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THE QUEEN IS "DEFENDER OF THE FAITH"—BUT NOT ON OUR FLORINS PRIME MINISTER PREVARICATES ON GRATUITOUS AFFRONT TO AUSTRALIAN CHRISTIANS

THE ANGLICAN regrets that it is its duty to publish an exchange of correspondence between this newspaper, on the one hand, and the Prime Minister and the Deputy Prime Minister, on the other, concerning changes in the lettering of the Australian coinage.

We accuse the Prime Minister, personally, of making statements that are evasive and deliberately misleading. He has not told the truth, which is that he has acted in this matter in a fashion calculated to secure political support from our Roman Catholic friends in two key States: Queensland and Western Australia.

If Mr. Menzies considers our accusation libellous, then he has his remedy through the usual channels.

On July 1, in the absence of the Prime Minister at the Coronation, we sent the following letter to the Acting Prime Minister, Sir Arthur Fadden:—

Dear Sir Arthur,—Our attention has been drawn to the fact that Her Majesty's title "Defender of the Faith" has been omitted from the obverse of the current Australian florin.

We should be glad if you would let us know the reason. We had received no reply from Sir Arthur a fortnight later.

On July 14, we sent the following letter:—

Dear Sir Arthur,—We have not received a reply to our letter of July 1 asking for the reasons for the omission of the title "Defender of the Faith" on the current Australian florin. You are, I know, extremely busy at this time. The matter is of some interest and importance to our readers, however, and I should be very glad if you could let me know about it.

Would you be kind enough to let us know Her Majesty's full formal title as far as Australia is concerned?

Sir Arthur at once replied as follows (this letter was dated July 14):—

I refer to your letter of 1st July relative to the changed inscription on the new Australian coinage.

You will remember that, last December, following the conference of Commonwealth Prime Ministers, an announcement was made in London that there would be a change in the Royal Style and Titles. Until then, it had been our custom to use the same inscription for the obverse of our coinage as that appearing on coins of the United Kingdom.

As the Queen's Titles in Australia are now slightly different, it is no longer appropriate to use the British inscription on Australian coins.

As you are probably aware, it is not legally necessary for the inscription on coinage to coincide exactly with Her Majesty's official titles, and it was thought opportune to give consideration to the use of a simpler inscription than in the past.

In the light, therefore, of present practice in countries of the British Commonwealth of Nations, it was decided to adopt the inscription "Elizabeth II Dei Gratia Regina."

THE ANGLICAN then sent the following letter on July 19:—

Dear Sir Arthur,—Thank you so much for your letter of July 14, which must have crossed

mine of the same date in the post.

The one thing I am not quite clear of is Her Majesty's full Style and Title in Australia.

Would you be so good as to let me know what these are?

I am sorry to press you on this, but there is one other query. You say, in your last paragraph, "It was decided" to adopt the inscription "Elizabeth II Dei Gratia Regina."

presently used on the Australian florin. Could you let me know by whom it was decided?

On July 29 the Acting Secretary of the Prime Minister's Department wrote as follows:—

I am directed to refer to your letter of 19th July, in which you ask for the full style and title of Her Majesty the Queen in Australia.

It is—
Elizabeth the Second, by the Grace of God of the United Kingdom, Australia and her other Realms and Territories, Queen, Head of the Commonwealth, Defender of the Faith.

The inscription on the new Australian coinage was approved by Her Majesty.

As readers will see, this letter failed completely to answer our question. We therefore wrote on July 29 the following letter:—

Dear Sir,—I am much obliged for your reply to my letter of July 19, in which I requested information about the full style and title of Her Majesty in Australia.

You do not state by whom "it was decided" to drop the title "Defender of the Faith" on the current florin.

You simply say that Her Majesty approved the present inscription. Are we to take it that she approved it on advice tendered her in the usual way?

This letter was ignored for nearly a month. On August 27, by which time the Prime Minister had returned, we wrote to him directly the following:—

Dear Mr. Menzies,—We are somewhat dissatisfied with two answers we have received from your Department concerning the inscription on the obverse of the new Australian coinage.

Sir Arthur and the Acting-Secretary of your Department simply informed us that "it was decided" not to include the title: "Defender of the Faith" in the customary abbreviated form on the current florin.

We detest passive construc-

tion. Our precise queries are two:—

One, who decided this question; and, two, why?

We do not like the change. If, as the Acting-Secretary of your Department informed us on July 29, Her Majesty approved the inscription on the new Australian coinage, then she presumably did so on advice tendered her through the usual channels.

Would it be too much trouble for the reduced staff of your Department properly and precisely to answer our queries?

By a coincidence, we received two days later a letter from the Prime Minister dated August 27, in which he said:—

I have received your letter of the 31st July concerning the inscription on the new Australian coinage. You ask me whether Her Majesty approved the present inscription on the new Australian florin after advice tendered her in the usual way.

As I pointed out to you in my earlier letters, the full Royal Style and Title adopted in Australia contains the words "Defender of the Faith." The abbreviation representing this part of the title has been omitted from the coins currently adopted in Canada, South Africa, New Zealand, as well as in Australia.

The full title containing the

phrase "Defender of the Faith" is of course contained in an Act of the Commonwealth Parliament.

As to the point which you raise as to the procedure by which the coin was approved by Her Majesty, I can only say that it is not customary, and never has been customary, to make public the manner in which matters are conveyed to Her Majesty for decision. I would only add this—I think you would be unwise to proceed on the assumption that in such matters, Her Majesty's approval is a mere form.

THE ANGLICAN replied on September 4 in the following terms:—

Your letter of August 27, reference 823/7, crossed mine in the post. I note that you think it would be "unwise" to proceed on the assumption that Her Majesty's approval on such matters as a change in the inscription on the coinage is a "mere form."

I may point out, with respect, that your statement that it is not customary to make public the manner in which matters are conveyed to Her Majesty for decision is slightly inaccurate. As a lawyer of some eminence yourself, you will recall from your undergraduate days that constitutional procedure formed some considerable portion of our elementary

studies. I must confess to a slight feeling of shock at your suggestion that there is anything mysterious in the manner in which advice is tendered to a constitutional Monarch in a British democracy.

The fact is, however, that one Anglican archbishop, and two bishops, have already referred to the matter of the coinage during their synods in the past few weeks.

We have, I think, shown proper restraint and patience in not referring to the matter in our columns so far, and in seeking, in the proper manner, an explanation from your Department.

We shall be unable with propriety to ignore this question for much longer.

We shall be very grateful if, despite heavy demands on your office, you can give us the information we ask.

Finally, we received this letter from the Prime Minister, dated September 14:—

I have received your letter of the 4th September, 1953, concerning the omission of the letters "F.D." from the new Australian coinage.

I was rather astonished to note that you feel that you have "shown proper restraint and patience in not referring to the matter in your columns so far."

I am unaware of any request official or otherwise to refrain from public comment on this matter. So far as I am aware, the change has been reported generally in the Press. I think it entirely proper that your Editor should use his own discretion in commenting upon the matter in any way he sees fit, and I can assure you that I would not seek to restrain him in any way. The facts are quite clear. Moreover, they do not admit of any sinister in-

terpretation as you appear to infer in your letter.

In conclusion, I do not think that there is anything which I can usefully add to the information already conveyed to you both by my Department and in my letter of the 27th August, 1953.

On September 16, replying to a question in Parliament, Mr. Menzies replied: "The expression 'Defender of the Faith' is, of course, contained in the Royal Style and Titles approved by this Parliament."

"There is no question of altering the Royal Style and Titles which, in the case of Australia, is as follows:—
"Elizabeth the Second, by the Grace of God, of the United Kingdom, Australia and Her other Realms and Territories, Queen, Head of the Commonwealth, Defender of the Faith."

"No alteration has been made there, but, as other countries involved have discovered, considerations of space must apply when a coin is designed. The inscription contains two letters 'D.G.', meaning 'By the Grace of God'; but the initials 'F.D.' are not included. The non-inclusion of these initials is not peculiar to Australian coinage. It does not for a moment involve any abandonment of any element of the Royal Style and Title. When, however, we are dealing with a conventional structure like a coin there are, as I have already said, considerations of space. After all, we could hardly reduce everything in the inscription to a mere series of initial letters that might turn out to be meaningless. The amount of lettering on the coins has, therefore, been reduced."

THE ANGLICAN finds it impossible to reconcile the Prime Minister's action in this matter with his statement in the House on February 18, during the passage of the ROYAL STYLE AND TITLES ACT, 1953.

On that occasion he said:—
"In the British Commonwealth, we now have great countries like India, Pakistan and Ceylon, in which the vast majority of the inhabitants are not of the same religious faith as the peoples of the United Kingdom, Australia, Canada and other countries. The ancient references, which all of us in this place value so much, to the 'Grace of God' and to the position of the Monarch as Defender of the Faith are not necessarily regarded as appropriate by some other nations of the British Commonwealth."

In his peroration, referring specially to Her Majesty's title "Defender of the Faith," he said:—

"This is a proud title. I hope that it is a title that will be worn by Her Majesty for many years. I hope that whatever changes may come to it in the future—because we do not know what is hidden in the future—people who come after us in 100 years time, or 200 years time, will still be able to stand upon appropriate occasions and still feel that behind the Crown is the Grace of God, and that the Crown is the defender of our faith. . . ."

ROMAN CATHOLIC VIEW —AND HISTORICAL FACTS

Omission of any reference to Her Majesty as Defender of the Faith on the new Australian florin was hailed with joy by Roman Catholics.

On June 27, a Commonwealth Government spokesman in Canberra was reported in the secular Press as saying that the reference had been omitted "in the interests of simplicity."

But the Roman Catholic Press read another motive into the omission—and quite rightly so.

A Dr. Rumble, who is a leading Roman apologist, and who conducts an excellent syndicated feature on faith and morals in the Roman Catholic Press, wrote that "... the title 'Defender of the Faith' cannot itself appeal to Catholics. For Catholics are not able to admit that the 'Faith' the Queen undertakes to defend is the Christian Faith in the true and full sense of the word; nor can they admit that the British Parliament which conferred the present title on Henry VIII in 1534 was really competent to confer a title of such a kind. The parliamentary title was no

valid substitute for the Papal title, which Pope Clement VII withdrew when Henry VIII was excommunicated from the Catholic Church."

Strange writing, this!

This Dr. Rumble says in effect that the English Parliament can confer only such titles as the Bishop of Rome agrees to allow it!

He says in effect that the Bishop of Rome exercises some sort of authority or right of veto over the sovereign Parliament of England!

All that medieval nonsense went by the board in the reign of King John, surely.

Or does this Dr. Rumble, aided by the Prime Minister, incite our fellow Roman Catholic citizens to believe that the Parliament of the Commonwealth of Australia, too, is "not really competent" to confer such a title upon Her Majesty?

Here are the facts about the title Defender of the Faith.

1. It was conferred by Pope Leo X upon King Henry VIII in 1521, in recognition of

Henry's defence of the western branch of the Catholic faith against Martin Luther.

2. The title was withdrawn by Pope Paul III when he issued his Bull of Excommunication against Henry in December, 1533.

3. The same title was soon afterwards conferred upon Henry by Act of the Parliament of England (35 Henry VIII Ch. 3).

4. It has ever since been conferred upon every reigning English Monarch by Act of Parliament of England and, after the Union, the Parliament of the United Kingdom.

The title has had nothing to do with the Bishop of Rome since the time of Henry VIII.

5. It was expressly conferred upon Her Majesty Queen Elizabeth II by the Imperial Parliament and by the Parliament of the Commonwealth of Australia.

This is the first time in the history of the separate States of Australia, or of the Commonwealth, that the title has been omitted from the coinage.

SYNOD RESOLUTION ON WAR, ATOM BOMB

NARROW DEFEAT FOR WOMEN ON VESTRIES BILL

FROM OUR OWN CORRESPONDENT

Melbourne, Oct. 5

The Melbourne Diocesan Synod, at its meeting here last week, passed important resolutions on war and the atom bomb, women on vestries, and immigration.

Synod carried unanimously a resolution, moved by Mr. O. J. Gillard, Q.C., which called on it to reiterate the 1948 Lambeth Conference's declaration against war and the use of the atom bomb.

Canon F. Cooper said he wished that Mr. Gillard had included in his motion the whole of the original 1948 Lambeth declarations on the subject.

The Reverend G. Lambie, an ex-P.O.W., said he did not think the resolution went far enough.

"Personally, I see very little difference in the destruction of human lives by atom bombs or by bayonets," he said. "We have to attack the whole of the problem."

The resolution included two of the 1948 Lambeth Conference's declarations against war and the use of the atom bomb.

It urged world-wide Christian repetition of these views so that a strong and articulate Christian attitude would be brought to bear on the international deliberations and decisions of the Governments of the world.

The resolution also sought the promotion of "whole-hearted support for the United Nations Organisation and the World Council of Churches in their efforts to promote peace."

WOMEN ON VESTRIES

Synod, in a surprise vote, cast on the third reading a bill to enable women to sit on parish vestries.

The second reading was carried by a clergy vote of 56 for and 53 against, and a laymen's vote of 63 for and 55 against.

On the third reading the vote was: clergy, 57 against, 54 for; laymen, 54 against, 48 for.

Defeat of the bill followed a theological attack on its principle by Canon F. Maynard.

He said that the case put by Mrs. E. M. Pethybridge, who introduced the bill, was largely based on "women's rights."

If synod embarked on the principle of "women's rights" and put women on vestries, the next question would be about "women's rights" in the ministry.

This was something about which there was no word in the New Testament, and would alter the whole function of the ministry, Canon Maynard said.

Supporting the bill, Mr. F. Gaunson (Caulfield) said: "Men are generally not more than 20% of any church audience. Women have carried the finances of the Church and its missions; surely we are not just prepared to let them carry the Church and not allow them to be represented on its vestries."

Mrs. Pethybridge said that South Australia, Western Australia, Tasmania and some dioceses of New South Wales had for years had women on church vestries.

MIGRANTS

Synod decided that European migrants to Australia should not outnumber those from the United Kingdom.

Archdeacon R. H. B. Williams (Kew), secretary of the Anglican Federal Immigration Committee, moving the motion, said: "It is not a question of sectarianism. It is a question of whether we want to retain the British character of the Commonwealth."

"Should the proportion of European migrants become too great we would undoubtedly find our standards of living being altered."

He said that representations had already been made to the Federal Government, but a recommendation from the full synod would show "we are strongly against too many European migrants."

Synod also decided that the Government's migration programme should be continued as long as the country can assimilate new arrivals.

OTHER BILLS PASSED

A bill introduced by Mr. E. C. Rigby to amend an act concerning S. Saviour's Church, Collingwood, the existence of which is no longer justified, was passed with amendment.

A bill was introduced by Mr. J. G. James to reduce the number of electors necessary to enable a parish to elect more than one lay representative for synod. It was felt that present provision may have the effect of reducing the number of the laity. This bill passed through all stages with amendments.

The Reverend W. C. S. Johnson moved a resolution urging Government action towards maintaining 16 as the standard age for school leaving. This led to some differences of opinion regarding the relative qualifications of those who had the benefit of a long education and those who had been forced to leave school early and yet had the character to overcome the difficulties. The motion was carried in an amended form.

Speaking to the motion emphasising the need for more efficient Press and radio activity on the part of the Church, the Reverend W. F. Hart instanced THE ANGLICAN as being the most obvious instrument for this purpose, and reminded synod of the success it had achieved and the need for continual support.

EXPERIMENT FOR SMALL CHURCH

FROM OUR OWN CORRESPONDENT

Newcastle, October 5

On Sunday, September 27, the little church of S. Michael and All Angels at Thornton in the Parish of Waratah carried out an experiment.

The district is the furthestmost spot in the parish; the geography of the area makes Thornton an isolated spot and the parishioners there felt "out of things."

So they decided, with their rector's encouragement, to hold a Patronal Festival.

It was an innovation for them but they felt a worthwhile one.

They invited representatives from the five other churches in the parish to join them in worship at 11 a.m. Eucharist. A former rector, Archdeacon Nicholas, in whose incumbency the church was built, was the celebrant.

He was assisted by the present rector, Canon B. I. Hobart, and the preacher was the assistant priest, the Reverend Eric Barker.

Special music was prepared and presented by the honorary organist, Mrs. Longworth.

After the service everyone attended a luncheon prepared by the Women's Guild.

PIONEER PRIEST TO RETIRE

FROM OUR OWN CORRESPONDENT

Grafton, September 28

The Rector of Mullumbimby, Canon Charles Rowe, will retire soon.

Canon Rowe is one of the pioneer priests of the diocese, having served for 38 years.

During this period, in the words of the bishop, he rose from "bush brother to Canon of the Church."

Clergy and laymen attending the synod paid a high tribute to Canon Rowe.

The senior priest, Archdeacon T. M. P. Gervy, presented him with an occasional table and chair.

NEW HALL AT HIGHFIELDS

FROM A SPECIAL CORRESPONDENT

Adamstown, October 2

The Bishop of Newcastle, the Right Reverend F. De Witt Batty, dedicated S. Botolph's church hall at Highfields, in the Parish of Adamstown, on September 27.

Built upon a high corner block, the site is the best possible one for a church in the district.

The hall will be used for a dual purpose until a permanent church is built.

The sanctuary is separated from the rest of the hall by two sliding doors.

It is carpeted in soft blue, and the walls of it are covered by rich red curtains.

The cedar altar is considerably beautified by the cross sent from S. Botolph's, Boston, England.

It was made specially from the centuries-old timber of the ancient church where many Australian pioneers worshipped.

Among these were Bass and Flinders.

The large congregation present promises the Anglican Church—the first of any denomination to be built in this rapidly-growing Newcastle suburb—a very healthy future in the district.

The bishop said that the new hall was one of the first fruits of the policy of the Diocese of Newcastle to establish places of worship in the fast-growing new areas.

He said that the people had been wise to have built a hall so that not only would the spiritual needs of the community be cared for, but also their social needs.

It was impossible to speak of the Fatherhood of God, unless we could realise the Brotherhood of Man.

A social gathering was held in the hall on Wednesday, September 30.

The Rector of Adamstown, the Reverend W. E. Weston, welcomed the people to their hall and announced that services and Sunday school would be held each week.

Branches of the C.E.B.S. and the G.F.S. are to be formed immediately so that the young people may grow up under the guidance of the Church.

This hall in Highfields marks the completion of the first of two building projects in the Parish of Adamstown.

The second will be realised within the next few months, when work will begin on the new parish church of S. Stephen.

OBITUARY

ARTHUR SAMUEL ROWE

We record with regret the death on September 23 of the Reverend Arthur Samuel Rowe at the age of 65.

He was Rector of Holy Trinity, Grenfell, N.S.W.

Mr. Rowe was ordained to the priesthood in 1918 at Bathurst.

He served in the following parishes: Mudgee, Trundle, Eurogowa, Parramatta North, Kangaroo Island, Penrith, Dubbo, Coonamble, Blayney and Grenfell.

E.W. writes: "His passing at the age of 65 years was no doubt due to the intensity of his devotion to his work."

"He was one who, at all times, openly expressed his views and opinions."

"As Rector of Grenfell, he gave his undivided attention to the sick and to religious instruction in the schools."

"As a citizen, he took an active interest in the Parents and Citizens' Association, and in public affairs generally."

S. MATTHEW'S, BONDI

FROM OUR OWN CORRESPONDENT

Sydney, October 5

An effort is being made to complete S. Matthew's Church, Bondi.

The plans envisage the addition of two choir vestries, a tower and also an extension to the nave.

The estimated cost is £3,500; £1,300 is already in hand.

MISSION TO MISSION

FROM A SPECIAL CORRESPONDENT

Townsville, September 30

The Bishop of North Queensland has just concluded a week's mission at Yarrabul.

On landing, the bishop was met by 50 members of the C.E.B.S. all in uniform and an equal number of Heralds of the King in their new uniforms.

Services of a mission character were conducted each evening at S. Alban's Church.

The mission concluded with a solemn sung Eucharist on Sunday morning.

The bishop visited as many homes as possible during the week with the chaplain, the Reverend P. W. Hipkin, and rode on horseback to inspect the timber reserves at Buddabado.

During the mission, the people of the settlement tendered an official welcome to the bishop and presented a concert which included items from many parts of the world.

Swedish drill mingled with Polynesian dances and English ballads with American spirituals.

The mission was based upon the story usually called "A White Boy in Search of God," but on this occasion entitled "A Real Australian and His God."

It is hoped that a special "Church Week" will become a feature of the life of Yarrabul in the days to come.

The church at Yarrabul greatly needs red cassocks and collars for the acolytes, and cassocks and supplies for the men's choir.

The chaplain will be glad to receive new ones or nearly new ones from any friends who can help.

NEW HEAD FOR SCHOOL

Melbourne, October 2

The Reverend Stanley W. Kurrle has been appointed headmaster of Caulfield Grammar School.

Mr. Kurrle is an old boy of the school.

He attended Caulfield Grammar for 11 years. He was a prefect, captain of his house, and a member of the school football 18.

At present he is in England, where he is responsible for administration of a large church school, and for the training of teachers.

Mr. F. H. Archer, the present headmaster, who was to have retired in June, next year, has agreed to remain in charge until Mr. Kurrle takes over in 1955.

Mr. Archer has been headmaster for 30 years.

Mr. Kurrle, after he left Caulfield Grammar, entered Trinity College, Melbourne University. Then he went to England, entered Wycliffe College, Oxford, and took a B.A. degree with honors. He gained full colors for hockey, and represented his college at rugby and cricket.

Mr. Kurrle, who is also a graduate of Melbourne University, shares her husband's interest in education.

MR. A. L. THOMAS

FROM A SPECIAL CORRESPONDENT

Brisbane, October 3

At the meeting last month of the Queensland Committee of the A.B.M., the resignation of Mr. A. L. Thomas was received with regret.

Mr. Thomas has been associated with the Queensland office for the past seven years and has acted as accountant and business manager.

A motion, placing on record the committee's appreciation of the work of Mr. Thomas, was moved by Canon Hoog and seconded by Mr. A. K. Lawton and supported by Canon Richards.

The Kokoda Cafe has been largely his responsibility. His many friends among the workers there have arranged for a presentation to express their respect for him.

A handsome travelling bag was presented to him by the Bishop Coadjutor of Brisbane on behalf of the staff of Church House.

Mr. Thomas will spend his retirement at Woody Point.

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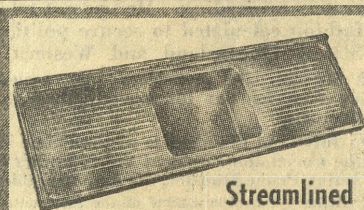
Large new hall, additional classroom block and new science laboratory have been opened during 1953.

Extra-curricular activities include: Dramatics, choral singing and verse speaking, debating and public speaking, films, excursions, woodwork, bookbinding, other craftwork, cadets, cubs.

There are limited vacancies for 1954.

For prospectus, please apply to the Headmaster, E. C. F. Evans, B.A., Dip.Ed., L.A.S.A., who may be interviewed by appointment.

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TRADITIONAL SERVICE AT LAUDIAN CHAPEL

ANGLICAN NEWS SERVICE

London, September 28
The Archbishop of Canterbury yesterday attended a Laudian thanksgiving service at Staunton Harold Hall, Ashby-de-la-Zouch, Leicestershire.

The service was part of the tercentenary celebrations at the chapel.

It also marked the partial restoration of the fabric and fittings of the church, which reflects the tradition of the Laudian movement.

Built in 1653 by Sir Robert Shirley, an ardent Royalist, at the time when the construction of churches was forbidden, the Staunton Harold chapel has survived with only slight interior modifications.

Church dignitaries and representatives of the family attended the service yesterday, at which the Laudian bidding prayer was used and men and women followed the tradition of sitting in pews on opposite sides of the central aisle.

The Archbishop, in his sermon, said that Staunton Harold had been the residence of the Shirley family for 500 years.

The hall now stood empty and its future was uncertain. Many people were not willing for the church to be left to a precarious future and the risk of decay.

The present head of the Shirley family, Lord Ferres, was therefore transferring the ownership to the National Trust.

Apart from the fact that the church was a period piece, it was an example of how a high-minded and cultured Royalist and Anglican in the middle of the seventeenth century chose to build and ornament a church.

RELATIONS WITH FREE CHURCHES

ANGLICAN NEWS SERVICE

London, September 17
New symbols to convince and transform a whole civilisation were needed by the Churches so that they could speak to men and women whose minds had been formed by modern technology, said Dr. E. L. Allen, of King's College, Newcastle-upon-Tyne, to-day.

He was speaking on "Liberal Non-Conformism" at the Modern Churchmen's Conference at Oxford.

He referred to three factors which had led to a lessening of suspicion and hostility between the Free Churches and the Church of England.

They were, he said, the lack of public controversy, the ending of the old identification of the Church of England with the Conservative Party and the Free Churches with the Liberal Party, and, the most remarkable change of all, the growth of "Church consciousness" in the Free Churches.

The Ecumenical movement had captured the imagination of the Free Church ministry, and its younger men suggested that they were as "Catholic" as anyone. The right to private judgement had largely given way to a demand that the Bible be read and interpreted within the Church.

If there was any truth in what he had noticed, it followed that one who spoke for liberal non-conformity to-day might not differ noticeably from an Anglican.

"I am one of the many Free Churchmen who feel that there is no point in wrangling about which of us had made more mistakes in the past," he said. "We have enough to do to work together in the present for the Christian good of England."

ANGLICAN NEWS SERVICE

London, October 3
A sum of £2,186, including contributions from the Chinese, has been raised in Malaya for the Westminster Abbey appeal fund.

NYASALAND RIOTS

ANGLICAN NEWS SERVICE

London, September 25
The Reverend Michael Scott said here yesterday that there should be a judicial inquiry by the British Government into the causes of the riots in Nyasaland.

He read some statements by responsible Africans in the Protectorate.

He did not vouch for their accuracy, but thought the allegations merited inquiry.

The first of these statements was by Mr. J. H. N. Chihyama, president-general of the Nyasaland African Congress.

It was complete nonsense, he said, to suggest that, directly or indirectly, the Congress had anything to do with demonstrations at Cholo or anywhere.

The demonstrations were apparently a spontaneous and unorganised outburst by people who felt they had grievances.

The statement urged the Government not to take any action that might precipitate further incidents, and asked that an impartial judicial commission be appointed as soon as possible to inquire into the disturbances.

The second document read by Mr. Scott was an account of a decision on August 31 between a deputation from the Blantyre branch of the congress and the Deputy Provincial Commissioner.

The three members of the deputation alleged that special constables had burned huts in villages near Limbe on August 30, when they were sent to clear road blocks.

The third document was a report of a meeting of the Nyasaland chief's union at Lilongwe on September 11 and 12, at which it was resolved to request the Government to see "that shooting be discontinued against innocent people, and that compensation be given to families of those who have lost their lives as a result of police shooting."

It also asked the Government to stop using "untrained and undisciplined" European special constables, and to reinstate Chief Gomani and all those who had resigned their posts as Native Authority in protest against federation.

The meeting also asked for increased representation of Africans on the Legislative Council and on public bodies.

On the Legislative Council, parity in numbers with the unofficial Europeans and Asians was sought.

At present, there are five Europeans, two Africans and one Asian—all nominated.

The chiefs proposed that the Europeans and Asian membership should be increased to 10, and the Africans given similar representation.

It was also recommended that next Sunday be observed as a day of prayer by all Nyasaland people for all who have suffered in consequence of their resistance to federation.

£10,000 DAMAGE AT ABINGDON CHURCH

ANGLICAN NEWS SERVICE

London, September 28
A fire which broke out in the church of St. Nicholas, Abingdon, on Saturday, caused damage estimated at more than £10,000.

The roof of the chancel at the eastern end was completely burnt out and the organ became a total loss.

"For a time the flames threatened to engulf the roof of the nave, but firemen were able eventually to check the blaze."

The church dates back to the 12th century.

The stained-glass windows in the chancel, which has been most restored since their installation in the 14th century, escaped damage.

HUNGARIAN CHURCH RESTORED

ANGLICAN NEWS SERVICE

London, October 5
The "Great Church" of Debrecan, Hungary, will be completely restored this year.

The State Office of Church Affairs has spent £45,000 on the work, made necessary by war-time bomb damage.

BANTU BILL

FROM OUR OWN CORRESPONDENT

Cape Town, October 1
The Bantu Education Bill, if passed, will be disastrous to all missionary schools.

It seems most likely to be forced through Parliament soon.

At present, native education is under the control of the four provinces, but is subsidised by the Union Government, whilst the syllabuses are decided by the provincial authorities, which, in turn, subsidise the mission schools.

The intention now is to place the whole of native education under the Union Native Affairs Department.

The Minister for Native Affairs has said that when he controls native education he would reform it so that natives would be taught from childhood to realise that equality with Europeans was not for them.

Native education would be taken out of the hands of people, i.e., the various Churches, who instilled false expectations into the Bantu.

People who believed in equality were not desirable teachers for the natives.

The Native Affairs Department would decide whether natives should receive higher education, and which natives would receive it.

"When my department controls native education, it will know for what class of higher education a native is fitted and whether he will have a chance in life to use his knowledge, instead of choosing his own path in a direction in which there is no opportunity for him, and which makes him into a frustrated and dissatisfied person," he said.

It is clearly the intention of the Government to "keep the native in his place," and the Government will try to decide what his place is to be.

LONDON CHURCHES

ANGLICAN NEWS SERVICE

London, September 25
The question of the reorganisation of the parishes of the City of London came before Common Council yesterday.

In a report the special committee stated that a draft scheme from Church Commissioners made under the Reorganisation Areas Measures of 1944 and 1949, in conjunction with the City of London (Guild Churches) Act, 1952, had been considered.

The committee recommended that no objection should be made so far as the ecclesiastical arrangements were concerned.

The Improvements and Town Planning Committee, in a separate report, suggested that the Wren churches of St. Swithun, London Stone, and St. Anne and St. Agnes should be restored. It thought that the tower of Christ Church, Newgate Street, should be preserved, and that a more suitable site for a diocesan office and conference hall would be north of the proposed choir school.

Decision on the use of St. Augustine, Watling Street, should be deferred until the Minister of Housing and Local Government had determined that planning application made by the Dean and Chapter of St. Alban, Wood Street, should be retained with an open area around its base. It was decided that preservation of parts of St. Alphage, London Wall, would prejudice the construction of the projected new road from St. Martin's-le-Grand to Moorgate.

"FACING THE PEOPLE"

ANGLICAN NEWS SERVICE

London, October 5
A celebration of Holy Communion, "facing the people," was held last month at St. Michael and All Angels, Lawton Moor, Manchester.

The church built in 1937, in the form of an eight-point star and the seating is so arranged as to group the congregation around the altar.

STUPIDITY: A GREAT EVIL

ANGLICAN NEWS SERVICE

London, September 25
The Archbishop of Canterbury, the Most Reverend G. F. Fisher, addressed a meeting of business men at Manchester last week.

He said that one of the principal elements in the destination of men and nations was human stupidity.

The present age needed to be saved in its sense of the value of persons.

It was significant that there was a mounting belief, first, that although we had done pretty well, things were not quite at their best; secondly, that mankind had bitten off more than it could chew; thirdly, that perhaps now was the time to have another look at the Christian faith.

"It is quite likely," said the archbishop, "that you don't know as much about the Christian faith as you think you do, and quite possible that what you do know is wrong."

The archbishop said that much depended on personal relations in industry, and on the character of the people engaged in it.

In all these things the Church could help.

"And you," he said, "can help the Church."

He emphasised the work of industrial chaplaincies, and the importance of the normal pastoral work of ordinary parish priests.

Above all, he said, we must not forget that the people who are the Church are also engaged in industry.

HOME SECRETARY ON CRIME

ANGLICAN NEWS SERVICE

London, September 25
The Home Secretary, Sir David Maxwell Fyfe, spoke to the Council of the Boys' Brigade, at its conference at Liverpool last week-end.

He said that "one of the most important root causes of the disturbing increase in crime since the war is the lack of the sanction of religion in the daily life of our community."

"One of the fundamental tasks before us," said the Home Secretary, "is to re-create that sense of the spiritual life."

"In 1906, the Sunday school population was 6,500,000."

"In 1936, it was 3,500,000, and that number is now much less."

"The average population of prisons and Borstals in England and Wales was 14,700 in 1945, but by 1951, it had grown to 21,800, and the upward trend continues."

HOLY COMMUNION FOR RELEASED GENERAL

ANGLICAN NEWS SERVICE

New York, September 27
Major-General William F. Dean, of the American Army, attended his first church service for three years in Tokyo, on September 6.

He had just arrived there after being freed by the Communists in Korea.

He received Holy Communion from Bishop Sherrill who is at present visiting Japan.

WREN DOME RESTORED

ANGLICAN NEWS SERVICE

London, October 5
The famous Thornhill dome of St. Mary Abchurch, Cannon Street, which was damaged by enemy action in September, 1940, has been restored by Mr. Walter Hoyle.

The dome was built by Wren and painted by Sir James Thornhill, who also painted the dome of St. Paul's Cathedral.

These are the only painted domes in the City.

SHORTAGE OF CLERGY

FROM OUR OWN CORRESPONDENT

New York, October 1
The General Theological Seminary of the Episcopal Church in America began its Michaelmas Term on September 23, with over 200 students in residence.

Apart from a few graduate and special students, most of these men are university graduates who are studying for Holy Orders.

About 40% of them are converts from non-Anglican sources.

They form the largest single group in the one thousand-odd men in the country's thirteen seminaries who are studying for the priesthood.

Despite these large numbers and the fact that our Church in the U.S.A. has over 7,000 priests, there is a very real shortage of clergy.

There are more than 700 vacancies throughout the country.

To meet this problem General Convention has set up a Committee on Recruiting for the Ministry under the chairmanship of the Bishop of New York, the Right Reverend Horace W. B. Donegan.

This committee has circulated the clergy of the country with a questionnaire.

The full result of this is not yet known, but already certain alarming facts, long suspected, are being revealed.

They are that many clergy of long-standing know of no one they have actively encouraged to enter the Ministry.

Few of the clergy have ever preached on the vocation to the priesthood.

The Ember days are neglected in most parishes.

CONFERENCE ON BAPTISM

ANGLICAN NEWS SERVICE

London, October 1
The Oxford conference of evangelical churchmen had as its theme "The Theology of Baptism."

It has been meeting at St. Peter's Hall, Oxford, and is a continuation of the Cheltenham conference.

After the final session to-day, findings were agreed upon as expressing the general sense of the conference.

They were that the primary emphasis in baptism should rest on union with Christ in His death and the Resurrection and the receiving of the Holy Spirit.

The practice of infant baptism is rightly regarded as a continuance of the initiatory rite of the Old Testament, since by both the covenant relationship is established between God and the family.

Accordingly parents should be instructed in preparation for the baptism of their children and encouraged to stand as sponsors.

Baptism should be more frequently administered in the presence of the congregation, at morning or evening prayer.

As the rubrics direct, infant baptism must be completed by confirmation as now administered.

In the case of the baptism of adults the subsequent laying on of hands should be regarded as a commissioning for Christian service.

TEACHERS GO TO SCHOOL

ANGLICAN NEWS SERVICE

London, September 18
More than two hundred Sunday school teachers visited the Canterbury and Rochester diocesan summer school, which has just ended.

The school was held this year at Bexhill, and teachers from all over the two dioceses met during each of the four weeks.

An added interest was the presence of visitors from France and Germany.

The programme included lectures and entertainments.

Each day began and ended with corporate worship in the school's chapel.

THE CURFEW OLD CUSTOM CONTINUES

ANGLICAN NEWS SERVICE

London, September 26
Interest in the ancient custom of sounding the curfew has lately been revived.

In a number of places, it is still rung nightly.

At Richmond, Yorkshire, the bell of Holy Trinity Church not only sounds the curfew but is rung on week-days at 8 a.m., when it is known as the Prentice Bell.

On Shrove Tuesday at 11 a.m. in the morning, this bell also warns housewives of the approach of pancake time.

It also announces the death of an inhabitant, tolling nine times for a man and six for a woman.

The curfew bell serves some of the purposes of a calendar in Lincoln, Chester, Lichfield and Totness, Devon.

It rings nightly at 8 o'clock from St. Mary's Church, Lichfield, and after a half-minute interval the same bell chimes the date.

The members of one family, named Cope, have done this for more than a century.

At Totness, the angelus is sounded at 6 a.m., and curfew at 8 p.m., by the treble bell in the parish church tower, and each is followed by strokes on the No. 6 bell giving the date of the month.

For this service the caretaker of the Guildhall, who is also verger of the church, occupies the Guildhall cottage rent free.

At Chester Cathedral, curfew is rung just before 9 p.m., and is followed by the date on another bell.

More intricate calculations are required of the ringers at Lincoln Cathedral.

Here when curfew has been rung on the two service bells in the north-west tower, directly after Great Tom has struck 8 o'clock, one service bell is rung 101 times less the date, a pause follows, and then the second bell rings the date, making a total of 101 strokes.

Hallsham, Sussex, which has kept up the tradition except for the war years, has a rota of 16 volunteer ringers, four of them women, who take the duty in weekly turns.

At Durham, curfew is sounded from the cathedral just before 9 p.m., the hour at which, until regulations were relaxed a few years ago, the gates of the colleges of the universities were closed.

Contrary to its original purpose, it thus warned undergraduates that the latest time had arrived at which they could go out for the evening.

In the Oxfordshire village of Cropredy curfew is sounded through the benefaction in 1512 of the Vicar of Cropredy, Roger Lupton. A field known as Bell Land provides the endowment income.

The original intention was for a rising bell at 4 a.m., an ave bell at 6 a.m., noon and 4 p.m., and curfew at 7 p.m. in winter and 8 p.m. in summer.

The curfew and the noon bell alone survive.

HOLY COMMUNION ON TELEVISION

ANGLICAN NEWS SERVICE

London, September 30
Holy Communion will be televised for the first time in England, from Liverpool parish church, on November 1.

Another development on television will be a series by Mr. Christopher Mayhew, who is, at present, gathering material in the Far and Middle East for programmes dealing with the religions of the world.

The series will be called "Men Seeking God."

CHURCH PUBLICITY IN CANADA

ANGLICAN NEWS SERVICE

London, October 5
The Church in Canada has begun a public relations service.

Under a committee of the General Synod, the service will be developed with the object of strengthening the influence of the Church.

The committee plans to appoint a full-time director.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY OCTOBER 9 1953

THE PARABLE OF EVEREST

It took two men to climb Mt. Everest and they had to be tied together. One man belonged to the East and the other to the West.

Each man had to know the other thoroughly, and each man had come to trust the other implicitly. It was found possible for a man from the East and another from the West to do this. Each put his life in the other's hands.

Together they climbed Everest. It had never been done before. Men from the West had tried many times, and some had died in the attempt.

It awaited the grand partnership of East and West, willingly tied together, with no sense of rivalry, working at the highest tension, with perfect intuitive understanding. When East and West got together in this spirit they reached the top of the world and embraced as brothers.

TENSING and HILLARY have blazed a track for the human race. Less romantic but equally difficult heights remain for man's endeavours, and they will be attained on the terms, and only on the terms, that prevailed in the partnership that conquered Everest.

Trust based on knowledge, and the courage to take enormous risks together: a complete absence of self-seeking or aggrandisement at another's expense; no pretence to superiority, but a clear recognition of true worth: these qualities in human character and in personal relations are the only real answer to the hydrogen bomb.

East and West are tied together to-day and together they must climb. The cord or cords that bind them can only be cut at the risk of untold disaster. It will take a long, long time and great patience and wisdom to convince both East and West that the cords that bind them together are life-lines and not the cords of bondage.

They are as necessary as the rope that held together the climbers of Everest. They should be represented by mutually helpful trade and commerce, by ever closer cultural relations, and constant meeting in conference and social intercourse.

Men of the East and West must work together in the world's great industries more and more. In due time they will forget where they came from in their absorption in present tasks and in the excitement of the vision that beckons them onward and upward.

It is not likely that the two men who stood on top of the world spent any time thinking of their racial or other differences. They were two men who knew full well that the top of the world was a dangerous as well as an exhilarating spot. They still needed each other and the rope that held them together.

This hydrogen bomb that we humans feel we might have to throw at each other does seem to be a mockery of Everest. Yet the great Everest man has now to climb in it that bomb. We are assured by highest authority that we can all be blown to pieces before we hear the blast. That is some comfort, but small comfort.

The difficulty is that each bomb holder is too afraid to throw his bomb away lest the other should fail to keep his promise. It's no use blaming one or the other.

They do not trust each other; they dare not trust each other. Until they do it is simply nonsense to talk about banning the bomb. It will not be banned, and to talk about banning is patently insincere and unreal.

Bigger and better bombs will go on being made, and in a panic, they may be used hysterically by both sides and blow civilisation to pieces, unless a way can be found to get those responsible on both sides to meet each other, get to know each other, and learn to trust each other.

This will not be easy and it will take great wisdom and patience to get it done.

But somehow, even while they go on making bombs, ways must be found to get the antagonists to meet. If they do there is hope that the pace of the bomb-making may be relaxed till one day it ceases.

Then a day will come when their realisation of man's most challenging Everest will constrain them to be tied together in that trustful partnership that alone will conquer the fear and the fact of war.



Our Curious Capital

Canberra, our charming (in many ways) but curious (in more ways) capital, was criticised and championed by two competent observers last week.

The critic was Mr. "Joe" Gullett, the Government whip, and the champion was Dr. H. V. Evatt, the Opposition leader. But they were not sharply at variance, for both have acknowledged Canberra's charm by establishing homes there. This distinguishes them at once from about 98 per cent. of Parliamentarians, including Ministers, who contrive to spend as little time as possible in the national (more familiarly "bush") capital.

Mr. Gullett wanted the Burley Griffin plan for Canberra revised to provide "a few main roads instead of all this running around in circles, a main shopping area, and a few tall buildings." He complained that there was a sad lack of character and style in Canberra buildings.

Well, the building of Canberra began in 1912. It has been interrupted by two world wars, a depression and an era of shortages. Slowly the development according to plan has been proceeding in recent years, but, with so much yet to be done, it would seem that it is never too late to mend that plan if Mr. Gullett's views have strong support.

I seem to remember that the Griffith plan contemplated the conversion of the Molonglo River into a series of lakes, but not much is heard of that proposal in these days. Even Parliamentarians are apt to forget that they are housed in a "temporary" building, which one imagines, is likely to outlast its present "temporary" occupants.

Looking back, Canberra seems a curious solution of the problem of reconciling the rival claims of Melbourne and Sydney. But when the decision was made it was apparently thought that the dream city would materialise much more quickly than it has done.

Although Canberra is still so far from completion, so much money has been sunk there that the time would seem to have arrived to push the project vigorously to completion by the transfer there of all departments. Building of offices and homes will mop up many more millions yet. But it is better to face that prospect now rather than continue indefinitely the uneconomic arrangement, whereby there is so much shuttling of Ministers, public servants and correspondence between Canberra and (mostly) Melbourne.

Conference Centre

Dr. Evatt's point about Canberra was that it should have been chosen for the meeting of British Commonwealth Finance Ministers in Australia next January.

But, because a conference of the Australian and New Zealand Association for the Advancement of Science has arranged to meet in Canberra at that time, the British Commonwealth conference will be held in Sydney.

Dr. Evatt said in Parliament last week that the latter conference should be held in Canberra—and in principle he is right. But it is hard to gainsay the practical objection the Prime Minister, Mr. Menzies, gave—that there is not sufficient hotel and other accommodation.

patetic so that Dominion leaders will not always be asked to travel to London. In view of that, next time it is host on such an important occasion it can receive visitors in its own home—and not in the place next door (with due apologies to Sydney and its possibly more agreeable sea-girt location for a mid-summer conference).

What Kind of Paper?

Because of the re-planning of Sunday papers in Sydney and the inauguration of Adelaide's first Sunday paper, it may be pertinent to inquire what sort of reading Australians expect from weekly journals as a background to the daily papers' chattering of events.

Some of our daily newspapers, of course, give background as well as news. But the end of a week gives more ample opportunity to survey the world and local scene and to see the week's events in perspective.

Tastes differ widely, and no one weekly paper can hope to satisfy them all. Not that some don't try, even when the attempt involves the provision of articles on both religion and astrology.

But an advertisement for a weekly newspaper which I read in a Scottish radio journal the other day seemed to me to suggest a useful approach for Australian weekly papers which feel that they would like to cater for the needs of more thoughtful readers.

The advertisement asked a number of questions which suggested their own answers. Here are four of them:—(1) Have you sometimes noticed a glimmering of sense from the other political parties? (2) Do you like your news straight rather than supercharged? (3) Are you more interested in the film and the play than in the private lives of the players? (4) Do you think there are more exciting happenings in the world than the week's crime?

I believe one recipe for success in the newspaper world is: "Give the public what they want." Adherents to that school would not be much interested in readers who replied "yes" to the above questions. On the other hand, they might be unpleasantly surprised if they could gauge the extent of public disgust at the space and display given by so many Australian newspapers today to sex and crime.

Reward in Service

Few more inspiring functions can be conceived than one attended during the week—the graduation of 24 nurses at a big public hospital.

More colourful ceremonies can be imagined—as, for instance, is provided by rich and varied robes in some great university hall. But yet, for beauty and simplicity, this quiet hospital occasion was not anywhere to be excelled.

After four years of sacrificial service and study these young women, wearing their sisters' veils for the first time, received their certificates and hospital badges. Some of them, we were told, were soon to be married. Others planned to take obstetrical courses or to go overseas for further experience.

But, whether she was leaving or continuing in her splendid profession, each nurse had the intense personal satisfaction of knowing that, in the course of qualifying as a sister, she had also been able to serve suffering humanity. And the training each young woman had received in a great hospital, to which had come a most varied cross-section of patients, must surely stand her and the community in good stead for years to come. Only slightly less valuable must be the experience of human nature those patients,

their temperaments and their ailments, had given the nurses over four years.

In the solemn Nightingale vow which the nurses took at the ceremony they promised, inter alia, to respect all private information about patients imparted to them.

The nurses were reminded by speakers at the ceremony that conditions in the profession have improved greatly in recent years. The reference was, I suppose, to hours and pay. Most other sections of the community have similarly benefited. And it is right that nurses, who are required to study hard as well as to work hard, should have some limit set on their hours. Yet, I doubt not that, in the company whom I saw graduate the other day, there was not one who would not willingly sacrifice private personal convenience at the call of duty. Nursing is still one of the few professions—like the Church, medicine and teaching—in which the true votary rates service to humanity first. It is not a calling in which many grow rich in other than experience.

On Precedence

An argument seemed to be developing early this week about Federal and State precedence in greeting the Queen and Duke of Edinburgh when they step ashore at Sydney's Farm Cove next February to begin their Australian tour.

It would be unfortunate if the argument became really serious. Technically, the State Ministers may have the right of way in greeting the Sovereign in their sovereign State. But it would be a gracious action, saving embarrassment, for the State to agree that the Prime Minister of the Commonwealth should have precedence as the tour opens.

Canberra itself has bred some rather profitless controversies on matters of personal precedence. But the arrival of the Queen in Australia is no occasion for lack of magnanimity by either Commonwealth or State authorities.

—THE MAN
IN THE STREET.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. NATIONAL.
October 8: The Reverend Kevin Halpin, Victoria.
October 10: The Reverend Brian MacDonald, N.S.W.
October 12: Miss Rita Snowden, New Zealand.
October 13: The Reverend G. H. Codrington, Victoria.
October 14: School Service—"The Story Without an End."
October 15: The Bishop of Newcastle, The Right Reverend F. de Witt Batty.
October 16: The Reverend Michael Scott, S.A.
FACING THE WEEK: 6.40 a.m. A.E.T. NATIONAL.
The speaker in this session on the six Monday mornings, October 5 to November 9, will be the Reverend Gordon Powell of N.S.W.

PLAIN CHRISTIANITY: 7.30 p.m. NATIONAL.
October 11: The Reverend Hugh Jones.

EVENING MEDITATION: 11.20 p.m. A.E.T. INTERSTATE.
Week commencing October 12: Professor L. A. Triebel.

READING FROM THE BIBLE: 7.10 a.m. NATIONAL.
This session will be conducted by Father Kevin Halpin until October 30.

SUNDAY AFTERNOON TALKS: 3.45 p.m. NATIONAL.
October 11: "The People of God: From the Exile to the Birth of Christ—IV." Professor Hector Maclean.

PRELUDE: 7.15 p.m. NATIONAL.
The Westminster Madrigal Singers.

COMMUNITY HYMN SINGING: 6.30 p.m. INTERSTATE.
October 11: Goldsmith Methodist Church, Goulburn, N.S.W.

EVENINGSONG: 4.45 p.m. A.E.T. INTERSTATE.
October 15: St. Peter's Cathedral, Adelaide.

THE EPILOGUE: 11.20 p.m. A.E.T. INTERSTATE.
October 11: "The Epilogue: 43." The Nineteenth Sunday After Trinity.

ONE MINUTE SERMON

THE COLLECT FOR THE NINETEENTH SUNDAY AFTER TRINITY

The Text:

O God, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.

The Message:

This is possibly the best known prayer in Christendom after the Lord's Prayer. It too is found in the Sacramentaries of Gelasius and Gregory.

The human heart is the same in every generation and this simple prayer fitted the needs of men in the fifth century and it fits our needs in the twentieth century.

It reveals, indeed, the inspiration which has guided the leaders of the Church that the same words almost have proved sufficient over 1,600 years.

There have been slight alterations. Literally the old collect was "Let the working of Thy mercy, we pray Thee O Lord, direct our hearts, for apart from Thee we are not able to please Thee."

In 1549, it read—"O God forasmuch as without Thee we are not able to please Thee; grant that the working of Thy mercy may in all things direct and rule our heart, through Jesus Christ our Lord."

The present version dates from 1662. You probably know it by heart. If not, learn it now. No prayer is more indispensable in the armoury of prayer than this.

The alteration in 1662 is really an improvement. The sense of God's mercy is kept, but the mention of the Holy Spirit, through whom the mercy is shown is so important.

Religion can so easily become impersonal and formal. It can never be emphasised too much that it is a relationship with a living God.

"In all things" is not in the Latin version, it was added in 1549—and how happily. Not a moment is there, not an activity, nor thought, in which we do not need the help of the Spirit of God.

The word "rule" was added also in 1549. There is a real distinction between "direct" and "rule." We can be shown the way in life and refuse to follow, but if we submit to the rule of God then His direction sets the way of our living.

Turn up St. John xv and read the first few verses, especially verse 5. Here is the same idea. We are "in Christ" by reason of our baptism.

If our confirmation has been real, we are in the constant companionship of the Holy Spirit.

Let us be sure we talk with Him about life in all its daily happenings that we may be able to live in a way that is pleasing to the God who loves us.

GENERATIONS OF BIBLES

ANGELICAN NEWS SERVICE

London, October 1

An exhibition of Bibles at Westminster Abbey last month aroused much interest. Cramer's pulpit and his Bible, symbolised the Bible as the basis of preaching in Britain.

Also on display was a copy of the pamphlet written by King Henry VIII to refute the errors of Martin Luther.

For this, he received the title of "Defender of the Faith"—a title carried by all British monarchs ever since.

There were copies of the Geneva Bible, translated by exiles from Britain during the reign of Queen Mary, and the Douai Bible, translated by exiles in Elizabeth I's reign.

The exhibition also illustrated the efforts men had made in earlier generations to bring the Bible to everyone who could read.

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.

INVOCATION OF SAINTS

THE VIRGIN MARY

TO THE EDITOR OF THE ANGLICAN

Sir—I would like to protest against the letter, and Dr. Barton Babbage's reply in the "Faith and Morals" section of THE ANGLICAN of September 25.

Dr. Barton Babbage's correspondent starts by presuming that sinfulness and humanity are synonymous (a fallacious statement, unless we are to attribute sin to our Lord who was "Perfect God and perfect man"), and continues, "for the sake of an argument" (which, I am sure, is what he wanted), by asserting that the rest of us could aspire to our Lady's sinlessness—we all should aspire to it, but we undoubtedly would not attain it in our fallen state, from which Mary was preserved at her conception.

In asserting that our Lord's commendation of the Church, as represented by St. John, to our Lady, and of our Lady to the Church, from the Cross, ended the mother and son relationship, Dr. Babbage's correspondent seeks to terminate our Lord's Humanity at the Crucifixion.

Later in his letter he implicitly denies the Divinity of Jesus when he states, "what is born of flesh is flesh." Mary is the mother of man, apparently failing to realise "that our Lord Jesus Christ, the Son of God, is God and Man."

Dr. Barton Babbage, in his reply, apparently confuses the doctrine of the Immaculate Conception and our Lady's sinlessness after birth.

The dogma of Pope Pius IX in 1854 merely asserts that through the merits of Jesus Christ the Saviour of Mankind, by a singular grace and privilege of Almighty God, the Blessed Virgin was "in the first instant of her conception, preserved untouched by any taint of original guilt."

Surely a much more likely reason for her to sin, "My spirit hath rejoiced in God my Saviour" than that advanced by Dr. Babbage.

Against this doctrine, Dr. Babbage asserts that our Lady did in fact sin, and to prove his point, quotes the only Fathers of the Early Church who support his view, entirely ignoring the consensus of Patristic opinion to the contrary.

Against Dr. Babbage's examples, from the Early Fathers, one may quote—St. Augustine, "All have sinned, except the Holy Virgin Mary," St. Ambrose, "A Virgin by grace, entirely free from every stain of sin."

Dr. Babbage's assertion that "prayer to the Virgin is not only illegitimate but foolish," opens up the whole question of invocation of Saints, a universal practice of the Catholic Church for at least sixteen centuries, which he lightly dismisses, disagreeing with St. Augustine, St. Gregory Nazianzen, St. Jerome, St. Thomas Aquinas, and all the great Doctors of the Church.

Yours faithfully,
"FILIUS ANGLICANUS MARIAE."

23 George Street,
Brisbane,
Queensland.

TO THE EDITOR OF THE ANGLICAN

Sir—Dr. Babbage, under the caption, "Prayer to the Virgin," expresses a certain point of view, but, oh, how it does miss the many splendored thing!

There is another point of view which includes such doctrines as the sinlessness, per-

petual virginity, corporal assumption, and invocation of Blessed Mary.

These are: (1) in perfect accord with her unique place in the Divine plan of redemption; (2) Do not make her more than human; (3) Do not detract from our Lord's supreme prerogative as our Saviour and Mediator.

For (1) as Mother of God she must be a fit dwelling place for her Son.

(2) Her freedom from original and actual sin was due entirely to that grace which all human beings may receive through baptism and union with Christ.

He is her Saviour as well as ours.

(3) Jesus is our Saviour, our only Mediator with the Father.

Mary stands at the head of that long line of intercessors beginning with only two fellow-members in the Church on earth and including the faithful departed, and the Saints in heaven, whom we may ask to pray for us, Mary above all because as His Mother she is nearest to Him; and because she is His Mother, she is our Mother, too, Mother of all the brothers and sisters of Christ.

This is a point of view which Church of England people may accept, and many do, in complete loyalty to that Church, and in common with the whole Church in East and West.

Yours, etc.,
C. G. BROWN.

Thursday Island,
North Queensland.

PRAYER BOOK MISTAKE

TO THE EDITOR OF THE ANGLICAN

Sir—A good deal of attention was naturally given last year to the Prayer Book of 1552 seeing that it was the 400th anniversary of its coming into use.

But may I point out a curious mistake occurring in its liturgy, which has never been corrected.

There are the only two copies of the Lord's Prayer in the New Testament. And "forgive us our trespasses" does not occur in either.

When and where did this mistake occur? It appears also in the Prayer Book of 1549; in the Litany in English of 1541; and in the three Premiers of Henry VIII.

The mistake does not come from the "Sarum Use" from which so many of our prayers come, and which gives "Debita nostra"—our debts.

The origin of the mistake can be seen in the wonderful book to be found in the Morrison Library of St. Paul's Cathedral, Melbourne, entitled "The English Hexapla."

It gives in detail the history of every English translation of the New Testament, and the text of six.

Five out of the six give "debts" not "trespasses."

The only one which gives "trespasses" is Tyndale. He goes on to give verses 14 and 15 and uses "trespasses" throughout which is clearly wrong.

The mistake, however, was immediately detected and corrected by Coverdale who was Tyndale's great friend and co-worker.

He published his Bible in 1535 and dedicated it to Henry VIII.

His version reads: "and forgive us our debts as we also forgive our debtors," and the mistake was never after repeated in any later translation.

It is surprising that the mistake, so quickly corrected in the translations of the Scripture, should have been passed over in the copies of the Prayer Book.

The mistake has been copied by the Scottish, Irish, American and Canadian Prayer Books, and is almost universally used by every other denomination.

It is doubtful whether any mistake in the translation of the New Testament has ever been so widely accepted or become so popular, or has done so little harm.

Indeed there are some who would consider it has done good. At least it has brought out very prominently that sin is very positive as well as negative.

Yours, etc.,
J. H. FREWIN.

SCHOOL CHAPLAINS

TO THE EDITOR OF THE ANGLICAN

Sir,—In view of recent discussion, Anglicans will have read with interest the paragraph which appeared in the Sydney "Sunday Herald" on October 4 concerning the recommendation which is to be presented at the forthcoming Sydney Synod about the appointment of school chaplains in the Diocese of Sydney.

They may be interested to know that the recommendation deals not only with the appointment of chaplains, but with their powers in that capacity together with those of the heads of the schools in matters connected with the religious life of the school.

It is viewed, I understand, with grave concern by members of the councils of the schools affected and by their heads, neither of whom were consulted before the framing of the ordinance nor about the practical difficulties to which its provisions would give rise.

It is to be hoped that no decisions will be made by the synod which would help to widen the artificial gulf which already exists in too many minds between the so-called "secular" and "religious" aspects of life.

The advantages of education in a church school as against that in any other school, private or State, is that it is able, just because it is a church school, to present life as an integrated and meaningful whole.

Any move which encourages either staff or pupils to look on the religious side of their school's life as something quite apart from their other studies is a negation of the very purpose for which the church schools exist.

Yours, etc.,
MERRILLIE D. ROBERTS.
Church of England Girls' Grammar School,
Newcastle.

PAROCHIALISM

TO THE EDITOR OF THE ANGLICAN

Sir,—The World Council of Churches and the need of Missions is very much kept before us to-day by the clergy, but do some of them realise that they are breaking down in their parish life exactly what they are trying to build up from the pulpit?

The breakdown is among the youth of the parish.

One large youth organisation, with branches throughout the Commonwealth, promoting interest in missions is frequently up against the parish cleric in endeavouring to arrange for members to meet together for communal discussions and activities.

"It is taking the young people away from the parish," is the usual wall.

What, however, to my mind is far worse, is the objection of many clergy to their young people visiting neighbouring parishes for fellowship with other youth.

Surely the work is for God and not the parish?

I would, through your columns, like to issue a challenge to the clergy who are amongst those above, to give one good Christian reason for this attitude and plead for a removal of it as it appears to be merely one of pride and jealousy.

Yours faithfully,
H. J. GREEN.
1 Marcel Avenue,
Randwick, N.S.W.

ENTRANCE TO THE MINISTRY

TO THE EDITOR OF THE ANGLICAN

Sir,—If those who have been called but not chosen would care to write to me, I would appreciate the opportunity of discussing with them callings for which they might well be chosen.

Yours sincerely,
IAN N. Q.L.D.
Bishop's Registry,
Townsville,
North Queensland.

FAITH AND MORALS

A WEEKLY QUESTION BOX

By DR. S. BARTON BABBAGE

The Thirty-nine Articles

A correspondent raises the following points:

"(1) Are the Thirty-Nine Articles part of the Book of Common Prayer?"

"(2) Are the Articles binding on the laity, and to what extent are they binding on the clergy?"

"(3) Is there more than one legitimate interpretation of the Articles?"

The Articles are part of the Reformation inheritance of the Church. From time to time various Articles were published on certain matters of faith; for example: the Ten Articles were published in 1536, the Thirteen Articles in 1538, and the Forty-two Articles in 1553. The Thirty-nine Articles were based on the Forty-two Articles, which had been published with the following title: "Articles agreed on by the Bishops and other learned men, in the Synode at London, in the year of our Lord Godde MDLII for the avoiding of controversie in opinions and the establishment of a godlie concord in certaine matters of Religion."

These Articles were compiled by Cranmer. His aim was to define the attitude of the Church of England to certain controverted matters, and, in particular, to repudiate explicitly certain errors of the Romanists on the one hand and the Anabaptists on the other. Cranmer used freely some of the Articles in the Lutheran Confession of Augsburg, although many of the Articles were composed independently.

Cranmer circulated a copy of the Forty-two Articles to the bishops in 1551; in May, 1552, the Privy Council wished to see them; they were returned to Cranmer for revision, after which they were submitted to the six royal Chaplains, including Grindal, Horne, and Knox. A few alterations were made; the Articles were then sent to the Council in November, and were published the following June. They do not, however, appear to have been submitted to Convocation (the superscription to the Articles notwithstanding).

Edward VI died a few weeks later, and the Articles ceased to

be of effect during the Marian reaction. They were not immediately revived on Elizabeth's accession, and it was not till Convocation met in 1562/3 that the Articles were considered. They were presented by Parker, who had revised them with the assistance of Cox and Guest. Four Articles were omitted: viz., on Grace, on Blasphemy against the Holy Ghost, on the Moral Law, and on the heresy of Millenialism. Four Articles were added, and another seventeen modified. The Upper House of Convocation struck out three Articles dealing with Anabaptist errors which were no longer of contemporary concern, which reduced the total number to thirty-nine. A further revision took place in 1571, under the guidance of Jewel, and in that year they were read aloud in Convocation and subscribed by all present.

There is one other matter of antiquarian interest. In 1628 a Declaration was prefixed to the Articles, compiled by Charles I on the advice of Laud and with the consent of the bishops generally. The Declaration affirms that "the Articles of the Church of England (which have been allowed and authorised heretofore, and which our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of England agreeable to God's Word."

We are now in a position to consider the precise questions raised by our correspondent.

"(1) Are the Thirty-nine Articles part of the Book of Common Prayer?"

The Articles are annexed to the Prayer Book: they are obviously not part of the Prayer Book proper which deals with the conduct and order of public worship, and which was authorised and published at a date prior to the final revision of the Articles. Nevertheless, the Articles are appropriately "annexed" to the Book of Common Prayer, as containing the doctrinal standards of the Church on certain controversial matters of religion.

"(2) Are the Articles binding on the laity, and to what extent are they binding on the clergy?"

The obligations of the laity in relation to the Articles are set out in the Royal Declaration prefixed to the Articles: "The Articles . . . we do therefore ratify and confirm, requiring all Our loving Subjects to continue in the uniform Profession thereof, and prohibiting the least difference from the said Articles."

The obligations of the clergy are regulated by the "Clerical Subscription Act" of 1865, which requires subscription in the following terms: "I assent to the Thirty-nine Articles of Religion, and to the Book of Common Prayer and of Ordering of Bishops, Priests, and Deacons. I believe the doctrine of the Church of England therein set forth to be agreeable to the Word of God . . ."

The assent, it is to be noted, is a general one, and it does not pledge the subscriber to every jot or tittle of the said Articles, although it plainly does pledge the subscriber to the main doctrine therein set forth.

"(3) Is there more than one legitimate interpretation of the Articles?"

There have been several attempts either to nullify the Articles or to interpret them in a sense contrary to the traditional sense.

The latitudinarians in the eighteenth century objected to the Articles, and, in the so-called "Feathers Tavern Petition," petitioned Parliament to abolish the requirement of subscription. This was rejected by the House of Commons by 217 votes to 71.

The Tractarians in the nineteenth century endeavoured to show that the Articles were capable of interpretation in a "Catholic" sense.

It is clear, however, that the Articles must be interpreted in relation to the historical situation in which they were formulated. They were compiled to show specifically how the Church of England differed from both Rome and Geneva.

The decrees of the Council of Trent were published in 1562, and the Convocation had these decrees before them in their session 1562/3. They were designed, therefore, to make clear what were the distinctive doctrines of the Church of England on certain controversial matters in contradistinction to the Church of Rome.

It is safe to say that the legitimate interpretation of the Articles is that which the Articles themselves plainly convey, and that the Articles, generally, are binding on all members of the Church of England, both clergy and laity alike, as being in conformity with the teaching of Holy Scripture.

Sincerely,
C. L. OLIVER.
S. Mark's Rectory,
Granville.

SELLING THE PAPER

TO THE EDITOR OF THE ANGLICAN

Sir,—As one who has the task of raising money, inter alia, may I say how pleasing it is to see the response that is being given to your "new office" appeal, and to know that Young Anglicans of this diocese have given ready support to this part of Anglican progress.

I know of so many people who regularly read THE ANGLICAN who look forward to each issue.

I feel that if parishes appointed a seller outside the churches after services, copies each week would more readily sell and be read, than the mere placing of the bundle on a back church pew, when parishioners might rather keep moving than light others while they search for the necessary coin.

Outside, as I have noticed in many parishes, copies are more easily sold.

May THE ANGLICAN flourish.
Yours faithfully,
HARRY THORPE.
Diocesan Commissioner.
"Bishopsgourt,"
Bathurst, N.S.W.

GOSPEL IN SONG

TO THE EDITOR OF THE ANGLICAN

Sir,—We are seeking complete metrical versions of the parables, miracles, and sayings of our Lord; and of the history, and teaching of the Church.

We shall be grateful for book references, or for original contributions.

Sincerely,
C. L. OLIVER.

PASTORAL LETTERS

THE BUSH BROTHERHOOD

The Bishop of North Queensland writes:—

THE Bush brotherhoods of Australia are perhaps the best known manifestation of a wider brotherhood movement evolved originally from undergraduates inspired by the Oxford Movement but unwilling to accept the full rigours of the Religious Life.

The brotherhood movement developed in the mind of the great Bishop Westcott, in collaboration with missionary leaders of the day who were concerned over the extension of Anglican boundaries into the antipodes.

Single men sent out to work in isolation developed eccentricities which sometimes grew into insanities.

Married men were equally unsatisfactory because they developed families which compelled them to return for economic and educational reasons. The missionary letters of the period make this abundantly clear.

To solve this problem and to canalise the devotion of zealous young churchmen, the Anglican brotherhoods developed in places as remote as Tokyo, Calcutta, Delhi, Madagascar and Rockhampton.

TO-DAY the ethos of the Brotherhood movement has completely changed all over the world.

Some have died in the desert, some have crystallised into a more regular form of religious life, some have become companions of junior clergy, trained freely by the diocese in which the brotherhood works.

Bishop Bickersteth's strong Brotherhood of St. Andrew in Tokyo, died before this century began; the Oxford and Cambridge missions in India have now developed into communities, whilst in Canada, young ordinands are bound to work for five years in semi-community in the wilds in order to qualify for a parish.

A LITTLE thought will provide interesting parallels in the Australian Church.

The Brotherhood of St. Barnabas, in North Queensland, has adhered to the original ethos of its Bush work, whilst in its educational work there is a growing indication of crystallisation into community.

The diocese does not have brotherhood students, for it is felt that the brotherhood is a special call demanding an individual response, and yet the needs are so great that the warden assures me that 14 new men are needed at once.

The original conception of the Bush Brotherhood sought to meet two needs.

Firstly, to give work in fellowship to single young priests, generally Englishmen.

Secondly, to care for the wild outback in hard countries. Sadly enough, the first need seems to have passed, while the

second remains. The children of security are ever willing to risk insecurity for adventure.

The young English priests born towards the end of last century were products of a secure nation with a secure economy and an established social and political system.

After a century of peace, Britain had never been stronger or safer.

This was the background of the Bush brothers of yesterday who came with gay hearts to do their dash and retire to the garrisoned stability of English parish life.

Whilst the children of security are willing to risk insecurity, the children of insecurity spend their lives seeking security.

THE young English priests of to-day have grown up in uncertain years, when the signposts are broken and the future shaded with atomic clouds.

They want security for what few years may lie before them. They want a safe living, a wife to care for them, and the safe setting of a rectory surrounded with their possessions.

The young Australian priest has ever been a child of insecurity. His family was either involved in a depression, a boom, a bank crash, or a war, and for this reason he has never been attracted to the Bush brotherhoods.

To-day, the needs of the West remain constant, but the circumstances which led him to offer for the Bush brotherhoods . . . but there are still eternal souls awaiting salvation in the West.

To-day, perhaps for the first time in Australian history, the colleges contain men whose backgrounds have been secure.

The West is a man's country, where the married priest is at an immediate disadvantage.

Are there any young priests in Australia who will hazard everything—position, preference, love, the comforts of the city and the pleasures of a successful curacy for their Lord?

All we can offer is privation, dust, insects, heat, £50 a year and all found—we offer to the young priests of Australia who dare to contemplate total abandonment to the Love of God.

CHALLENGING TEXTS

The Archbishop of Brisbane writes:—

My dear friends,—

"It is hard for a rich man to enter into the Kingdom of Heaven" (Matthew XIX v. 23).

It is becoming clearer every day that there is only one real rival to Christianity; and that is materialism in all its forms.

It may disguise itself in an atheistic form as Communism, or in a State idolatry such as Fascism or Nazism.

More closely to our way of life, it may take the more respectable form of scientific humanism.

But to those of us who call ourselves Christians, it comes as a much more subtle temptation, when the things we value most are our private possessions of a material nature.

Money in itself is only the equivalent of material goods.

There is nothing wrong in private property, and it is only the love of money that is the root of all evil.

The reason why the rich man finds it hard to enter the Kingdom of Heaven, is simply because he tends to be far more interested in the increase of his goods than in the possession or exercise of God's spiritual gifts.

To a Christian, "the fruit of the spirit, which is love, joy, peace, long suffering, gentleness, goodness, faithfulness, meekness, temperance," though it has no cash value is of far more permanent and eternal worth than anything he can touch and see.

So if he is wise, he will set loose to material possessions, and strive eagerly to seek first the Kingdom of God and His Righteousness, because he can trust his Heavenly Father to provide him with the necessities of life, and therewith to be content.

"Call no man your father on the earth. Neither be ye called masters." (Matthew XXIII 9).

The words of Christ which appear to forbid the calling of anyone "father" or "master" are intended to preserve for God the ultimate claim to be the source of all being and power.

A human parent called "father" or employer of labour called "master" must always be subject to Divine control, and never claim to exercise his authority over anyone except in subordination to the Will of God.

Subject to these conditions, and according to Church tradition, it is customary to address a bishop as a "father-in-God" and a priest-member of a religious order as "father."

Other normal titles of address for the clergy are "rector," "vicar," "padre."

If the word "Reverend" is used, it should always be followed by "Father," "Mister," or

the Christian name, or the initials of the clergyman mentioned by name.

i.e., The Reverend Father Brown, the Reverend Mr. Brown, the Reverend John Brown or the Reverend J. Brown; never "the Reverend Brown."

No parochial clergyman has any right to demand that he shall be called by any particular title—e.g., "Canon Brown" or "Father Brown."

On the other hand, there is no law against anyone using any title of affection or respect, which comes naturally to the lips of the user, and to the ears of the recipient.

This refers to clergymen of all Christian communions.

BOOK REVIEW

A TECHNICAL MASTERPIECE

"ANGELIC SERVICES," by the present editor of *Ritual Notes*. Published by W. Knott & Son Ltd.; Price, 28/3.

HERE is a mine of information. The church, its furnishings, its vessels, vestments—with meticulous care all are described.

The general deportment of the clergy, their ceremonial actions are given in great detail.

The information concerning the Kalendar, the colours of the seasons, the Feasts and their comparative importance is full and detailed.

Indeed from a technical point of view this book is a masterpiece.

But from beginning to end it suggests that the Church of England slept from the Reformation until yesterday.

It seems to be written on the supposition that the Church of England is not a living Church with the power to order her rites and ceremonies as the Holy Spirit may guide her.

The words "Holy Communion" as referring to the Liturgy, do not occur in the Index, nor in the text as far as a careful reading revealed, but only in the Glossary as explanatory of the term "Mass," which is everywhere used as if it were the normal Anglican title for the Liturgy. Vestments and ceremonial correspond.

It seems strange that an extreme wing of the Church everywhere going to the Latin rite for its guidance, and ignoring the developments within the Church of England for nearly 400 years, should with some arrogance identify the Church of England with itself, and call such a book "Angelic Services."

—J.S.A.

[Our review copy came from Church Stores, Sydney.]

THE AMERICAN APPROACH TO EVANSTON

By THEODORE O. WEDEL

THE present writer is attending the meeting of the Study Department of the World Council of Churches, whose task it is to prepare the background literature for the use of the delegates to the next Assembly as they confront the deliberations on the subsidiary themes on the Assembly's agenda.

As might be expected, the American scene in which the Assembly is to meet is in the consciousness of participants.

We listen to warnings that problems arising from the fact that the Assembly is to meet in a particular country should not deflect ecumenical witness.

Yet a fact ever present in consciousness cannot be erased by fiat. Questions are being asked regarding America's attitude toward the World Council.

The following paragraphs attempt to summarise what some at least of the American members of the Study Department Committee contribute by way of reply.

The Assembly will meet, some venture to assert, in an environment of general enthusiasm for the World Council. Exceptions can be cited, of course, and even tokens of militant opposition within the larger Christian community.

But, when directed toward the churches participating in the Council, the generalisation is warranted. We can thank Divine Providence for this welcoming mood, but we ought to warn both visitors and our own church constituencies that this welcoming embrace may receive some severe testing.

Inter-church co-operation—to venture now upon some realistic analysis—has a long history in the United States.

We have learned how to work together. We meet one another constantly—at least by way of representative delegations to our multitudinous inter-church commissions and conferences.

The average American churchman, accordingly, thinks of the World Council as paralleling on a world scale the co-operating agencies he already knows.

Hence, too, offering warm welcome to this further symbol of Christian brotherliness, now raised to giant size, evokes a thrill of expectancy.

One major activity of the World Council which reinforces the conception of it as primarily an agency dealing with co-operative ventures in the area of the practical concerns of the churches is the World Council's Department of Inter-Church Aid and Service to Refugees. Of this church members have heard a great deal. It has meant financial sacrifice.

America responds generously to cries of human need, and the World Council is in the eyes of many, synonymous with aid to war-torn lands. Here now comes an opportunity to meet this symbol of humanitarian zeal in the flesh, as it were. A welcoming mood seems only natural.

THE World Council of Churches is not, however, despite its name, quite parallel with the co-operating agencies with which the American scene is familiar. It deals with tensions between the churches as well as with areas of co-operation in which our deep theological and ecumenical chasms can often be ignored.

The great issues which have constituted the agenda of past Faith and Order conferences and of the first World Council Assembly, and which will appear again at Evanston, have not been much on the horizon of American inter-church fellowship.

In Lutheran and Anglican circles, as in some others, these problems loom large, and the participation of these churches in inter-church councils and projects is predicated largely on the assurance that these deeper issues of debate will not be raised.

Our National Council of

This is the third of a series of twelve articles on the Assembly of the World Council of Churches at Evanston in August, 1954.

They are being written by leading churchmen of various confessions from all over the world.

The next article will appear in one month's time.

Churches, like its parent, the Federal Council, has never had as part of its organisation a Faith and Order Department. The public relations policies of our co-operative agencies have nurtured a latitudinarian foundation of working together.

The average American visitor to the Evanston Assembly may be in for a surprise when he discovers that, wrestling with ecumenical tensions, rather than with peaceful pragmatic co-operation, is frequently the central concern of ecumenical discourse.

The delegates from other lands, in turn, may profit from observing that not all doctrinal and ecclesiological tensions need to be resolved before we permit God's grace to bring us to a working together for His glory.

The continuing efficacy of the initial American mood of welcome to the World Council may encounter a further handicap. American Christianity may be confronted with some fundamental challenges, voiced by the World Council even in its First Assembly, which have been tempted largely to ignore.

The report of the Amsterdam Assembly on "The Church and the Disorder of Society" did disturb American self-righteousness, but not very seriously.

This area of concern with social questions is not the only one in which we may find ourselves again awakened to self-searching, but it is the one which may most readily catch public attention.

ANOTHER challenge which discussions at Evanston may present to the American scene concerns evangelism and lay vocation. Evangelism is, with us, still a concern largely handed over to a specialised department of church life.

Even when it is made a responsibility of the individual Christian, it connotes institutional promotion. Ecumenical thinking to-day, while it does not wholly repudiate this objective, is confronting the churches with a much less self-centred view of evangelism.

Evangelism is spoken of as "engagement"—engagement with the world outside church walls, a breaking out of the "bourgeois ghetto," identification with "life in factory and secularised university."

A "church," we are being reminded, can make an idol of itself; increase in church membership may merely, as John Oman once said, "turn a few more publicans into pharisees."

The layman's vocation, in turn—symbolised increasingly by the phrase, "the Apostolate of the Laity"—is being viewed as not limited to loyalty to the internal life of the Church, but as participating in Christ's outgoing love for the world regardless of results, laymen living under the Gospel as doctors, lawyers, or working men, and witnessing to the Gospel in and through their secular callings.

We in America are proud of our evangelism with its statistically impressive harvest. We have the right to hope that our visitors will be given grace not to despise this activism and to see in it tokens of the working of the Holy Spirit.

But we, in turn, when we come to view our evangelising in the perspective of a fresh encounter with the Gospel, may be led to a renewed humility and a new vision of our calling under God.

The most notable difficulty which American delegates are likely to experience as they

participate in the discussions at Evanston concerns what has been announced as the main theme—"Christ the Hope of the World."

This theme has been presented, in the preliminary literature, primarily in eschatological categories. The word eschatology is itself strange to all but a fraction of American churchmen.

Even in the seminaries it has not, in recent generations, loomed large—at least to anything like the degree which is current in Europe and in the "younger" churches. Fundamentalists preach it with vigour and abandon, often literalising apocalyptic hopes.

But on this issue, despite returns to orthodoxy, and partly in reaction against Fundamentalism, the American theological scene is still prevalently "Liberal."

This Liberal view simply concludes that, on the issue of a near return, Jesus and the early Church were mistaken. Hence the whole problem of eschatology, except as life after death concerns the individual, is labelled largely irrelevant.

Now we find, however, that our European colleagues, to name no others, although not Fundamentalists either, take the Second Coming of Christ, and this anchorage of Christian hope, quite seriously.

Nor is the doctrine of the Second Coming in itself so disturbing. Probably few American Christians would wish to deny that there must be an end of the world at some distant time and that the symbol "Judgement Day" must be taken seriously.

WHAT comes as a challenge is that the theological thinking in other parts of the Christian world finds these eschatological categories relevant to all theological discourse—to the view of the Church and the sacraments, to evangelism, and even individual and social ethics. The Second Coming means something now!

Our popular American substitute for biblical eschatology has been to a large extent the belief in progress.

The war and the state of the world under threat of atomic destruction has cast a shadow on this faith, no doubt, but anyone familiar with the layman's mind in America knows that belief in progress is still deeply implanted in his heart, if no longer wholly in his mind.

He acknowledges the fact that the drama of progress may some day have an end. But for any practically envisaged future this prospect has little relevance and little importance.

What is he to make of a theological demand that belief in progress, however chastened and under the moral commandments of the Bible, be replaced by an eschatologically oriented theological anchorage and to see this as relevant here and now?

Our European interpreters of the Gospel will stand ready to explain that by looking with hope to "the end" or the Second Coming, they do not understand abandoning the Church to an intermediate sleep.

It is precisely "the end" which is "now" as well as future. The Church is a token of that end "now." The Coming of the Kingdom, for which we pray daily, means the Coming of the King.

Many more facets of prophecy regarding the encounter next August between American "Christianity" and "the Church throughout the world" deserve exploration.

The above may suffice to alert us at home, as well as our visitors, that the encounter will not be spared tensions by mere sentimental goodwill.

It will call for mutual patience and repentance and intercession.

"Confess your faults one to another, and pray one for another, that ye may be healed." (S. James 5:16.)

OVER TO YOUTH

YOUTH NEWS

A new banner for S. John's Sunday school, Sutherland (N.S.W.), was dedicated by Sydney Youth Director, the Reverend Arthur Deane, on Sunday, September 27.

Bathurst Boys' Society members have been invited to attend the first N.S.W. camp for C.E.B.S. at "Yondalo," Newcastle Diocese, from December 26, for a week under canvas. For a limited number from the West, the cost will be about £3 each boy, plus train and bus fares from local western towns, and return.

Junior Anglicans are under way at Trangie (Narromine) again, and will hold a juvenile on Friday next, October 16.

Junior Anglicans at Cowra held an admission service for new members last Sunday. Miss Mary Kennedy has been appointed secretary for the big Anglican youth camp planned for Cowra during Australia Day week-end, January 29 to February 1. The rector and local Y.A.s will meet the Youth Commissioner on October 20 to plan the camp.

Coolah Y.A.s have now donned their Y.A. uniforms, and look very nice in red and white.

Mendooran, Dunedoo and Coolah Y.A.s paid the expenses of the Anglican Youth Rally at Leavelle recently. The Coolah Y.A. held their "Ballerina Ball" on October 5.

Mrs. Jack Leslie, secretary, reports good progress in the new Y.A. probationary branch at Yeoval, in the Gumnock parish. They have former Goolong Y.A.s, Mr. and Mrs. Roy Pengilly, in their midst. Yeoval will have their first Y.A. ball to-night (October 9).

Y.A.s journeyed to Orange for the week-end recently as guests of local Y.A.s, and this week-end will entertain Condochin Y.A.s. Representatives were also guests of the Cathedral Scouts at their 21st birthday party, and at the newly formed Y.A. branch at Perthville (Rockley parish), for tennis and a social. Seven new Y.A.s received their badges at the cathedral, after serving their probationary period.

G.F.S. VISITOR AT SALE, GIPPSLAND

The Commonwealth Vice-Chairman, Mrs. K. H. Bright-Parker, paid a visit to Sale on September 22.

The afternoon meeting was for members of the Mothers' Union from Sale and surrounding parishes—the speaker stressed that 1953 was a year particularly dedicated to girls and women as the focal points of the year were the Coronation of Her Majesty the Queen and the election of Mrs. Pandit as President of the U.N. Assembly.

A G.F.S. tea was held in the parish hall followed by an evening's programme to which the girls' mothers had been invited. After slides of the G.F.S. had been shown, the programme closed with the G.F.S. Ceremony of Light.

FOR SMALL PEOPLE

THE SHEPHERD PSALM—8

"Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever."

We have come to the end of this wonderful psalm. So many things have happened since we joined the sheep on their journey with their shepherd.

The shepherd has watched over them and fed them and

MELBOURNE C.E.F. NEWS

NEW DISTRICT COMMISSIONER

With the re-organisation of districts in the Melbourne Diocese, the long-vacant post of Commissioner for Ferntree Gully was filled on Sunday, September 6, Mr. Wal. Lardner, a man of 'long service' to the Church, was appointed to the post.

CONSTITUTION

The expanding Fellowship, and the need for the districts to fulfil the function for which they were set up, made necessary the calling of a special meeting at the Chapter House to amend the constitution during the last week of September.

FESTIVAL

This week the heats for the folk dancing and choral work in connection with the festival will take place. Considerable keenness has been shown throughout the diocese, and there promises to be a high standard of performance in all phases.

The drama side should be the outstanding section, and provide added talent for the needs of the Religious Drama Society, which had already made its impression on the Church people of Melbourne.

YOUTH AT SHOWGROUNDS

Show eve in Melbourne will long be remembered as a night of memorable impressions. In the words of a very prominent man in the United States, at present visiting Australia, "I have never seen a more striking spectacle than the one I have witnessed tonight." Members of C.E.F., dressed in their uniforms of white and grey with a maroon tie, many with blazers, carried their banners, together with members of every other Youth Organisation in Melbourne.

The Premier of Victoria, Mr. John Cain, took the salute.

PRACTICAL EVANGELISM

In the fashionable suburb of Toorak, Melbourne, a group of young people with a strong belief in their faith have embarked on a campaign of practical evangelism.

Each month they invite people from many walks of life who are associated with them in the every-day things of life. It is nothing unusual to find the lawyer talking with the agricultural student, or the motor body repairer with the school teacher.

All have something in common—seldom church goes, their outlook on Christianity is mainly theoretical. Speakers with something worthwhile to say which can have its influence upon those who are present are a feature of these Sunday teas.

Dr. S. Barton Babbage has addressed them, and Canon Bryan Green has passed on his message through recordings.

GIRLS' SOCIETY EXHIBITION

On Friday, October 9, the G.F.S. in Sydney have planned to hold their annual exhibition of handicrafts and hobbies in the C.E.N.E.F. Memorial Centre Auditorium from 2.30 p.m. to 9 p.m.

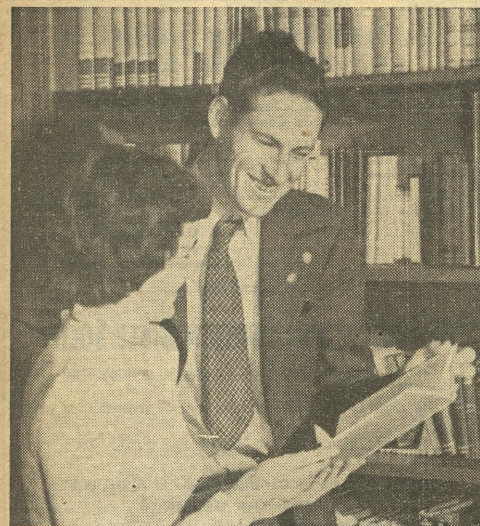
One of the features of the evening will be demonstrations of handicrafts.

At 7.30 p.m. Mrs. E. A. Pitt, wife of the Dean of Sydney, will present trophies for both the exhibition and elstefodd. These competitions have held much interest for some G.F.S. branches, and do much in providing a variation in branch programmes.

This year the Australian Board of Missions and the Church Missionary Society are planning a display of missionary activity in the various fields in which the societies work. Youth secretaries from both organisations will be present at the exhibition to give advice and help on missionary work within the branch.



—Hobart "Mercury" picture and block. Girls of St. Peter's Fellowship, Sandy Bay, marching into S. David's Cathedral, Hobart, for the Sesquicentenary Youth Service.



HOW READEST THOU?

"Of making many books there is no end," said the Preacher. The question to-day is, "What type of books?"

Some public bodies, especially in N.S.W., are lamenting the fact that of the making of certain types of cheap comics and periodicals there certainly seems to be no end.

The last war has given to many people a new and at times morbid interest in horror and crime. As a result, even real-life tragedies are frequently covered in the daily press in fine detail. The so-called comic-strip has made its own contribution, also in many cases, to this dubious literary feast.

But there is a growing concern among many public-minded people at the increase in the publication of trashy comics and the like which place their emphasis on crime, sex and horror.

For Christians there is a clear-cut duty to make their voices heard.

Members of Parliament are

not unmindful of the menace to young people created by these publications. In fact, recent statements on the subject in New South Wales suggest that an expression of public opinion on the question would not be altogether fruitless.

Christian young people are free to have their say, too. —The Youth Editor.

ANGLICAN YOUTH FESTIVAL

The nave of S. David's Cathedral was full for the opening service of the State Sesquicentenary Anglican Youth Festival on September 25.

The special preacher at the service was the Reverend Lyle McIntyre, national secretary of the Church of England Boys' Society. Mr. McIntyre arrived in Tasmania at the beginning of the week and visited the parishes along the north-west coast.

The theme of his talks was "God's Call to Service."

In Hobart the Festival Service was preceded by a high tea for representatives of the city parishes and afterwards the congregation marched to the Hutchins School Hall for a rally.

As part of its activities for the Youth Festival, the Parish of S. James's, Hobart, held a corporate Communion for all young people confirmed in the parish over the last five years.

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IMPRESSIONS OF PAPUA

THE ISLAND CHARM OF SAMARAI

BY THE BISHOP OF NEWCASTLE, THE RIGHT REVEREND F. DE WITT BATTY.

This is the third of a series of articles on the Bishop of Newcastle, who returned last month from a visit to Papua. The fourth article will appear next week.

WE had been met at Port Moresby by the Bishop of New Guinea, and he was presently joined by his coadjutor bishop, the Right Reverend David Hand, who had flown down from the north and was to travel to Rabaul by the Bulolo.

The presence of three bishops on board for the journey from Port Moresby to Samarai raised some misgivings in the minds of those who remembered the story of the prophet Jonah.

In point of fact we had a delightful sixteen-hour journey and were entranced by the beauty of the scenery.

We got to Samarai shortly before mid-day on Friday, August 21. There we were met and most cordially greeted by Archdeacon Thompson and his successor-to-be, Mr. Daw.

Samarai is the administrative headquarters of the New Guinea Mission, and Archdeacon Thompson is the present Administrator. The position is one that calls for more and more varied qualifications than almost any other that I know.

The Rector of Samarai needs all the qualities which go to command success in a Postmaster-General, a travel agent, and a guest house proprietor, and, of course, a parish priest.

He needs the patience of Job, the wisdom of Solomon, the equanimity of Galileo. All these are possessed by Archdeacon Thompson, and there is no man better known or more greatly loved than he.

It is sad that the state of Mrs. Thompson's health has made it necessary for her to seek recovery in a cooler climate. In consequence the archdeacon will be leaving New Guinea at the end of the year.

What he and Mrs. Thompson will do without Samarai and what Samarai will do without them, it is difficult to imagine.

BUT it is a comfort to know that a successor of great promise has been found in the person of the Reverend A. G. Daw, who, apart from a fine record as a parish priest, has also had the advantage of a sound business training and experience. In all his work he will be splendidly backed up by Mrs. Daw.

Samarai is a very small island. You could walk round it in twenty minutes.

You could probably do it in considerably less, but you are advised not to walk too fast lest you should get giddy and fall off.

It is a place of singular beauty, a coral island with all the attractiveness which that name connotes.

It is at Samarai that one first realises the full extent of the mission's amazing success. There is a daily Eversong in the church, which always commands a considerable congregation.

It was my privilege to preach on September 1 at a special service in commemoration of the mission's martyrs. The church was crowded for it.

There is an interesting story attached to the church. When it was thought reasonably certain that the Japanese would be able to overrun the island, orders were given for a "scorched earth" policy to be adapted at Samarai.

It was accordingly razed to the ground and every building reduced to ashes. There was, however, one exception.

THAT exception was the church. Despite all efforts it stubbornly resisted the flames. Three times hessian soaked in kerosene was wrapped round the wooden pillars and fired.

The hessian burnt away but the pillars remained untouched. At last, the natives begged the incendiaries to desist.

"This house," they said, "is the House of God. It cannot be destroyed."

So the efforts were abandoned and the church remains as it was as a symbol of the unseen things which will not pass away.

At Samarai we were most luxuriously lodged at the house of Mr. Bunting, one of the leading business men on the island.

Mr. and Mrs. Bunting are themselves away in Europe, but their manager, Mr. Russell Webster, was a most courteous host.

We were privileged to be the first guests to be entertained at meals in the new rectory, which has been built adjoining the church.

Besides being the headquarters of the mission, Samarai is also the home port of its small fleet of launches—the



"The McClaren King" at anchor.

McClaren King, the S. Laurence and the S. George.

The S. George is the smallest vessel in the fleet, but it has the best claim to be considered the flagship, because it is on her that the bishop does most of his travelling.

We travelled on them all in the course of our visit, but the longer journeys were all done on the McClaren King, which is the largest of the three.

ALL travel in New Guinea has to be by sea or by air.

There are virtually no roads, and travelling through the jungle or along the sea coast is too arduous to be tolerable, except as a last resort.

Air travel is very expensive. A recent round trip in the northern part of the diocese

cost the bishop over eighty pounds, which makes a big hole in a salary of £500 a year.

Consequently, the sea is the means of communication most generally used. And right well do the vessels which ply on it fulfil their functions.

The bishop is fortunately an excellent sailor, and the experience of sea-sickness is unknown to him. He travels mostly by night, so as to conserve time.

The seas are often very rough, particularly in Milne Bay, which has the same sort of reputation as the Bay of Biscay or the Australian Eight and for similar reasons.

The bishop told us of one occasion when he was attempting to board the launch from the dinghy, which had brought him from the shore.

He had just managed to get some sort of grip on the launch when a great wave swept the dinghy away from him, leaving him clinging precariously to the launch's side.

In spite of great exhaustion he had just managed to scramble aboard the launch when another great wave swamped the dinghy altogether.

It sank out of sight, and the bishop had ruefully written it off in his mind as a total loss when, to his astonishment, it reappeared.

Laurence, his faithful attendant, had dived under the dinghy, turned it over to empty it out and had it functioning again as though nothing untoward had happened.

That is as good an illustration as one could have of the great resourcefulness of the Papuans and of the fact that they are as much at home in the sea as on the land.

BOOK REVIEW

A BIBLICAL NOVEL

"THE SILVER CHALICE," by Thomas Costain; Hodder and Stoughton; Australian price, 18/9.

There have been many novels of late years dealing in fiction with persons and happenings of the Old and New Testament.

Some of them have been revealing and enriching.

They have made the background of the Bible stories more real, they have thrown light on groups, customs and characters.

This book stands well in this class.

S. Luke comes often in its pages; there are glimpses of S. Peter and S. Paul.

We see Joseph of Arimathea as a leading spirit in the earlier days of the Church in Jerusalem.

The story is written round the chalice used at the Last Supper.

It is in the possession of Joseph and he with other leaders wish to have a silver framework fashioned to hold it and on the framework to show the faces of our Blessed Lord and the twelve.

The task is entrusted to a young Greek, Basil of Antioch, an adopted son of a merchant, sold as a slave on his foster father's death, later rescued and given his task.

He is a genius. He travels to Jerusalem, to Ephesus, to Rome to meet as many of the twelve as he can.

His life is linked with Joseph's grand-daughter, Deborah, and with a onetime slave, Helena, of his old home.

He spends time in Nero's court and narrowly escapes with his life.

There is movement, all through and interest and a vivid picture indeed of the life of the times and the beginning of persecution of the Christians.

He finishes his work—but, read the book. It is worth while. —J.S.A.

FILM REVIEW

SCENERY AND MUSIC

AS a parable of the transcendence of music above war and of love over hatred, SO LITTLE TIME is effective.

The story of what happens when a German officer and a young Belgian girl find a common interest in music and the arts must have had its parallels in real life.

It is questionable, however, whether the denouement was ever so morally tidy as this film makes it. Psychologically, it might have been more interesting to have the officer go back to his front line, leaving both the girl and the issue in doubt.

Despite this defect, the film is a more than competent piece of work, enlivened by some good photography, some acting more than merely honest and by some small touches which indicate intelligence.

Marius Goring acts with a steely directness that fits the immaculate cut of his uniform and the regularity of his soldier's disposition. It isn't possible to cavil at his performance which, since it admits humanity as well as ruthlessness, is readily acceptable.

Scenic splashes are used with discretion. One of the most appealing views is that of the chateau where officer and girl meet.

Mirrored white upon black waters, it calls up feelings of romantic desolation, recalling Rachmaninoff's "Isle of the Dead."

Part of a Liszt concerto is attractively played by Shura Cherkassky.

The English support, "Castles in the Air," is a mild scream with Margaret Rutherford.

concerning the divinity of Christ.

It is always interesting to readers of novels, especially those that succeed in obtaining a vast reading public, to know what the author, it like, how he wrote and what he had to contend with. —E.J.D.

(Review copy from Peter Davies Ltd., Melbourne.)

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WHAT THE CHURCH OF ENGLAND STANDS FOR

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

Last week's article discussed different types of Authority, with particular reference to Religious Authority.

The bishop stressed the importance of Freedom—which, however, can only come as one submits to the claim of Christ. Jesus, Himself, would not compel any man's belief, much less his obedience.

Of the three different sources of authority—the Bible, the Church, and our own conscience—the first two were discussed.

JUST as in the Bible, God could pursue His spiritual purpose even through the fallible history and science of the various periods in which the books were written, so He has guided the Church in the compilation of the Bible and in drawing essential doctrines from it.

What the Church has done is to summarise the spiritual teaching of the Bible.

It has shown us what is important for salvation. Here authoritative guidance was certainly necessary.

The Bible does not itself present us with a systemised theology. It is hardly likely to be expected that the average individual would be able by mere reading of the sacred text to arrive at a carefully articulated doctrine of the Incarnation or of the Atonement.

We can indeed see S. Paul and the other New Testament writers beginning already to explain the meaning of the events recorded both in the Old and in the New Testaments.

The gradual building up of Christian doctrine had thus already begun even within the pages of the Scriptures.

The Church has carried on that process and attempted to explain, in the terms of later thought, that which has already been set out in the Scriptures.

Happily the most important part of this work was already done while the Church presented an impressive unity to the world.

When doubts were being expressed and saving truth was endangered the Church sent its representatives to meet together and state as concisely as possible what the Bible really did teach.

Thus the four great General Councils of Nicea, Constantinople, Ephesus and Chalcedon drew out the doctrine of the nature of God and of the Person of Christ.

THE views held by the Church in the fourth and fifth centuries were expressed in the terms of Greek philosophy, the best medium of thought available at the time.

Its purpose was, of course, not to make belief more difficult, but to make error impossible.

Its aim was to avoid mistakes and to give a succinct statement of Christian belief so that people should not be led astray from the path of salvation.

It was especially important that they should have a short summary of Christian belief which could easily be memorised. Hence the creeds.

In addition to all this it must be remembered that the Church is not only the means by which God still makes Himself known, but by which God also conveys His own strength and vitality to the lives of men.

It is not suggested that there are no other means by which God can and does bestow His saving grace, but that this is the covenanted way.

Christ Himself signed the new agreement in His own Blood, and the Church, as His Body, is still, in spite of all its failings, the expression of His Person.

As His fleshly body could show weakness and hunger; so the Church may at times be frail.

But, as in the days of His flesh, Christ found His physical body sufficient to carry on the authoritative work of His

Father, so through the subsequent ages He has carried on His work of redemption through the Church.

"As my Father hath sent me, even so send I you."

The third thread of the threefold cord is the individual conscience.

It may be asked what part this can play in any system of authority.

Yet we have only to remember Kant's famous phrase, "the categorical imperative," to recognise that there is a voice of authority which may speak in the heart of the individual.

That authority must, in the last resort, be the authority of God Himself.

There are, as we have already suggested, times when God appears to speak immediately to some great religious genius.

Moses said, "Would God that all the Lord's people were prophets."

The early Christians believed that the pious wish had been fulfilled.

The time had come when they were the privileged recipients of the eternal Word, who had promised to pour out His Spirit upon all flesh. They were the people upon whom the ends of the world had come.

WE still live under that dispensation of the Spirit, and consequently everyone of us may believe that he, too, is privileged to receive indications from God Himself of His divine Will.

There is a voice for us, too, saying, "This is the way, walk ye in it."

Yet it would be a mistake to think that any individual ever does or can act merely upon his own authority. God speaks to us through the universe of our experience.

It is well, therefore, if we place ourselves in such an environment and seek such experiences as will help us to distinguish the Voice of God.

Conscience is certainly subject to such influences; indeed it ought to be.

Left alone and uneducated it would be a very unsafe guide. It can never of itself be an absolutely safe guide.

It is no less fallible than any of the other means by which we receive guidance.

It requires knowledge of the Bible and training from the Church.

It will then give us practical assurance, but only in so far as it has itself been properly conditioned to become an accurate sounding board for the Voice of God.

The interest taken by the Church in its individual members is manifested in the simplest and clearest manner by the very first question in the Catechism, "What is your name?"

It is the question that one almost inevitably asks any child with whom one is opening a conversation.

Natural as it is, there is embodied in it a profound significance as it is used by the Church.

IT draws the attention of the child to his own individuality.

But the name which is expected in the reply is the Christian or given name, not the family name.

This shifts the interest from the individual to his spiritual environment.

The change is emphasised by the second question, "Who gave you this name?"

Obviously someone has cared enough for the child to give him a distinctive name, and the reply comes that the name was given by the godparents, not the natural parents, but the spiritual parents.

It puts the child in relation not merely to society, but to religious society.

This interplay between the child and his surroundings is of fundamental importance. Each reacts upon the other.

The particular interest of the

above questions and answers from the Christian point of view is that they make clear to the child that he is the member not of one family only, but of two.

In addition to the natural parents, there is the Church in the background, represented by the godparents who gave him his name.

The nature of the spiritual family becomes clearer as the child grows old enough to appreciate the meaning of baptism, and realises the use of the font placed near the entrance of his parish church.

These are not fancies, but facts. Godparents are as real as parents.

The church building is as substantial as the house in which the child normally lives. The font is as solid as his bath.

The representatives of the spiritual life may not be so familiar, but they nevertheless belong to the world of reality and not to the world of make-believe.

There is thus a comparatively easy transition for the child from the recognition of its own home, and the society housed within it, to the idea of a spiritual home housing a spiritual society.

THERE is a Heavenly Father as well as an earthly father, a spiritual as well as a natural family.

The child can look to both for care and protection and, at the same time, he will be under obedience to both.

Where this train of thought is followed, as it is normally by those who are brought up in Christian surroundings, inevitable reflection shows clearly that there is a double nature in man.

The individual is compelled to examine his own being and to recognise that there is something in himself corresponding to his double environment.

He belongs to the world of spirit as well as to the world of matter. Thought and teaching enable him to distinguish their characteristics.

He recognises that one is subject to time, the other to eternity.

S. Paul says that we are colonists from Heaven, temporary residents in a sphere which is not our true home, looking forward to our return to the country from which we came.

Belief in the spiritual is therefore natural to us. It is only by doing violence to his own instincts thus developed that a man can blind himself to the reality of the unseen.

ALTHOUGH the claims of the material world are always with him, he has an innate recognition of the fact that the claims of the spiritual are the more important.

His immediate necessities may arise in the material sphere, food and clothing and the money needed to procure both.

But the real purpose of his existence is not to be found in them.

To quote another Catechism, he learns that "the chief end of man is to glorify God and enjoy him for ever."

Recognition of this fundamental fact will enable us to avoid the major error of our times.

All forms of totalitarianism, whether Fascist or Communist, claim the whole interest of the individual for the State.

Indeed, he is not expected to have any aim of his own but to devote himself to the service of the whole.

For Christians, of course, there is a familiar sound in this form of words.

We, too, are expected to give ourselves to the service of others. But we lose our lives in order to save them.

We are promised an enlargement of life and an enhancement of personality.

The difference lies in the fact

that the totalitarian ends are temporal while the Christian ends are eternal, and therefore infinite.

With infinity to draw upon the individual can give his all and yet be enriched.

Christianity does not deny the importance of the State, but regards it as a mere part of the human environment.

It does not exist to absorb the individual, but to serve his ends.

The only claim which can properly demand his complete allegiance on every side of his being is that of eternal Godhead, which is itself mediated by the incarnate Word through His divine Society, the Church.

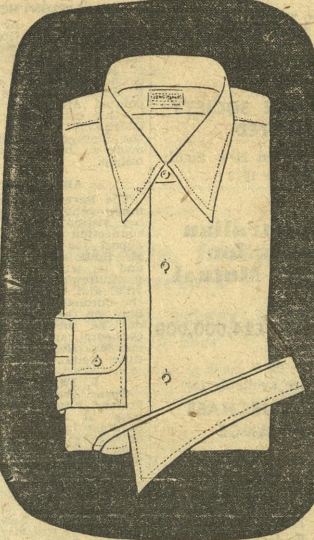
It is thus in relation to that part of his environment which is constituted by the Church that man reaches his true dignity.

It is here that his spiritual needs are satisfied and the true end of his being receives proper emphasis.

The Church, as the Body of Christ, is "the universal means of expression of a Universal Personality." When a child is baptised he is, as S. Paul says, "grafted into" that Personality.

The life, the vital energy of Christ, flows through his veins just as the sap of a tree flows through the twig which has been grafted into it.

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DIOCESAN NEWS

ADELAIDE

APPOINTMENTS

The bishop has appointed Canon M. C. W. Gooden, who is at present organising chaplain of the B.H.M.S., the new Archdeacon of Strathalbyn. Archdeacon Gooden will follow Archdeacon A. E. Weston, who was recently appointed Archdeacon of Adelaide. In this office, The Rector of St. Matthew's Church, Maryville, the Reverend H. Giles, has been made an honorary canon by the bishop.

ABBEY APPEAL

The Reverend Howard Hollis, a minor canon of Westminster Abbey, visited Adelaide this week in connection with the £100,000 appeal for restoring the Abbey. Mr. Hollis spoke about the Abbey and its services at a meeting at St. Andrew's Parish Hall, Walkerville, and also played records of the Coronation music and showed films of the building. Last Sunday he preached at St. Peter's Cathedral, and after Evensong he and Mr. Hollis gave an organ and flute recital.

S. FRANCIS' HOUSE

Open house was kept at St. Francis' House for part-aboriginal boys at the Semaphore last Sunday in honour of the patron of the house. Many visitors saw something of the work the A.B.M. is doing to help these boys take a worthwhile place in the community.

SERVERS' GUILD

The Diocesan Servers' Guild of S. Lawrence will meet next Friday, October 9, at St. Paul's Church, Port Adelaide. The Officers will be said at 7.30 p.m. when the occasional preacher will be the Reverend C. C. Chittiborough. Later, the Warden of the Guild, the Reverend B. W. Beresford-Richard, will talk to the members on South Africa.

DEDICATION FESTIVAL

The 14th Dedication Festival of St. John's Church, Halifax Street, will be held from October 15 to 18. St. John's is the second oldest parish in the diocese.

The women's afternoon will be held on October 15 at 2.15 p.m. The speaker will be Lady Bonington. There will be a parish hall the following night. Festival services will be held on Sunday, October 19.

The ball and the services will be attended not only by parishioners but by members of the nursing staff of Royal Adelaide Hospital, to which the rector, the Reverend E. J. Cooper, is chaplain, and by members of the Air Force Association of which St. John's is the Guild Church.

ARMIDALE

ENMAYVILLE

Last Sunday, the Anglicans of Enmayville held special services in their old church, which has stood for 90 years. Many old parishioners came to worship in the old building. The new church is complete, and will be dedicated by the bishop on October 14.

QUIRINDI

The opening of the Parish Hall has meant a great quickening of activity in the parish, especially among the young people. A branch of the C. of E. Fellowship was formed on August 20. Pam Steadman is leader, the secretary for 50 years. Mrs. S. Hadlow, Joan Wheeler is treasurer. Betty Meagher and Matthew Martin are vice-chairmen.

The Guild of Servers is well-established, and has just completed the building of a tennis court for their social life. The Sunday school has undertaken a number of projects, including a poster competition as part of a programme of visual education, and the sending of Christmas parcels to the mission fields around Australia.

NUNDLE

The centenary of the town of Nundle was celebrated last weekend. The official Church service was held in the Memorial Hall at 11 a.m. on Sunday, and was conducted by the Vicar of Nundle, the Reverend R. H. MacLean, assisted by the Reverends M. L. Layton and A. L. Hewitt, of Tamworth.

PRIMATE AT ARMIDALE AND TAMWORTH

The primate has recently visited the diocese in the interests of his appeal for £300,000 for South-East Asia. Large congregations at both Armidale and Tamworth listened to his appeal, and it is expected that a generous response will be forthcoming.

BISHOP IN BRISBANE

The bishop visited Brisbane recently and met groups of C.E.M.S. members at New Farm, East Brisbane, and Chelmer. He spent two days in Warwick with 40 C.E.M.S. men in conference, seeking a purposeful programme of work, and inspiration to carry it out.

ADDRESS TO A.I.A.

Last week the bishop addressed the Armidale branch of the Australian Institute of International Affairs on "The Ecumenical Movement as an Influence in International Affairs."

BALLARAT

ROTARY CLUB

Members of the Horsham Rotary Club officially attended Evensong on Sunday, September 13, at St. John's, Horsham. The vestry entertained the members at supper afterwards, when the vicar, Canon D. I. M. Anthony, who is a member of the club, expressed his pleasure at their visit to the parish church.

PILGRIMAGE TO PIONEER'S GRAVE

On the centenary of the death of Henry Bibb, one of the early pioneers of the district, who died September 6, 1853, a pilgrimage was made to his grave at Lake Bolac. Prayers prepared by the Bishop of Ballarat were read, and a tree planted at the graveside as tribute to the courage and foresight of those who first settled in this district.

MASONIC LODGE

The master and brethren of the Lismore Masonic Lodge attended Evensong at St. Augustine's Church, Lismore, on Sunday, September 20. The vicar, the Reverend C. C. Cowling, during the service welcomed the members and the Archdeacon of Ballarat who preached the sermon.

MOTHERS' UNION

S. Peter's, Ballarat, Mothers' Union entertained members of branches in and around Ballarat on September 29. The vicar, the Reverend L. M. Howell, conducted the M.U. service in the church and the vicar, the Reverend L. M. Howell, gave an account of the Coronation Service.

BATHURST

COOLAH

Stone church, rectory, new parish hall, and public school, all the same block, make the Coolah set-up very handy. The Women's Guild held a successful street stall, and a new gutter ramp makes a handy approach to the church approach. They have a happy Sunday school, led by the rector's wife, Mrs. A. Reader.

Some children arrived on horse-back. The diocesan commission, held in the parish hall, was under way for the pastoral festival on St. Andrew's Day.

GULGONG

The parish fête and dance, recently held at Gulgong, was a success. Parish funds should benefit by £300. The rector's wife, Mrs. S. Carr, showed initiative in the talent quest at the fête. She organised a wool fleece contest, with a cup trophy for the judge, and a fleece show. She expects to net £100 from the sale of the gift wool. A new rectory garage, and approach ramp to the church, vestry and under way at Gulgong. Welcome visitors to Gulgong and Coolah at the moment are the Reverend H. M. Giles, and Mrs. Caldwell, who now live in retirement in Sydney. They were formerly at the rectories in both these parishes.

MUDGELE

The spring-summer ball attracted over 700 people. Many debutantes were presented. Canon A. G. Fowler returned to the parish with renewed health after his recent illness.

BATHURST

The cathedral spring fête, organised by the Women's Guild, will take place in the Cathedral Memorial Hall, on Friday, October 16. A big programme has been arranged, with band, after-noon tea, and supper served in the hall during the fête.

"HOMES AND YOUTH SUNDAY" Overseas donations came in time to add to donations given through-out the diocese on the climax 1953 day, last Sunday, Luton (England) ex-P.O.W. Association sent a draft through the bank, and Brigadier P. J. D. Toosey, of Liverpool (U.K.), well known to many P.O.W.s on the Burma-Siam death railway, sent his donation for this cause. The first draft was sent to the Memorial Hall, and the second to the bank. Other donations included an additional £20 from Trundle Women's Guild, who seem certain to lead groups in 1953 donations with their total of £40 this year; £10 from a Broken Hill businessman, who is shortly to reside in Oberon; and Mr. T. L. Graham has forwarded another £25 to add to his former gift of £100. He now ranks second to Mr. Fred Allison, of Forbes, the two men in the diocese who have given the most to the Children's Homes Appeal.

WELLINGTON

A total of 760 attended the Blossom Ball, which gave a net profit of £361 to parish funds. Both the function and the juvenile earned great praise for all who organised and assisted in the work. The Mayor of Wellington and Mrs. A. L. Morse received the debutantes. As guests of Mr. and Mrs. D. Spring, a buffet tea enabled the vicar and vicar's wife to meet both guests and their hosts more happily than is usually the case when people meet only during a crowded ball. The parish picnic, for Sunday school children, was held on October 5.

KANDOS

The Diocesan Commissioner will conduct all services in the

Parish of Kandos on Sunday next, October 11, and possibly hold the popular "Asian Night" in the parish hall, on Monday evening.

B.G.S. CAMPAIGN

The bishop of the diocese, and all members of the Brotherhood of the Good Shepherd will journey to Sydney next week to conduct the annual B.G.S. campaign in that diocese. A number of meetings will be held, and B.G.S. clergy will preach in various city and suburban churches.

GULGONG

The "Asian Night" at the parish hall, coinciding with a welcome to the Reverend and Mrs. Caldwell, gave the D.C. the largest attended gathering in that parish experienced to date. The rector, the Reverend S. Carr, welcomed the visiting priests.

COONABARRAN

Members of the Women's Guild catered for the annual Ball, Coonabarran, on September 21. A knife and fork supper was provided, and the evening was cut by the worshipful master.

The Rector of St. Alban's, Five Dock, the Reverend Norman Fox, who has recently returned from England with the C.E.B.S., paid a visit to his sister, Mrs. Dan Hester, on September 29.

On the invitation of the Reverend F. A. Reid, he preached at Christ Church, Coonabarran, on September 29.

He spoke on his experiences in England.

Monday, pupils of the Coonabarran High School greatly appreciated Coronation films, which Mr. Fox took.

BRISBANE

FREEMASONS' SERVICE

Led by Mr. Justice Matthews, Grand Master of the Grand Lodge of Brisbane, Freemasons attended Evensong in the cathedral of St. John on Sunday, September 27. Lessons were read by members of the cathedral choir. The service was given by Sir William McKie. The cathedral was crowded with some 1,200 persons.

GIRLS' FRIENDLY SOCIETY

The annual intercession service of the Girls' Friendly Society was held in St. John's Cathedral, on Sunday, September 27, at 3.15 p.m. The Rev. Canon B. B. Taylor, Very Reverend E. Taylor, preached the occasional sermon on the subject of "Prayer." The service was conducted by the cathedral precentor, the Reverend H. R. Field, commenced with a procession in which the parochial banners of the society were featured. The singing was assisted by the G.F.S. choir.

CLERGY CONFERENCE

The Archbishop of Brisbane, the Most Reverend John O'Connor, held a clergy conference on Monday, September 28. Approximately 50 clergy attended. Papers were read by the Reverend B. Bennie and Reverend B. Mayhew. The subject was "Lawful Authority."

COLLEGE FETE

A fête held at Bishopsbourne on October 3 raised \$1,100 to help defray the cost of a new wing which is being built on to St. Francis' College, Enslin.

The Governor, Sir John Laverack, opened the fête.

CANBERRA AND GOULBURN

S. PAUL'S, CANBERRA

Junior Choir.—Under the leadership of the Reverend E. Rolfe, a unique change has been made in S. Paul's, Canberra. The choir was heard for the first time at the children's service on August 9.

Junior Anglicans.—Within the last few months a branch of the J.A.S. has been started at S. Paul's, Canberra. The first admission service took place on August 9.

S. JOHN'S, CANBERRA
Mrs. Menzies to Speak.—An afternoon of special interest to all women of the parish will be held at S. John's Church, Hall, Ainslie, on October 15 at 2.30 p.m. S. John's and the O'Connor women's guilds, and the All Saints' Churchwomen's Union, are combining for the occasion.

Mrs. Menzies will speak of her Coronation experiences.

ALL SAINTS'

Patronal Festival. The All Saints' Annual Patronal Festival will be held from October 30 to Friday, November 7. The programme provides for special services, annual, fête, film evening and A.M.M. dinner (ladies' night). Churchwomen's Union.—Twenty-one members were recently admitted to All Saints' C.U. Reverend A. Gibson for Delegate. The Reverend A. Gibson, of All Saints' Church, Canberra, at the beginning of next year, Mr. Gibson will take up duty as Rector of Delegate, N.S.W.

ARCHDEACON DAVIES'

WEDDING
The wedding of Miss Helen Marjorie Boucher, of Boworwa, to the Archdeacon of Wagga, the Venerable R. E. Davies, will take place in St. John's Church, Canberra, on October 17, at 6.30 p.m. The ceremony will be performed by the Rector, the Reverend H. Burghmann, assisted by the Archdeacon of Canberra, the Venerable R. G. Arthur.

MELBOURNE

ANNIVERSARY

On Sunday, October 4, S. Columba's celebrated its 70th anniversary and Patronal Festival. The preachers were Dean Langley at 11 a.m., the Reverend S. Barton Babidge at 7 p.m. All former parishioners were invited to attend services on Sunday.

FELLOWSHIP FESTIVAL

The Church of England Fellowship will hold its third festival at the Prahran Town Hall today. An exhibition of crafts, educational projects, cookery and sanctuary furnishings will be displayed from 6.30 p.m. The Festival Banner and branch award shields will be presented by the Bishop of Geelong, the Right Reverend J. D. McKie, following a choral and drama programme, which will commence at 8 p.m.

GARDEN PARTY

The usual garden party at Bishopsbourne on the Thursday afternoon of synod was cancelled. The redoubt of a perfect Wednesday morning after rain had fallen continuously for 30 hours. Reverend N. F. Fung, Meade, was responsible for the decision. This must be made and news was given of this in the Press and over the radio.

From the moment the decision was made, the weather cleared. The Thursday afternoon Melbourne was enjoying a perfect Spring afternoon; nevertheless, had the party been held, guests would have had an uncomfortable time on the wet lawns.

NEWCASTLE

HAMILTON

Mrs. N. Pullin, of Cessnock, opened St. Peter's Spring Fair on Wednesday afternoon, September 30. The Women's Guild decorated the church hall with large bunches of real and artificial wisteria. Guests included the Reverend N. Fung, Meade, B. Smith, D. Bryant and T. Moore. Artists were Mrs. M. Ormerod, Mrs. S. Waddell, Mrs. D. Rees judged the cookery and sweet-making competitions. The Reverend L. Stubbard was chairman. The fair continued on Wednesday night with a concert by the Church Fellowship. Proceeds from the fair are expected to be about £400.

HAMILTON SOUTH

The Bishop of Newcastle, the Right Reverend F. de Witt Day, preached at the Temple Day Eucharist at St. George's, Hamilton South, on Sunday, September 27. In his sermon, the bishop spoke of the last Temple Day service he had attended at a small village in New Guinea. A collection of £270 was given by the congregation on that day. Every male member donated every woman 10/-, and each child 2/-.

MISSION

The Bishop of Newcastle welcomed and blessed the missionaries, Bishop D'Arcy Collins, of Dubbo, and the Reverend Canon S. Mrs. who are conducting the Parochial Mission in the Parish of New Lambton. This service was the start of the mission, which began on October 3 and will continue until October 11.

The large attendance on the first night of the mission justified the move from the church to the parish hall, which has been arranged as a temporary church. The hall gives twice the accommodation of the church, and even this has been taxed.

The Church Army has co-operated in providing a bookstall. This has been well patronised. The bishop's instructions each night have been on the Church and our membership therein. The bookstall has provided reading along these lines.

PERTH

MORAWA-PERENJORI

The bazaar at Perenjori for the Church Hall Building Fund resulted in a profit of £140. The one at Morawa for the general vestry expenses had gross takings of just over £140.

Last week the Bishop of Kalgoorlie visited the parish for the annual confirmation, when for the second year in succession the number of adult confirmation candidates outnumbered the young people.

Before the confirmation service the bishop dedicated a very handsome episcopal chair, which had been given to the church by Mrs. A. J. Smith in memory of her parents. The chair is carved in

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oak to match the new memorial altar, and is the work of the Bassendean craftsman, J. H. Smallman.

The bishop inspected the foundations of the new church hall at Perenjori, and arranged to visit the parish again on October 24 to set the foundation stone of this building.

SYDNEY

S. JOHN'S, ASHFIELD

A men's breakfast at 9 a.m., preceded by a Corporate Communion for men at 8 a.m. has been arranged for Sunday, October 11. The guest speaker will be Dr. T. H. Upton, the President of the Metropolitan Water and Sewerage Board.

A Quiet Day for women will be held on Thursday, October 9, commencing at 10 a.m. with Holy Communion. The conductor will be the Reverend N. J. Chynoweth, chaplain of the Royal Prince Alfred Hospital.

Both these functions have been arranged in connection with the Annual Temple Appeal.

PUBLIC SERVICE FELLOWSHIP

The Archbishop of Sydney conducted a conference for the Commonwealth Public Service Fellowship at Gubulla from Friday, October 2 to Monday, October 5.

A former public servant, Miss Eugene Robertson, is now a missionary in New Guinea. She gave an account of her work there with the A.B.M.

The Archbishop spoke of his trip to the Coronation.

Mrs. Mowll showed films of New Guinea.

AUBURN

The Church Army is conducting a mission at St. Thomas, Auburn, for one week, commencing October 11. The mission will be conducted by Captain Batley.

ANNUAL FAIR AT NOWRA

The annual fair at Nowra took the form of a "Battle of the Flowers." Each stall selected a flower and appointed a small girl as mascot. The mascot of the stall bringing in the most money during the fair was crowned "Queen of the Flowers."

Mrs. Eleanor Rhodes, wife of the Captain of H.M.A.S. Albattross, officially opened the fair, and congratulated the stall-holders on their excellent display. Special mention was made of the Toy Stall stocked by the C.E.M.S. with wooden toys of all descriptions made by the members.

The proceeds of the fair amounted to £420, an all-time record, and the winning stall was that of the Ladies' Working Society, which brought in £89. No raffles or games of chance were held.

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From the Exile to the Birth of Christ . . . 2

THREE DECISIVE EVENTS

By PROFESSOR HECTOR MACLEAN.

YOU will call me mad when I tell you that I am going to try to range over 500 years of a nation's history in one article. But it is not so foolish as it seems because the Bible, which we are following, does the very same thing.

It picks out only three main events in that long period. Of course, other things come from these 500 years, but they will be reserved for later articles.

The three events are the return and the rebuilding of the Temple; the visit of Ezra and Nehemiah; and the persecution of the Jews by Antiochus, the King of Syria and the Maccabean revolt.

Babylon surrendered to the army of Cyrus, King of Persia, in 538 B.C. A year or so later, the famous edict of Cyrus gave permission to the exiles to return to Jerusalem and to rebuild the Temple.

Comparatively few Jews availed themselves of the opportunity to go back under the leadership of Zerubbabel, a royal prince of Davidic descent, and of Joshua, the High Priest. The home-coming was not a heartening experience.

None of the glowing visions of Deutero-Isaiah was fulfilled. The returning exiles found only a broken city with a handful of inhabitants eking out a miserable existence and living in fear of foreigners who moved in and out as they pleased.

It was a most inauspicious beginning for a new era.

In the year 522 a change came over the scene. A new king, Darius, had ascended the throne of Persia; and, as always happened on such an occasion in ancient times, revolts broke out against the new king.

Jerusalem shared in the general unrest, and a nascent nationalism stirred in the hearts of its inhabitants.

TWO prophets, Haggai and Zechariah, used the occasion to incite their fellow countrymen to start rebuilding the Temple, and the foundation was laid amidst great popular rejoicing.

National hopes of indepen-

dence were strengthened by Messianic prophecies circling round the person of Zerubbabel. In spite of official and non-official opposition the Temple was finished in 516 and dedicated for the worship of God.

By this time, however, the political unrest had subsided, and Judah resumed her old position as a subject province under Persian control. The civil leader, Zerubbabel, faded out of the picture, and the rule of the High Priest had begun. Ezekiel's narrow ecclesiasticalism prevailed over Deutero-Isaiah's universalism. Perhaps this was inevitable because Ezekiel's programme was more in accord with sacred tradition, and was more immediately practical.

The Bible passes over the next century in an historical blackout. The book of Malachi throws a little light on the social and religious life of the Jews during this period.

Things were not going well in Jerusalem. Disillusionment and apathy had again settled down upon its inhabitants. The religious and civil leaders were feathering their own nests, and the common people had grown quite indifferent to organised religion.

They questioned, and even denied the great affirmations of their faith. "I have loved you, saith the Lord. Yet ye say, wherein hast thou loved us?"

Tithes were withheld and anything was good enough for altar-offerings: the diseased and maimed of the flock came in handy for sacrificial purposes.

Malachi would have agreed with words in the First Epistle of Peter: "For the time is come for judgement to begin at the house of God."

Such was the general situation at the coming to Jerusalem of Ezra and Nehemiah three-quarters of a century after the dedication of the new Temple.

NEHEMIAH, a layman, in the service of the Persian King, heard of the evil plight of the home-land.

"The remnants that are left

This is the second of a series of five articles on "The People of God: From the Exile to the Birth of Christ" by Professor Hector Maclean.

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

The third article will appear next week.

of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire."

Acting with the consent of his Persian master, Nehemiah set out for Jerusalem to retrieve the situation. His first job was to repair the damaged wall of the city.

The story of what he achieved in the short space of 52 days is one of the most stirring in the whole Bible.

It stands as a lesson to us to-day of what can be accomplished by leadership and organisation, by individual drive and community effort. With reforming zeal, Nehemiah set himself to eradicate existing social and religious defects.

He championed the cause of the poor against extortioners and usurers, expelled foreigners from the city and the Temple and tightened up the laws governing the keeping of the Sabbath.

His policy was to make the Jews a separate people, thus fulfilling the dream of Ezekiel and laying the foundation of that national exclusiveness which earned for his people the hatred and enmity of other nations.

But he saved the Jews from being swamped by outside influences and their religion from destroying adulteration.

Ezra, who was descended from a long line of priests, completed the work of Nehemiah on the religious side. Through his efforts came the acceptance, as canonical, of the first five books of the Old Testament in the form we have them to-day, and, in its final shape, the Law governing worship and conduct.

Henceforth Jewish religion was to be the religion of a Book and a religion under the Law, the kind of religion which was to create such a crucial problem for the Apostle Paul.

AND now we make another big leap forward in time, and come to the year 170 B.C. In the interval great changes had taken place in world politics.

The Persian Empire was destroyed by Alexander the Great at whose death his vast dominions were broken up into several smaller kingdoms, two of which, Egypt and Syria, both Greek kingdoms, were directly concerned with Judah.

Lying between them, she came under the control now of one and now of the other. In 170, Antiochus Epiphanes, King of Syria, angered by a revolt on the part of the Jews, turned on them with great ferocity, and began one of the fiercest persecutions that unhappy nation has ever experienced.

Antiochus, an enthusiast for Greek culture and religion, determined to hellenise the whole

of his widespread dominions in order to unify them.

As one of the most stubborn obstacles in his way was the Jewish religion, he made a systematic effort to stamp it out.

A ban was placed on the Jewish Scriptures possession of which meant the death penalty. Jewish religious practice was proscribed, and in 168 B.C. Antiochus plundered the Temple and even set over its altar of burnt-offerings, an altar for sacrifices to the Greek god Zeus.

This constituted what the Jews called "the abomination of desolation."

A strong party called the Hasidim, forerunners of the New Testament Pharisees, became the spear-head of resistance, and to one of its members we owe the book of Daniel in its present form.

(Continued on Page 12)

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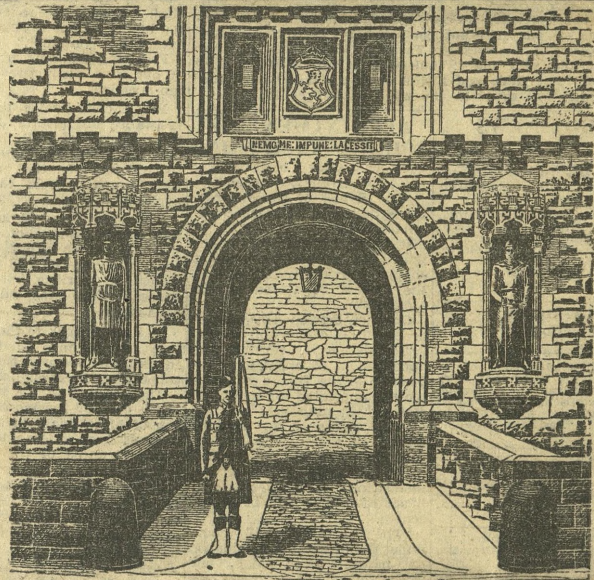
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THE GREY BATTLEMENTS of Edinburgh Castle tower above the city and dominate it as the Acropolis dominates Athens—good reason why the Scottish capital is called "The Athens of the North."

This ancient fortress stands proudly on the summit of a 400 ft. black rock that rises, steep and precipitous, above the surrounding plain on three sides and slopes down toward the sea on the fourth.

There, the Firth of Forth runs deep and wide, and from the Castle in ancient days the soldiers of Scotland kept watch for enemy fleets. On the south, the rock commanded the Roman route to the Firth of Forth and was used by the Scots from the earliest times to repel invaders: from beyond the English border.

From its Gaelic name, "Dun Eideann" (or Fortress of Edin) the name of Edinburgh is derived, and under its protection the Royal Mile—the Old Town of Edinburgh—grew and had its day.

The approach to the Castle from the High Street of the Old Town is by way of the steep Castle Hill to an open esplanade where troops are often paraded. At the head of the esplanade a dry moat, spanned by a modern drawbridge, leads to an arched gateway in the castle wall.

In niches each side of this entrance are bronze statues of Scotland's two greatest national heroes—Sir William Wallace and Robert the Bruce. Both monuments are modern and were unveiled in 1929 by the Duke of York (later King George VI) and the Duchess, on the 600th anniversary of the granting of a Charter by King Robert to the City of Edinburgh. Immediately inside the Castle wall rises the rugged bastion of the Half

Moon Battery, constructed in 1574, commanding the whole of the Old Town far below. The road winds round the steep hill through two other gates—the Portcullis or Moreton's Gateway, and Foog's Gate—before reaching the inner enclosure, known as The Citadel.

This was the only fortified part of the rock until the middle of the 16th Century. On the crest of the rock stands the oldest church of the Roman rite in Scotland, said to have been built in the time of Queen Margaret, 900 years ago, but now reconstructed.

Edinburgh Castle has been the scene of many of the most stirring events in Scottish history. The Normans knew it as "The Maiden's Castle" where Scottish warriors locked up their womenfolk for safety while they were away at the wars.

Here repose the Honours of Scotland—the gold and jewelled Crown of unknown age, the Sceptre and the Sword, which were gifts from Rome and presented to James IV by the Pope.

Following the Coronation these ancient symbols of independence were borne through the streets for the first time for over a century and carried in state to St. Giles Cathedral for the national service of thanksgiving and dedication attended by Her Majesty. The day was the 24th June, 1953, the anniversary of the Battle of Bannockburn.



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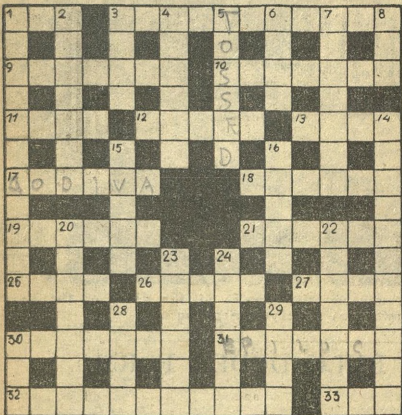
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ANGLICAN CROSSWORD—No. 61



ACROSS:

- Knock gently for a little better (3).
- Carpenter's motto (6, 5).
- An Arab is unable to take wine (even Spanish) (7).
- In the future, and in the next week, too (4, 3).
- River golfers know when driving (4).
- Hum-writer who crossed in the Berengaria (5).
- Is unable to incline (4).
- She rode on horseback to save taxes (6).
- Cases in which brains are needed (6).
- "What cats—to fish?" (Gray) (6).
- Punishing neckwear (6).
- Paris of the day that are worn (5, 4).
- Direction of a Scottish river (5).
- She's palindromic (4).
- It should go well with a cake of soap (4, 3).
- Short saying to finish a long book (7).
- Liar, or just a hyphen (4, 7).
- There's nothing in this. See the point? (3).

- Spun by the bull (6).
- "Do good by stealth, and blush to find it"—(Pope) (4).
- Herald of Jupiter Pluvius (3, 4).
- Three-quarter's effort? (3).
- Here the parent is somewhat "thin" (11).
- A great call from Bosom (5).
- It's ruined by the crowd in the kitchen (5).
- His big choice is quinquennial (7).
- U.S. town where all is harmony (now!) (7).
- This kind of impudence carries little weight (6).
- A line in Bacon (6).
- What's a haircut worth? (1, 3).
- It goes out to sea, that is the middle of it (4).
- Weapon half bark (3).

SOLUTION TO CROSSWORD No. 60.

- ACROSS: 1, First violin; 7, Barometer; 8, Cupid; 10, Nettle; 11, Sale room; 12, Drowsy; 13, Cognomen; 16, Complains; 18, Credit; 20, Iolanthe; 22, Andrea; 24, Endow; 25, Rum bottle; 26, Straw boater.

- DOWN: 1, First form; 2, Rambles; 3, Tate; 4, In reason; 5, Lectern; 6, Napoe; 7, Benedictine; 9, Demonstrate; 14, Moderator; 15, Highbrow; 17, Land war; 19, Ring out; 21, Lodes; 23, Ambo.



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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Miss Thelma Shaw of Launceston, Tasmania, who sent us this picture of the very old "Widmeyer Church," Invermay, Launceston. The Bible and Prayer Book are dated 1853; the carpet was made in the reign of George IV.

CLERGY NEWS

BURGESS. The Reverend J. Barry, Curate at Moe, Diocese of Gippsland, to be Curate at Morwell in the same diocese.

BORDER. The Reverend Harold. We record with regret the death of Archdeacon Border on September 24 at Thornleigh, N.S.W., at the age of 88 years. Before his retirement, he was Archdeacon of Moree.

CLASSIFIED ADVERTISEMENTS

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

POSITIONS VACANT.

ONE PRIMARY, one Secondary Mistress required for 1954. Apply Sister-in-Charge, S. Mary's School, Herberton, via Cairns, N.Q.

ASSISTANT PRIEST required urgently in All Saints', Parramatta, N.S.W. Apply the Rector.

ALL SAINTS' COLLEGE, Bathurst. Requires two masters, one to teach Mathematics and Physics and/or Chemistry and another Agriculture and Biology to Leaving Certificate Honours standard from the first term, 1954. Attractive salary, superannuation scheme. Details may be obtained from the Headmaster. Interested applicants are asked to furnish the names of two referees.

CHURCH OF ENGLAND GRAMMAR SCHOOL FOR GIRLS, Newcastle, N.S.W. House Matron required for 1954 to care for girls in the boarding house. For further particulars apply to the Headmistress.

TENDERS

NEW STONE CHURCH, S. Barnabas, Westmead. Tenders to W. W. McPherson, Architect, BL1217 (Sydney Exchange).

Printed by The Land Newspaper Ltd., 57-59 Regent Street, Sydney for the publishers, Church Publishing Co. Ltd., No. 1 Rawson Lane, Sydney, N.S.W.

THREE DECISIVE EVENTS

(Continued from page 11)

The stories it contains of Daniel and his friends, whose faithful witness even the worst threats and perils failed to subdue, served to confirm the people in their resistance, while the promises that God was about to bring to an end the series of brute kingdoms which had so long oppressed Israel and to usher in the kingdom of His saints kept hope burning in the hearts of the persecuted.

It is significant that it is in these times of persecution that we owe the clearest teaching in the Old Testament about resurrection from the dead.

Many Jews took the easy way out and collaborated with Antiochus. Others refusing to yield, paid for their faithfulness with their death. An urgent question arose about the ultimate destiny of faithful and faithless.

Daniel provides the answer in Chapter 12. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

From this teaching grows one of our most distinctive Christian doctrines.

For a considerable time the resistance of faithful Jews to the measures of Antiochus was passive; but the situation was so inflammable that at any time a spark could cause an explosion.

The spark was struck one day in the village of Modein when a Jewish priest, Mattathias, not only refused to offer a heathen sacrifice, but slew a renegade who was willing to collaborate.

Mattathias took to the mountains and began a guerilla war in which he received the active support of the Hasidim.

The conduct of the war was taken over by the most famous son of Mattathias, Judas Macabaeus from whom the revolt gets the name of the Macabean revolt.

The exploits of this hero and of his brothers are told in the Books of the Macabees contained in the collection known as the Apocrypha.

After varied fortunes the rebels were able to enter Jerusalem, and in 165, re-dedicated their polluted Temple, an act which gave rise to the annual Feast of Dedication so familiar to us in the Gospels.

Finally, the Jews won their independence, and thus saved their religion.

The story for the next hundred and fifty years is a sad story of intrigues which were ended when the Romans made the Idumean Herod King of Palestine.

With the name of Herod "the time draws near the birth of Christ"; the advent of the Lord Jesus Christ was at hand.

The Jewish world into which He came was determined by what had taken place during the years we have been reviewing.

MISSIONARY APPOINTMENT

FROM A SPECIAL CORRESPONDENT
Mr. and Mrs. D. M. Chamberlain, formerly missionary teachers in Kobe, Japan, are now on the staff of S. Stephen's Boys' College, Hong Kong.

PILGRIMAGE AT ROKEBY

Hobart, October 3
A service was held on Sunday at Rokeby at the grave of the first chaplain in Tasmania, the Reverend Robert Knopwood.

More than 200 people were led in procession by the Governor of Tasmania, Sir Ronald Cross, and the bishop, the Right Reverend G. F. Cranswick.

The Archdeacon of Hobart, the Venerable W. R. Barrett, conducted the service. He outlined the main events in Mr. Knopwood's work, and paid tribute to his years of service to the colony.

The grave is marked by a stone monument which bears an inscription describing him as the "first colonial chaplain in Van Dieman's Land."

The bishop spoke of Mr. Knopwood's courage and faith in accepting a chaplaincy in Tasmania in what were "bad and cruel days."

Before the pilgrimage, a dedication festival service was held in S. Matthew's Church, Rokeby, to celebrate its 110th anniversary.

CHRIST CHURCH S. LAURENCE

The Parish of Christ Church S. Laurence, Sydney, will celebrate its 116th anniversary next Sunday, October 11.

This parish is the centre of Anglo-Catholic worship in predominantly Evangelical Sydney Diocese.

It enjoys a fine reputation among Evangelicals and Anglo-Catholics alike for the wide range of social work which it has carried out for many years past.

The church itself, situated near the Central Railway Station, is one of the oldest in Australia.

Like S. James's, Sydney, it has suffered from the corrosive effects of industrial smoke and gases, and is in urgent need of repairs.

Messrs. Rudder, Littlemore and Rudder, architects to the parish, have told the wardens that at least £16,000 is needed for essential repairs to the roof and the spire.

The rector, Father John Hope, has launched an appeal for this sum, directed to all those with present and past connections with the church.

A former member of the staff of THE ANGLICAN is assisting with the appeal.

The Registrar of the Diocese of Newcastle, Mr. C. A. Brown, has resumed duties after an absence of three months' sick leave.

POPULAR MISCONCEPTION



It is good enough to worship God by proxy.

Jesus said: "No man cometh to the Father BUT BY ME."

While the writer to the Hebrews reminds us, "Let us hold fast the profession of our faith without wavering . . . not forsaking the assembling of ourselves together, as the manner of some is."

THE PRIMATE AT GRAFTON

FROM OUR OWN CORRESPONDENT
Grafton, September 28

The Primate, Archbishop Mowll, will set the foundation stone of a new Youth and Synod Centre at Grafton on November 4.

The Youth Centre will be erected as a war memorial.

Additions to the building will be made from time to time to complete a master plan.



Archdeacon Barrett conducting the commemoration service at the grave of the Reverend Robert Knopwood at Rokeby on September 27.
—Hobart "Mercury" picture and block.

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