

THE ANGLICAN

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MALAY CHURCHES MUST CO-OPERATE THE BISHOP WARNS SINGAPORE SYNOD

FROM OUR OWN CORRESPONDENT

Singapore, December 10

The Synod of the Diocese of Singapore met yesterday in S. Andrew's Cathedral Memorial Hall.

As in past years, representatives of the Mar Thoma, Presbyterian and Methodist Churches spoke on the opening day.

Australian missionaries attached to the cities and new villages, hospitals and schools attended the synod.

In his charge to synod, the Bishop of Singapore, the Right Reverend H. W. Baines, gave thanks for the new memorial hall.

The bishop paid a tribute to the work of the Archdeacon of Northern Malaya, the Venerable D. M. Gnanashamani, who is retiring at the end of the month.

He said the archdeacon had served the diocese faithfully for twenty years, including the time of the Japanese occupation.

He also announced that the new vicar of Malacca will be the Reverend B. Coleman.

The bishop said that synod was meeting at the beginning of Advent—a time of fear and hope.

Part of the task of the Christian life was to interpret our own lives in terms of God's will, so it was essential to be sure of the work that lay ahead.

The task of the Anglican Church was clear—to plant the visible Church in the area which the Church serves.

CHURCH AND SOCIETY

"The work of the diocese is so completely bound with every aspect of the life of the community," said the bishop.

"It must be strong enough to recruit the inhabitants of the country for the Church.

"The Church must affect every social group and every community.

"The whole range of the life of the country must be the concern of the Church."

The bishop dealt with the challenge of Communism.

He said economic and social reforms and military measures were not enough.

Materialism had eaten like acid into the modern mind.

Faith had ceased to be an effective force in the life of millions.

The Church was therefore summoned to re-vitalise her life.

"If it is our duty to resist the challenge offered by Communism, it is no less to learn from it and to put our own house in order," the bishop said.

NATIONALISM

He said that the second challenge to the Church in Malaya was Nationalism.

The Church must include all races, helping the oppressed against the strong, and guarding against weakness due to divisions within the Church.

The bishop spoke of the Church's financial difficulties.

With the fall in the price of tin and rubber, there is real

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THE ANGLICAN'S

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See Rates: Page 12.

FONT IN MODERN DESIGN



The Baptistry at the new church of S. Thomas, at Hughenden, sheving the Font with a background of stained-glass windows.

TASMANIAN CHURCH DOES NOT WANT STATE LOTTERY

FROM A SPECIAL CORRESPONDENT

Hobart, December 11

The Diocesan Council has issued a statement signed by the bishop, the Right Reverend G. F. Cranswick, protesting against the new licence Tattersall's in Tasmania.

The statement reads:—

"In 1896 when, having been refused admission to New South Wales, Victoria and Queensland, it was rumoured that Tattersall's was to be established in Hobart, synod presented a petition to Parliament against the proposal.

"There were numerous other petitions at the same time, including one from the Roman Catholic Church.

"The synod has by legislation consistently forbidden the use of gambling methods for Church purposes, as it believes it to be a grave national evil to be resisted rather than encouraged by responsible bodies.

"It is unquestioned that lotteries are a most extravagant and wasteful means of raising money: 70 to 80 per cent. of all money raised is eaten up by prizes and expenses; it costs £250 to £400 to raise £100, so this method is economically unsound.

"The millions of pounds spent on Tattersall's produce so little real wealth, that any country would be better off with a title of the capital employed in producing consumer goods or providing services.

"Hospitals and charities always suffer if financed by gambling.

"People cease to make donations or bequests and, as hospital authorities have to admit, the hospitals get less rather than more money for the splendid services they render to the community.

"The Diocesan Council holds that it is at least questionable whether the granting of a monopoly to an individual is a legitimate method of raising a not inconsiderable percentage of the State's revenues.

"It believes that on such a grave issue the people of Tasmania should be consulted, and urges all electors to write to members of Parliament to ascertain their views on this matter.

"While many people see no harm in what is called a little private gamble, there is no doubt that an increasing number of sober-minded citizens recognise that gambling and much that goes with it is a grave evil and fosters a spirit of self interest that is becoming a menace throughout the Commonwealth."

"During the sermon, the Orthodox clergy stood in a row, motionless in their rich vestments.

The bishop referred to the purpose of the service, and said that he knew that members of the Orthodox Church were anxious to express their thanks for the help which they had received from the various refugee organisations, and for the opportunities they had been given to worship according to their own rites in some of our English churches.

Queen Maria of Yugoslavia was present, with her two sons, Tomislav and Andrej.

Two choirs, in galleries on either side of the church, sang the service without instrumental accompaniment.

In one gallery was the male-voice choir of S. Sava's, and in the other a mixed choir with a woman conductor.

Much of the service was in English, for that was the common language, but other parts were in the tongues of the

PASTEL SHADES IN THE DESERT NORTH QUEENSLAND CHURCH DEDICATED

FROM A SPECIAL CORRESPONDENT

Hughenden, N. Q'land, December 7

The first new church to be built in this century in the western areas of the Diocese of North Queensland, S. Thomas', Hughenden, was dedicated by the bishop, the Right Reverend Ian Shevill, yesterday.

Hughenden is the most western town in the diocese before the beginning of the Brotherhood area. The old church, built in 1886, was destroyed by a cyclone in 1949.

The new church is of modern architectural design and decoration.

Every item of internal decoration has been designed to accord with the new building. The church was opened complete in every detail.

It is decorated in pale blue and cream externally and in varying pastel shades internally.

The Sanctuary is carpeted in smoke blue with deeper blue hangings, whilst a simple stone altar of Helidon sandstone, surmounted by Italian Farrar marble, accords with a credence table of similar design.

Six massive candlesticks and two processional lights furnish a Sanctuary which is stark in its simplicity yet the focal point of the whole building.

In the Baptistry are four stained glass windows from the old church, two of which came from S. Paul's Cathedral, London.

An illuminated glass cross marks the building at night.

Set in S. Thomas' are stones from S. Paul's Cathedral, London, and S. Michael and All Angels', Hughenden, England.

All windows are in amber glass in which are set medallions bearing the symbols of S. Thomas, after whom the church is named.

On the days before the dedication, the church was filled with busy parishioners polishing the floors, painting, hang-

ing pictures and bull-dozing the grounds.

After the dedication, the bishop said, "The new church provides not only a sanctuary of peace and prayer in the centre of a sunbaked desert; it is a symbol of resurgent Christianity in new and comely garments amongst a land of pioneers.

"In 1949 the people had a collapsed church and £200.

"Eighteen months later they had £5,000 even though there was no rector.

"Eighteen months after that this £10,000 church was dedicated."

Past rectors of S. Thomas' include the Archbishops of Perth and Brisbane, and the Bishop of Adelaide.

THE CHURCH IN S. AFRICA

SEGREGATION CRITICISED

FROM OUR OWN CORRESPONDENT

Cape Town, December 4

The Archbishop of Cape Town, in his charge to Synod, has made strong criticism of the recent trend of politics in South Africa.

He said that if the power to outlaw institutions and deprive men of their liberty for undiscussed reasons were needed in peace time, it threw a lurid light on conditions in the country.

The outside world was intensely interested in South Africa, because here the biggest problem which faced the world was seen in its most acute form. Unless an iron curtain was to be erected round the country, criticism must be expected.

Discussing the effect of the Group Areas Act on the Church, the archbishop said that it might cause great difficulties if and when it is implemented. Churches and schools would probably have to be closed.

With reference to the Bantu Education Act, he said: "There is something peculiarly offensive in educating people to fit them only for an inferior position, and then to withhold from them more responsible positions on the ground that they are not fit for them. There is a widespread fear that this is the intention."

Speaking of the custom of having separate churches for the normal worship of the different races, he said that no one who was a member of the Church in good standing could be repelled from a church when he came to worship.

"I do not see how anyone can approach our Lord and make conditions as to which other of His disciples should approach Him at the same time.

"I do not believe that it is in accordance with the spirit of Christ to force this issue always anywhere. As you cannot make men moral by Acts of Parliament, so you cannot destroy colour prejudice by regulation."

COLOUR BAR IN BERMUDA

ANGLICAN NEWS SERVICE

London, December 4

In an address at S. Martin-in-the-Fields last week, the Reverend Marcus James strongly denounced racial segregation in Bermuda.

Dr. James, who is a Jamaican, is one of the two Anglican chaplains to the University of London.

He referred to the recent incident in which a distinguished West Indian, Sir Edwin MacDavid, on his way home to British Guiana after being knighted by the Queen at Buckingham Palace, was denied hotel accommodation in Bermuda because of his race, and, with his wife, was compelled to sleep on rugs in the waiting-room of the airport.

"Decent people everywhere will be shocked and horrified by such a barbaric state of affairs," Dr. James said, "but when racial segregation is enforced within the sacred walls of the Anglican Cathedral there, then surely it is high time that, as Christians, we denounce this evil for what it is, namely, a blasphemous outrage against God and man.

"Nor is this outrage any the less when it is perpetrated in a sophisticated community which boasts more than three hundred years of continuous British rule and civilisation."

WORLD HAS "LOST ITS NERVE"

FROM OUR OWN CORRESPONDENT
Armidale, December 10

The world to-day had lost its nerve, said the Bishop of Armidale, the Right Reverend J. S. Moyes, at the annual prize-giving of the New England Girls' School, Armidale, yesterday.

He pointed out what this loss of nerve had meant to the women of our time.

Women had lost faith in themselves and in their influence, he said.

"Woman's strength lies in the emotional world—the fine woman is a woman of balanced emotions, stabilised, integrated," he said.

"Instead we have a multitude of unbalanced semi-neurotic women who have done more than their share in producing the immense number of broken homes of to-day.

"Great womanhood needs the strength of a religious faith and life. Her balanced emotions are a spiritual fact. Her calm strength comes from the peace of God.

"Woman has her own contributions to make to home and the wider world, but she can only make it as she herself is made, with an intense faith in womanhood and a real belief in a woman's influence—as she enjoys the peace of God."

ABBEY CHOIR RECORDING

TO AID APPEAL

FROM A SPECIAL CORRESPONDENT

The Westminster Abbey Boys' Choir has made a special recording of two favourite Christmas carols to aid the "Save the Abbey" appeal in Australia.

The carols, chosen by the 34 boys in the choir, are "O Come All Ye Faithful" and "Good King Wenceslas."

The 12-inch, double-sided disc is not a commercial record and has been specially produced below cost for the N.S.W. Abbey Appeal by "His Master's Voice."

All proceeds will go to the Westminster Abbey Restoration Appeal launched early this year by Sir Winston Churchill "to save the Abbey from decay and ruin."

This appeal souvenir record is unique as it is the first time the Abbey Choir has made such a special recording, and it is the only record of the choir singing carols available in Australia.

As both supplies and distribution are limited, the disc is expected to become a collectors' item.

COMMEMORATIVE SERVICE

130TH ANNIVERSARY OF DEDICATION

FROM OUR OWN CORRESPONDENT

A thanksgiving service to commemorate the 130th anniversary of the dedication of St. Peter's, Campbelltown, in the Diocese of Sydney, will be held on December 19.

During the service, memorial gifts will be dedicated by the Archbishop of Sydney, who will also unveil a commemorative plaque.

A paper on the history of the church will be read by Mr. E. C. Rowland, of the Royal Australian Historical Society.

St. Peter's was dedicated on June 29, 1823.

The cemetery near the church contains many historic graves.

YOUTH DIRECTOR FOR ARMIDALE

FROM OUR OWN CORRESPONDENT

Armidale, December 5
Miss Effie Soury has arrived home in Armidale after having graduated from St. Christopher's College, Melbourne, where she has been studying for the past two years.

Miss Soury will take up duties as Youth Director for the diocese.

She will attend the Third Summer School of Religious Education of the Armidale and Grafton Dioceses to be held from December 28 to January

"BOY VICAR" IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, December 14
Following an ancient custom observed in certain English and Continental Churches, a boy vicar was elected to conduct the services at St. Mary's Church, Caulfield, on Sunday, December 13.

The boy elected this year was Master Peter Ankerson, the senior choirboy.

The boy vicar was assisted at the morning service by his "curate," Master Ronald Walker, and the lessons were read by the "boy churchwardens," Master Geoffrey Bade and Master Glen Morley.

At the evening service, under the direction of the boy vicar, curate conducted the service and other boys of the choir acted as his church officers.

The boys have been trained under the direction of the choirmaster, Mr. Harold Rooksby, and the preacher at both services was Canon F. Cooper.

SILVER JUBILEE

FROM A SPECIAL CORRESPONDENT

On St. Thomas' Day, Monday, December 21, eight Sydney rectors will celebrate the twenty-fifth anniversary of their ordination.

They were made deacons by the late Archbishop of Sydney, the Most Reverend John Charles Wright, in St. Andrew's Cathedral on St. Thomas' Day, 1928.

They are Archdeacon H. G. S. Begbie (Wollongong); the Reverend A. N. S. Barwick (Wahroonga); the Reverend R. F. S. Bradley (Watson's Bay); the Reverend A. H. Edwards (Kensington); the Reverend E. Millard (Richmond); the Reverend J. F. G. Olds (Glebe); the Reverend G. G. Stewart (Roseville); the Reverend A. P. Wade (Coogee).

They will commemorate the occasion by attending the ordination service at St. Andrew's Cathedral, Sydney, on December 21, and then have luncheon together at the C.E.N.E.P. Memorial Centre, when the archbishop will be their guest.

ACTIVE LAYMEN

FROM OUR OWN CORRESPONDENT

Armidale, December 14

At the recent municipal and shire elections in New South Wales, Mr. Davis Hughes was elected to the City Council, and by vote of the aldermen, elected to be Mayor.

Mr. Hughes was formerly Country Party member for Armidale, and has a fine record of parliamentary activity in a short term of office.

He is a worshipper at the cathedral.

Mr. W. B. Fooks has been re-elected Chairman of the Dumaresq Shire Council.

At the first meeting of the new Council, Mr. Fooks suggested that in future shire council meetings be opened with prayer, and further that an approach be made to the City Council and to the churches with a view to the holding of a Local Government Sunday.

In the same elections Dr. E. Kent Hughes, a member of the Cathedral Council, was re-elected to the City Council, securing the highest number of votes among the retiring aldermen.

NEWCASTLE CHURCH JUBILEE

FROM OUR OWN CORRESPONDENT

Newcastle, December 10
St. Nicholas' Church, Mayfield West, N.S.W., observed its silver jubilee on December 6 to 13. The several functions connected with the festival included the blessing of new additions to the church.

The blessing and thanksgiving service was carried out by the Archdeacon of Newcastle, the Venerable A. N. Williamson. The whole of the money needed, some £2,100, was raised during the present year and the building declared free of debt.

GIFT HELPS BUNBURY

FROM OUR OWN CORRESPONDENT

Bunbury, December 11
The Parish of South Bunbury has received a gift of £1,000 towards building a church hall in the new housing area of Carey Park.

This comes as the result of the sale of some blocks of land which the Order of S. Elizabeth of Hungary have held for nearly 30 years.

The land was bought by the donations of the members of the Confraternity of the Divine Love, an association of laypeople who first met together to pray for a revival of real religion by using the prayer, "Baptise us O Lord, with the Holy Ghost, and kindle in us the fire of Thy Love."

Out of that association the foundation of the Sisters of the Order of S. Elizabeth of Hungary grew.

The confraternity have, through the years, supported the work of the sisters by their gifts.

The money received from the sale of these blocks of land was placed at the disposal of the members of the confraternity in England and under the guidance of the warden, Mother Elizabeth.

One thousand pounds has been given towards the Carey Park church hall.

The sisters who reside in Bunbury have done a great deal of work in the new housing area, and the need for a hall has become imperative.

It is hoped the building may be completed by next Easter.

The total cost will be between £2,000 and £3,000.

The parish has a little over £300 in hand.

BUILDING PLAN IS "ACT OF FAITH"

FROM OUR OWN CORRESPONDENT

Perth, December 10
The Archbishop of Perth, the Most Reverend R. W. H. Moline, opened and dedicated a new church hall at Floreat Park, a new housing area, on December 6.

This church is the first step in a £40,000 project by the parishioners of Wembley-Floreat Park, including the newly completed church hall and a new church at Wembley.

The rector, the Reverend Jack Watts, met with representatives of the parishioners on the day following the dedication to set in motion plans for the erection of the new Wembley church.

After the conference one of the churchwardens said: "If we truly believe in God, then we must serve Him fully, with no half measures or excuses. This, then, is our act of faith, and if our programme is good, then, with His guidance and power, we shall prosper."

ARMIDALE LAYMAN FOR CONGRESS

FROM OUR OWN CORRESPONDENT

Armidale, December 14

The Armidale Diocesan Council has accepted the bishop's nomination of Dr. H. G. Royle, of Armidale, as the layman to accompany him, together with the Reverend F. Kirby, of Guyra, to the Pan-Anglican Congress.

Dr. Royle is one of the younger medical practitioners of Armidale, and an active layman in the cathedral parish.

He is Vice-President of the Men's Society and a member of the cathedral council.

MR. V. K. BROWN

FROM A SPECIAL CORRESPONDENT

Melbourne, December 3

The Director of the G.B.R.E., Mr. V. K. Brown, has returned to the board's headquarters after visiting the Diocese of Canberra and Goulburn, where he spoke to a public meeting in Canberra on "Answering Children's Questions."

He was given a seat on the floor of the Diocesan Synod in Goulburn, and addressed the Women's Rally in the Goulburn Hall on "The Church and Its Educational Programme."

NEW CHURCH AT WYALLA

FROM OUR OWN CORRESPONDENT

Wyalla, December 11

The first services were held in St. Martin's on Sunday, December 6.

The church, built at a cost of £8,000, is of local cream brick and cruciform in shape. It seats 200.

Over £1,800 was raised during the year towards furnishings. The wall behind the stone High Altar has a five-foot Oberammergau Crucifix; and the north wall of the sanctuary contains a piece of stone from Canterbury Cathedral.

The church was packed for Sung Mass, at which the rector, the Reverend A. R. Bowers, explained the meaning of the various ornaments.

The tabernacle was blessed and Reservation introduced.

At Evensong the occasional sermon was preached by the Rector of Cowell, the Reverend D. A. R. Pugh.

The dedication of St. Martin's is expected to be one of the first engagements of the Bishop of Willicora after his return from England in the new year.

CHRISTMAS TREE AT S. ANDREW'S

FROM A SPECIAL CORRESPONDENT

The Governor-General, Field-Marshal Sir William Slim, placed a parcel of toy soldiers on St. Andrew's Cathedral Christmas tree on Sunday night.

Lady Slim sent a dressed doll, which was also placed on the tree by her husband.

Many other gifts came from members of the congregation at Evensong.

The Christmas tree is in the cathedral, but a tree, growing in the grounds, was also decorated and lit.

The gifts will go to various charities and institutions.

THE LUCAS-TOOTH SCHOLARSHIP

FROM A SPECIAL CORRESPONDENT

Applications are being called for the Lucas-Tooth scholarship for 1954.

The scholarship is for two years' study at an English university at £500 per annum with return fares to England.

The trustees may extend the period for one or two years to enable a scholar to continue his studies or travel.

The scholarship was established in 1909 by the late Sir Robert Lucas-Tooth to assist Church of England clergymen in Australia to attain, in England and elsewhere, a wider culture.

Applicants must be nominated by the bishop of a diocese within New South Wales, the Diocese of Melbourne, or the Diocese of Brisbane by February 15, 1954.

Trustees of the fund are Mr. E. R. Knox, Mr. E. W. Street, and Mr. A. H. Dickens, all of Sydney.

DR. ARNOTT AT LISMORE

FROM A SPECIAL CORRESPONDENT

Lismore, N.S.W., December 11

The guest preacher at St. Andrew's, Lismore, Temple Day on November 29, was the Warden of St. Paul's College, Sydney, Dr. Felix Arnott. He preached at the broadcast service at 11 a.m.

The rector, Canon J. F. J. Robinson, the Reverend W. A. Doak and the Reverend R. Bigg assisted at the service.

Services were also held during the day at All Saints', St. Luke's, St. Thomas', and Goodell's.

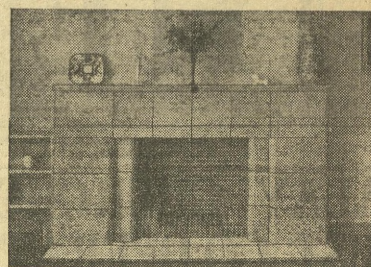
Temple Day gifts amounted to £800.

The Temple Day appeal will remain open until the end of December.

Dr. Arnott also addressed the Lismore Rotary Club on "The Church and the Arts."

GIFT TO POLYNESIA

The chaplain in Western Samoa, the Reverend C. W. Whonsbon-Aston, wishes to acknowledge with deep gratitude the receipt of three five-pound notes from "An English Woman" for the work of the Church in the Diocese of Polynesia.



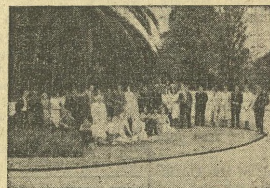
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COUPONS FOR KOREA

THE "LIVING CHURCH" SERVICE

Milwaukee, December 13. The first major Church in the United States to participate in the U.N.E.S.C.O. Gift Coupon Plan for the provision of educational materials for elementary schools in Korea is the Episcopal Church, through its Woman's Auxiliary.

In "Food, Health, and Education for All Peoples," the third of its pamphlets in the series, "This Is Our Business," the Woman's Auxiliary suggests ways in which churchwomen can carry out their responsibilities toward raising the educational and living standards of the world's underprivileged people.

Particular note is made of the plan, already widely used by secular groups, by which gift coupons may be purchased from U.N.E.S.C.O. and sent directly to Korea as an international medium of exchange for buying paper, notebooks, pencils and other classroom supplies.

Roughly one-third of Korea's elementary schools were destroyed in the recent war, creating a pressing shortage of buildings, books and supplies.

MISSIONARY RETAINS INTEREST IN INDIA

ANGLICAN NEWS SERVICE

London, December 11. Sir Henry Holland, the famous eye surgeon, who first went to India in 1900 as a Church Missionary Society medical missionary, is flying back to Pakistan on December 19.

He is going to answer to an appeal from Mohammedan rulers on the North-West Frontier.

Sir Henry, who is seventy-nine, is to carry out more of the eye operations by which he has restored sight to thousands of hill tribesmen.

His fare is being paid by his Mohammedan friends, who have raised £400 to enable him and Lady Holland to return by air.

Sir Henry retired in 1949, leaving two sons to carry on his work.

He has returned to the Shikapur Eye Hospital three times since his official retirement.

MEN SPRING-CLEAN CATHEDRAL

ANGLICAN NEWS SERVICE

London, November 20. Members of the Truro Cathedral and S. Mary's branch of the Church of England Men's Society are engaged in cleaning the interior stonework of the cathedral.

Last week they went over the elaborate carvings of the reredos and sedilia, and also the red upholstery, with a giant vacuum cleaner.

Now they have erected steel scaffolding and are brushing over the tiny figures of the saints and removing from them the accumulation of black dust.

In this way the stonework is being revealed in all its original beauty.

To prevent damage, the high altar has been covered with a large dust sheet.

Taking its place is a temporary nave altar.

The cathedral and S. Mary's branch of the C.E.M.S. has only recently been formed.

FIGURE OF S. PAUL

ANGLICAN NEWS SERVICE

New York, December 13. The latest work of John Angel, a nine-foot stone figure of S. Paul, was unveiled and blessed by Bishop Donegan, of New York, on November 26. The figure is located in the south-west portal of the Cathedral of S. John the Divine, New York City.

Mr. Angel, who is 72, has already completed between 135 and 140 sculptured figures, singly or in groups, for the cathedral.

DR. FISHER ON THE POOLS

ANGLICAN NEWS SERVICE

London, November 27. The Archbishop of Canterbury described the whole organisation of football pools as a morally disreputable industry, when he gave the fourth of a series of "Forward from the Coronation" addresses in Westminster Abbey on Thursday in last week.

The Church, as a corporate body, he said, should not attempt to dictate to, much less coerce, industry or the people in it.

It could only do that by exercising political power.

All history showed that it was fatal to true religion for a Church to seek or hold political power.

The larger the industry, the more God's help was needed.

The task of the Christian was to bring Christ's Spirit to bear on industry.

The Church was not interested in laying down laws, but in declaring principles.

Mr. J. T. Christie, Principal of Jesus College, Oxford, gave the last of the talks on Friday.

He said: "If we are to make good our promises of support and loyalty, given at the Coronation, we need to overhaul our own sense of duty."

"There used to be a tradition that some part of one's worldly wealth should be set aside for a voluntary offering."

"But wealth to-day is differently distributed, and that tradition does not seem to have been inherited."

"This Coronation year should be a time for renewing our corporate sense of gratitude, of duty, and responsibility—to our homes, to Church and Queen, and to this Abbey."

CHILDREN'S CHAPEL

THE "LIVING CHURCH" SERVICE

Milwaukee, December 13. The newly completed Children's Chapel of All Saints' Church, Lakeland, Florida, was formally dedicated before a capacity congregation last week.

Known as the "Shrine of the Holy Family," the chapel was originally begun in memory of two parish children who were drowned early last summer, but is now dedicated as a memorial to all children, with a revolving fund to be used for work among those who are indigent, crippled, sick, and afflicted.

Located within a bay of the parish hall wall, the shrine contains the figures of two baby angels, one dressed in pink and one in blue, and a solid red-wood canopy inscribed with the words, "Suffer Little Children to Come Unto Me."

KIKUYU CHRISTIANS STEADFAST

ANGLICAN NEWS SERVICE

London, December 4. When the Bishop of Mombasa consecrated the new church at Thompson's Falls last week, he said that the history of the Church had been written in the blood of martyrs.

In Kenya, it was still being written in the same way. "A diabolical movement has risen up against a good and ordered society, and more particularly against the Church."

"I do not want anyone to think that, as a result of Mau Mau, Christianity has been blotted out among the Kikuyu. In the Church there is a sure and certain hope for the future of Kenya and all its peoples."

FOUR CENTURIES OF DAMAGE

ANGLICAN NEWS SERVICE

London, December 14. Experts estimate that death-watch and furniture beetles have been attacking Castle Bromwich parish church for four centuries.

The church, which is built of timber, was covered with brick and plaster in the early eighteenth century.

It has long been known that the structure was attacked by beetle, but more damage is revealed as the plaster is stripped. It is estimated that £3,000 will be needed.

WORLD-WIDE HELP

ANGLICAN NEWS SERVICE

London, December 11. The Silver Mile project, outside the Abbey, raised over £1,500. At the request of B.B.C. celebrities, the Mile has remained open this week.

On each day, a crowd has gathered round the barrier to watch comedians, actors and B.B.C. commentators place their offerings on the Mile, and to hear their commendation of the Appeal.

The list of those who are helping this week resembles the star-studded programme of a Royal Command performance.

It includes Wilfrid Pickles, Arthur Askey, Elizabeth Allan, Kenneth Horne, John Snagge and Donald McCullough.

Those who have been on duty in sanctuary, where recordings of the Abbey choir are relayed throughout the day, can tell of many amusing incidents.

One man brought a tame hedgehog which was decorated with a red, white and blue neck ribbon.

He placed half-a-crown on the roadway; his hedgehog pushed the coin on to the line with his nose.

Another day, a small boy of five arrived with an envelope packed tight with coins.

He had spent a considerable time collecting silver from his friends.

Inside the Abbey, coins are dropped into the collecting-box on a massive oak table in the nave.

A priest is constantly on duty to receive gifts.

Last week, nearly £400 was given each day by visitors.

But it is in two upstairs rooms, adjacent to the Deanery, where the bustle of activity is greatest.

Upwards of 12 clerks, men and women, are kept constantly at work, opening letters and parcels, and keeping ledgers.

Their desks are piled high with bags of silver, banknotes and cheques.

One letter was from a small boy who enclosed a Coronation crown-piece which had been given to him by his father.

An aged widow of a priest had done without the services of a gardener, and cut her lawns herself.

As a result of this saving she was able to send £5.

The trickle of support from Commonwealth countries has become a flood.

The local appeal in Australia has, so far, raised £30,000.

The fund launched in South Africa by two former High Commissioners in London has brought in £4,000.

New Zealand's first instalment is of £5,000, and there is £300 from Mauritius.

The Canadian Imperial Order of Daughters of the Empire, a transatlantic equivalent of the British Women's Voluntary Service, has launched its own nation-wide appeal recently.

EVANGELISM IN THE FACTORY

ANGLICAN NEWS SERVICE

London, December 4. A shop steward from an industrial combine in South London told the Southwark diocesan conference, last week, that most workers considered the Church a failure, and were often antagonistic.

In many cases, the managements were sympathetic and helpful about religion; but it was important to use groups of Christians in workshops as evangelists.

He emphasised the value of the work being done by the "industrial chaplains."

The Bishop of Southwark's industrial chaplain, the Reverend Colin Cuffell, said that it was essential for the Church to go into the factories.

Although at first he had had to seek such opportunities, the managements were now asking him to pay visits.

Clergymen must use every opportunity to visit the factories in their parishes.

The present need was for more chaplains who could visit factories and workshops, as it was difficult to get in touch with the men at home.

AN EAST ASIA CONFERENCE

OCUMENICAL PRESS SERVICE

Geneva, December 4. The Philippine Federation of Christian Churches and the International Missionary Council will jointly sponsor an East Asia Christian Family Life Conference, to be held in Manila, November 2-16, 1954.

The theme chosen for the meeting is "The Christian Family in Changing East Asia." Special emphasis will be placed on leadership training designed to prepare delegates to return to their own countries ready to train other leaders in Christian family life work.

Background studies are planned to show the changes in each country as they affect family life.

These should make delegates aware of the situation in their home countries, and ready to share them with the total group.

The principles of marriage guidance, counselling and human development and relationships in the family will receive major attention.

Delegates will come from Asia, the United States and England.

MISS NIGHTINGALE COMMEMORATED

ANGLICAN NEWS SERVICE

London, November 27. A service of thanksgiving to commemorate the centenary of the appointment of Florence Nightingale as Lady Superintendent of the Florence Nightingale Hospital, was held in the chapel of the Royal Hospital, Chelsea, on Tuesday.

The congregation made a colourful sight; the magnificent white plumes of the military officers and the crisp uniforms of the nurses were offset by the brilliant coats of the Chelsea Pensioners and the red and white of the choristers' robes.

The Mayor of Chelsea and the members of the Chelsea Council were also present.

The service was conducted by the chaplain, the Reverend Selwyn Cox, and the assistant chaplain of the Florence Nightingale Hospital, the Reverend K. R. Hodgson.

The lesson was read by the governor of the Royal Hospital, General Sir Bernard Page.

Mr. Cox, in his sermon, outlined the life of Florence Nightingale. He said:

"She never ceased to hold up before her nurses' eyes the spiritual nature of their vocation; to instil into them not only a high standard of efficiency, about which she was adamant, but a sense of the presence of God."

AND A HAPPY SOLUTION

ANGLICAN NEWS SERVICE

London, November 20. The congregation of S. Mary's mission church in the parish of S. Mary, Droydsden, Manchester, were confronted with a problem this year.

The Sunday school, the largest in the area, had a weekly attendance of 530, with the result that the church, church hall, vestry and kitchen were filled to overflowing with children needing to be taught.

One solution was to have classes for the older children during the week, but every evening was occupied with some parochial organisation or other.

The only answer was to build an extension to the mission church to make provision for the growing congregation and provide extra accommodation for the Sunday school children.

The money needed, £500, was collected by house-to-house collections over a period of two weeks.

Each householder was asked to contribute 1/- a week.

The response from the 1,900 householders was amazing, and when the extension came to be dedicated recently by the Bishop of Middleton, £450 was already in hand.

Each house had been visited twice, so there was contact with every person in the district.

CHRISTIAN UNITY

CHURCH INFORMATION SERVICE

London, December 5. The week of prayer for Christian Unity will be held from January 18 to 25, 1954.

The week of prayer will focus attention on two important meetings to take place in the United States in August, 1954—the Anglican Congress at Minneapolis and Second Assembly of the World Council of Churches at Evanston.

A small leaflet giving prayers and suggestions for daily intercession has been issued by the World Council of Churches.

The week of prayer for Christian Unity was founded by a group of Anglicans in 1909. Many Roman Catholics take part in the week.

BRITISH EVANSTON DELEGATES

ANGLICAN NEWS SERVICE

London, December 14. The Archbishop of Canterbury will lead the Anglican delegates from England at the second Assembly of the World Council of Churches at Evanston next August.

The Primate will be accompanied by the Bishops of London, Durham, Chichester and Malmesbury, Canon H. G. C. Herklots, Canon S. L. Greenslade, Canon Oliver Tomkins, the Reverend R. E. Raynes, C.R., the Reverend R. D. Say, Mr. J. O. Blair-Cunningham, Dr. Kathleen Bliss, Sir Kenneth Grubb, Mrs. Fisher, Mr. O. H. W. Clark, Mrs. Joyce Coombs, Mr. George Goyder and Mr. F. B. Wilkins.

The Episcopal Church in Scotland will be represented by the Primus, and the Church in Wales by the Bishop of Bangor and the Dean of S. David's.

Canon R. R. Hartford and Canon J. E. L. Oulton will be the delegates for the Church of Ireland.

ANCIENT MANUSCRIPT FOUND

ANGLICAN NEWS SERVICE

London, November 4. The manuscript of the York Masses, believed lost for ever, was discovered last month by the diocese archivist, Dr. J. S. Purvis.

While repairing an old book, he discovered the manuscript, which had been used for padding and stiffening the binding.

The Masses will be performed during the York festival next year.

It will be their first performance in York since the fifteenth century.

The festival will begin with a special service in the Minster on June 13, when the Archbishop of York will preach.

During the three weeks of the festival, the windows of the Minster will be illuminated from within at night, and the city will be floodlit.

CHURCH ESTATES COMMISSIONER

ANGLICAN NEWS SERVICE

London, November 25. The Queen has approved the appointment of Sir Malcolm Trustram Eve, Q.C., as First Church Estates Commissioner in succession to Sir Philip Barker-Wilbraham, who is retiring on January 5 next.

The Church Commissioners stated that that announcement did not mean that Sir Philip Barker-Wilbraham was retiring altogether from the Church Commissioners and the Church Assembly.

It was hoped to secure his re-appointment as a Church Commissioner, and the Board of Governors would then be asked to co-opt him as a member of the board with a view to his retaining the chairmanship of their administrative committee.

He would thus be in a position to continue to represent the commissioners when necessary in the Church Assembly, and to reply to questions addressed to them in the assembly.

SINGAPORE NEWS

FROM OUR OWN CORRESPONDENT

Singapore, December 4. The Bishop of Singapore dedicated the new vicarage of S. Christopher's Church at Johore Bahru, yesterday. At the same time the Reverend J. Sampson was installed as the new Vicar of South Johore.

The new Vicarage is a lovely bungalow in the church compound. All the clergy in the Parish of Singapore attended, together with diocesan officers and many lay-people.

Various plans had been put forward during the past two years for the provision of suitable quarters for the vicar. Johore has had a chequered history, but now, with the coming of a full-time vicar, this important part of the Peninsula should go from strength to strength.

The parish includes the new village of Kulai, a new area of immense possibilities.

It was soon made clear that the best thing would be to build a vicarage in the church compound.

The Parish of Johore had some 11,000 dollars saved up over the years. 27,000 dollars were needed for the complete house.

S. Christopher's still needs 11,000 dollars, and this has been covered by a loan from the Hong Kong and Shanghai Bank. This loan must be worked off in five years. The Church Workers' Association has promised good help.

HISTORIC IRISH FIGURES

LINKS WITH DUBLIN CHURCH

ANGLICAN NEWS SERVICE

Dublin, November 25. The links which historic Irish figures had with S. Mary's Parish Church, Dublin, were referred to by the rector, the Reverend N. D. Emerson, when he traced its history for the members of the Leinster Society of Organists and Choirmasters who visited the church last month.

The rector recalled that about the middle of the 18th century, John Wesley attended a service in the church.

Dean Swift had also had associations in the church, for Stella had lived in the parish and, on an occasion when the church was being renovated, Swift advised her to stay away from it because "they will certainly rob you there."

It was obvious, said Mr. Emerson, that he was referring to the fact that collections were being taken up to defray the expenses of the work.

Another resident in the parish was Dr. Thomas Sheridan, a friend of Swift, who ran a school for boys at Capel Street, and had seats in the church allotted to himself and his pupils.

His grandson, Richard Brinsley Sheridan, was baptised in the church and, according to the records, he was commonly known to his family as Thomas, and not Richard.

Theobald Wolfe Tone was baptised in the church in 1763, and a further link which the church had with the United Irishmen was that Robert Emmet was connected with the parish; while the judge, Lord Norbury, who sentenced him to death, was buried in the grounds.

BIBLES LOST IN FIRE

ANGLICAN NEWS SERVICE

London, December 4. The Bible House in Pusan, Korea, has been destroyed by fire.

The building was bought by the British and Foreign Bible Society after the destruction of their property in Seoul, when South Korea was invaded.

Copies of the Scriptures, valued at £33,000, destroyed by the fire will have to be replaced, and emergency funds are being sent by the London headquarters of the society.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY DECEMBER 18 1953

A STANDING DISGRACE

The Head Master of the Geelong Grammar School, DR J. R. DARLING, is to be commended for his courage in advertising unfavourably upon the record of his own school in the professions, the civil service and the armed forces of the Crown. That record, he said, was "a disgrace."

Geelong Grammar is not unique among Church schools in having a poor record of public service. It is not enough, as DR. DARLING observed, for a school merely to appear to be "a good school." It must be judged finally upon the contribution it makes to the life of the society in which it is placed. On that criterion, it is a painful and unpleasant fact that our Church schools, with one or two outstanding exceptions, are not producing boys and girls who take their places as true servants in a Christian society in the same way that the English Public Schools do.

What proportion of children from our Church schools does in fact enter professional life? How many enter the sacred ministry? How does the proportion compare with that found in other denominational schools, let alone the State schools? The answer can be found in any clergy or professional list. It is a disappointing answer.

A Matter of Principle

Victoria, a State whose level of political morality has rarely in recent years commanded more respect elsewhere than that of most of the other States of the Commonwealth, was the scene this week of a drama which indicates that there are still some Australian politicians who are capable of grasping the abstractions of political theory sufficiently firmly to be able to act upon them.

The Minister for Lands and Soldier Settlement, MR. ROBERT HOLT, very properly resigned from the Cabinet when he found himself at variance with his colleagues over a matter of principle.

This is not the place for a discussion in detail of the amendments to the Victorian Lands Bill which MR. HOLT could not accept. It is enough to say that the Bill in its present form will sanction the alienation of Crown lands to aliens; that this might *prima facie* appear a reasonable and charitable provision; but that the proposal arouses justifiable alarm in informed quarters—within and without the Victorian Labour Party—when it is realised that the aliens concerned may prove mostly to be nationals of an enemy country which hardly distinguished itself for martial valour during the Nazi war, and a country which, for reasons any instructed Anglican will appreciate, enjoys the dubious distinction of having the largest Communist Party on this side of the Iron Curtain.

What does matter is that MR. HOLT, unlike so many politicians in other governments and in other States, has set an example of a proper and constitutional kind.

A Film With a Message

Opportunities for the religious Press to cast bouquets at the feet of Hollywood film companies are rare: there have been not more than half a dozen since the moving pictures first started to rob people of the capacity for self-amusement.

This regrettable fact arises from Hollywood's need to pay its way, and the clear impossibility of doing so by productions which have any greater moral—let alone Christian—content than is found in the secular Press.

The democratic cinema-goer, like the democratic newspaper reader, is not in the least interested in morality, let alone Christianity; but he will buy any amount of crime and seduction.

A qualified bouquet is due to a Hollywood firm called 20th Century Fox, who have sent to Australia a screen version of a novel called "The Robe," written by a Mr. Lloyd Douglas.

The novel itself, since it had little literary merit, became probably for that reason alone—apart from its length—what is known as a "best seller."

This enterprising Hollywood company, 20th Century Fox, apparently acquired the film rights of the novel, and have spent several years and an incredible sum of money to produce "The Robe," in colour by a new process.

Not even a *Punch* curate would imagine that the undoubted moral message of the film, and the probability that it will render its producers a handsome financial return, are more than fortuitous.

The fact remains, however, that there is in the film a message of high importance, and of singular relevance in this year.



Queen's Christmas Broadcast

One of the most thrilling events of this Christmas will be the centring of the B.B.C.'s traditional round-the-world broadcast on Australia.

This has come about because the Sovereign, whose personally-delivered message rounds off the broadcast, will be spending Christmas for the first time under antipodean skies—not, indeed, in Australia but in nearby New Zealand.

Government House, Auckland, the Queen's Christmas home, is a large, white, squat, wooden building, pleasantly set amid trees, and as near the centre of the city as State Government House in Sydney, Melbourne or Adelaide. Her parents once stayed there, but not as King and Queen and not at Christmas. Her uncle, the Duke of Gloucester, did spend Christmas of 1934 there, but he was driven to Piha Beach, about 30 miles distant, for an all-fresco Christmas dinner beneath the pohutukawa trees.

For this is the season in New Zealand for the flowering of the brilliantly red pohutukawa (*metrosideros tomentosa*), often called the Christmas tree; and one imagines that it will be used in decorating the Royal apartments in Auckland next week. Indeed, one can almost visualise Her Majesty having a pohutukawa background for her Christmas Day broadcast.

After all, Sydney is providing a boomerang archway for her to drive under, so the least New Zealand can do is to arrange for this substitute for the holly and the ivy to remind the Queen that she is at the other end of the earth this Christmas.

But, all these pleasanties aside, the occasion of the Christmas broadcast, coming two days after the Queen's arrival in New Zealand, will be one of the first personal indications to many of us that she is close to our own land. There should be a special fervour this Christmas Day in the traditional prayer for the Queen and the people committed to her charge.

And there should be a special obligation, too, on those people, particularly those who live in the fortunate land of Australia, to be mindful of their blessings and to strive to be worthy of the divine favour the same prayer seeks to invoke.

Liberals' Troubles

The Liberal Party has an unhappy talent for becoming electorally entangled near the year's end.

On December 20 last year the Bradfield by-election was held. It was such a safe Liberal seat that more than 30 aspirants sought the party endorsement. And the Labour Party decided that it wasn't worth while running an official candidate. But a strong Independent, scarcely distinguishable from the true-blue Liberal, stepped into the arena, and caused the Government camp quite a bit of worry. The official man won. But it was no walk-over.

Now tomorrow, just a year later, another by-election will be held—in Gwydir, North-West N.S.W. The seat had been held since 1949 by the Country Party, which had had an earlier tenure of it until the retirement of Mr. C. L. A. Abbott to become Administrator of the Northern Territory had let in Mr. W. J. Scully (Labour).

The Liberals, then, might have been expected to have as little interest in Gwydir as Labour had had a year before in Bradfield.

But a section of the Liberal Party, feeling the time has come to cut adrift from the Country Party coalitionists, found sufficient support for that view to run in Gwydir a Liberal candidate, in opposition to two Country Party candidates and a Labour candidate.

Mr. Menzies will be 59 on Sunday. Part of the celebration is hardly likely to be a Liberal victory in Gwydir. In fact, he himself scarcely expects that. From all accounts, he will be quite satisfied if one of the Government's embarrassingly numerous official candidates wins, and not the Labour man, whose prospects must be brightened by the failure of the Government to concentrate the voting strength of its rival supporters.

But Mr. Menzies has not spared himself in trying to offset this disadvantage by travelling far and wide in the big electorate in support of all the Government candidates. Indeed, it was reported toward the end of last week that he was feeling the effects of this hard campaigning in the inland heat and had been compelled to take several roadside rests.

Just a year ago he underwent an ordeal of the opposite climatic sort—travel to England to attend an Empire conference when his own health was poor and London turned on one of its worst fog bouts of the century. He returned to Australia on the eve of Christmas, still sick and weary.

Certainly a political leader needs to have a wide range of physical resistance.

Left Turn

Communist hostility or, at best, indifference to Christian teaching and practice makes the election of two Communists to the Sydney City Council an event that must be viewed with the gravest misgiving. This 10 per cent representation on the council of 20 is beyond the most liberal estimate of the Communist strength in the community, but is attributed to the luck of the draw in giving Communists first place on the ballot paper.

But, in the end, it may be no bad thing that these two Communists have been given the

opportunity to move and second motions or amendments at the council table of Australia's largest city. The line of policy they propound will at least be revealing to the general community. Hitherto Communist activities have largely been of an underground character, partly because the party was once legally outlawed in Australia and partly because party members have often preferred to work in disguise, particularly in the unions.

The Labour Party has been given a working majority on the council, the election for which was preceded by a bitter campaign about graft charges which, although vague in many respects, call for thorough investigation. Whether a council governed still by the party which was accused of these malpractices is the best fitted to conduct the probe is open to serious doubt. So much mud was thrown that whitewash can scarcely conceal it. A Royal Commission, or a type of inquiry closely approximating it—certainly an independent one—seems still to be needed.

No Restraint

When a decision was given in a much-publicised adoption case in Sydney a few months ago a section of the Sydney Press chased the principals in cars from the Court to their homes in an attempt to get photographs and "stories."

The same sort of thing occurred in Sydney again last week after a woman had been acquitted in a case that had rated several columns and bold headlines in most newspapers.

In neither instance was this "enterprise" welcomed by those immediately concerned, and, indeed, in the latest case a Press camera was roughly handled by a resentful "victim."

But the point that amazes me is that the particular newspaper involved publicised the incident as if it had suffered an unwarranted rebuff.

This emphasises again the point I have several times made recently in this column, that the Press, which insists (and rightly so) on its right to free expression within the ordinary limits of libel and decency, also has a responsibility to behave with reasonable decorum.

I cannot think that these recent instances in Sydney measure up to that requirement.

What Is Tasmania?

A Sydney columnist's rebuke of Field-Marshal Lord Montgomery in addressing a "Save Westminster Abbey" appeal to "Australians and Tasmanians" brought a flood of reminders to him that "Monty" did, indeed, know that Tasmania was part of Australia.

And so Montgomery should. His father was Bishop of Tasmania from 1889 to 1901, and so "Monty" spent his boyhood in the island State. And, if much travelling since had blurred his geographical recollections, he returned there for a brief visit in 1947.

I am told that it is not uncommon for Tasmanians to speak of "Australia and Tasmania." That does not spring from any secessionist tendencies, but merely arises from the fact that a roughish bit of water does separate Tasmania from the mainland.

I remember climbing to the higher ground of Thursday Island during the war for a nostalgic glimpse of Australia. I was singularly ignorant. Thursday Island, I have since discovered, is part of the State of Queensland, and so while there I was still in Australia and had no need to peer across to Cape York for sight of it.

But, having shared that feeling of detachment from Australian continental life, I can appreciate the Tasmanian point of view.

—THE MAN
IN THE STREET.

ONE MINUTE SERMON

COLLECT FOR THE
4th SUNDAY IN
ADVENT

The Text:

O Lord, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whences, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with Thee and the Holy Ghost be honour and glory, world without end. Amen.

The Message:

This collect has undergone many changes. It appears first in the Gelasian sacramentary when it is addressed to God the Father. In the Sarum Missal it is enlarged and is addressed to God the Son. In 1549 it was again enlarged and again addressed to God the Father. In 1662 the additions "O," "in running the race that is set before us," "help and" were made.

There was a reason for adding the allusion to "running the race that is set before us" because the word translated "let and hindered" literally means "hindered by having one's feet entangled." How powerful can be the Latin language that one word suggests to us all that phrase of 15 words.

The opening phrase, "Raise up we pray Thee Thy power and come," is really a quotation from the Vulgate (the Latin Bible) version of Psalm 80:2. That Psalm was a prayer for the deliverance of the Northern tribes—a prayer that is answered for us in the Incarnation of the Son of God our Saviour.

We do not pray "send help" but "come"! And Christmas is the answer to our prayer. Be sure that Christmas means to us Christ. He has run the race himself. He knows the track. And those things He provides for us that Christmas may indeed be the day of Joy.

Mercy. We shall not come to the end of the Advent season without seeking and accepting His forgiveness.

Bountiful grace, the love that does exceeding abundantly above all we ask or think, the love that gives us "His only Son" to be our Saviour, and through our communion with Him gives us power and might that we may run the race unto the end and attain to the heavenly Kingdom.

Take your New Testament and read with care Titus III, 5, 6, S. John I, verses 12 and 14.

CLERGY NEWS

FLECK, The Reverend O. S., Rector of St. Luke's, Concord, Diocese of Sydney. We record with regret the death of Mr. Fleck on December 2. He was Rector of St. Paul's, Canterbury in the same diocese from 1933-1937 and an A.I.P. chaplain from 1942-1945.

MORTLEY, The Reverend Eric G., Rector of St. Columba's, West Ryde, Diocese of Sydney, to be Principal of the Sydney Bible Training Institute, Strathfield. MIRRINGTON, Archdeacon H. H., Rector of Cowra, Diocese of Bathurst, has retired from the active ministry.

HORNER, The Reverend A. G., Curate of St. Andrew's, Aberfeldie, Diocese of Melbourne, to be Curate of Holy Trinity, Kew, in the same diocese. He will commence duties in February. GRIFFITH, The Reverend G. D., has been appointed to the staff of S. John the Baptist, Canberra.

RUDGE, The Reverend P. F., has been appointed to the staff of S. John the Baptist, Canberra. MADDICK, The Reverend A. Victor, formerly Chaplain of St. Peter's School, Cambridge, New Zealand and of F.I.J., to be Headmaster of the Preparatory School of the Launceston Church of England Grammar School. NICHOLLS, The Reverend R., Rector of Inverleigh, Diocese of Melbourne, to be Rector of Proserpine, Diocese of North Queensland.

HEYDON, The Reverend Laurence, to be Assistant Priest at Corowa, Diocese of Riverina. He will take up duties on December 22.

TAYLOR, The Reverend E. E., Rector of Blackall, Diocese of Rockhampton, to be Priest-in-charge of the Parochial District of Kojonup, Diocese of Bunbury.

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.

OF NATIONAL IMPORTANCE

ANGLICAN LIBRARY IN CANBERRA

To THE EDITOR OF THE ANGLICAN
Sir,—In the past year efforts have been made to raise money for the Anglican National Memorial Library in Canberra, which, while situated on the cathedral site, will be close to the proposed Commonwealth National Library.

The library, in a capital city which in time will provide unparalleled opportunities for students as a centre of Anglican scholarship, should not be only the responsibility of the people in whose diocese it is to be built.

Added to this, the parishes of St. John and St. Paul are left with the enormous job of providing a suitable witness for the Church of England in the Australian capital.

Cannot the people of the Commonwealth see in Canberra the perfect centre for a collegiate church—"an Australian Westminster Abbey."

Or will the "intense congregationalism of the Church of England," as the Bishop of Canberra and Goulburn puts it, allow Anglicans to remain the only denomination which does not accept the responsibility for its Church in Canberra.

Other Churches have shown the way by forming building committees to assist in the work. Committees of this kind could be set up in each State. Will Anglicans seize the opportunity and accept the responsibility which is theirs.

Yours sincerely,
ROSS McDONALD,
"Springfield,"
596 Woodville Road,
Gullford, N.S.W.

PETER, THE ROCK

To THE EDITOR OF THE ANGLICAN
Sir,—In THE ANGLICAN of November 6 I read a letter on "Peter, the Rock."

I was much interested, as when I was being prepared for adult Confirmation the question came up as to the meaning of the "rock," as it pointed to Our Lord founding His Church upon Peter.

Our rector, being a keen Greek scholar, soon threw light upon the subject, "When in doubt go to the Greek," he used to say.

For Peter, the Rock-man, the word "Petros" is used; in the second instance, the word "Petra" is used, this evidently pointing to the confession of faith, "Thou art the Christ, the Son of the Living God, up on this rock will I build My Church."

Christ always refrained from exalting one apostle above another, and naturally they all became "living stones" in the foundation of the Church, Jesus Christ Himself being the chief corner-stone.

This goes to prove, I think, that the Church is not of man's organisation, but a living organism of God.

Yours, etc.,
A DISCIPLE.

Brisbane.

ROYAL STATUES FOR CATHEDRAL

ANGELICAN NEWS SERVICE
London, December 14
The statues of the late King George the Sixth and of Queen Elizabeth the Queen Mother, which are to be placed above the baptistry doorway on the west side of the Rankin porch of Liverpool Cathedral, will probably be completed and installed in the course of the next year.

RECRUITING FOR THE MINISTRY

To THE EDITOR OF THE ANGLICAN

Sir,—Canon Vernon Hartwig's article on Recruiting for the Ministry is based on a false assumption, viz., that there is a shortage of clergy, "that every diocese needs more men, and needs them urgently."

There is no shortage of clergy. We get all the men we deserve and all the men we need.

But so long as the church uses ordained men for purposes for which ordination is not necessary, and fails to place them in strategic spots, a shortage will be apparent.

God is still calling men into the ministry, and except in the rare cases where men are refusing to respond to His call, He is providing all the men He needs for His purpose in the church.

But if the clergy spend their time and talents in activities for which God has not specifically called them, we cannot honestly go on praying for more men.

I think it is time we gave up bleating about a "shortage" and dealt with the situation as it exists, and I want to suggest three ways by which the church can make the best use of the available resources.

(1) Relieve the clergy of mundane and extraneous activities, which absorb so much of their time and energy.

What some parishes really want is not a man of God but a business manager, an entertainer, a qualified accountant, and a general handyman rolled into one.

(2) Revise the parochial system, and see if we can make the rural deanery rather than the parish the basis of operations. There is much to be said for the parish having its own resident priest, but the disadvantages far outweigh the advantages.

We have large towns and cities without assistant curates, or woefully understaffed, while in comparison sparsely populated areas are more than adequately served.

Country parishes could be amalgamated and the clergy could be saved from the evils of isolation by living in the larger centres of population, without neglecting any of the outlying districts.

Three or four metropolitan parishes could be worked as a single unit. One priest might supervise all the youth work, another the religious instruction, another the music, etc., instead of expecting each to be a jack of all trades.

And an interchange of pulpits would reduce the amount of time spent in sermon preparation.

(3) Take a serious view of the obligations of church membership. If we are running a spiritual clinic for all and sundry, without obligation, we shall never have enough priests to go round.

Of course, it is not easy to draw the line of demarcation between those who are really members of the church and those who prefer to remain on the circumference, but if the church makes no attempt at discrimination, the clergy will be overburdened.

Whether we want to be rigorists or sentimentalists in this matter, the fact remains that the church has an overwhelming proportion of nominal members, who make little or no attempt to fulfil the vows and promises made in Baptism and Confirmation.

The clergy must blame themselves for this and make a supreme effort to evangelise the unchurched masses.

To my mind these three methods would revitalise the church, and a revitalised church would produce more priests.

God is not letting us down, but we are letting Him down by not using the men He has provided to the best advantage.

Yours sincerely,
CANON H. J. RICHARDS,
The Rectory,
Bundaberg, Q.

PROTESTANT OR NOT?

To THE EDITOR OF THE ANGLICAN
Sir,—The correspondence in THE ANGLICAN as to the meaning of the word "Protestant" has been interesting. Your correspondent "F.W.A." may find the following comments helpful, as I have done.

Over twenty years ago Bishop Baker, who was then Bishop of Bendigo, gave his students in Church history one of his many priceless comments to make quite clear the issue that is worrying "F.W.A."

His comment was all the more significant because it came from one whom everybody knew to be an "Evangelical" churchman.

After showing us that in the days of Elizabeth I, "Protestant" was a positive and not a negative term (e.g., Shakespeare's use of the term), he went on to declare that "a Protestant is one who affirms what is true," because "to protest" originally meant "to affirm" something.

Then he added: "A Protestant need not be anti-Roman. A Protestant need not be anti-Papal."

A Protestant need not be anti-anything — only anti-septic!"

We saw the point at issue immediately, for he had begun the discussion with the old question, "Where was your face before it was washed?"

So, after the Reformation, the same Church was found at the same place, but cleansed of much that was wrong by the labours of the "Protestants."

"Protestants," therefore stood for what was true and pure, and for the cleansing and destroying of what was evil in the life of the Church.

True "Protestants" will still do their utmost to destroy any evil, but that makes them no less Catholics! The true "Protestant" is "only antiseptic."

I hope that clarifies the situation for "F.W.A." and for others who seem to misunderstand the Protestant position in the Church.

Yours faithfully,
E. WEBBER.

The Rectory,
Kerang, Victoria.

PRAYER BOOK USAGE

To THE EDITOR OF THE ANGLICAN
Sir,—"Astonished," in THE ANGLICAN of December 11, is incorrect in stating that a service conducted on November 1 this year without any reference to All Saints' Day, was a disregard of "Prayer Book usage."

The Book of Common Prayer as enjoined by the Act of Uniformity (1534) does not provide a table to regulate the occurrence of Feasts, although such a table was drawn up by the Committee of Convocation in 1879; therefore, although liturgically regrettable, it was quite in order under the Prayer Book system for Sunday, November 1, 1953, to be observed as the Twenty-second Sunday after Trinity.

Yours faithfully,
J. E. YEWERS,
77 Mary Street,
Richmond, E.1.
Victoria.

SHABBY CHURCHES

To THE EDITOR OF THE ANGLICAN
Sir,—During the past year I have been motoring through many country districts of New South Wales.

As I passed along the roads I noticed many shabby, unpainted, practically derelict churches, most of which are obviously Anglican.

These pathetic little buildings, with broken crosses, broken windows, untidy fences and neglected grounds are an insult to the Christian religion.

If they are being still used for worship, surely the members of the congregations could put them in order by means of voluntary labour, if there is no money to employ tradesmen.

If they are not being used they should be demolished. As it is, these buildings cry out to the passerby that the worship of God means but little in the land.

Yours sincerely,
E. KENT HUGHES,
Armidale.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

Godparents

A young mother has asked why parents are not required by the Prayer Book rite of Holy Baptism to join the godparents in the making of the solemn promises on behalf of the child.

The Prayer Book assumes that Christian parents possess automatically the responsibility of training their children in a Christian way of life, and therefore there is no necessity for them to make specific promises at Baptism.

The godparents make the vows with the intention of accepting the responsibility for the Christian care of the child, if the natural parents die, or become negligent in their duties.

It is a common and highly commendable modern practice for the officiant at a Baptism to invite the parents to join the godparents in the recitation of the promises.

Most parents will, at any rate, make them in spirit, if not aloud.

The Ten Commandments

Mr. Stanley Rae has written again concerning the use of the Ten Commandments at the service of Holy Communion.

He despairs of the theological acumen of most of our Anglican worshippers, and believes, in spite of my previous explanation that the majority of people misunderstand the second and fourth commandments in particular.

The main point of his letter appears to be to recommend the 1928 abbreviated use of the commandments. In most ways,

I agree that this form is preferable for use in divine worship, but the revised form still insists on "Sabbath" observance.

Most people find no difficulty in appreciating the change from Jewish Sabbath to Christian Sunday, and the change of emphasis from rest to worship.

The reference to "the likeness of anything that is in heaven above" is not as absurd as Mr. Rae imagines. People in the days when the decalogue was written did believe that Gods existed in more or less material shapes, as men or women, or as animals. Consequently, "the Golden Calf" was conceived as being an earthly likeness of a heavenly reality.

With regard to "jealousy" as an attribute of God, if Mr. Rae will read carefully my notes of a fortnight ago, he will find an explanation capable of allowing most people to use the word of God.

I wish young people were bewildered by such matters; most of them do not question them, and therefore fail to receive the adequate instruction that the Church should desire to give them.

Eucharist and Passover

A lady resident in Darling Point, Sydney, has written a letter on this subject, which I have found difficult to understand.

She says: "I hold that since the lambs were slain on the eve of the First Passover, that our Lord offered himself, 'Christ our Passover sacrificed for us on the eve of the Last

Passover, and that the Last Supper, therefore, would not have been the Passover meal'."

This ignores the whole problem that I had already discussed, namely, the discrepancy between Synoptists and Fourth Gospel as to relation of crucifixion to the Passover. Whilst most British scholars to-day hold that the Last Supper and the Crucifixion preceded the Passover, there can be no finality on this point, and one can be free to follow either view.

My correspondent then goes on to ask: "Since Christ our Passover is sacrificed for us, and he also made atonement for us, why is the Day of Atonement so widely separated from the Passover? ... One would have expected the Crucifixion and Resurrection to have taken place at that time in preference to the time of the Passover."

We are confronted with the historical fact that Jesus was crucified around Passover time, and therefore my correspondent's query seems pointless. The whole theme of the exodus is so typical in the true sense of that word with the events of Holy Week, as so many of the ancient hymns and liturgies remind us, that the Passover seems obviously the appropriate time in the providence of God for the supreme events in human history to take place.

The Passover is one of the oldest Jewish Feasts; that of the Day of Atonement one of the latest.

Outside Leviticus xvi, and one or two other references belonging to the latest sources of the Pentateuch, there is no other mention of this solemn fast in the Old Testament, and it seems to belong to late post-exilic times, though some of the ritual, like the scapegoat, go back to very early times.

The Scapegoat

Further, the scapegoat was not sacrificed, but driven out into the wilderness: no solemn meal formed part of the ritual as at the Passover. Hence, the Passover, with its sacrifice and commemorative meal, seems to me to form the obvious background for both Crucifixion and Eucharist, in preference to the Day of Atonement.

The good lady continues: "Since the Holy Table and the elements of bread and wine show that we are God's children by Baptism, did the shew bread which also lay upon a Holy Table indicate that the children of Israel were God's children by Creation though not by Baptism?"

I find it quite impossible to follow the question here: How does the Holy Table and the elements show we are God's children by Baptism?

Is there any link, other than Church Order, between Baptism and the Eucharist in this way?

Shew bread was not a sacrifice in the proper sense; it was possibly originally thought of as a meal for the god of a cult. The word means "presence bread," and the famous incident of David eating the shew bread at Nob (1 Samuel xxi, 2 ff.), appears to have happened on the day when the loaves were removed to be replaced by fresh or "hot bread."

Among the Jews of the time of our Lord, the existence of the bread in the temple became a sort of concrete expression of the fact that Jehovah was the source of every material blessing; from Numbers iv, 7, it is the expression of the nation's gratitude to God for his goodly providence.

It had no resemblance in Jewish worship to the bread of the Eucharist in the Christian rite, nor is there any evidence that it expressed the idea that the children of Israel were God's children, except in so far as it emphasised in a general way God's care of Israel.

RITUAL FOR ROYAL TOUR

To THE EDITOR OF THE ANGLICAN

Sir,—With reference to the forthcoming visit of Her Majesty, it is to be hoped that English tradition and ceremony will not be forgotten when our gracious sovereign attends services in our cathedrals.

The description of the Coronation is still fresh in our minds, and it would be a fitting gesture to honour our Queen by conducting services in our cathedrals with dignified ceremonial and ritual, as followed by our beloved leaders, the archbishops of Canterbury and York.

On several occasions I have heard Anglicans (who are fully qualified to express an opinion) state that the Church in Australia is a hundred years behind our Mother Church in England. And I can quite understand such a statement if it is intended that the Queen is to be honoured by Church dignitaries arrayed in the robes of a choir boy.

It will no doubt be argued by various evangelicals, notably laymen (some of whom engage in acts of ceremonial and ritual outside the Church) that Her Majesty will not think any the less of a service conducted by ecclesiastics who object to traditional ceremonial on such momentous occasions.

I would suggest, in order to be consistent, that chiefs of the armed services, judges, mayors, etc., be requested to refrain from wearing uniforms, badges of rank, and any robes of office. Similarly, personnel attending balls could appear in lounge suits.

Furthermore, I believe that one cathedral is undergoing renovations for the visit of the Queen, and, as I understand at present, there is no Cross on the Altar. I trust that such regrettable omission can be rectified by installing the symbol of our faith without delay.

Yours faithfully,
ENGLISH USE,
East Camberwell,
Melbourne.

OUR LORD'S MOTHER

To THE EDITOR OF THE ANGLICAN

Sir,—There must be many of us who feel it to be a standing shame that Our Lady is given the "go-by" in our Church in the way that she is.

Here is a person who stands to the Creator of the universe in a human relationship that could not possibly be closer, a relationship which means the conferment upon her by Him of an honour which, in sober truth, is so great that it can be said to be beyond the wildest dreams of ambition, and yet what does she mean to the generality of us (practising) Anglicans? By and large, the answer is nothing.

I ask you, sir, is not this not only a turning of our backs upon what God has been pleased to do in raising Mary to so great a height but also the blackest ingratitude to Our Lady herself?

To my mind there is no doubt that our prevailing and long-continued neglect of the Mother of God is both these things and I, for one, am most anxious to do something about it.

That is why I have inserted (at my own expense, be it said, since there was no other source of funds) my advertisement about the Society of Mary in this issue.

I am anxious not to make the Sacred Name of Mary a shuttlecock in your columns.

I wish, by drawing people into this society, which is dedicated to her, to spread the honour of her name, not just to get it banded about in the religious Press, but if my letter does provoke a fresh correspondence on her who is the cause of our joy in Christ, then I hope it will be conducted as from the friends of Christ, to whom the Name of His Mother, since she is His mother, is second only to His own.

Yours, etc.,
C. A. BRITTEN,
All Saints' Rectory,
Brisbane, Q.

BOOK REVIEWS

THE PROBLEM OF AUTHORITY

SPIRITUAL AUTHORITY IN THE CHURCH OF ENGLAND. Edward Charles Rich; Longmans Green and Co.

THEOLOGY to-day is implicated in the social upheaval of the times and men search earnestly and eagerly for an authoritative basis for belief and living. In this search lies the secret of the at least seeming success of the Church of Rome on the one hand and certain new-born sects on the other. They are sure!

The Church of England is of all Christian Communions "the most sensitive to the problem of religious authority, if only because she embraces in her fellowship so many Christian traditions which differ widely and sometimes acutely on the meaning of authority and its limits." The "party" differences in the Church of England have arisen because of different conceptions of the source of authority to which appeal is made.

The Anglican position needs clarifying. Some sections in her life copy Rome without submitting to her, and earn criticism. But in default of clear guidance from the leaders, there is a tendency for every man to do what is right in his own eyes, or to give the people what they like—both practices being a negation of common worship.

Canon Rich has provided a very thorough survey of the problems involved and his book shows wide reading and deep thought.

Justified though the medieval Roman system may have been in its day, it is hopeless to seek to go back. The great schism brought the Papacy into contempt and revealed the bankruptcy of its claims.

The Conciliar Movement failed in the sense that it did not create a Papacy prepared to recognise the rights of decentralisation in the Church. Hence the rise both of ultramontanist and the Reformation—the craving for increased centralisation of the Papacy, reaching its zenith in the Vatican decrees of 1870, and the growth of the idea *cujus regio, ejus religio*, expressed in national churches.

Richard Hooker believed in the claim to self government in the Church of England—"a doctrine which has never been absent from her." He hoped for a national church, but the case for this was destroyed finally less by the arguments of the nonconformists than by the fact of their existence.

The break with Rome was an affair of state and not regarded in that day as having religious significance. The basis of authority in faith and practice so far as the Reformation went in Henry's days remained unchanged—the standard was "the Scriptures and primitive purity."

Scripture, tradition, and reason, all played their part in determining the content of the Faith. "The supremacy of Scripture was nowhere isolated from the belief and practice of the church. The interpretation of Scripture is always the responsibility of the Church; the tradition of faith lies behind the written Word but the tradition is subject to the correction of Scripture which is the abiding standard of doctrine."

This is the principle insisted on by the Church of England as against Rome (exalting tradition to the same level as Scripture), and as against the Puritan attitude which would allow nothing unless expressly enjoined in the Scriptures. Articles VII and XXI set out the Anglican view. And in seeking to interpret the Scriptures the Church of England honestly sought to use the best methods of scholarship and, indeed, prodigious learning.

But in the 19th century Newman challenged the Anglican position and Canon Rich spends most of his space (well over 120 pages) discussing Newman's attitude and expounding his "Doctrine of Development."

It is not possible in a brief space to outline the arguments of these chapters. "The prob-

lem of authority in the Christian faith is bound up with its claim to be the revelation of God." The revelation comes to us in the person of Christ, the "facts of the Gospel" give us its content which entered into the rule of faith and out of which the creeds emerged. In what manner was it to be handed on? How was it to be kept from error and corruption?

"The Holy Ghost will guide the apostles into all truth." But it is not automatic. The body of Christ has an earthly as well as a heavenly nature. "These two elements must be seen as distinct. The Church lies open before the judgement of Christ."

"All attempts either to separate Him from His Church or so to identify Him with her teaching authority as if she speaks always and everywhere as infallibly as the incarnate Lord Himself should be avoided as tending to destroy her twofold character."

But though the Church is twofold—like the Christ, human and divine, she is indivisible. True "there is a real distinction between the actual and the ideal in speaking of the Church," but the Protestant is faced with immense difficulty to justify separation from her visible Church, though corrupt.

The alternative to Protestant ecclesiology is not the ultramontane Roman but the scriptural and catholic, and that is the doctrine the Church of England has tried to carry out. According to this view the Church is "the people of God" called from Abram onwards.

Anglicans can go so far with Roman Catholics when they assert that "ideally the visible Church is the visibility and realisation under human form of the mystical Body," but they must part company when it is argued that the breaking of this visible unity is tantamount to breaking the mystical Body.

The danger in the Church of England is that, not claiming a grace of infallibility in isolation, she tends to hold there can be no such thing as unerring interpretation anywhere and, rather fearing Newman's doctrine of development, she tends to become static and a bulwark of things as they are.

Our author holds that our Lord's statement "All authority is given unto me... go ye therefore and teach all nations... and to the end of the world" points to "an infallibility in teaching. Where is the organ thereof!"

He seems indeed to come finally (against the main body of his argument) to the conclusion of Sir Thomas Moore that the Primacy of the Pope "holdeth up all," and that there can be no other way of "resolving the otherwise irreconcilable dilemma between reason and authority."

Thus we are left with obscurity and the wonder whether after all the author looks for some final earthly arbiter. Is it not possible that the real question is that of the twofold nature of the Church? Can there be any final infallibility until sin has been overcome. So long as the earthly factor in the Body of Christ is a band of sinful men how could there be a perfect reception of or unerring understanding of the truth.

Summing up! Both the Latin West and Orthodox East present the faith in such a manner that her theologians discuss it as if it were from the centre, whereas Anglicans approach it from the circumference. In the East there has been a tendency to stagnation, in the West to intellectual regimentation. In these divisions there has been a hardening of respective 'tendencies' with mutual loss.

In the Church of England the tendency is to overemphasise the idea of a learning rather than a teaching Church. She can never make her full contribution to the restoration of unity till she recognises that the task of theology is not that of *intellectus fidei quaerens* but of *fides intellectum quaerens*.

—J.S.A.

A CAROL SERVICE

The General Board of Religious Education has issued a Carol Service entitled "We Adore Thee."

It consists of eight pages containing the complete order of service, including the words of hymns, carols and lessons.

The lessons are allotted to two readers. The part given to the organ comprises three chorale preludes of Bach.

Commencing with Advent, the readers narrate the story of the Nativity to words mostly from the Scriptures.

For the New Testament the American Standard Revised Version has been used.

One wonders why this has been given preference over the translations which are so familiar and precious to our ears.

The following carols are given: "He Who by a Mother's Love" (Floyd); "Come the Archangel to a Maid" (no composer given); "O Little Town of Bethlehem" (Walford Davies); "Angels We Have Heard on High" (traditional); "How Far is it to Bethlehem" (Geoffrey Shaw); and two Bach chorales.

This service has been very thoughtfully constructed and would be ideal for use in church, as several well-known hymns are given.

Copies may be obtained at church bookshops at 12/6 per 50.

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

See Rates: Page 12.

CHRISTMAS FILMS

The General Board of Religious Education has two film-strips in colour suitable for Christmas.

They are "The Christmas Story" and "The Nativity."

The "Christmas Story" consists of modern drawings by Roberta Wandby and is published by S.P.C.K. The strip includes the town of Bethlehem, Manger scenes, the Wise Men, the Cross, the Resurrection Morn and the Ascension.

It is accompanied by a recorded commentary.

"The Nativity" is based largely on S. Luke's Gospel.

However, where possible, the Gospel of S. Matthew has been combined to make a comprehensive whole.

Inclusion has, therefore, been made of the wise men (or Magi) from the East, who are not mentioned by S. Luke.

It is probable that the Magi did not arrive until some days after the Child's birth, so that there would be a time lapse between the shepherds' coming to the stable the same night that the Child was born, and the arrival of the Magi with their gifts.

In this film-strip there are only a few hours between the arrival of the shepherds and that of the Magi on horseback, so the last scene shows the wise men and humble shepherds in adoration around the Child's crib, to symbolise the union of all men in worship.

The notes which accompany each frame are sometimes divided into two parts—the first, giving the story outline, and the second part information which might interest an older audience.

MISSIONARY IDEALS

MISSIONARY IDEALS. A series of Bible studies prepared by the Right Reverend J. S. Moyes; Australian Board of Missions.

THIS excellent little series of six missionary Bible studies was prepared by the Bishop of Armidale at the request of the Comrades of S. George, but should reach a far wider public.

The author informs us that they are derived entirely from a book with the same title published some years ago by the Reverend T. Walker, a C.M.S. missionary in Tifely.

They are designed so as to make the reading of the passages indicated essential to the understanding of the comments. This is good, as there is no other way of knowing Holy Scripture other than by reading it. Far too many modern Bible studies relieve the reader of this absolutely essential step.

The series are not beyond the intelligent teen-ager, but at the same times provide meat for the thoughtful adult. For the study group there are searching questions at the end of each study.

—X.Y.Z.

AUTUMN REVIEW

CHURCH QUARTERLY REVIEW. Autumn Number, 1953. Price 6/-.

More than twenty new and interesting books are reviewed at length and many more receive brief notice.

Among a considerable list of gifted reviewers may be mentioned such names as S. C. Carpenter, Margaret Deanesly, R. C. K. Ensor, Adam Fox, Robert Greaves, J. H. Sanders, H. E. W. Turner, E. I. Watkin, C. S. C. Williams and Thomas Wood.

Canon C. B. Armstrong contributes an important and original study of S. Paul.

—W.S.

[Our copy from The Secretary, 39 Welbeck Street, London, W.1.]

A BISHOP'S TESTIMONY

STAND THEREFORE!

By Bishop Michael Furse.

BISHOP MICHAEL FURSE believes in speaking out. He has done it all his life; and he is still doing it, although he has retired from his active ministry.

"Stand Therefore!" is not an autobiography, nor is it merely a collection of reminiscences. It is certainly not an apology for the Church of England, for its author scorns the idea that any apology is required.

It is a confession of faith in the Anglican Church as an integral part of the One Holy Catholic and Apostolic Church of Christ.

A lifetime spent in the service of the Church at home and abroad, as layman, priest and bishop, has left the writer with the conviction that the Church of England is potentially nearer to the mind of Christ than any other part of the Catholic Church.

He does not indulge in complacency or that account, nor is he content to say smooth things and prophesy deceits. As a loyal son of the Church of his fathers, he claims and exercises the right to say just what he thinks, and he is not slow to denounce what he regards as weaknesses or failures.

The book contains a vigorous attack upon the modern attitude towards marriage and divorce. Within the Anglican Communion there is a division of opinion on this thorny question, and the bishop is by no means in agreement with the recent Lambeth statement on the subject.

In his demand for a more rigid discipline to enforce the Church's teaching about marriage, he lays stress upon a principle which is too often and too lightly ignored. The temptation to make terms with a sub-Christian society is always with us, and to-day it is very acute.

Bishop Furse is not afraid to take an unpopular line, and we should do well to ponder what he says.

In South Africa the Church of England has a fine record as the champion of fair play for the Bantu population. She has

been true to her best traditions in this respect, and in doing so she has defied public opinion and incurred most bitter hostility.

The bishop gives us a picture of the part played by the Church in this struggle, a struggle in which he was specially qualified by character and conviction to take a lead.

ON his return to England to become Bishop of St. Albans, he brought with him a wide experience from the Church overseas, and strove with considerable success to introduce into the Church at home some of the democratic spirit which invigorates its life abroad.

The warfare of the Church Militant in the world and the administration of its affairs inevitably occupy a prominent place in this book, and on those matters it is full of wisdom and constructive suggestion.

But that is not all. The bishop sets out to tell us what the Church of England is, and what it could be if all its members were faithful to their calling and worthy of their heritage.

But as he tells his story, as if to stimulate our loyalty, he gives us—quite unconsciously—the impression of a Christian warrior, fearless and uncompromising, a staunch friend and a very formidable foe, whose rugged exterior partly conceals and partly reveals a pastor and Father-in-God, with a deep compassion for his fellow men and a wide sympathy and understanding of the problems of life.

Bishop Furse has been on intimate terms with sorrow, and he has found the way of victory through Faith. He does not ignore the tragedies of life, not even when he rejects the false and easy ways by which the world seeks to escape from them.

There is no way of escape, but there is a way of victory; and he has found it. It is the way of faith, and with his final word the bishop calls us to renew our faith: Stand Therefore!

—R.W.H.P.



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MEN AT WORK

To the overseas visitor who tours our cities, the honoured Australian nickname "Digger" must seem to be well justified. We Australians have a profound capacity for digging holes, particularly in the main streets of our capital cities.

Now, don't misunderstand me. We would be the losers if the time-honoured profession of digging holes were suddenly curtailed. The flickering flame behind the red and green glass of the hurricane lamps that mark so many "plumbers' graves", would fade into the realm of myth and fairy-tale.

And we would miss the inspiration of that modern Excelsior—"Men at Work."

No, there is a place in these ultra-modern days for digging holes.

Many a smooth highway would never have been laid if we had been afraid of rubble. Many a home would be lacking the warmth and light that is available from our power-houses if the pick and drill had

not been laid to some old and hard established surfaces.

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

God give us courage to be prepared to make a mess, if by so doing—in love—we may the better prepare the way for His coming.

—THE YOUTH EDITOR.

YOUTH NEWS

The Youth Council of the Toongabbie-Seven Hills-Girraween district (N.S.W.) has just taken delivery of a new duplicator, which can produce copy in a variety of colours. It should prove an asset to the parish.

The Bathurst Diocesan Anglican Youth Dept. are asking for statements of receipts and expenditure from all Y.A., J.A. and C.E.B.S. groups made up to the end of 1953.

It is hoped to produce a Young Anglican Magazine in time for the big Anglican Youth Camp at Cowra at the end of January. Already several branches have sent in memos for the paper. Branches were asked to name the Outstanding Event (social and spiritual), and Outstanding Member.

Condobolin Y.A.s journeyed to Parkes for the local Y.A. annual banquet, and this month arranged a chop picnic with Trundle Y.A.s. The annual meeting of the branch will be held on December 15.

Forbes Y.A.s will hold an end of the year dance on December 19, and have invited Y.A.s from surrounding towns to attend tea before the event.

Manildra Y.A.s have secured a planola and 50 music rolls for the very nice and useful hall at their centre of the Cudal parish.

There are still some vacancies for the two house parties arranged by the Sydney Youth Department for late December and early January.

Young Anglicans have been busy in the Snowy Mountains area. A number from Adamaby, Jindabyne and Merimbula enjoyed fellowship together last six-hour week-end. The Snowy River Chaplain, the Reverend Ted Buckle, led the party.

Three of seven recent graduates of S. Christopher's College will be returning to the Canberra/Goulburn Diocese. They are:

Joan Challen (S. John's, Canberra), Kathleen Eccleston (June), Helen Dewhurst (Field Office for Youth in the Diocese).

S. John's, Tamworth, Junior G.F.S. held a very successful children's plain and fancy dress dance on November 13. A large number of children and adults were present, and everyone had a very happy evening. The fancy costumes were splendid.

The Juniors held a very successful concert on December 4. A play, written by one of the Juniors, was excellently performed and much appreciated by the audience.

A tableau, presented by the Juniors, was very effective. The girls, dressed in long white frocks, were grouped around the Manger, with Joseph and Mary, and three angels, and all sang "Silent Night."

THE TRIAL OF THE SEVEN BISHOPS

EPISODE 9: THE PEOPLE DEMONSTRATE

The Seven Bishops were, in due course, fetched from their prison in the Tower and haled before the Court of King's Bench.

A criminal information was laid against them charging that they had published a seditious libel (by presenting to the King their petition against the Declaration of Indulgences).

They pleaded "Not guilty."

The Bishops were now permitted to depart to their own homes.

The common people, who did not understand the nature of the legal proceedings which had taken place in the King's Bench, and who saw that their favourites had been brought to Westminster Hall in custody and were suffered to go away in freedom, imagined that the good cause was prospering.

Loud acclamations were raised.

The steeples of the churches sent forth joyous peals.

Sprat was amazed to hear the bells of his own Abbey ringing merrily. He promptly silenced them; but his interference caused much angry muttering.

The Bishops found it difficult to escape from the importunate crowd of their well-wishers.

Lloyd was detained in Palace Yard by admirers who struggled to touch his hands and to kiss the skirt of his robe, till Clarendon, with some difficulty, rescued him and conveyed him home by a bypath.

Cartwright, it is said, was so unwise as to mingle with the crowd.

A person who saw his episcopal habit asked and received his blessing.

A bystander cried out, "Do you know who blessed you?"

"Surely," said he who had just been honoured by the benediction, "it was one of the seven."

"No," said the other; "it is the Popish Bishop of Chester."

"Popish dog," cried the enraged Protestant; "take your blessing back again."

Such was the concourse, and such the agitation, that the Dutch Ambassador was surprised to see the day close without an insurrection.

The King had been anxious and irritable.

In order that he might be ready to suppress any disturbance, he had passed the morning in reviewing several battalions of infantry at Hyde Park.

It is, however, by no means certain that his troops would have stood by him if he had needed their services.

When Sancroft reached Lambeth, in the afternoon, he found the footguards, who were quartered in that suburb, assembled before the gate of his palace.

They formed in two lines on his right and left, and asked his benediction as he went through them.

There were many bonfires that evening in the City.

Two Roman Catholics, who were so indiscreet as to beat some boys for joining in these rejoicings, were seized by the mob, stripped naked, and ignominiously branded.

Sir Edward Hales now came to demand fees from those who had lately been his prisoners.

They refused to pay anything for a detention which they regarded as illegal to an officer whose commission was, on their principles, a nullity.

The Lieutenant hinted very intelligently that, if they came into his hands again, they should be put into heavy irons and should lie on bare stones.

"We are under our King's displeasure," was the answer; "and most deeply do we feel it; but a fellow subject who threatens us does but lose his breath."

Before the day of trial the agitation had spread to the farthest corners of the island.

From Scotland the bishops received letters assuring them of the sympathy of the Presbyterians of that country, so long and so bitterly hostile to prelacy.

The people of Cornwall, a fierce, bold, and athletic race, among whom there was a stronger provincial feeling than in any other part of the realm, were greatly moved by the danger of Trelawney, whom they revered less as a ruler of the Church than as the head of an honourable house, and the heir through twenty descents of ancestors who had been of great note before the Normans had set foot on English ground.

All over the county the peasants chanted a ballad of which the burden is still remembered:

"And shall Trelawney die, and shall Trelawney die?"

Then thirty thousand Cornish boys will know the reason why."

The miners from their caverns re-echoed the song with a variation:

"Then twenty thousand underground will know the reason why."

Our Diamond Jubilee Demonstration is over, and we have to praise God for its success.

"What Has God Wrought," was a conspicuous success. In spite of the fact that the children only had two rehearsals, the co-ordination between the narrators, director of music, lighting, choir, organ and stage management, was remarkably good.

The only part of the tableau that did not show up was the forming of the letters "Y.P.U."

The children who wore the gold bands and crowns were intended to make the letters, but the costumes of the various groups, and the banners and streamers were so colourful that the "Y.P.U." did not show up at all! It rather dimmed the symbolism, because the forming of the letters was supposed to show how Y.P.U. has been built up over the 60 years. It was the only part of the plan which really failed in its objective.

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ABBOTTSLEIGH WAHROONGA (12 miles from Sydney on the North Shore Line). Church of England School for Girls

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Illustrated Prospectus on application to G. A. Fisher, B.A., B.Sc.

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For illustrated prospectus, please apply to the Headmaster—E. C. F. EVANS, B.A., Dip.Ed., L.A.S.A.

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For prospectus, apply to Miss E. M. Colebrook, B.A., Dip.Ed.

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The school, ideally situated in the rich Hunter Valley district, has over 90 acres of playing fields and grounds.

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THANK YOU, TAMWORTH!

We publish with pleasure the following letter from the leader of the Junior G.F.S. at S. John's, Tamworth (N.S.W.).—

Youth Ed.

The Youth Editor, Dear Sir,

On behalf of S. John's Junior G.F.S. I would like to wish you, your staff and all the young people who read their very own special page in "The Anglican", a very Happy and Holy Christmas and a Prosperous New Year.

A very happy Christmas, God's sunlight all around To fill your hearts with gladness.

White peace and love abound. So may our Blessed Saviour Draw nearer than before, And lead you by His Spirit To trust Him more and more.

Yours sincerely, BETH BAYLISS.

WANT A POSITION? Why not advertise for it in the THE ANGLICAN'S Classified Section of See Rates: Page 12.

FOR SMALL PEOPLE

I WAS THERE . . . 4

Have you ever played a game called "Guess Who?"

The idea of the game is for the players to act the part of some well-known person. The rest of the players then have to guess who that well-known person is.

My friend, John the Baptist, once found himself with some of the leaders of the Jewish people, and if you had been there you would have thought that they were playing "Guess Who?"

John lived such a wonderful life for God that these people thought that he must be something more than a simple Jewish peasant.

Someone who had watched him thought so highly of him that they made up their minds that



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

Dear Boys and Girls, Only one more week to Christmas. How excited you all must be to suppose by this time you all know what you would like Santa Claus to bring you.

But I hope that you will not forget to thank God at this time for the greatest gift of all—God's gift to us of His dear Son, the Lord Jesus Christ.

He came to make us what God wants us to be—good, happy and helpful people. Don't let us disappoint Him this Christmas by being so pleased with all our other gifts that we forget Him.

Your friend, UNCLE PETER.

He was the Christ, their coming King.

Others, who had heard John

preaching and had admired his boldness, thought that he was Elijah.

Again, there were those who, when they saw what a leader he was and how faithfully he served God, said, "You must be the great Prophet who will be so much like Moses, when he comes."

Just imagine living such a wonderful life that one person could be mistaken for so many good people!

We should all try to be like that.

Here is a little motto which you might like to make your own in the coming year—

"The best for God, the best for God,

I want to be the very best for God."

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CHURCH PROBLEMS AND PARISH HISTORY

THE PADDOCK LECTURES, 1953

By Our U.S. Correspondent

THE Bishop Paddock Lecture-ship at the General Theological Seminary, New York, was founded in 1880 with an endowment of 10,000 dollars by George A. Jarvis, of Brooklyn, in memory of his friend and former pastor, Benjamin Henry Paddock, D.D., Bishop of Massachusetts.

The lecturer for 1953-1954 was Canon Charles Smyth, Fellow of Corpus Christi College, Cambridge, Rector of St. Margaret's Church, Westminster, and Canon of the Collegiate Church of St. Peter, Westminster (the Abbey).

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The subject of Canon Smyth's lectures was "Church Problems Viewed from the Angle of Parochial History."

By an ingenious use of the inductive method in historical research the lecturer was able to illustrate from the history of his famous London parish the major movements in English Church history from the Reformation to the present day. Then, using the historical facts as data for generalisations on the problems of the English Church to-day, Canon Smyth made on each occasion several well-pointed suggestions on the methods which might best be used to meet our modern needs.

As a parish priest the canon constantly reminded us that the primary task of the Church of God is a pastoral one—the cure of souls.

His brilliant turn of phrase and scintillating wit charmed his hearers and not infrequently sent his audience off into peals of laughter. These lectures, when published, will be a valuable addition to any thinking churchman's library.

IN the first lecture—"Citizen and Churchman"—we were shown how down through the ages the gap between Church and State had widened, from the days when the whole Commons adjoined regularly to their parish church (St. Margaret's) for a Corporate Communion till the present day when no such official act is made.

No longer is the Church continuous with the State in either theory or practice. For the Church of England this presents certain grave problems as the established Church, but it also gives her unique privileges and opportunities.

The Establishment may, from some points of view, be entirely vicious in theory—in practice it works generally for the good of the Church. Not least among the "good" is the quality of episcopal appointments. For if a more democratic method of election prevailed, it is certain that neither Charles Gore nor Hensley Henson would ever have graced the purple.

In the lecture, "The Church Under Persecution", the history of St. Margaret's during the Civil War was used to reveal the fortitude and real sufferings of the Royalist clergy under the Commonwealth regime.

In the third lecture—"Religious Education"—the part of the Church in the development of the English educational system was analysed and made the basis for some penetrating remarks on the true motives for education.

There is a real danger in allowing education to become propagandist in aim—even if the propaganda is religious. In discussing the eighteenth century charity schools, Canon Smyth gave us what was perhaps the best of his many sparkling witticisms: "The trouble was, not that the hungry sheep looked up and were not fed, but rather that the sheep looked fed up and were not hungry."

ONE of the most provocative of the series was entitled "New Wine in Old Bottles", in which the attempt was made to trace the various attempts made to infuse new life into the Church.

The Puritan use and development of parish lectureships was one of the most marked of such attempts and they had as their nineteenth and twentieth century successors the party priests which preserve for ever the churchmanship of a particular parish in the pattern approved by the trustees.

Despite these efforts, however, England has been mercifully preserved from the evils of the "monochrome diocese"

and has neither a "Biretta Belt" nor a "Bible Belt."

At all ages one of the most stimulating problems which has faced the Church has been the need for re-stating the faith in "a language understood of the people." In the nineteenth century this problem became very acute as a result of the false opposition postulated then between science and religion.

For churchmen the struggle centred on the Bible, as the new discoveries of geology and biology made impossible a continued, literal interpretation of Holy Scripture. In the turmoil, both then and since, it has frequently been forgotten that the Church has never defined inspiration.

That Anglicanism weathered the nineteenth century storms so successfully was largely due to Milman and Farrar, both rectors of St. Margaret's, Westminster, at various times. Farrar's preference was blocked for long because his theology was disapproved by Queen Victoria and there was some slight souring of his spirit as a result.

HENSLEY HENSON, also at St. Margaret's, stood in this Liberal tradition, though in later years he lost favour with this school of thought when he said: "No Liberal churchman can be a good parish priest." Yet this statement comes to the heart of the matter, for the Christian Truth is no abstract, but a Person.

It is because of this that the priesthood is primarily a pastoral office and that for the Church pastoral fidelity is at the heart of the matter. There is a place for scholars in the Church—and not only a place, but a need—but, without prayer and a love for souls, their orthodoxy or their liberalism will be sterile.

The last of the series of lectures—"The Prodigality and the Carefulness of God"—came to grips with a great mystery. In age after age the Church has suffered what appears to have been irreparable loss, and always the cry goes up, "How long?"

The Church in North Africa was swept away, the Orthodox Empire fell before the Turk, and how Holy Russia is no more. It is no solution of the problem which points to these events as Divine judgments on a sinful Church, for part of the mystery is the continuing existence of a Western Christendom whose faults and failings are surely no less.

The Hanoverian Church in England did not suffer for either its sloth or its avarice. The eighteenth and nineteenth century Church in England was not as bad as either Evangelicals or Anglo-Catholics have painted it, yet it was bad enough and Arnold's remark was well deserved: "The Church as it now stands, no human power can save."

If Jesus is Your Saviour let His Mother be Your Mother

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TRAINING HOME'S NEW SCHEME

By A SPECIAL CORRESPONDENT

IN 1919 the late Mr. James Griffiths gave St. Hilda's House in East Melbourne to be "a training home for missionaries desirous of serving in Christian effort either in the foreign or home field." Since then a large number of women have been trained there, some to serve the Church at home; others the Church overseas.

In recent years the trainees have all had the mission field in view. The governing body has decided to emphasise afresh the original purpose as set out in the deed of trust and, while continuing to train women candidates for missionary service, to invite others who desire training for Christian work to apply for enrolment.

There are many young women who want to serve God, or feel led to do so, without any clear conviction as to their purposed sphere of service. To provide for such, as well as for candidates for missionary service, a one-year course of foundational Christian training is planned for 1954. This course should prove of great value to the students whatever their subsequent service may be.

In most parishes a great deal is expected of the vicar's wife. She may be called upon to preside at women's meetings, and she is expected to give a spiritual lead to the women of the parish. It is the desire of the governing body of St. Hilda's also to provide an opportunity for the finances of clergy and men in other forms of Christian work to receive training for leadership.

Deaconess Lucia Koska has accepted the invitation to be Principal of St. Hilda's as from February, 1954. Her experience in parochial work in the Dioceses of Melbourne and Gippsland, and her observation of the methods of women workers in England and Germany and her ability in training young people, will prove of great value in this position.

Through the courtesy and kind co-operation of the Principal of Ridley College, the students of St. Hilda's will have the great advantage of being able to attend suitable lectures on the English Bible and doctrines at the college. Other subjects will be given by lecturers at St. Hilda's, while the devotional side and practical training will have their due place.

BILINGUAL BIBLES

FROM A SPECIAL CORRESPONDENT

The British and Foreign Bible Society is now making available special editions containing two languages, one of which is English.

The English version is given on one page and the other language version on the opposite page.

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The Synoptic Gospels . . . 4

GOD'S LIMITLESS CLAIM

By PROFESSOR J. DAVIS MCCAUGHEY.

IN the city in which I was brought up, two public buildings stand side by side: the offices of a large evening newspaper and the public library. Round the corner is the cathedral.

When I learnt to distinguish between the characteristic notes of the first three gospels, I used to think that S. Mark belonged to the daily newspaper—its presentation is forceful and its language sometimes crude; some of it would go easily into headlines: "Good news—Jesus Christ, Son of God."

S. Matthew's Gospel would be at home in the cathedral: it was written to serve the Church's liturgical needs.

S. Luke would be found in the public library: the first of a two-volume work, slim and dignified, well written—the delight of the educated man. Listen to its opening:

"Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, just as they were delivered to us by those who from the beginning were eye-witnesses and ministers of the word, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may know the truth concerning the things of which you have been informed."

It is a literary work. Renan called it "the most beautiful book ever written." Certainly it contains some of the most beautiful stories ever told. But in a different sense it is a literary work.

The two volume work Luke-Acts, written as I believe by Luke the physician, the companion of Paul, is perhaps the only part of the New Testament which was self-consciously written to be a part of Holy Scripture.

CERTAINLY unlike the writers of the two other Synoptic gospels, Luke seems to have had an eye on future generations and the ends of the earth. He wasn't only thinking of immediate needs as Mark was in Rome, or the author of the first gospel in Antioch.

Using Mark and the material he had in common with Matthew, this gospel probably reflects the traditions about Jesus preserved probably in the Church at Caesarea—that cosmopolitan and missionary centre on the coast of Palestine.

The author looks out from this centre, and sees the Church already spread throughout the Roman Empire.

He writes his gospel after the events he was to record in Acts, and after events recorded in Acts. Peter and Paul are dead. The Temple at Jerusalem has been destroyed, and the Holy City sacked by Titus.

No longer are sacrifices offered after the manner of Israel. That is the past.

The centre of interest in God's dealings with mankind has now moved to the Church scattered all round the Mediterranean; and that Church contained Theophilus and hundreds, thousands of others, educated men who required and would require an orderly account of the things that were done among us, of which eye-witnesses had spoken, and about which apostolic men had preached.

So, taking up his pen, Luke self-consciously begins his work of instruction. His style is lucid, and except when he seems to be dealing with some rather intractable Aramaic sources it is quite clear what he is trying to say.

His Greek is by and large that of an educated Greek speaker of the period, but it is tinged throughout with the style of the Greek Old Testament—as though Luke was rather self-consciously writing

another chapter in the story of God's dealings with His people.

Another word is being added to the witness of Holy Scripture, another volume for the public library, to go in the section classified "The Bible."

THIS outward movement of Luke's mind, from simple beginnings to universal significance, is well reflected in the structure of each of his two books.

The gospel begins with idyllic stories of the births of John the Baptist and Jesus, the shepherds and the angels, the song of Mary and of Simeon; it begins in Bethlehem and ends in the capital city of Jerusalem with the forces of this world arrayed against Jesus.

So too with Acts: it begins with the life and the preaching of the primitive Christian community in Jerusalem, and ends with the apostle Paul, having proudly claimed his Imperial citizenship, a prisoner in Rome.

The gospel and the Church may begin in insignificant places: they inevitably end at the centre of world events. Not that there is anything surprising in this development.

At the beginning of his gospel, Luke traces the genealogy of Jesus back to Adam, the representative man: it was mankind whom Jesus had come to save.

The hymns incorporated in the opening sections of this gospel can hardly be regarded as expression of personal piety.

Indeed the description of these stories as idyllic may break down under investigation.

"He has put down princes from their thrones And has exalted those of the lower classes. The hungry he has filled with good things And the rich he has sent empty away."

Such words resemble an incitement to revolution more than the usual sentiments expressed at Christmas time.

This leads me to a second point: Luke sees the Gospel not only reaching out to cover the whole life of man extensively; he also shows how it penetrates intensely into every part of man's life, personal and social.

WHERE Mark had asserted that the kingly rule of God had broken through in power in Jesus, Luke shows in greater detail the content of God's action—what kind of thing God does when He breaks through, what we learn from it of God's character and nature, and what kind of response is called for from men.

For instance, in Mark the first words from Jesus' lips is the announcement: "It is the climax of all time; God's kingly rule is upon you!"

In Luke the first recorded incident of Jesus' ministry gives content to this. Jesus in the synagogue in Nazareth reads from the book of Isaiah:

"The Spirit of the Lord is upon me— For this reason, he anointed me to speak good news to the poor; He sent me to declare an amnesty for captives, and sight for the blind, To bring release to those whom life has bruised: To announce the acceptable year of the Lord."

Then he tells the assembled congregation "To-day this Scripture has been fulfilled in your ears."

Here are suggested the motifs which are to recur throughout this gospel. It is not the Pharisee proud of his religion but the publican who can't even look up to heaven but can only say "Lord be merciful to me, a sinner" who is justified in this new kingdom.

Jesus spoke this parable, Luke tells us, "to certain which trusted in themselves that they

were righteous that the rest were worth nothing."

Jesus confers worth on those whom the world despises and who think nothing of themselves.

LUKE as a man of the world is particularly struck by the way in which Jesus treats that oppressed section of ancient (and perhaps modern) society, women.

It is to him that we owe the stories of the Virgin Mary which have so captured the imagination of subsequent generations; and beside her in prominence in the opening narrations stand Elizabeth the mother of John the Baptist and the prophetess Anne.

In Luke's gospel alone we have the stories of the widow of Nain whose son Jesus raised from the dead; of Mary and of Martha who was like so many modern housewives, and through no fault of their own but through the pressures of society "distracted with much serving."

Here we have the information that the woman who anointed Jesus' feet was a woman of the streets, a prostitute.

Here alone we have the story of the arthritic woman who had a spirit of infirmity eighteen years, and here the parables of the woman and the lost coin, and the widow and the unjust judge.

In the passion narrative Luke records the multitude of women who bewailed and lamented Jesus on His way to the cross. To whom turning, he says, "Daughters of Jerusalem, weep not for me but weep for yourselves and for your children," and we are given the names of the women who tell the disciples about the empty tomb.

BUT their words appeared in the men's sight as idle talk and they disbelieved them.

It is perhaps all this that gives the impression that Luke's is the tenderest of the first three gospels; but perhaps Luke himself saw it as the grounds for S. Paul's contention that in Christ there is neither male nor female.

God's kingly rule had broken through in Jesus in such a way as to upset all conventional conceptions of the relative status of men and women.

For Luke, then, the gospel—the good news that Jesus was the bearer of God's kingly rule—was a message with significance for men of every race and nation, and for every part of man's life.

That rule exerted its claim extensively throughout the world and intensively into all men's personal and social dealings with men. The character of those new relations was to be controlled by the character of God himself.

The parables which belong to Luke emphasise this. The story which we call the parable of the Prodigal Son might be Jesus' comment on the psalmist's "Like as a father pitieth his children, so the Lord pitieth them that fear Him."

Those who acknowledged such a Father's rule, can no longer, like the elder brother, take up a position of religious superiority.

Similarly the lawyer who seeks to justify himself, must see in the hated Samaritan one who does him a good turn, "the type of the despised Christ who draws near to us when we have been robbed of this world's goods, and are stripped and half dead."

In this kingdom there is no place for racial superiority, for we are all down and out.

We all, Jew and Samaritan, stand in need of cleansing; and when Luke tells the story of the cleansing of the lepers, he omits that provided by Mark, and puts in its place the story of the ten lepers healed, of whom one made the only response open to men, that of gratitude, and he a Samaritan.

This is the concluding article on the Synoptic Gospels by Professor J. Davis McCaughey.

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

AT least, this is the only response we can make directly to God.

There is a further response we can make through our fellow men: we can treat them with the same love and mercy which we have received from God.

The teaching of Jesus in all the gospels stresses the duty of forgiveness in the forgiven.

So, in these and other ways, the character of God's dealings with men and the character of the response He would have from them, is revealed. But the problem remains: How is this kingly rule to be made known and to become effective for future generations?

To the end of his gospel Luke has his eye on the future. In the account of the walk to Emmaus he tells how the risen Christ dwells with His Church. It is as the disciples talk seriously together that Jesus draws near and declares to them from out of the Scriptures the things concerning himself.

But even then, their eyes were not open. It is when he breaks bread that they see in their midst the risen Christ.

For future generations this is the way to receive the kingly rule of God now invested in the risen Christ: to seek Him in the revelation of His dealings with His people Israel—old Israel and the Church; and in the here-and-now of sacramental worship to feed upon His body and blood.

There is one other gift that the Church needs if it is to receive power to meet Christ's limitless claims, and that is the Holy Spirit.

The story of His coming and how he shaped the life of the early Church is the subject, however, of another volume, the book of the Acts of the Apostles.

SERVICES AT SEA

By THE REVEREND N. E. G. CRUTTWELL.

WHILE the Orient liner "Orontes" has been ploughing her way around the world from London to Sydney, a group of Christian people have been meeting daily on her decks.

The practice was started on the "Orontes" in February, and, to my knowledge, this is the third voyage in which such meetings have taken place.

It all started with a few Christian people who, bored with the interminable games and gambling, felt that they wanted something of a more serious nature and that they missed the Christian fellowship to which they had been used at home.

A keen Anglican layman from Sydney asked for a notice to be put on the board announcing a meeting for Christian fellowship, to be held the next morning on one of the after decks.

This meeting was to be open to all denominations. His request was granted and every facility given him.

The meeting started with about twenty people, but by the end of the voyage had grown to more than eighty. Hymns were sung, prayers said and the Bible read and meditated on.

Every day there was a different leader and speaker, including a young chemist, a Salvation Army officer, a missionary from India, an Anglican priest, a girl from the C.S.S.M. and others.

No one ever spoke controversially, and all addresses were of the highest spiritual standard. The value of these meetings to us was very great, opening our minds and enlightening our hearts, without any sacrifice of our own principles.

A woman dying of cancer and her husband were greatly helped both by the prayers and

The Reverend N. E. G. Cruttwell reached Sydney this month on board the R.M.S. "Orontes." He was returning to New Guinea after a visit to England.

He says that the ship's authorities were amazed when he suggested a daily Eucharist on board, although the Roman Catholic daily Mass is taken for granted.

the great generosity of certain members of the group.

A proof of what it meant to those who took part in it is the fact that no less than three reunions were held in England, for one of which a member travelled all the way from Scotland to London.

And now on the "Orontes" the experience has been repeated, though the facilities of the "Orontes" have been denied us. Here we were not allowed to occupy an official space, nor have our meeting announced by notice or radio, nor were we allowed to sing hymns.

However, the quiet sitting together of a few Christians to talk, pray and read the Bible could not, of course, be denied us. In such a fashion meetings were held at ten every morning under conditions of great difficulty and disturbance, and friend brought friend along.

In spite of all this the attendance has frequently exceeded forty and sometimes fifty. This is surely remarkable and indicates the spiritual hunger of many to-day.

I should like here to bear these things should be widely known. Full facilities should be given on all ships for Christian activities, whenever desired by the passengers, and Anglicans should be prepared to support and, if necessary, to lead them.

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The Store of the Christmas Spirit

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 listed the Archbishops of Canterbury and York's seven precepts for Church people.

Dr. Wand also traced the history of the canons of the Church.

The bishop said that it is generally agreed in Christendom that our Lord's intention was to found one church and that a visible one. The Church of England functions as part of this Great Church.

It is admitted with sorrow that there are large bodies of Christians within the national boundaries who do not recognise her authority, although even of them many are willing to accept her leadership.

Efforts have been made in the past to reconcile those who have departed from her, but it is fully recognised that she herself must bear some measure of blame for the historical divisions.

Hitherto attempts to heal these divisions have been for the most part abortive, but today they are being renewed with fresh strength.

There is, at the moment, a far greater measure of co-operation between the various sections of Christianity than there has ever been since the divisions were first made.

Until we have been able to find some way of re-establishing our external unity, the Church of England claims authority only over her own members, but from them she does expect recognition of her claims and that measure of glad obedience which faithful membership of any society necessarily involves.

It follows from all this that the Church of England has its own special ethos.

It is, as we have already seen, at once Catholic and Evangelical, recognising no essential contradiction between these two aspects of Christian faith and practice.

If the two schools of thought have tended to express themselves in different types of worship even within the borders of the one organisation, it has been by way of special emphasis upon one or other of the common factors that are inherent in our constitution.

In any case the essential unity still remains and still binds together those who are inclined to emphasise contrasted aspects of the common faith.

SOMETIMES even in the same church building different services may express the views and tastes of different sections of the congregation, but all alike value membership of the same parochial family and work together for the same end.

In the meantime it may be affirmed that the members of the Anglican Communion show a mutual consideration and a respect for individual freedom which are perhaps unique in Christendom and are certainly a valuable contribution to its total life.

This mutual accommodation may be found all the easier because of the traditional regard of the Church of England for sound learning.

It is not suggested that every member is a keen theologian, far from it; but this Church has always from the earliest days of its separate existence shown a special reverence for scholarship.

Its leaders for the most part have been trained in the liberal tradition of classical and humanistic studies.

The theologian has been expected not to limit his researches to narrow fields, but to display the relation of religion to life.

It is, perhaps, natural that within this atmosphere freedom of thought and expression should be given special respect.

The reason is not hard to understand. Those English Christians who at one time or another have separated from the National Church have been led inevitably to give a special and sometimes almost exclusive emphasis to their point of departure.

They have naturally retained an exceptional interest in the practice of doctrine that then seemed all-important.

Their range of interest has thus been narrowed.

In avoiding these tendencies the Church of England is always inclined to reduce the necessary articles of faith to the fewest and simplest.

It holds fast to the ancient creeds; and during the Reformation it issued its own confession in the shape of the Thirty-nine Articles.

But those articles were themselves of a mediating character rejecting extreme statements and nice definitions on either hand.

Thus the door of opinion is left very wide open and authority is exercised in such a way as to restrict the limits of freedom as little as possible.

IN any case the Church of England admits of no doctrine as necessary to salvation which cannot be directly proved from the Scripture.

This wide liberty of thought and practice is bound to lead from time to time to internal tension.

Nevertheless with all its dangers it is still true to the spirit of the New Testament.

The constitution of the Church cannot be defined in the terms that are normally applied to political systems.

It is neither an autocracy nor a democracy. It is essentially a theocracy.

The Church believes itself to be under divine ordering.

The intervention of Christ is shown not only in the revela-

democratic methods have been incorporated into the theocracy of the Church.

They do not in themselves represent any new principle, but are merely modern ways of expressing the age-long recognition of God's relation to His whole Church.

Thus in the exercise of authority the Church as a whole is engaged.

The ministers have their own functions to perform, but that does not mean that they exercise any autocratic control of Church affairs.

This applies even to the bishops who enjoy no autocratic powers but constitutional rights.

When they act officially, they act only as representing the will and authority of the Church as a whole.

The way of life expected of the members is in such circumstances left as free as possible.

Regulations and penalties are kept in the background.

It is true that a communicant is bidden to make his Communion at least three times a year, but the main qualification for being placed on the electoral roll is a baptismal one.

This inevitably means that more emphasis is placed on principles than on regulations.

There is a wholesome fear of emphasising the letter of the law while losing its spirit.

This may be the reason why there is so large an outer fringe of non-practising members.

HOWEVER regrettable may be this incomplete recognition of the duties of membership, it still possesses one advantage. It means that the large proportion of the population still maintains a formal allegiance to the Church of England which might otherwise have been cut off from membership altogether.

At the same time it is obvi-

England thus expressed offers no absolute security of salvation.

If men desire security the Church can assure them that Christ is the same yesterday, to-day and for ever.

It cannot assure them with mathematical certainty that they will themselves exercise the grace of final perseverance.

It can, however, give them the only kind of security that free men should want, namely, a moral security.

It can assure them that through the means it has to offer grace is given.

It is for them continually to use that grace and so walk the way of eternal life.

The Church cannot guarantee that there will be a final solution to every difficulty and a complete answer to every question on this side of the grave, but it can and does announce that as people are faithful in their membership they will hear behind them at every moment of doubt and difficulty a voice saying, "This is the Way, walk ye in it."

RHODES MEMORIAL PLAQUE

ANGLICAN NEWS SERVICE

London, December 4

Mr. L. S. Emery yesterday unveiled a memorial plaque to Cecil Rhodes in Westminster Abbey.

It is of simple design, and it has been placed in the Lady Margaret Chapel, adjoining the Henry VII chapel.

In incised blue letters it bears the words: "In memory of Cecil Rhodes, 1853-1902."

Mr. Emery said that Rhodes would stand out as one of a group of creative and imaginative minds, here and overseas, who, in the closing years of the past century, dedicated themselves to the mission of the British Commonwealth.

Empire as they conceived it. We had seen Rhodesia grow into the nucleus of a Central African federation, destined to achieve material prosperity, and to become the home of a great nation of the British tradition—a nation built not on racial exclusiveness, but on Rhodes's own principle of equal rights for all civilised men.

It was through the broader outlook that Central African federation, by the success of its moral no less than of its practical achievement, might yet exercise a stabilising and saving influence both to the south and to the north of it.

REPAIRS TO DOWN CATHEDRAL

ANGLICAN NEWS SERVICE

Dublin, November 25

In the twelve months since the appeal for funds for the restoration of the Holy Trinity Cathedral of Down, at Downpatrick, has been launched, £12,500—about half the amount originally required—has been raised.

When the appeal was launched repairs were badly needed.

They have become progressively more urgent since then, and it is now feared that more than the original amount of £25,000 may be required.

Down Cathedral, one of the oldest Christian establishments in Great Britain or Ireland, was founded by St. Patrick, who landed nearby to begin the work of bringing Christianity to Ireland.

His grave is reputed to lie within the building's precincts.

The cathedral was ravaged eight times in less than 300 years.

It lay in ruins for 250 years after its destruction in the 16th century, yet within its roofless walls the work of Christianity continued.

Now woodworm has eaten into the roof, the masonry is defective, and the fabric has deteriorated.

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This is the concluding article in the series
"What the Church of England Stands For," by
the Bishop of London.

Our next series of articles to be published
in serial form will be on Church History.

The first will appear in January next year.

tion which He committed to it, but also in the apostolate which He founded.

The Prayer Book states that the three orders of ministers belong to the Apostolic Age, and it is implied that they are therefore in accordance with the mind of Christ.

The Church of England believes that its own ministers are the direct successors of that early ministry.

It attaches great importance to historical continuity because it believes that by this means can be guaranteed, as far as external proofs are concerned, the identity of the Church of to-day with the Church of the first generation.

Just as in any sacrament one must care for the outward sign because it is attached to the covenanted grace, so in the Church one must care for the succession of the ministry as the outward sign of continuous life.

To this extent therefore the Church is a theocracy, but the Church does not consist of the ministers only.

It consists of the laos, the whole people of God. That means that the laity have their own indefeasible rights within it.

This has always been the view of the Church of England.

It is reflected in each diocese, where both clergy and laity meet with the bishop in the diocesan conference, and also in the parish, where the elected representatives of the laity meet with the incumbent on the parochial church council.

Thus what we have come to recognise in these days as

ously the duty of the Church to try to bring the lethargic and the apathetic multitudes to some acknowledgement of the claims of God.

If men can be brought to recognise that within the Church there is freedom and power, an opportunity of useful service and of growth into the fullness of manhood, they may ultimately recognise their privilege and may be brought to ally themselves wholeheartedly to the Christ who through these means has all along been seeking to win them to Himself.

It will be seen that the authority of the Church of

COMMERCIAL T.V.

ANGLICAN NEWS SERVICE

London, November 27

The Archbishop of Canterbury took part in the debate on competitive programmes for television, in the House of Lords on Wednesday.

His speech was applauded at several points.

He said that the decision about commercial television should be an agreed one, rather than that of one political party.

Neither was he speaking as though there was only one attitude which a Christian could adopt, though it was a fact that much Christian and educational opinion was opposed to the proposal.

Instead of the Government employing the party machine to win a party victory, all those concerned should get together to see if they could not find some agreed solution.

DIOCESAN NEWS

ADELAIDE

ROSE PARK MEMORIAL

The contractors began work on the first portion of S. Theodore's, Rose Park, Memorial Church, the Choir Vestry on November 30. The wood and iron temporary vestry is being dismantled.

COMMUNION BREAKFAST

The Director of the Society of the Sacred Mission, Father Paul Hume, addressed 160 men and boys who attended the annual Corporate Communion and breakfast at S. Columba's Church, Hawthorn, recently.

MISSIONARY SERVICE

Representatives of the branches of the Women's Auxiliary of the A.B.M. presented their branch certificates at the annual Women's Missionary service at S. Peter's Cathedral last Saturday afternoon. The bishop presided the occasional service, the State Secretary of A.B.M., the Reverend R. R. Harley, officiated, and the Comrades of S. George provided the choir.

SUMMER SCHOOLS AND CAMPS

All age groups will be catered for by the various summer holiday conferences and schools organised by the Church of England.

There will be a Religious Education Summer School at the Retreat House, Belair, from December 20 to 28 for boys of 9 to 12. The teachers are invited. The Reverend Gordon Morrison will be chairman.

The A.B.M. Summer School will be held from January 9 to 13 and the topic will be "Men of God." The Very Reverend Roscoe Wilson will be chairman.

The Church of England Boys' Society has organised two camps for Church boys, one at Mount Gambier from January 4 to 14 for boys of 13 to 16 years, and one at Christie's Beach, from January 20 to 28 for boys of 9 to 12.

There will be a camp for girls organised by the G.F.S. at Mylor, from January 4 to 8.

CHURCH MUSIC FESTIVAL

The choir affiliated with the Royal School of Church Music, celebrated the feast of their patron, Saint Nicholas, by singing Evensong at S. Columba's Church, Hawthorn, on December 6.

SERVICES' GUIDO

The annual Services' Guild of S. Laurence met at the Church of the Good Shepherd, Plympton, last Monday. The Reverend W. A. Curran gave an address on "The Church and Society."

S. FRANCIS HOUSE PARTY

The boys of S. Francis House, Semaphore, were entertained at a party last Monday, by members of the Comrades of S. George, who visited the house, bringing Christmas Tree, decorations, gifts for the boys, food and cool drinks.

ORDINATIONS

The bishop will hold an Ordination in the cathedral on the Feast of S. Thomas, December 21, at 10 a.m. He intends to ordain to the Priesthood the Reverend T. Drought, to be assistant priest, in the Parish of Gawler; the Reverend G. R. Morrison, to be assistant priest in the Parish of Mount Gambier; the Reverend J. Gilbert, to be assistant priest in the Parish of Port Adelaide; the Reverend F. J. Hopton, to be assistant priest in the Parish of North Adelaide; the Reverend J. Rowney, to be assistant priest in the Parish of Hawthorn.

The following will be made deacons: Mr. N. C. Kempson, to be assistant deacon in the Parish of Mount Gambier; Messrs. S. M. Smith, L. S. Williamson, J. W. Dillon, L. S. Haynes, D. A. S. Brown, and D. H. Hiscock, who will continue their courses of training as student-deacons at S. Michael's House.

ARMIDALE

The Reverend Brian Thomas, of Mungindi, has been appointed Vicar of Boggabri, where he will take up duties after Christmas. The Reverend K. A. Patfield, Curate at West Tamworth, has been appointed Vicar of Mungindi, and will commence his duties early in the New Year.

ORDINAND'S RETREAT

The Reverend T. H. Killey is conducting the Ordinand's Retreat, at Bishopscourt, over this week-end.

CONFIRMATION AT WALCHA

A very large congregation gathered at Walcha for the Confirmation service, when 32 candidates, including adults, were presented to the bishop by the vicar, the Reverend K. J. Steele. One-third of the congregation had to stand outside the church.

MANILLA ASSISTANT

Mr. K. Brassington, a theological student at S. John's, Morpeth, will assist the Vicar of Manilla during the college vacation.

A series of "Adventures' Dances" in the parish created a great deal of competitive interest, and parish funds greatly benefited.

A street stall this week-end is aiming to raise £300 to provide new coverings for the vicarage.

SUNDAY SCHOOL

The annual prize-giving of the Cathedral Sunday school was held on December 5. The children presented an attractive programme, arranged by the superintendent, Mrs. E. M. Hoy, and

Mr. R. W. Crossle, and assisted by Mrs. F. Williams, at the piano. The Diocesan Council has purchased a home in Armidale, to be the residence of the Diocesan Commissioner. The Reverend Mr. M. H. Crossle is the present Commissioner, and has already moved in. He has had a remarkably successful year, collecting £800 more than in any previous year, with a total of £11,000 over £5,000.

ASHFORD

A Wool Drive at Ashford has been well supported, as a result of which two-thirds of the remaining debt on the Holden car will be wiped out.

The children of the Sunday school are presenting a Nativity Play for Christmas.

BINGARA

There has been a busy round of activity in the Bingara parish. The young people have bought a strip film projector and screen for the parish. The rear portion of the vicarage has been renovated, and paint has been donated for the painting of the vicarage. Young people presented a pageant at the Sunday school prize-giving.

GUNNDAH

At the annual meeting of the Gunnadah Women's Guild, the vicar thanked the retiring President, Mrs. Theobald, for her capable leadership, and Mrs. L. Finlay for her work as Secretary. Mrs. D. Stuart is the new President, Mrs. G. Williamson the new Secretary, and Mrs. L. Maund is re-elected Treasurer.

Seven more members have been added to the Guild. The Guild is active in the parish church, 11 more members were given their badges and membership cards in the senior fellowship.

There will be a strong delegation of teachers accompanying the vicar, Archdeacon Thorne, and the Reverend John Potter, to the Summer School of Religious Education at Armidale.

SPEECH DAYS

Speech days have been held at The New England Girls' School, and at the Armidale School. At N.E.G.S. the prizes were distributed by Miss Elsie White, of Saumarez, who is an old girl of the school. The prizes were won by the Prime Minister at T.A.S., but duties prevented his coming, and it was a great pleasure that the vicar, Archdeacon Thorne, and the Reverend John Potter, former Deputy Headmaster of the school, presented the prizes.

The Headmaster of N.E.G.S., Miss E. M. Colebrook, announced that it was hoped to celebrate the diamond jubilee of the school by the erection of a new block, incorporating a library, art room, and a domestic science room.

DIOCESAN EXAMINATIONS

Results have been announced in the annual Public School examinations of the diocese. In the senior division, the highest candidates were from the Tamworth Church of England Girls' School, where 35 candidates were successful and two candidates, Miss Doherty and Helen Mansfield, of Bingara, tied for highest place with 90 per cent. In the Junior division, 355 candidates were successful, and Barbara Morris of Tamworth Church of England Girls' School, the highest pass with 100 per cent.

THE BISHOP IN SYDNEY

In the midst of his journeys around the diocese, the bishop flew to Sydney on Monday, November 30 for meetings, and to speak at the Town Hall, in connection with the World Council of Churches on the subject "Christians Stand for Peace." He returned to Moree by air on Wednesday.

CAROLS

The Tamworth Church of England Girls' School Carol service was conducted by the school chaplain, Archdeacon F. S. Young, at S. John's Church, Tamworth, on Sunday, December 6.

BALLARAT

SCHOOLS' SPEECH DAYS

The diocesan schools held their speech days on Thursday, December 10. Sir Chester Manifold presented the prizes at Queen's C.E.G.S. in the afternoon, and in the evening at the Ballarat Boys' Grammar School. The bishop presided on each occasion. Sir Chester Manifold presented the prizes to the boys and girls to play their part in preserving and strengthening Christian standards and ideals in the community.

YOUTH ORGANISER

Miss Mary Lewis, who is completing her studies at the University of Melbourne, is joining the staff of Christ Church, Warrnambool, in January. She will undertake regular parish visiting, but her work will be chiefly among the young people.

BATHURST

DUBBO

Bishop Collins administered the Rite of Confirmation at the parish church on December 4. The Trinity Players presented "Fresh

Fields" in the parish hall on three nights this month. A good deal of money is raised by the labours of a few of the parish members of the church property. Their efforts are much appreciated.

ORDINATION

It is hoped that Ken Mason, John Gardner and Stanley Hussy will be made deacons at Condonbolen church on S. Thomas' Day, December 21. All B.G.S., and a Member of the overseas parishes contribute annually now for the Ordination Candidates' Training Fund. Dubbo Parish has made it their duty to budget for £100 each year for this fund.

ORANGE

Caught up in a terrific storm on the day of the parish market "do," the organisers were rewarded by a tremendous success nevertheless. They cleared well over £300 from the fair, and £100 from rain insurance. Yeovil is amazingly well at market days—they never seem to make less than £400 at their similar function.

PEAK HILL

With hard winter labour, working in the cold and lack of water, the Cadagery church has been restored from an apparent wreck. The rector is very proud of the work and the whooping. His last services in the parish will be on January 17. He and his wife expect to be at Kanahwa, commencing duties on Sunday, January 24.

BALDRY

A heavy December storm uprooted a tree which crashed on the porch entrance of the recently renovated little church of Baldry in the Cumnock Parish, doing quite a lot of damage. Local men were quick on the spot to prevent rain damage to the interior. The Bell church in the Morning Parish has been repaired, as parishioners and clergy throughout the diocese are now improving and re-building church property.

TODDLERS' HOME

Blueprints have arrived at Bathurst for the plans of the first Australian Prisoner of War Memorial Toddlers' Home. Soon 10,000 leaflets will be printed, showing exterior and interior photos of the proposed design. Increased support is being now steadily given. The Toddlers' Home, F.E.P.O.W. Association in Kent (England) are planning a function at the Corn Exchange Building, Bathurst, on Saturday, 13 (Monday), in order to make a worthy donation. The newly formed F.A. group at Yeoval recently handed the Commissioner a cheque for one hundred guineas. It was their first donation to the total of their funds from a barbecue and ball. Parish returns coming in this year show a marked increase, and the diocese expects to receive £25 cheques came from individuals without the asking.

CUMNOCK

The D.C. was made really welcome during his visit to the parish this month, with services at Cumnock, Yeoval, Baldry and Eumbla. Retiring collections, "Asian Night" collection, "Homes Sunday" cheque, £105 from £25 from the Yeoval family, will bring the parish up the 1953 parish list for the Toddlers' Home, and also make it returnable for this century western parish. The D.C. thanks the rector, the Reverend L. E. Winton, for really encouraging support.

EAST ORANGE

To-night parishioners and visiting clergy will give congratulatory services to the Reverend Canon, S. Richards on the thirtieth anniversary of his ordination. Evensong will be sung at 7 p.m. followed by a gathering in the hall, when a presentation will be made to the canon.

COWRA

Archdeacon H. H. and Mrs. Mirrington were given a civic "send-off" at Yeoval this week. The archdeacon has been rector of the parish for thirty-two years. He leaves the district at the end of this month.

ORDINATION

It is hoped to have at least three of the diocesan ordination candidates made deacon in Condonbolen on S. Thomas' Day, December 21. The number of men who have applied for training in the Brotherhood of the Good Shepherd alone next year the training cost will be about three thousand pounds. Last week Condonbolen Young Anglicans made a donation of £50 for the O.C. Training Fund capital account, and Blayney Junior Anglicans will give £20 before Christmas.

PARKES

The Women's Guild have given 100 folding metal chairs to the parish hall. Y.A.s are painting the former seat-forms in attractive pastel shades, and parish funds are being raised for "Homes" Sunday. Youth groups have donated £22/10/- for the work of the Young People's Department. The clergy attended the annual Y.A. meeting to hear excellent progress reports of the branch. Amongst the major donations given during the year were £100 for parish assistance, and £50 for the Children's Homes appeal.

BUNBURY

The Busseton Parish has a missionary and church committee

of about twelve ladies who work all the year round for a sale to raise funds for various missionary and other causes outside the parish and also to supplement the parish church funds. The work culminated in a sale held on November 20, when £158/10/- was raised. This amount was divided between the Australian Board of Missions, including a donation for the S.E. Asia Appeal, the Sisters of the Order of S. Elizabeth of Hungary, who work in the diocese, S. Michael's Theological College, Crafers, and their own S. Mary's Church and Car Fund.

HARVEY

The Parish of Harvey recently had donated a block of land at Binningup Beach on the coast 14 miles from Harvey township for the purpose of establishing a Youth Camp Centre.

On Saturday, November 28, a Service of Dedication was held in the parish church. The rector, the Reverend B. P. Wrightson, took the service and was assisted by Canon E. H. Burbridge, of S. Peter's Cathedral, Bunnbury. The sermon was preached by the bishop.

SOUTH BUNBURY

The Parish of South Bunbury, although having a small farming centre within its boundaries, is made up of the artisan type of parishioners, who are unable to give big donations for church purposes. Accordingly, it was decided that in order to supplement the individual gifts amounting to over £400 to the parish, the Appeal should come from workers from all centres of the parish would combine in organising a monster fete, which was held in the grounds of one of the oldest established hostels in W.A., "Moorlands." Glen Iris, owned by Mr. H. Sulley on Saturday, November 13, in addition to the stalls, numerous sideshows and other attractions, the Diocesan Appeal was the main appeal, the Reverend A. H. Tassell, had obtained donations of cattle for auction during the afternoon, and the amount raised in this way was over £200. The total proceeds were £510, and the net profit £450. As some of the cattle were sold by the parishes of Harvey and Boyanup, of this amount will be credited to their parishes.

CANBERRA AND GOULBURN

A LIVING CRIB

The Christmas Crib will be held in the crypt of S. John's, Canberra, on Christmas Eve, December 24, at 7.30 p.m., and on 10.30 p.m. till 11.30 p.m. It depicts the scene of the nativity, with real people and real animals.

S. JOHN'S, CANBERRA

The Chairman of the Australian Board of Missions, the Venerable Archdeacon C. S. Robertson, will visit Canberra next week-end. Archdeacon Robertson, who is Rector of the parish, will be 18 years, will marry Miss Gwen Lloyd, of Fyshwick, to Mr. S. R. Hutchison, in S. John's, on Saturday afternoon.

On Sunday, he will be the celebrant at the 8 a.m. service of Holy Communion, and will preach at 11 a.m. service. At 7.30 p.m. he will preach at Evensong in All Saints' Ainslie.

The John's Sunday school presented a Nativity Play in S. John's Church, last Sunday afternoon.

ORDINATIONS

On S. Thomas' Day, Monday, December 21, in S. John's Church at 10 a.m. the Bishop of Canberra and Goulburn, the Reverend E. H. Burgmann, will advance four candidates to the Priesthood.

They are the Reverend R. Morris of S. John's, who will transfer to the Canberra Boys' Grammar School; the Reverend P. Ridge, who will join the staff of S. John's, the Reverend E. Rolfe, who will continue to serve in S. Paul's, Canberra, and the Reverend S. Ford, who will serve in the Parish of Temora.

END-OF-TERM SERVICE

A special end-of-the-term service was held at Evensong, in S. John's Church, last Sunday night, when the preacher was the Reverend E. H. Burgmann, a former school teacher, and the lessons were read by the Canberra High School prefect, Jimmy Daly, and the Canberra Park School captain, Stephen Morris.

MELBOURNE

QUEENSLAND VISIT

Mr. Val Brown, Director of G.B.R.E., returned to headquarters after spending a week in the Brisbane Diocese, during which he presided at S. John's Cathedral and at Ipswich, where three Sunday school teachers' conference, the Brisbane Diocese, and the Queensland Board of Religious Education, and conferred with a group of Brisbane school teachers, who were to know more about the diocese and its work. The Diocesan Registrar, who will be glad to send them a copy.

DEDICATION

The Archbishop of Melbourne, the Most Reverend J. B. Bothwell, visited East Ivanhoe on Sunday afternoon, December 14, to dedicate the extension to S. George's Hall. Portion of the hall will be furnished as a church, the furnishings, costing £1,000, of pounds, having been given by the parishioners. The Sanctuary furnishings have been carried out in figured ash. The architect designed that they may be used in the permanent church when it is built. During the service a memorial

stone, set in the wall, was unveiled and dedicated by the archbishop. S. George's is part of the Parish of S. James, Ivanhoe, of which Canon R. M. Hudson is vicar.

C.S.G.

A conference of the Comrades of S. George was held last week-end in the Retreat House, Belair, when the chairman was the Reverend F. Cuttriss and the chaplain the Reverend Gordon Brown.

ANNIVERSARY

On S. Thomas' Day, the Reverend G. A. Kitchen will celebrate the 50th anniversary of his ordination. On December 20, at the 9.30 a.m. service at S. Paul's, Caulfield, a Thanksgiving service will be held, at which Mr. Kitchen will be the celebrant and the Reverend W. Backholer will preach.

VISUAL EDUCATION

At S. Paul's Cathedral theatre on December 11, a social evening of the Visual Education Committee.

Some 30 young men and women similarly gave up their time throughout the year to projecting the films which parishes hire from the committee. At the social evening, several new projectionists were welcomed, having just passed their training examinations which were conducted by the department's technical supervisor, Mr. R. W. Kett.

The Director of Youth and Religious Education, the Reverend Gordon Brown, thanked those present for the valuable services they had given the Church in the past year.

DEDICATION

The second dedication festival and the Feast of the Redemptor, St. Street Church, Moorabbin, was celebrated on Sunday December 6. Holy Communion at 8 a.m. was celebrated by the vicar, the Reverend H. R. Tunks. The Holy Eucharist, at 10.30 a.m., was celebrated by Archdeacon R. H. B. Williams. Memorial services of the church were dedicated by the vicar. At Evensong at 7 p.m., the vicar of All Saints' Church, Geelong, Canon H. R. Potter, was the occasional preacher.

MISSIONARY SERVICE

On November 18, the fifth and final missionary service, arranged by the Geelong branch of the World Council of Churches, was held in the parish church of Geelong. Between 300 and 400 people were present.

Evensong was conducted by the vicar, the Reverend W. Clinch. Rural Dean of Geelong; the Lessons were read by the Reverend G. W. Paylor, vicar of S. Paul's, Geelong, and Archdeacon Morgan Paylor, now retired and living in Geelong.

The Vicar of Inverleigh, the Reverend R. Nicholls, for seven years a missionary in New Guinea, was the preacher.

NEWCASTLE

G.S.S. A chapter of the Guild of the Servant of the Sanctuary has been formed in the Parish of Mt. Vincent and Kurri. It will be known as the "Servant of the Sanctuary." The rector, the Reverend D. J. Young, is to be chaplain of the chapter.

BELMONT

A service of Thanksgiving was held on December 14 at 7 p.m. During the year, the church had been repaired and repainted, the floor had been polished, and carpet and fete laid. All this has been done by voluntary labour, the cost to the church being £100. The Vicar, the Reverend R. Nicholls, Canon A. R. Holmes preached.

NORTH QUEENSLAND

The local scout-master gave Brother Wherret an invitation to attend the final scout camp-fire last Saturday. It was good to be able to take an interest, both to be able to meet the parents and because last year's service confirmed are all scouts. While there a site was chosen for an open-air celebration the next morning. At 6 p.m. there was a full roll of eight Anglican scouts and their master. The towering gums made arches majestic as any cathedral ceiling.

LEAFLET

The production of an illustrated leaflet, called "Introducing North Queensland," has been undertaken to make the aims and the needs of the diocese known to many friends here and abroad. It is hoped that any who would like to know more about the diocese will write to the Diocesan Registrar, who will be glad to send them a copy.

FIGHTING FUND

Anglican churches diocese are being asked this Christmas to make a special donation to the Fighting Fund, which at present has as its main object the cathedral and S. Anne's School appeal. It is hoped that some friends outside the diocese may like to contribute.

PANTOMIME

The young people of the Parish of Mackay recently presented a full-length pantomime, "Cinderella." Altogether the group played to 17,000 people, and were able from the proceeds to send a

contribution of £150 to the bishop for the Diocesan Ordination Candidates' Fund.

USE OF LEISURE

An interesting experiment was recently carried out in the Parish of S. Peter, Townsville, where the youth, assisted by the parish council and the Women's Guild, held a "Moonlight Extravaganza" in the open air at the large cycle track in the parish.

The youth gave an opportunity to the spectators to see a number of healthy sports and pastimes in action, and the leaders of the various clubs concerned gave running commentaries over the public address system, which explained the attractions which each sport holds. Sailing, square dancing, archery, fencing, model engineering, and model aeroplane racing were featured.

RIVERINA

COROWA

On Sunday, December 6, in S. John's Church, an Altar Cross and Processional Cross in memory of the late Mrs. Elizabeth Emma Sammons, and a pair of Gospel Lights, the gift of Mr. A. Field, were dedicated during Festal Evensong.

The Ladies' Guild of S. John's Church had an afternoon, to which were invited the members of the guilds of other churches. The visitors, together with Miss Fullerton and Mrs. King were welcomed by the President, Mrs. Welcoming, Mrs. King sang, and Miss Fullerton gave a very vivid account of the visit to the S. Michael's.

The Sunday school auxiliary of S. John's closed their year with a music night, at which recorded music was played by Mr. K. LeSage. The auxiliary has done good work during the year in providing much needed equipment for the school and children's church.

SYDNEY

NEW FLAG POLE

A new flag pole, the gift of S. Alban's Garden Lovers' Club has been erected at Epping. The flag pole will bear a plate suitably inscribed to commemorate the visit of the Queen.

GIRRAWEE

The annual "Carols by Candlelight" will be held in the parish of S. John's Church, Girrawee, after Evensong on Christmas Day.

NATIVITY PLAY

Sunday school children will present a nativity play at the close of Evensong at S. Thomas' Church, North Sydney, on December 20, 7.20 p.m. There will be a ceremony of lighting the Christmas Tree. The play will be sent to mission stations in New Guinea.

MEMORIAL WINDOW

A memorial window to the memory of Mr. and Mrs. Alex G. (Jim) Masters, was dedicated by a former vicar of S. Michael's, Wollongong, in the Balgownie church on Sunday. The Reverend C. A. Stubbin, who was Rector of S. Michael's over 30 years ago, officiated at the dedication service, which commenced at 10.45 a.m. The window has been installed by the family of the late Mr. and Mrs. Masters.

S. LUKE'S, MOSMAN

A Family Christmas Gift service was held on December 13, at 11 a.m. A nativity play, carols, Christmas music and hymns were presented. At the conclusion of the play, the children were asked to bring their gifts for the empty tree to the crib.

ALBION PARK

The Rector of Hornsby, the Reverend R. S. Chapple, preached at All Saints', Albion Park, on November 29, at 7.15 p.m. He dedicated a new window, which has been presented to the church as a memorial gift by members of the Gear family. Mr. Chapple was Rector of Albion Park from 1925-1936.

WOLLONGONG

S. Michael's Mothers' Union held a Christmas party at "Widow's Farm," Keiraville, on November 26.

TASMANIA

BOTHWELL

The Archbishop of Hobart visited the parish on Sunday, December 6. He preached at the Steppes in the afternoon, and at Bothwell in the evening. At both services the archdeacon spoke of the work of the British and Foreign Bible Society and commended the society to the prayers and support of the congregations.

A social evening was held in the Town Hall, on November 27, to raise funds for the Sunday school. Games and square dancing made up a most enjoyable evening. Christmas cards were sold as follows: Bothwell, 8.30 a.m., Holy Communion; 7.30 p.m

SNAPSHOT COMPETITION



The winner of our snapshot competition this week is the Reverend Robert Jones, of Tully, North Queensland, who sent us this picture of the confirmation group in S. John's, with the Bishop of North Queensland and himself.

FILM REVIEW

SYDNEY REPERTORY

THE Metropolitan Theatre, Sydney, is exhuming the remains of Beaumont and Fletcher's farce, "The Knight of the Burning Pestle". Your critic received the play as Hamlet the empty skull of a moulded jester—Alas, poor Yorick!—and considered how jolly he must have been alive, how tedious dead.

The literary allusions to Chaucer, Shakespeare and Spencer that prop the play are as the political innuendoes of Gulliver's Travels, good to those who seek and only rich to those who find.

Two things were lacking then in this production; an audience as recondite as those who laughed at Beaumont and Fletcher and players who could combine both scholarship and acting ability of the very highest order.

With these absent, the play depended upon the next best thing—enthusiasm, and a romping sense of fun. With these physics the dry bones moved and the play became alive.

Bill Robertson played Ralph, the grocer's apprentice who seeks, quixotically, to recapture the romance of past ages. A horse to him is a palfrey, the wood a desert place peopled with giants and imfids preying upon poor maidens and pictureque knights.

He was the apotheosis of naivete, the soul of indiscretion, the prince of cautious courage.

John Salway as the fop, and Bill Atkins, as his opposite, were the best of the remainder.

As Beaumont and Fletcher the play is worth seeing and Lesley Lindsay's design and production create a pattern of purple passages that keeps the whole thing fruity and a joy for a short season.

—P.F.N.

DRAMA REVIEW

"I CONFESS"

THIS fine film is showing at the Plaza Theatre, Melbourne. Alfred Hitchcock's ability as a director makes most of his rivals look like amateurs and this is a good example of his work.

The streets of Quebec made an excellent background for the film and the cast is excellent.

Montgomery Clift gives a finely controlled performance as Father Michael Logan, and Anne Baxter (as Ruth) and Karl Malden (as Inspector Larue) are extremely competent also.

The plot is that of a priest's seal of confession endangering his own life.

Father Logan unexpectedly finds one of his own servants at the presbytery in the church late at night, and the man confesses that he has just committed a murder.

The police learn that a man in a priest's cassock was seen leaving the murdered man's house and they suspect Father Logan, who is unable to clear himself without violating the secrecy of the confessional and so he remains obstinately silent about his own movements.

The court scene at Logan's trial is finely done. Father Logan is acquitted, but on leaving the court is threatened by an infuriated crowd in the street, until the murderer's wife is unable to keep silent any longer and denounces her own husband, who immediately shoots her.

He in turn is shot down by the police but confesses to Father Logan as he dies.

The plot provides plenty of opportunities for tension and reveals how very competent Hitchcock is as a story-teller and director.

You can take your older children to it with confidence.

—W.F.H.

WORSHIP IN SILENCE

ANGLICAN NEWS SERVICE

London, December 4
A Quaker meeting was broadcast over the B.B.C. on Sunday, November 15.

It had been arranged in conformity with a plan to invite denominations to use their particular and characteristic methods of worship from time to time in religious broadcasting.

Quakers have broadcast on various occasions during the past thirty years, but hitherto always in a specially pre-arranged form.

In a Quaker meeting no order of service is laid down.

The members gather in silence, and out of this may come a prayer, spoken ministry or readings of scripture; but the ministry, in silence and speech, is shared by all the men and women present.

On this occasion the only difference from normal procedure was that the thirty or so Friends taking part have been nominated by their monthly meeting for this service, and that one of them introduced the meeting, described the manner of worship, and helped listeners to participate in the silence as well as the spoken word.

The same Friend closed the meeting—usually signified by the elders present shaking hands.

The opening announcement warned listeners that there would be long periods of silence. During them the ticking of a clock indicated that the circuit was alive.

For Quakers, who observe no outward sacraments, their meeting has a sacramental significance, and listeners were advised to approach this broadcast in the same spirit as a service of Holy Communion.

CHURCH MAY BE MOVED BY HAND

ANGLICAN NEWS SERVICE

London, Dec. 4
The parishioners of Our Lady, Delaval, are discussing the possibility of removing the church, stone by stone, to a site near Seaton Sluice, a growing area within the parish.

The church is registered as an ancient monument under the Ministry of Works; it has not been used for Sunday worship for some time, because of the removal of population.

Its only use has been for weddings and occasional services for the parishioners of New Hartley and Seaton Sluice.

The fabric of the church is deteriorating, and removal and reconstruction might give it many more years of life.

The church was built by the Delaval family in 1102.

THE CHINA INLAND MISSION

By ERIC W. NORCATE

July 20, 1953, marked the end of an interesting chapter in the history of Christian missions when the withdrawal from China of personnel of the China Inland Mission was completed.

THE chapter began in 1866 when, under the leadership of James Hudson Taylor, a medical practitioner and a Methodist, a group of twenty-two missionaries sailed from London for China.

Drawn from different sections of the Christian Church, they were one with their leader in the desire to preach the Gospel of Christ to the peoples of the hitherto unevangelised inland provinces of China.

There was no organisation behind them to guarantee the supply of their temporal needs.

The initial band of workers was added to, and in 1885 seven young men from Cambridge University joined the ranks of the Mission.

In this group were W. W. Cassels who became first Anglican Bishop of West China, D. E. Hoste who succeeded Hudson Taylor as leader of the C.I.M., and C. T. Stud, ex-captain of the Cambridge cricket eleven and later leader of the worldwide evangelisation crusade in Africa.

The years that followed saw an increase in interest as men and women from different denominations in England, North America, Sweden, Norway, Switzerland, Germany, Australia and New Zealand volunteered for work.

The Mission advanced in the face of persecution which reached its peak in the Boxer riots in the year 1900 when many of the missionaries were martyred.

WORLD WAR I was a further test to the Mission, but by 1925 the international family had grown to a group of more than a thousand workers scattered over China; most of this number were employed in direct evangelism, but many were doing educational and medical work.

The Sino-Japanese War tested the fibre of all strata of

Chinese society; hundreds of missionaries were interned when Western countries were involved in the strife.

However, the conclusion of this war did not free China from her troubles; a big storm cloud now developed from that which had first appeared as a small cloud in 1934 when martyrdom and imprisonment touched the ranks of the Mission at the hands of the then small Communist Army.

After the war the membership of the Mission had been rebuilt to about 670 workers in 1949, the year in which the cloud burst and the "Liberation Army" made its great advance and completed its conquest of China.

By the end of 1950 it was apparent that the Chinese National Church must learn to stand without the aid of the missionaries.

C.I.M. leaders issued a withdrawal order in 1951, but, as has been intimated, this movement was not completed until July, 1953.

DURING that time many members of the Mission were subject to fantastically false accusations, threatenings and imprisonment, not to mention sundry petty annoyances in a small-scale "cold war" against the declared "representatives of Imperialism."

What was to become of this band of experienced missionaries? As the exodus proceeded, survey teams were sent to different countries in the Far East.

As a result of the surveys made, it was decided to accept the challenge in other parts of Asia; so fifty missionaries of the C.I.M. are deployed co-operating with existing churches, in some instances, and, in others, engaging in pioneering work in Malaya, Hongkong, Thailand, Formosa, the Philippines and Japan.

LAST DAYS OF ABBEY APPEAL

TRAVELLERS AND FARMERS HELP

ANGLICAN NEWS SERVICE

London, December 4

A final drive to reach the £1m. needed by Westminster Abbey for building repairs and other purposes began yesterday with travellers' day.

The Dean of Westminster, Dr. Don, said, "During the past four days the fund has risen by £35,000 to £635,000."

"In addition, the many efforts being made by local authorities throughout the country are progressing well; these have not yet been included in our total."

"There is, therefore, a reasonable hope that we may reach our target by the end of this Coronation year, when our campaign closes, providing everyone gives us all the help they can."

Special facilities were given by British Railways yesterday for travellers' day at more than 500 railway stations.

Members of Toc H and other helpers were collecting all day for the Abbey.

Next week will be farmers' week.

The president of the National Farmers' Union, Sir James Turner, and chairmen of county committees are sending appeals to members.

During Christmas week the Abbey will be surrounded by decorated Christmas trees with coloured lights, and floodlights from within will illuminate the windows.

At the suggestion of the Girl Guides' Association, the silver mile will be revived during the week before Christmas.

DO YOU WANT TO BUY OR SELL ANYTHING?

Why not advertise it in the Classified section of

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See rates below.

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

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HOLIDAY RESORTS
IN MEMORIAM
MARRIAGES
PERSONAL
POSITIONS VACANT
POSITIONS WANTED

DEATH

LINES — James Nelson, on December 7 at Singapore (suddenly) the dearly loved elder son of the Reverend and Mrs. V. W. N. Lines, of Hewitt Avenue, Kennington, Bendigo, Victoria, and affectionate brother of Gwen and George.

POSITIONS VACANT

SECRETARY required for A.B.M. in Tasmania. For particulars re salary, etc., apply A.B.M. Office, 125 Macquarie Street, Hobart, Tasmania.

ORGANIST wanted, S. John's Church, Dee Why, N.S.W. Apply Rector, 99 Oaks Avenue, Dee Why, Tel. XW8694. Good organ. Electric Blower.

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

ALL SOULS' SCHOOL, Charters Towers, Queensland. Masters required 1954, Senior Science Master, Graduate, Commercial Master, Communicant Churchmen. Apply Headmaster.

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

ACCOMMODATION VACANT

CHURCH OF ENGLAND Girls' Friendly Society Hostel. Ladies spend your holidays at G.F.S. Hostel, Arundel Street, Forster Lodge, Sydney. (Queen's procession passes front door). Apply Warden.

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A Christmas Gift Suggestion

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

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

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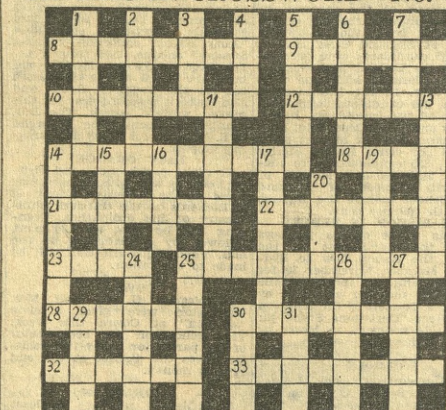
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ANGLICAN CROSSWORD—No. 71



ACROSS:
8. Shy-of engaging the enemy (8).
9. You—to the Editor (6).
10. Flora in the kennel (8).
11. Marvellous name for a national saint (6).
12. How heavy was the body? (4, 6).
13. Presently, there'll be no going back (4).
14. Ancient kingdom, supplier of elastic (7).
15. The anonymous (2, 3, 2).
16. Put your pen to a letter, or shut up (4).
17. "Like—afloat Lay their bulwarks on the brine" (Campbell) (10).
18. Connect this city with ire in Daniel (6).
19. Star in print (8).
20. Where trapezists make a living (3, 2).
21. Old canoe—and what to do in it? (8).
22. First and last name of an English author (6).
23. "A mighty hunter, and his prey was man," Pope said of him (6).
24. Young lady to avoid (4).
25. Election ones were mostly unattractive (4).
26. Playing this is not playing the game at school (6).
27. She's something in the desert artist line (6).
28. Almost there? Almost the opposite (4).

11. Such a look the witch turned on! (4, 3).
12. "And storied—richly dign" (Milton) (7).
13. 10-ft. creature (7).
14. There's no woman at the bottom of this firing (5).
15. Something of Charles's in my stamp (4).
16. Writing material for a lordly chap (3, 4).
17. She came back bishop of Lindisfarne (6).
18. No such word? Humbug! (4).
19. A lot of it makes one reel (6).
20. Fleet ships (6).
21. He came to a tumultuous end—in Scotland (6).
22. Get snug, birdie (6).
23. Greedy for a sixpence (4).
24. Cunning in bridge (4).
25. The smell of East Anglia! (4).
26. Enact 27. Anton; 28. Chaff; 29. Stays; 30. Ibis.

SOLUTION TO CROSSWORD No. 70

ACROSS: 1. Trousseau; 10. Unmoved; 11. Red nose; 12. Guard; 14. Rip; 16. Scots; 20. Put into practice; 21. Devil and deep sea; 24. Stage; 27. Arc; 29. Swift; 31. Upstart; 32. Acadian; 33. Stand fast.
DOWN: 2. Roved; 3. Under; 4. Strap; 5. Andes; 6. Run up; 7. Emma; 8. Solo; 9. Lessee; 13. Raising; 15. Imp; 17. Catspaw; 18. Steam; 19. Sated; 21. Discus; 22. Dor; 23. Antony; 25. Also; 26. Enact; 27. Anton; 28. Chaff; 29. Stays; 30. Ibis.