

# THE AUSTRALIAN

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## NEW CHURCH PUTS NEW LIFE INTO PARISH DEDICATION OF S. PETER'S, TOWNSVILLE

FROM A SPECIAL CORRESPONDENT

Townsville, December 23  
A colourful procession rich in Anglican ceremony under a blazing tropical sun provided just that right contrast for the opening of S. Peter's Church, Townsville, on December 19.

As the Bishop of North Queensland, the Right Reverend Ian Shevill, raised his pastoral staff to knock three times upon the closed doors many people saw, as Mr Perry Tucker, M.L.A., said later, the entering of this modern, forward-looking church as symbolic of Anglicanism in North Queensland clinging to the Catholic heritage but facing the problems of the future with bold faith.

To the S. Peter's parishioners it was even more significant and the gleaming roof pointing so dramatically heavenwards as the bishop in his sermon hoped generosity and "Blue Demers" would matter hardly very much like an exultant shambles up.

For S. Peter's had just come through the most eventful twelve months in its eighty years' history.

A year ago the parish church in Morris Street, through industrial and commercial expansion, was situated on the very fringe of the parish between two busy arterial roads.

Many parishioners without cars lived so far away that they simply could not regularly attend worship and mothers were loath to send their children to Sunday school, G.F.S. or C.E.B.

The church building itself was in a dreadful state of disrepair weakened further by white-ant infestation.

Two years previously the parish had asked to be reduced to the status of Parochial District as it could not pay a pastor's stipend. The parish hall and rectory, too, were generally in need of repair.

The present-in-charge (now retired) the Reverend George Tang-Yep, the warden, Mr Jack Gibbard and Dr. Peter Robertson and the parish council looked into a very grim future made even grimmer by an actual budget of about £2,000, partly caused by the need to build a church hall at Garbutt, a mushrooming new

suburb on the far edge of the parish.

The parish council with now nothing but faith to cling to decided to move the church to the people. This decision was not easily made.

It struck the parish like an earthquake for the sentimental attachments to the old S. Peter's were strong, and because the parish was so old it had a very large proportion of old people, many of whom had been baptised at Morris Street.

The parish borrowed a further £7,500 from the diocese to buy the present site and waited.

### NO QUICK SALE

Because of the Morris Street property's position the parish council hoped for a quick sale which would solve all the immediate financial problems, but for two years there were no definite offers and the loan interest mounted.

Treasurer Lapsch's monthly financial statements read like epitaphs despite intensive planning by financial organisations by the Parish's Warden Gibbard and implemented by lay volunteers.

Eventually a metal company showed interest and offered to buy at a price which, while far below the original buoyant hopes, seemed like a *mana deo*.

Fr Tang-Yep asked the bishop's permission to accept but was told to ask for £2,000 more. So a quaking priest said firmly: "£2,000 more and an answer in twenty minutes!"

That, as Bishop Shevill remarked jovially in his sermon, was the most profitable twenty minutes of S. Peter's history.

That sale, a little over a year ago, started the turmoil of activity that led to the present conversion.

(Continued on page 12)



The Archdeacon of Cairns, the Venerable D. Stuart-Fox, and Sister Maribel Stanley of the Church Army, at the party for Aborigines and Torres Strait Islanders in the parish of St. John's, Cairns this month. The presents were given by the Sunday school children of St. Stephen's, Coproarood, and the sea by the Cairns branch of the A.R.M. Women's Auxiliary.

## C.M.S. LEADER TO BE BISHOP COAJUTOR OF SYDNEY

The Federal Secretary of the Church Missionary Society. Canon A. J. Dain, will fill the vacancy created by the Right Reverend R. C. Kerle's election as Bishop of Armidale.

Sydney's other coadjutor bishops are the Right Reverend M. L. Lonne and the Right Reverend F. O. Hume-Moyle, Dean-designate of Sydney.

It is also understood that episcopal assistance in the diocese next year will be given by the Bishop of Armidale, the Right Reverend J. S. Maves, who is to live at Vaucluse on his retirement this month.

Canon Dain received his early education at Waterhampton Grammar School in England.

He served as an officer in the British Merchant Navy after which time he entered the Missionary Training College, London.

On graduation he became a missionary serving in the Province of Bihar, North India.

At the outbreak of the Second World War he enlisted and joined the 2nd Battalion of the Irish Guards Regiment and saw active service in the Middle East, serving as adjutant of his battalion.

When Japan entered the War, Canon Dain was seconded to the Royal Indian Navy in which he served for 5 1/2 years, rising to the rank of Lieutenant Commander, where he occupied the role of naval member with the Selection of Personnel Directorate charged with the selection of officers for the Armed Forces.

After demobilisation he joined the Christian Frontier Council under the leadership of Dr J. H. Gibbard and in 1947 was appointed General Secretary of the Bible and Medical Fellowship, which position he held for 12 years. In 1958 he visited Australia for the Society and as the Overseas Secretary to the Evangelical Alliance.

### RIDLEY HALL

He spent some time in Ridley Hall, Cambridge, before his ordination in 1959 by the Bishop of Chelmsford.

Since being in Australia he has held his present post as Federal Secretary of the Church Missionary Society.

Canon Dain attended the Anglican Congress at Toronto last year and has just recently returned from an extensive tour of the Diocese of Chile, Bolivia and Peru, South America, where Australasia M.S. is to begin new work.

He is married and has four daughters.

FROM OUR C.M.S. CORRESPONDENT

This appointment, announced on December 22, brings to an end a five-year period of service with the Church Missionary Society during which the work of the society, both at home and

### PARISH SETS RECORD

The New South Wales Parish of Forbes, in the Diocese of Bathurst, gave more than £1200 in 1964, to the Australian Board of Missions for the work of the Church overseas.

This is the largest amount ever given to A.B.M. in one year by a non-metropolitan parish.

It includes an amount of 671/11/3 raised through a single day of Giving and Prayer or Missions.

In expressing his gratitude to be parish, the Chairman of A.B.M., Canon F. W. Coady, said that this magnificent gift should be an encouragement to all parishes to give their support to missions, a gift, he said, which is the signpost and privilege of every individual Anglican.



Canon A. J. Dain.

The near life-size Nativity scene at Pilingrove Memorial Park, Eastern Creek, near Sydney, which attracted many thousands of people this Christmas. Donations were in aid of the Life Line Centre run by the Central Methodist Mission in Sydney. The centre offers a round-the-clock counselling service for people facing personal, family, emotional or spiritual problems.



# THE TORCH

BY THE EXECUTIVE OFFICER OF THE ANGLICAN COMMUNION, THE RIGHT REVEREND BISHOP DEAN.

THE flag of the General Synod of the Anglican Church of Canada now flies proudly from the flagpole at 21 Chester Street, Toronto, S.W. The name of the Executive Officer of the Anglican communion, The flag of PECUSA has been reverently hauled to the ground in an honourable retirement.

There are unforgotten years that flag proclaimed to all and sundry that an American bishop was in residence. For five unforgettable years the Right Reverend Archbishop of Canterbury, the whole Anglican communion was united in the shadow of his presence.

With a probing, incisive, challenging mind he took a major role in altering the whole communion to an increasing awareness of itself, its tasks and responsibilities, and its place in the whole body of Christ "which is the company of all faithful people."

Now a Canadian bishop has had the torch passed on to him, and he knows himself to be standing in the shadow of greatness.

## COMPARISONS

But the true light in whose shadow we all stand is no merely national one to the American, Canadian, or any other Anglican bishop. It is the shadow of Him who is the Light of the World, with whom there is no change of race or colour or anything else.

This is why the most significant symbol at 21 Chester Street is not whichever flag happens to fly at any period of time, but the Anglican synod now called "communion" which always flies from front door.

Document by Canon West, of Toronto.

## FOURTH IN THE WORLD

Individuals, organizations, groups and governments around the world have collected \$99,840,000 to finance field projects under the Freedom from Hunger campaign. Of this amount Australia has contributed the largest amount allocated, \$11,418,000 for its projects.

The United France with a collection total of £1,526,000, second the United Kingdom, and third and topping the list are contributions from the U.S.A.

This vast sum has gone towards helping the underdeveloped nations to increase their agricultural economy and so help overcome the problem of hunger now facing the world.

New York as a symbol and seal of the 1954 Anglican Communion in Minneapolis, it has now become a permanent part of our Anglican symbol.

Let me describe it a little in the words of Bishop Bayne. "The red cross at the centre of course is the cross of Saint George, traditionally used to signify the Church of England and her daughter churches."

"The Compass suggests the steady growth of the churches of the Anglican communion into every part of the world."

"The inscription from St. John 8:32 'I am the light of the world' is an appropriate text for a church of Christian people dedicated to freedom, the truth shall make you free."

"The whole is surmounted by a mitre, witnessing to our steadfast Anglican fidelity to the historical episcopate."

The message in Christ of Bishop Bayne and myself was most eloquently demonstrated in a service of the Holy Communion on October 31, 1964. Bishop Bayne's last day of office.

At the parish church of Peterborough, near Richmond, Surrey, near Captain George Vancouver is buried.

We had been the most welcomed guests for the previous week by Mr and Mrs Robert

Holbe. Mr. Holbe is the lay chairman of the Diocese of Bishops and could almost be described as "the first vicar" without sin, as the Cross was in the sixteenth century, though not without sin, as it was to be a happier end.

Both of us believed that Bishop Bayne and I should celebrate to mark the handing on of the office of Executive Officer to me. And so we did. For one shall never forget it.

## CONCELEBRATION

We used the rite of the Book of Common Prayer of an Anglican Church of Canada and the proper for Palm Sunday.

Both of us were conscious of the significance of this moment of history. Both of us were even more conscious "of the great multitude of people who could not be present."

Both of us were conscious of the prayers of so many, scattered in different parts of the world, which our whole communion is, which our whole communion is, which our whole communion is.

And above all, both of us were conscious of the presence of Him who has begun to follow Him afresh in this new dimension of which I truly believe.

I write from London following the planning of the visits, so that we cannot say with first-hand experience of the way in which in its several parts, it is responding to the new, and at the same time old, challenges of "Mutual Responsibility and Interdependence in the Body of Christ."

But there is evidence enough in this London office to show how deeply stirred we are all becoming. Evidence too that we are beginning "to see more and understand that the financial aspect of MRI is at once the least important and the most easily achieved part of it."

What an immense potentiality of the life of the communion together with a wide selection to find out. Month by month I shall be able to report in different parts of the world of what is happening in different parts of the world. Meanwhile, as 1965 goes, we ask for your prayers for God's grace in all that I am called upon to do.

I am more proud than I can say that I am able to undertake my work and my journey with the Bishop of Cariboo and therefore surely, in the real sense of the word, a missionary of the Anglican Church in Canada to which I truly belong.

By W. R. TUCKER

## MIND YOUR BUSINESS

He sat down at the antique desk in his rectory and wrote a letter to the Archbishop. "No nation can be strong except in the strength of God," the note read, echoing the sentiments of the clergyman, "or safe except in His defence. The trust of our people in God should be declared on our national coins."

"You will cause a device to be put on New Year's Day with a motto expressing in the briefest and tersest words possible this national recognition."

The Director of the Mint asked quickly on the secretary's order.

Before the year was out a bronze pattern for a 10 dollar gold piece with the motto, "God, our Trust," had been submitted. Shortly thereafter, "Our Country, Our God," was suggested.

But it was not until 1944 that "In God we trust" first appeared on a United States coin, a two cent piece. Salmon P. Chase himself had proposed this inscription.

Today this motto has the ring of timelessness, as though it had a deep piece with the motto, "God, our Trust," had been submitted. Shortly thereafter, "Our Country, Our God," was suggested.

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Director of the Mint in Philadelphia, James Pollock.

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## NEW HYMN BOOK FACT AND FANCY

ANGLICAN NEWS SERVICE

London, December 21

A new Anglican hymn book to meet the needs of our Church today is planned for next spring by the Church Book Room Press.

The Anglican tradition of hymn writing has been long and richly re-examined for a new hymn book, and a large number of new hymns have been added and some of poor musical quality or excessive sentimentality have been abandoned.

It is more than four years since the Church Society first commissioned a committee to revise their two former hymn books and produce an entirely new book, hymnals, and feature what has been the inclusion of more than sixty new and a dozen alternative choral arrangements.

The new book when published will present new and attractive music together with a wide selection of the best of the old combination which should have a widespread appeal at a time when schools are being given to modernizing the Church's outlook as part of a drive by many parishes to new congregations.

The committee which has been directing the task of producing the new Anglican Hymn Book is headed by the Reverend H. C. Taylor, Vicar of Church Crofton, and the sub-committee responsible for the music led by Mr Robin Sheldon, Music Master at Eton College.

## SOCIETIES TO MERGE

ANGLICAN NEWS SERVICE

London, December 21

The Society for the Propagation of the Gospel and the Universities' Mission to Central Africa will be formally amalgamated on January 1.

The merger will be known as the United Society for the Propagation of the Gospel.

A service of blessing will be held on New Year's Day at Westminster Abbey.

It is expected that the present Secretary of S.P.G., the Right Reverend Eric Trapp, will continue to head the society.

The present general secretary of U.M.C.A., Canon A. G. Kingswood, is to be in charge of the Tropical Africa Department, the special concern of which will be the former U.M.C.A. dioceses—Zambia, Malawi, Malawi, South-West Tanganyika, Lebonho, and Zanzibar and Di-Salamam.

## BISHOP OF TEXAS

ANGLICAN NEWS SERVICE

New York, December 28

The Dean of the Episcopal Cathedral, Houston, the Very Reverend J. Milton Richardson, has been elected Bishop of Texas.

Since 1964 many issues of the journals of the United States have borne the name of "Canon of a nation's faith." "In God we trust"

North Babylon's Centennial. He is Mr James Toroney, a minister of the Church of North Babylon, who was born 100 on December 31, 1864. He is now 100 years old, and is still working in the garden of his daughter's home after an active life as a carpenter.

Also very active and over ninety years of age, Bishop E. W. Melanson, retired from the Bishop of Melansea, Christ the King, Diocese of New South Wales, at all four Christian services and gave the address before the 100th anniversary of the Diocese of Bathurst he was known as "Father Parsons."

New Look for Nuns: Many nuns have recently taken modified their habits but some more drastically than others. The Sisters of the Order of S. Ursula in the U.S.A. who teach in schools, now look very twentieth century in short skirts and white blouses, and are referred to as "the pretty hair-dos."

Bishop David Hand has spent a month in England looking for new teachers to join his diocese. In his letter to English supporters of the Anglican Church, he hopes for a holiday in the Diocese of Bathurst he was known as "Father Parsons."

Flowers of Thought: The basic meaning of all Japanese art is to lead you to meditation. That's why they have no statues in them; they always stress something that will lead you to meditation; it could be anything from a rock to a B.B.C. radio.

Jazz in New Guinea: Popular music is now being introduced to the Holy Eucharist were demonstrated in the Diocese of New Guinea. At an event on St. Martin's Church, Port Moresby, the well-known Melbourne in this direction.

Congratulations to N.S.W. Methodists who have raised more than £200,000 for the State-wide door-knock appeal to re-build the Anglican Cathedral, formerly the Lyceum theatre which was destroyed by fire earlier this year. The new building will be called the Unity Centre and will cost £500,000.

Much attention is now being compiled a list of all known Methodist homes (50,000 of them) and selling £200,000 through a fund to call on them. In one thrust, Methodism is to raise its largest total ever gathered for a combined total of £25.5 million.

Bishop Reinhold the Bishop with the assistance of the staff carried by teenagers when the Bishop of the Anglican Church of the Canadian mission at Winnipeg last month. He accompanied the mission staff who were present for the Beatles song at the service.

The Bishop of Malawi, the Right Reverend Donald Arden, will be the first of a series of visits to Africa to attend medical clinics to visit work centres where the nearest hospitals are many miles away. Next month I am distributing a book of the clergy called "How to Preach the Gospel to the Masses" to all the clergy in Africa trying to show the love of Christ in practical terms.

Australian friends of the Anglican Church are being asked to learn that they now have a baby boy. The boy's name is David and he is the first child of a woman who has been a member of the Anglican Church for many years.

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The Bishop in Polynesia, the Right Reverend J. C. Vocher, baptising one of his new Indian Christians at S. Matthew's Church, Sumatras, the centre of a newly-formed Pacific District near Brava. The year is to be an Australian, the Reverend E. A. Stanley, and his assistant, the Reverend E. A. Subramani, to present the bishop's chaplain.

The Bow of the Least Cross in St. Peter's Cathedral this month with an Indian and a Scotch contribution. The Bow of the Least Cross in St. Peter's Cathedral this month with an Indian and a Scotch contribution. The Bow of the Least Cross in St. Peter's Cathedral this month with an Indian and a Scotch contribution.

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# THE ANGLE

Incorporating the Clergy Month

THURSDAY DECEMBER 31 1964

## AN ODDIOUS COMPARISON

Most of the clergy will read closely the notes by Canon Ivor Cartwright on the General Theological Seminary in New York which appear in this edition. Fewer laymen are likely to bother. This is a pity. Of course, the clergy have a direct and personal interest in the comparative studies, training techniques and facilities. The Church, however, is not made up only of the Sacred Ministry. If bishops, priests and deacons are not the whole Church, the second — many would hold that they are essential in the life of the Church in matters far transcending her government — two things are still true. The first is that they are not the whole Church; the second is that the great body of faithful laymen suffer or benefit in direct proportion to the general quality and training of the clergy.

It so happens that in Australia, as in the United States, the laity can, if they wish, exercise an ultimately decisive voice in the selection, training and general quality of our clergy. The difference is that Episcopalians laymen take their duties seriously; Australian laymen do not. We are a lazy crowd in many ways. We are also a somewhat glibative folk. We have on the one hand a healthy and wholly desirable streak of sceptical anti-clericalism. On the other, we have tended — in the past, at least — to pass as many lumps as we can to the bishop and inferior clergy, and then to complain that they do things which should be left to laymen, or else that they do them badly.

The result, which has been suggested many times in these columns, is not altogether satisfactory. If there are far too many bishops and priests messing around with administrative and financial and even clerical tasks in the Anglican Church, for which too many of them have neither training nor aptitude, who is to blame? If some of the bishops and priests thus misemployed their talents, the years to take it as a matter of course that they alone, and not laymen, should be doing these really secular jobs, why has there been no effective protest? It is set apart to preach the Gospel and administer the Sacraments should devote ninety per cent. of his waking hours not to the bishop and inferior clergy the same routine of administration that falls to the lot of the manager of any commercial or industrial organisation. The education of the clergy should fit him to sit on the Board of Directors, as it were, dealing with matters of high policy in his capacity as a thinker, a theologian, a spiritual leader, a pastor, merely to exercise a different type of manual work which would seem to require little of the training customarily taken as essential for the priest-hood.

And what of that training in Australia? Just who are those who undergo it? Is the training adequate, and relevant to the needs of the Church in a pretty highly educated and industrial society like ours? Are those who are trained, and the way they are trained, suited to a society in which not one Sixth Form schoolboy in a hundred does not know about the Pill, in which fewer and fewer skilled tradesmen each year have any real affiliation with the Church, in which the proportion of university graduates in the community has increased to such an extent that graduate clergy falls, and the gulf between the Church and what may loosely be called "intellectuals" in the community widens?

Maybe the answers are positive. This much is sure: very few laymen really think much about these questions in detail; and fewer try to do anything about them.

The Episcopal Church in the United States may well be tinged, as critics within its own ranks maintain, with well-to-do socially superior respectability. It may be something of a social snob in the way as a whole, and removed from the lives and mores of the U.S. proletariat. This is not in fact by any means the whole truth, as its work in the Diocese of New York and elsewhere shows; but even if it were the whole truth, to state it is to beg the question. The fact is that the U.S. Episcopal ministry is better educated, better trained, and more professional than the clergy of England in Australia, and that it is so because Episcopalians laymen take a far more serious and practical interest in the recruitment and training of their clergy than do the laity in Australia, and their more serious and practical approach to their religious duties in general.

There is a remedy to all this. It lies in the hands of the laity. We are to do nothing, to do nothing firmly to decide upon the kind of Ministry we shall need in the years ahead. The practical course for us to follow will then become plain.

"Everything which touches the life of the nation is the concern of the Christian."

—Dr Geoffrey Fisher

## Doing Better In The New Year

Standing now on the brink of another calendar year (the old one, of course, began a month ago) it is natural to have a concentration of the hope that the new year will be better than the old.

Chalmers Lamb wrote of the "peal which rings out the old year to a concentration of the hope that the new year will be better than the old."

It has been well said that the year has been well done over the past twelve months. All I have done or suffered, perhaps, were not or neglected, in that respect.

We may not all be so thoughtful and introspective. There it might be a good thing if we were, especially in view of such self-examination there came a real resolution to live and to try to contribute more to the sum of human happiness.

This is also a good time for national introspection. There is still so much to do in practical Church work in this country, that only the State or powerful organisations (such as the Anglican Church) can undertake. We are facing up now to some of the most difficult and urgent tasks for the aged and the needy. In the past, the Government has given a fine stimulus to the work of our religious institutions for the elderly people. Often they are, in effect, neglected. The new year, the new Church layman would regard as an opportunity, it must still be advantageous to the Church, to "take note" of the needs of the aged and the needy. But there is still much more to be done in our great cities — and some of the pro-

vincial ones, too — of the slums that too long have disfigured our cities. The Government has done well in the past in the removal of families from here further out or to home-ownership. But what a fine achievement to have that in the new year, to have all these unbelievably incovenient areas, with their 15 years period, say, 15 years.

Unhappy, we live in an area which is not only a problem to be spent on defence. That could have been avoided, if only the humanitarian works. But that also provides an incentive (though not the main one) for our nation striving hard for the new year to work for peace in the world, and particularly in the area of the East and West, in which our own national destiny is so inextricably bound up.

A sad reflection is that in the new year ending December 31, 1964, the people of the world have suffered so cruelly physically through their obedience to the tenets of the Sermon on the Mount.

## The Choice Of A Bishop

There must be some disappointment that the choice of a third country bishop of Sydney did not fall to one of our archdeacons who would appear to be the best qualified for this high office.

While the choice of a bishop acquaintance since the ordinary layman would regard as an opportunity, it must still be advantageous to the Church, to "take note" of the needs of the aged and the needy. But there is still much more to be done in our great cities — and some of the pro-

will acknowledge the debt the Church in Australia owes to the clergy who have served in the past. Leaders from the Church in England. But most will also acknowledge the debt that Australia now is in a position to fulfil to the clergy who have served in its own native-born clergy.

A previous English-born coadjutor bishop of Sydney was only four years before his death. Now another English-born priest has been approved by the standing committee of the diocese as a coadjutor. True, he has been here just over five years — but he has also been ordained only for a similar period.

The famous passage in the first Epistle of Paul to Timothy, in discussing the qualifications of a bishop, says he should be "not a novice." We are not sure of course, by Pauline views. Otherwise, it would be a good thing for the Church with its heads unbound. But his views on the qualifications to add one to the list are limited to respect. One would like to add one to the list, that a bishop should have parochial experience. The standing committee recognises some notable exceptions. The former bishop of Canterbury, who was a layman, is one of them.

## Three Years Of The Constitution

Three years may be too short a period to judge the success of the coming into force of the new Constitution of the Church of England. It has been in force for ten years may be needed to judge the success of the wider vision of the Church, as envisaged by the new Constitution.

One of over a year ago, has been the concept of a closer-kin communion. What it is, and what Communion really is, is still a vital need.

Yet there is still a vital need, in the Church in Australia, to be more united. It is large that it speaks on important occasions, and in many ways. Remarks recently quoted in this column indicate that the bishops of the 25 dioceses, in their annual unofficial meeting of December, now Sydney, do indeed have a real sense of brotherhood in discussion.

What I believe is needed is something which may be termed more frequent meetings of the General Synod. It may be an unduly long period between such meetings. What it may be that the Standing Committee can be called together frequently to discuss the children of the Republic, publicly-reported Synod decisions, and other matters of a more substantive nature. This is a danger in sharing out too many the visitors to a Standing Committee who would not infrequently meetings of the Synod, to be more general.

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## Christian Christmas Cards

Looking over the Christmas cards which still decorate the mantelpieces, one is often impressed by the increasing choice of cards. It is a pity that I feel that this is partly due to the fact that the cards are often spoken in recent years to speak the significance of the season. It is a pity that the Men type of card seems to have been almost entirely discarded this Christmas.

There is also noticeable an increasing number of cards which will benefit the United Nations. It is a pity that this is much better than spending the money on cards of no particular merit. It is a pity that the practical way of ensuring that the United Nations is benefited is to send the cards to the MAN IN THE STREET.

# TEN MINUTE SERMON

CHRISTMAS 2

Exodus 1: 1-14

Christmas begins for us the story of our deliverance from the slavery of Egypt. The Book of Exodus which will be the basis for our sermon for this time is the story of the deliverance of the Israelites from the slavery of Egypt. In one deliverance our Lord Jesus has shown us the way to the case of the Israelites Moses is the one who leads them out of the slavery of Egypt. In one deliverance our Lord Jesus has shown us the way to the case of the Israelites Moses is the one who leads them out of the slavery of Egypt. In one deliverance our Lord Jesus has shown us the way to the case of the Israelites Moses is the one who leads them out of the slavery of Egypt.

The Israelites — the sons of Israel, that is Jacob and his family — were in Egypt in days of famine in Canaan. They had been in it for 210 years. In the 21st year of their sojourn in Egypt, Joseph and his two sons already in Egypt.

We do not know the name of the slave who was the first to be put to power, though possibly it was one of the later Pharaohs of the 18th Dynasty. During a long period the Israelites prospered and "swarmed" as the Hebrew word has it, to great numbers.

At length came a new dynasty, and Pharaoh knew not the contribution Joseph had made to his country.

The first of these, Ramesses I, only lived a year, but the second, Seti I, reigned for 17 years from 1300 B.C. to 1234 B.C. In his reign there were many magnificent buildings which he gave full support to.

And in them he used a great company of foreign prisoners and captives in earlier days, added up to the number of the Israelites in the families of Egypt. Obviously the Israelites were in a state of alliance among all these with a consciousness of their own people.

So the King, the Pharaoh, dealt subtly and gathered "labour by sweat of man's hand" for a much later date, put overseers to supervise them and set them to work in the great reared cities.

The word "Pharaoh" meant originally a ruler, a monarch, a royal palace, but later stood for the king of Egypt. The Israelites were in a state of alliance among all these with a consciousness of their own people. So the King, the Pharaoh, dealt subtly and gathered "labour by sweat of man's hand" for a much later date, put overseers to supervise them and set them to work in the great reared cities.

And now it was to come to pass as it happened when our Lord Jesus was born, that the king was declared that the baby must be slain. The king was so angry that the deliverer was saved and despite the plan of the king the purpose of God was not.

## CLERGY NEWS

ASHLEY-BROWN, the Reverend P. W. Assistant Curate of Singleton, Diocese of Newcastle, has been appointed as a curate in the parish of St. Andrew's, Newcastle, in England and the United States.

## PULPIT EXCHANGE

ECCLESIAL PRESS SERVICE, New York, December 28. Churches of the six communion are invited to participate in a Pulpit Exchange on Church Sunday, January 10, 1965. The exchange will be by mail, and will be a pulp exchange on Sunday, January 10, 1965. The exchange will be by mail, and will be a pulp exchange on Sunday, January 10, 1965.

Prayer for Christian Unity. The exchange will be by mail, and will be a pulp exchange on Sunday, January 10, 1965. The exchange will be by mail, and will be a pulp exchange on Sunday, January 10, 1965.

## RELIGIOUS BROADCASTS

- (Sundays which are conducted by Anglicans are marked with an asterisk.)
- MONDAY, JANUARY 2: 5.15 p.m. DIVINE SERVICE — St. Andrew's, Sydney. — The Reverend R. B. Morrison. — 5.35 p.m. SUNDAY SERVICE — St. Andrew's, Sydney. — The Reverend R. B. Morrison. — 7.30 p.m. CHURCH CLOSURE IN CLAREMONT. — The Reverend R. B. Morrison. — 8.15 p.m. DIVINE SERVICE — St. Andrew's, Sydney. — The Reverend R. B. Morrison. — 8.45 p.m. SUNDAY SERVICE — St. Andrew's, Sydney. — The Reverend R. B. Morrison. — 9.15 p.m. SUNDAY SERVICE — St. Andrew's, Sydney. — The Reverend R. B. Morrison. — 9.45 p.m. SUNDAY SERVICE — St. Andrew's, Sydney. — The Reverend R. B. Morrison. — 10.15 p.m. SUNDAY SERVICE — St. Andrew's, Sydney. — The Reverend R. B. Morrison. — 10.45 p.m. SUNDAY SERVICE — St. Andrew's, Sydney. — The Reverend R. B. Morrison. — 11.15 p.m. SUNDAY SERVICE — St. Andrew's, Sydney. — The Reverend R. B. Morrison. — 11.45 p.m. SUNDAY SERVICE — St. Andrew's, Sydney. — The Reverend R. B. Morrison. — 12.15 a.m. SUNDAY SERVICE — St. Andrew's, Sydney. — The Reverend R. B. 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