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THE POPE'S PRAYER FOR THE MARIAN YEAR REGRETTED BY ANGLICAN BISHOPS

FROM OUR OWN CORRESPONDENT

London, December 28

Sections of both the secular and religious Press here have given some prominence to a special prayer composed by the Pope for the Marian Year, which began on December 8. The Pope recited the prayer in the Basilica of Santa Maria in Rome at the beginning of this month.

Reuters news service has quoted an English bishop as saying that "This makes Pope Pius the greatest heretic since Pope Honorius who, for questioning aspects of Christ's being, was, in the 17th century, anathematised by the general council of the Church."

"He was cast out of the Holy Church."

The "Church of England Newspaper" says:

"What room is there for Christ if the Virgin Mary is to be the converter of souls, protector of the Church, the healer and comforter?"

"This prayer transfers the

faith from Christ to the Virgin—and what is left for the Holy Spirit?"

"It is dishonouring to the memory of that Gracious Lady. 'It is dishonouring to Christ, since it suggests that the manhood He assumed when He came among us was not of our clay; that He could not demean himself to come into the world except as the Son of a woman who was not as other women.'"

"In its implications, this is rank heresy—and a heresy the Church repudiated utterly in its earliest times."

Your correspondent was unable to obtain any comment for

publication from any Anglican bishop; but those who were asked agreed with their brother bishop who had condemned the prayer as heretical.

No official Roman Catholic comment has been made; but it is known that the Roman hierarchy in England, together with many leading Roman Catholic laymen, feel uneasy about the phrasing of the prayer, apart from its theological implications.

So far as Roman Catholics in the United Kingdom are concerned, it may be stated that the prayer will be very little used.

Australian bishops to whom THE ANGLICAN sent the prayer have expressed regret that it should have come from the Pope. They have urged at the same time that the prayer should not become a cause of controversy about the Virgin Mary.

The Primate of Australia, the Most Reverend H. W. K. Mowll, said after reading the prayer that he deplored its extravagant language, and much more seriously regretted "the violation of fundamental principles of the Christian faith."

"It has been customary for Roman Catholics to repudiate the charge of Mariolatry," he said, "by contending that any prayer addressed to the Blessed Virgin simply seeks her intercession with her Beloved Son."

"This prayer departs from that principle and elevates the Blessed Virgin to a position that honours her as an independent Goddess. 'Thoughtful Christians cannot but view with the deepest regret this deterioration into a form of worship that was characteristic of the days before the illumination of the Gospel reached our people.'"

The Archbishops of Brisbane and Perth, the Most Reverend R. C. Halse and the Most Reverend R. W. H. Moline, have deplored the prayer and expressed the hope that it will not give rise to unseemly criticism of another branch of the Christian Church.

"Speaking personally," Archbishop Halse told THE ANGLICAN, "the prayer makes no appeal to me, and I cannot imagine myself, or my normal Anglican friends, wanting to use it."

"But, in these days of cold indifference and atheistic materialism, I have no desire to criticise others who hold the Christian Faith in a different perspective from our own."

Archbishop Moline at first doubted the accuracy of the official translation of the prayer, because of its "revolting extravagance," but pointed out that it would sound better in Latin than in English.

"The words," he said, "appear to transfer to the Virgin Mary the functions of the Second and Third Persons of the Blessed Trinity."

"I think this is an occasion for mourning rather than anger and abuse."

"The Roman Church has played a very notable part in the defence of the Faith in the past, and it is unspeakably tragic that she should now be departing so far from the purity of the primitive Church," the archbishop said.

"Our duty, in the present

circumstances, seems to be to re-affirm the whole Faith which has been committed to us; and, while we repudiate heretical teaching about the Blessed Virgin, to give her the honour which has always been accorded her in Christian thought and teaching."

The Bishop of Ballarat, the Right Reverend W. H. Johnson, also deplored the prayer.

"Behind this prayer is a commendable desire for true peace and for salvation from the wickedness and cruelty that are so rampant in the world," he said.

"However, it is a calamity that the wording of the prayer is such that it is bound to arouse criticism from all who cherish the Catholic Faith."

"Is the Pope drifting into heresy?"

"Does His Holiness agree with the book 'The Glories of Mary,' formally recommended by Cardinals Wiseman and Manning, which teaches that 'Often we shall be heard more quickly if we have recourse to Mary and call upon her name, than we should be if we called on the name of Jesus our Saviour?'"

"Cardinal Newman feared this heresy when he said: 'I heard lately of someone who said that we ought not to pray to God at all, but only to the Blessed Virgin. God preserve us if we have such madness among us, with their lighted brands.'"

"These things show the dangerous position the Roman Church is in because of the decree of infallibility which makes it unnecessary that there should be any degree of dependence on the decision of such a body as an oecumenical council."

"Let the Blessed Virgin Mary, who was chosen by God to be the mother of His Son, the Second Person of the Blessed Trinity, be honoured above all women."

"But the Roman Church has permitted practices and promulgated dogmas concerning her that have no warrant in the New Testament and were unknown to the Early Church."

The Bishop of North Queensland, the Right Reverend Ian Shevill, told THE ANGLICAN that the prayer "may well bring many Roman Catholics to their knees."

"For this we should be thankful," he said.

"Personally, I should find it impossible to use the prayer as

an Anglican and an Australian.

"As an Anglican, I find the theological implications of the prayer unacceptable, for, while all honour must be given to Our Lady and while some may wish to ask her prayers on their behalf, no Anglican could think of praying to any but God Himself for the conversion of souls and the protection of His Church."

"As an Australian," the bishop said, "I find the literary form in which the prayer is phrased quite unnatural."

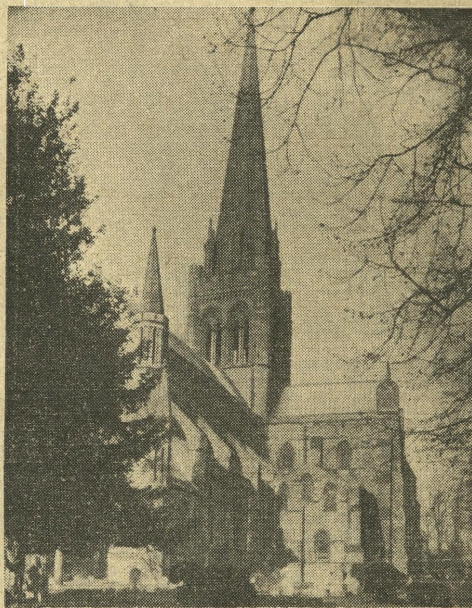
"Saccharoid and polysyllabic adjectives may find their place in the language of devotion in Italy and among converts to the Italian mission elsewhere."

"Australians, however, are a direct people who say what they mean simply, and in prayer like to mean what they say."

"Thus, as I am not expected to use the prayer, I shall certainly not criticise it, but rather file it away as an interesting example in Christian history of a human tendency long manifest in all non-Christian religions, that desire to worship the created instead of the Creator, to venerate the emanation rather than the Deity."

(Official translation is published on P. 12)

MEDIAEVAL AND MODERN



Chichester Cathedral, a graceful blend of Norman and flowing Early English style of architecture, harmonises with the gentle downland of Southern England. Inside is enacted each year a modern Epiphany procession, only 24 years old, which has much of the beauty of a mediaeval religious pageant.

SERVICE FOR TEACHERS

FROM OUR OWN CORRESPONDENT

Newcastle, December 31

A service in connection with the graduation of students of the Newcastle Teachers' College was held in Christ Church Cathedral on December 17.

A special form of service for the occasion was drawn up by the Bishop of Newcastle, the Right Reverend P. de Witt Batty, who also preached the occasional sermon.

In his address, the bishop said:

"Some callings have a deeper significance than others, and among them the teaching profession has a high place."

"A most important part of the teacher's work is to help form a pupil's general outlook on life."

"That outlook should have three characteristics—it must be more than national, more than material, and more than human."

"Those completing their training and looking forward to the beginning of their professional career would do well to consecrate it in the House of God."

Following the cathedral service a graduation ceremony was held in the City Hall, at which the Principal of the Teachers' College, Mr. G. H. Duncan, presided.

The Director-General of Education, Dr. Wynham, spoke to the students.

ANGLICANS IN HONOURS LIST

Four of the eight Australians who received knighthoods in the New Year Honours List are practising Anglicans.

Other Anglicans, active and nominal, are estimated to comprise more than three-quarters of the total number of Australians honoured in the list, and to comprise nine out of ten of those honoured in England.

Among prominent churchmen who featured in the list were:

KNIGHT BACHELOR

DR. HARRY WYATT WUNDERLY, Director of Tuberculosis in the Commonwealth Department of Health, "in recognition of his distinguished record as the outstanding authority on tuberculosis in Australia."

Sir Harry has been a regular communicant at St. John's, Canberra, for some years.

He has been active in patriotic, charitable and public health spheres for many years, in particular his public benefaction to the Royal Australian College of Physicians enabling approved medical graduates to proceed abroad on scholarships

to further their training in diseases of the chest.

MR. WALTER THOMAS MERRIMAN, the sheep stud owner, for "outstanding services to Australia in the sheep-breeding industry."

C.B. (Companion of the Bath, Military Division)

REAR-ADMIRAL J. W. WISHART, C.B.E., R.A.N., retired in September last year after more than 38 years' service with the Royal Australian Navy.

C.M.G. (Companion of the Most Distinguished Order of St. Michael and St. George)

THE PRIMATE OF AUSTRALIA, THE MOST REVEREND H. W. K. MOWLL, "in recognition of distinguished services in the fields of religious and social welfare." Archbishop Mowll has played a leading part in the work of

the Australian Council for the World Council of Churches, and has been a tireless advocate of the cause of the overseas missions.

DR. IAN CLUNIES ROSS, Chairman of C.S.I.R.O. since 1949, for "distinguished public service in scientific research."

MR. G. E. L. ALDERTON, High Commissioner for New Zealand in Australia. Mr. and Mrs. Alderton are regular worshippers at St. Paul's, Canberra.

ABBEY APPEAL PROGRESS

The Dean of Westminster Abbey, Dr. Alan C. Don, has sent New Year greetings to all contributors to the Westminster Abbey Restoration Appeal.

In a cable to the chairman of one of the State committees, the dean said: "Your message is most cheering. Greetings to you all and all contributors."

The dean has announced that the Westminster Abbey Restoration Appeal has now ended in Britain but will continue in Australia, Canada and South Africa. He said it will fall short of the £1,000,000 target by at least £100,000.

A spokesman for the committee in Australia said:

"The Appeal here can only succeed if we as individuals realise our responsibility and make our contributions now."

"The number of collections which are being organised in schools, societies and local organisations is most encouraging."

"We hope many more small funds will be opened in this way in order that the total sum will be made up of shillings as well as pounds."

"As the number of subscribers increases, so the Appeal grows into a national expression of faith in our heritage."

Donations may be paid into any branch of any bank in Australia.

ORDINATION AT ARMIDALE



A group taken after the S. Thomas' Day Ordination in S. Peter's Cathedral, Armidale. Left to right: The Reverend C. J. Evenden, the Reverend R. J. Gori, the Reverend T. H. Kitley, the Reverend J. N. Bagnall (Chaplain), the Bishop of Armidale, Archdeacon Stammer, the Reverend R. A. Dyson, the Reverend S. S. Hadlow, the Reverend L. E. Seymour and Mr. S. T. M. Pierce (Registrar). See story, page 2.

LAY READERS MEET

N. GIPPSLAND GUILD

FROM A SPECIAL CORRESPONDENT

Sale, December 31
The Bishop of Gippsland presided at a meeting of the newly-formed Readers' Guild of North Gippsland at Bruthen on December 12.

Readers and clergy attended from the parishes of Sale, Maffra, Bairnsdale, Lakes Entrance and Bruthen.

The theme of the conference was "The Place of the Lay Reader in the Parish."

Various aspects were introduced by Readers from the Parish of Maffra.

These were "His Duty to God" by Mr. E. Love; "His Duty to the Rector" by Mr. G. Applin; "His Duty to the Parishioners" by Mr. T. Higgins; and "His Duty to Himself" by Mr. W. H. Sunderman.

The bishop summed up the discussions in one word—"loyalty."

The chairman of the guild, the Archdeacon of North Gippsland, the Venerable L. W. A. Benn, spoke on "The Structure of Morning and Evening Prayer."

The next meeting of the guild will be held at Maffra on March 27, when it is hoped Readers will attend from the archdeaconries of North Gippsland and the Latrobe Valley.

BROTHERHOOD VISIT TO BENDIGO

FROM A SPECIAL CORRESPONDENT

Bendigo, December 20
The Superior of the Brotherhood of S. Laurence, Father G. Kennedy Tucker, with his assistant, Mr. David Scott, paid a visit to Holy Trinity Church, Bendigo, on December 12 to 14, at the invitation of the vicar, the Reverend J. S. Farrer.

Father Tucker was tendered a civic reception by the Mayor of Bendigo, Cr. Clayton.

At Mattins the following Sunday morning Father Tucker spoke at Holy Trinity. The service was re-broadcast through 3BO, Bendigo. Later in the morning he spoke at S. Paul's, Bendigo, at the invitation of Canon E. Pickford.

On Sunday evening there was a shortened Evensong at Holy Trinity, and the overflowing congregation then moved to the parish hall, where films on the brotherhood's work were shown.

During the evening the Holy Trinity Y.M.D. presented food parcels for the use of the brotherhood institutions. S. Mark's Ladies' Guild made a presentation of money for use by the brotherhood.

On Monday, December 14, Father Tucker had a recorded interview at 3BO, Bendigo, and that evening in the parish hall of Holy Trinity again showed films and spoke to a large gathering.

This meeting was attended by the Dean of Bendigo, the Very Reverend C. E. Hulley, representing the Bishop of Bendigo. Also in attendance was Mr. P. J. Clarey, M.H.R.

This meeting was also attended by members of the Bendigo Trades Hall Council, Rotary and Apex organisations and Bendigo Junior Chamber of Commerce.

AGRICULTURIST FOR MISSION

FROM OUR A.B.M. CORRESPONDENT

At Evensong in S. Alban's, Epping, last Sunday, Mr. Bill Ewin was commissioned for service in the Lockhart River Mission, Cape York Peninsula, by the Chairman of the Australian Board of Missions, Archdeacon C. S. Robertson.

Mr. Ewin is an agriculturist. On his trip North he will confer with officers of the Department of Agriculture about possible developments from an agricultural standpoint at the Lockhart River.

DANGERS IN CHILDLESS MARRIAGES

FROM OUR OWN CORRESPONDENT

Wangaratta, December 31
Couples who married with the intention of having no children were risking their happiness, the Bishop of St. Arnaud, the Right Reverend William Winter, said in Wangaratta this week.

He was speaking at the conference of the Comrades of S. George, which was attended by 75 young people from all States except Western Australia.

Bishop Winter spoke on "The Christian in Marriage" in a series of talks entitled "A Faith to Live By."

He said many people to-day regarded as of no importance the section of the marriage service giving the "increase of mankind" as one reason for matrimony.

"Yet the Prayer Book is only setting forward what is in the natural scheme of things," he went on. "The instinct of parenthood is one that is of great importance," he said.

"It's part of our make-up, and while it is not the only cause of matrimony, it is a cause."

"Any man might hesitate before marrying a person who says she is quite uninterested in a family, and a girl might hesitate before marrying a man who says he is not interested in children."

"A person is risking happiness considerably if one or the other of both find that this particular cause is of no importance to them."

"A good deal of shallow thinking goes on about the size of the family which people think they would like to have."

"Do people say, 'if we have a number of children, we can't have a car?' Bishop Winter asked, "or 'we can't educate them in the way we think they ought to be educated?'"

"Yet there are many cases in which couples with large families don't seem to be any better off than ourselves, but somehow they seem to be able to manage and in the difficulties they find, win through to a marriage of a real kind."

CHRISTMAS TABLEAU AT DUBBO

FROM OUR OWN CORRESPONDENT

Dubbo, December 30
For the last four years the people of Holy Trinity, Dubbo, N.S.W., have presented Nativity Tableaux out of doors on the Sunday night before Christmas.

The church lends itself well for this, so long as the weather is favourable.

The west end of the church provides the background; and the ground slopes to a round lawn around which the audience can sit, and the children can sit on the grass in front of them.

The theme this year was the Incarnation in the setting of the Eucharist. There were three altars; that of the Old Testament nearest to the audience; behind it and slightly above it was the altar of the Church on earth; and behind that, high up against the church wall, the suggestion of the heavenly altar.

The script—taken entirely from the Holy Scriptures—had been recorded on a tape with the chosen background of music.

MEMORIAL FLAGS PRESENTED

FROM A SPECIAL CORRESPONDENT

Perth, December 31
Four flags, all of which have flown on the Cenotaph, Whitehall, London, have been presented to the new Church of S. Martin, Kensington, South Perth, by the Imperial War Museum, London.

The four flags, a White Ensign, Red Ensign, Union Jack and Air Force Flag, arrived today. They will hang in the church as a memorial to those who served and died in the two World Wars.

CAROL-PLAY DRAMA, SONGS, A PROCESSION

FROM A SPECIAL CORRESPONDENT

Brisbane, January 2

Mr. and Mrs. Ron. Toombes, both experienced dramatists, took the parts of Joseph and Mary in a striking carol-play in S. David's Church, Chelmer, Brisbane, on the Sunday night after Christmas.

The central section of Dorothy Sayers' play, "Kings in Judaea" from "The Man Born to be King," formed the core of the service, carols alternating with play-reading.

The rector, the Reverend Godfrey Kircher, took the part of the evangelist, while ten play-readers sat in a semi-circle in the middle of the chancel.

Two children, Anne Gate and Moira Merrell, took the parts of Zillah and the Slave Boy, while a third, 11-year old Russell Dalton, was Balthazar, the third Wise King.

Mr. Syd. Gresham played four parts, Zorastes the Astrologer, Ephraim the Courtier, Proclus the Soldier and the Shepherd.

Mrs. C. V. Merrell was the Shepherd's wife.

Mr. Russell Lamb was Herod, Mr. Greg Lamb, Melchior, and Mr. John Marley, Caspar.

The choir, under Mr. Roy Anderson, sang and led six carols, and then, to end the service, a big procession was made, everyone in church marching.

As they passed the Christmas tree, gifts of toys and books were placed in a large basket, and at the Crib Remembrance Bowl gifts and ordinary collection were left in large dishes. Miss K. I. Newman, B.K.T.C., presided at the organ.

ORDINATION AT ARMIDALE

FROM A SPECIAL CORRESPONDENT

Armidale, December 23
The Bishop of Armidale, the Right Reverend J. S. Moyes, admitted three ordinands to the priesthood and two to the diaconate in S. Peter's Cathedral on S. Thomas' Day.

They were the Reverend S. S. Hadlow, the Reverend R. J. Gori, and the Reverend R. A. Dyson (priests); and the Reverend L. E. Seymour and the Reverend C. J. Evenden (deacons).

The Holy Communion was sung to Merbecke led by a choir of twelve clergy.

The Reverend T. H. D. Kitley, who had conducted the ordinands' retreat, preached the occasional sermon.

The candidates were presented to the bishop by Archdeacon Stammer.

The Dean of Armidale, the Very Reverend M. K. Jones, Archdeacon F. S. Young and Archdeacon R. I. H. Stockdale also assisted.

The Reverend Clyde Evenden was gospeller.

ORDINATION AT ST. ARNAUD

FROM A SPECIAL CORRESPONDENT

Melbourne, December 31

The Bishop of St. Arnaud admitted Mr. Russell Cameron to the diaconate in S. Mark's Church, East Brighton, on December 19.

The Prior of S. Michael's House, Dr. B. W. Oddie, S.S.M., preached.

Canon E. P. Millard, of Maryborough, Victoria, acted for the Archdeacon of St. Arnaud.

After the ordination the Vicar of S. Mark's, the Reverend J. E. Romanius presented Mr. Cameron with a cassock from parishioners and a book from the staff of S. Mark's Sunday School.

Mr. Cameron will continue his studies at S. Michael's House as a student-deacon during 1954.

When he is ordained priest, he will work in the Diocese of St. Arnaud.

ARCHDEACON OFF AIR

ROTARY, NOT CHURCH

FROM OUR OWN CORRESPONDENT

Canberra, January 3

The radio session "The Thought for Sunday, given by the Archdeacon of Canberra," broadcast over 2CA on Sunday nights has been discontinued.

"The Thought for Sunday" was commenced by Archdeacon C. S. Robertson eight years ago.

It has been continued by his successors, Archdeacon R. E. Davies and the present archdeacon, the Venerable R. G. Arthur.

The session was designed to appeal to people from all or no denomination.

It is understood that it is intended to re-introduce the session in a different form and that possibly a number of different denominations will take part in it.

The last meeting of S. John's Parochial Conference instructed the secretary to write to 2CA, thanking them for the splendid service given over the years, and regretting the discontinuance of the session.

The time previously allotted to the broadcast is now taken up with a Rotary talk relayed from Sydney.

OBITUARY

DR. W. K. ROLPH

We record with regret the death in Canberra of Dr. W. K. Rolph on December 23.

Dr. Rolph came to Canberra in 1952 from Canada to join the staff of the School of Political Science at the Australian National University.

He was engaged in a study of the Australian Country Party.

Tributes to Dr. Rolph were paid by academic and political leaders.

The Canadian High Commissioner was present at the Requiem Eucharist in S. Paul's on December 24.

Our correspondent writes: "Despite the extensive demands of his work, Dr. Rolph set a fine example of Christian citizenship by making room for church activity in his very full programme."

"A parishioner of S. Paul's, he gave one of the most absorbing lectures in the S. Paul's School of Christian Knowledge when he spoke on 'Why I Believe Jesus is God.'"

"It had also been the privilege of a number of Anglican Men's Movement branches to have him as their guest speaker."

MR. N. C. BLAZEY

We record with regret the death of the rector's warden at Port Moresby, Mr. N. C. Blaze. He died suddenly on S. Stephen's Day, quite early in the morning, and was buried the same afternoon.

A service was conducted at S. John's, Port Moresby, by the rector.

Mr. Blaze had been living in the territory for about three years.

He had been a very devout churchman and a member of the parish council for two years and rector's warden for the last 12 months. He had been ill for some time.

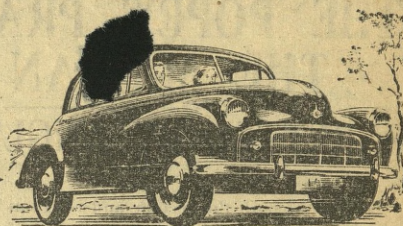
THE REVEREND W. J. B. SCOTT

Members of All Saints', Fulham, are appealing for money for a memorial to the Reverend W. J. B. Scott, who was their Vicar until his retirement in 1946.

He spent twenty-two years in Australia, and was later assistant curate at S. George's, Hanover Square, and Vicar of S. Gabriel's, Pimlico.

It is proposed that the memorial should be a processional cross for use at All Saints', Fulham.

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NEW GERMAN TOWNS

CHURCHES AID REFUGEES

ANGLICAN NEWS SERVICE

London, December 14

There are, in Federal Germany, about ten million displaced persons and refugees. They consist mostly of German minorities expelled from Poland, Czechoslovakia, Hungary, Yugoslavia and Rumania, as well as refugees from Eastern Germany.

These millions have lived for years in camps and in slums.

They have the greatest difficulty in obtaining a good job and settling happily among the surrounding population.

In 1950, some German Roman Catholic and Protestant leaders elaborated a bold and unprecedented plan to stabilise the position of expelled persons and refugees in Germany, through the Christian Reconstruction Corporation.

The corporation will build for these people brand new towns, with various industries attached to them.

Churches, industrialists and businessmen, as well as the federal authorities, are supporting the corporation, and the refugees will provide the labour force for construction.

Each town will be built for ten thousand people, according to the latest designs and technique.

They will be planned by the best architects and technicians of Germany.

The towns will be connected by rail and by road with the surrounding country, but no rail nor major road will cross them.

The factories, attached to each town, will be separated by a wide belt of fields, to prevent the pollution of the air.

Each town will be provided with the best public services.

There will be no vast blocks of flats, but small, individual houses, with a plot of ground attached.

Opportunity will be given to every family to become owners of a house.

Two of these towns are already in construction in Bavaria.

The first is named Rottershausen.

Because Bavaria is predominantly Roman Catholic, churches and schools in the new Bavarian towns will be Roman Catholic.

For Northern Germany, predominantly Protestant, the new towns will be provided with Protestant churches and schools.

This plan, which even in Germany is not yet widely known, has been received with enthusiastic approval by those likely to benefit by it.

Observers believe that this may be the best way to create really strong and closely-knit Christian communities.

The continually increasing strength of the Christian Democratic Union in Germany is largely explained by its success in the administration and the incredibly swift reconstruction of Germany.

"Peace and freedom through Unity" is the chief slogan of the Union.

CHURCH AT ADDIS ABABA

THE "LIVING CHURCH" SERVICE

Milwaukee, December 27

The cornerstone of a new 120-seat Anglican church in Addis Ababa, capital city of Ethiopia, has been set into place.

The Reverend Austin F. Matthews, chaplain for Anglicans in the British community in the capital officiated at the ceremony.

Also present was Dr. Joseph Simonson, United States ambassador to Ethiopia.

An \$8,000 fund to finance construction was collected largely from church people in England with some subscriptions being obtained in Ethiopia.

Among the local contributors was Emperor Haile Selassie, who also gave the land on which the church is being built. It is expected to be completed some time next year.

TEACHING AND MEDICINE

PROGRESS IN SINGAPORE

FROM OUR OWN CORRESPONDENT

Singapore, December 22

The annual report of the S. Nicholas Home for the Blind shows an excess of income over expenditure of £Aust.2,500.

S. Nicholas Home, one of the institutions of the Diocese of Singapore, was first opened in Malacca in 1926, but moved to Penang in 1931. The aim at present is to provide a Christian home and education for a total of 50 boys and girls up to the age of 17. In the annual report it is stated that the ideal system of education requires one sighted teacher for 12 children. Therefore 50 children should need four teachers. Also for every 12 children, one qualified worker is required to broaden the limited background of the children.

Unfortunately this year's favourable balance will be swallowed up, as more staff will be taken on.

Some of the older students have left during the past year and nearly all of them are now responsible wage-earners.

The superintendent, Miss Philippa Kelly, reports the receipt of a gift of 2,413 Braille volumes. These include school books, literature, novels, etc. The problem of housing such precious volumes and cataloguing them has become an urgent one.

C.M.S. MEDICAL WORK

In view of the recent visit of the Federal Secretary of the Church Missionary Society of Australia and Malaya, Canon R. J. Hewett, to the new Malayan villages to see the work of the Australian Missionary Society here, Australian readers may like to know that there are now six C.M.S. medical clinics in the States of Selangor, Perak and Johore.

All these clinics are run by fully-qualified nurses, assisted by other trained and partially-trained nurses. In the clinics which are near the towns, much help is given by local churches.

Dr. Joan Levett divides her time among the clinics. Thirty to 70 people are treated every morning at each clinic.

The medical work done is like that of a general practitioner. The workers, however, try to do some house visiting. As the majority of the clinics are near hospitals, serious cases can be rushed there.

S. PETER'S HALL

A new hall is being built within the grounds of S. Andrew's School.

The S.P.G. has given £8,10,000 for the building of a hostel for theological students. As most of the students will be Anglican members of the Trinity College, the building committee tried at first to find a site nearer the college, but as no suitable site was available it was decided to build in the grounds of the school.

The hall will be named S. Peter's Hall and will contain seven bed-sitting rooms for the students, a refectory, a library, common room, a chapel, baths, etc.

Students will be wholly or partially supported by available funds.

At present there are 11 students studying for the ministry in Malaya and in Australia, also in New York and India.

LEPER CAMPS

There are two leper camps in the country, one in Singapore and the other in the Federation. At the Singapore camp, there is S. Luke's Church and a good school; in these the Church plays a strong part.

The children are cheerful; in fact they seemed much happier than normal children to your correspondent when he visited them recently. Strong evangelistic work is being done through these afflicted persons in Singapore.

The same success is reported in the Sungai Buloh Leper Settlement near Kuala Lumpur. There is S. Francis' Church at the settlement, and the number of Anglican Church members there is about 80—double the pre-war number.

A REDUNDANT CHURCH

UNAVOIDABLE DECAY

ANGLICAN NEWS SERVICE

London, January 3

The Georgian Group has written to the Church Commissioners regretting that what it regards as dilatory action on their part over Doddington Church, Gloucestershire, seems likely to make it impossible to save this unusual building from falling into ruin.

It is an exceptionally interesting example of Georgian ecclesiastical architecture, being planned as a Greek cross with four barrel-vaults and a coffered dome in the centre.

It was designed by James Wyatt and completed in 1805.

In 1951 it appeared likely that the church would be declared redundant.

Because of its architectural interest the Georgian Group made efforts to have it placed under the guardianship of the Ministry of Works in the event of this occurring.

Sir Christopher Codrington, the owner of Doddington Park, in the grounds of which the church stands, agreed to offer it to the Ministry, and the Georgian Group was notified that the offer would be accepted.

The project could not be taken further until the Church Commissioners had decided its future, which depended on a proposal to unite the parishes of Doddington and Wapley.

Doddington church was known to be affected by dry rot, and on this account the Georgian Group impressed on the Church Commissioners the need for urgency, but not until May of this year, when a year and a half had gone by, did the commissioners notify the Georgian Group that the church had formally been declared redundant, and Sir Christopher Codrington was able to invite the Ministry of Works to accept guardianship of the building.

The Ministry felt it necessary to make another inspection as a result of which its architect reported that since the offer was first made in 1951 deterioration had continued at an alarming rate, dry rot had permeated the whole fabric, and that "the general condition of the building is such that its repair at public expense could not be undertaken."

The Ministry has now declared itself unable to accept Sir Christopher Codrington's offer.

If it is unavoidable that this beautiful little church must now be left to decay, it is to be hoped that the moral will be drawn from this experience and the Church Commissioners will speed up their procedure.

One other lesson can be learnt from the Doddington case.

It was found that the chief cause of dry rot was that all four rainwater pipes had become blocked.

If incumbents and churchwardens would give constant attention to keeping downpipes clear, much expenditure on repairs to churches and even the eventual loss of irreplaceable buildings, would be avoided.

CHRISTIAN FILM IN HINDI

OECUMENICAL PRESS SERVICE

Geneva, December 11

The first motion picture on a Christian theme to use the Hindi language is under production in Jabalpur, Central India.

Called "The Transformed Life" it is based on the story of the tax-collector Zacchaeus and his meeting with Jesus.

The production is sponsored by the National Christian Council of India.

Filming is taking place on the campus of Leonard Theological College.

Production crews and actors were recruited from the college's staff and student body.

They represent twelve denominations.

"The Transformed Life" is scheduled to be the feature film of the 1954 All-Asia Audio-Visual Conference.

CHURCHES AND T.V.

STATEMENT ON POLICY

ANGLICAN NEWS SERVICE

London, Jan. 3

The Bishop of London, the Right Reverend J. W. C. Wand, presided at a meeting of the Executive Committee of the British Council of Churches in London last month.

The following statement was issued.

The Executive Committee of the British Council of Churches, which at its July meeting issued a statement welcoming the changes in the Charter of the B.B.C. and the Corporation's plans for developing its Television Service and stating that in its judgement the introduction of commercial television would be an unwise policy fraught with greater risks than are justified, has reviewed the matter in the light of the "Memorandum on Television Policy" (Cmd. 9005) and of recent expressions of opinion in the constituent Churches of the Council.

The Committee welcomed the categorical statement by the Lord President of the Council that Her Majesty's Government has pledged its word against sponsored television, but the Committee remains entirely unconvinced that the present policy of the Government will not in practice leave the decisive influence on programmes with the advertisers who finance them.

The Committee urges Her Majesty's Government to make a fresh attempt to bring forward proposals which will command general support and commends to its special attention the suggestion made in the recent House of Lords' debate by His Grace, the Archbishop of Canterbury, President of the British Council of Churches, with regard to the financing of television under two public corporations through revenue from licensing fees.

PROBLEMS FOR EVANSTON

POLITICS AND THEOLOGY

FROM OUR OWN CORRESPONDENT

London, December 24

Last week Mr. Charles Parlin, financial director of the World Council of Churches, met English Press representatives to tell them the latest news of the Second Assembly of the World Council of Churches at Evanston, Illinois, next August.

A huge body of the American public wish to attend the open meetings—so many that widespread efforts are being made to persuade people to stay away! Only 1,600 seats will be available to the public for the business sessions.

Another 4,200 seats will be used when the hall is thrown open for the evening meetings.

Some controversy has arisen about the title of the assembly—"Christ, the Hope of the World."

Some of the Christian bodies, sending representatives to Evanston, take the phrase to mean that Christ is the only Hope of the world now.

Others (including the continental Lutherans) contend that the phrase shall refer only to the Second Coming of our Lord, at the end of the world.

Representatives will come to Evanston from every land, and the racial issue is almost certain to be raised.

Some of the demands for total equality, said Mr. Parlin, "are going to fall awfully hard on American ears."

There is still a further difficulty about the assembly.

A tiny splinter group (highly financed) has formed itself into the "International Council of Churches."

The counterpart of the English "British Council of Churches" in America is called the "National Council of Churches."

Whenever the National Council meets, the splinter group meets also, and puts out findings which the Press naturally confuses with those of the large, official body.

BISHOP ON T.V. PLAN

FROM OUR OWN CORRESPONDENT

London, December 24

Although television policy had been made the subject of party political controversy, he refused to regard it as such, the Bishop of Carlisle, the Right Reverend T. Bloomer, writes in his diocesan notes.

Rather was it a national question of the greatest importance to the future of our people, and he had come firmly to the conclusion that he must oppose with determination the proposals as they stood at present.

Much had been made of the evil of monopoly, and there was enough truth in that to make competitive television desirable, but the competition proposed was of a strange kind.

Such a powerful instrument could not be allowed to be either directly or indirectly under the control of any who could buy it for self-interested ends, with the largest purse exercising the biggest influence.

To write thus was not to besmirch advertisers as unworthy people but to recognise that they were sound business people who wanted value for money, and if they did not get it they would cease to spend.

THE NINE LESSONS AT MALTA

FROM A SPECIAL CORRESPONDENT

Valletta, December 31

The traditional Christmas Festival of the Nine Lessons and Carols was observed at the Royal Australian Air Force Station, Ta'Kali, Malta.

The first reading was by the Air Officer Commanding Malta, Air Marshal C. V. Reynolds, C.B.E., and the second by the Officer Commanding No. 78 (Fighter) Wing, R.A.A.F., Group Captain B. A. Eaton, D.S.O., D.F.C.

Officers of Air Headquarters, Malta, and 78 Wing, R.A.A.F., shared the reading of the other seven lessons.

The festival was organised by the Wing Chaplain, the Reverend James Payne.

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THE ANGLICAN

Incorporating The Church Standard

FRIDAY JANUARY 8 1954

THE POPE NODS

A recent regrettable action of THE POPE, together with the doctrine it implied, has evoked strong protests from some of the English bishops. Many have not hesitated to charge His Holiness with heresy; one, indeed, stated that the Pope's action made him the greatest heretic since POPE HONORIUS in the 17th century. The Australian bishops, some of whose views are published elsewhere in this issue, have not so severely condemned His Holiness—in public, at least—but they are unanimous in regretting the occasion and rejecting the doctrinal corollary.

The action was the public recital of a prayer, addressed to the Blessed Virgin Mary, in which she was asked not for her intercessions at the throne of grace, but for benefits to be bestowed directly by her on those in whose behalf the prayer was offered.

The doctrine implied is that our Lady, no less than the three Persons of the Blessed Trinity, is herself a fountain of grace.

That such has long been the opinion of some Roman Catholic theologians is, of course, well known.

So long as such a belief is no more than the private creed of individuals it would perhaps be gratuitous to criticise it. But the matter takes on a different complexion when the opinion is voiced by a prelate who claims to speak on behalf of the whole Christian Church, and for whose official utterances infallibility is claimed.

In these circumstances all who value the purity of the Christian tradition and faith are fully justified in making the strongest possible protest.

The charge of heresy would seem to be justified, even from Roman Catholic sources. The practice of invoking of saints was one of those which came under consideration and criticism by the Council of Trent. Of the two possible forms of invocation, that of asking the saints to pray for us and that of asking them for a direct bestowal of blessings, the Council condemned the second, but allowed and defended the first.

It would appear that THE POPE has now decided that the condemnation of direct petition cannot be sustained.

The conditions under which THE POPE is to be regarded as having made an infallible utterance are so drawn that there is no general agreement amongst Roman Catholic theologians as to when, if ever, he has made such a pronouncement, or at least to what utterances infallibility is to be attributed.

There are probably many within the Roman communion itself who will hope that in assenting to this particular aberration from the historic faith of Christendom the BISHOP OF ROME was speaking only as a private doctor, and not claiming to speak with the voice of infallible truth.

Defender of the Faith

The Federal Government has officially announced that HER MAJESTY's oldest and proudest title, *Fidei Defensor*, will reappear on the next Australian coins to be minted. These coins will constitute a special issue; no statement has yet been made about the inscription on later mintings; but it may be hoped that the repercussions over the "graceless florin" will not be forgotten by anyone who wishes to maintain his place in Canberra.

Only the most naive would imagine that the Federal Government's initial mistake gained it any additional votes. Rectification of the error will not lose it any. Let us hope that there will now be no misguided attempt to define the title or to do anything else than leave the matter alone. Anglicans, like other Australian Christians, will be quite happy for the title tacitly to be taken as meaning "Defender of the Christian Faith," as it originally did.

A Blunder of Bureaucracy

Malayan students are reported to have returned to their homes with bitter complaints about their sufferings in Australia because they could not find accommodation.

Every single Australian Government, and above all the Federal Government, has shewn in this matter about as much imagination as a slab of suet pudding. The Churches are the only organisations in the country who have made any attempt to infuse into the bones of the Colombo Plan the common sense which will make it work. It is a matter for gladness that our own Church of England, at the instigation of THE PRIMATE, was in the van when it set up the International Friendship Centre, a residential hostel for Asian students, more than two years ago.



Into A Hopeful Year

We should count our blessings as we enter 1954. Both abroad and at home there is cause for hope and thankfulness.

Last year brought a truce in Korea. This month will see a Big Four conference which could give that guarantee of lasting peace which the world has been looking for so desperately in the eight and a half years since World War II formally ended.

True, our hopes of permanent peace have been cruelly dashed times out of number since 1945, and the United Nations which we hoped would be the instrument to secure it has become a vast sounding-off board for world disputation. Even the niceties of diplomacy are no longer observed. National enmities are naked and unashamed.

Yet the fact that a Big Four meeting has even been arranged is, in this new world of cynical relations, a hopeful sign. We must never cease to pray that men of goodwill in all countries will yet succeed in finding a formula to banish the hideous nightmare of atomic warfare which has shadowed these latest years, and ensure that science may be turned to the benefit and not the destruction of mankind.

In our own country we have reason for thankfulness in the abundance of treasure which continues to be heaped into our lap—a succession of good seasons, a populace in which relatively few know want, the recent discovery of further sources of national wealth such as uranium and oil.

In Australia's relationship with the rest of the British Commonwealth 1954 will see immediately an auspicious year, with the conference of Finance Ministers and their expert advisers opening to-day in Sydney (the biggest Imperial Conference yet held in Australia), and the visit of the Queen and the Duke of Edinburgh to begin next month.

Truly, then, a notable year is opening internationally, economically and imperially. May it be adequately crowned by being a great year spiritually. It can be if we are not blinded by materialistic values—a great temptation, admittedly, in a land so filled with the luxuries as well as the necessities of life. So . . . let us count our blessings and remember their Source.

Children's Crusade

Now, as in every summer for the past 30 years, Sydney is liable to hear stories of children from the Far West of N.S.W. gazing on the harbour for the first time and exclaiming, "Gee, what a big dam."

Most of the youngsters have never seen the sea before—or a ship, a tram, or even a tap that runs hot water into a bath. There are 157 of them, aged between 10 and 12, staying at Manly for three weeks this month as guests of the Far West Children's Health Scheme. Since the annual holiday camp was inaugurated 30 years ago 3,800 children have passed through it.

But the camp represents only a part of the work of the Far West scheme. Much more important is its task of seeking out sick and crippled children in the outback, far beyond effective regular medical treatment, and bringing them to Sydney for skilled attention, lasting sometimes months and occasionally years.

And this great humanitarian work is, apart from a Government grant of £1,000 a year, financed entirely, I understand, from public subscriptions. It is an example of practical Christianity, which does much honour to its sponsors and supporters.

Stanley and Lucy Drummond, the Methodist outback missionary and his wife, who inspired this great crusade to restore health to sick children,

could wish for no finer memorial than the assured development of the scheme with the headquarters of its widespread activities at the well-named Drummond Home.

Tennis Hysteria

"What a nation of squealers we have become," an elderly friend said to me in the midst of last week's hullabaloo, when it seemed likely that the nature of the pairing in the doubles would cost Australia the Davis Cup.

A section of the Press became quite hysterical about the action of the five selectors in altering the pairing. The jaundiced Sydney view was that this outrage had been perpetrated by three Victorianians (mostly senior I gathered) against the strenuous protests of two New South Welshmen.

There were reports of mothers of players in tears, and of one player himself being overcome by emotion. There were Munich-like Press charges of "guilty men" (the three bad Victorianians, of course), and even in the less sensational Press use of such terms as "the doomed pair" (the defeated Australian doubles players) and other phrases usually reserved either for personal tragedy or global warfare.

In the end, of course, all was well. Australia kept the Cup by the narrowest margin, and, in a burst of nationalistic fervour, the newspapers dried away the tears of yesterday and even agreed that perhaps Sir Norman Brookes might be reprieved, provided he resigned voluntarily, and at once, from the selection committee over which, presumably, he exercises such dread control that at least two other selectors are afraid to cast their own free votes.

There was no doubt of the public interest in the Davis Cup contest, judged by the number of people I saw in one big office lay aside their work for 2½ hours to hear the broadcast the afternoon Hoad played Trabert.

But I hope the Press hysteria did not faithfully reflect public opinion. It is one thing to have a healthy interest in a sporting contest (although difficult to justify abandoning work for the duration of a long broadcast). It is another to become so heated over a sporting trifle that really does not matter two straws in the story of human welfare—or, indeed, seem very important in its own right a couple of days later.

CLERGY NEWS

WALSH, Canon C. A., Rector of S. Paul's, West Perth, to be Rector of S. Luke's, Cottesloe, Diocese of Perth. He will take up duties at the beginning of April.

THOMPSON, The Reverend J. H., Rector of S. Peter's, Perth, to be Rector of S. Paul's, West Perth, in the same diocese.

DOIG, The Reverend C. V., formerly Vicar of Great Wary, Essex, England, was inducted to the Parish of Belmont, Diocese of Melbourne, on December 18.

BIGGERS, The Reverend Roland, to be curate at S. Andrew's, Lismore, Diocese of Grafton.

LINDSAY, The Reverend John Nelson, Rector of S. Paul's, Stanthorpe, Diocese of Brisbane, to be Rector of S. Peter's, Southport, in the same diocese.

TOMLINSON, The Reverend Wilfred John, Rector of S. John's, Biggenden, Diocese of Brisbane, to be Rector of All Saints', Clifton, in the same diocese.

WATTS, The Reverend Kenneth Arthur, Rector of S. Peter's, Southport, Diocese of Brisbane, to retire as from January 31.

SPENCER-BOOTH, The Reverend John, Rector of S. Luke's, Eelunga, Diocese of North-West Australia, on November 29.

BALE, The Reverend Aubrey, to be curate at S. Paul's, Diocese of Rockhampton.

HEYNER, The Reverend F. W. E., Vicar of Delungra, leaves for England on January 4 on leave from the Diocese of Armidale.

GREEN, The Reverend C. C., was inducted Rector of Northampton, Diocese of North-West Australia, on November 29.

HUGHES-DEATH, The Reverend H. le H., was inducted Rector of S. George's, Bluff Point, Diocese of North-West Australia, on December 13.

Asian Students

London's example of a hostel open to all Dominion students may be the only satisfactory way of catering in Australia for the many Asian students now attending our universities.

It was distressing to read this week that some Asian students were finding accommodation hard to get because the colour bar was being drawn against them. At the same time it was heartening to be told by a Sydney University spokesman that some Asian students had been able to find private lodgings through the Church of England.

Only this week the warden of London House, Brigadier E. C. Pepper, was in Sydney. He said that their residential centre housed about 300 students from all parts of the Commonwealth. People of all races and religions mixed together there and held informal discussions for the exchange of ideas.

Surely that is the solution we want here, too. The universities are doing their part in providing the opportunities for Asian and other overseas students to study here. But the informal mixing with other students is at least equally important. There is a strong case for urging that the State Governments should make grants to their universities sufficient to enable hostels of the London House type to be built here.

Apart from London House, one has heard of the even larger International House at the University of Southern California.

No post-war influence has been so potent for peace, particularly in the Pacific basin, as the mingling of students of many races on a common campus.

The private prejudices of a few landlords should not be allowed to mar this great work by sending students back to their own countries with the impression that some Australians do not like the colour of their skins.

But university hostels, run by people with more enlightened ideas about the brotherhood of man, seem to be the only satisfactory way of avoiding such recurring risks of giving offence.

Flowers By Request

Window-boxes with flowers as Royal visit decorations are being urged in Melbourne. It is a splendid idea. But might it not be a better one to brighten some of our drab city buildings (and I have not Melbourne particularly in mind) by making window-boxes a permanent feature of our city ornamentation?

I understand that professional horticulturists in London have recently stimulated the window-box idea, thereby arranging to replace the supplies of flowers according to the season.

Our city canyons have become so thoroughly places for earning a living that few business houses give a spare thought for the beauty that flowers can bring. Perhaps we are too fortunate in our parks, where lunch-hour workers can refresh their minds simultaneously with their bodies while eating sandwiches on the grass. But London, I hear, has parks, too—and yet thinks there is also a place for window-boxes.

Perhaps our Town Halls might give a lead to business-houses by bedecking the civic window-ledge to show how attractive the scheme could be, both during the Queen's visit and after.

Faithful workers make many of our churches beautiful with flowers each Sunday. A little of the same colour and sweetness in daily living would not go amiss.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

COLLECT FOR THE EPIPHANY

The Text:

O God, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of Thy glorious God-head, through Jesus Christ our Lord. Amen.

The Message:

The word means "shewing forth". The observance of the festival is Greek, and was kept in the Eastern Orthodox Church from very early times. We count it essentially a missionary festival. It has also a personal message for every day life.

The collect is a translation of that in the Sarum Missal and the sacramentary of Gregory.

"The original literally runs 'Mercifully grant that we, which know Thee now by faith, may be led onwards till we come to gaze upon Thy majesty'."

Our present translation is not so good; it has lost the fact of our being led as were the Wise Men.

But we cannot be led unless we keep our eyes on the Star of Bethlehem, on our Lord and Saviour Jesus Christ.

So easily are we led to fix our eyes elsewhere till "He vanished out of our sight", and we are left wandering and straying from the path of life.

COLLECT FOR THE FIRST SUNDAY AFTER THE EPIPHANY

The Text:

O Lord, we beseech Thee mercifully to receive the prayers of Thy people which call upon Thee; and grant that they may both perceive and know what things they ought to do; and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen.

The Message:

How helpful then is the collect for the first Sunday after the Epiphany, which comes from the Sarum Missal.

Here is a prayer to be learned by heart and often used.

It was difficult to translate into suitable English; in the original the word "prayer" is a stronger word and means "earnest longings", prayers from the heart.

It is very fitting, for it asks that the knowledge which comes to us through the shewing forth of the Saviour may lead to good actions—that we may follow the path of life, dependent entirely on God's good grace and power.

The Wise Men were called, they followed what they knew at any cost, with intense purpose and generous love. They trust, they worship, they give.

This is a wonderful season in the Christian life for it sets before us the truth for ourselves that, as S. Paul says it, "Christ may dwell in your hearts by faith, that ye being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge; that ye might be filled with all the fullness of God."

COLOUR BAR IN BERMUDA

ANGLICAN NEWS SERVICE

London, December 14
Canon L. J. Collins spoke against the colour bar in Bermuda at the Royal Naval College, Greenwich, yesterday.

He said that the recent announcement about it should fill us with shame.

"By consenting to what is being done in our name in Bermuda we all gag our consciences for the sake of hard currency," he said.

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.

FACTS FROM TEXTS

PETER, THE ROCK

TO THE EDITOR OF THE ANGLICAN

Sir,—In the "Larger Catechism" (Roman Catholic), this question is asked, "Why do you say that the Roman Pontiff is the Universal Pastor of the Church?" The answer is, "Because Jesus Christ said to Peter, the first Pope, 'Thou art Peter, and on this Rock I will build My Church, and I will give to thee the keys of the Kingdom of Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven.' And He said again, 'Feed My lambs, feed My sheep.'"

These are the "facts," as supplied by the "Larger Catechism." That catechism deems them sufficient. So also does the Vatican decree by which the Roman claim is promulgated, and which calls these quotations "this plain teaching of Holy Scripture."

Let us consider the two texts: S. Matthew xvi, 18, 19; S. John xxi, 15-17.

The second of these was never applied to the Papal Supremacy till the end of the seventh century. S. Cyril of Alexandria has a long passage on the text, in which he says, "But the Lord saying, 'Feed my sheep,' a renewal, as it were, of the apostolate already conferred upon him, is understood to have taken place, wiping away the intervening reproach of his falls and destroying utterly the littleness of soul arising from human infirmity."

This is a representative passage, giving us the general sense of the Fathers as to the significance of this text. Its unforced and natural meaning is a gracious and loving permission on the part of our Lord for the failing disciple to resume his work with the rest.

This reduces the facts on which the "Claim" rests to one text, S. Matthew xvi, 18, 19. Unfortunately this text is ambiguous.

What did our Lord mean by "this rock"? Did He mean Peter, or did He mean Peter's faith, or did He mean Himself? Read the whole passage carefully, and you will see that the words are capable of any one of those interpretations.

When I say "unfortunately," I am thinking of the Roman Claim, because Rome has committed herself to the rule that no dogma can be based on a passage of Scripture unless that passage has a uniform interpretation by the Fathers.

The Fathers felt the ambiguity as much as you or I, for out of ninety-five passages in which they comment on the text, they give as many as five different interpretations. S. Augustine held three interpretations of it at different times in his life.

This means more than a want of agreement among the Fathers as to the meaning of the expression, "this rock"; it means that they were entirely unaware of the significance Rome has given it!

S. Peter himself seems quite unaware that he himself had any authority above that of the rest. In his Epistle he modestly describes himself as "an elder," and says that such are not to be as lords over God's heritage.

Instead we find overwhelming evidence, both from the words of our Lord, and from the records of His Apostles, that the authority was equally bestowed upon all those Apostles and their successors.

Yours, etc.,
RALPH C. HANCOCK,
S. Matthew's Rectory,
South Grafton.

PARLIAMENT AND THE CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir,—Unless and until the Anglican Church admits the Roman rite that Henry VIII founded her, what is the relevance of anything in the Durham Report?

No one denies that from the 17th century onwards Parliament has tried to define Church doctrine, and the Church has had to suffer for resisting.

Laud, when in trouble over this very point, said, "It is not to be denied that the King and his High Court of Parliament may make any law they please, and by their absolute power may change religion (Christianity to Turcism if they please) and the subject whose conscience cannot obey must fly, or endure the penalties of the law."

"But both King and Parliament are *sub graviore regno* and must answer God for all such abuse of power."

Laud was beheaded by a special act of Parliament, which contained the proviso that his execution was not to be taken as a legal precedent, which suggests that Parliament was a little doubtful itself of its power.

And the crux of Laud's quarrel with Parliament was over this very question as to whether Parliament could define Church doctrine.

The whole question is of fundamental importance.

Either the Church of England is a Department of State of the British Parliament (which makes her an *imperium in imperio* in Australia, as some claim the Roman Church to be) or Government definitions are entirely irrelevant.

Yours faithfully,
A. M. GILBERT,
The Rectory,
Violet Town,
Victoria.

HEAD-COVERING FOR WOMEN

TO THE EDITOR OF THE ANGLICAN

Sir,—While no doubt Christmas Day proved a happy festival for most churchmen and women, one parish at least experienced unhappiness and discomfiture.

Such a state of affairs was due to several young women, possibly strangers to the parish, violating the ancient custom of the Church by presenting themselves at the early Eucharist without head coverings.

The blatant disregard by these obviously picture-show fans of piety and observance of custom, to say nothing of the feelings of loyal churchfolk, is of the essence of Revolutionary Protestantism (which was the avowed enemy of tradition and holy discipline), and so cannot be too strongly condemned.

While primarily the churchwards were to blame for not sending the offenders around to the vestry, where surplus head coverings belonging to the choir could have been made available, the celebrant and his assistant, despite the fact that the number of communicants was large, cannot escape responsibility.

The latter were either shortsighted or not good stewards of the mysteries of God.

A true priest would have refused to have communicated the offenders.

"In these days of lowered standards," to use words uttered by the Queen some months ago, the Church should take her stand against indiscipline.

She should, as of old, be the leader, not just a follower.

In stressing our duty towards God, she seems to overlook to teach thoroughly our duty towards our neighbours.

Recently a meeting of bishops deplored present-day indiscipline.

It would be interesting to learn what they intend to do about this ever-growing evil.

Yours, etc.,
PRACTISING HOLY CATHOLIC,
Sydney, N.S.W.

DRAMA IN THE CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir,—It was refreshing to read in THE ANGLICAN, December 11, of the interest taken by the Australian Christian Theatre Guild in the activities and financial state of the Church Drama Society, Melbourne.

The A.C.T.G. emphasises the importance of advertising and publicity, also the presenting of suitable plays.

What an avenue of Christian service a flourishing drama society could be for many people, not necessarily all dramatically gifted, but with a desire to serve God, and by their influence and example win souls for Christ.

Let us remember that when our Lord was on earth He did not restrict His ministry to the medium of sermons, but used the drama of His day—parables.

To be truly missionary, I believe the Church must reach out to the people in homes, schools, places of employment, and most certainly in the theatre.

Yours faithfully,
ESTELLA P. SYNNOFT,
Melbourne.

RITUAL FOR ROYAL TOUR

TO THE EDITOR OF THE ANGLICAN

Sir,—In THE ANGLICAN of December 18, your correspondent "English Use," has something to say of the ritual for the forthcoming Royal Tour.

I wholeheartedly concur, and I do feel that Her Majesty would feel rather "out of place" if she had to attend a church service to which she was not accustomed.

Actually the service in itself would not be very different, only as far as the altar ornaments and vestments of the priests.

England is the home of our church, and I do not see the reason for departure from old English rites in the church, by some of our well-known dioceses in this country.

I remain,
Yours faithfully,
CHARLES J. COLGAN,
10 Cameron Street,
Hamilton, N.S.W.

A CHRISTIAN COMMUNITY

TO THE EDITOR OF THE ANGLICAN

Sir,—I should greatly value your co-operation in my search for information concerning a Christian Community in Australia.

I wonder if there is anyone among your readers who knows of a Christian or Co-operative Community in Australia, other than those associated with religious orders.

It seems to me that to establish "true community" is one of the most immediate and pressing tasks of the Christian Church.

There have been many such attempts in the past and there are many such to-day in other countries, but so far I have not heard of one in Australia.

The nearest of which I know is in New Zealand.

I should be grateful for any information readers of THE ANGLICAN can supply.

Yours sincerely,
L. G. BALL.

The Vicarage,
Greensborough, Victoria.

MEMORIAL TO SCIENTIST

FROM OUR OWN CORRESPONDENT

Canberra, January 4

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, dedicated a tablet in memory of Dr. W. G. Duffield in St. John's Church, Canberra, yesterday.

Dr. Duffield was the founder and first director of the Commonwealth Observatory at Mt. Stromlo.

He was appointed in 1923 and on his death, six years later, was buried in the observatory grounds.

Sir Robert Garran, a friend of Dr. Duffield, delivered the address at the dedication.

THE SOCIETY OF MARY

TO THE EDITOR OF THE ANGLICAN

Sir,—Allow me to heartily endorse what has been said by Father Britten in his letter in THE ANGLICAN of December 18, concerning the Blessed Virgin Mary and the gross neglect shown to her by Anglicans.

I am sure that many well-meaning church-people find it difficult to see the true position of the Mother of God through ignorance of, or erroneous opinions about, Her Son's divinity.

We who believe ourselves to be a living part of Christ's Holy Catholic Church should consider with what reverence and devotion Our Lady is regarded by those other great Catholic Communities, namely the Roman Church of the West, and the Holy Orthodox Church of the East; and that Christ's Mother has been highly esteemed as blessed among women as well as worthy of a singular position of dignity and honour since earliest Christian times.

Moreover, she was so regarded in the Church of England until the Reformation and for centuries England was known throughout Christendom as the "Dowry of Our Lady," because of the great reverence and love there shown to her in the ages of faith when her name was invoked and her prayers and intercessions sought after.

As part of our Catholic heritage, and as devotion to Mary is part of the "Faith once delivered to the Saints," let us therefore pay honour to her in the traditional Catholic manner by asking for her prayers and by reciting as often as possible the Sacred Rosary.

How can we love our Blessed Lord, and ignore His Mother, whom we have to thank for presenting her Son to the world for our Redemption?

In His agony on the Cross of Calvary Christ bequeathed His Mother not only to S. John but to the whole world, when he said, "Woman behold thy son; son behold thy Mother!"

Therefore, we are her children and she is our Mother, too. As loyal Anglicans, we may rejoice that Mary has been entirely lost to us, and also let us give full support to the Society of Mary, whose object is to restore due devotion to her after the neglect of three centuries in our Church.

Christ's Mother is not a dead Roman Catholic, in spite of all the insults heaped upon her, but alive in Heaven with her Divine Son, where she ever intercedes for us.

I am, etc.,
R. GILDARD,
Sydney.

TO THE EDITOR OF THE ANGLICAN

Sir,—I read with interest Father Britten's letter in THE ANGLICAN of December 18 and agree with him with regard to the honour due to Our Lady.

I too feel that as the mother of our Lord she is entitled to a very special place in our hearts and that we should love her, ask her for her prayers and acknowledge her as the Queen of All Saints.

It is only in this way that we can express our thanks to God and to Our Lady for the wonderful miracle which took place on that first Christmas Day.

After all, God chose her not only to be the Mother of our Lord but our Mother also.

Yours faithfully,
E. SKINNER,
346 Swann Road,
St. Lucia, S.W.6.,
Brisbane.

TO THE EDITOR OF THE ANGLICAN

Sir,—In THE ANGLICAN of December 18, a correspondent uses the expression—in referring to the Blessed Virgin Mary—"The Mother of God."

No wonder so many laymen suspect many of the clergy of lacking in real honesty; no priest surely believes that Mary was the mother of God!

Then why say it?

Yours, etc.,
ANTHONY PERT,
Brisbane.

[This correspondence is now closed.—Editor.]

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF
DR. FELIX ARNOTT

A Melbourne correspondent has asked me:

"What is the meaning of the three States of the Church, the Church Militant, the Church Expectant, and the Church Triumphant?"

In the New Testament, the word church is used to mean the universal Church, the Body of Christ, or His Bride, and it is also used in the sense of the local organisation of the universal church, the church at Corinth, or Ephesus or Rome.

The Catholic or universal Church is comprised of these local churches, and no one can be a true member, that is a living part of this universal Church unless he is, to the best of his ability, exercising his membership of his own local congregation.

It is significant that the word "Ecclesia" or church is not used in the New Testament to denote "a building," nor is it used naturally in the sense of "denomination," such as the Church of England, as obviously the unity had not then been broken.

Now the actual terms "Militant," "Expectant" and "Triumphant" are not scriptural, though many believe, I think rightly, that they are implied, since, e.g., in Hebrews xij, 1 and 2.

There is obviously stressed the real fellowship that exists between Christians still fighting their way on this earth, and those souls who have gone

before us, and encourage us still in our pilgrimage.

The ancient Liturgies, which so faithfully reproduce the thought and worship of the early Church, are full of this sense of unity between the worship of earth and heaven; it is most admirably represented in the Preface and Sanctus of our own Communion office, which go back to the apostolic tradition of Hippolytus in the third century.

The term "militant" comes from the Latin "miles," a soldier, and reminds us that the church here on earth is a church at war with sin and evil, as distinguished from the church hereafter in heaven, which will be Triumphant and at rest.

Thus the prayer with this title in our Communion Service is concerned with rulers, clergy and their people—sick and needy and so on—though the final paragraph does lift our thoughts from earth to those who have passed beyond.

The "Church Triumphant" clearly refers to the Saints in Heaven, to all who have triumphed over sin and evil and now find their joy in the service of God. With them, we join in praise and worship of Him Who is Lord both of the Living and the Dead.

The "Church Expectant" involves more controversial ground, and pre-supposes some "Intermediate State" between earth and heaven, where the souls are "expecting," or awaiting their final bliss, a state where they are prepared for heaven, perhaps, in much the same way as earlier they were prepared on earth for their Confirmation and First Communion.

These are the souls in paradise to whom, according to S. Peter, Christ preached after his crucifixion, I Peter, iij, 18-22, and iv, 3 and 6. S. Matthew, xxij, 32; Hebrews, xij, 23, and Rev. vi, 9-11, imply that they are conscious, and not asleep, they are united to some extent with the Lord (I Thess. iv, 14, and I Cor. v, 8). They are making progress towards perfection. Paradise, which means "a garden," is a temporary home of the blessed dead, whilst Heaven is to be their permanent abode. Paradise is not "a second chance," this life is our time of probation, and those who believe in an "intermediate state" believe all the souls there are saved, and will eventually reach Heaven, but many are not yet ready for the state of bliss, perhaps because of some accident which cut them off prematurely, or some other difficulties outside their control. There are important differences between such a view of an Intermediate State, and the medieval view of Purgatory, which was rightly criticised by the Reformers.

PROTESTANT OR NOT?

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent, F.W.A., is, it would appear, one of the unfortunate spiritual descendants of those Puritans who stayed within the Church of England at the time of the Restoration, determined to change its doctrines, not to quit it.

Despite the number of letters which have appeared in your columns proving that the Church of England is, and always has been, Catholic and that, consequently, her members must be Catholic, F.W.A. is still unconvinced.

He does not appear to realise that the word "Protestant" in the Coronation Service has retained its ancient and correct meaning, just as the word "prevent" in one of the Collects still retains its ancient meaning, despite the fact that in common usage both words are now used in an entirely different sense.

I am, etc.,
HISTORIAN,
Victoria.

[This correspondence is now closed.—Editor.]

THE PROCESSION OF THE THREE KINGS

By Wendy Hall

EVERY year, on the afternoon of the Sunday nearest to Epiphany, the twilight that falls on the graceful Cathedral of Chichester, in the English county of Sussex, is lit only by the candles tightly grasped in the hands of the 200 or 300 children thronging the nave. They are waiting to join the Epiphany procession — the unique festival of Christ and the Three Kings from the East — held at Chichester and nowhere else in Britain.

While the dean, speaking from the pulpit, briefly explains the service to them, the procession begins to form in the ambulatory. The light bearer stands at its head, and behind him the Three Kings, in gorgeous attire, each preceded by his attendant, and each bearing his gift of gold, frankincense or myrrh. Behind them the dean's procession forms, followed by the bishop, the cathedral clergy and the children of the choir.

Then comes a consort of recorders, whose players are members of the Dolmetsch family of Sussex, responsible for reviving this 16th century woodwind instrument in Britain. From the nave, the children of the congregation file out two by two to join the procession behind the recorder players. Meanwhile, the persons representing Joseph and Mary and their attendants have taken their places in the Epiphany tableau before the high altar.

Soon the recorders break into their soft, clear strains, and the children of the choir sing "We Three Kings of Orient Are." The procession makes a station at the crib, where the dean reads from the gospel and prayers are said. Then it moves towards the high altar, accompanied by the singing of "While Shepherds Watch." The Kings offer their gifts and, with the dean, clergy and choristers, take up their positions before the altar, the children behind them.

ALL kneel to make their act of worship, which reaches its climax when, at a signal, each child raises his candle high above his head. In unison the children say with the dean: "Jesu, my lord, I thee adore; O make me love thee more and more." The bishop pronounces the blessings and brings the Epiphany service to its close.

With its dramatic, vivid and solemn moments, the Chichester Epiphany procession has something of the quality of a mediaeval church pageant. Yet it was first devised by the dean, the Reverend A. S. Duncan-Jones, when he went to Chichester 24 years ago. At that time, as now, there was a desire to revive the mediaeval custom of performing religious drama in the great cathedrals.

But the dean felt that Chichester, with its long, rather narrow nave and aisles, offered no space large enough for performers and spectators, yet provided a fitting and dignified background for a procession.

The Epiphany service, at once simple and impressive, harmonised so perfectly with its setting that it came immediately to take its place with the more ancient customs of the cathedral; and among the vast numbers of people who come to take part in it to-day are many who think it is a survival of a mediaeval rite.

FOR a children's service Chichester provides as happy a setting as any English cathedral. Architecturally it belongs to the late Norman, Transitional, and Early English periods. Thus it has Norman strength without the earlier Norman austerity, combined with the flowing purity of Early English.

Externally, its soaring spire and graceful proportions seem to harmonise ideally with the gentle downland of Southern England and to reveal once more the genius of the mediaeval architect for building a

great cathedral which sits easily in its surroundings, and in which both child and man can be at ease.

Chichester was already a city during the Roman occupation of Britain during the first centuries after Christ, but it became a bishopric only after the Norman Conquest in 1066. The cathedral was begun in 1091 and consecrated in 1184. Two years later it was seriously damaged by fire but the work of restoration and improvement was vigorously undertaken. The result was a blending of Norman and Early English, or First Pointed, styles in a way rarely seen and certainly not excelled elsewhere in Britain.

The original rounded Norman arches can be seen in the triforium in the nave, while the clerestory was rebuilt in the new pointed style. The retro-choir, architecturally the most beautiful part of the cathedral, combines the two styles with even greater success.

While the nave's Norman pillars are massive and rectangular, the retrochoir is supported by elegant clustered round pillars, consisting of a central column, surrounded by four shafts of Purbeck marble. The unusual triforium has round arches enclosing two pointed ones.

ALTHOUGH the cathedral is simple by contrast with the Decorated and Perpendicular styles of the later Middle Ages, and plain by contrast with the Flamboyant Gothic of some European cathedrals, it owes

its beauty to its harmonious proportions, its long vistas and the warmth and lightness of its stone work.

Its stained glass, mostly 19th century, is undistinguished; the cathedral gained much in sunlight when German bombs blew out many of the darker windows, allowing them to be replaced by lighter, modern glass.

Over its long history, Chichester Cathedral has suffered much. At the time of the Reformation, Henry VIII gave orders for the destruction of the shrine of St. Richard of Chichester and many of the church ornaments. More grievous still was the damage inflicted by the Roundheads when they took Chichester in 1642.

Repairs were made when the monarchy was restored in 1660. Two hundred years later, in 1861, during the reign of Queen Victoria, the spire collapsed and the superstitious were confirmed in their belief in the old Sussex saying:

If Chichester church steeple fall
In England there's no king at all.

To-day, Chichester is not immune from the attacks which time makes on so many of Britain's older cathedrals. Death watch beetle has been found in the roof and restoration has been, and remains, a constant preoccupation during this century. Happily it has been possible to maintain the fabric so that its original charm and character remain unchanged.



Children taking part in the Epiphany procession in the nave of Chichester Cathedral, in which the Three Kings from the East offer their gifts to the infant Jesus.

PRE-LENTEN TOUR

THE "LIVING CHURCH" SERVICE

Milwaukee, January 2

A pre-Lenten tour of the Holy Land and Europe is being arranged by the Rector of Fort Wayne, Indiana, the Reverend G. B. Wood.

The 20-day trip will cover 15,000 miles, predominantly by air travel.

According to Father Wood, who will personally conduct the tour, highlights will include visits to World Council of Churches headquarters at Geneva; with dignitaries of Eastern Orthodox Churches, with the Anglican Bishop in Jerusalem, and possibly with Pope Pius in Vatican City.

To set up details, Father Wood has drawn from his own travel experience.

During the summer of 1952 he was a member of the Sherwood Eddy Seminar which studied social, political, economic, and religious conditions in Europe, and previously he made an extended tour throughout Europe.

EXPERIMENT IN EVANGELISM

ANGLICAN NEWS SERVICE

London, December 24

A new method of teaching the faith has been adopted at Leigh (Manchester) during Advent.

It is part of the follow-up of a parochial mission held last May.

Each Sunday at Evensong the preacher has been interrupted and questioned at different points in the sermon by another member of the staff who sits in the congregation.

Question and answer fly back and forth with some rapidity until at last some knotty problem is posed by the "devil's advocate."

The preacher then declares that a satisfactory answer from the pulpit would take too long.

Members of the congregation are asked to meet together after the service for further discussion.

Many take advantage of the opportunity.

BLACK AND WHITE IN AFRICA

CHURCH ARMY CHIEF'S OPINION

ANGLICAN NEWS SERVICE

London, December 24

The Chief Secretary of the Church Army, the Reverend E. Wilson Carlile, who has returned to England after travelling seventeen thousand miles in East, Central, and South Africa, spoke about the colour problem in Africa to members of the Press last week.

The Church in the Province of South Africa, he said, had been criticised for having separate churches for white and coloured people.

"No African is turned away from any church.

In the cathedral in Johannesburg one always finds mixed races, but the fact that my address there had to be interpreted twice after every sentence indicates one of the problems.

"I had glimpses of Orlando and other African housing areas.

"There are slums; some of these are very bad, and there are no more vigorous opponents of these than the Church and the bishop.

"But only a small minority live in these bad areas.

"The majority are, by African standards, very well housed.

"I went into one house which had five rooms for one family.

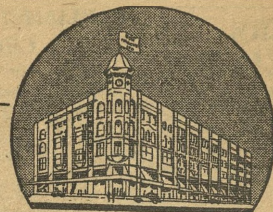
"This compares very favourably with another but I inspected in Tanganyika, where a man, his wife and family, twelve goats, and six hens all live in the same room.

"If a man is given a good house and then imports from the reserve his mother-in-law, father-in-law, brother and wife, sister, husband, and three children, and they all live in one house, it is not the fault of the authority.

"In general, the Church is open in its criticism, in some directions, of the attitude of the present South African Government to the racial issue.

"I sympathise with the historical background which makes it hard for the Afrikaaner to think of any real kind of partnership emerging between black and white.

"A policy, which denies Africans positions of responsibility on the grounds that they are not fitted for them, and then refuses them almost any opportunity of so fitting themselves, is bound, in my opinion, to end in bloodshed."



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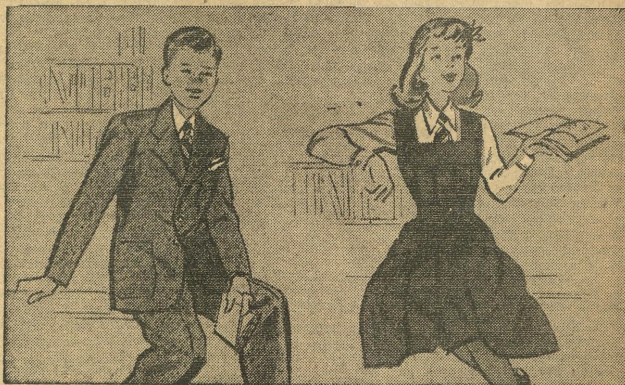
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For service **DAVID JONES'**

SOMETHING NEW

The New Year is under way. The Watchnight services, the tooting of horns and whistles, and the singing of "Auld Lang Syne" provided a mixed, but none the less sincere welcome for it.

Now, it's here for twelve precious months, with all its opportunities.

What are we going to make of 1954? One thing is certain, that it will be only what we make it.

All the adventure of the great unknown and the solemn resolutions still fresh in our minds will remain dressed in the stuff that dreams are made of, unless seized and distilled into reality. That will mean prayer and work.

Australia still has to be won for Jesus Christ. The Church at home still calls for reinforcements in its leaders' ranks.

The busy world of industry still needs a vigorous witness from Christian laymen.

South-East Asia still awaits the fuller light of the gospel of Christ.

The solemnity and revelry of

New Year's Eve have not altered the situation.

Nor will the answer to this tremendous need be found in discussions and analyses of the situation.

It will be found in men—new men. Men born anew of the Holy Ghost. Men begotten anew into a living hope by Jesus Christ from the dead. Men who have given themselves in a new dedication to this living Christ who makes all things new.

The New Year will not wait for us. Two weeks of it have almost gone already.

Pull down those airy resolutions out of the clouds. Press them into shape until they mean something.

Then act, man—ACT.

—YOUTH EDITOR.

GIFT FOR THEOLOGICAL COLLEGE

There has been a desire amongst Y.A.s and J.A.s in the Bathurst Diocese to "make comfortable" a study room in one of the students' buildings at St. John's Theological College, Morpeth, N.S.W.

A number of branches have made donations in cash and kind for the project and the first move will be made this month to install a 12ft. by 9ft. carpet, blinds, and curtains in the chosen "Bathurst Room," as well as a number of pottery pieces for various rooms.

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COMRADES OF S. GEORGE

ANNUAL CONFERENCE

The Annual Conference of the Order of the Comrades of S. George was held at Wangaratta from December 27 to January 2, at Holy Trinity Hostel. Eighty-three Comrades representing every State except West Australia were present.

The conference opened with Evensong in the cathedral. The address was given by the bishop of the diocese, the Right Reverend T. M. Armour.

The theme of the conference was "A Faith to Live By." The chief speaker each day was the Bishop of St. Arnaud. The bishop gave a series of most helpful and provocative addresses on "The Christian in Marriage," "The Christian in the Professions," "The Christian in Business and Industry," "The Christian at Play" and "The Christian in Politics."

Each morning a lecture was given on some aspect of missionary work. The Reverend Raymond Nichols spoke on "Educational Missions" and "Training of the Native Ministry" both of which caused some lively discussion afterwards.

One of the most interesting addresses in this series was that given by Mrs. Armour (wife of the Bishop of Wangaratta) on "Medical Missions."

The Reverend Edgar Wood spoke on "Christian Co-operatives" and illustrated some of the possibilities of co-operatives on the mission field.

The final lecture in this series was on "Problems of S.E. Asia" and this was delivered by the Reverend E. Badger, a former S.P.G. missionary in Japan.

The evenings were varied. On the Monday night there was an Open Missionary Night, at which the speakers were the Home Secretary of A.B.M., the Reverend T. B. McCall, and the Reverend R. Nichols.

The conference concluded with a Solemn Eucharist on Saturday morning. The celebrant was the Bishop of St. Arnaud. A choir was formed of visiting Comrades under the direction of Keith Hutton (Adelaide).



Delegates at the Annual Conference of the Comrades of S. George, held at Wangaratta from December 27 to January 2.

FOR SMALL PEOPLE

BADGES

Most boys and girls I know like to wear badges. I wonder if you do.

Of course grown-up people like them too. Only yesterday I met a man who has a long row of them fastened in the lining of his car, just near the front window.

He can tell you all about his badges and what you have to do to be able to wear them.

You see, a badge stands for something. Every boy and girl who belongs to a church club or the Boy Scouts or Girl Guides knows that.

Usually you have to belong to a club and promise to obey its rules before you can wear its badge. People who meet you then know what your interests



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

Dear Boys and Girls,
A happy New Year to you all!
I suppose many of you have been making the most of the holiday-time, enjoying yourselves.

As we begin another year, I hope that this corner of the Youth Page of our paper will become more and more your own corner.

Write to me and let me know which stories you like most.

Some of you may have suggestions to make about new ideas for the page.

In the meantime, may God bless every one of you and keep you bright and true for Him.

Your friend,
UNCLE PETER.

are, and even what sort of a person you should be.

In olden days, people did not

THE TRIAL OF THE SEVEN BISHOPS

EPISODE II: THE JURY IS CHOSEN

The King's Ministers, appalled by the storm of protest which was blowing up against the forthcoming trial of the Seven Bishops, advised moderation.

But the King had the bit between his teeth and decided, despite fierce public opposition, to proceed with the trial.

To pack a jury was now the great object of the King.

The crown lawyers were ordered to make strict inquiry as to the sentiments of the persons who were registered in the freeholders' book.

Among the forty-eight persons whom he nominated, were said to be several servants of the King, and several Roman Catholics.

But as the counsel for the bishops had a right to strike off twelve, these persons were removed. The crown lawyers also struck off twelve. The list was thus reduced to twenty-four.

The first twelve who answered to their names were to try the issue.

On the twenty-ninth of June, Westminster Hall, Old and New Palace Yard, and all the neighbouring streets to a great distance were thronged with people. Such an auditory had never before and has never since been assembled in the Court of King's Bench.

Thirty-five temporal peers of the realm were counted in the crowd.

All the four Judges of the Court were on the bench. Wright, who presided, had been raised to his high place over the heads of many abler and more learned men solely on account of his unscrupulous servility.

Allibone was a Papist, and

owed his situation to that dispensing power, the legality of which was now in question.

Holloway had hitherto been a serviceable tool of the Government.

Even Powell, whose character for honesty stood high, had borne a part in some proceedings which it is impossible to defend.

The counsel were by no means fairly matched.

The Government had required from its law officers services so odious and disgraceful that all the ablest jurists and advocates of the Tory party had, one after another, refused to comply, and had been dismissed from their employments.

Sir Thomas Powis, the Attorney-General, was scarcely of the third rank in his profession.

Sir William Williams, the Solicitor-General, had great abilities and dauntless courage; but he wanted discretion; he loved wrangling; he had no command over his temper; and he was hated and despised by all political parties.

The most conspicuous assistants of the Attorney and Solicitor were Serjeant Trinder, a Roman Catholic, and Sir Bartholomew Shower, Recorder of London, who had some legal learning, but whose fulsome apologies and endless repetitions were the jest of Westminster Hall.

On the other side were arrayed almost all the eminent forensic talents of the age.

Sawyer and Finch, who, at the time of the accession of James, had been Attorney and Solicitor-General, and who, during the persecution of the Whigs in the late reign, had served the crown with but too much vehemence and success, were of counsel for the defendants.

With them were joined two persons who were reputed the two best lawyers that could be found in the Inns of Court; Pemberton and Pollexfen.

The junior counsel for the bishops was a young barrister named John Somers.

He had no advantages of birth or fortune; nor had he yet had any opportunity of distinguishing himself before the eyes of the public; but his genius, his industry, his great and various accomplishments, were well known to a small circle of friends; and, in spite of his Whig opinions, his pertinent and lucid mode of arguing and the constant propriety of his demeanour had already secured to him the ear of the Court of King's Bench.

The importance of obtaining his services had been strongly represented to the bishops by Johnstone; and Pollexfen, it is said, had declared that no man in Westminster Hall was so well qualified to treat a historical and constitutional question as Somers.

(To be continued)

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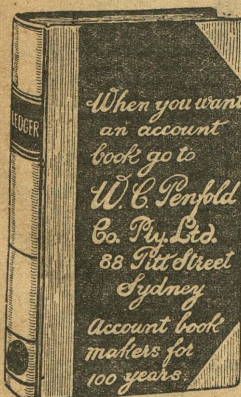
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AN EPIPHANY MESSAGE

BY A SISTER OF THE COMMUNITY OF THE HOLY NAME

"Pussycat, pussycat, where have you been?
I've been up to London to see the Queen.
Pussycat, pussycat, what did you there?
I saw a little mouse under her chair."

POOR pussycat! She missed the very thing she'd gone all the way up to London to see. And when all the other pussycats wanted to know just what the Queen looked like and to hear all about her "hairstyle" and her go. en gown, she could only say, "Well, I didn't really see the Queen very much; but there was a lovely fat little mouse under her chair."

And if you want to know the moral of this sad story, you'll probably find it before the end of the page.

Once upon a time, long, long ago, before the very first Christmas Day, there were three wise kings who lived far away in Eastern lands. One was young, with the quick-witted wisdom of youth; and one was old, very old, with the slow sure wisdom of old age; and the third had the far-seeing wisdom of maturity. But they all loved the stars and read strange things in the skies of night, things that would happen in the days ahead.

One night they saw from the shining of a glorious star that a king had been born, a king who should rule all kings and to whom they must offer homage. And so it happened that, like our pussycat friend, they went up to town in search of royalty.

"Where is the King?" they said to the people in the streets of Jerusalem. "Where is he that is born to be king of the Jews? For we have seen his star in the east and have come to worship him."

At last, after a lot of fuss and bother and a very private conversation with a disagreeable old king named Herod, they rode away to a little town called Bethlehem.

The wise men didn't think much of the look of the place, but their star seemed to be shining right down on the roof of a little house in that little town. So the three very wise men climbed down from their camels and peeped through the doorway like three small boys. And what do you think they saw? They saw a Baby Boy playing at bedtime with His mother, and I shouldn't be a bit surprised if they saw a little fat mouse hiding under her chair.

There weren't any crowns or royal robes or slaves or any of the things they'd expected to find, and yet those wise men were quite sure they'd come to the right house and found the very person for whom they'd been looking.

Down came the bundles off the camels' backs, and off came the silken wrappings; and soon the three wise kings were kneeling on the ground very close to the Baby King and presenting Him with their gifts, gold and frankincense and myrrh. And then, just as swiftly as they'd come, they vanished away into the starry night, riding home by another way into the far kingdoms of the East.

AND I'm quite sure that when they got home and people asked them what they'd seen in Judaea in the days of Herod the King, that they didn't waste any time at all in talking about things that didn't matter, like the little fat mouse and the angry old King.

"What did I see?" said the youngest wise man. "I saw a King, the King for Whom I had been looking, and I laid a crown at His tiny feet, just to show that I knew He was a king."

"And I," said the wise man

with the far-seeing eyes, "I swung a censer, smoking with fragrant incense; and I let the Baby twist His little fingers round its chains, for I saw that in His eyes shone the dazzling light of God Himself."

"And what did you give from your treasures," they asked the wise old man with the snow-white hair and wrinkled hands. And he answered slowly and sadly with deepest reverence, "My gift was myrrh. My blind old eyes could see that royal heart being wounded unto death in the coming years and I had no choice but to foreshadow His burial; and so I brought Him myrrh, bitter spicy myrrh for His rocky grave."

"Where is He?" had been the question of those three wise men, and they didn't stop asking till they got the answer, and they didn't stop looking until they'd found their King. Nothing else mattered, and nothing else would satisfy them.

Now are we going to be like the wise men or the pussycat? Are we going to be side-tracked by the mouse under the chair, or are we going to keep on looking until we've found the Person we've come to see? Do we go and look for that Person in His House of Prayer and then come home, only remembering that the flowers were lovely and the music marvellous?

Do we just switch on the wireless for a devotional session when the fancy seizes us or are we really trying to find God through the messages that come over the air?

Are we brave enough to go on looking and asking through the scorching winds of criticism and the chilly cold of disappointment? If so, one day or one night, the star will stand still, very still, right over the house where Jesus is and we shall find the King for Whom we have been searching; and all the trials of the journey will seem worth while in the joy of His Presence.

BOOK REVIEW

THE CHRISTIAN HOPE

THE HOPE OF JESUS (A Study in Moral Eschatology). Roderick Dunkerley (Longmans). Australian price 18/9.

HOPE is a word never found (as a noun) in the four gospels and only once as a verb. It arrives in the New Testament as the result of the victory of Jesus over sin and over death. What then is the Christian hope? What is the expectation of our Lord as to the future? What is meant by the Kingdom of God?

Since Albert Schweitzer's startling "Quest of the Historical Jesus" fifty years ago there have been many answers.

They fall mainly into six groups. The author sums them thus, (1) political, the expectation of an earthly Jewish state, and (2) the determinists' view, which saw the death of Jesus as the accomplishment of a necessary "atonement."

This was an intensely individualist view, the work of Christ was the plucking of brands from the burning.

The Church and the Kingdom were identified and the Church would remain in a hostile world unto the end (cf. Parable of the Tares).

(3) The Apocalyptic view stresses that the Kingdom is wholly future, an entirely new world order brought about by divine action.

Schweitzer worked this out in thorough-going fashion. This does take count of much

in the gospels which other theories leave on one side.

(4) The Fabian view holds that Jesus was the Apostle of gradualness, looking for a long, slow process of development. But our author asks does this view face up to the disappointment of Jesus that things did not happen as He expected?

(5) The Negative view of Wrede, Wellhausen and others finds that this idea of the Kingdom is not part of the hope of Jesus, no part of His original teaching, but imported into the tradition by the early Church.

(6) The Transcendent view is the view implicit in C. H. Dodd's conception of "realised eschatology," that the Kingdom has arrived in Jesus and the new age has dawned.

The Kingdom is present, its completeness belongs not to the historical order, but to the transcendent order beyond time and space.

With none of these views can our author agree. Following Cadoux he believes Jesus did have earthly expectations and that political issues were necessarily involved in the proclamation of the Kingdom of God.

In 200 pages the author vividly expands this theme. It is an attractive and persuasive book. Yet it leaves doubts in the reader's mind.

Good as this work is, one should read with it such a book as Baillie's "God was in Christ," —J.S.A.

BOOK REVIEW

TWO MIRFIELD PAMPHLETS

"What a Waste", "What Me? Yes You!" are the arresting titles of two recent publications put out by members of the Community of the Resurrection, Mirfield.

Both belong to a series, the "Lamb and Flag Pamphlet", and number less than a dozen and a half pages each.

It is safe to say that anyone coming across the pamphlets would be compelled to read them, for they consist entirely of lightning sketches with impressive captions attached.

The former booklet asks the question, "What does God want me to be?" and suggests that for some the life of a monk or a nun might be the answer.

The stages of preparation before the taking of vows are outlined, and the duties of a monk or nun are set out.

Some teach, some preach, some study and so on, but their chief work is to praise God.

Nothing is mentioned of the idea which played a large part in the establishment of monasteries in Christendom, namely the desire to escape from the temptations of a wicked and naughty world.

The other booklet seeks to encourage retreats and, from the illustrations, particularly among the young folk of teenage and early twenties.

It is well set out. "Everywhere there is noise . . . you need a place of silence . . . where can you find it?"

A week-end in retreat is recommended. "Time to listen to what Jesus has to say."

A typical retreat programme is given, and when the period is ended each person should want to resolve to take some definite step forward in the service of our Lord.

Youth camps and house-parties, complete with fun and games, are popular in certain parts of our Australian Church, and are serving a good purpose, but this pamphlet will show that a retreat, conducted by an experienced priest, can give something not otherwise obtainable. Anyway, secure the booklet for yourself!

—C.M.G.

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DIOCESAN NEWS

ADELAIDE

CHRISTMAS

A record number of Christmas communicants was reported from most churches. One suburban church had as many as 900 at its several services.

There were many midnight Eucharists, and at a number the ceremony of Blessing the Oil was observed.

The earliest "Cock Crow" service seems to have been at 5.15 a.m.

S. JOHN'S, HALIFAX STREET
S. John's, Halifax Street, Adelaide's second oldest church, has taken on a new look. It has been painted inside pastel old gold for the East and West end, the nave walls are a pastel lilac, with the High Altar white and gold, edged with gold paint.

NEW GATES

The bishop dedicated a set of gates last month at S. Peter's College. The gates, which are of wrought iron, locally designed and made, are a memorial to the late Cedric Hayward, an old scholar and one time governor of the school. The Very Reverend G. H. Jones formally opened the gates.

CHOIR ENTERTAINS PATIENTS
A few days before Christmas, the choir of S. Matthew's Church, Kensington, visited the Royal Adelaide Hospital, where they sang carols to the patients.

NEW YEAR MESSAGE
The bishop broadcast a New Year message to the diocese on the Church of England Half Hour on Sunday, December 27. He preached at the sung Eucharist at the cathedral on Christmas Day, and was present again in the cathedral at 8 p.m., when Handel's "Messiah" was sung.

BATHURST

TODDLERS' HOME

As an impetus for the big drive for £10,000 in 1954 for the P.O.W. Memorial "Toddlers' Home," an Oberon man has given the Diocesan Commissioner £100 to start the new year. It will be earmarked for a specific object in the Home.

CHRISTMAS SERVICES
All parishes in the diocese had priests for the Christmas services. It is expected that several rectors will have parish moves in the diocese during this year. The first will be that of the Rector of Peak Hill to the Parish of Kandos.

BISHOP'S TOUR
Bishop Wyldie paid a visit to Coonabarabran on November 29. He confirmed 63 candidates, a number of whom were adults. Christ Church was filled to capacity.

GEORGE'S PLAINS
The Church of S. John, George's Plains, which was erected in 1937, held its Patronal Festival on S. John's Day, December 27. Homage was paid to the founders, pioneers and benefactors of S. John's.

BRISBANE

ORDINATION

At the ordination service in S. John's Cathedral, Brisbane, on December 21, the following deacons were ordained to the priesthood by the Archbishop of Brisbane: The Reverend Dr. George Beal, the Reverend Barry Russell Hunter, the Reverend Kenneth Kenyon, the Reverend Francis George Kirby, the Reverend David Noel Morrison, the Reverend Keith Rayner, and the Reverend William Alan Wells.

CANBERRA AND GOULBURN

A.B.M. PLAQUE FOR SUNDAY SCHOOL

During his recent visit to Canberra, the chairman of the A.B.M., Archbishop C. S. Robertson, presented to All Saints' Anglican Sunday school a special A.B.M. plaque in appreciation of the continuing interest in Yarrabah Mission by the children of the Sunday school, who for many years have been regularly contributing towards the maintenance of a child at Yarrabah, Nerida Moore, who corresponds regularly with children at the mission, accompanied by the president of the Parents and Friends of the Sunday school, Mrs. G. Faulkner, received the plaque on behalf of the children.

FAREWELL TO PRIESTS
The Reverend A. C. Gibson, assistant priest at S. John's, Canberra, will conduct his last service in All Saints' Almshouse, when he preaches at Sunday, January 10. Mr. Gibson's particular care has been All Saints', and Mrs. Gibson will be receiving a presentation at gathering of parishioners after Evensong. They will leave for Delegate shortly.

The Reverend R. Morris, who has been on the staff at S. John's Parish for some time, conducted his last services in S. John's and All Saints' recently before transferring to the Canberra Grammar School, where he will join the teaching staff.

The Reverend C. Scheumack, whose particular care has been the suburb of O'Connor, in Canberra, will also be leaving Canberra soon.

GIPPSLAND

PERSONAL

Canon R. W. G. Phillips, of Morwell, has made a good recovery from his recent serious illness, and has now returned to duty.

The Rector of Yarram and Rural Dean of Toora, the Reverend R. M. Southey, has also resumed duty following a serious illness.

The Vicar of Poowong and Loch, the Reverend B. B. Lonseda, is at present in Prince Henry Hospital, Melbourne, expecting to undergo an operation.

Miss Evelyn Murpin, youth worker at Warburg, has accepted the post of Youth Organizer for the Diocese of Newcastle at the end of February.

GRAFTON

CORAKI

At S. Mary Magdalene's Church, Coraki, there were great rejoicings on December 10, when the restoration and tiling of the roof was completed, and the bishop dedicated the new work.

INDUCTION

The Reverend Cecil Cornelius, lately Rector of Dunoon, was inducted by the bishop to S. Martin's, Mullumbimby, before a large congregation on December 11. The sermon was preached by the Rector of Tweed Heads, the Reverend W. L. Sanders.

ORDINATION

An ordination was held in Christ Church Cathedral, Grafton, on December 15, when the bishop ordained to the diaconate Warren Arkell, Geoffrey Foley and Frederic Myhill-Tappin, and advanced to the priesthood the Reverend Roland Biggins, curate at S. Andrew's, Lismore. Archdeacon Gerry of For Macquarie, conducted the retreat for the ordinands and preached the sermon.

YOUTH CENTRE

At the meeting of the Bishop-in-Council on December 15, authority was given for completing the Youth and Synod Centre as originally planned, that is, adding the caretaker's quarters and ceiling and dividing the dormitories in the top floor, together with other additions which had for the time being to be postponed.

CHAPTER MEETING

On December 16 there was a chapter meeting, at which were present the bishop, the dean, the archdeacons, and two of the lay canons—Mr. Ray Granger, Mayor of Lismore, and Dr. Elliott, of Bellington. The chapter's discussions centred around the use and welfare of the cathedral, its furniture and windows, and the future policy as to memorials.

MELBOURNE

GIFTS BY PARISHIONERS

Parishioners of S. George's, Ivanhoe, have given church furnishings, costing hundreds of pounds, for the extension to S. George's, in order that it may be used as a church.

MOTHERS' UNIONS

The combined Mothers' Unions of Eastern Suburbs will open their 1954 activities with a "Quiet Day" at S. Peter's, Box Hill, on February 10.

CANTERBURY

The Children's Fashion Parade by the Friends of S. Paul's, Canterbury, was held successfully, despite bad weather. The profits of the parade are to be shared by the Friends of S. Paul's and the Sunday school kindergarten.

S. Anselm's, Middle Park, has made outstanding progress during 1953. £300 was spent on repairs to the properties and a further £236 on improvements inside the church, and the debt on the church building was reduced by another £150. £100 was given to objects outside the parish.

NEWCASTLE

JERRY'S PLAINS

The bishop visited Jerry's Plains on December 13, and at a special service in the parish church, dedicated a beautiful reredos, the gift of the relatives and friends of the late Mrs. Isabella Crane and her son, Malcolm Leslie Crane, of "Plashett," Jerry's Plains; William Levein Hickson and Bishop Henry Archdall Langley. Henry Archdall Langley will be remembered as the first Bishop of Bendigo; Mrs. Crane was one of the most prominent workers in the establishment of the parish in the past generation. Her son Malcolm served in the Second World War, and for some time was a prisoner of war in Japanese hands and died at Ambolna. Mr. Hickson served as churchwarden for 35 years, and will be remembered gratefully for many years for the devoted service he rendered to his parish.

DENMAN

A large congregation attended the induction on December 13 of the Reverend R. W. L. Aycock. The bishop was assisted by Archdeacon Williamson. Following the service, the bishop and visiting clergy were entertained at afternoon tea arranged by the Women's Guild. The newly appointed rector and Mrs. Aycock and family were warmly welcomed by the parishioners. Mr. Douglas Bell, minister's warden, acted as chairman.

BRANXTON

The following memorial gifts for S. John's, Branxton, were blessed and dedicated at the early morning Eucharist on December 20, in the presence of a crowded congregation, by the rector, the Reverend W. Moore, brass font, silver and silver font basin, in memory of the late Mrs. Hebe Johnson, brass collection plate, in memory of the late John Russell, brass collection plate, in memory of the late Robble F. Johnson and Matilda Mary Johnson; wine and silver chalice and silver pyx, in memory of the late Thomas and Elizabeth Howlett.

TERRIGAL

The Reverend H. K. Gordon, of

Sydney, conducted services at Terrigal on Christmas Day and the Sunday after.

NEW GUINEA

DOGURA

The staff of the New Guinea Mission will be converging on Dogura during the second week in January to take part in the Conference and Sacred Synod, which will last for approximately two weeks, and will commence on January 17.

The Bishop of New Guinea will ordain to the diaconate Mr. E. Wakeham, who has been working at Aghemambo for some months, and relieved the Reverend Robert Fort, who was on leave.

Another highlight of the conference proceedings will be the dedication of the murals and renovations to Dogura Cathedral, completed by Canon James Benson. The dedications will probably be performed on S. Paul's Day, January 26, which is also the 50th anniversary of the consecration of the first Bishop of New Guinea, and also the 17th anniversary of the enthronement of the present Bishop of New Guinea, the Right Reverend P. N. W. Stanger.

PORT MORESBY

The rector, the Reverend H. Randall, and Mrs. Randall, returned from Australia on December 9, after three months' leave, spent mostly in Melbourne. The Reverend W. Gill conducted the Sunday services in the parish during the period.

The Reverend Lyle Young arrived from Dogura on Christmas Eve to take over from Mr. Gill, who is going on leave shortly. Mr. Young will assist in the parish as well as have the care of the welfare work at Koko.

NORTH-WEST AUSTRALIA

SHARK'S BAY

A small church, to be known as S. Andrew's-by-the-Sea at Shark's Bay, to seat about thirty people, should be built soon after Easter. The greater part of the money has already been given, and the main walls of shell grit from Hamelin Pool, more than seventy miles away, have been quarried.

PERTH

ORDINATION

A large congregation of both clergy and laity assembled in S. George's Cathedral at 10 a.m. on S. Thomas' Day for the ordination by the Archbishop of Perth of Fred Armstrong and Donald Finlay to the priesthood; and of Ronald Davies, Mark Kirby and Gordon King to the diaconate. The gospeller was Mark Kirby, and the sermon was preached by his father, the Rector of S. John's, Fremantle, the Reverend W. B. Kirby.

RURAL DEAN'S SILVER JUBILEE

The Rector of Merredin and Rural Dean of the Eastern Deanery in the Diocese of Perth, the Reverend D. R. Bazely, celebrated the silver jubilee of his ordination on December 23. He was ordained to the priesthood, in S. George's Cathedral, Madras, by the Bishop of Madras, the late the Right Reverend E. H. M. Waller.

PARTY FOR ABORIGINES

A Christmas party for aborigines in and around Merredin, inaugurated in 1950 by the rector and his wife, has become an annual event. The party is held in the grounds of the parish hall.

FREMANTLE

On December 20, at the Sung Eucharist in S. John's, Fremantle, the previous rector of the parish, Canon E. M. Collick, blessed a scullia, missal and reading table, which had been given in memory of deceased parishioners.

ST. ARNAUD

ORDINATION

At S. Mark's, East Brighton, by permission of the Archbishop of Melbourne, the bishop ordained Mr. Alexander Russell Canon, to the diaconate on Saturday, December 19, at 9 a.m. Mr. Cameron will continue his studies as student-deacon at S. Michael's House, Cranford.

COMRADES OF S. GEORGE

The bishop gave a series of addresses, entitled "A Faith to Live By," at the Comrades of S. George Conference at Wangaratta, December 27-January 2.

SYDNEY

CORRIMAL

The Rector of Corrimal, the Reverend E. J. Rice, dedicated a hymn board presented by Mr. G. G. Kirgan in memory of his parents, on December 20.

TASMANIA

AMATEUR HOUR

The church at Beaconsfield, in conjunction with the Area School teachers and pupils, presented an Amateur Hour in the local theatre on November 6. Over one hundred and fifty children were auditioned for the presentation. Sections included elocution, singing, group presentations, plays, sketches and novelties.

GUIDE COLOURS DEDICATED
Guides from the Georgetown Company joined with their friends from the newly formed 1st Beaconsfield Company in Holy Trinity Church on December 20, as the rector, the Reverend E. J. Viney, dedicated Beaconsfield's new colours.

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RELIGIOUS DRAMA AS A CHRISTIAN MEDIUM

By A SPECIAL CORRESPONDENT

IT has often been said that one may find the answer to all our problems in the written words of William Shakespeare, who put much of the thought of his day into tangible form:

*"All the world's a stage,
And all the men and women
merely players."*

Life is one long play, to-day, as it was in his time, when there was no need of stage to put over his current thought and drama.

The amphi-theatre, with its acoustical perfection, or the village green, was place enough for the man of drama.

The theatre came to the people . . . was part of them, as much as we accept the cinema as part and parcel of our twentieth century lives.

They lived and breathed drama, yet never allowed it to fall out of perspective. What of us to-day?

There are among us a large number who would have us believe that such things are for the legitimate theatre and not for the Church.

"Leave it to the professionals," they say.

Not to be outdone, others say: "Professionals should have nothing to do with religious drama . . . it's for Christians!"

Like the Mad Hatter, we would do well to remove our watch from the tea, and just find out whether our actions are assisting it to tick!

Are Church drama societies to be added to the ever-growing list of organisations, each one affirming that it is necessary for the well-being of the Church as a whole?

"Will it pay?" ask the Serooges of our day, who count Christian dividends in £.s.d.

Does the education of children at a better school, according to the preference of the parent, pay?

Tangible results may never be seen in the clear-cut signs which materialistic man has grown to expect.

No! The seed is sown, but we may not see the harvest.

WHY should we regard drama groups differently? We expect them to have box-office attractions which will swell the coffers of the Church?

Searching inquiries will reveal that many a lost soul has been restored to God's good Grace through the medium of religious drama.

May not Dorothy L. Sayers have converted more people to the ways of Our Lord than Sunday's exhortation, often poor in dramatic effect?

Here is a medium which should be used as a means of evangelism, not as a stop-gap for those who like to consider themselves "promising children" of the stage.

The dramatised word of God is not an outlet for the repressed in spirit . . . an outlet for those so-called individuals who feel the rise of genius and must express themselves.

No more is strong drink the answer to a tormented mind.

Drama should, and must, fit into the order and pattern of Church life . . . become wedded to the Church and its love, as much of Jonathan's love was part of David!

Religious broadcasting has, over a period of time, become an accepted fact, but it is still regarded in some quarters as apart from "real religion."

One might therefore suppose that drama will go through the same process . . . perhaps a form of evolution which will transform it from the ugly duckling to the beautiful swan.

Where does this all get us? You may well ask.

At a stocktaking we find that some societies are outside the financial structure of the Church, and work apart.

Is this the ideal, that a small, earnest group, perhaps not greatly endowed with gifts, should endeavour to put over a message?

Surely the formation of religious drama groups is imperative, and essential, in our path of evangelism in a world which is far from Christian.

THIS is nothing new, but a mere throw-back from the past, where it was recognised with the production of masques on the village greens.

We cannot afford to allow any means of spreading the Gospel to escape us!

"Many are called; few are chosen," well applies to this field of expression which is a calling of God, and demands "our soul, our life, our all."

For those who have been called to carry the message of Christ in this form, there is the need for thorough preparation . . . a searching of heart and soul to find out whether it is for God, or for man . . . and then to go forward giving only the best. God will grant His Holy Spirit to those who accept the call!

As in all things, we tend to accept something as "good enough," but in this great work we must have only the best.

People willing to train themselves in all the forms and perplexities of this art must be prepared to make sacrifices.

Do not imagine that the keen, but untrained, person has no place in the scene . . . far from it.

Remember, the Apostles had to be trained in the way of Our Lord.

A professional actor, equipped with the tools of his trade, may well put over the message better than those less equipped, though some would have it that they were "uninspired."

Well does the writer remember listening to "A Man Born to be King," played by professionals . . . and he was moved, as were countless others.

Let us learn our craft from those who would teach us; take the stage experience from those who know, and turn it to the service of Our God.

There is no room for smallness . . . no place for worldly superiority because we may be of a particular sect, but a common and universal need to portray the facts of Christianity as vividly and strikingly as is possible within our powers.

Religious drama can be the second Bible, if only its pages are unfolded before the eyes of all men!

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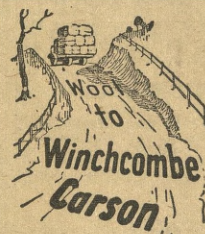
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Milwaukee, January 2

The possibility of a future meeting of twelve bishops of the Episcopal Church with an equal number of Methodist bishops for the purpose of increasing mutual understanding is being considered.

The Joint Commission on Approaches to Unity of the Episcopal Church met last month with the Unity Commission of the Methodist Church.

The joint session devoted itself principally to a discussion of the office and work of a bishop in each of the Churches.

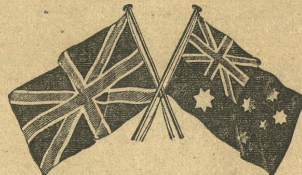
The chairman of the Methodist commission, Bishop Ivan Lee Holt, and Bishop Horstick of Eau Claire, had prepared talks on the subject.

Canon Donald H. Wattlely, of the Christ Church Cathedral in New Orleans, spoke on a subject that he had been asked to study: the problems of interpretation in the Archbishop of Canterbury's 1946 Cambridge sermon on intercommunion.

Plans of the Episcopal Church Commission include a meeting that will be held when the Anglican Congress gathers in Minneapolis, in August.

Representatives will meet with members of the Unity Commission of the Church of England in Canada in order to report on how their parallel assignments are being carried out.

The Canadian commission is currently negotiating with the Unity Commission of the United Church of Canada.



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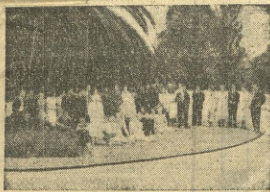
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11th CENTURY THOUGHTS ON THE EPIPHANY

"TODAY the Magi came from the sun-rising to seek the risen sun of righteousness, of whom it is written 'Behold the man whose name is dawn'."

Today, at a new star's leading, they worshipped Him Whom the Virgin had newly born; they called Him God, not with their lips but by their deeds.

What are you doing, O Magi? What is it that you do? You worship a baby at the breast, in a poor shed, in common swaddling clothes!

Is He then God? God is in His holy temple, surely, the Lord's seat is in heaven; and you are looking for Him in a wretched stable and on His mother's lap!

What do you mean by offering Him gold?

Is He a king? If so, where is His palace, where His throne, and where the many members of the royal court?

Is the palace a stable? Is the throne a manger? Do Joseph and Mary constitute the court?

How have wise men become such fools as to adore a child, whose age and whose relations' poverty alike deserve contempt?

They have become fools, that they may be wise: the Spirit has taught them in advance what later the apostle preached: "Let him who would be wise become as a fool that so he may be wise."

"For because through wisdom the world in its wisdom could not have knowledge of God, it pleased God by the foolishness of preaching to save them that believe."

Might we not well have been afraid, my brethren, lest seeing such unworthy sights should be a stumbling-block to those wise men, and make them think that they had been deceived?

From the royal city, where they reckoned the king should be sought, they are directed to Bethlehem, an insignificant village; they enter a stable, and find a tiny infant wrapped in swaddling clothes.

But the stable seems not mean to them, they find no cause of stumbling in the swaddling bands, nor does the suckling's speechlessness offend them; they fall on their faces, they revere Him as King, they worship Him as God.

Of a truth He, Who led them hither, has instructed them too. He, Who urged them on by means of the star without, has Himself taught them in their inmost heart.

Wherefore this showing of the Lord has made this day bright with glory, and the sages' faithful act of reverence has made of it a day to be revered and kept with faithful love.

But this is not the only showing that we commemorate to-day: we have learned from our fathers to remember a certain other, which is believed to have taken place on the same day, although a long time later.

For when Christ, Who as God is the Same and His years fall not, had in the flesh fulfilled the space of thirty years, He came among the crowds of common people to the baptism of John; He, Who alone was sinless, came as one of them.

Who would think then that He was Son of God? Who then would deem Him Lord of majesty?

Greatly indeed art Thou abased, O Lord; Thou art hidden in the depths, yet Thou canst not hide from John.

Was it not he who from his mother's womb, himself unborn, knew Thee as yet unborn?

Was it not he who recognised Thee when both of you were hidden in the womb and, since he could not shout his knowledge to the crowds, at least informed his mother by a joyful leap?

And so what happens now? John seeth Him," says the evangelist, "coming to him and saith:

"Behold, the Lamb of God which taketh away the sins of the world!"

A Lamb in truth, humble and gentle truly!

"Lo, He has come to cleanse our sins, to purge our dregs,"

This is the first of two sermons written in Latin by S. Bernard in the 11th Century. They were translated from the original by a Religious of the C.S.M.V. for THE ANGLICAN.

John tells them; yet even after John has witnessed thus, Jesus wills to be baptised by him! John trembles, and small wonder!

Small wonder indeed that a man should tremble and venture not to touch the holy Head of God, the Head that angels worship, that Powers revere, and before which Principalities are filled with awe!

Thou wouldest be baptised, Lord Jesus? Why? What need hast Thou of baptism?

Have the whole need of medicine, or the pure of cleansing?

Whence hast Thou any sin requiring to be washed away? Not from Thy Father, surely; for, though Thou hast a Father, He is God, and Thou art equal to Him, God of God and Light of Light, and everybody knows that there can be no sin in God!

Is it then from Thy mother that Thou derivest sin? Thou hast a mother, truly, but she is a maid; and what sin couldst Thou have got from her, who without having conceived Thee and kept her chastity in bringing Thee to birth?

What spot can stain the spotless Lamb? "I ought to be baptised by Thee," says John, "yet Thou comest to me!"

On both sides there is great humility, but there is no comparison between the two; for how should a man not be humbled, in face of a humble God?

"Suffer it to be so now," says the Lord, "for thus it becometh us to fulfil all righteousness." John acquiesced and obeyed; he baptised the Lamb of God, and washed the waters.

It was we who were cleansed, not He; for we know that the waters were cleansed in order that we might be washed by them.

But perhaps you do not quite believe John's witness; he is only a man, after all, and a relative of Him to Whom he testifies.

Yet there is a greater witness than his, the witness of the dove. And the dove cannot unfittingly point out the Lamb of God, for nothing matches a lamb so well as does a dove.

The dove is among birds what the lamb is among beasts; each has the utmost innocence and gentleness and lowliness.

For what is there so alien to every sort of malice as the lamb and dove?

It is not in them to hurt anyone, they know not how to wound.

But should you think that this befall by chance, here is the witness of God. His majesty thundered, the Lord upon many waters, the Father's Voice was heard:

"This is My beloved Son, in whom I am well pleased."

This in truth is He in Whom there is nothing displeasing to the Father, nothing that offends the eyes of His Majesty. Wherefore He says of Himself: "I do always those things that please Him."

"Hear Him," the Father says. Speak to us then, Lord Jesus! How long wilt Thou keep silence? How long wilt Thou hide Thyself?

Thou hast kept silence long, yes, very long; but now the Father gives Thee leave to speak.

How, long, O Power and Wisdom of God, wilt thou conceal Thyself among the people as though Thou wert a weakling and a fool?

How long, O Highborn King and King of heaven, wilt Thou suffer Thyself to be called and believed to be the son of a carpenter?

O the humility that is the power of Christ! O the sublimity of the humility!

How it does shame our pride and vanity! I have a modicum of knowledge, and I think I

have much more; I cannot hold my tongue, but impudently and imprudently obtrude and display myself, ready to speak, swift to teach, but slow to hear.

When Christ kept silence all that time and hid Himself, did He fear vain glory?

What indeed could He fear from it, who is the very Glory of the Father?

He feared it surely; but not for Himself. He feared vain glory for us, who He knew had reason to fear it: He shunned it for our sakes and for our instruction.

He kept silence with His lips and taught us by the act; and that which afterwards He taught by word of mouth He cried already then by His example: "Learn of Me, for I am meek and lowly of heart."

We find a third showing in the Gospel too; and this also we celebrate today.

When bidden to a wedding where the wine ran short, the Lord, moved with compassion for His hosts' embarrassment, turned water into wine.

"This," the evangelist tells us, "was the beginning of His signs."

Thus in the first showing True Man was revealed, when He appeared as an infant between His mother's breasts; in the second, the witness given declares Him the True Son of the Father; and in the third He is made manifest as Very God, at Whose command nature herself is changed.

By so many testimonies then is our faith confirmed today; by so many evidences is our hope enforced; and by so many motives is our love's fire fanned!

FIRE IN PUSAN

ANGLICAN NEWS SERVICE

London, December 24

Further details of the damage caused by the recent fire in Pusan, Korea, which destroyed the Bible House in which were stored copies of the Scriptures worth £30,000, have been received by the British and Foreign Bible Society.

About a sixth of the city was burnt out, and included in the devastated area of two square miles were Pusan radio station, every shipping company in Korea, and warehouses of the United Nations Korean Relief and Reconstruction Agency.

The seat of the fire was the centre of the city, where the only modern buildings, built by the Japanese, were destroyed. More than 264,000 copies of the Scriptures, and 1,700 reams of paper, with furniture, documents, and books in the library, were destroyed when the Bible House caught fire.

The society in London have cabled emergency funds to buy a house for homeless members of the staff and to rent a building for use as an office and depot.

The destruction of the Bible House in Seoul after the invasion of South Korea in 1950 involved a loss of more than 500,000 bound volumes of Scripture, as well as many tons of paper and sheet stock.

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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr. L. T. Stewart, of Adamnaby, N.S.W., who sent us this picture of S. John's, Adamnaby, taken during the snowfall of 1946. The waters of the Adamnaby Dam, when completed, will cover the church, which is to be pulled down and rebuilt at the New Adamnaby township.

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OFFICIAL TEXT OF THE POPE'S PRAYER

The official translation in English of the prayer especially composed for the Marian Year by the Pope appears below.

It was recited in Italian by the Pope himself at special ceremonies in the Basilica of St. Mary Major in Rome, at the opening of the Marian Year last month.

Enraptured by the splendour of your heavenly beauty, and impelled by the anxieties of the world, we cast ourselves into your arms, O Immaculate Mother of Jesus and our Mother, Mary, confident of finding in your most loving heart appeasement of our ardent desires, and a safe harbour from the tempests which beset us on every side.

Though degraded by our faults and overwhelmed by infinite misery, we admire and praise the peerless richness of sublime gifts with which God has filled you, above every other mere creature, from the first moment of your Conception until the day on which, after your Assumption into heaven, He crowned you Queen of the Universe.

O crystal Fountain of faith, bathe our minds with the eternal truths! O fragrant Lily of all holiness, captivate our hearts with your heavenly perfume! O Conqueror of evil and death, inspire in us a deep horror of sin which makes the soul detestable to God and a slave of hell!

O well-beloved of God, hear the ardent cry which rises up from every heart in this year dedicated to you. Bend tenderly over our aching wounds. Convert the wicked, dry the tears of the afflicted and oppressed, comfort the poor and humble, quench hatreds, sweeten harshness, safeguard the flower of purity in youth, protect the holy Church, make all men feel the attraction of Christian goodness. In your throne, resounding harmoniously in heaven, may they recognise one family, upholders, and that the nations are members of universal and sincere peace, there shine forth the sun of a new day, O Most Sweet Mother, our Mother, and above all obtain for us that, one day, happy vocation, we may repeat before your throne that hymn which to-day is sung on earth around your altars. You are all beautiful, O Mary! You are the glory, you are the joy, you are the honour of our people! Amen.

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TO ORGANISE PARISHES

ANGLICAN NEWS SERVICE

London, December 31

Heralds are to usher in the great Church Congress for East London, which is to be held next summer.

The Bishop of Stepney has asked each church in the area to appoint six heralds apiece.

They will act as remembrancers to the parishes, and as liaison officers between the congress committee, the priests and the laity.

On three Monday evenings the new heralds have met the bishop to be briefed by him about the congress arrangements.

The congress is to be held between Ascension Day and Whitsunday next year, with the prayer that the parishes, on the Feast of Pentecost, may be given a fresh outpouring of God the Holy Spirit.

The congress centre is to be Shoreditch—the church and its hall, together with the Town Hall, are already reserved.

The tentative programme includes open-air rallies, lunch-hour services, a service of re-dedication, and a pageant of Evensong, with particular emphasis on the Church overseas.

In outlining the programme, the Bishop of Stepney spoke of the need for prayer, and urged the heralds to see that their churches were all stocked with congress prayer cards.

He asked that each parish should arrange a quiet week-end of preparation for Lent.

The bishop's heralds are to be used as a mobile force in the area as opportunity affords.

Their object is to build up the Church through the parishes, and though, normally, they will work in their own parishes, they may occasionally be called out to give help in other centres.

The bishop expressed the hope that deaneries would organise a monthly meeting of heralds.

These meetings might include, say, thirty minutes spent on congress news; thirty minutes of instruction; thirty minutes given to prayer and intercession; and thirty minutes devoted to considering the practical problems of living as a Christian in the modern world.

Already in May, the bishop's missioned at a special commission in Shoreditch parish church.

"THE ROBE" AS A FILM

BY OUR SYDNEY CRITIC

Lloyd Douglas' book receives faithful treatment from the studios of 20th Century-Fox, and so the book's virtues and failures stand out clearly.

On the one hand, his recreation of the Passion from the triumphal entry upon a donkey to the triumphal departure upon Calvary stand out clearly.

On the other, the trite dialogue and the rather mawkish sentiment stand self-condemned.

Another fault which manifests itself increasingly during the course of the film is the uneven emphasis upon Christ's virtue of love (omitting zeal) and His claims for justice and humanity (omitting righteousness).

In other words (and here the film rather than Douglas is responsible), at the expense of definition and austerity an air of vague geniality remains.

It is this very vagueness in matters relating to faith and practice that constitutes one of the chief weaknesses of our generation.

This is not to say that "The Robe" offers nothing. It is graced by some good acting and by scenes deservedly called magnificent.

Richard Burton makes a much more acceptable hero than Robert Taylor in "Quo Vadis" with which this picture must inevitably be compared.

His diction is crisp and commanding, his deportment distinguished and quite free from the gaucheries of Mr. Taylor.

His acting stands upon a much higher level than his co-star, Jean Simmons, whose natural shallowness is not assisted by dialogue rarely less than commonplace and sometimes ludicrous.

Victor Mature has some good moments, especially in sequences where intensity of feeling is asked for.

In the scene of the Crucifixion his work is both memorable and moving.

Taken as a whole, with its exciting sound track and new visual aura, it can be claimed as a landmark in the art of the motion picture, but certainly not an unqualified success.

—P.N.

BY OUR MELBOURNE CRITIC

THE tremendous popularity of television both in U.S.A. and England has caused such an alarming falling-off in attendances at cinemas that film studio executives have been racking their brains and spending tens of thousands of pounds in experiment and research to find an effective answer to this latest competitor, and for the moment they are hopeful that they have found it in third-dimension films.

So far three different processes have been patented—the principal one being known as "Cinerama."

This requires three projectors and several loud speakers and is too expensive for normal theatres, with the result that no feature film in this process is even planned as yet, nor is it likely to be.

The second method is known as "Cinemascope" and is owned by Twentieth Century Fox. It is really the poor man's "Cinerama."

The first film made with the Cinemascope process is "The Robe"—a story by Lloyd Douglas, a Presbyterian minister, who falls between two stools in attempting to divide the honours between a Protestant love of the Bible and a Roman Catholic belief in the efficacy of relics.

But the critical weakness is in "Cinemascope" itself. The film is out of focus the whole time and the production is almost incredibly noisy.

If this is the best that Hollywood can offer as a counter-attraction to television, television promoters need have no fears.

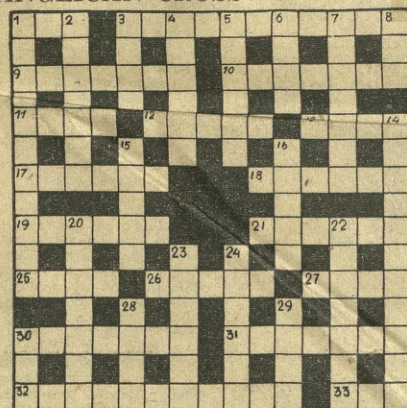
On an ordinary screen the film would be worth seeing. There is no story worth mentioning, but the colouring and costumes and the crowd scenes are excellent.

Jean Simmons cannot act and is almost as pathetic in this film as she was in "Androcles and the Lion," but Richard Burton and Victor Mature give a fine performance.

The film is showing at the "Regent" in Melbourne and if you like films out of focus it is a nice theatre to go to.

—W.F.H.

ANGLICAN CROSSWORD—No. 73



ACROSS:

- One way or another, a joke (3).
- What a curse a man's verbal style can be! (11).
- One plays Ophelia (complete with hair) (7).
- Sun protection good with 2 kinds of foreign money (7).
- Nestlings have this preposition (4).
- Tree who knew a lot (5).
- Sarah's broily (4).
- Old sanctuary (6).
- Spring, and quite high, too (5, 2).
- Great play is made with this village (6).
- Pudding to make one strike repeatedly (6).
- O Ben Jonson (Young) (4).
- To swell out by about 3' 9" (5).
- Monarch well known to be no longer with us (4).
- Verb connected with tea and trousers (4, 3).
- Parliamentary job that is producing a marked effect (7).
- Amount of bacon you need to do the thing thoroughly (3, 5, 3).
- To receive a letter, and in France (3).

- Seaman with a disfigurement (6).
- Constellation you would expect to be always setting (6).
- Vehicle with another in front (4).
- Establish in a good seat (7).
- Nothing Latin here (3).
- It takes more than this to keep a good newspaper down (11).
- No match for a good blow-out (5).
- Such servitude was a hard business (5).
- Tent that gets Mother sort of queer (7).
- Many praise this topical mountaineer (7).
- Take some postage. But first fast (6).
- Grab all the eggs (6).
- You and I, pronominally (4).
- It's faster as a bullet (4).
- Irishman to get by heart (3).

SOLUTION TO CROSSWORD

No. 72.

- ACROSS: 1, Stone's throw; 7, Cut capers; 8, Salem; 10, Merlot; 11, Bad loser; 12, Things; 13, Cold bath; 16, American; 18, Delano; 20, Tent pole; 22, Heckle; 24, Pitch; 25, Neap tides; 26, Dinner party.
- DOWN: 1, Saturnine; 2, Orating; 3, Eden; 4, Testator; 5, Rustled; 6, Wells; 7, Come to a stop; 9, Marchioness; 14, Aleck-a-day; 15, Pariance; 17, Ispahan; 19, Elector; 21, Noted; 23, Lapp.

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:—

ACCOMMODATION VACANT
ACCOMMODATION WANTED
BAPTISMS, BIRTHS, DEATHS
EDUCATIONAL
ENGAGEMENTS
FOR SALE AND WANTED
HOLIDAY RESORTS
IN MEMORIAM
MARRIAGES
PERSONAL
POSITIONS VACANT
POSITIONS WANTED

ACCOMMODATION VACANT

SARATOGA (Gosford) holiday cottage available from January 24. Padre, Harry Thorpe, "Bishops' court," Bathurst, N.S.W.

CHURCH OF ENGLAND Girls' Friendly Society Hostel, Ladies, spend your holidays at G.F.S. Hostel, Arundel Street, Forest Hill, Sydney (Queen's) "Testion houses front door." Apply Warden.

ACCOMMODATION WANTED

FLAT WANTED by Christian school teacher and wife, no children. M. Olsen, 313 Darling Street, Balmain, N.S.W. BX3344.

BIRTH

BACKHOLE—On December 12, at "Moira," Sandringham, Victoria, to Nancy and Hedley, a daughter. First grand daughter for Mrs. King and the Reverend W. and Mrs. Backhole.

FOR SALE

LARGE BRICK COTTAGE, suit rest or institution home. Trees, lawns, etc. Gas, electric light, sewerage, close to transport, schools and shops, near beaches, beautiful surroundings, 10 miles Sydney. Will sell house with all or part of one acre in four reasonably level lots. Full price, £7,000. Write "9606," c/o THE ANGLICAN.

HUNTON LACE STOLE for benedictine, suitable afternoon or evening wear. Valued 150 guineas. Reasonable offer considered. Apply B.E.R.E., 92 Finch Street, Malvern, Victoria.

PICTON DISTRICT, 5 acres improved, suit poultry, fruit, new Commodore of S. George's Camp, 75. Terms, £10 cash, balance easy. Box 73, G.P.O., Sydney.

POSITIONS VACANT

SECRETARY required for A.B.M. in Tasmania. For particulars see advertisement, apply A.B.M. Office, 125 Macquarie Street, Hobart, Tasmania.

Quenda's School, Yeppoon, Queensland, requires teachers in mathematics and some general subjects. Apply Principal.

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.

S. GABRIEL'S SCHOOL, Charters Towers, Resident Mistresses: (1) Senior Mistress—English, French, History, (2) Primary Mistress—Grades VII and VIII. Commence February 1, 1954. Apply Headmistress.

S. GABRIEL'S SCHOOL, Birrell Street, Waverley, N.S.W., requires: (1) English Mistress—First Year to Leaving, (2) Primary Mistress—Class VI, temporary for Term I or permanent, (3) Matron for boarders 12 to 14 years. Apply in writing to the Principal.

CHURCH OF ENGLAND GRAMMAR SCHOOL FOR GIRLS, Newcastle, N.S.W., Secretary—Bursar required for 1954. For further particulars, apply in writing to the Headmistress.

THE QUEENSLAND AUXILIARY OF THE BRITISH BIBLE SOCIETY solicits applications for the position of Organising Secretary for Women's and Children's Work. Applications in writing, enclosing references and outlining experience, to General Secretary, 353 George Street, Brisbane.

TEACHER WANTED: English and French to Matriculation. Resident position. S. Anne's C.E.G.S.S., Sale, Victoria.

HOUSEMISTRESS WANTED for junior boarding-house, 23 children. Suitable position for mother or daughter or partly trained nurse. S. Anne's C.E.G.S.S., Sale, Victoria.

NOTICE—There will shortly be a vacancy for a missionary-hearted lady worker on the staff of the Retreat House, Belair, Adelaide, South Australia. An interesting work in the confines of a beautiful city. Address enquiries to the Priest-resident.

WANTED FOR ANGLICAN GIRLS' HOME, GRENFELL, N.S.W., two Christian women. (1) Supervisor Girls' Hostel, (2) Assistant Principal in the Home. Apply Principal, JF2446 (Sydney exchange).

S.C.E.G.G.S., MOSS VALE, N.S.W., required for 1954, Mistress for Primary Music and general Middle School subjects, also Housemistress. Apply to the Headmistress, Miss Mary Graham.

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