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"THE BIBLE IN RELATION TO THE CHURCH"

TEN DENOMINATIONS MEET IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, December 1

Thirty-two priests and ministers, drawn from ten Christian denominations, met last week under the presidency of the Archbishop of Brisbane, the Most Reverend R. C. Halse, at S. Francis' College, Milton, in the second Ministerial Conference arranged by the World Council of Churches State Committee.

Roman Catholic, Lutheran and Baptist representatives attended in addition to those of member churches, Anglican, Presbyterian, Methodist, Greek Orthodox, Church of Christ, Congregational and Quaker.

"The theme of this conference is 'The Bible in Relation to the Church,'" said the organising secretary, the Reverend Godfrey Kircher.

"Its aim is not only to reveal our large area of agreements but, what is more important, for these hinder our witness, what are our disagreements."

"In both regards the conference was completely successful."

The conference decided unanimously to recommend the formation of a Theological Study Group, comprising two theologians from each co-operating church, one younger and one older, with Principal G. L. Lockley as convener.

Whole-hearted support was given to the Bible Society General Secretary, the Reverend T. J. Andrews, in the Jubilee campaign commencing March 7, 1954, and the general scheme for "Bible weeks."

In the opening session the Secretary told the story of the growth of national Bible societies stemming out from the parent British and Foreign Bible Societies, and of the formation in 1949 of the United Bible Societies, designed to avoid overlapping, to pool resources in translation, material, currencies, etc., to guide overall political strategy, and to promote maximum output of the text of the Bible.

BUSINESS TREND

The trend in business houses to introduce religious motifs into their Christmas window-dressing and decorations was noted with appreciation.

The conference decided to approach the leading city firms and Chambers of Commerce and Manufacturers suggesting that the Christian theme be expressed more in Christmas and Easter cards and decorations.

The Boy Scout Commissioner, Mr. A. A. Jackson, and the Girl Guide Commissioner, Mrs. H. S. Gresham, attended the closing session to discuss means of getting closer co-operation between their movements and the Churches.

They agreed to circulate clergy and ministers with a statement of the religious principles of the Scout and Guide movements.

"For all of us, Catholic and Protestant alike," said Dr. Smith of the Banyo Seminary, "the Bible is the inspired Word or God."

"But it needs authoritative interpretation, and this is given in the twenty infallible councils of bishops and in the Pope's ex cathedra pronouncements."

Canon A. L. Sharwood spoke for the Church of England as saying that "Holy Scripture containeth all things necessary to salvation." The Church has the authority to interpret the Scripture, but this is limited by Scripture—it may not be in-

terpreted so as to make one part appear repugnant to another.

THE QUAKER VIEW

"The Quaker," said Mr. F. Harris, "does not accord any primary authority to the words of Scripture, although he values it highly."

"The Holy Spirit is the sole authority. Light comes not from Scripture, but from Him to whom Scripture testifies."

"We Presbyterians regard the Bible as self-interpretative," said the Reverend R. E. Busch.

"If any passage is in dispute the contemporary Church, after exhaustive consultation, declares its meaning, and it is no longer in doubt."

"We know nothing of 'private interpretation.' Nor do we accept as authoritative the interpretation of the apostolic fathers."

The Methodist attitude was expressed by the Reverend L. T. Vickery as being substantially in agreement with the Thirty-Nine Articles.

Principal Lockley of Cromwell College said Congregationalists believed interpretation of the Scriptures to be guided by the Holy Spirit, not privately, but within the fellowship of the Church.

Lutherans, said Pastor Lobe, regard everything in Scripture to be the Word of God, guaranteed verbal inspiration and inerrancy, although not an absolute inerrancy.

Churches of Christ, said President S. Vanham, interpret Scripture according to the consensus of consecrated Christian scholarship.

All delegates except the Greek Orthodox, the Very Reverend Archimandrite Boyazoglou, Roman Catholic and Anglican rejected the idea of any authority in tradition.

The Reverend Godfrey Kircher, introducing discussion of an oecumenical study document "Guiding Principles for the Interpretation of the Bible," said that all denominations should frankly face the fact that, whether or not they accepted or rejected the authority of ancient tradition, they were all bound by their own modern tradition, which they accepted without question.

This was an obstacle to agreement in the truth of God's holy Word.

Criticised by the Principal of S. Francis' College, the Reverend J. F. Church, and supported by Mr. S. Vanham of the Church of Christ the "Guiding Principles" were accepted in general, and referred to the Theological Study Group to make more detailed criticism and recommendation to Geneva.

FURTHER STUDIES

Further ministerial conferences are to be held in 1954 under the guidance of the Theological Study Group.

The archbishop, Principal Lockley, the Reverend T. Rees Thomas and the secretary, the Reverend Godfrey Kircher, are to draw up a Christmas message for the Press on the Church's concern for peace.

The conference lasted from Monday evening until Wednesday mid-day.

DONATIONS

We acknowledge with deep gratitude the following donations towards the cost of our new offices:—

Previously acknowledged	£653	3	4
Mr. Jas. Armstrong	2	2	0
Mrs. C. W. Ker	1	1	0
Mrs. F. W. Morton	10	6	0
Miss Grace Bambery	10	0	0
Mr. B. C. Klox	10	0	0
Mr. L. Atkinson	3	9	0
TOTAL	£658	0	7

AFRICAN AND EUROPEAN

ANGLICAN NEWS SERVICE

Durban, November 27

The Bishop of Natal said on Sunday that if the new South African Education Act resulted in African education being inferior to European education, it would be "unjust and, in the long run, utter folly."

The bishop, who was addressing the centenary synod of his diocese, said that the main objection to the Act was that education was to mean one thing for the European and another thing for the African.

"This can only result in African education being something less than European education."

"Only those whose eyes are blinded by the worship of the idol of apartheid can subscribe to such a point of view," he said.

NEED FOR CHRISTIAN LEADERS

BISHOP OF CROYDON VISITS R.A.A.F. AT MALTA

Valletta, December 1

The Bishop of Croydon, the Right Reverend Cuthbert Bardsley, officially visited 78 Wing, R.A.A.F., at Malta last month.

Bishop Bardsley is the Archbishop of Canterbury's personal representative to the armed forces of the Crown. He was on a ten-day visit to the forces in Malta.

The bishop, accompanied by the Fleet Chaplain of Malta, the Reverend John Williams, was received at the Australian Officers' Mess by Wing Com-

mander G. T. Newstead, representing Group Captain Brian Eaton and the Wing Chaplain, the Reverend J. R. Payne.

In his address to the assembled officers of the wing, the bishop stressed the necessary qualities of true leadership and the absolute necessity of a Christian outlook to enable one to become a worthwhile leader of men.

He urged them to give full support to the Christian Church, emphasised the great merit of regular church attendance and of backing up the padre in his work.

The bishop quoted the Governor-General of Australia, Sir William Slim as the example of an outstanding leader with a vital Christian faith.

Later the bishop, accompanied by Wing Commander Newstead, inspected the station chapel, chaplains' office and information centre.

He expressed pleasure that such a fine ecclesiastical section had been built up in the short period since 78 Wing occupied the station in July, 1953.



The Bishop of Croydon talks with Commander Newstead; the Fleet Chaplain of Malta, the Reverend John Williams, and the Reverend J. R. Payne.

NEW DEANS OF PERTH AND MELBOURNE

Deans have been appointed to vacancies at the cathedrals of two metropolitan sees during the past week.

Melbourne, December 5

The Archbishop of Melbourne and the Chapter of S. Paul's Cathedral yesterday appointed the Principal of Ridley College, Dr. S. Barton Babbage, to be Dean of Melbourne in succession to the Very Reverend A. Roscoe Wilson.

Dr. Barton Babbage was Dean of Sydney from 1946 to 1953.

He resigned this year to become Principal of Ridley College.

He will combine his present position with that of Dean of Melbourne.

The new dean had a distinguished academic career at the University of New Zealand and the University of London.

He served with the R.A.F. during the war as Senior Chaplain, Iraq and Persia Command.

Dr. Barton Babbage was well known in Sydney for his lectures in S. Andrew's Cathedral, and for his contributions to the Press.

He was responsible for the inauguration of a great variety of activities in connection with the cathedral.

Dr. Barton Babbage is 37. He is married and has one daughter and three sons.

He will be installed as Dean of Melbourne on Monday, December 21.

His first duties at S. Paul's will include the supervision of

OUT OF PRINT

We are most grateful for the copies of THE ANGLICAN of October 23 which have been sent to us. We now have sufficient of these, but would be glad of copies of our issue of October 2. We will pay for them at sixpence each.

arrangements for the visit of the Queen on February 26.

Perth, December 4

The Archbishop of Perth, the Most Reverend R. W. H. Moline, has approved the election by the S. George's Cathedral Chapter of the Reverend John Bell as Dean of Perth.

The new dean has been priest-in-charge of the cathedral since the resignation, six months ago, of the Very Reverend G. T. Berwick.

Mr. Bell was formerly Rector of South Perth and of Christ Church, Claremont.

He was made a canon of S. George's Cathedral in 1938.

From 1943-48 he was organising secretary for the A.B.M. in N.S.W., and from 1946-48, Dean of Armidale.

He then went abroad and was Rector of Oddington, Gloucestershire, until his return to Western Australia

S. PAUL'S CHOIR TOUR

40 CITIES VISITED

ANGLICAN NEWS SERVICE
New York, November 28

S. Paul's Cathedral choir left here for home to-day in the liner "Queen Elizabeth," with a record of splendid accomplishment.

During its two months' tour the choir visited more than 40 cities in the United States and Canada, ranging as far north as Montreal, as far south as New Orleans, and as far west as Memphis and Chicago.

Everywhere it was received with a warmth of welcome and an appreciation alike of its performance and of the motive for its coming that ran far ahead of its expectations.

From the first appearance in this country—on September 30, before an audience of 10,000 in the Cathedral of S. John the Divine in New York—to the final concert in Carnegie Hall last Tuesday, halls and churches at every place visited were never crowded.

More than 100,000 persons heard the concerts directly, and not less than 12 million, it is estimated, by television and radio.

At the end of the tour, Canon Collins, who planned it, spoke happily of the success of the mission.

"We came," he said, "to bring a gift of goodwill; it was returned to us enriched a thousandfold."

He was pleased also that the choir had been accepted by the critics, and that it had "done something to bring ecclesiastical music back into the picture"; but the main thing had been its promotion of goodwill between America and Britain.

Canon Collins mentioned that the expenses of the tour—\$90,000 to \$100,000—appeared to have been recovered by the receipts.

If there were found to be a surplus it would be given to American charities.

BISHOP TO CELEBRATE JUBILEE

Newcastle, December 7

The Bishop of Newcastle, the Right Reverend F. de Witt Batty, will celebrate the fiftieth anniversary of his ordination to the priesthood next year.

It will be observed during synod week, which commences on May 31.

The Primate will preach at the opening service and take part in the civic observance in the City Hall, Newcastle, the following evening.

A committee, consisting of the archdeacons, the dean, the principal of S. John's College, Morpeth, the rural deans, the registrar, and lay officials, has been formed to organise the celebrations.

It is proposed to make a gift to the bishop in recognition of his services to the Church.

The bishop announced on December 2 at a meeting of the Diocesan Council that he had been invited to attend the Pan-Anglican Conference which is



The Bishop of Newcastle.

to be held at Minneapolis, in the U.S.A., in August next.

He will also be a delegate to the Assembly of the World Council of Churches at Evanston, Illinois, immediately following the conference.

In addition the bishop has accepted an invitation to conduct a course of studies at the "School of the Prophets" in San Francisco and to preach in Grace Cathedral.

Other engagements will include preachments in Chicago, New York, Washington and Los Angeles.

The bishop has invited Archdeacon A. N. Williamson and the Registrar, Mr. C. A. Brown, to accompany him.

He hopes to leave Newcastle on July 28.

MEMORIAL TO SCIENTIST

FROM OUR OWN CORRESPONDENT

Canberra, December 6
A memorial tablet to Dr. W. G. Duffield, founder and first Director of the Commonwealth Observatory, Mt. Stromlo, is to be unveiled in S. John's Church, Canberra, on the first Sunday in the New Year.

The address will be given by the Chancellor of the Diocese, Sir Robert Garran.

The tablet designed and executed by craftsmen of the Worshipful Company of Goldsmiths in London, bears religious inscriptions and engraving of the sun-telescope building at the observatory.

The plaque will commemorate the life of one of Canberra's earliest resident scientists, who died on the observatory mountain-top at the age of 49 years.

Dr. Duffield's grave lies in specially-consecrated ground on the middle knoll of Mount Stromlo.

The unveiling service will be conducted by Archdeacon R. G. Arthur, at Mattins, on January 3.

Members of the Duffield family, including his widow, will travel to Canberra from Melbourne.

Other relatives will arrive from Auckland.

COOLANGATTA REST HOUSE

DEDICATION AND OPENING

FROM A SPECIAL CORRESPONDENT

Brisbane, December 3

On Wednesday, November 25, the Governor of Queensland laid the foundation stone of a new Church of England Help Society Rest House for service and ex-service personnel and their dependants at Rainbow Bay. The Archbishop of Brisbane blessed the stone.

The Governor commended the generosity of the Queensland Patriotic Fund in making a donation of £20,000 towards the cost of the building, which, he said, was an evidence of their confidence in the directors and executive committee of the Help Society.

It is hoped that the building will be ready for opening late in March.

Among those present were Lady Laverack, Sir John Chandler, Archdeacon F. B. C. Birch, the Director of the Society, the Reverend R. St. George, the Chairman of the South Coast Local Authority, Alderman Peak, and other representatives of the clergy, and citizens of Brisbane, the south coast, and northern New South Wales.

A collection realised £250.

Since 1916, the society has conducted a rest house in a wooden building on the site; over these years some thousands of ex-service personnel have enjoyed a holiday at a very reasonable cost.

When the new building is completed it will be possible to accommodate up to 100 guests.

A GREENWAY CHURCH

ANNIVERSARY CELEBRATED

FROM A SPECIAL CORRESPONDENT

Port Macquarie, N.S.W.

December 8

The Church of S. Thomas at Port Macquarie in the Diocese of Grafton celebrated the 129th anniversary of its foundation on Sunday, December 6.

The special preacher was the Rural Dean of the Manning, the Reverend R. D. McCulloch.

S. Thomas is one of the Macquarie churches and was designed by Francis Greenway, the governor's architect.

It is in an excellent state of preservation, and is visited daily by people from all over Australia and overseas.

It is furnished with pews with high walls, fashionable a century or two ago, and an elevated pulpit.

A few years ago the floor in the back pews was raised some inches, which attained the double object of doing away with the shut-in feeling and at the same time retained the age-old appearance.

There is a barrel organ in the church built by Walker, of London, in 1856.

In the possession of the church is a document bearing the signature of George III appointing the Reverend John Cross a chaplain in "our colony of New South Wales."

He was Rector of Port Macquarie for thirty years.

The present rector is Archdeacon T. M. P. Gerry.

NEW ACTIVITIES

GATTON CONFERENCE OF C.E.M.S.

FROM A SPECIAL CORRESPONDENT

Brisbane, December 3

Following the conference of the C.E.M.S. held in September, at Warwick, an after conference gathering was held at Gatton on Sunday, November 29.

Some 31 members of metropolitan, Gatton, and Warwick branches were present.

The Chairman of the Executive Council, the Reverend N. Tomlinson, presided.

Reports of new activities were received, and further proposals outlined.

One branch is providing books for hospital wards; another is making toys for children in Church Homes; others are undertaking parish visiting, especially of young people who are becoming slack in church attendance.

The Warwick branch recently invited parents of Sunday school children to a Family Eucharist, on November 22.

Similar services will be held on the fifth Sundays of each quarter.

At Evensong, members of the society took the services. Canon W. Hoog, of Warwick, preached.

BORNEO VISIT

C.M.S. LEADERS CONFER

FROM OUR C.M.S. CORRESPONDENT

The Federal Secretary of the Church Missionary Society, Canon R. J. Hewitt, and the Reverend Walter Newmarch, are at present in Borneo to discuss the possibility of C.M.S. work there.

Their discussion is with the Bishop of Borneo, the Right Reverend Nigel Cornwall.

Canon Hewitt left last Saturday, and Mr. Newmarch on Monday.

Canon Hewitt is also visiting Singapore and Chinese villages in Malaya.

While in Borneo they will confer at Kuching with the bishop on the possibility of opening C.M.S. work at Tawau, on the south-east coast of British North Borneo.

They will also visit Tawau. The Federal Executive of the C.M.S. will meet in Sydney on December 23 to receive the Federal Secretary's report on the visit.

NEW MATRON FOR CHURCH HOSPITAL

FROM A SPECIAL CORRESPONDENT

Hobart, December 4

The Board of S. John's Hospital, Hobart, has appointed Miss Margaret Mitchell to succeed Miss N. Davies, the present matron, who will be leaving for England in March next year.

Sister Mitchell is a trainee of S. John's and obtained a credit pass in the State final examination.

She did her midwifery training at the Queen Victoria Hospital, Launceston.

Miss Mitchell also took the Child Welfare Course at the Mothercraft Home, New Town, gaining the certificate with distinction.

In 1952 she was awarded the Thomas Wall Scholarship by the British Commonwealth and Empire Nurses' War Memorial Fund, and this was supplemented by a grant by the Tasmanian branch of the Florence Nightingale Memorial Committee.

Miss Mitchell took the course in Hospital Administration at the Royal College of Nursing, London, and gained the diploma with distinction.

She is at present gaining further experience serving as Administrative Sister at the Royal Infirmary, Bristol, England.

Miss Mitchell is the daughter of the Reverend C. E. S. and Mrs. Mitchell, of Sorrell.

CHURCH FINISHED AFTER 47 YEARS

FROM OUR OWN CORRESPONDENT

Perth, December 3

On Sunday, November 29, the Archbishop of Perth, the Most Reverend R. W. H. Moline, dedicated the newly-completed section of S. Andrew's Church, Subiaco, Perth.

For 47 years the church has had a temporary wooden east end, which latterly has been in very bad repair. This year the church has been completed, a new sanctuary and vestries having been built at a cost of £3,200.

The rector's warden, Mr. R. J. Davies, a master builder, undertook the work at cost. Last year he also remodelled the parish hall at cost.

On Monday night the parishioners entertained a large number of former rectors, curates and worshippers at a dinner in the parish hall. The rector, the Reverend R. E. Cranswick, took this opportunity to thank all who had made this work possible.

MOORE COLLEGE

FROM A SPECIAL CORRESPONDENT

The Reverend D. B. Knox has been appointed Vice-Principal of Moore Theological College, Sydney, as from the beginning of 1954.

New lecturers at the college next year are the Reverend H. Bates and the Reverend D. W. B. Robinson.

CHURCH ARMY COMMISSIONING

FROM A SPECIAL CORRESPONDENT

Newcastle, November 30

On Monday, November 30, S. Andrew's Day, six students of the Church Army Training College at Stockton, N.S.W., were commissioned as evangelists.

The commissioning took place in the college chapel, during a service of Holy Communion.

The Chairman of the Executive Board of the Church Army, the Bishop of Newcastle, presented the students with their commissioning papers and invested them with their rank as Captain-Evangelists.

The service was attended by members of the Church Army Board and friends and relatives of the students.

Those commissioned were Captain P. C. Farrington, from Perth, W.A., who will be engaged in mission caravan work; Captain J. F. Geoghegan, from Lismore, N.S.W., who will take charge of a new mission caravan in the Diocese of Tasmania; Captain G. Holley, from Adelaide, S.A., who will work in the Parish of Walsend, in the Newcastle Diocese; Captain E. Pearce, of Perth, W.A., who will join the staff of the boys' hostel at Wangaratta Cathedral, Victoria; Captain N. Poigen, an aborigine from Palm Island, North Queensland, who will assist on the mobile cinema unit, and Captain F. K. Thompson, of Warmambool, Victoria, who will go to Leigh Creek, in South Australia, to work among the coal miners at the open cut mining scheme in that area.

The students had just completed a series of evangelistic missions conducted by their federal secretary, Captain A. W. Batley. The missions were the culmination of a concentrated, though varied, course of training for the students and covered, in some cases, a period of two years. It included an eight-month term in the training college, when lectures on a wide variety of subjects were given.

40th ANNIVERSARY

FROM OUR OWN CORRESPONDENT

Canberra, November 26

The Rector of Bodalla, the Reverend H. S. Brown, celebrated on November 23 the fortieth anniversary of his acceptance by the late Bishop Barlow for service with the Church in the Diocese of Canberra and Goulburn.

Mr. Brown served as a stipendiary lay reader at Braidwood before entering S. John's College, Armidale, and was ordained to the diaconate in 1917 in S. Saviour's Cathedral, Goulburn, and was ordained priest in 1919.

He served assistant curacies at Goulburn and Cooma before being appointed Quasi Charge of Michelago.

He served as Rector of Adamina and Taralga, twelve months in the Parish of Buntingford, England, and on his return to Australia became Rector of Boorowa, where he remained until taking over as Rector of Bodalla.

Mr. Brown's anniversary was celebrated in Goulburn, where he was attending the Diocesan Synod.

MEMORIAL TO FIRST RECTOR

FROM A SPECIAL CORRESPONDENT

Brisbane, November 28

The Archbishop of Brisbane, the Most Reverend R. C. Halse, dedicated a gateway and gates at S. Matthew's Cemetery, Sherwood, on November 22.

They have been given in memory of the Reverend J. S. Hassall, who was rector at Sherwood from 1876 to 1899.

Mr. Hassall was a grandson of the Reverend Samuel Marsden. The Archbishop also consecrated additional burial ground and a columbarium wall at the cemetery.

ORDINATION IN HISTORIC CHURCH

FROM OUR OWN CORRESPONDENT

Melbourne, December 7

The first ordination service ever to be held in the 104-year-old S. Mark's Church, East Brighton, Victoria, will take place on December 19.

Mr. Russell Cameron will be made a deacon by the Bishop of St. Arnaud, the Right Reverend A. E. Winter.

The service is being held by permission of the Archbishop of Melbourne and will begin at 9 a.m. The preacher will be the Prior of S. Michael's House, South Australia, the Reverend B. W. Oddie, who is also the Provincial of the Society of the Sacred Mission (Kelham, England).

Mr. Cameron has been a parishioner of S. Mark's for over 16 years. After serving with the Royal Australian Navy during the war, he entered S. Michael's House for training. He will continue his studies there next year as a student-deacon. After 12 months he will be ordained a priest, and will then take up work in the Diocese of St. Arnaud.

Further interest for Brighton people in this ordination service lies in the fact that Bishop Winter was for some years the Vicar of S. Luke's, North Brighton, and that the clergyman who will act as archdeacon at the service, Canon E. B. Millard, was a parishioner of S. Mark's during all the early years of his life.

MOONAH C.E.M.S. RALLY

FROM OUR OWN CORRESPONDENT

Hobart, November 30

S. Mary's, Moonah branch of the C.E.M.S., held its annual federation rally on Thursday, November 19. Most branches were represented.

Apologies were received from the bishop, Archdeacon Barrett, and other brothers.

The chairman, Brother Farlie, then welcomed all visitors.

The lay president, Brother Ross, presented the C.E.M.S. Charter to Brother S. Blaber, who had been secretary of the branch for many years.

A new C.E.M.S. banner was then received.

Following this, the chairman introduced Mr. Bartington, who spoke on the financial workings of the diocese.

FESTIVAL AND SERVICE FOR TEACHERS

FROM OUR OWN CORRESPONDENT

Melbourne, December 7

Three hundred Sunday school teachers from all parts of the Melbourne Diocese attended their annual Corporate Communion and Breakfast at S. Paul's Cathedral on December 5.

The Department of Youth and Religious Education in the diocese organises this Teachers' Festival each year in order to give teachers an opportunity of making a corporate act of thanksgiving and praise.

Preceding the Holy Communion was a short occasional service at which the Archbishop of Melbourne distributed badges and certificates to 60 teachers who had passed teaching examinations during the year. The names of 26 other teachers who had completed the first part of their examinations were also announced.

The archbishop addressed those present, and thanked them for the splendid service they were giving the Church. He congratulated them on their success at their examinations, but urged them to go further with their studies, so that the status and quality of Sunday school teaching might be set even higher.

The archbishop was the celebrant at the Holy Communion, and was assisted by the Bishop of Geelong and members of the Sunday School Committee of the Council of Youth and Religious Education.

At the breakfast in the Chapter House following the service, the chairman of the Sunday School Committee, Archdeacon C. H. Raymond, welcomed the teachers to the festival.

The film, "Birth of a Saviour," was shown afterwards.

PRIZE-GIVING AT BOYS' HOME

The annual prize-giving at the Church of England Boys' Home, Carlisleford, was held on November 28.

The prizes were distributed by the Chief Justice of N.S.W., the Honourable K. W. Street, who was attended by Colonel B. B. Watchorn.

The prize-giving was preceded by hand items by the Homes' company of the Boys' Brigade, singing and a physical training display.

Is Yours A CHRISTMAS ENGAGEMENT?



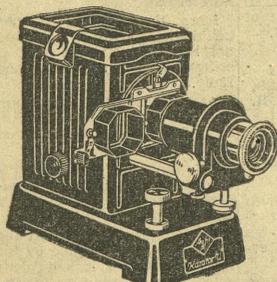
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TWO BISHOPS CONSECrated

CEREMONY AT CANTERBURY

ANGLICAN NEWS SERVICE

London, November 30

Two new bishops were today consecrated at the same service in Canterbury Cathedral.

They were the Reverend F. W. T. Craske, consecrated as Bishop of Gibraltar, and the Reverend A. C. MacInnes, as Bishop Suffragan of Bedford.

The traditional ceremonial was carried out by the Archbishop of Canterbury, with whom were nine bishops and, in gold and purple robes, the Archbishop Athenagoras of Thyateira, the representative in Western Europe of the Oecumenical Patriarch of Constantinople.

The bishops designate were presented to the Primate by, respectively, the Bishops of Hereford and Bristol, and by the Bishops of Worcester and S. Albans.

The Queen's mandates for the consecration were read by the provincial registrar, Sir Henry Dashwood, and the new bishops then took the oath of reverence and obedience.

They answered the traditional questions of examination, and in due course knelt before the Primate while the hymn "Veni Creator" was sung.

The archbishops and the bishops then laid their hands on the head of each in turn for the act of consecration.

Afterwards, Dr. Fisher presented each with a Bible as a symbol of office and administered Communion to them.

The address was given by Canon J. McLeod Campbell, who spoke of the experience of both new bishops in the work among refugees in Europe and the Middle East, and said they both had knowledge, in Jerusalem and Berlin, of the barring of freedom of movement by barbed wire and sentries.

At the close of the service the procession of bishops went through the nave and the west door of the cathedral to the Old Palace.

PHOTOGRAPHS FOR EVANSTON

OECUMENICAL PRESS SERVICE

Geneva, November 27

Plans are being made for a photographic display in a convenient building on the north-west campus during the Evanston Assembly of the World Council of Churches in August, 1954.

The provisional title is "The Church, the Churches, and the World Council of Churches."

An appeal is now being issued for any outstanding photographs which might help the organisers of this display.

Because of the world scope of the Assembly and its meaning to the Churches, the appeal is being directed at Churches and individuals throughout the world.

Photos and suggestions should be marked "Photographic Display" and sent to 17, route de Malagnou, Geneva.

ORDINATION

PRAYER BOOK RITE SUFFICIENT

THE "LIVING CHURCH" SERVICE

Milwaukee, November 27

The House of Bishops, at its meeting at Williamsburg from November 9 to 13, considered the question of ministers of other denominations assisting at ordinations.

The bishops issued the following statement about this:

"Without any intended censure and without questioning the abundant way in which God has blessed and used other ministries, we are of the opinion that the unity of our Church as an instrument of witness will be best served if the invitation to join in the laying on of hands at ordinations to the priesthood is confined to priests of our own Church and priests of Churches in full and official communion with this Church."

THE TRUE END OF EDUCATION

DR. BARTON AT IRISH SYNOD

ANGLICAN NEWS SERVICE

Dublin, November 25

The joint diocesan synods of Dublin, Glendalough and Kildare met at the Synod Hall, Dublin, last month.

The Archbishop of Dublin, the Most Reverend A. W. Barton, spoke on education.

He said that the desire for advanced education had greatly increased in recent years.

No one would deplore this, but if it was to be of real advantage to the nation, there must be an understanding of the true purpose of education.

This was to fit men and women to perform their tasks in life more effectively.

Dr. Barton said that he could not help wondering what was the object in the minds of parents who, often at great sacrifice, sent their children to secondary schools and universities.

Was he wrong in believing that all too often the motive was to secure for them well-paid employment, rather than that they might be enabled better to serve their generation, and to give more fully to God and society of the talents which God had entrusted to them.

Was there not, he suggested further, a fairly wide-spread feeling that advanced education was wasted on a boy destined to give his life to farming, or that a clever boy should be pushed into black-coated employment and the duller boy kept on the land?

He rejoiced to know that many of their schools were now trying to correct this false outlook and to help students to realise that no occupation was more worthwhile than that which brought a man into such close touch with the earth which the Lord hath made.

It was all a matter of setting right their mental attitude to man's employment, so that the thought of employment would be bound up with thought of service.

"Let parents and teachers throughout our land," he said, "so influence the mind of youth that the deciding question will not be: 'In what employment shall I earn most money and find the greatest security?' but 'How and where can I best serve God and my generation?'"

The Reverend W. A. M. Cox urged the adoption of a scheme on a diocesan basis for the religious instruction of Church of Ireland children attending vocational schools.

He said that the Church of Ireland was very much alive, and its primary schoolteachers were inculcating in the children a knowledge of the Church and its history. The Church could face the future with confidence.

PRE-RAPHAELITE CHURCH

ANGLICAN NEWS SERVICE

London, November 26

S. Martin's, Brampton, Cumberland, has been keeping the 75th anniversary of the consecration of the present parish church on Martinmas Day, 1878.

The church, which is the only entire pre-Raphaelite church in the world, is renowned for its complete set of windows designed by Edward Burne-Jones and executed by William Morris.

The church is also notable as the only ecclesiastical building designed by Philip Webb.

The site is still shown, in 17th-century maps, of S. Martin's Oak, where S. Ninian is reputed to have preached the gospel.

The existence of Ninian's Walk and Nine Wells confirms this tradition.

The ancient parish church, of which only the chancel remains in use, is within the area of a Roman fort.

The town of Brampton was moved a mile and a half from its old position in the 13th century.

THE PROBLEM OF DIVORCE

THE SCOTTISH VIEW

ANGLICAN NEWS SERVICE

London, November 27

The Primus of Scotland spoke about the grave social problem of divorce, in his address to the Episcopal Synod in Edinburgh last week.

"As is inevitable in these days of unsettlement, a great deal of our time has been given to the consideration of marriage and divorce problems.

"While we dare not relax the standards and ideals of Christian marriage, set forth, as we believe, by our Lord himself, yet we cannot evade our pastoral responsibility to these unhappy people and must try to help them.

"It is never easy, and often most difficult, to hold the balance truly between these two aspects of a grave social problem."

The Primus reported that a committee had been appointed to examine the report of the Land Conference on Faith and Order, and the draft scheme for the meeting of the Assembly of the World Council of Churches at Evanston.

This committee will be presided over by the Bishop of Brechin.

A second committee will consider the Scottish Liturgy in the light of modern scholarship and pastoral considerations on a long-term basis.

ERRORS IN EACH OTHER

THE "LIVING CHURCH" SERVICE

Milwaukee, December 6

The General Secretary of the World Council of Churches, Dr. W. A. Visser 't Hooft, spoke at a meeting of the General Board of the National Council of Churches in Washington last month.

He said that the proper role of an oecumenical gathering is to be a society of mutual aid.

Dr. Visser 't Hooft said: "It is difficult for each Church individually to recognise where in its own life it has become too mixed up in material matters.

"I find, however, that it is always easy to see where other Churches have fallen too much into the realm of the secular.

"The American Churches can do a wonderful job of detecting such error in the European Churches, and they, in turn, have been able to make quite cogent criticism of American Churches."

A great campaign of oecumenical education is needed, he said, before the movement to bring unity to Christianity can succeed.

He described as utterly abysmal the lack of information that most member Churches have about other member Churches.

Dr. Visser 't Hooft is in the U.S.A. to consult with Church leaders in regard to the World Council's second assembly, which will be held at Evanston in August.

THE GLOUCESTERS GIVE THANKS

ANGLICAN NEWS SERVICE

London, November 23

A thanksgiving service for the First Battalion, The Gloucestershire Regiment, was held in Gloucester Cathedral on November 21.

The battalion, led by Lieutenant-Colonel J. P. Carne, are the survivors of the Imjin River battle.

During the day Colonel Carne was made an honorary freeman of the city.

During the cathedral service, Major A. R. Harding handed a five-inch stone cross carved by Colonel Carne during his captivity in Korea, to the Dean of Gloucester, the Very Reverend S. J. A. Evans.

The Ideal Way to Announce a BIRTH, MARRIAGE or BEREAVEMENT is in THE ANGLICAN'S CLASSIFIED ADVERTISING COLUMNS. See Rates: Page 12.

THE HEALING MINISTRY

ANGLICAN NEWS SERVICE

London, December 4

The Ministry of Healing was among the subjects discussed at the diocesan conference in Wakefield.

One of the speakers, the Reverend G. Bennett, said that there is great interest today in this ministry, which is as old as the Church but is being re-discovered.

There is a parallel movement in medical science: the old distinctions between physical and mental, for instance, are breaking down.

At least some doctors are becoming more aware of the "wholeness" of individual personality.

Leaders in the medical sphere are asking what the Church can do in this matter of healing broken lives.

It concerns the Church as much as the doctors.

Another speaker, the Reverend G. C. Dawson, thought that there was much interest but little progress.

The new or revived outlook must begin with the Christian doctrine of man.

A man is whole when he is at peace within and in harmony with his environment.

It is destroyed by physical disease, mental illness or spiritual break-down.

BISHOP OF SPOKANE

THE "LIVING CHURCH" SERVICE

Milwaukee, Nov. 22

The Suffragan Bishop of Michigan, the Right Reverend R. S. Hubbard, has been elected Bishop of Spokane.

PAN-ANGLICAN CONGRESS

THE "LIVING CHURCH" SERVICE

Milwaukee, November 27

At the meeting of the House of Bishops at Williamsburg on November 9-13, the Bishop of Connecticut reported on the Anglican Congress to be held at Minneapolis next August.

The bishop said: "There is an increasingly large response to the invitations.

"Some delegates are quite definite about coming; others are not ready to be definite until spring.

"Only one province says that it cannot send delegates without help, but will send them if it can get funds.

"The number of delegates depends upon the number of responses to appeals for funds, financial support.

"I hope that every province of the Anglican communion can send delegates.

"Of the \$100,000 required, \$51,000 has been pledged.

"This is the first such congress outside the British Isles.

"It will be tragic if our dioceses are not completely represented financially.

"I trust that we shall do no less in hospitality than England did in 1948; both in offering financial help to those who could not afford to come, and in kindness, as they did in England.

"We shall be very careful to make it clear that this Anglican Congress is not a duplicate of Lambeth in any way.

"The lay delegates may be either men or women.

"In other respects, it is unlike Lambeth."

FAMILY LIFE THREATENED

MRS. FISHER'S DIAGNOSIS

ANGLICAN NEWS SERVICE

London, Nov. 20

Members of the Mothers' Union in the dioceses of London and Southwark heard Mrs. Geoffrey Fisher talk on threats to the stability of family life, at a conference at Mary Sumner House, on Friday in last week.

Mrs. Fisher said that there was no doubt that the family was more vulnerable to-day than it had ever been.

There were many reasons for this. One was that the family was usually much smaller.

The emancipation of women, something for which all people should be thankful, had, nevertheless, had effects on family life which were not foreseen.

Equality of opportunity had made young women develop skills away from domesticity.

Hence, there was often a conflict between marriage and profession.

Many women had resolved this conflict by continuing their work after marriage.

The effects of two wars, separation for long periods, evacuation, and subsequent housing problems had all lessened stability.

The greatest and most dangerous factor was the loss of faith.

They could not work according to God's plan if they did not believe in Him.

Old safeguards like shame and shock had been lost, resulting in a terrible decline of discipline.

Help Save Westminster Abbey



"The purpose is to save Westminster Abbey from decay and ruin."

—Sir Winston Churchill.

This Historic Shrine belongs to us all . . . and must be preserved for us all.

GIVE WHAT YOU CAN

Our objective is to raise £100,000 by March so that Her Majesty the Queen will be aware, before she leaves Australia, that the people of Australia have played their part in preserving her Coronation Church.

Gifts may be made and your name recorded by:

Sending it to the Lord Mayor of any capital city or paying your subscription to any branch of your bank.

Westminster Abbey Restoration Appeal

THE ANGLICAN

Incorporating The Church Standard.

FRIDAY DECEMBER 11 1953

AN ANNUAL RACKET

The customary racket is well under way, as nominally Christian Australia approaches its peculiar celebration of the birth of Christ. Beer is in such heavy demand that it has gone "under the counter" in most places already. Commercial firms of all kinds are busily throwing lavish—and usually alcoholic—parties for their customers. Others are sending out "Christmas presents" to clients and prospective clients with rather less than the disinterestedness to be seen in a cat watching a bird. So-called "Christmas cards," the outstanding feature of which is their total lack of any relevance whatsoever to the origin and true significance of the festival, far outnumber on the market those few—and generally of poor quality—cards which are appropriate. Money flows faster and faster as Australia prepares for its annual spree.

It all seems far removed from the events in the inn at Bethlehem.

Christmas, certainly, is a time for rejoicing: "Behold," said the angel, "I bring you glad tidings of great joy which shall be to all people." And the angelic host responded "on earth, peace, goodwill towards all men." But there is something of a difference between rejoicing at the revelation of Almighty God in Jesus Christ, giving thanks for that, and turning the season into one of lavish over-spending and over-indulgence as so many Australians do.

If the words "peace" and "goodwill" have any meaning to Australians, and if this generation really wants to secure the future of its children, then what better moment could there be than this, before Christmas, to reflect in our plenty on the want even in Australia, let alone in those parts of the world torn by war and ignorance of Jesus?

No Australian child, told simply that the value of the toys he receives may represent a week's food to another child in India, or may even mean, transmuted into terms of food or medicine, life itself to another child elsewhere, would not surrender up the gifts at once, however fiercely he loved them.

But there is no need to make this a toyless Christmas. Adults need but remember that one-thirtieth part of their total Christmas spending this year, assuming that they spend slightly less than last year, would equal more than twice the amount asked by the Primate for the joint appeal of the A.B.M. and the C.M.S. Let us cut our Christmas spending by this amount: eightpence in every pound. And let us help our children to the joy of giving by enabling them to do the same. There are causes enough, at home and abroad, to which the proceeds can be sent which will lift Christmas Day from the materialism into which it has been allowed to fall.

Conference at Frankston

"The bishops believe that the Church of England in Australia, if true to her tradition and faith, can make an incomparable contribution both in Australia and among the people about her shores."

Here is the challenge issued to the men of the Church of England. What answer will they make at Frankston at the Triennial Conference of the Church of England Men's Society? There is no other comparable group of men in the Church of England though there are innumerable faithful individuals. Can Anglican men rally to this conference from January 30 to February 1?

What will be the basis of their discussions, or what will they decide the policy of the next three years?

The overall title and conference theme is "The Australian Anglican faces his world." They will be asked to consider the Australian Anglican "facing himself." Are men to be Christians or Agnostics? Following this they will "face their neighbours," what shall Christian men do in the worlds of industry and social relations?

And finally they will consider the Australian Anglican and international affairs and missionary areas. Here is a tremendous programme and it calls Anglican men from all parts of Australia to come as soldiers rally to a flag.

There is needed a close unity of Anglican men in worship, faith and practice. There is asked for from them singly and in groups a courageous witness to their faith. There is needed the grouping of Anglican men in every parish, every diocese and the Commonwealth itself, single-minded in living out and setting forth the faith in Christ as Anglicans know it, to win our nation to that faith and to banish dangers of totalitarian control both religious and secular.

CHURCH AND NATION

W.A. Oil Will Spread Our Resources

The long-term prospect I like best about the oil strike in Exmouth Gulf, 700 miles north of Perth, revealed last week, is that it will help to bring the national economy into better balance.

For 60 years oil has been sought in Australia. Every State has been concerned in the quest, and at times developments at Roma, in Queensland, and Lakes Entrance, in Victoria, raised hopes that we were at last on the track of the one missing link in our industrial chain.

Only in recent years has Western Australia come prominently into the oil search picture. Those backing the enterprise which has brought such quick results there must have had good cause from preliminary geological surveys for expecting success. Only in September was drilling begun, and this opening shot in the search was seen by journalists from every State, who were specially flown to remote Exmouth Gulf for the event. This goodwill flight has paid quick publicity dividends. When the oil strike was announced, practically every metropolitan newspaper in the country had a staff man, who had recently been in the area, to supply background material.

Stock exchange brokers have issued a timely warning about excessive optimism over the oil discovery, and have recalled the burst booms that had occurred elsewhere. Nevertheless, there seems to be no doubt that Exmouth Gulf will produce oil in the most significant quantities yet found in Australia.

Talk of another Newcastle arising on Exmouth Gulf within a few years may sound unduly fanciful. But it will be a good thing nationally if something like that does occur. The eastern seaboard has been developed to a much greater extent than other parts of Australia, partly because of its mineral wealth. Recent discoveries of uranium in South Australia and the Northern Territory should help to spread industrial development more evenly, and Western Australia's oil deposits should tend in the same direction.

Ubiquitous Cousins

The way in which Australians and New Zealanders get mixed up in each other's affairs fascinates and pleases me. For instance, we supply New Zealand with an occasional bishop. And when New Zealand decided, in 1935, to set up its first Labour Government, it leaned heavily on Australian talent, conditioned for local use.

On the other hand, New Zealand, for a smallish country, has made us some handsome gifts—not the least Sir Douglas Copland, who has served his adopted land in such varied roles as economic adviser, wartime prices controller, Minister to China, vice-chancellor of the National University, and now High Commissioner to Canada.

The current oil excitement has revealed as undoubted "man of the week" Mr. W. G. Walkley, managing director of Ampol Petroleum Ltd., who honoured a promise to journalists, who visited Exmouth Gulf in September to see drilling begin, by wearing a red 10-gallon hat in Pitt Street, Sydney, the day the oil strike was announced. They had presented him with the headgear against just such a contingency.

That had added to a current impression that Mr. Walkley is an American. He dresses like the neater style of American tycoon, and his accent is in keeping. But both are due to frequent visits to the United States, mainly in the quest for "the good oil" about oil, for he has been for some time persuaded that Australia's best

hope of finding oil depended on American collaboration.

No, Mr. Walkley is not an American or an Australian. He came here about 16 years ago from New Zealand.

Liquor Reform

The long delay in the presentation of the N.S.W. Liquor Commission report, due to Mr. Justice Maxwell's overseas tour and subsequent illness, is, to say the least, unfortunate.

The necessity for this tour was questioned at the time in this column. It was hard to see that the advantage of overseas background to the problem of liquor reform would compensate for the delay in framing the report, and allowing the Government and the State Parliament to consider it.

In agreeing to the tour, the State Cabinet gave the impression that it was not burning with reforming zeal. And the revelation this last week that hotels at Broken Hill are still allowed to defy the licensing laws by remaining open at night and on Sundays is scandalous.

I don't suggest that the present laws are not capable of improvement. Indeed, that is exactly the question on which a lead from the Liquor Commission is being awaited. But, while the laws are on the Statute Book, they should be observed and, if need be, enforced. Contempt for the laws is not something any Government should encourage, either actively or passively.

The test of the Government's sincerity will be shown by the alacrity with which it deals with the judge's report. On the latest extension he has until March to complete it, but he hopes to finish it before then. Parliament has gone into recess, and will meet in February only in a formal way to allow the Queen to open the session. But after that there will be little excuse for further inaction.

Women In Public Life

The Church of England has given so few opportunities to women to take an executive part in its work that I suppose I should be cautious in applauding those country municipalities in New South Wales which last Saturday elected several women to seats at their council tables.

Brewarrina (500 miles north-west of Sydney) is a conspicuous example. I understand that half its council of six will be women, which is a faithful reflection of the distribution of the sexes in most places. Of course, women have so many home ties that it is never to

be expected that they will achieve, or even desire, equality with men in running the country, or a part of it.

Women have not yet played a very outstanding part in our Parliaments. Just to avoid the brickbats, I know that several have achieved ministerial rank in the States and one at Canberra. But the women-in-Parliament movement (if there ever was such a thing) has certainly not gone from strength to strength. Now we have no woman in the House of Representatives or in the Legislative Assembly of the most populous State, New South Wales. Certainly there are four women Senators and at the risk of seeming to be a trifle unkind, I think their relative strength there must be due to the lack of wear-and-tear on the nerves compared with the House of Representatives, with its closer links with an immediate community and its clamorous problems.

Yet that argument can easily be upset by the vote of confidence in women candidates given in the N.S.W. local government elections. Perhaps the truth is that there is a prejudice against women in public life (and not wholly a male prejudice), but that particular women are often approved because they are known in their communities to have personal qualities likely to be of value on a municipal or shire council.

I think that the comparatively small number of women in Australian public life is mainly due to their own diffidence about intruding on a world so largely man-run. But there are few local councils on which the viewpoint of women, directly expressed, would not be advantageous. Our Church could do its part to inspire women with confidence to undertake community service by giving them equal opportunities with men in Church government.

Sydney Town Hall

The overwhelming majority by which the Labour Lord Mayor of Sydney, Alderman P. D. Hills, was re-elected on Saturday indicates that many voters were not impressed by the vague nature of some of the graft and corruption charges made against Sydney Labour aldermen in recent weeks.

It is true that Alderman Hills himself was not seriously involved in the charges, except for the point of view that, as the top man, he had a responsibility to see that the whole administration of civic affairs was beyond reproach.

That there was some substance for the suspicion in which some retiring aldermen were held was shown by the action of an inner executive of the Labour Party in investigating the finances of candidates before the selection was made—and, indeed, in restricting the selection ballot voting.

As the council election was conducted on the proportional representation system, the result is not yet known. But, on the line provided by the Lord Mayor's result, Labour would seem to be likely to remain in control.

The pity is that the election was so entirely wrapped up in the graft allegations that no other issues got much attention. The new City Council will certainly be expected to give clear evidence that it conducts its business with clean hands. But it will also be expected to show that it has practical plans for dealing with the government and development of a great city. Many of these problems, such as transport and power, are outside its control. But sufficient remain to test its administrative capacity.

—THE MAN
IN THE STREET.

ONE MINUTE SERMON

COLLECT FOR THE THIRD SUNDAY IN ADVENT

The Text:

O Lord Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that thy ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end—Amen.

The Message:

This collect is one of three collects composed by Bishop Cosin (Durham) after the Savoy Conference of 1661 (any English history book will tell you of this Conference). The other two collects are those for the 6th Sunday after the Epiphany and for Easter Eve.

This Sunday comes before the Advent ordination, hence the excellent idea of praying for the clergy. It would be valuable to use it regularly as a prayer for the clergy of your own diocese and parish. The Epistle and Gospel are the same as previously and their thought has been woven into the collect.

The collect is one of the three collects addressed to our Lord Jesus Christ, the others being for St. Stephen and the 1st Sunday in Lent.

The word for ministers means "rowers in a boat," those by whose service the Church moves forward on her task. It carries "missionary" implications; "stewards" suggest the care of the household, the worshipping congregation.

The keynote of this collect is preparation—as indeed is the keynote of Advent. The preparation is for the coming of a Person. It is on faith in Him that the preparation for His coming depends.

What a responsibility rests on the clergy to whom is especially committed the preparation of the hearts of their people by the same call to repentance given by John the Baptist before the first Advent. And what responsibility rests upon us in the congregation to hear the call and offer "repentance"—the being transformed by the renewing of our minds, in a real sorrow for sin, a full confession of sin, and a true purpose of amendment of life, that He Who is of "purer eyes than to behold iniquity" may enter our hearts and "dwell with us and we in Him."

For judgement awaits us all, priests and people alike, when the Lord comes "Who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts."

God grant that there may be no condemnation for us but that we may be found amongst those who are "in Christ Jesus."

FOR THE BISHOP—A BELL

ANGLICAN NEWS SERVICE

London, December 4

The Bishop of Lichfield visited the textile mills of Messrs. Brough, Nicholson & Hall, at Leek, last Wednesday.

To mark the occasion, the directors of the firm presented him with a bell, to be used in a church either in his diocese or overseas.

It is believed that the bell, which is 18 ins. high and weighs 93 lb., once hung over the mill and was used to summon operatives to work.

It was taken down in 1915, and has not been used since.

CLERGY NEWS

BERESFORD - RICHARD. The Reverend B. W., Priest-in-Charge of All Saints, Colonel Light Gardens, Diocese of Adelaide, to be the first rector of that parish. He will be instituted on December 7.

NICHOLS. The Reverend R. O., to be Priest-in-Charge of Kangaroo Island, Diocese of Adelaide.

WILLIAMS. The Reverend A. B., to be Priest-in-Charge of Balaclava, Diocese of Adelaide. He will commence duties in January.

DAY. The Reverend P. A., to be Mission Chaplain of Kilburn with Prospect North, Diocese of Adelaide. He will commence duties in January.

PATTERSON. The Reverend P. W., to be Mission Chaplain of the Meadow-Mylor district, Diocese of Adelaide. He will commence duties this month.

JUPP. The Reverend L. R., Rector of St. Margaret's, Nedlands, Diocese of Perth, to be Chaplain at St. Peter's College, Adelaide. He will commence duties in February, 1954.

NORWOOD. Canon C. W., Rector of St. Luke's, Cortesloe, Diocese of Perth, has resigned. He left for England on December 5.

MATTHEWS. The Reverend John, to be Vicar of Whitton and Archdeacon of the West, Diocese of Rockhampton.

LETTERS TO THE EDITOR

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

Letters should be typed, double-spaced, brief and to the point.

Preference is always given to correspondence to which the writers' names are appended for publication.

Parts of some of the following letters have been omitted.

PROTESTANT OR NOT?

TWO VIEWS

To THE EDITOR OF THE ANGLICAN

Sir,—Is the Church of England Protestant?

The article which originated this discussion and most of the letters you have published in connection with it have expressed one of the views currently popular in our Church, but not the only one, nor historically the correct one.

It owes its popularity, and probably its origin, to the Anglo-Catholic movement of the last century.

Since the Reformation the representative Anglican view has been that our Church is, in the natural and ordinary sense of the word, "Protestant" (which is no more vague a word than "Catholic.")

To Cranmer, Hooker, Laud, Cosin, Sancroft and Butler (not to mention the founders of the Protestant Episcopal Church in America) the suggestion that it is not Protestant would have been a grotesque paradox.

Discussions about the meaning of "protest" in the sixteenth century and unhistorical glosses of the Coronation Oath cannot alter the plain facts of history.

It is Roman propaganda that has encouraged, if it did not originate, the idea that the opposite of "Protestant" is "Catholic."

Historically, the opposite of "Protestant" has always been "Roman."

Our Church claims to be both Protestant and Catholic.

To attempt to restrict "Protestant" to non-episcopal or nonconformist denominations is a modern innovation; unsupported by the facts of history.

There is nothing to be ashamed of in the word.

Let us leave imaginative and wish-fulfilling reconstructions of history to our Roman friends.

Yours, etc.,
G. S. CLARKE.

39 View Street,
Chatswood, N.S.W.

To THE EDITOR OF THE ANGLICAN

Sir,—No one would deny that the root meaning of "Protestant" is to stand up for—its Latin derivation makes this quite clear. "Historian" substantiates this statement by showing exactly what, in his opinion, the Church of England stands up for.

However, he failed to point out that the current use of the word has the exact opposite meaning. "To protest" now means to stand against. How has this change come about?

Surely in the attitude of the Protestants themselves, who have lost sight of what they stand for in their zeal in showing what they stand against, primarily, of course, the Roman Catholic Church, and anything which they consider resembles it.

"Historians" belated attempt to reverse this obvious development of history by a return to the root meaning of a word will deceive no one.

I am, etc.,
ANOTHER HISTORIAN.
Colac, Victoria.

JESUS CHRIST OR KARL MARX?

To THE EDITOR OF THE ANGLICAN

Sir,—In your issue of December 4, I have read the Victorian bishops' missionary pastoral and Eirenicus' criticism of it.

The pastoral strikes me as the best missionary appeal that the bishops have made.

Eirenicus complains that the bishops' language is too forceful. Did not our Lord use forceful language when occasion demanded it? The bishops evidently know something of the sinister way in which the communists are working.

Probably they know something of what has happened to the Church's missionaries in China.

I write as one who tried to co-operate with communists until I became aware of their unworthy methods and of their objective. I regret to see well-meaning people who go to peace conferences being deceived as I was.

Eirenicus suggests that the bishops have put out a statement that smacks of self-righteousness, and that they have done a disservice to truth. The truth is that the issue in South-East Asia is between theistic communism and true Christianity, and the Church in Australia must be a bastion from which help must go to the Church in South-East Asia.

Eirenicus is definite in his convictions. So are the bishops. Are the bishops wrong in exposing the menace of atheistic communism and in urging church-people in Australia to send help to their brethren in China? This is the purport of the bishops' pastoral.

It is noticeable that Eirenicus makes no reference to this need, but rather seeks to cover the bishops' pastoral with disparagement.

Yours faithfully,
REALIST.

Victoria.

BISHOP BARNES

To THE EDITOR OF THE ANGLICAN

Sir,—In your obituary notice of Dr. Barnes I read the following:

"It is a reflection on the English method of choosing bishops that he should have been chosen, and it was tragedy for him and the Church."

I must protest against this statement in its entirety. If here and elsewhere the English method of choosing bishops was adopted, we should have a much more saintly leadership than we now have.

His book, "The Rise of Christianity" should be read by every padre, a "must" in his spiritual training, and thereafter we should have less theology, which is the bane of so-called Christianity, leading to empty pews.

Yours truly,
T. H. THORNE,
Major.

Mann Street,
Coolamon, N.S.W.

PRAYER BOOK USAGE

To THE EDITOR OF THE ANGLICAN

Sir,—Is it the influence of Moore College on the clergy of this diocese that we have a disregard of Prayer Book usage?

On November 1 the service I attended lacked any allusion to All Saints' Day.

Not even the Collect, which should take precedence of the one for the 22nd Sunday after Trinity, was read.

There was none of the beautiful hymns usually sung on that day, although the church is dedicated to All Saints'.

On Whitsunday, at a neighbouring parish, the psalms used were those for 24th day of the month, not the proper psalms for that festival.

Not wishing to hurt local feelings, I enclose the names of the parishes concerned, but not for publication.

Yours, etc.,
"ASTONISHED"

CHURCH DRAMA

To THE EDITOR OF THE ANGLICAN

Sir,—The Australian Christian Theatre Guild was interested to read in THE ANGLICAN of November 20 of the activities and financial plight of the Church Drama Society, Melbourne.

Apparently, in function and outlook, our two societies share much in common.

Here too, in Sydney, A.C.T.G. is very much alive to the potential of the spoken and acted word, and the inevitable restrictions and limitations which face the promulgation of supposedly new ideas and endeavour, are admittedly conducive to feelings of irritation and frustration.

However, we are fortunate, never having been seriously embarrassed by finance—even though we have not received official subsidies (and would not welcome them) nor anything approximating large donations or bequests (which would be most welcome).

Our guild comprises approximately twenty members enjoying full membership, plus a handful on various planes of association.

We all work for a living and any vicious demands on members, we are still solvent and "hanging on"—knowing that if we stick it out, and budget wisely, look after our concerted prayer life and dedicate all that we are and have to Christ's cause, we will be used of God and kept intact.

This is by no means intended as a "better than thou" epistle.

We know nothing concerning the constitution or specific problems of the Church Drama Society.

But we would like to urge our sister organisation to keep on keeping on. "The harvest is ripe . . . the reapers are few."

Yours, etc.,
HAROLD BENNETT,
Director.

Australian Christian Theatre Guild,
Sydney.

INDUSTRIAL PEACE AND THE CHURCH

To THE EDITOR OF THE ANGLICAN

Sir,—May I be permitted to make some comments on the above, after some years of service in industrial centres?

The recent congress at Hobart seems to have fairly diagnosed some of the evils in modern industry.

Legislation will not solve the problems of owners and workers who are constantly opposed as to their "rights."

Practical co-operation is essential.

It would be interesting to know what percentage of shares is owned by workers in heavy industry.

A share in profits, other than from wages, could produce mutual benefit.

The discrepancy between the homes of employers and employees is generally very wide.

The building of a good home is the greatest incentive for the thinking worker.

How much interest, if any, is shown by managements in the conditions under which workers live?

The monotony of mass-production could be eased by the Church in setting up workshops in suitable centres.

Wood-carving, carpentry and joinery, among other arts, could be encouraged.

Yours faithfully,
STANLEY GADEN.

The Rectory,
Molong, N.S.W.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

Advent

A correspondent this week has asked me how early in the history of the Church was the season of Advent first observed, and why should Advent Sunday be kept as the beginning of a new Christian year.

Advent seems to have been a later arrival in the Christian Calendar than Lent, and it was apparently thought that just as the great Christian feast of Easter was preceded by the Fast of Lent, so the other most important festival of Christmas should enjoy a similar season of preparation.

The practice originated in Gaul in the sixth century. Caesarius of Arles, about the middle of the century, urged the faithful to prepare for their Christmas Communion several days beforehand.

The Council of Tours in 567 commanded monks to fast daily from December 1 to Christmas, and shortly afterwards the Council of Macon ordered the laity to fast on Mondays, Wednesdays and Fridays from November 11, St. Martin's Day, until December 25, this period being known as "St. Martin's Lent" or "St. Martin's Quadragesima."

At Rome, the season of preparation sometimes embraced four Sundays, sometimes five, and our present usage dates back to the time of Pope Gregory the Great, 590-604 A.D. Since the eleventh century the Eastern Church has observed a forty days' fast from November 15.

For some centuries the Liturgical Year began on Christmas Eve, the year thus taking its course with the great events of human salvation performed by

Our Lord during His earthly ministry.

Jewish New Year

The Jewish New Year began in September, the Roman Calendar, as finally settled by Julius Caesar, on January 1. After a time, March 25, the Feast of the Annunciation, coincident in the northern hemisphere with the spring sowing, began the year, though in Anglo-Saxon England, according to Bede, December 25 was New Year's Day.

The Normans introduced March 25 as first day of the calendar year, and this remained the English practice until 1752. On the other hand, the Liturgical practice of beginning the year with Advent became fairly widely established in the service books of the Western Church from the early seventh century, and whilst England clung to March 25 as the civil New Year's Day, the Sarum rite began its collects, Epistles and Gospels with Advent.

It is obviously the most appropriate season, as a preparation for the event of the Incarnation, to commence the liturgical year in the Eastern Orthodox Church, however, the liturgical year commences on the Sunday before Septuagesima, as a preparation for the recitation of the narratives of the Creation, which have for centuries been associated with Septuagesima Sunday.

Bowing the Head

A correspondent asks, "What justification is there for bowing the head or the knees as an act of reverence, especially towards the altar?"

Bowing the head has been a traditional mark of respect for

a very long time. For example, it is customary to bow to the King, even in the person of his representative, such as the Governor of a Colony or a Judge.

Philippians, Chap. 2, v. 10, has often been interpreted as directing the worshipper to bow at the name of Jesus, and Canon 18, of 1604, orders:

"When in the time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed."

Convocation in 1640 proposed a canon recommending the practice of bowing when entering church: "We heartily commend it to all good and well-affected people that they be ready to tender to the Lord their reverence and obedience, both at their coming in and going out of church, according to the most ancient custom of the primitive Church in purest times."

The canon is also clear that the gesture does not imply any corporeal presence of the body of Jesus Christ on the Holy Table or in the mystical elements. The practice is not, therefore, to be confined to Holy Communion, and just as it is customary to bow to the Throne in the King's Throne-Room, even when the King is not sitting upon it, so it is a laudable custom to make reverence to the altar to the glory of God, whenever we enter or leave church.

The practice of dropping one knee, or genuflection, is a modern practice which has been adopted without real authority in the Church of England within the last hundred years.

COMPULSORY TRADE UNIONISM

To THE EDITOR OF THE ANGLICAN

Sir,—It is regrettable that THE ANGLICAN failed to handle the Compulsory Unionism Bill in a way that could be expected of a journal of the National Church.

The leader on the subject is in the same class as the secular Press.

No attempt was made to give the subject some philosophic treatment or to show what fundamental truth was upheld or discarded.

The secular Press, and in too many instances the non-secular Press, give the impression that such things as democracy (so-called), parliamentary government, party politics and trade unionism of any colour or class have arrived to stay.

We challenge or examine their nature and validity all too infrequently.

But they command attention in the Press and elsewhere more than most subjects.

Indeed, unwittingly, we idolise them.

And what of the moloch, the hierarchy of trade union officialdom—which is destroying its devotees, the N.S.W. Government by literally forcing down its throat the C.U. Bill?

Time was when conditions of employment stridently called for correction, and the trade-union movement played its part in the change.

Now the "devil" of exploitation and ignorance that was "cast out" has returned to the "swept and garnished house" of industrialism as a seven-fold devil of tyranny.

And who will deny on objective analysis that "our last state is worse than the first?"

The impious measure is nothing but a manifestation of humanism—the religion of humanity—"the cult that leaves none but God out in the cold."

And as we pay slavish homage to such things as trade-unionism and party politics we deserve the fate that these deadly things bring on our heads.

Yours faithfully,
WILFRED J. WENBORN,
48 Kissing Pt. Rd.,
Turramurra, N.S.W.

CONFUSION ABOUT GAMBLING

To THE EDITOR OF THE ANGLICAN

Sir,—We have been resident in one parish for four years, during which time three rectors have come and gone.

The policy regarding raising money by church raffles and chocolate wheels has changed with each rector.

Number one allowed it, number two rigidly banned it, and number three, our present rector, allows it again.

Surely, if gambling is a sin, the rector who banned it in such mild forms was doing rightly. The Church cannot compromise in such matters; her policy should be clear. For the same reason, money grants from State lotteries for Church institutions should not be accepted.

If we Anglicans practise what we preach, we should try cultivating that grain of faith as small as a mustard seed to solve financial problems.

It is to be deplored that priests are so divided in opinion over the question of church raffles, for this serves only to confuse the laity, causing some of them to believe quite wrongly that the end justifies the means.

Yours faithfully,
J.R.

Perth, W.A.

THE VIRGIN MARY

To THE EDITOR OF THE ANGLICAN

Sir,—I agree on most points of the article on "Prayer to the Virgin" but surely if we firmly believe in "The Communion of Saints" there is no reason why we should not ask our Lady and our other saints to pray for us.

For I also feel sure that our prayers are more sincere than ours for after all they have run the race which was set before them and are better than most of us.

But, of course, there isn't any need to neglect our own prayers to our Lord which naturally come before all others.

Yours faithfully,
MARLENE J. W. LAWSON,
606 Dean Street,
Albury, N.S.W.

THE CHRISTIAN CREEDS

To THE EDITOR OF THE ANGLICAN

Sir,—Two of the most important principles we hold valid when we say our creeds are the Doctrine of the Incarnation and the nature of the Holy Trinity.

Admittedly, while we are of the Word made Flesh, we see "through a glass darkly." Nevertheless it is a fascinating thing to try and realise, while still in the "too, too solid flesh" of Hamlet, something of the "fullness" promised to them who overcome.

Recently, Dr. Babbage reminded us of the trinitarian nature of ourselves: Body, Soul and Spirit. Turning over in my mind the Athenasian Creed, the application of this creed to time gave me some interesting results.

"Unborn-to-morrow and dead yesterday, What does it matter is to-day be sweet," is the view of the pagan. But to the Christian, what happened yesterday is brought forward and makes to-day; and what we are doing to-day is making to-morrow.

There is an underlying unity in time. What we sow that also shall we reap. From this, two things appear to me to be most important. First, to study our past in order to avoid as far as possible making the same mistakes over and over again; and, second, to remember that bad means will always bring bad ends. How lucky we are to be Christians, however unworthy, and to know if we can keep love in our hearts we cannot go wrong.

Yours, etc.,
VICTOR MORTON,
Gosnells, West Australia.

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THE ANGLICAN'S
Classified Section of
See Rates: Page 12.

CHRIST THE HOPE OF THE WORLD

By Professor R. L. CALHOUN

WHEN the Second Assembly of the World Council of Churches comes together in Evanston during a fortnight next August, the first week will centre about one main theme: Christian hope. Two preliminary reports have been published and widely discussed among the churches with vigor and insight. A third report, drafted and debated in the full light of this oecumenical discussion, will be published for consideration by the Assembly. The purpose of this paper is not to summarise the forthcoming report, but to help, if possible, toward clarifying the meaning of the theme and the perspective in which it may be understood.

In a time of anxiety and confusion, the Church is in duty bound to speak out its word of hope for God's world and for all who dwell therein. But the task is not an easy one. Any attempt to speak about Christian hope is likely, because of various preconceptions, to be understood much too simply. Many will be led to expect a promise, more or less wishful, that projects cherished by men and women of good will are assured of the earthly success they themselves desire. Others, accustomed to think of Christian hope solely with reference to another world or another epoch beyond the present one, will expect a discussion focussed on "the Second Coming" and the life hereafter.

But a statement of Christian hope that is true to our full tradition, and not merely to some fraction of it, can follow neither of these lines. It cannot promise simply that even good men will get what they want; for the Christian hope is in God, whose ways are not our ways and whose purposes very often bring ours to defeat. On the other hand, the Christian gospel is good news for men here and now, and its hope is not a mere promise of escape nor a disguise for hopelessness about this present life. More will be said on this point in a moment.

The difficulty in speaking of hope has another side. Whatever language we use in trying to correct mistaken preconceptions and to effect genuine communication has serious disadvantages. The richly imaginative and deeply felt symbolism of the Bible is, to very many people of to-day, so unfamiliar as to be incomprehensible, and so lacking in scientific precision as to be distasteful and easily suspected of either naivete or dishonesty. We no longer think easily in the language of poetry and myth, or of all-out conviction.

The familiar vocabulary of everyday life, drawn from our acquaintance with ordinary events in three-dimensional space and clock-and-calendar time, or from popular (and highly inaccurate) half-mechanistic, half-magical presuppositions about Nature and man, is likely to seem more comprehensible and to be, in fact, even more misleading.

As for the highly precise languages of mathematics and symbolic logic, or the technical terminologies of the more exact natural sciences or of metaphysics and value theory, they touch at various points, but cannot adequately convey what needs to be said, in actual human give and take, about love or loyalty or hope, about duty and destiny and the encounter of man with God.

THESE difficulties, of course, are multiplied by the very diverse meanings that even the same form of words is sure to convey to hearers inside and outside the Christian tradition, and even to Christians of different churches and cultures. There is no simple way out. But it will help toward understanding if certain essential presuppositions are recognised.

First, Christian hope is inseparable from faith in the God who "was in Christ, reconciling the world to Himself." That is to say for one thing

that Christian hope is inseparable from conviction that in the person of Jesus Christ and in a crucial segment of human history—His earthly life, death, and resurrection—the supreme Being with whom men have to deal is decisively manifested.

It is to say, still more fundamentally, that Christian hope involves not only belief but wholehearted commitment, in confidence and love, to the God thus discerned. Apart from such faith, all talk of Christian hope is empty. This does not mean that our hope is only for Christians. On the contrary, it is proclaimed as hope—the only invincible hope—for all men. But such proclamation is possible, in full honesty, only when faith in the God and Father of our Lord Jesus Christ is presupposed.

Secondly, such faith involves recognition of the perpetual sovereignty of God over nature and history. Christian faith affirms this sovereignty as the lordship of One who is at once Creator and Sustainer, Redeemer, and Life-giving Spirit, whose active present rule pervades the whole created world, not as despotic or mechanical compulsion but as sustaining and transforming power.

IN the steady ordering and judgement of events by law, majestic and inescapable, is strangely united with spontaneous re-creative acts of grace—of unmerited forgiveness, new beginnings, and fresh gifts of insight and strength.

Through the complex, inseparable working of law and grace, the Kingdom of God manifests itself now and in every age in the overcoming of evil with good. Recognition of this Kingdom was central in Jesus' preaching, and in the ordering of His whole life. In one guise or another it marks all genuine Christian preaching and living.

It underlies all the discussions of the World Council of Churches at Amsterdam in 1948, on "Man's Disorder and God's Design." For the present affirmation of Christian hope, it provides at once basis, context, and aim. Because God reigns above all human and inhuman powers, and in Jesus Christ has worsted the worst forces of evil on earth, we can proclaim sure hope for men in spite of any terror, weakness, or threatening disaster. In the midst of God's present reign we can discern the crucial difference between true hope and false. Toward the fulfilment of His Kingdom, on earth and in heaven, we are bidden to direct our prayers and our whole lives.

NOT as an isolated assertion, but as an integral and indispensable dimension of the gospel, we affirm Christian hope as inseparable from Christian faith. Our faith, once more, is response to the disclosure of God in Jesus Christ. Such response is always, in a profound sense, "paradoxical" and "scandalous." It defies all efforts to reduce it to the neat, readily acceptable forms of logical inference or common-sense action. In these respects, it is like passionate love, or loyalty unto death. It is with such facts in mind that we must approach any serious declaration of Christian hope.

To say, "Our hope is Christ," is then to re-affirm in simple words and with a new emphasis the tremendous paradox of Christian faith. It

means that the one true hope of Christians and of all men is God, who was in Christ reclaiming the world for Himself—God the Creator and Lord of all, who gives Himself in love for men: as living Wisdom and Power to be born, to serve, and to die for our sake, and to break the grip of sin and the terror of death here on earth; as Holy Spirit to establish a new community of faith and love in human history; as Sovereign over time and eternity to promise life beyond anything that earth can hold.

THE hope thus anchored in the staggering paradox of incarnation and resurrection—of eternal Being made visible in time, of sovereign might and goodness nailed to a Roman cross, buried on a Judean hillside, and preached with irrefragable power by unlettered Galilean fishermen—this hope is itself full of paradox. That is to say, it has in concentrated form the concrete, puzzling unity of life itself, uniting opposites of many sorts—striving and realisation, movement and rest, here-now and yet-to-be, in-time and beyond-time—that words and thought can recognise but never fully explore, define, or comprehend. As already intimated, to separate these opposites, to break the paradox into fragments, is to falsify the nature of our hope.

One familiar way this is done, whether by Christians or by non-Christians, is to declare that man's hope lies in rejection of this present world and escape from it. Various non-Christian programmes for salvation—some mystical, some speculative, some sharply dualistic and pessimistic about the everyday world—declare that nature and history are illusory, or hopelessly fragmentary, or incurably evil. The way of hope is the way of rejection and escape, into a realm of being and goodness that negates this world.

IN Christian history, this other-worldly version of hope often takes the form of millenarianism, looking toward a "New Age," on earth, that is wholly future; or of confident anticipation of future life in a "Heaven" separated off from life on earth; or of expectant waiting, whether naive or subtly sophisticated, for the "Second Coming" of a Christ now absent from human affairs.

In all these other-worldly hopes there is a valid element of strength: refusal to regard the obvious facts of everyday life as the final limits of man's hope. But they entail grave dangers for both faith and conduct. They encourage lack of responsible concern for the needs of men here and now. They foster pessimism, and disparagement of ordinary people and their lives. Even at their best, they sap the meaning from great affirmations of Christian faith: divine creation and sovereignty, incarnation, the ever-present life of the Holy Spirit. Other-worldly hope alone is far short of full Christian hope.

The opposite mistake is no less familiar and damaging. Very often hope is defined, by non-Christians and by many Christians also, as seeking fulfilment within the limits of earthly life. All optimistic naturalism takes this line: in our day, the Marxist hope for a classless society free from strife and fear; the humanist

This is the fifth of a series of twelve articles on the Assembly of the World Council of Churches at Evanston, in August, 1954. They are being written by leading churchmen of various confessions from all over the world. The next article will appear in one month's time.

faith in progress and the perfectibility of man through increasing intelligence and skill; the fierce activism of individual or folk or nation that seeks fulfilment in raw power; the romantic or speculative pantheism that defies all that exists, and finds salvation in acquiescence.

Much Christian effort, too, has supported a gospel of this worldliness: perhaps identifying the Kingdom of God with natural evolution and social progress, or with the Church on earth or one of its branches or major enterprises: perhaps seeing man's ultimate fulfilment in personal piety, in works of charity, or in sacramental worship.

ALL these world-affirming ways of hope are right at least in taking seriously man's life here and now. In the perspective of Christian faith, affirmation rather than rejection of this world can do justice, better than any stark pessimism, to the truth of creation, incarnation, and the present living Spirit. But affirmation too simply and easily held is not true to the hard facts of life as Christian hope must face them. A world sick through and through with the poisons of man's rejection of God and inhumanity to man is not the Kingdom of Heaven.

Nor can any natural progress, (Continued on page 12)

MISSIONARY WORK FOR OUR CHILDREN

By THE SUPERINTENDENT OF S. MARGARET'S SUNDAY SCHOOL, HOLLYWOOD, W.A.

I AM a superintendent of a Sunday school, and generally take an active part in church work, both at home and abroad. I have often wondered how I could best interest the minds of these young people, whom I control for an hour every Sunday, in the work of the Church on the mission field.

The following article is a brief outline of my attempt, with the aid of teachers, to answer this question. Perhaps there are others in my position to whom this article will be helpful, or someone who has gone further in this field and who could offer further suggestions.

Words and talk in the ears of children are not as effective in arousing their interest as a method whereby, through their practical participation, the children can become keen and active supporters of the mission work of the Church.

By guiding the children with practical work such as this, they can then be told how missions work and why they are run. In addition to this, it was found that by showing films and having missionary speakers, the whole theme of our enterprise was broadened, and the children gained a better understanding of just what all their efforts were going into.

One form of practical work has consisted of making patchwork rugs for a mission hospital. These are knitted by the girls and consist of strips of knitted wool, twelve inches long by three inches wide, which are sewn together and then suitably backed with a heavy material. The wool used has consisted of scraps of all colours obtained from the parents.

A second item was coloured scrapbooks. The coloured pictures were cut out of magazines and pasted on to a linen paper (the material used was actually old linen drawing paper), and these sheets were then made into the form of a book with a stiff cardboard cover. These are very attractive and will give hours of amusement to sick children confined to a mission hospital.

A further avenue explored was the preparation of coloured wooden building blocks, which are also to go to the hospital. The wood was cut into two-inch cubes and then painted various bright colours.

The children have been meeting on Saturday afternoons to do most of this work.

Naturally, all of this has incurred certain expenses, and so, to offset this, we have attempted to build a doll's house, which will be sold on completion. The basic materials used were two pine cases. Overall, with linos and carpets on the floors, curtains covering the glass windows, furniture made from balsa wood stained and painted, and a bright red, green and cream exterior, it is looking very attractive.

When all these forms of work are completed we hope to have a small exhibition, at which parents and friends will be able to see the results of the children's labour and endeavour. Coupled with this will be a short service, at which a missionary speaker will stress what joy and happiness work such as this can bring to those in need.

That is my story, and I would be delighted to hear from anyone doing similar work, or who, perhaps, could furnish further helpful ideas.

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THE GOOD OIL

Last week's exciting news of the discovery of oil in Western Australia is a national event. The "wide brown land" is about to pay a new dividend to its shareholders. The capital outlay of Captain Philip and others in earlier days has proved to be a sound investment.

On her present generation of young people Australia has bestowed since the war new industrial development and rich uranium fields. And now, oil!

The responsibility attached to such potential wealth is too grave to be overlooked.

Eight million professing Christians living on the wealth of a huge island continent cannot remain part of the teeming Asian scene and live unto themselves.

The young people of the next two decades will determine the ultimate destiny of this southern outpost of Christianity and western civilisation in its relation to the rest of the world.

A prayer recently composed for use in connection with the Royal visit shows the only

direction to be taken by the youth of our land if the future is to be made secure:

"O God we pray Thee for the youth of our land, that they may give to their age a new impulse of Faith. Quickened their imagination and deepened their insight, we beseech Thee, that they may find and fulfil Thy Purpose for their day. Grant to them that inner vision which will see Thy Will, and that adventurous courage which will endeavour to achieve it. Amidst the confusion of this fateful hour, show them what things they may do for Thee, so that Thy Kingdom may come and Thy Will be done on earth as it is in heaven, through Jesus Christ our Lord. Amen."

THE YOUTH EDITOR.

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C.M.S. LEAGUE OF YOUTH

Corrigin, an average-size country town situated in the wheat belt, and about 150 miles from Perth, was the goal for three heavily-laden vehicles as they set out from Perth for a week-end of missioning in the Corrigin Parish, on Saturday, November 14.

The members of the missioning team crowded into the three vehicles were all members of the C.M.S. League of Youth and were under the leadership of the state secretary for C.M.S., the Reverend R. R. Gibson.

They were visiting Corrigin at the invitation of the rector, the Reverend H. W. Sanderson, who has recently arrived from England.

On the Saturday evening immediately after a welcome tea, the team conducted a missionary meeting at which the film "Report on East Africa" was shown.

On the Sunday, however, team members formed a number of groups and took services at different parish out-centres—Kondinin, Bullaring, Bullbarin, and Bulbye.

The Reverend R. R. Gibson preached at the morning service in Corrigin.

In the evening for the final service of praise and thanksgiving, out-centres came into S. Matthew's, Corrigin. During this service an engineering student, an insurance clerk, and a stenographer, all members of the League of Youth, told of their experience of Jesus Christ and related how they had come to put their trust in Him.

In place of a sermon the Jungle Doctor film was shown, and the silence at the close of the service indicated that the challenge of the film and of the personal testimonies had been keenly felt.

This is the fifth such trip undertaken by the League of Youth to country parishes. To date they have visited Harvey (twice), Denmark, Wogan Hills, and now Corrigin.

It could be said that the aim of these week-ends is twofold: a. To arouse interest in and support for the missionary undertakings of the Church in particular the work of the C.M.S.

b. Through the medium of the addresses and testimonies given by members of the team during the weekend, to confront parishioners with the claims of Jesus Christ upon their lives and to exhort them to put their trust in Him.

YOUTH NEWS

The Church Missionary Society League of Youth, W.A., are holding their annual camp at Kalamunda from December 26 to January 1. All young people are welcome to attend. Further information can be obtained from the Secretary, Bible House, Perth.

THE TRIAL OF THE SEVEN BISHOPS

EPISODE 8: THE BISHOPS AWAIT TRIAL

On the King's order, the Seven Bishops, having refused to enter into recognisances, were committed to the Tower.

They passed down the river from Whitehall amidst a strong, spontaneous demonstration of concern and affection.

The demeanour of the seven prelates meanwhile strengthened the interest which their situation excited.

On the evening of the Black Friday, as it was called, on which they were committed, they reached their prison just at the hour of divine service.

They instantly hastened to the chapel.

It chanced that in the second lesson were these words: "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in distresses, in stripes, in imprisonments."

All zealous Churchmen were delighted by this coincidence, and remembered how much comfort a similar coincidence had given, near forty years before, to Charles the First at the time of his death.

On the evening of the next day, Saturday the ninth, a letter came from Sunderland enjoining the chaplain of the Tower to read the Declaration during divine service on the following morning.

As the time fixed by the Order in Council for the reading in London had long expired, this proceeding of the Government could be considered only as a personal insult of the meanest and most childish kind to the venerable prisoners.

The chaplain refused to comply: he was dismissed from his situation; and the chapel was shut up.

The Bishops edified all who approached them by the firmness and cheerfulness with which they endured confinement by the modesty and meekness with which they received the applauses and blessings of the whole nation, and by the loyal attachment which they professed for the persecutor who sought their destruction.

They remained only a week in custody.

On Friday the fifteenth of June, the first day of term, they were brought before the King's Bench.

An immense throng awaited their coming.

From the landing-place to the Court of Requests they passed through a lane of spectators who blessed and applauded them.

"Friends," said the prisoners as they passed, "honour the King; and remember us in your prayers."

These humble and pious expressions moved the ex-presses, moved the ex-presses, even to tears.

When at length the procession had made its way through the crowd into the presence of the Judges, the Attorney-General exhibited the information which he had been commanded to prepare, and moved that the defendants might be ordered to plead.

The counsel on the other side objected that the Bishops had been unlawfully committed, and were therefore not regularly before the Court. The question whether a peer could be required to enter into recognisances on a charge of libel was argued at great length, and decided by a majority of the Judges in favour of the crown.

The prisoners then pleaded Not Guilty.

That day fortnight, the twenty-ninth of June, was fixed for their trial.

In the meantime they were allowed to be at large on their own recognisances.

The Crown lawyers acted prudently in not requiring sureties.

For Halifax had arranged that twenty-one temporal peers of the highest consideration should be ready to put in bail, three for each defendant; and such a manifestation of the feeling of the nobility would have been no slight blow to the Government.

It was also known that one of the most opulent Dissenters of the City had begged that he might have the honour of giving security for Ken."

"I, Ken, 'the excellent Ken,' Bishop of Bath and Wells, was, after Sancroft, the most famous and saintly of the seven. He wrote the Evening Hymn—'The day thou gavest, Lord, is ended.'"

G.F.S. BIRTHDAY

S. Paul's, West Tamworth, Senior G.F.S. are only a very small group, but they celebrated their eleventh birthday with a most successful party. About sixty people were present, with representatives of other Tamworth churches as well as S. Paul's.

After tea a few items were enjoyed; followed by games and a dance.

During the evening Miss L. Bailey, treasurer, presented Canon G. Baker with a cheque for £10 towards the new church funds.

At a recent meeting members were given an interesting address by Mrs. M. Mahaffey, president of Tamworth branch of the C.W.A. and of the Northern Tablelands Group, on the work of that association.

The girls worked well for their stall for the Spring Fair, and their efforts proved most successful, an amount of £55 being the result.

A jumble sale is also planned for the near future, and one evening is to be devoted to making Christmas gifts for the Girls' Home.

Corporate Communion is held the first Sunday in each month.

YOUTH CONCERT AT NEWCASTLE

The Newcastle Diocese G.F.S. and C.E.B.S. held their annual combined concert in S. Peter's Hall, Hamilton, on Friday, November 27.

There were about 25 branches contributing to a variety programme, which included sketches, physical culture, singing, musical plays and square dancing.

The accompanist for the evening was Campbell Brown, from Adamstown Parish.

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FOR SMALL PEOPLE

I WAS THERE (3)

I have been feeling rather sad these last few days. One of my best friends, John the Baptist has been put in prison by King Herod.

John was always so bright. He loved living out-of-doors, sleeping under the stars or working in the bright sunshine.

But now, in prison, he is finding it hard to be cheerful.

He had hoped so much, too, to see the Messiah, the King of the Jews, come. Many have said that Jesus of Nazareth, whom John baptised, is the Messiah.

John has thought that, too, but lately, in prison, he has not been too sure about it.

Yesterday he had a message sent to us asking us to call on Jesus and ask Him if he



"The Anglican," Box 7002, G.P.O., Sydney.

Dear Boys and Girls, With Christmas almost here, we are being reminded now in our church services of the coming of Jesus Christ into the world.

To-day's story is told by a friend of John the Baptist and is taken from the Gospel for the third Sunday in Advent.

Don't forget that you can write to me if you wish. Your friend, UNCLE PETER.

really is the King for whom we are waiting.

Jesus gave us an answer which made it plain to us all that He is indeed our Lord and King.

"Go tell John," he said, "what you yourselves have seen and heard. Blind people can see again, deaf people can hear again, crippled people can walk

again, dead people have been brought to life and the glad tidings of God's love are going out to those who need Him."

We went back to John and did as Jesus had told us.

John seems brighter now. We were able to tell him too that Jesus had not forgotten him. He never forgets His people.

"John," said Jesus, "has been My messenger, getting people ready to meet Me."

I am sure it must make John happy to know that even though he is shut up in prison, nevertheless while he was free he was able to do something for God.

We, too, should do all we can while we can to make others ready to meet the Lord Jesus.

LIFE IN THE KINGDOM OF GOD

BY PROFESSOR J. DAVIS MCCAUGHEY

THE Gospel according to S. Matthew is the only gospel in which the word "church" appears. This is appropriate, for in certain peculiar respects this is a gospel for and about the Church. Of course, as we've seen, all the gospels must be read and understood as expressions of the Church's faith and witness: they all in some degree reflect the early Church's habits of worship and the problems with which her members were confronted.

But in three important respects, this gospel shows a special concern to justify the Church and give instructions about her life. In the first place, this gospel sets out to establish the Church's credentials as the people of God, the true Israel. Within its fellowship men now enter the kingdom of heaven, a favourite phrase of Matthew which we might paraphrase as "the kindly rule of God as Father."

Secondly, there are grounds for thinking that the author arranged his material in the way we now have it in order that it might serve the Church's liturgical life. The gospel was written to help men to worship God as King and Father.

And thirdly, this gospel has a special eye on the moral and religious behaviour of members of the Church. This, it says, is what Jesus taught life under the Father's kindly rule. I want to say a little about each of these.

First, about the Church's credentials: this gospel begins—"The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham." Then follow fifteen verses in which the author traces the line of descent from Abraham, through David, down the centuries to Jesus. The important point is not whether this genealogy is correct.

It is the author's way of saying that in the following pages he will present Jesus as the Jewish Messiah, the occupant of the throne of David claiming the obedience of every true Israelite, and as the descendant of Abraham of whom it was said in the book of Genesis that in Him all the nations of the earth would be blessed. This promise to Abraham, never entirely forgotten in Israel and re-affirmed by the prophets, would now be fulfilled in Jesus.

As a sign of this, the author records the adoration of the Magi, the wise men from the East. But, after this, he is very reserved about Jesus' universal mission: he even omits hints of it which are to be found in one of his sources, Mark, until he comes back to it at the end. For him, Jesus had, up to his death, appealed to the lost children of the house of Israel.

When He burst from the tomb, He did so as the Saviour

of mankind; and His last commission to the disciples is to "Go and make disciples of all the nations."

Another illustration of the way in which this gospel sets out to vindicate the claims of the Church about her Lord and therefore about her own status and responsibilities is to be found in the plan and structure of the book. The greater part of it can be divided into five sections, each of which consists of an account of the developing work and conflicts of Jesus' ministry and of a lengthy collection of sayings of Jesus skilfully woven into a sermon or discourse.

We know that this weaving has been done by the gospel-writer because many of the paragraphs or even individual sentences can be different contexts in Mark or Luke. Our suspicion that this grouping of the teaching into five sections was intentional is confirmed when we notice that each section ends with roughly the same formula: "It came to pass when Jesus ended these words or commandments."

THESE sections take up the greater part of the book: They are prefaced by the story of Jesus' birth and succeeded by the story of His passion, resurrection, and commission to the disciples.

Why did the author arrange his work in this way? Why five sections? Well, surely because there had been five books of Moses—the five books of the law, the most sacred part of the scriptures for the old Israel.

The author of the gospel is saying that just as the old Israel had its sacred law, supposedly written by Moses, so a greater than Moses had arisen to give his people a more intimate relation with the Father, and a new instruction about the way in which they were to walk.

The contents of these five discourses are exhaustive. They contain the great bulk of the teaching of Jesus which has survived. The first, which we call the Sermon on the Mount, enunciates the demands laid upon men in relation to their neighbours and to God if they accept His kindly rule: this is life in the Kingdom of God.

The second concerns the training and authority of Christian apostle. The third gives a collection of parables of Jesus about the kingdom of heaven. The fourth gives quite the most detailed instructions we possess in the gospels for the proper ordering of the life of the Christian community.

And the fifth deals with the end of the Age, the end of all things. Here is a fairly detailed account of the Christian life and all that is implied in it of humility, of commitment, of discipline, and of hope.

The author of this gospel sets

forth Christian faith and life as a thorough-going re-orientation of the faith given to Israel. The Church is a new Israel; and the stress must be on the "new" as well as on the "Israel."

Two characteristic phrases illustrate this well. This, that, or the other happens, the evangelist tells us, "that it might be fulfilled which was spoken by the Lord through the prophet." Here is the fulfilment of the promises to Israel.

IN contrast there stands the reiterated phrase of the fifth chapter of Matthew: "Ye have heard that it was said . . . but I say unto you." The kindly rule of God is about to break in a new and distinctive way.

This gospel was, however, not only about the Church. It was also written for the Church. It breathes the atmosphere of liturgical worship. If you look at Matthew's treatment of Mark, a suspicion arises that it was written to be read aloud and in public. Matthew is almost invariably more lucid than Mark, whose style is often rough, and even crude.

Mark frequently provides unnecessary details which would only distract the hearer when listening to the narrative read in Church. For instance, in the story of the storm on the lake, Mark tells us that Jesus was asleep on a cushion in the stern. Matthew contents himself with the essential information that he was asleep.

Matthew's narratives are therefore frequently shorter and more concise than those of Mark; and where Matthew lengthens or adds information, it is almost invariably to make the narrative clearer, especially to a hearer; or to make smoother, again to a hearer, the transition from one narrative to another.

A reader can always turn back and refresh his memory with a glance at what has gone before. A hearer must be prepared for changes in topic, or a resumption of a narrative after digression.

THIS study of Matthew's treatment of Mark, and this discovery of the purposes for which the gospel was most probably written, have confirmed many scholars in the conviction that it is extremely improbable that this gospel was written by Matthew, the tax-collector, one of the twelve disciples of Jesus.

This gospel doesn't give the impression of having been written by an eye-witness; and certainly Matthew never seems to alter Mark, which he has no compunction in doing, in the way which you would expect of one who had personally observed the events which he is recording.

We must, I think, on these and other substantial grounds, give up the belief that this first gospel was written by Matthew, the tax-collector, though it is at least possible, perhaps even likely, that he was associated with the Church (in Antioch, perhaps) in whose life the gospel took shape.

Who, then, did write the gospel? Some individual must have done so for committees—perhaps especially Church committees—don't produce great works of art; and this gospel is a superb work of art, the narrative and the teaching skilfully interwoven, the teaching itself brought together from scattered fragments, sayings preserved in this tradition and that. Yes, some individual must have put pen to paper—or to be more exact, put red pen to papyrus.

But he was writing not as an individual for individuals, he was editing and arranging material for the Church, and

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

They follow the nine articles on the Old Testament by Father Hebert and Professor McLean under the title "The People of God."

The articles were originally delivered as talks over the A.B.C., by whose kind permission they are being published in THE ANGLICAN.

The fourth article will appear next week.

much of this material had already been put into shape by the Church's use of it. So, in Matthew—more than in Mark or Luke—we have a gospel which springs out of what we might almost term, a domestic need of the Christian family.

Its authorship is a family matter; of course, one of the sons is better at this kind of thing than some of the others, and he does the writing; but he mustn't change ways of putting things which have become family custom.

A good example of how the Church's worship gave shape to much of the material now incorporated in the first gospel is to be found in the Lord's Prayer. Luke gives us a briefer version with a more intimate opening. Where Matthew has "Our Father which art in Heaven," Luke simply has "Father." We know from the record of Jesus' own prayer, that He addressed God simply as "Father," and we know from S. Paul that the intimate Aramaic "Abba, Father," characterised distinctively Christian prayer in the early Church.

It seems likely, then, that what Jesus taught the disciples was to say, "Abba, Father"; but public worship, as well as traditional Jewish usage, would need something a little more formal than that, and so the Church, when offering its prayer publicly and corporately, would say, "Our Father which art in Heaven."

Similarly, Luke has "Thy Kingdom Come." Matthew adds "Thy Will be done, as in Heaven so on Earth," thus giving the balance of an antithesis and making the prayer easier to memorise and to repeat together in public.

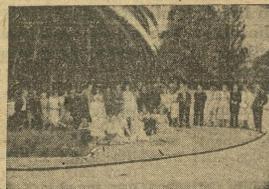
FOR the same reason, the liturgical version adds to the "And bring us not into temptation" of Luke, the "but deliver us from the Evil One," preserved in Matthew. In this case at least, we can say that the author of the gospel was the Church.

She believed herself to be praying, and her son to be writing, under the guidance of the Spirit; and the whole Church, by the use it has made of this form of prayer, has declared that that Church of the first century, in Antioch or wherever it was, was indeed inspired.

Thirdly, a word about the instruction offered in this gospel to Church members on their social and religious duties. Some of it is quite specific—about how to resolve quarrels inside the Christian fellowship, and so on. The most memorable section of this gospel—at any rate that which has been remembered most, even if obeyed least—is the Sermon on the Mount.

Luke gives much of the same material in a sermon on the plain; but for Matthew the mountain has a symbolic significance. It was at Mount Sinai that Moses gave the law to Israel. Now, it is from a mountain that Jesus promulgates the new law of the Kingdom.

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IS THE CHURCH OF SOUTH INDIA SUCCESSFUL?

By K. GAYNER

It is now over five years since the Church of South India was inaugurated at a solemn service in the Cathedral Church of S. George, Madras.

The entire Christian world has watched with interest this courageous, if controversial, experiment in Christian unity. That Anglican, Methodist, Presbyterian and Congregationalist elements could unite in a way acceptable to the members of the widely varying traditions concerned has seemed to many people very doubtful; that the resulting united Church could possess such characteristics as might enable it to be considered part of the one Holy Catholic Church of Christ has perhaps seemed impossible.

WHY is it that a scheme of Church union has come to fruition in India, whereas in other parts of the world the barriers between Christian communions remain formidable?

There are several contributing factors.

Firstly, this Christian union seems to be in a very real sense a manifestation of that intense spirit of nationalism which is such a potent force in the whole of South and South-East Asia today.

It is no accident that, in addition to the union already accomplished in South India, there are today advanced schemes of Church union under consideration in both North India and Ceylon. There is a very real feeling of community among people in India and Ceylon, a feeling which has already found expression in the political sphere in the successful struggle for independence by these peoples.

This nationalism is not a negative thing. It is not merely anti-foreign, as is indicated by the fact that British Church leaders are still welcome in high places in these young countries (indeed, the majority of the bishops of the Church of South India are of British stock). But it does mean that Christians in India or Ceylon do have a very strong sense of belonging together, simply because they are Indians or Ceylonese.

JUST as important, perhaps much more important, is the situation in which Christians find themselves in India in relation to the non-Christian forces.

They form only about two per cent. of the total population of the country, and are opposed not only to the secularist and materialistic tendencies that are struggling against religion throughout the world in this generation, but also against powerful and resurgent non-Christian religions in India.

Devotees of Hinduism in particular are endeavouring to stir up new life in a religion that has been losing its hold on the people, and many Indian intellectuals, no longer able to accept the traditional forms of Hinduism, are seeking to encourage the acceptance of a modernised and intellectualised form of Hinduism in an endeavour to provide an indigenous spiritual basis for Indian nationalism.

Mohammedanism, Buddhism and other religions continue to retain considerable strength as well, and the very small minority of Christians are finding themselves faced with dangerously formidable pagan forces.

Hinduism as it is now being presented is strongly syncretist in outlook, willing to embrace elements of all religions.

It is very common to hear educated Indians urging that all religions are the same and that Hinduism is able and willing to embrace the "best" features of Christianity.

Against this dangerous heresy Christians in India recognise that they must firmly set their face. Naturally, in such a hostile environment Christians find their differences from one another fading into the background, and there has arisen a deeper appreciation of the elements of the faith which the various confessions hold in common.

If pagan India is to be converted, it is argued, Christians must unite. As one Indian theological journal put it: "A small Church in a vast pagan world cannot afford the luxury of denominational exclusiveness."

Another most important factor leading to unity is that, in India, the various Christian denominations have never actually existed side by side, except in the larger cities.

AS a result of the strategy agreed upon by inter-denominational missionary conferences in the past, India has been divided up, for purposes of convenience, into areas, in each of which only one of the various missionary societies has been preaching the Gospel, as interpreted by its own tradition.

This means that in one whole area the Christian population might be entirely Anglican, elsewhere entirely Methodist—not because of the conviction of the people that this branch of the Christian faith is closest to the mind of Christ, but because of the historical accident that a missionary conference decided that their part of India should be the sphere of influence of, say, an Anglican or a Methodist missionary society.

A consequence of this regional distribution of the different denominations is that if an Anglican happens to move from his home to live in another part of the country, he might find himself in a Methodist area, quite cut off from the ministrations of his church.

Either he must become a Methodist, or else cease, perhaps for the rest of his life, from taking part in any sort of corporate church life.

Naturally it will be asked what effect this union has had on the life of the participating churches.

Five years is a short time, and sudden developments in any direction cannot be expected; yet there are clear signs of a new life and activity and a new spirit of evangelism in the united Church. The Church of South India is already contemplating an increase of its newly begun missionary activity.

IN one diocese the voluntary offerings of the people have increased fourfold in the past five years.

From many sources there are testimonies of a "growing together," both in spirit and in doctrine, and those who have attended synods and councils of the C.S.I. testify that it is often quite impossible to guess from which of the participating traditions the various speakers originated, because there is a growing fusion of spirit.

There has not, however, come about anything approaching a complete uniformity.

Indeed, it is not intended that this should be so. The constitution of the Church itself states that "the Church of South India needs the heritage of each of the uniting Churches, and each of those Churches will, it is hoped, not lose the continuity of its own life, but preserve that life enriched by the union with itself of the other two Churches."

Looking at it from an Anglican point of view, I should say that no Anglican congregation has lost anything that it had before union. It is true that

an Anglo-Catholic would find things to disapprove of in certain formerly Anglican churches now in the C.S.I. But this is certainly not because of union, but is a continuation of what existed before union.

SO far as it is possible to see in a short time, worship continues very much as before. No attempt has been made to standardise either the forms of worship or the type of ministry ministering in the respective churches.

This means that in a former Congregationalist church there will be an ex-Congregationalist pastor, and Congregationalist forms of worship will be used.

I felt perfectly at home in those ex-Anglican churches which I was able to attend. In standards of ceremonial they differed from place to place, as elsewhere in the Anglican Communion, but they were still typically Anglican.

The wishes of the congregation are respected, and there appears to have been no trouble in carrying out the clause in the constitution which affirms that "neither forms of worship, or ritual, nor a ministry, to which they conscientiously object, will be imposed upon any congregation."

This has been a particularly valuable safeguard to Anglicans in view of the continued existence in the C.S.I. of ministers who have not been episcopally ordained.

While congregations of the different traditions thus continue for the most part to worship in the way to which they are accustomed, there are gradually being developed forms of worship for the use of the Church as a whole.

IT is not compulsory to use these forms, and they are not yet generally used except on special occasions. I was privileged to be present on two occasions at the celebration of the Holy Eucharist according to the new C.S.I. rite.

It is a liturgy that has won wide acclamation from liturgical scholars, and there is much of merit in it. It has much in common with the Anglican rite, but several features have been introduced which go back to the primitive Church.

Among the ancient elements restored to this liturgy a few may be mentioned. The celebrant is recommended to stand behind the altar facing the congregation, in the position now being advocated by exponents of the liturgical movement on the Continent; the deacon is given his own part in the rite; the Gloria in Excelsis is said in its more primitive position at the beginning of the rite; the Kiss of Peace is restored in a form in which it has been preserved for centuries in the ancient Syrian Church of South India, and is passed through the whole congregation; and the significance of the Offertory is emphasised by means of an Offertory procession from the west end of the church.

The rite is interpreted in various ways when celebrated in churches of different traditions. On both occasions when I was present, it was in a "low" Anglican church, with a minimum of ceremonial. But it was told that at S. Mark's Cathedral, Bangalore, the liturgy is occasionally celebrated with the full ceremonial of the High Mass.

(Continued on page 12)

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WHAT THE CHURCH OF ENGLAND STANDS FOR

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

Last week, Dr. Wand spoke of the necessity of interpreting the Old Testament by the New. In particular, he applied Christian principles to the Ten Commandments.

The bishop stressed the importance of each individual life: there is a vocation not only for the priesthood, but for every trade and profession.

Dr. Wand listed the seven virtues: prudence, temperance, justice, fortitude, faith, hope and love; and the seven deadly sins: pride, anger, envy, gluttony, lust, covetousness, sloth.

THE Archbishops of Canterbury and York have also put out a list of seven precepts which has already commended itself to a large number of Church people.

All baptised and confirmed members of the Church must play their full part, in its life and witness. That you may fulfil this duty, we call upon you:

- To follow the example of Christ in home and daily life, and to bear personal witness to Him.
- To be regular in private prayer day by day.
- To read the Bible carefully.
- To come to church every Sunday.
- To receive the Holy Communion faithfully and regularly.
- To give personal service to Church, neighbours, and community.
- To give money for the work of parish and diocese, and for the work of the Church at home and overseas.

To this may be added as an explanatory note the rubric that occurs at the end of the Communion Service:

"Every parishioner shall communicate at least three times in the year, of which Easter to be one."

IN this connection questions are often asked about the canons of the Church which are at present undergoing revision.

It is well known that throughout the Middle Ages the law of the Church was expressed in certain canons or rules, which were originally laws passed by the Oecumenical Councils but gradually grew by accretion into a vast body of regulations covering every detail of Church life.

At the Reformation this law continued in force in England so far as it was not contrary to the Royal prerogative and the laws and customs of the realm.

In addition to it the ecclesiastical law necessitated by the

Reformation in this country was itself formed into a body of canons which were passed by the Convocations in 1604.

Since that time to the present day nothing of importance has been done to make clear how much of this ancient material is still in force, or to combine it into a coherent body of law.

At the moment, however, the Convocations are busy compiling a new body of canons with the intent of both revising and completing the canons of 1604.

In the meantime the canons of 1604, with such amendments to them as have received Royal assent, are binding upon the laity and clergy in so far as they are declaratory of the ancient law and custom of the Church of England.

It would, however, have altered the scope and purpose of this present book to have gone into details in a matter which is still *sub judice*.

Sufficient, we may hope, has been said to make clear what is the mind of the Church of England upon the Christian rule of conduct.

IN conclusion we must try to sum up what we have learned about the nature of religious authority and the way in which it is exercised in the Church of England.

The idea of authority is inherent in the very conception of a church.

You cannot have a church without some kind of authority. We might go even further and say that you can have no religion without authority.

Certainly this must be recognised by the Christian because as soon as he has begun to call Jesus Lord he has recognised the claim that Christ has upon his allegiance.

This means that no man can do just what is right in his own eyes. It is true that where the Spirit of the Lord is there is liberty, but the Spirit is also the Spirit of order.

As He brooded over the primeval chaos and moulded it into a compacted universe, so in the hearts of all God's people He works towards harmonious co-operation.

"Where two or three are gathered together in my name," said our Lord, "there am I in the midst of them."

His presence must involve a measure of unity. That unity will express itself in a common mind, and the common mind will always have a claim upon the consideration of each individual member.

Considerable harm has been done to this conception by the theory of an invisible church.

There is a sense, of course, in which it is true that God's

own are known only to Himself. The scribes and Pharisees sit in Moses' seat, but that does not mean that others will not enter into the Kingdom of Heaven before them.

Nevertheless, sitting where they do, they have a certain authority, and that authority must be recognised.

That was the rule laid down by our Lord before His own Church replaced that of the Jews. "Thus it becometh us to fulfil all righteousness."

The idea of an invisible church as the only kind of church founded by Christ has been generally abandoned by theologians.

In spite of the divisions in Christendom it is generally agreed that our Lord's intention was to found one church and that a visible church.

Of necessity this involves the notions both of unity and of authority.

BECAUSE in modern times the external unity has been broken, the authority has inevitably been enfeebled; but within its own limits each body claiming to be a church exercises its own authority, without which indeed it would cease to exist.

The authority of the Church is not exercised upon unwilling souls but only upon those who know that as they yield to it they will find true liberty.

God's service is perfect freedom. To be His slave is to reign as a king.

Such authority as belongs to the Church of England it claims to exercise as part of the Great Church. It does not function in isolation.

It is itself the Mother Church of a world-wide Anglican Communion, or perhaps it would be truer to say that it is a sister church in a family of churches extending over the greater part of the world.

Its bishops meet from time to time in solemn convocation with the bishops from its sister churches.

It possesses the prestige of a body whose polity has been tried out in many lands, among different kinds of people, and under varied political systems.

Further, it must be noticed that although the unity of the Great Church has been broken, and there are many Christian bodies with which the Church of England is not in communion, it is nevertheless not a small isolated group of nationals living in an enclave of its own.

It has a vital interest in other Christian denominations and they show an increasing interest in it.

Whatever is true of the whole Church is true of the Church of England.

Those who love her will be

forgiven for believing that with all her faults she represents the Church of the New Testament at least as faithfully as any other body of Christians.

We believe that the promises made to the Church of the Apostolic Age will be fulfilled in her.

She is part of the covenanted way of salvation and she receives the pledged grace of God.

To this position in relation to the whole of Christendom must be added the peculiar privileges she enjoys in her own country.

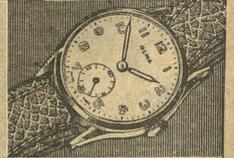
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DIOCESAN NEWS

ADELAIDE

PARISH FETES
During the past few weeks at least 36 parishes have held fetes and many thousands of pounds have been raised for the Church in this way. Several have raised over £500 and St. Benedict's Church, at Glandore, was one of the most successful, the profits amounting to £720.

CATHEDRAL ROOD
The bishop, when in Melbourne recently, inspected the progress of the carving of the great Rood by Mr. Andor Meszaros, for the cathedral. It is hoped that it will be completed and hung from the chancel arch next February. The bishop believes that, although the work will be of contemporary design, it will provoke a depth of thought and reverence in all who see it.

RECTORY BLESSED
The bishop blessed the new rectory of the Berri-Barmera Mission district on Saturday, December 5.

THE KENNION FUND
In order to perpetuate the name of the founder of the B.E.M.S., the society has decided to call the Building Loan Fund to be established as a result of the 70th Anniversary £25,000 Appeal, "The Kennion Fund" after Bishop Kennion, second Bishop of Adelaide.

ARMIDALE

ARMIDALE FETES
Two successful fetes have recently been held in the Cathedral Parish. In October, the annual Empire Fair of St. Mary's at West Armidale was opened by the Reverend R. F. Kirby, of Guyra, and proceeds amounted to nearly £100. In November, a fete was held in the cathedral and deanery grounds. Mr. Harold Kay was the secretary of an energetic organising committee that won the support of all sections of the parish. The net proceeds will be in the vicinity of £400.

QUINDI
The Vicar of Quindi, in his monthly parish paper, "The Sign," makes a plea for keeping "Christ" in Christmas. He says that a devoted churchman used to say that Christmas has no real value unless Christ is in it. "I wish people wouldn't use that horrible sign, 'Xmas,'" he would say. "X" stands for anything at all. When we were at school we used to say 'x' equals '10,' or 'x' equals 'b,' 'x' equals a horse, and 'Xmas' doesn't mean anything at all!" "Somehow," says the Reverend C. J. Eldridge-Doyle, "it is right. So let's keep 'Christ' in 'Christmas,' for after all, it is His Birthday, isn't it?"

GUYRA
The Guyra Parish festival last week-end, at which the bishop preached, was the culmination of a series of events over the past few weeks. The spring fair was

held in November, and despite what the vicar rightly called "villainous" which severely cut the attendance, a record financial result was achieved. The net proceeds amounted to £350. Candidates were administered on Friday, December 4, when 17 children and 13 adults were presented by the vicar. "Carols by Candlelight" will again be held on Sunday, December 20.

MUNGINDI
On Saturday night, November 28, 15 candidates were presented to the bishop for Confirmation in the parish church at Mungindi. On Sunday morning at Weemelah, candles were dedicated to the memory of J. Lorez Nielsen, who was church warden for over 25 years. In the afternoon, the bishop preached at Boomil, and dedicated the new pews with which the church has been furnished.

BOGGABILLA
The Reverend Milton McGregor drove over from Boggabilla to drive the bishop back to the parish, where a Confirmation service was held in a church packed to the doors.

TENTERFIELD
A Confirmation service was held in the Tenterfield parish church on Tuesday night, when the vicar, the Reverend W. V. Rymer, presented a number of candidates.

BATHURST

BLAYNEY
The interior of the rectory has now been thoroughly renovated. It is expected that the Reverend A. Austin will shortly be instituted as rector of the parish.

ORANGE
The vergers residence adjoining the church has been re-floored. Y.A.s. in the parish are "on the move"; the rector, the Reverend G. Smea, has been concluding each meeting with progressive talks on the "charter" of the movement.

MILLTHORPE
The 44th anniversary of the consecration of St. Mark's Church was observed on November 29. In the afternoon a flower service was held, followed by a short memorial service at the cemetery. The Rector of South Bathurst, the Reverend J. J. Sherlock, preached. His brother, the Reverend R. Sherlock, is rector of Millthorpe. On Sunday last, the Sunday school prize-giving was held. The rector of East Orange, Canon J. S. Richards, preached at the special service.

CHURCH SCHOOLS
The annual Speech Day was held at Marsden School during the morning of Tuesday last. All St. Mark's Colone held their similar final gathering for the year the same afternoon.

BUNBURY

CAMP SITE SERVICE
The Bishop of Bunbury attended an open air service of the Church of England Camp Site, Harvey, on November 28. Fifty people attended the service, which was conducted by the rector, the Reverend B. P. Wrightson, assisted by Canon E. H. Burbridge.

In his address the bishop warmly commended the principle of Church camps as fostering fellowship in an atmosphere of Christian instruction and service, which in some cases would lead to life-long partnerships of spiritual unity. The Church of England had a definite contribution to make to community life and this could best be done by placing emphasis on the shepherding and training of her young people.

CANBERRA AND GOULBURN

ADAMINABY
On December 19 the parish council will hold a Christmas gift stall, tennis tournament, a fleece display and competition in the church grounds. The fleece will be put in a woolpack, pressed and sold.

S. JOHN'S, CANBERRA
St. John's fete, held in the Albert Hall, Canberra, on November 28, and a dance which followed, resulted in approximately £485 being added to parish funds. The fete was organised by St. John's Women's Guild, assisted by the Women's Movement, Young Anglicans, Junior Anglicans, and the Anglican Men's Movement.

SUNDAY SCHOOL PICNIC
The Parish of St. John's Sunday school picnic was held at Hall showground, last Saturday, when approximately 200 children from all the Sunday schools within the parish attended.

AINSLIE CHRISTMAS TREE
For the second year in succession, children who attended All Saints', Ainslie, Christmas party

and tree, placed on the Christmas tree presents for the children in the Diocesan Homes at Goulburn, instead of receiving substantial presents themselves. However, Santa Claus handed each a small memento of the evening.

MELBOURNE

ARCHBISHOP'S ENGAGEMENTS
Archbishop Booth preached at St. Bartholomew's, Bury, at 7 p.m., on Sunday evening. On Sunday afternoon at 3 p.m. the Archbishop dedicated the Church Hall at All Saints', Nunawading. The archbishop conducted a Confirmation at St. Paul's Cathedral on Monday evening.

LIBRARIAN
"Are public libraries a waste of money?" was the subject of an address given by the eminent English Librarian, Mr. K. Ling, at a Communion breakfast which followed the 8 a.m. Holy Communion at St. Andrew's Church, Middle Park, on Sunday morning.

MISSIONARY
Archdeacon A. J. Thompson will arrive in Melbourne next week after 30 years' service in Samara, Papua.

The monthly luncheon of the Church of England Men's Society was held in the Chapter House, St. Paul's Cathedral, at 1 p.m., on Tuesday, December 8. The speaker was Major General R. J. H. Risson, chairman, Melbourne and Metropolitan Tramways Board.

GLEN IRIS
A special general meeting of parishioners of St. Oswald's, Glen Iris, has decided to proceed with the raising of the sum of £14,000 for the erection of the nave of a new church. It is hoped that sufficient funds will be available within the next few months to commence building operations.

The overall cost of the complete church is estimated at £25,000.

RIDLEY FELLOWSHIP
The next meeting of the Ridley Fellowship is to be held at Ridley College, on Tuesday, December 15, at 7.30 p.m. It will commence with Evening Prayer in the chapel. After this, the Rector of Mirboo North, the Reverend Walter Spencer, will speak in the principal's home. All those thinking about entering the Ministry are invited.

The Principal, Dr. Barton Babage, the Vice-Principal, the Reverend L. L. Morris, and other members of the lecturing staff will be present. There is to be a "Week-end in Ridley College" from Friday, February 5 to Sunday, February 7, 1954. Enrolment forms are available from the secretary.

EAST BRIGHTON
St. Mark's own missionary in Tanganyika, Mr. Frank McGorlick, was welcomed home after four years in East Africa on November 8. Mr. McGorlick is growing up to-day. He himself, assisted by three African clergymen, supervises 50 little churches.

ORGAN AND CHOIR RECITAL
Holy Trinity Church, Brighton Road, held an organ and choir recital on December 6. Carols were sung by the Trinity Boy Chorists. The organist was Mr. Ian L. Thomas.

NEWCASTLE

ORGAN MUSIC
The Newcastle Conservatorium of Music, in conjunction with the cathedral organist, Mr. Keith Noake, is arranging a series of four organ recitals in the cathedral. The first will be a demonstration recital by Keith Noake, on December 17. The organ will be fully explained, and the console will be open for inspection after the recital. A film on the construction and playing of the organ will be shown afterwards in the cathedral hall.

WYONG
The Wyong parish fete, which was held in the Memorial Hall, raised £105 for the church funds.

NORTH QUEENSLAND

WAR MEMORIALS
The authorities have decided to list the completion of St. James' Cathedral, Townsville, and the new St. Andrew's school, in the same city as approved war memorials. Approximately £50,000 is needed for each of these ventures, and it is felt since all contributions towards their cost will now be free of income tax, many of those who in any case would want to be associated with our only diocesan War Memorials, will now be able to make more substantial donations than would otherwise have been possible.

NEW BUILDINGS
The bishop recently went to Mackay for the stump-capping of the new church hall, which is being built by voluntary labour to serve the folk of the east part of that city.

The people of Ayr are waiting for detailed specifications for their new church of the Holy Trinity. In Hughenden, on December 6, the bishop blessed the new church, replacing the former Church of St. Thomas, which was destroyed by a cyclone.

PERTH

DALWALLINU
Rector and parishioners of St. Luke's, Dalwallinu, are engaged in making preparations for the silver jubilee of their parish next year. They aim to make the church free of debt before St. Luke's Day, 1954, and are also contemplating the possibility of erecting other churches in this, the territorially largest parish of

the agricultural areas of the State.

CARAVAN
Miss Dinah Thompson, who has just arrived from England, was commissioned as Caravan Missioner, and the Marjorie Burton Memorial Caravan was dedicated after Evensong at the cathedral on Tuesday, November 24, at 5.15 p.m. The preacher was Canon F. W. Guest.

NEW CHURCH
The foundation stone for the new church of St. Martin in the Field, Kensington, was laid on November 14 by the Governor, Sir Charles Gairdner. The service was conducted by Canon R. E. Freeth.

CLAREMONT MUSIC
Visitors to Perth may be interested in these Thursday services at Christ Church, Claremont. On December 17, the choir will sing Arnold in A, Anthem: "Rejoice in the Lord Always." Furell. On December 23 there will be a carol service.

SYDNEY

HEBER CHAPEL
The archbishop unveiled a marble replica of the Arms of the Diocese of Calcutta in Heber Chapel, Cobitty, on December 6. Heber Chapel, which adjoins St. Paul's Church, was built as a memorial to the Bishop of Calcutta, the Right Reverend R. Heber, in whose diocese the whole of Australia originally was.

ROSEVILLE
On December 5, the Archbishop dedicated a war memorial pipe organ and carved oak panelling at St. Andrew's, Roseville.

TASMANIA

M.U. ANNIVERSARY
The golden anniversary of St. John's, Launceston, Mothers' Union was celebrated on November 26. The celebration was held in St. John's Hall and Mrs. L. N. Sutton presided.

A gift of books on England and the Coronation and a letter of congratulations were received from Holy Trinity Church, Southchurch, a link branch with the union in England.

VISIT OF QUEEN ELIZABETH
During the Queen's Visit to Sydney—1-7 February—Moore College will be open for Board and Accommodation.
Rates, £2/2/- per day; £10/10/- per week.
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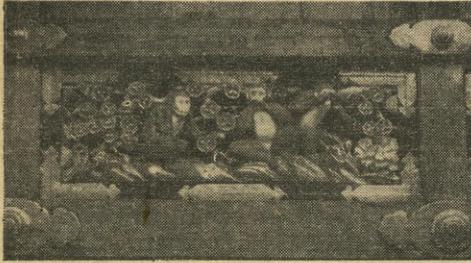
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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is the Reverend Frank Coaldrake, of Ito, Japan, who sent us this picture of the original carving of the "Hear no evil, speak no evil, see no evil" monkeys. They appear on a panel set in the wall of a stable in the precincts of the shrine at Nikko, Japan. There are several other panels, all expressing the Buddhist philosophy.

CHURCH OF SOUTH INDIA

(Continued from page 9)

THERE is much, then, both in the motives of the formation of the C.S.I., and in its operation since union, that may be praised. But so far in this article the basic issue has not been discussed.

It is clear that in South India a practical and effective union has been achieved, a union which moreover has the support of the members of all the denominations who have joined it.

But the fundamental question in forming our attitude to the Church of South India must be whether the union that has been achieved has merely resulted in another denomination or sect, within Christendom, or whether it is proving something more than this.

If the Church of South India is just another sect, then no matter what the exigencies of the situation which helped shape it, its creation cannot ultimately be justified, because it merely results in a further splintering of the Body of Christ.

Some members of the C.S.I., coming from the nonconformist traditions, fear that there is a tendency for those of Anglican background to try to make the united church too Anglican. If that is so, it is a pity.

We need not be concerned with making the C.S.I. Anglican, but we must be concerned that it be truly Catholic, that is, that it possesses the essential marks of a branch of the one Holy, Catholic and Apostolic Church.

That this is, indeed, the aim of the Church of South India as expressed in its constitution, which declares that "the Church of South India desires, therefore, conserving all that is of spiritual value in its Indian heritage, to express under Indian conditions and in Indian

forms the spirit, the thought and the life of the Church universal."

One of the most vexed questions is the ministry of the Church of South India. The principle of the historic episcopacy has been definitely accepted, and all men now ordained in the Church of South India are episcopally ordained to the traditional threefold ministry of bishops, presbyters, and deacons.

So far as the doctrine of the Church of South India is concerned, the Apostles' and Nicene Creeds are made the basis of doctrinal agreement. It is here, however, that the greatest danger to the C.S.I. perhaps lies, for they can be—and are—interpreted diversely in various important particulars by Christians of various traditions.

As yet the Church of South India can scarcely be said to have any unified and systematic body of doctrine.

Yet this formulation of a systematic theology is an urgent and essential task; it is no use that the various denominations combine in one body in order to preach the Gospel more effectively to the people of India, if they are not clear what is the full and sound faith which they are teaching.

Anglican clergy and laity, by taking the experiment of the C.S.I., have cut themselves off from the full fellowship of the rest of the Anglican communion—a step which has been a very great sacrifice for them. Yet they have done so in the belief that the Holy Spirit is guiding this union movement, and that it has great potentialities as a body which they believe will grow into the fullness of faith and order which will make it indeed a branch in India of the one Holy Catholic Church of God.

GRADUATION AT S. CHRISTOPHER'S

FROM A SPECIAL CORRESPONDENT
Melbourne, December 3
S. Christopher's College for training in youth work and religious education held its graduation ceremony on November 26.

The Primate sent his regrets that Sydney engagements prevented him making the journey to Melbourne to present diplomas to the seven graduates.

The day commenced with a service of Holy Communion.

The official graduation ceremony during the afternoon was attended by a large representative gathering.

The chairman of the college executive, Miss Dorothy Ross, was in the chair.

In the absence of the Primate, the Bishop of Geelong, the Right Reverend J. D. McKie, presented the diplomas.

The address was given by the Director of G.B.R.E., Mr. Val. Brown.

The college chaplain, the Reverend Frank Cutriss, said the prayers and conducted the service which followed in the college chapel.

The principal, Mrs. O. Jose, reported that the college had had a most successful year.

Of the seven graduates, three were going to the Diocese of Canberra and Goulburn, one each to the dioceses of Ballarat, Armidale and Brisbane and one to be secretary to a bishop.

The day concluded with a college "at home" in the evening, with a programme arranged by the students, followed by supper and inspection of the students' craft work.

ANNUAL CHURCH PARADE

FROM A SPECIAL CORRESPONDENT
Melbourne, November 30
The annual church parade of the Royal Melbourne Regiment was held in S. Paul's Cathedral on November 29.

The Governor of Victoria, Sir Dallas Brooks, and Lady Brooks were present.

The Bishop of Geelong, the Right Reverend J. D. McKie, received the regimental colour and preached the sermon.

Twenty officers and two hundred and thirty-eight men of the regiment attended.

The band of the Royal Melbourne Regiment accompanied the hymns.

NEW PARISH HALL IN SYDNEY

FROM A SPECIAL CORRESPONDENT
The Archbishop of Sydney will dedicate a new parish hall at S. Augustine's, Stanmore, on Saturday, December 12, at 2 p.m.

This weatherboard and fibro hall has been built at a cost of £2,800.

CHRIST, THE HOPE OF THE WORLD

(Continued from page 6)

in knowledge and skill, or even in personal and social virtue, make it so. All earthly efforts and achievements, especially all earthly institutions, are in their partly man-made character full of ambiguity. The Church itself, embodied here in men and institutions, can at best foreshadow and partake in the Kingdom of God, not be its fulfilment.

Here, indeed, we have God-given treasure, but "in earthen vessels, to show that the transcendent power belongs to God and not to us."

This is the world that God has made and loved, in which He suffers with us and triumphs for us. The earth is even now receiving light and life at His hands. Yet, the full glory of His suffering and triumph, decisively made known to us in Jesus Christ, must be realised beyond the bounds of earthly history. Christian hope affirms both the life and light that now shine in our darkness, and the fuller glory that is to be. It affirms both moreover, as inseparable and indispensable aspects of one God-given "eternal life."

To say that such hope is paradoxical is not to say it is self-contradictory or nonsensical. Square triangles and un-created creatures are self-contradictory terms, whose components are strictly incompatible and which cannot correctly describe any real being. But finding life by losing it, a present full of past and future, punitive mercy and redemptive judgement, God incarnate—these are paradoxes, some familiar enough to be taken for granted as if they were simple and evident, some unfamiliar enough to seem violent and scandalous, and all indispensable to Christian experience. Each of them stands for a reality that confronts the believer.

Each can be indicated only by affirming both of its apparently incompatible aspects, neither of which (unlike the components of a simple contradiction) can be grasped in isolation from the other. A contradiction, once clearly analysed falls apart. A

concrete reality of the sort that concerns us here, that must be described in paradoxical expressions, can be subjected to careful, prolonged, and fruitful analysis without ever losing its persistent, unexhausted unity.

This is not the place for lengthy technical discussion. If the mode of approach required for understanding a statement of Christian hope has been suggested, that is perhaps enough.

Discussion of the sort offered in the forthcoming report must, of course, provide in much more concrete form indications of the nature and basis of Christian hope. Its emergence in the Bible and in individual and corporate Christian living, and its bearing on the major problems of life in the Church must be explored. At these points, the theme of "Hope" makes direct contact with the themes of "Faith and Order" and "Evangelism" in the second week at Evanston. Not less vital, and demanding even more detailed study, is the significance of Christian hope for the world of our time.

Once again, the gospel is preached not simply to the Church for the Church. It is a message for all men everywhere, and a primary task of the Church is to make this clear in word and in deed. Here the main theme is closely related to the four remaining themes of the second week: to the quest for "Responsible Society" and the struggle for "World Community," to the tensions in "Intergroup Relations" and the daily work of "The Christian in his Vocation."

"Christ the Hope of the World" thus means nothing less than a fresh proclamation of good news for a world that is weary and heavy-laden. It is not a message of easy good cheer. No grown-up to-day could take seriously any superficial word. The gospel for our time, as in the beginning and in every age, is "Christ crucified... God's power and God's wisdom." Against that power and wisdom, the gates of hell cannot prevail.

RELIGIOUS BROADCASTS

(The sessions which are conducted by Anglicans are marked with an asterisk.)
DAILY DEVOTIONAL: 10 a.m. NATIONAL.
*December 12: Major-General the Reverend C. A. Osborne, N.S.W. December 14: Miss Ruth Morrison, Tasmania.
*December 15: The Reverend Evan Wetherell, Queensland.
December 16: The Reverend T. F. Kestie, Victoria.
*December 17: The Bishop of Newcastle.
December 18: Father Michael Scott, S.A.
FACING THE WEEK: 6.40 a.m. A.E.T. NATIONAL.
The Reverend T. C. Debenham. PLAIN CHRISTIANITY: 7.30 p.m. NATIONAL.
December 13: The Bishop of Kurunegala, Ceylon, the Right Reverend Lakshada de Mel. EVENING MEDITATION: 11.20 p.m. A.E.T. INTERSTATE.
*Week commencing December 14: Charles Parkinson.
READING FROM THE BIBLE: 7.10 a.m. NATIONAL.
The Reverend Edwin White. SUNDAY AFTERNOON TALKS: 3.45 p.m. NATIONAL.
December 13: "Background of the Bible"—S. John's Gospel—1. The Reverend Alan Watson. PRELUDE: 7.15 p.m. NATIONAL. December 13: The Adelaide Singers. COMMUNITY HYMN SINGING: 6.30 p.m. INTERSTATE. DECEMBER 13: Queensland Methodist Youth Choir. EVENSONG: 4.45 p.m. A.E.T. INTERSTATE.
*December 17: S. Peter's Cathedral, Adelaide. THE EPILOGUE: 11.20 p.m. A.E.T. INTERSTATE.
December 13: "The Epilogue—51": Third Sunday in Advent.

CORRECTION

Mr. E. C. Rowland has been appointed Master of the Junior School at Launceston Church of England Grammar School, not Headmaster, as announced in our issue of November 27.

He will act as co-ordinator in the Junior School, under the Headmaster's direction, and will be the liaison officer between the junior section of the school and the Preparatory School.

CLASSIFIED ADVERTISEMENTS

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

Classified advertisements are accepted under the following headings:—

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S. ANNE'S SCHOOL, Townsville, N.Q., required for 1954 (1) Secondary School Mistress, subjects mainly History and Geography. (2) Teacher for Preps and Grade I. Apply Sister-in-Charge.

SENIOR STENOGRAPHER required for the Sydney Diocesan Board of Education office. Apply in writing to the Director of Education, 201 Castlereagh Street, Sydney.

ORGANIST AND CHOIRMASTER or alternatively organist wanted from February—Church of Epiphany, Northcote, Victoria. Two manual pipe organ. Apply Vicar, 3 Bayview Street, Northcote, Victoria. JW1211 (Melbourne Exchange).

ORGANIST-CHOIRMASTER, Christ Church, Bexley, N.S.W. Two manual pipe organ. Apply by letter to the Reverend W. Maltby, the Rectory, Bexley, N.S.W.

S. FAITH'S SCHOOL, Yeppoon, Queensland, requires a teacher of mathematics and some general subjects. Apply Principal.

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ANGLICAN CROSSWORD—No. 70

6	7	2	3	4	5	8	9
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- ACROSS:
1. Famous writer in bride's grip (9)
10. Still without a change of home (7)
11. Feature of the toper (3, 4)
12. A drug for the washman (5)
14. Tearful route (3)
16. They will always give one a little bed (5)
20. Carried out, like the doctor's money (3, 4, 5)
21. Like frying pan and fire, detestable extremes (5, 3, 4, 3)
24. Gets a change, the theatre does (5)
27. Curved part of the arctic Circle (3)
29. No slow bird, this writer (5)
31. Bounder on the climb (7)
32. He's from Nova Scotia (7)
33. Budge not hungerstriker (5, 4)
- DOWN:
2. Wandered about in Dover (5)
3. Down here's the Antipodes (5)
4. Hang on to this in the bus (5)
5. Mountains in the Arabian Desert (5)
6. Phoned while climbing a ladder (4, 2)
7. She sets me back a bit with Mother (4)
8. Type of song that sounds so far down (4)
9. He doesn't own the property (6)
13. I am doing wrong in getting up (7)
15. In simple language, a little devil (3)
17. Pussyfoot's tool (7)
18. It's got up before the train starts (5)
19. Fed up with dates (5)
21. Athletic implement that brought a record to America (6)
22. It hums, in old organs (3)
23. One Shakespeare character? There's weight in any (6)
25. Conjunction, what's more (4)
26. One thing governments can't do without legislation (5)
27. Tecknor or Dolla (5)
28. Good-humoured, ridicule of worthless stuff (5)
29. What a support they were to Mother! (5)
30. Bird sacred to Pharaoh (4)

- SOLUTION TO CROSSWORD No. 69
ACROSS: 7, Wattle; 8, Cake-tin; 10, Rommel; 11, Rabalais; 12, Zeno; 13, Bunders; 14, Abbreviated; 19, Crown Derby; 22, Enid; 23, Tommy rot; 24, Look on; 25, Realist; 26, Fotters.
DOWN: 1, Dahomy; 2, Atom bomb; 3, Well up; 4, Cambodia; 5, Peeler; 6, Riviera; 9, Triumvirate; 15, Red Cross; 16, Eye-tooth; 17, Trooper; 18, Riggsprug; 20, Wimple; 21, Yellow.

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