of extinction is false, says the Angel in effect. God cares so much about men that he has come to live amongst them.

The God of suffocation is the melancholy dream of the philosophers, says the Angel.

The true God is the Christ child lying in the Bethlehem stable.

He is both divine and human, his two natures being united in one person as in man the body is united with the soul, and because of this he is to be the bridge between God and man.

No longer may we consider ourselves friendless and forlorn in a universe filled with cruelty and indifference.

Because Jesus is man, He can be our friend; we are certainly not afraid of the baby in the Bethlehem stable.

Because Jesus is God it makes a difference whether He is our friend or not.

Because it is He who made us and Him to whom we return. It is He who through sacramental links will continue with us on earth. It is He who is our most famous relative, our Judge, our Lord.

No longer is man an orphan in the cosmic wilderness, he is a child of God and an inheritor of the Kingdom of Heaven.

Never did ten words mean more to humanity than those spoken by the Angel, "Fear not, behold I bring you good tidings of great joy".

A GROT OF JOSEPH'S FINDING

Sing the Angel's Salutation,
"Ave, Mother of the Word!"
And her holy exultation,
"Lo, the handmaid of the Lord!"
At the well, the Promise musing,
Mark the Advent of God's choosing.

Therefore, Christians, rise and sing
Glory to the Infant-King;
Greet the holy Child at rest,
Jesus Christus natus est.

Run with haste the road to Karim,
Hear Elizabeth rejoice;
"Blest art thou, preferred to bear Him,
How my babe leapt at thy voice!"
Let the hills that rise to Zion
Skip like lambs for Judah's Lion.

Therefore, Christians, etc.

In a grot of Joseph's finding
Win the bliss of Motherhood;
Swaddling clothes around Him binding,
Hollowed earth for cradle's wonder;
Shepherds, hear the Angels' voice!
Ox and ass, gaze down in wonder.

Therefore, Christians, etc.

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.

What are the fundamental doctrines of the Church?

My correspondent writes, "Some time ago you mentioned that there were 'fundamental doctrines' which must be accepted by adherents of the Church of England. During the last couple of years, I have seen letters over the signatures of ordained clergymen, rejecting practically every clause in the Apostles' Creed, with the exception of 'I believe in God.' What are the fundamental doctrines of the Church?"

With due respect, I think that this is a very sweeping assertion. I feel it hard to believe that any clergyman of the Church of England holding a bishop's licence could blithely deny such cardinal historic facts as the birth, death and resurrection of the Lord Jesus, and the descent and present reality of the Holy Spirit.

But what are these fundamental doctrines? Our Church gives us a clue to these when at the baptism of a child, his godparents are instructed that he must be taught the Lord's Prayer, the Ten Commandments and the Apostles' Creed. These are, in other words, the very pith and marrow of the Christian faith.

The Apostles' Creed in giving us the historic facts of the Christian faith, epitomises what is obligatory for belief. True, it is expressed in symbolic language; as, for example, that Christ sat at God's right hand.

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

True, some of the expressions need more accurate definition: as, for example, that He descended into hell and that we believe in the resurrection of the body.

Revision may be necessary. Neither the Articles, nor the Creeds, are sacrosanct and free from criticism. But here are the cardinal beliefs of a Christian. To pare them down would be to make Christianity sentimental in essence.

In a recent book by Dr F. R. Barry called "Asking them questions," there is a pithy statement which may further help my correspondent.

"In saying the creeds, we identify ourselves with the total faith and experience of the Church, trusting that as our Christian life develops, we may grow into fuller understanding of it. No one Christian can apprehend it all; and indeed, the original form of the credal statement is, 'We believe' rather than 'I believe.'"

As a man gives of himself in worship and in service, understanding comes; what is not clear, is gradually revealed. Certainty takes the place of uncertainty. Comprehension replaces ignorance. For this Creed, although imperfectly expressed, is the strong central belief of Christendom.

INDEPENDENCE FOR Y.M.C.A.

ECUMENICAL PRESS SERVICE

London, December 19

The Young Men's Christian Association of Kenya was formally established in a ceremony at Nairobi last month.

The association is now independent of the British movement.

More than half the members of the Kenya association are Africans.

The Reverend A. C. Fraser of London, overseas secretary of the British Y.M.C.A., read the formal letter from the British group transferring "all property and all authority that we now have" to the Kenya group.

The new body will apply shortly for membership in the World Alliance of Y.M.C.A.s.

WELSH STUDIES OF ORDINATION

ANGELIC NEWS SERVICE

London, December 19

The Bishop of Llandaff, the Right Reverend G. Simon, and two of his clergy last week attended an ordination for the Presbyterian Church in South Wales, as part of their efforts to understand Protestant churches.

Such efforts began two years ago when the bishop and some priests began informal meetings with Free Church ministers at the Blaendulais Ecumenical Centre near Neath, Glamorgan.

In order to understand more fully what each church means when it ordains men to the ministry, a number of ministers attended an ordination in Llandaff Cathedral on Trinity Sunday.

The bishop made a reciprocal visit last week.

What is the attitude of the Anglican Church to the Bible prophecies heard of so frequently today?

My correspondent instances a conversation about the American Presidential election in which he was told, "America must join hands with the Papacy, and together they will bring evil on the world. This is clearly prophesied in the Bible."

This is utter rubbish. Prophecy does have its place in Scripture, but prophecy is different from history. History gives us a detailed knowledge of the past. Prophecy is not intended to give us an analogous knowledge of the future.

The place of prophecy, as I understand it, is moral. God reveals things that we may rectify our lives, and be more worthy of His choice.

SECT VIEWS

As to the garish interpretations advanced by the sect to which my correspondent refers, there are two things to be said.

God has not frozen history. He did not predict hundreds of years ago the details many students of prophecy love to ponder over.

Secondly, if some of the prophecies advanced by this sect are investigated, their hollowness will be immediately discerned. The leader predicted the return of Christ in 1843; when that did not eventuate, the date was changed till 1844. It was later altered to 1845. Such time setting redounds to the discredit of those who advance such prophecies.

It has often been stated that the only major Scriptural prophecy waiting to be fulfilled is the Second Coming of Christ. We of the Anglican Church hear too little of this great doctrine enshrined in our Creeds, our hymns and our prayers.

But our Church's attitude is that of an unwillingness to define what is not stated in the Creeds, nor elucidated in the Scriptures. If, therefore, we are wise, we will accept this great truth, and leave the details to be answered by the event.

C. S. Lewis has three simple but trenchant things to say about the Second Coming. Christ will certainly return. We cannot possibly find out when. Therefore, we should always be ready for Him.

If we hold such a balanced judgement we shall not be caught up with the extravagant effervescence of some of to-day's strange sects.

ECUMENICAL MOVE BY RUSSIAN CHURCH

ECUMENICAL PRESS SERVICE

Geneva, December 19

The Patriarch of the Russian Orthodox Church, Patriarch Alexei, this month announced the appointment of a commission to deal with relations with other churches.

The chairman will be Metropolitan Pitirim of Leningrad and Lagoda.

Among the members of the commission are Bishop Nikodim of Podolsk, president of the foreign office of the Moscow Patriarchate, and Bishop Pimen of Dmitrov, administrator of the patriarchate.



Members of the Sunday school at S. Christopher's, East Benteigh, in their Nativity play, "The Stained Glass Window," presented earlier this month.

"STAINED GLASS WINDOW"

FROM A CORRESPONDENT

The Nativity play, "The Stained Glass Window," was presented at S. Christopher's Hall, East Benteigh, on December 9.

The cast was made up of Sunday school teachers and pupils.

The producers were the Assistant Curate, the Reverend Noel Cockings (who also played the part of Herod) and Mrs. P. Savers who is in charge of the Sunday school.

At the conclusion of the play each member of the cast came on to the stage to kneel before the manger while the carol, "O come, all ye faithful," was sung.

The vicar, the Reverend D. H. Chambers closed the evening by reading the collect for Christmas Day.

TALKS ON BUDDHISM

ECUMENICAL PRESS SERVICE

Geneva, December 19

A three-day seminar took place in Burma last month on Buddhism. Anglican, Methodist and Buddhist representatives attended.

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ANGELICAN OF THE WEEK



Our Anglican of the Week is a Church musician whom Adelaide will be very sorry to lose when he takes up his new position in Sydney next month.

He is Mr John Winstanley, one of Adelaide's most active musicians, who has been director of music at S. Peter's College.

He has accepted a similar position at Sydney Church of England Grammar School — "Shore".

An active orchestra and an established drama group will be two features of particular interest to Mr Winstanley.

He hopes to find in Sydney opportunities for a wider experience in conducting and composition.

He recently completed a sonata for violin and piano and has composed numerous songs and background music for plays.

In 1953 he was given leave from S. Peter's College for further experience of music in schools in England.

Orchestrally, he was helped a great deal by Sir Adrian Boult

who invited him to attend his rehearsals.

Last month he conducted the orchestra at the "Carmen" season of the South Australian National Opera Company at the Tivoli Theatre in Adelaide.

A CONFIRMATION GIFT

THIS IS THE LIFE. R. T. Davies. Faith Press. Pp. 166. 10s.

THIS is a superlative good book; quite the best of its kind that your reviewer has seen for years.

It is down-to-earth, eminently readable and illuminated by brilliant insight into the juvenile and not-so-juvenile mind.

It teaches without preaching; every theme is illustrated by interesting anecdote, modern and contemporary in atmosphere and feeling.

Doctrinally it is sound, as one would expect of any book published by the Faith Press. It is a book that will be read for its own sake—for its intrinsic interest — and not thrown aside as another tiresome exercise in piety.

One is not surprised to learn from an autobiographical note on the back cover that Mr Davies was a pupil, during his undergraduate days at Oxford, of that master of lucid, compelling prose and sound exegesis, Professor C. S. Lewis.

The author is now a university lecturer in English literature as well as an honorary secretary of a diocesan adult education council and a Sunday school teacher with a great fondness for the young.

So many adults nowadays are ill-instructed in the Faith and impatient of "solid" reading that involves mental effort that this book might with advantage find a place on the book stands that many churches have at the west end of the nave.

It should attract many such people and teach them truths all too infrequently mentioned from the pulpit.

It is, too, the perfect gift at Confirmation. It is lavishly illustrated with pen and ink drawings by "Haro".

BOOK REVIEWS

THE GRAHAM CRUSADE

THE LIGHT BENEATH THE CROSS. S. Barton Babbage and Ian Siegins. The World's Work. Pp. 182. 17s. 6d.

THE writer of this review began with a prejudice against this book because of comments he had heard. Probably therefore he read it all the more carefully.

It is an account of Billy Graham's Crusade in Australia (with a short reference to New Zealand). The section "Action" left the reader unmoved.

The section "Reaction" stirred him by almost every page. It is alive! "The reaction of the Press," "The impact on a society," "The homes of the people" provided not merely the authors' comments, but fascinating personal stories that were heart searching and inspiring.

Your reader had heard such stories first hand in Sydney from people who went indifferent, were convinced and came away committed Christians.

How the missioner stood up to the nightly preaching for so long is a miracle in itself. The wisdom of some of his team in their approach is another. There have been many complaints as to the unwisdom of many counsellors, and it would be surprising if they had all been wise and unprejudiced, but the real wonder is that the work was so well done.

THERE are many of us who could not accept the Fundamentalist approach to the Scriptures, though most preachers do in practice accept it in their preaching, but the setting forth of a Living Saving Christ has clearly meant much to thousands of Australians, probably tens of thousands, and there can be nothing but thanksgiving for what God has wrought.

The chapter on "Men at Work" revealed how widespread was the net cast out. Men in every walk of life came within its meshes, men from every trade and calling, caught by the speaker's belief in the

Gospel he preached and by his obvious sincerity in preaching it.

The chapters on Universities and Colleges and Churches provide splendid material for preachers to study. The directness of approach, the probing sentences, revealing a remarkable knowledge of human nature, the anecdotes from personal experience make the narrative alive so that your reader did not want to lay the book down.

The description of the changed attitudes of churches and individuals who had opposed the Crusade and then accepted it is a sign of the depth and majesty of the work done.

PRAYER was the keynote and the background all the way through.

I may not be able to accept all that he preaches, but I can the Christ whom he placards before all men. Far too little is evangelism accepted by the parish priest in Anglican life as a normal part of his ministry.

This book will enable such men to see the wonder of such a campaign for Christ, the manner and depth of the preparation life to allow God to work, and guidance in the way of setting forth the Gospel message and to follow it up in the lives of those who hear and accept.

But how many of us are afraid to preach for conversions, and how many do not know what to do if such conversions happened.

This book is worthy of being studied by the clergy as a text book on a portion of their work.

—J.S.A.

BISHOP IN IRAN APPOINTED

ANGLICAN NEWS SERVICE

London, December 13

The Right Reverend W. J. Thompson, whose resignation as Bishop in Iran was announced early this year, is to be succeeded by his son-in-law, the Reverend H. Dehqani-Tafti, at present chaplain at S. Luke's, Teheran.



Rembrandt's painting of the Holy Child with his Mother.

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unite in extending their warm greetings for this Anniversary of the birth of the Lord Jesus Christ.

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We know that by doing this we are enabling others to join with Christians everywhere in the joy which this Celebration Day brings.

"Behold I bring you good tidings of great joy which shall be to all people."

"For unto you is born this day in the city of David a Saviour which is Christ our Lord."

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The Bishop of Canberra and Goulburn,

The Bishop of Adelaide.

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The Church of England Information Trust

G.P.O. Box 7002, Sydney, N.S.W.

KOREAN LEPERS APPEAL

Contributions towards the appeal for the Reverend Roger Tennant's settlement for lepers in Korea now total £135/15/- In addition to £82/0/6 previously acknowledged, the following donations have been received:

	£	s.	d.
Mrs F. Stanbridge	5	0	0
Anonymous	3	0	6
Mrs G. J. Ashton	1	1	6
Mrs G. E. Jones	5	0	0
Mrs L. De Saram	3	0	0
Mrs B. H. Small	2	2	0
Anonymous	1	10	0
Mrs H. S. Sadler	5	0	0
Miss M. Braden	5	0	0
Anonymous	5	0	6
Mrs F. J. Ashford	5	0	0
Mrs M. D. Barwick	2	0	0
Mr and Mrs A. D. Young	10	0	0
Mr E. A. Creighton	1	0	0
TOTAL	£135	15	0

THE YOUTH PAGE

YOUTH CAMPERS PREPARE FOR LABORIOUS HOLIDAY

FROM A CORRESPONDENT

Fifty young people from four states will travel to Kempsey, N.S.W., on Boxing Day to begin their three-week work camp. They intend to build a three-bedroom home for an Aboriginal family there.

The contingent will include a German migrant and possibly several Aborigines and an Asian student.

The camp is the first ecumenical work camp to be sponsored by the Australian Christian Youth Council in a nation-wide programme of such camps.

Last year the N.S.W. Christian Youth Council held a similar camp at Coff's Harbour involving thirty-six young people.

The site of the home to be built this year is in a residential area of South Kempsey.

The land, and the finance for materials, has been provided by the N.S.W. Aboriginal Welfare Board.

The Kempsey Aboriginal Welfare Committee is co-operating at the local level.

The churches in Kempsey have given their support to the venture, together with several voluntary organisations.

PREPARATIONS

A great deal of preparatory work, including publicity to churches and youth groups, has already been completed.

The day's work will consist of about seven hours labour, with periods of worship, study and recreation.

Every second night and at the week-ends the work campers will arrange activities to involve the Kempsey residents in the undertaking.

Church groups, the Aboriginal people of the town, neighbours from the houses round the building site, and community organisations will be invited to attend.

The campers will join in the life of the local churches to

which they belong, and there will be many opportunities for corporate Christian witness.

They will live for the three weeks at the Kempsey show-ground.

All the neighbours of the new home have been interviewed by the organisers, and cordial relations established.

The foundations for the building were poured early this month to allow them time to settle.

PAST SUCCESS

The Aboriginal family which is to occupy the house is at present living in a shack.

Mr A. Bristow, an organiser of the camp, said last week that the Coff's Harbour project last summer had been a great success, in many respects.

"At Coff's Harbour, we had various objectives, all of which were to various degrees achieved," he said.

"Young Christians from several denominations wanted to live together to find out what made each other tick."

"We also wanted to show that the churches had a common concern for the world of which they are a part."

"In the Australian situation, we wanted to show that Christians were willing to speak and act in situations where there could be tension."

"Some of this arose in Coff's Harbour when a partly Aboriginal family was given a home

amongst white neighbours," he said.

"We wanted to show that Jesus Christ, through His Church, cares for the poor and needy of our generation."

"The house was built, and the campers were both humbled and inspired."

"The local churches and all sections of the community entered into the project, and the Aboriginal family has now been living in the house for nine months."

"The local Aboriginal Welfare Committee is now working on plans for more houses in the Coff's Harbour area," Mr Bristow said.

ON THE EVE OF CHRISTMAS

O God, Who makest us glad with the yearly expectation of the birth of Thine only Son, Jesus Christ: Grant that as we joyfully receive Him for Our Redeemer, so we may with sure confidence behold Him when He shall come to be Our Judge; Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FAMILIES AND CHRISTMAS

CHRISTMAS DAY, the day on which we remember Christ's birth into a human family, has become for Christians all over the world the festival of family life.

We think above all of the Holy Family of Mary and Joseph and their wearying journey to Bethlehem, of the stable that became home for them for the birth of the Christ Child.

Our own homes are full of the spirit of giving. We give

presents and affection, and our thankfulness for each other overflows into giving to those whom we do not know—the poor and homeless, the refugee and the orphan, who lack the human comforts we enjoy.

But our Christmas will be pagan unless it is based on deeper thoughts about families.

First of all, as the Epistle for the feast directs us, we think of the family of God. One way of thinking about the mys-

tery of the Trinity is to think of the three Persons as a family—a living unit—yet a unity consisting of three-ness, as a human family can be both one and three.

One of this family, living in love, accepted the lesser membership of a human family, for our salvation, and God Himself came down from heaven.

THE POINT

Behind our thoughts about the stable in Bethlehem and the Holy Family must stand worship of the family of the Godhead, the Blessed Trinity. Otherwise our Christmas crib will be merely sentimentality—a picture without any point.

And behind the joy of our family life at Christmas must stand thoughts of the wider family into which we have been born—the Church.

The collect for the feast reminds us of our baptism into this family and our growth into the fullness of its life by the grace of God.

If our thoughts at Christmas are limited to giving to our relatives and friends, our celebrating will be merely happy.

If behind it all we remember our membership in the Christian family, and give first place to the duty of giving worship to God with that family, then our Christmas will be truly glorious.



The Christmas Crib at S. James' Church, King Street, Sydney, showing the Holy Family—the Christ Child, the Virgin Mary His mother, and S. Joseph.

QUESTIONS WE MUST FACE

Which is more important, Christmas or Easter?

On the surface, this question does not give orthodox Christians any trouble, because they know that Easter Day would have been impossible without the earlier Christmas. And Christ's death on the cross with His resurrection completed what had begun at His birth.

But there are heretical groups which claim that the Christ Who died was not the Child who was born in Bethlehem. They do not believe that the Saviour grew from infancy in a human way. So they give exclusive emphasis to Easter.

OUR BELIEF

So we must be clear about what we do in fact believe about the nativity of Our Lord, so that we may fight heresy with truth.

We hold that the possibility of reconciliation with God, atonement, is assured by Christ's death for mankind on the cross. But this was just the last act in a whole life of self-giving, which began with His incarnation.

First of all, the Scriptures tell

us, the second Person of the Trinity emptied Himself, taking the nature of a servant and was made in the likeness of men.

This is part of His atoning work. We can pray, in the Litany: "By the mystery of Thy Holy incarnation, by Thy holy nativity, . . . Good Lord, deliver us."

Christ's whole life is the basis of our hope of salvation. His circumcision and baptism were acts of obedience to God's purpose of redemption also.

His victory over Satan's temptations is in a sense our victory as we become members of Him.

The agony in the Garden of Gethsemane, the crucifixion, and the resurrection are part of this same life work.

What happened on the first Christmas Day is essential to the wholeness of the Christian Gospel. We cannot give primacy to Easter over Christmas, because the events celebrated at both feasts are simply parts of that love shown by God to men through Jesus Christ.

SERVICE FOR SUNDAY SCHOOL TEACHERS

FROM A CORRESPONDENT

Melbourne, December 19. Nearly four hundred Sunday school teachers attended the annual corporate communion for these teachers in S. Paul's Cathedral, Melbourne, on December 10.

Certificates were later presented to those who had passed qualifying examinations.

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THE BATTLE WITH HERESY

We are fortunate that in the Christian life every person does not have to start from first principles to discover the truth about God.

The right beliefs, necessary for our salvation, have been revealed to the Church, and preserved in Holy Scripture and sacred tradition.

These things we can learn, and test in our own lives. We do not have to depend on our limited powers of reasoning to live fully within the Church.

But men continue to think about the content of their belief. Theology is always being created, as they seek to understand the life and work of Christ and the work of the Holy Spirit in the Church.

To-day this thinking happens against the background of many centuries of Christian thought, and the whole of the Church's life from the earliest days determines its acceptability.

In the early centuries, however, the Church's traditions were still in the making.

Many great battles took place to exclude heretical thinking, but under the guidance of the Holy Spirit at work in the whole Church Christian truth was preserved.

THE SPIRIT

The Holy Spirit was at work in three principal ways in these early battles.

He guided the Church in determining the body of Holy Scripture which would serve as its standard.

He granted authority to the Church in matters of belief through the bishops which were successors of the Apostles in all things.

And in the controversies He led the Church to formulate its creeds defining fundamentals of belief.

Which books were to be included in the New Testament was not finally decided until the fourth century, although our present books were accorded authority much earlier.

Perhaps the ruling factor was the Church's determination to retain them even under persecution.

With the Emperor Diocletian, persecution extended to the burning of books that Christians treasured most.

The books of our New Testament were shown in this way to contain the beliefs that the Church considered essential.

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Particulars of fees for daughters of clergymen may be obtained from the Headmistress.

MISSION TO THE HIGHWAYS AND HEDGES

By OUR PERTH CORRESPONDENT

When the Archbishop of Perth, the Most Reverend R. W. H. Moline, dedicated three caravans in Cathedral Avenue, Perth, last month, and commissioned their crews, a new chapter in missionary activity in Western Australia commenced.

When, as a country rector, the present Organising Secretary, Provincial Missionary Council, was confronted with the pitiable sight of Aborigine and part-Aborigine families, literally homeless, and condemned to shelter under trees, with no facilities for water, lights or sanitation, an attempt was made to rouse public conscience into activity.

Missions to coloured Australians, in the outback regions of Australia were performing laudable tasks, but what of the fringe-dweller — the white man's offspring?

Unnoticed, unwanted and un-shepherded—for these people the Church never had devised a plan of any sort. Missionary societies and synods of the Church produced no programme for the evangelisation of "the least of these", our brethren.

In Perth Synod of 1959 held in April that year, the Organising Secretary of the Provincial Missionary Council promised that something would be done for these people before the next meeting of Synod.

In July 1959, the case of the fringe-dweller was put from the pulpit of S. George's Cathedral, Perth.

Before the end of that week, a man who was in the cathedral congregation that day called at the office of the P.M.C. He would back, financially, he said, any worthwhile scheme, if there was one.

As consultations and discussions with officials of the Department for Native Affairs proceeded, to the joy of all concerned it was found that the Church's mind on this matter was consistent with that of the State, namely, that the native family was to be treated as a unit; children were not to be removed from their parents to be sent to a mission station, returning later to the "native reserve" to lapse, like father and mother, into squalor, degradation and crime. Everybody was tired of that vicious circle!

THE PLAN

Here then was the plan produced by the Church with which the State was in total agreement.

Stage 1: The establishment of mobile units, consisting of a motor vehicle and a caravan, staffed by a full-time couple devoted to the work, interested, sympathetic, realistic and above all, practical and capable.

They would camp within about 400 yards of native reserves (close enough for any emergency, but camping closer gives the native group little privacy and in turn gives the resident couple no peace whatsoever as they become bothered by the natives over every trifle and the natives do not attempt to solve their own problems).

The couple would cover a number of areas with about six weeks at each reserve and so on, back eventually to the starting point. While the natives could slip back in their absence, they have not lost all the ground made, and also that while the caravan is in an area, vice, prosecutions, etc. are markedly less. It follows that if a couple could remain on a reserve continuously, real progress would, no doubt, be made.

Stages 2 and 3: (Progressive Assimilation). These two stages are the more critical and the

time of greatest possible failure and are considered (while perhaps less spectacular than Stage 1) the major contribution.

When natives are at first settled in a home they are usually (at least initially) rejected by the majority of white neighbours.

Therefore at a stage when a few words of explanation or advice would help them to understand this whole new very different and difficult world they have entered, they find themselves shut off completely and, in most cases, left to their own resources, deteriorate towards total failure.

Later, after a period has passed, most whites grow to accept their darker neighbours as being human beings with much the same feelings as themselves.

It is proposed that frequent visits be made by male and female church members to these homes where natives have achieved initial integration.

Employment during stages 2 and 3 and thereafter: In the final analysis much of the problem is economic and natives are forced to move around to gain any seasonal employment offering. Contrary to expressed opinion, Native

Welfare officials state that native folk in certain areas are as intelligent as whites (they are not as intellectually advanced) and it could be said that if conditions of educational training and background were the same for white and black, then their achievements would be similar.

In Perth Synod 1960, the Organising Secretary, Provincial Missionary Council was able to announce the fulfilment of his promise made in the previous year.

CARAVANS

The first three caravans with staffs were blessed and commissioned by the Archbishop of Perth in November.

At this service, the Reverend E. C. King was presented to the Archbishop of Perth by the Organising Secretary, Provincial Missionary Council, and duly commissioned to the office of Director of the South-West Native Mission, which is a subsidiary of the Provincial Missionary Council.

The Reverend E. C. King, formerly was Rector of Pinjarra, in the Diocese of Bunbury, and had been an archdeacon and Administrator of the Diocese of Bunbury.

The caravans are out on the job. Many more could be put into commission, but the Mission lacks staff. The Minister for Native Affairs, the Honourable Mr C. C. Perkins, said recently to a deputation of three (which included the Archbishop of Perth) which recently waited on him, "This is the most realistic piece of work ever undertaken by any Church organisation". Prayer, gifts and service alone will ensure the continuity of this work.

The Organising Secretary, Provincial Missionary Council, believes there is a two-fold goal to be achieved.

1. Every Aborigine and part-Aborigine family to live in its own home, owned by them or rented, which means assimilation and the end of an existence as a separate community, for whom there is separate legislation with no franchise.

2. The other goal is that the South-West Native Mission shall send to Wollaston College the first coloured Australian student in Western Australia to read for Holy Orders.

The Mission will be adjudged to have failed if it has not accomplished both these aims.

OPEN LETTERS TO PARISHIONERS . . . 2

OUR LADY AND THE SAINTS

Dear Martha,

I am not quite sure that I know what you mean when you ask "Why is Our-Lord's Mother included in the doctrine of the Church?"

If you mean "Why is she mentioned in the Creed?", surely it is that we may "rightly believe the Incarnation of Our Lord Jesus Christ." God the Son could have intruded upon us in a terrifying way, winning converts by fear.

Instead, he chose the loving, and suffering, way of being born just as we were, with a 100 per cent. Human Nature without losing any of His 100 per cent. Divine Nature.

It so happened that He did not have a human father, because God decided otherwise. He could have had a human father without "spoiling" the Incarnation. But we ought to be glad that things happened as they did.

But perhaps you are thinking rather of the place Our Lady has in the love and devotion of thousands of Christians. I will agree with you—before you say it!—that much devotion to Mary is expressed in exaggerated language, as for example, when she is called "our life, our sweetness and our hope." But remember that these words are said by those who love Mary, and the language of love is often exaggerated.

I am not sure whether Our Lady *likes* being addressed in that way, but I rather fancy she smiles indulgently, as an earthly mother would if her little child hugged and said "Mummy, I just adore you." The mother might answer precisely and correctly, "You mustn't adore even Mummy, darling; only God." But I think most mothers would accept it in the spirit in which it was given.

Let us confine ourselves to the proper "Invocation" of Mary and the Saints; that is,

asking them, quite calmly and soberly and without exaggeration of language, for the help of their prayers. This seems fair enough.

If I can ask you, as a friend and fellow Christian, for the help of your prayers, either for myself or for my sick aunt, I have surely all the more right and reason to ask for the prayers of Our Lady and other Saints in Heaven, who obviously know more about this praying business than you or I do.

Someone once suggested that if St. Paul were asked what was meant by "the Communion of Saints," he would have replied, "Well, I suppose it means that if a group of Christians in one place are hard up, another group of Christians somewhere else will pass the hat round for them."

A good answer, especially when you are thinking of spiritual needs and not just f.s.d. You and I are "hard up"; the Saints in Heaven are our rich relations. We can trust them to "pass the hat round" and offer up their prayers on our behalf.

Similarly, the Holy Souls in Paradise are "hard up"; worse off in one respect than we are. Like us, they have not yet "got there" (that is, to Heaven), and

perhaps more than us, they may be in need of some journey money, or spiritual help.

That means it's up to you and me, who can provide that spiritual help by prayer, to "pass the hat round"; to regard it as a Number One duty to pray for the Dead; friends and relations first, and then for all sorts of the Dead, especially those who have no one to pray for them.

All that seems to me to be a bit of what is meant by the "Communion of Saints."

Someone may ask, "Can't I get to Heaven without asking the Saints to pray for me, or without having people on earth pray for me when I'm dead?" My answer is, "I really don't know, but I expect you can if you will condescend to use at least some of the help that God provides."

"But why try to get on without these additional aids when they are so readily available? It's like me trying to travel the hundreds of miles from here to Perth on a push-bike when there's a perfectly good train or car available."

Say a prayer for us here, please. Affectionate greetings and blessings on the family;

Yours sincerely in Our Lord, SILAS SALT BUSH, Rector.

BOOK REVIEW

CHRISTOPHER FRY'S PLAYS

THREE PLAYS. Christopher Fry. Oxford University Press. Pp. 212. 10s. This is the third edition of three religious plays Fry wrote in the '40s and early '50s. In them he puts his finger on the basic motives that prompted, and still prompt, men and women.

There is shrewd psychological development here. Anath, the Egyptian princess, says of Moses after the murder of the slave driver: "And he killed His Egyptian self in the self of that Egyptian."

And he killed His Egyptian self in the self of that Egyptian

And buried that self in the sand."

There is a deep awareness of the unseen:

"Are we overheard? Behind The door that shuts us into life, there is

An ear . . . What says the infinite eaves-dropper?" Those who enjoyed "The Lady's not for burning" will enjoy "The Firstborn," "Thor, with Angels" and "A Sleep of Prisoners". —A.V.M.

FIVE LEVELS OF UNITY

BISHOP SPEAKS IN DUBLIN

ANGLICAN NEWS SERVICE

London, December 19 Five levels on which Christian unity was to be sought were distinguished by the Bishop of Bristol, the Right Reverend O. S. Tomkins, last week.

Bishop Tomkins was delivering the Godfrey Day memorial lectures at Trinity College, Dublin.

The five levels he described were:

● "The Backroom Boys, whose theological research ultimately affects ordinary opinion;

● "The conciliar level, in organisations such as the World Council of Churches and national councils of churches;

● "The diplomatic level, at which negotiations are opened, as in South India, or as in England between the Church of England and the Methodist Church at present;

● "The local level, where neighbouring churches work and pray together in real fellowship;

● "The 'invisible monastery', the Abbé Couturier's phrase to describe the host of unknown Christians who pray regularly and devoutly for unity."

MEMORIAL CHAPEL FUND GROWS

FROM A CORRESPONDENT

The appeal for the memorial chapel at H.M.A.S. "Watson," Sydney, has now brought in £25,541/8/9.

Amounts previously acknowledged totalled £25,155/3/9, and the following sums have now been received:

Email Ltd., £105; Burwood Sub-branch, R.S.S. and A.I.L.A. (R.A.N.R. Concord), £100; Diocese of Tasmania, £50; John Carr and Co. Pty. Ltd., £25; Campsie Presbyterian Church, £23/10/-; Bowater Corporation of Australia Pty. Ltd., £10/10/-; Redhead Bowling Club, Balmain-Rozelle R.S.S. and A.I.L.A., and Diocese of Warragatta, £10 each; Mr E. P. Watts, £5/5/9; Mr L. E. Gering, £5/0/3; Oatley R.S.L. Sub-branch Club, Mr L. P. Keatinge, Mrs J. C. Morrow, Dr C. B. Cox, £5 each; Waverley Bowling and Recreation Club Ltd., Canterbury Bowling Club, Mr E. Horton, £2/2/- each; Mr H. J. Hill, Mr K. A. Smith, Canterbury Bowling and Recreation Club Ltd., £1/1/- each; Mrs J. Duff, Miss H. Munden, £1 each; Mr J. A. Rohan, 10/-.

LIVERY COMPANIES GIVE TO CATHEDRAL

ANGLICAN NEWS SERVICE

London, December 13 Three livery companies have just made gifts to the new cathedral at Guildford.

Within the last three weeks the Drapers' Company has given one thousand guineas, and the Clothworkers' Company £500.

This is in addition to £2,500 from the Goldsmiths' Company, whose latest gift is a crystal cross for the children's chapel.

"COLLEGE IS IN DANGER"

AFRICANS FACE PRESSURES

DR REEVES TELLS OF HIS FEARS

ANGLICAN NEWS SERVICE

London, December 19 Concern for the continued existence of S. Peter's College, Rosettenville, Johannesburg, where Africans are trained for the ministry, was expressed by the Bishop of Johannesburg, the Right Reverend A. Reeves, last week in London.

Bishop Reeves was preaching a S. Nicholas-tide sermon in S. Mary Aldermary.

He quoted facts from a letter from Father G. Sidebotham, Provincial of the Community of the Resurrection in South Africa. The community is responsible for the college.

The college came under the supervision of the community in 1902.

Father Sidebotham said: "In April, 1959, a letter from the Department of Bantu Administration and Development informed the college that it would not be allowed to remain in a White area."

"The Urban Areas Act of 1945 was quoted:

"The college could be brought to an end by the Government's refusal to allow permits to be issued to students to enter White Johannesburg," he said.

"This pressure is now being applied, and the bishops of the province have had to make plans to train African students elsewhere."

"It will take two years for another college to come into being," he said.

Father Sidebotham said he hoped that permits would continue to be given for students to attend the college at Rosettenville until that time.

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ANGLICAN MEN OF LETTERS . . . 17

OLIVER GOLDSMITH: ANGELIC WRITER

BY THE REVEREND EDWARD HUNT

PROFESSOR BETHELL pays tribute to Christopher Smart, the odd genius who, though writing in an asylum, produced the finest religious poem of the eighteenth century, "A Song to David."

"He sang of God, the mighty source of all things, the stupendous force on which all strength depends; from whose right arm, beneath whose eyes, all period, power and enterprise commences, reigns and ends."

It is indeed strange that Smart, a poet who was said to have lost his reason, should have produced verses of deeper and more lucid thought than many of those written by the sane poets of the Age of Reason.

However, there was one great exception. Goldsmith, whose masterpiece, "The Deserted Village," is of special interest, because it is a churchman's lament against the drift to the cities, a movement which causes concern to many even in our own times.

Oliver Goldsmith, the son of an Irish clergyman, was born at Pallas, County Longford, on November 10, 1728, and spent his boyhood in the village of Lissoy, West Meath, where his father was given a living.

NO SUCCESS

He went to the village and local grammar schools. But neither there nor at Trinity College, Dublin, which he entered as a Sizar in 1744, did he give any signs of future greatness.

Consistently bottom of every examination, he seemed to learn nothing beyond dissipation and practical joking.

He took his degree in 1749, but although his widowed mother was living in penury, for seven years Goldsmith remained a spendthrift and wastrel.

In despair, his patient relatives sent him to Edinburgh in 1752 to study medicine, but he left there as ignorant as ever and spent two years on the continent, supposedly studying, but in reality roaming the countryside on foot, with nothing but his flute to support him.

Returning to England in 1756, he was in turn booksellers' hack, teacher and actor, achieving success in nothing.

He was finally reduced to running errands and sleeping with beggars.

Then, taking up hack writing for the cheapest publications, he produced articles on an amazing variety of subjects, the equally amazing ignorance of which was partly redeemed by a graceful and picturesque style.

FAME AT LAST

The only worth-while work of this sorry period was "Letters of a Citizen of the World," professing to be by a Chinese philosopher visiting England.

However, it was published anonymously in 1762.

Fortunately in 1761 he had met Dr Johnson, and thanks to the influence of that great churchman, fortune at last turned in his favour.

He made his fame with "The Traveller," 1764, a philosophical poem and the first to bear his name, which had a remarkable sale. "The Vicar of Wakefield," 1766, an unquestioned classic, and "Deserted Village," 1770, a poem full of exquisite passages.

Two comedies, "The Good-Natured Man" and the celebrated "She Stoops to Conquer," clinched his claim to fame and fortune.

Nevertheless, he left debts of £2,000 at his death, on April 4, 1774. He died of a neglected nervous fever and was buried in the Temple.

As a poet, Goldsmith occu-

pled an important place in literature as forerunner to the return to natural imagery, in fact, preparing the way for the famous Lyrical Ballads of 1789.

Also, "The Deserted Village" has not only tender feeling for the old rural order, but contains a prophetic indictment of our expanding commercial system and soulless development of real estate.

Even to-day we are moved at his description of the village schoolmaster who "if severe in aught, 'twas but the love he bore to learning was at fault".

and of the country parson, to whose people "his heart, his love, his griefs were given, but all his serious thoughts had rest in heaven", "eternal sunshine" settled on his head.

As a novelist, Goldsmith was even greater. "The Vicar of Wakefield" remains unequalled as a pastoral comedy of precious charm.

As a dramatist, his fame is of the highest. Both his comedies were like a gust of fresh air in a sick-room, setting the standard for English light comedy ever since.

Goldsmith was a man of

infinite goodness and kindness, feckless indeed, and sadly shy, but entirely free of the sins of the spirit and in all essentials as lovable as his own Vicar of Wakefield.

"He touched nothing that he did not adorn" runs Johnson's famous epitaph, and we may conclude with the words of Sir Walter Scott:

"Goldsmith's wreath is unsullied. He wrote to exalt virtue and expose vice, and he accomplished his task in a manner that raises him to the highest rank among British authors."

FROM A SISTER'S NOTE BOOK . . . 24

"HE WILL GUIDE YOU INTO ALL TRUTH"

HOW much do we care about truth?

Our Lord Jesus Christ, accused and bound, said to the representative of the ruling power of His day, "To this end came I unto the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice."

Truth, then, is so important that God would be born into our flesh to bear witness to it to us. He was willing to suffer torture and degradation of the human body He took rather than deny the truth about Himself, which was the only ground for the Jews' accusation.

Pilate answered (and we all know the shrug of indifference and the sometimes the words are "I couldn't care less"), "What is truth?" And yet Pilate didn't believe the accusations brought against Jesus. He repeated again and again, "I find no fault in Him." He offered to the Jews (quite illegally) "Take ye Him, and crucify Him, for I find no fault in Him." And when he couldn't get rid of the problem that way, he hopefully fell back on an old Jewish custom, "Ye have a custom, that I should release unto you one at the pass-over: will ye therefore that I release unto you the King of the Jews?"

Pilate tried ingeniously to evade the responsibility of killing a man he knew to be inno-

cent, but he didn't care enough about truth and justice to stand against popular opinion. He was ruled by the mob and his own self-interest. He must let an innocent man go to the Cross rather than suffer the reputation, "Thou art not Caesar's friend."

Our Lord did not answer Pilate's question. On the human level it was useless—He would know Pilate's weakness. On the supernatural level it was unnecessary, for His life and death were eloquent enough. Every word He spoke and His every action was truth; "grace and truth came by Jesus Christ," said St. John; "I am the way, the truth, and the life," said Our Lord of Himself.

HIS PROMISE

And He had already promised His small band of Apostles that truth would stay in the world after He had ascended into Heaven: "When He, the Spirit of Truth, is come, He will guide you into all truth." Jesus had done what He came to do, to bear witness to the truth of God, and had made provision for its further unfolding in His Church by the indwelling of the Holy Ghost, the Spirit of Truth.

Truth is as important as that.

And yet truth has become distorted. Some, like Pilate, do not care. Others care very much, but have got truth mixed up with personal opinion. But right belief is not a matter of personal

opinion or a choice between alternatives. Truth is what God is, and is absolute.

Certainly, we do not know it all and, therefore, it is possible that apparently contradictory things may share truth, neither being the whole, and both being part.

But where we do know without doubt that we have truth, where God has revealed it, there we cannot compromise or care lightly or ignore.

We may not always understand, but why should we? The violin does not understand its maker or its master, yet by obedience to the purpose for which it was created it can become a living thing, interpreting the vision of his mind to other men. Neither is it necessary, or possible, for created human beings to understand their Maker, but by obedience to their God-created nature they, too, can reveal Him to other men (and to themselves) as, pliable in His Hands, they become part of living truth.

We have statements of truth in the three Creeds of Christendom. They contain statements about God as He has been revealed once for all by Jesus Christ, statements about Our Lord and His achievements for the human race, and our necessary relationship to Him.

The Creeds are not private opinion hallowed by antiquity. They are statements of God's truth, hammered out of the Scriptures, the record of revealed truth, under the guidance of the Spirit of Truth Jesus had promised to His Church, as a protection against heresy.

The statements of the Creeds are true and binding on all Christians. We must ourselves accept them unconditionally, and we should use them as a yardstick to test the purveyors of strange doctrines who knock continually at our doors. It is necessary to believe the whole, not just one clause.

THE TRINITY

Do you believe in the Blessed Trinity? God the Father, God the Son, and God the Holy Ghost, three Divine Persons sharing equally one Divine Nature, because this is the truth about the Godhead revealed by God the Son. Do you believe that Jesus Christ, who was born in Bethlehem of a pure Virgin named Mary, had no human father, being conceived by the Holy Ghost; and that He was God before the world was, and yet for our sakes, at a particular moment in history, became perfect Man, even as He always had been and ever will be perfect God?

And that this human body suffered thirst and heat and pain, and, finally, for our salvation, death upon a Cross? But being God, death had no power to hold Him and after three days in Hell where He preached to

the departed spirits, He rose from death, still human, recognised by His friends, but with the glory of His divinity showing more clearly. And now He reigns in Heaven with the Father and the Holy Spirit, and will one day come again to earth to be our Judge and the Judge of those who no longer live on earth.

Do you believe in the Holy Catholic Church? Holy because she is of God, and He dwells in her, and chose her to be His Bride. Catholic because she is for all men (not that all men belong to her) whatever the shade of their belief but because God means her for all men; her doctrines are sufficient for, and should be known by, all men; and that she is the divinely appointed means whereby all men (not only the few who are attracted by her) may enter the Kingdom of God.

LIFE BEYOND

And the Communion of Saints?—that world-wide fellowship of holy souls, transcending time and death. And do you believe in the forgiveness of sins?—that Our Lord Jesus Christ left power and authority to His Church to apply the saving merits of His passion to His repentant and believing members.

Do you believe that Our Lord Jesus Christ has taken our humanity through death into a life beyond this world and beyond time, and has opened the door for us that we too may rise again after death, not disembodied, impersonal souls, but clothed recognisably in another body, finer, more glorious, less hampering, and in that body enter into life that lasts for ever—either in Heaven, which is to say the Presence of God, realising at last the end and purpose for which we were made, or in Hell, where we shall not see God but will know for the first time the full horror of that deprivation.

Pilate wasn't a Christian. If we would bear that name we must never sneer at truth or deny it by our indifference, or give tacit consent by our silence to its perversion. We must be prepared at least to live for what Our Lord was willing to die for.

Neither public opinion, nor our own remediable ignorance; neither the glib assurance of its detractors nor the deceiving lip-service of those who pick and choose what it suits them to believe, must draw us from allegiance to every letter of Christian truth.

Jesus witnessed to it in His life and death and committed it to His Catholic Church. Pilate tried to compromise, and avoid the responsibility of acting in accordance with what he knew to be truth, because it was uncomfortable. It will often be uncomfortable for us, too, but we are members of the Catholic Church, not Pilates.

—COMMUNITY OF THE SISTERS OF THE CHURCH.

CRICKET CARNIVAL TO BE HELD IN HOBART

FROM OUR OWN CORRESPONDENT

Hobart, December 19

Tasmanian followers of church cricket are eagerly looking forward to the end of December when the first Australian Churches carnival to be held in Hobart will open.

Tasmania joined the interstate series two years ago when a team was sent to the Adelaide carnival.

The players preformed creditably in their inter-State debut and valuable experience was gained. Some of the younger members were favourably commented on by their mainland opponents.

Arrangements for the Hobart carnival are almost completed, it was reported at a meeting of the Protestant Churches' Association

in S. James' Hall, New Town, Hobart, last week.

All States except West Australia are members of the carnival competition, but this week it was stated that there was some doubt whether South Australia would be able to send a side to Tasmania.

The Tasmania team will be announced during the coming week. A squad of 20 players will be chosen and each of the 12 clubs in the association will have at least one representative.

The team will be chosen by Messrs R. Thulburn, R. H. Rayner (division 1), R. T. Beakley and D. H. Tuck (division 2).

Playing in their home city it is expected that the Tasmanian team will give a good account of itself.

NEXT SERIES

During the carnival a meeting of the Australian Cricket Council will be held to decide the venue of the next series and any other matters affecting the competition.

As host State the P.C.C.A. is making arrangements for the Hobart games and when the final list of teams is received the draw for the series will be made.

The meeting was told that plans for the visiting teams' reception, accommodation, entertainment and leisure hours had been completed while details of the catering, transport, grounds and players' other needs required little to finalise them.

Interest in the Hobart roster games is quickening in preparation for the carnival and there is keen rivalry for places in the Tasmanian team.

In division 2 there are only 3 points between the first three teams, while in division 1 the two leaders hold comfortable margins.

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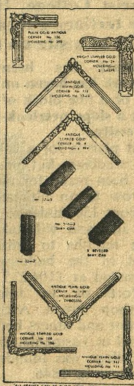
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DUTCH CHRISTMAS EXPRESSES "A LIGHT OF LIGHTS"

WITHIN a few days an almost international net of Christmas celebration will be cast over the world. Yet under the veneer of the seemingly uniform mode of celebration remain the national character, the old customs and usages so strongly rooted in the folklore of each country.

The Dutch winter scene with its naked trees, picturesque bridges and rooftops covered with a mantle of snow and its streets and meadows under the same white spell, gives a special touch to Christmas.

Hearing your footsteps creak in the crisp blanket leaving prints behind in the muted world is quite an enveloping experience. Even in these days of automatic, oil-heating, weather-proof transport and luxury of low-calory diets.

There is a little known but quite essential piece of background to the Dutch Christmas. It ignores the modern fashion of celebration, and it even pierces through the veneer wherever it gets a chance and there are chances aplenty.

This piece of background is the wealth of ancient carols which have originated in the

lowlands from the Middle Ages to the seventeenth century onwards.

About six hundred of these old songs form the heritage of the Dutch and it may be said that they are remarkably rich.

Of course they stem from the times when winters were barren and cold (and perforce low-calory), when isolation-frees were ordinary and communications depended so much on a good horse or a good pair of skates.

OLDEST CAROL

The oldest carol is from about the year 1000 and is still in use today. The average Dutch family sings it as it was originally set to a moderate hymn tune, nearly ten centuries ago: "Thou art welcome, Jesus, our beloved Lord; Thou comest from so high, from so afar".

The Dutch Christmas may have its modern marks in some respects but it is essentially a religious event. Gay festivities and present giving have taken place already on S. Nicolas Day, December 5, and that day has long passed. The family attends church on Christmas Eve

or on Christmas Day and calls on relatives and close friends.

"Kerstfeest" (Christmas-feast) as the Dutch call it, has the intimate atmosphere of the family gathering where the spirit of good will and well-being pervades.

There is a true Christmas tree with real candles and boughs of pine and holly decorating the home.

The children have created decorative compositions of pinecones, twigs and moss and have begged mother for one small candle to put in and to light by themselves.

There is the traditional reading of Bible stories or old Christmas tales close to the candlelit tree with the little ones watching in wonder while listening; the sharing of the family dinner. And, of course, the singing of carols by young and old.

For these songs revive in their hearts the never old message of God's love which transcends ages and nations. Christmas is to the Dutch most of all a day of cheerfulness and gratitude for what has been so simply expressed by an old Dutch hymn as: "In world's dark clouds has arisen a light of lights".



The traditional reading of the Bible stories around the Christmas tree is part of the festivities for Dutch people.

WORK BEGINS ON NEW ANGLICAN COLLEGE IN TASMANIAN UNIVERSITY

FROM A CORRESPONDENT

Hobart, December 19

Christ College, Hobart, which claims distinction as the first establishment for tertiary education founded by the Church in this country, is about to transfer to a site on the campus of the new University of Tasmania.

The contract has been signed and work has begun on the erection of a fine block of buildings on a slope overlooking the university.

The present plan is for a college of fifty students, but preparation has been made for the college to grow to an ultimate number of about 150 students.

The work in hand will take about twelve months to finish and the cost of the buildings alone is estimated at £104,275.

By the efforts of Sir John Franklin, Bishop Nixon, Archdeacon Marriot and others both in England and in Tasmania, the first Christ College was founded at Bishopscourt in 1846.

The scheme had been devised in consultation with Dr Arnold

of Rugby and the first warden, the Reverend J. P. Gell, was one of his pupils.

The college had to close in 1857, but in 1926 it was merged with the diocesan theological college, S. Wilfrid's, and the new establishment was set up on October 1, 1929.

For thirty years it served as the only college for men in the university and from its members

BEGINNING

The new college buildings are to form part of a community of colleges which is to be developed on a hillside about three hundred feet above the new university buildings.

Students in the new Christ

College will have separate rooms in a three and a half storey block, which will also house a temporary chapel, library, common room and games room.

On other sides of a quadrangle will be a wing for fourteen rooms, a large dining hall to seat the whole 150 of the completed college and a block of administrative and domestic quarters.

The funds in hand do not at present allow the provision of a lodge for the warden.

The transfer of the college has been made possible with the help of the Federal Government through the Australian Universities Commission. The State Government has also contributed.

WITHIN THE VICARAGE WALLS

OH, for a nice, quiet, uncomplicated Christmas where everything for weeks prior to the event is ordered with a dignity suitably becoming the commemoration of the awe-inspiring birth of the Christ child, where true peace and goodwill reign supreme in our very being. Surely this is a jewel to be prized above all else? Instead of which, we are forced to accept a cheap and tawdry imitation utterly lacking in dignity and the true significance of the occasion.

The advent of Christmas becomes more complicated each year, commencing with the commercial advertising of the coming festival. Trees are set up in shops weeks beforehand, with a motley array of spangles and gee-gaws, gradually drooping more and more dejectedly as the great day approaches.

Father Christmas is announced as paying a visit to Blobs Emporium weeks before. Oh, how I shudder at the motley assortment of caricatures which haunt the shops. Fat ones, skinny ones, tall ones, short ones; some with bellowing voices, hideous masks, and obviously moth eaten garments, wandering aimlessly around. Surely the limit of absurdity was reached recently when the venerable old man was reported as dangling from the tail of an aeroplane in an attempt to make a parachute landing at a children's party!

"BREAK-UPS"

It is amazing to see streamer notices, "Do your Christmas shopping in Shorwick" as early as September.

Children wonder at the magnificent display of toys and desperately hope that this time they will get something really "super" like so and so got last year, whilst frustrated parents wish the whole thing were over for another year.

Adding to the confusion are the innumerable "break-up" parties associated with every aspect of life in a community. Once

upon a time a "break-up" was a very special treat, and as such, appreciated. In present times, they are just tuppence a dozen, and identical in every respect year in and year out. Most children attend several. Another typical present-day touch, and indicative of the modern trend is the added note "bring a plate."

The average child these days is well cared for and certainly is not denied treats. With the bountiful supply of foods and our increased living standards, every day is a "treat" which we have learned to take for granted.

The energy and money we habitually spend on well-fed and well-clothed children at this season each year, surely could be re-directed to help the starving

millions abroad? Our children could then be educated to a saner sense of responsibility to others, thus, in time, man might regain a more appropriate scale of values incorporating the theme "Peace on earth, goodwill to all men," and truly have a "Happy and Holy Christmas."

WRONG SLANT

Why have we Christians allowed the present hurly burly preceding Christmas, to become so firmly established? Because we have not had the courage of our convictions, and have allowed ourselves to be swept willy nilly into the pagan practices of the goddess so that, long before the birthday of Our Lord, we are exhausted and dispirited. These traits are then reflected in our inability to pay the wholehearted homage which is our humble duty and privilege as Christians.

If we lack the proper appreciation of the significant events of Christmas and Easter, then how can our candle of faith glow brightly throughout the rest of the year?

A very Happy and Blessed Christmas to all my readers.

FIRST REPORT ON CONSULTATION

WORLD COUNCIL OF CHURCHES' INFORMATION

Geneva, December 19

Widely divergent views were expressed by the eighty-seven churchmen attending the consultation on racial problems in South Africa this month.

The headquarters of the World Council of Churches in Geneva received a report of the first day's proceedings on December 9. The consultation lasted until December 14.

It said that delegates gave "strong expression to widely divergent views, but found points of agreement" in discussion of the first agenda item dealing with a factual understanding of the basic factors involved in the race relations situation in the Union.

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MISSIONARY EXHIBITION AT MOREE

FROM A CORRESPONDENT

Moree, December 19

The Bishop of Armidale, the Right Reverend J. S. Moyes, opened the Moree missionary exhibition here this month.

The exhibition followed months of preparation in which the parishes of Mungindi, Warialda, Boggabri and Narrabri joined.

A grand procession through the main street of the town preceded the opening.

The procession was led by the town band and police directed the traffic.

Five missionary organisations were represented: the Australian Board of Missions, the Church Missionary Society, the Bible Society, the Bush Church Aid Society, and the Brotherhood of the Good Shepherd.

The chief organising secretary was the Reverend Ray Smith, Assistant Curate of Moree.

About four hundred people gathered in the Town Hall for the opening ceremony.

The chairman, the Venerable R. I. H. Stockdale, Vicar of Moree, welcomed everyone, giving a special welcome to the Mayor and Mayoress of Moree, Alderman H. G. Bulluss and his wife who were guests on the platform, and Bishop Moyes, who had travelled a long way that day to be present for the opening.

SOUTH INDIA

Highlights of the first evening were an interesting talk by the Reverend L. Pullen, missionary on furlough from the Diocese of Dornatal, South India, and the showing of the film "Witnesses in Sind."

About two hundred children attended the children's hour at the exhibition on Friday afternoon when the programme was arranged by the Reverend Ray Smith.

The speaker, during the after-

noon was Miss Nora Dillon, former missionary in China.

The exhibition re-opened on the Friday night for the final session. The hall was well filled again with people. Opportunity was given for a full inspection of the courts, which were built and decorated to represent the various mission fields.

Melanesia and Polynesia, New Guinea and Papua, Korea and Japan, Tanganyika in East Africa, Borneo and Singapore and Australia were represented, showing the work being done by the A.B.M., C.M.S., B.C.A. and G.B.S.

WORLD-WIDE

There was also an Aboriginal handicrafts stall and a stall of the books of the Christian Literature Crusade and the Bible Society.

The "Spotlight on Missions," a world-wide survey, was conducted by Fr Andrew, Vicar of Warialda, and proved most effective and educational. A second film was shown entitled "Strong to Heal."

The chief speaker for the evening was Mr Ray Kenny, Regional Officer of A.B.M., and assistant to the State Secretary for N.S.W.

Before closing the exhibition with prayer and the benediction, the chairman expressed his thanks to all the workers who had helped to make the exhibition such a success.

He mentioned specially the work done by Captain R. Rolfe, of the Salvation Army, whose prowess as a sign writer was clearly revealed in the poster on the stage depicting a large black cross on a white background, with the words in red "Christ for the world" and "the world for Christ."

BOOK REVIEW

THE DIVINE PROCESS OF REVELATION

THE AUTHORITY OF THE BIBLE. C. H. Dodd. Collins, Fontana Books. Pp. 288. 5s.

THE Fontana books are doing a very great service in producing inexpensively well-known books.

In 1928 Professor C. H. Dodd wrote this book as an examination of the nature and seat of authority in religion. He starts with the assumption that "authority in the absolute resides in the truth alone."

The Bible mediates this truth. It does this through men of keen spiritual insight: through the community which tests and revises great ideas; and through our Saviour Himself.

Through all these media, a divine process of revelation is discernible. But the written word is never a perfect medium:

"For words, like nature, half reveal

And half conceal the soul within."

Christ Himself reconciles men to the Father. He gives them

the very life of God. He awakens their minds.

As they bring sincerity of heart, openness of mind and a willingness to be commanded, men are then able to see the truth of God in their own experience.

For like all great literature, the Bible stirs the deeper levels of personality.

This is a great book. It stimulates thought. It shatters loose thinking and many accepted ideas. But it ushers the reader into a deeper awareness of the intense reality of the spiritual life and the place of the Bible in it.

Dodd recognises that "The Lord hath more light and truth yet to break forth out of His holy word."

—A.V.M.

FAREWELL TO WARDEN

FROM A CORRESPONDENT

Wangaratta, December 19

All the districts in the Diocese of Wangaratta which are ministered to by the warden and students of S. Columb's Hall will farewell the warden, the Reverend C. L. Oliver, on December 23.

The Bishop of Wangaratta, the Right Reverend T. M. Armour, will make a presentation to Mr Oliver and his family at the gathering for "Carols by Candlelight" at the college that evening.

DIOCESAN NEWS

NEWCASTLE

EXTENSIONS DEDICATED

Last Saturday the Bishop of Newcastle, the Right Reverend J. A. G. Housden, dedicated extensions to the church at Avoca Beach. The church is in the Parish of Terrigal.

LAST SERVICE

The Reverend Robert Sansom last Sunday officiated for the last time as Rector of Lambton before taking up his new appointment as Rector of Raymond Terrace. Parishioners of Lambton farewell him and Mrs Sansom after the evening service. Mr Sansom will be inducted as Rector of Raymond Terrace next Sunday night at a service starting at a quarter past seven.

NORTH-WEST AUSTRALIA

DERBY WANTS A PRIEST

Derby is a rapidly growing town

and a very important one, and we are hopeful, writes the Bishop of North-West Australia, that the Bush Church Aid Society will possibly open a new mission here early next year. This will not be an easy post to fill but a young and active priest will find the people responsive. New houses are being erected continuously and the winter climate is ideal.

CHANGE AT PORT HEDLAND

At the end of this year Port Hedland will be saying farewell to its rector, the Reverend D. M. Douglass. His wife, who has been ill for some time, returned to Sydney last month with the children. Mr Douglass has done a difficult job for four years very faithfully, and it is a pity that the new church at Wittenoom cannot be completed before his departure. The Bush Church Aid Society has promised to replace him early in 1961.

MURCHISON PARISH

The Reverend A. E. Williams reports that the new All Souls' Church at Mount Magnet is almost complete. At Meekatharra, although church attendance is not quite encouraging, the Sunday school has been re-opened. Services

at Cue have been held once every three weeks, and at Wiluna and Sandstone once a month. Even though these towns are only a fraction of their former greatness, the 520 miles round trip involved each month is still worth while.

BLUFF POINT

The chief news from this parish is that a new hall has been built adjacent to the beautiful church of St. George which overlooks the Indian Ocean. At a Mothers' Union rally, a Provincial atmosphere was apparent for speakers represented the dioceses of Perth and Kalgoorlie.

GREENOUGH

There has been a gratifying increase in the regular congregation at St. James', South Greenough, and this little church is usually filled to capacity nowadays at all services. Unfortunately the rector, the Reverend R. W. Laurie, has been a patient at the Mount Hospital, Perth, but is now back on the job.

GERALDTON

The ten-year ministry of the Reverend Frank Elliott came to an end in September. Many parishioners gathered in the parish hall after Evensong on a Sunday to bid Mr and Mrs Elliott farewell

and to make them a small presentation. The new rector is the Reverend Leslie Rule Wilson, formerly Provost of Kuching Cathedral, Borneo, who has since been inducted and instituted into the living. In the interim, the Reverend C. D. Gillman, from Perth, acted as priest-in-charge of the parish.

MULLEWA

This parish is still vacant, and prayer is being offered regularly that someone may be found to go over and help them.

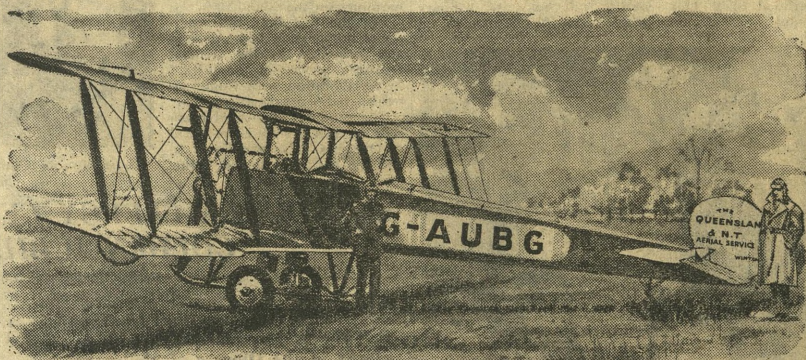
CARNAVON

This town which is recovering from storm damage which destroyed the rectory and damaged the church has held a bazaar which realised £227. A band of ladies is thanked very sincerely for a magnificent effort.

DONGARA

This parish, although situated within the borders of the Diocese of Perth, is being ministered to by the Rector of Greenough. A visitor has remarked on the well-kept interior of the Church of St. John the Baptist, which proves that there must be a loyal band of faithful people caring for God's church.

Chateau Tanunda "Historical Firsts" No. 79*



Avro 504K—the first aircraft owned by Qantas

Australia's First Overseas Airline

In the past 40 years, Qantas—the oldest airline in the English-speaking world—has flown 159,000,000 miles and carried nearly 2,000,000 passengers.

Registered on November 16, 1920, as the Queensland and Northern Territory Aerial Services Ltd. (from which its well-known name Qantas is derived) it began as an air taxi service in the Queensland outback. The idea of creating this service took shape in 1919 when two former members of the Australian Flying Corps, Hudson (later, Sir Hudson) Fysh and P. J. McGinnis, were commissioned by the Federal Government to survey an air route between Darwin and Longreach for contestants in the England-Australia air race won by Ross and Keith Smith.

While Fysh and McGinnis were making this survey, they realised that air transport could play a vital part in the development of inland Queensland. They earned financial backing when McGinnis helped to drag a car owned by a squatter named Fergus McMaster from the sandy bed of the Cloncurry River. McMaster became enthusiastic about an "airline for the inland," interested other residents of the area and the necessary money to float a company was raised.

The first Qantas aircraft were obtained in 1921—two World War I biplanes with a cruising speed of about 60 m.p.h., a B.E.2E and an Avro with a 100 h.p. water-cooled engine. The main operations of these planes in the initial stages of Qantas were taxi work and joy-rides to sell the idea of air travel in the outback.

In 1922, Qantas secured its first air mail contract and in November of that year it began operations between Charleville and Cloncurry—the first regular air service in Eastern Australia and the second in the Commonwealth.

Another important "first" occurred in 1925, when Qantas conducted the first ground-to-air radio experiments in Australia. The airline also played a big part in the development of the Commonwealth's famed Flying Doctor Service, which was established by the

Australian Inland Mission; beginning in 1928, Qantas operated this Service for 21 years.

The airline continued to expand in Queensland and Northern Australia until, in 1934, the interests of Imperial Airways and Qantas were merged in the England-Australia "Kangaroo Route" and Qantas Empire Airways was formed on a basis of equal shareholding. Operations began from the Australian end on December 10, 1934, when the Duke of Gloucester despatched the first aircraft from Brisbane.

At first, although it had the contract to operate as far as Singapore, suitable over-water aircraft were not available and Qantas looked after the Brisbane-Darwin section of the route. In 1935 when the necessary planes were delivered the line took over the Darwin-Singapore section also.

Among setbacks suffered by the company in World War II, were the losses of seven Empire flying boats (four by Japanese action), but in 1943 the line began a series of remarkable feats in order to relink the Australia-England route. These included the use of Catalina flying boats between Perth and Ceylon—the world's longest regular air hop.

In 1948, Qantas made the first flight in each direction between Australia and South Africa; four years later, the experiment was followed by a regular service. The line also established new routes to Japan, Hong Kong, Manila, New Guinea and South-West Pacific Islands.

Another big step was taken in 1954 when Qantas took over operation of the former B.C.P.A. service to the United States and Canada, and later became the first airline to establish a direct round-the-world air service across the U.S.

With assets of some £46,000,000, a staff of just under 7,000 and routes covering 72,725 miles, Qantas is now ranked seventh among the world's leading airlines—an astonishing achievement for an Australian undertaking that began 40 years ago with two old planes in the outback.

First in Quality—First in Favour

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* Single fine reproductions of this advertisement available on application to Tucker & Co. Pty. Ltd.

HF79.114

MELBOURNE PRIEST FOR B.B.C.'s CHRISTMAS PROGRAMME

Australia's contribution to the B.B.C.'s Christmas programme will be a short talk by the Superior of the Brotherhood of S. Laurence, the Reverend G. K. Tucker.

The programme, with the overall title of "No Man Is an Island", will have the brotherhood of man as its theme.

Fr Tucker will speak on the Food for Peace campaign which he founded in 1955.

The aims of the campaign are to stimulate interest in the problems of Asian countries and to provide individual Australians with an opportunity to help, and identify themselves with, selected developmental projects in some Asian countries.

In his broadcast he will give instances of Australians who have contributed their technical skills to improve food production in Asian rural areas.

Fr Tucker has always been a leader in social reform, housing, slum clearance and services for the aged.

The Brotherhood of S. Laurence maintains housing and

other services for the elderly; youth clubs; a club for elderly people; a holiday home and family welfare services. People, after receiving aid, are encouraged to help others.

The complete B.B.C. programme will be broadcast twice on Christmas night: at 8 p.m. from 2FC-2NA, 2CY, 3AR, 4QG, 5CL, 7ZL and regionals, and again at 10 p.m. from 2BL-2NC, 2CN, 3LO, 4QR, 5QN, 7ZR; not regionals.

The programme will be repeated on Boxing Day at 10.15 a.m. from 2BL-2NC, 2CY, 3LO, 4QR, 5AN, 7ZR; and regionals.

The speakers, from different parts of the British Commonwealth, will be quite ordinary people, who, for one moment on

Christmas Day, will emerge from comparative obscurity for the world to hear how — although they live thousands of miles apart and have never met — they reflect that deep human truth that every man is "involved in mankind" and cannot live for himself alone.

The speakers will include a Roman Catholic priest, working among Chinese refugees in Hong Kong; a Ghanaian social worker; a German refugee doctor among the Africans in Barotseland; a New Zealand woman who has adopted a family of eight; a young Dyak woman from Sarawak; and a Mauritian who has devoted his life to building up inter-racial harmony on the island.

For the first time this traditional broadcast is being devised and produced by the General Overseas Service of the B.B.C., in collaboration with Commonwealth radio organisations.

The producer is Gerard Mansell, the B.B.C.'s Assistant Head of Overseas Talks and Features, and the narrator, Stephen Murray.



The London Academy of Music and Dramatic Art presenting "Christmas in the Market Place," a Nativity play, at S. Philip's Church, Earls Court Road, London.



Choir boys of Chester Cathedral, England, rehearse Christmas carols in the cloisters.

MELBOURNE CLERGY CELEBRATED GOLDEN JUBILEE OF ORDINATION

FROM OUR OWN CORRESPONDENT

Melbourne, December 19

Fifty years in the priesthood is a goal not easily attained, but this S. Thomas' Day marked the golden jubilee of ordination as priest for several clergy of the Diocese of Melbourne.

The senior priest of the diocese (from the point of view of length of service with in it) is the Venerable R. H. B. Williams, who retires at the end of January from many diocesan offices, including that of Archdeacon of Melbourne.

He was trained at S. John's College, Melbourne, and ordained deacon in 1909 and priest on S. Thomas' Day, 1910, by the Archbishop of Melbourne. His fifty-one years' ministry has been served entirely within the one diocese.

A colleague of the same two ordinations, who also spent his ministry within the diocese, is the Reverend J. H. Allen. He is especially well known for his long period as chaplain of Geelong Grammar School, where he went in 1917, after serving in several parishes, and remaining for thirty-eight years.

His active ministry concluded with eleven years as Vicar of S. Paul's, Gisborne, from where he retired in 1956. He is now living at Mount Macedon.

Canon F. E. Thornton was ordained in Gippsland, and served in parishes there and in England until 1917.

Parishes in the Dioceses of Wangaratta and Melbourne, followed for the next seven years, and then another period in Gippsland, first at Yarram, and then Canon Residency at S. Paul's Cathedral, Sale.

In 1935, Canon Thornton came to Melbourne once again, first at the Church of the Epiphany, Northcote, and then as Vicar of Holy Trinity Church, Kew, from where he retired in 1955.

During his time at Kew, he was elected a Canon of S. Paul's Cathedral, Melbourne, and became Rural Dean of Melbourne East.

Senior by a matter of three days, the Reverend Thomas Cole celebrates S. Thomas-tide as his

jubilee, but was actually ordained priest on the preceding Sunday, December 18 1910, by the Bishop of Ballarat, in which diocese he served until 1920.

He came to Melbourne as Priest-in-charge of S. James' Old Cathedral, and then went in succession to the Church of the Epiphany, Northcote, and S. James', Ivanhoe, from where he retired in 1949. He, too, was Rural Dean of Melbourne East.

Archdeacon Williams will shortly be inducted as first Vicar of S. Margaret's, Caulfield (separated from S. Mary's); the Reverend J. H. Allen lives in the country; and both Canon Thornton and the Reverend T. Cole are in constant demand for Sunday services, and especially for appointments as locum tenens.

THE ANGLICAN is glad to record the long service of these priests, to congratulate them on their golden jubilees, and to wish them well in their continued ministry.

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

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. F. J. Cooper, S. John's Rectory, 14 St John's St., Adelaide, S.A.

CHURCH NEEDLEWORK

Robes for Clergy and Choir. Vestments, Altar Frontals, Linen. Mrs. R. Burt, The Rectory, Wingham, New South Wales.

POSITIONS VACANT

CHURCH OF ENGLAND Flying Medical Service. Vacancies for Nursing Staff and Domestic Workers in outbreak hospitals. Information from Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney. Telephone BM 3164 (Sydney Exchange).

VERGER - CARETAKER. Applications in writing (only) are invited for the above position from churchmen for the Parish of S. Matthew's, Manly. Modern flat on premises available for married couple. Apply with references to Rector and churchwardens, 1 Darley Road, Manly, New South Wales.

YOUNG ENERGETIC Priest (married preferred) wanted for Mossman, Diocese of Carpentaria. Stone church. New rectory, furnished. Parish hall. New Falcon car. Seven centres. Ten schools. Planned-Giving Programme. Apply: E. Jenkin, Rector's Warden, P.O. Box 100, Mossman, North Queensland.

WANTED at S. Elizabeth's Home for Girls at Singleton, New South Wales (girls 5 to 16), a Children's Help. Ideal position for a widow or a woman with a child. Facilities provided for adequate training. Apply Matron. References required.

MELBOURNE DIOCESAN Rectory. Chief Clerk. Applications are invited for appointment early in 1961. Details available from Registrar.

WANTED, Deputy Matron for "Sunnylands" Boys' Home, Wollongbar, near Lismore. Apply U.P.A., P.O. Box 231, Lismore, New South Wales.

WANTED, Experienced Colleague for newly constituted united parish of Maitland. Stipend up to £1,000 with free house. Commence after January. Apply in first instance to the Bishop of Newcastle at Bishops Court.

ACCOMMODATION AVAILABLE

VACATION BOARD. Full Board or Bed and Breakfast available November to March; single rooms. Apply to Principal, Ridley College, Parkville, Melbourne, N.Z.

CHILDREN'S HOLIDAY THEATRE

2.30 P.M. DAILY. Commencing Boxing Day. "Journey of the Three Kings" and "Astonishing Adventures of Pang." Chapter House, Sydney. Australian Christian Theatre Guild. P.O. Box 17, Artarmon. Phone IF 1889.

WANTED

WANTED TO BUY, small Organ in good condition for small country church. Electrically driven preferred. Reply The Rector, Delegate, New South Wales.

DEATH

STAFF, Edward Albert, December 15, at Wollongong, N.S.W., aged 72. Beloved husband of Mildred; dear father of Joyce, Edward and Margaret, and father-in-law of Francis James and Roy McDonald. For many years an officer of S. Michael's Church; a well-known Illawarra District cricket player.

MEMORIAL TO FIRST DEAN

ANGLICAN NEWS SERVICE

London, December 19
A memorial to the first Dean of Liverpool, Dr F. W. Dwelly, was unveiled in the south choir aisle of the unfinished Liverpool Cathedral on December 11.

The carving in bas relief is seven feet high, made from Ancaster stone.

It shows the dean with a book in his right hand, his left resting on the shoulder of a boy chorister. Kneeling at the base is a youth bearing a processional cross.

Set up and printed by the Anglican Press Limited, 3-13 Queen Street, Sydney, for the publishers, Church Publishing Company Limited, 3 Queen Street, Sydney, N.S.W.

A CHRISTMAS GIFT SUGGESTION

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

Check the names on your Christmas list to see if among them there may be one or more who would value a prompt, accurate and complete record of the Church's life and thought in these challenging times.

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Nurses of a London hospital sing carols around the Christmas tree.