

THE ANGLICAN

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THE CHURCH AND ASIA JESUS CHRIST OR KARL MARX?

Bishops in Victoria and New South Wales have appealed this week for action by the Church to help our neighbours in Asia.

In Victoria, the bishops have issued a Pastoral letter, to be read in all churches of the Province, urging support for the South-East Asia Appeal for £100,000.

In Sydney, the Bishop of Armidale, speaking to a packed audience in the Town Hall, has suggested a new approach to Communist China.

Bishop Moyes spoke last Tuesday at the meeting organised by the World Council of Churches, "Christians Stand for Peace." He shared the platform with two Protestant ministers, the Reverend Alan Walker (Methodist) and the Reverend John Garrett (Congregational).

The Primate, the Most Reverend H. W. K. Mowll, led the prayers at the meeting.

"The greatest hindrance to peace is self-righteousness, the capacity of two great systems to-day each to confess the other's sins," said the bishop.

In Asia, he said, "there is going on a struggle for a new society. The people are eager for change."

"We have a gospel to offer them. But their problems are economic, too, and all praise to our Government for its share in the Colombo Plan, where 'lo strings were attached to our aid'."

"Can they do more to provide aid and food in greater measure lest millions die while the technical aid is developing the necessary industries?"

"Can more be done also to develop an emigration policy of young Australians with Christian convictions and ability to serve in these lands and make their contribution to harmony and understanding."

WHAT OF CHINA?

"What of China, inevitably taking over the leadership of the East?"

"The Communist regime has the support of peasants, the educated and many of religious mind. They are dedicated men and fanatical."

"And yet China compromises. Their singleness of mind has come more from Christian example than from Russian influence, and for the time being they have left the autonomous Churches free to teach, preach and practice the Christian faith."

"Our Government would find much support if they looked favourably on any approach by citizens who know China well and are of unimpeachable loyalty."

"They would have widespread and enthusiastic approval if they followed Great Britain (the greatest nation in diplomacy in history) in recognising the facts and acknowledging the Communist Government in China."

"It is hard to understand also why no move is made for closer touch with China's leaders by ours, such as Sir Winston Churchill makes in relation to Mr. Malenkov. Aloofness is no way to peace."

The Victorian bishops' letter states that Australia is a bastion of Christian civilisation in a world that is predominantly heathen.

The text of the letter is "Jesus Christ or Karl Marx," and contains these extracts:—

Recently a visitor was walking through the streets of Ahmednagar in Northern India. He saw bookstalls everywhere. These bookstalls were well stocked with books. He examined the books. He found

attractively produced literature, all of which was proclaiming the alleged gospel of atheistic Communism.

He asked for some Christian literature. He was told that there was none. In answer to further questions he was told that there was a Christian printing press in Ahmednagar but that it was lying idle because the Church had no money to finance the work of printing.

So the Church of God stands silent and impotent while, in the matter of literature, the enemies of our Lord are making a rapid advance with their menacing propaganda.

PRIMATE'S APPEAL

The Primate of Australia has been in India and South-East Asia this year. Up and down Australia, since his return, His Grace has been telling the facts, facts like the story we have just recounted, adding that he had promised the Church in North India that the Church in Australia would send the sum of £7,000 that was needed to re-open the printing press in Ahmednagar on a sound basis.

When the Primate made these facts known in Australia, the £7,000 was immediately forthcoming. A.B.M. voted £2,000 and the Diocese of Newcastle undertook to find the remaining £5,000.

It is now the task of the Church in Australia to find a skilled printer who will go to Northern India, not because he is interested in the basic wage, but because he desires to serve the cause of Christ Jesus our Lord and Saviour.

Can the Australian Board of Missions or the Church Missionary Society find such a man?

This story brings vividly before us the challenge that confronts us, not only in Northern India but throughout the whole of South-East Asia.

Look at the atlas and you will see how clamant this challenge is.

Australia is a bastion of Christian civilisation in a part

of the world that is predominantly heathen. To the north of Australia a life and death warfare is being waged for the allegiance of countless millions of people.

These people are learning to read, and they are being supplied with Communist literature in incredible quantities. The Church is sadly in need of men and money to enable it to put forth Christian counter-blasts to this menacing propaganda.

Here is a call that we cannot ignore. It means that the Church in Australia, through the Australian Board of Missions and the Church Missionary Society, must maintain the missionary work that it is already doing, but at the same time it must undertake fresh obligations.

The Primate has asked that, in addition to what it is already doing, the Australian Church should send £100,000 to the Church in South-East Asia in the next two years.

NEWCASTLE'S EXAMPLE

The Diocese of Newcastle has set a splendid example to the Church throughout Australia in this matter. We appeal to the clergy and laity of our dioceses in the Province of Victoria to follow Newcastle's lead.

£100,000 may seem a huge sum of money; but if each of us individually increases our contributions to the Church's missionary task by one quarter, we will reach the objective that the Primate has set before us. Such a task is surely within our capacity.

The issue is crucial. Is South-East Asia to be won for Jesus Christ or for Karl Marx? Prompt action is needed. Delay may mean that we will be too late. We give you the challenge—

Lift high the cross,
The Love of Christ proclaim.

We are, your faithful
Fathers-in-God,
*JOSEPH MELBOURNE,
*WILLIAM BALLARAT,
*C. L. BENDIGO,
*D. B. GIPSLAND,
*ALAN ST. ARNAUD,
W. J. CHESTERFIELD,
Vicar-General.

CHURCHMAN'S PLEA FOR FREEDOM OF THE PRESS

Sydney, November 30

"Recent hasty legislation by the State Government is, to say the least, injudicious, and to say the worst, damnably dangerous," said Canon E. J. Davidson last night.

Canon Davidson was preaching at St. James' Church, King Street, on "The Press as a Formative Influence in the Community."

His sermon referred to the Sydney City Council (Disclosure of Allegations) Bill introduced by the State Government last week.

The bill requires any person or body of persons to give the police any information they may have about graft, bribery or corruption involving aldermen or employees of the council.

Canon Davidson said: "The freedom of the Press is a principle a democratic community takes for granted. By such freedom we usually mean, at least in a British community,

freedom from direction or censorship by Government.

"Part of this freedom involves the right to collect information relating to the conduct of public affairs, and to receive and respect the confidences of people genuinely concerned with public welfare."

"If the Press is hampered in the prosecution of this right, or denied, by the implications of Government legislation, a free hand in exercising a watching brief for the community, then the principle of freedom is jeopardised."

"It is true, of course, that this freedom can be and sometimes is abused. Modern journalism can lay no claim to moral perfection; newspaper proprietors, like most of us, are subject to the defects of human nature."

"Yet, in spite of possible abuse, we must view with grave concern any attempt to limit the legitimate freedom of the Press."

"It is far better that a community should be exposed to the risks accompanying the abuse of freedom than that a Government should give the slightest semblance of interfering with the right to utter, to speak, to freely express."

"The freedom enjoyed by the Press, however, implies the acceptance of a corresponding responsibility. This is recognised by reputable journalists who are conscious that the highest conception of their profession imposes a sense of duty, a desire for balance, and a reputation for accuracy."

AT THE TASMANIAN ANGLICAN CONGRESS



Speakers at the Anglican Church Congress held in Hobart last week. Front row (left to right): Sister Julian, the Bishop of Tasmania, the Primate, the Archbishop of Melbourne, the Archbishop of Perth. Back row (left to right): Mr. David Scott, Dr. S. Barton Babbage, the Right Reverend G. H. Cranwick, the Bishop of St. Arnaud, Dr. W. L. Carrington.

INDUSTRIAL PEACE AND THE CHURCH

ADDRESSES AT ANGLICAN CHURCH CONGRESS

Hobart, November 28

Clergy and laity should make a greater effort to bridge the gulf between the Church and the workers, Mr. David Scott, of the Brotherhood of St. Laurence, told the Anglican Church Congress here this week.

The gulf had opened with the Industrial Revolution and had never been bridged, he said.

He was speaking at a public session on "Peace in Industry" in the Hobart Town Hall.

Mr. Scott said that Australians should not rely on institutional means alone to solve problems in human relationship.

The Arbitration Court had achieved much in the way of minimum wage standards and other conditions.

But it meant that the parties concerned had failed to settle their own disputes, and threw them into an atmosphere of legalism with counsel using all

the subtleties of the law and legal mind.

In this way legalism was demoralising, and must not be relied on to solve human relationship problems.

Inability to obtain satisfaction from work was one of the most deep-seated problems of modern industry.

"SENSE OF FRUSTRATION"

The other speaker was the Bishop of St. Arnaud, the Right Reverend A. E. Winter, who said it was assumed too often that there were in industry two diametrically opposed sides—management seeking to gain the maximum profit from the workers, and employees trying to get the most out of employers.

One indispensable in management must be the highest efficiency. It was, in fact, a moral obligation. Otherwise workers rightly felt a sense of frustration, and that they could not get a fair go at their work because of managerial failure.

This was shown by statistics of industries, where the best output and most contented staffs were under the most efficient managements.

A mighty responsibility rested on Christian leaders to see their Christian way thought out and worked out in industry.

"IN STONE AGE"

The Primate, the Most Reverend H. W. K. Mowll, said at a civic reception in the Town Hall that misunderstandings had arisen among countries because the art of communicating thoughts through speech was not advanced.

The congress, which was held in association with the Tasmanian sesqui-centenary celebrations, closed on November 26 with a public session in the Town Hall on "Peace in the Church."

OBITUARY

BISHOP E. W. BARNES

We record with regret the death on November 30 of the Right Reverend E. W. Barnes, Bishop of Birmingham until his retirement this year. He was 79.

Dr. Barnes had a brilliant academic career as a mathematician and scientist at Trinity College, Cambridge. He was ordained priest in 1903 and consecrated Bishop of Birmingham in 1924.

An episcopal correspondent writes:—

In 1930 at Lambeth a tall, spare, white-haired figure faced his fellow bishops, declaring in tones of unmistakable sincerity his pacifist position, as the conference discussed the problem of war.

Most of his fellows, if not all of them, disagreed with him; but all of them saw in him a man of saintly character, fanatically loyal to truth as he saw it.

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

He had been trained as a scientist and mathematician, and his devotion to his subjects was such that he saw all of life in terms of them.

Of theology he knew but little.

It was to him a strange world, unfamiliar, and in a sense unreal, seeing that it was not capable, as he wished it to be, of being stated and assessed in terms of the sciences which were the love of his life.

How tragic, then, that a saint such as he was should have been set in a world of controversy, and a lover of peace set in a world of war.

Some of those who knew only his writings were driven to doubt, and he thereby hurt the Christianity he loved as he tried to apply the categories of one realm in life to another where they did not belong.

Those who knew him in person, while irritated by his writings, could not but be attracted by the sweetness, almost feminine, of his character.

One doubts not but that the trumpets have sounded for him, and that though so much of what he has written will be destroyed, "for the day shall declare it," yet he himself will be saved, "so as by fire."

COLOURS LAID UP

CEREMONY IN CATHEDRAL

FROM OUR OWN CORRESPONDENT
Brisbane, Nov. 26.

The second colours to be held by the 9th Infantry Battalion (the Moreton Regiment) were laid up in St. John's Cathedral, Brisbane, on Sunday, November 22, at the 11 a.m. service.

The colours were presented by the commanding officer of the battalion, Lieutenant-Colonel H. M. Mackrell, and received on behalf of the cathedral chapter by the Archbishop of Brisbane, the Most Reverend R. C. Halse.

They will be placed in the cathedral with the regiment's first colours, which were received in November, 1935.

Just before the service the old colours were paraded through the city from Wickham Terrace past the Shrine of Remembrance to the cathedral, where they were trooped outside the building.

The service was attended by His Excellency the Governor of Queensland and Lady Lavarack, the officers and men of the battalion and members of the 9th Battalion A.I.F. Association.

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JUNIOR CLERGY SOCIETY

FROM OUR OWN CORRESPONDENT

Bendigo, Nov. 20
The recently formed Junior Clergy Society of the Bendigo diocese held its first meeting at Rochester on November 16.

This group aims to meet quarterly for spiritual fellowship, discussion of matters of faith, order and the impact of the Gospel on society, and by so doing to equip its members for the exercising of a more effective ministry.

Full or executive membership is limited to those priests who are under the age of 40 years, though there is no limit whatsoever on any priest of the diocese who desires to attend the meetings.

The programme commenced with Matins, Litany and Holy Communion, followed by the chaplain, the day, the Reverend H. Wilson, assisted by the convener, the Reverend E. A. Harvey.

A devotional address was given by the chaplain, followed by an intercessory prayer meeting.

Bible study was led by the Reverend L. Marshall-Wood, beginning a series of studies based on the Messianic Hope as expounded in Fr. Hebert's "The Throne of David." A paper on Christian apologetics, prepared by the Reverend D. G. McKenzie, was read by the Reverend L. S. Gliddon.

RABAU MEMORIAL

FROM A SPECIAL CORRESPONDENT

Rabaul, November 20
The Church of St. George the Martyr, Rabaul, is to be re-built.

The original church and its rectory were completely destroyed by bombs during the Japanese occupation. It is hoped to build a recreation hall as well.

PRIMATE ON CIVIC PRIDE

MORAL IDEALS IMPORTANT

FROM OUR OWN CORRESPONDENT

The annual Civic Service was held on November 29 in St. Andrew's Cathedral, Sydney.

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, spoke on civic pride to a congregation which included representatives of 20 municipal councils.

The archbishop said that grave problems confronted those called to responsible office in Sydney.

"The basis of all sound action lies in moral character," he said.

"Those who are elected to office should have integrity as well as ability."

"The development of high moral ideals in our citizens is not only the responsibility of religious leaders."

"The modern city is one of the great achievements of our civilisation."

"It is ideally a group of free men living for the good of each other, and, therefore, of the whole."

"The ideal is far from being reached, but it is our prime duty to seek to realise it as far as possible."

"Just pride carries with it a deep sense of community interest."

"There has to be co-ordination and harmony. Every worker in every sphere is at once necessary and a contributor to a great municipal enterprise."

"The smallest detail is important. The apparently trivial task is essential to our total well-being."

"The old slave State failed to recognise this and, failing, spelled its own doom."

"We are in danger of creating a new type of slavery, for slavery to our own selfish indulgence can as certainly lead to disintegration and rob us of our goodly heritage."

SCHOOL SERVICE IN NORTH MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, Nov. 18
A special school service was held at St. Mary's Church, North Melbourne, on November 15.

Before the war the University High School, one of the largest of Victoria's State secondary schools, held an annual service at St. Mary's towards the end of each school year. During the war the service was discontinued.

This year the church celebrated its centenary, and the University High School was approached to help in the celebrations.

The revived annual schools' service attracted a congregation made up of a large proportion of staff and students of the school, many of their relatives, and regular worshippers at St. Mary's.

The special preacher was the principal of Ridley College, Dr. S. Barton Babbage.

GIFTS DEDICATED AT PT. CLARE

FROM A SPECIAL CORRESPONDENT

Pt. Clare, N.S.W., Nov. 24
The Bishop of Newcastle, the Right Reverend F. de Witt Batty, dedicated a number of gifts on November 1 at St. John's, Point Clare, Diocese of Newcastle.

They were given by Mrs. M. Cape in memory of her husband, Rollo Cecil Cape, who was a member of St. John's for 26 years.

The gifts are a stone fence, new cement paths and two sets of wrought iron gates for the grounds and a blue carpet for the aisle and blue feltex for the sanctuary.

The bishop recalled helping to choose the church's site fourteen years ago.

He commended St. John's parishioners for their care of the church, which reflected their obvious pride in it.

GUNNERS' DAY AT GUILDFORD

FROM A SPECIAL CORRESPONDENT

Perth, Nov. 26

On Sunday, November 8, the annual Gunners' Day service was held in St. Matthew's Church, Guildford.

The G.O.C. Western Command, Major-General R. Bierwirth, C.B.E., took the salute by the Memory Gates just prior to entering the church for the service.

There were about 340 present, including the Honourable L. E. Kelly, M.L.A., representing the Premier; Lieutenant-Colonel H. S. W. Parker, representing Sir Ross McLarty, M.L.A.; and the Patron of the 8th Battery Association, Brigadier M. Hobbs.

The Rector of St. Matthew's, the Reverend B. D. O. Coleman, conducted the special service. The preacher was the former Senior Chaplain of Western Command, the Reverend S. J. Spratling.

At the beginning of the first World War, a silk Australian Ensign was presented to the Commanding Officer of the 8th Battery, A.I.F., Major A. J. Bessell-Browne, D.S.O.

It became the Battery Banner, being flown at Gallipoli, the Somme, and Ypres.

After the war it was decided to have the flag hung in St. Matthew's, for Artillery Headquarters had been stationed at Guildford, and it was duly unveiled in 1919 by Brigadier-General Bessell-Browne.

In 1928, the Artillery Comrades' Association decided to hold an annual Gunners' Day on or near August 8, as being the date when it was considered that the artillery units in France had reached the zenith of their training and when, on that date, in 1918, the Australian Forces broke the line at Villiers Bretonneux.

This procedure was being carried out every year since.

In 1932 the Municipality of Guildford erected wrought-iron gates on the western boundary of the Church Square to the memory of the men who trained in the district in 1914.

This meant enlarging the memorial service, for as well as the artillery, the 10th Light Horse trained in the district at the beginning of the war, and they have attended the ceremony ever since.

A year or so ago the date of Gunners' Day was changed to the nearest Sunday to Armistice Day, the reason for this being that in August the inclement weather was keeping some of the older soldiers from being present.

DEDICATION FESTIVAL AT PARKES

FROM A SPECIAL CORRESPONDENT

Parkes, N.S.W., Nov. 27

The 26th dedication festival of St. George's Church, Parkes, was held from November 14 to 22.

The festival began with a Confirmation on Saturday night, when 56 persons were confirmed by the diocesan, the Right Reverend A. L. Wyld. Bishop Wyld celebrated the Holy Eucharist the next morning.

On Tuesday, the festival was continued with the annual Y.A. banquet, at which 100 young people and visitors were present by invitation. Y.A.s were present from as far away as Condobolin, Molong, Eugowra and Forbes.

On Thursday afternoon the parish tea was held. This was in the form of a musicale, followed by afternoon tea, and was organised by the guild.

On Sunday, November 22, the octave of the festival, there was another sung Eucharist at 7.30 a.m., the celebrant being the rector, Archdeacon W. C. Arnold.

Festal Evensong was sung at 7.30 p.m. The sermon on this occasion was preached by the Rector of St. Alban's, Epping, the Reverend W. Noel Rook, who had come to Parkes in his capacity of chaplain to dedicate the Parkes civic war memorial.



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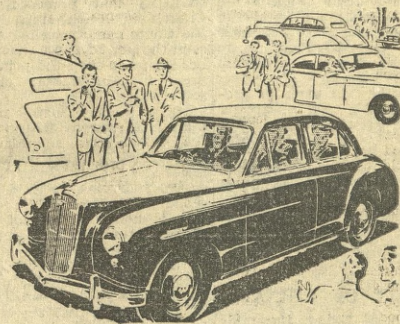
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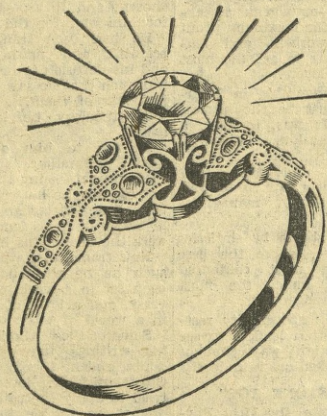
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DR. FISHER ON SEX CRIMES

CRITICISM OF THE PRESS

ANGLICAN NEWS SERVICE

London, November 28
The Archbishop of Canterbury, in his diocesan letter for December, criticises some sections of the Press for its "unwholesome exploitation" of sex.

Dr. Fisher says that for some time there has been growing alarm at the large number of crimes of violence, especially directed against women and children.

But now there is a further cause for dismay at the realisation that what Lord Samuel referred to in the House of Lords as "the vices of Sodom and Gomorrah" appear to be increasingly widespread in Britain.

"The Home Secretary has undertaken to examine the laws relating to homosexual offences; but quite apart from legal provisions, there is a change of heart required in quite a large number of people.

"Lord Samuel referred to 'strange new doctrines in physiology and psychology tending to weaken individual responsibility.

"Many of those who are homosexually inclined may have been encouraged to think, and are often very ready to think, that these inclinations are a misfortune or even a fortune that they cannot control and which with a clear conscience they can indulge.

"There is a great deal that wise counsel can do to help these people; but they cannot be helped at all until they accept the fact that, in Lord Samuel's words, 'The rules of conduct should be based upon the universal moral law which is the outcome of the experience of all men in all lands through all ages.'

"Let it be recognised that homosexual indulgence is a shameful vice and a grievous sin from which deliverance is to be sought by every means.

"A great number of those now entangled in this net of corruption could, by frank recognition of this fact and by the Grace of God, be delivered at once and could thus help to deliver others," the archbishop said.

In criticising sex exploitation by newspapers, Dr. Fisher said that reformation will only come when the general conscience of the people insists on decency and good morals being respected.

"We must recognise that on a system of counting heads it is a formidable task to effect such a reformation.

"I am told that one periodical which has recently adopted a policy of sex exploitation has increased its circulation quickly by as much as one-third, while a similar periodical adhering to established ethical standards remains stationary.

"There is a very large number of people who find enjoyment in the journalistic exploitations of sex and will gladly pay to have them.

"All one can say here is that responsible people and Christians in particular must bring conscience to bear in this matter by ceasing to buy journals which exploit sex, and by encouraging others to follow their example."

CORONATION CARPETS

ANGLICAN NEWS SERVICE

London, November 23
More than 150 carpets, cut from the gold and blue carpets laid in Westminster Abbey and the Annex for the Coronation ceremony, have been allocated among the many applicants from this country and overseas.

They will be sent as soon as possible to churches and naval and R.A.F. chapels at home and to churches in Commonwealth countries.

Sizes of pieces vary from small strips for altar steps to large lengths for aisles.

Prices paid are £4 and £3 (according to grade) a square yard.

The total sale is expected to yield about £9,000.

UPHILL TASK IN JAPAN

WOMEN'S CALL TO CLERGY

ANGLICAN NEWS SERVICE

London, Nov. 20
Miss Shepherd, who is on furlough from the Diocese of Kobe, addressed a meeting of the Kobe Fellowship in London last week.

She said the Church in Japan was passing through a period of convalescence, and had not yet the spiritual energy to undertake "forward" work.

There were, however, hopeful signs.

For instance, the Church in Japan was actively co-operating with the American Episcopal Church among the lepers on Okinawa.

The Japanese "Women's Auxiliary," a movement corresponding to the Mothers' Union, and consisting largely of the wives of the Japanese clergy, recently passed a resolution urging the bishops and clergy of the Church in Japan to give up alcohol and tobacco.

The Reverend P. H. Yamamoto described the work of rebuilding Church life in Japan since the war.

He said that, immediately after the war, only 10 people came to his church on a Sunday.

Now his congregation had risen to 70.

In the past six years he had baptised 100 people.

Father Yamamoto said that young people were especially keen, and were bringing fresh life and energy into the Church.

One girl in his congregation had come 60 miles to church; she would leave home on Saturday afternoon, and return again on Monday morning.

Another member of the congregation, a boy, often missed the last train home, and had to walk back six miles late at night.

The Right Reverend Gordon Walsh, formerly Bishop in Hokkaido, presided at the meeting.

FAITH OF OUR FATHERS

EPISCOPAL CHURCH LETTER

THE LIVING CHURCH SERVICE

Milwaukee, November 25
The House of Bishops of the Episcopal Church in the United States of America, were in conference at Williamsburg last month.

In the course of a pastoral letter issued at the meeting they said:

"Meeting here in historic Williamsburg, we are reminded anew of our national heritage and of our responsibility.

"To these shores in 1607 came a little company of brave men ready to suffer hardships and face unknown dangers.

"With material resources the poverty of which we can scarcely grasp, but sustained by a vision of freedom and with a firm conviction in the Power of God to uphold them in their endeavour, they laid the foundations of this nation.

"Under God this nation grew and prospered, and if today it be great and strong, as nations are counted strong, we know that the greatest factor in bringing her pre-eminence has been not alone the multitudes brought here from other lands, not alone our resources, nor our industrial skills, but the faith of our fathers.

"If we are to remain strong and discharge our obligations to the peoples of the earth, we can best do so by renewing our faith, a faith which will restore self-reliance, personal responsibility, a conscience about debts, a disinterested love of country so characteristic of those in our armed forces, and a determination to be satisfied with life's essentials.

S. AFRICA

"HAG RIDDEN BY FEAR"

FROM OUR OWN CORRESPONDENT

Cape Town, Nov. 19
The people of South Africa were hag-ridden by fear, said the Archbishop of Cape Town this month.

He was preaching in Grahamstown Cathedral at the celebrations in connection with the centenary of the foundation of the diocese.

The archbishop said that the fact that the Anglican Church was multi-racial was the very essence of its being.

"But to-day there is a tension between men of different races which is perhaps unexampled, and those in authority will do their best to hinder any organisation, secular or religious, which is multi-racial.

"They believe that it is desirable that the races which make up the population of this country should be kept apart and that the less they are associated together in common organisation, the better it will be. The existence of the present racial tension makes this a popular doctrine, for everyone is afraid of everyone else.

"Fear and suspicion are the marks of our country to-day. We are hag-ridden by fear."

COMMUNISM BILL

The Bishop of Johannesburg has spoken strongly about the injustice of the Suppression of Communism Act.

Hardly a week passes without some individual, often a trades union official, being named by the Minister, and from his flat there is no appeal whatsoever. This "naming" means that the person concerned has to resign from the office he or she may be holding, and is forbidden to attend public meetings for two years.

If challenged the authorities say that they have "abundant proof" of communistic activities. If that is so, says the bishop, why do they not publish the evidence?

APARTHEID

An important conference has just been held in Pretoria, under the auspices of the Dutch Reformed Churches, on the subject of Christianity and racial attitudes. Representatives of most of the non-Roman bodies attended.

Dr. Koet, Professor of the Theological Seminary at Stellenbosch, in the Cape, in a speech which must have demanded considerable courage, stated that Christian unity would include diversity, but it must never be seen as separation, and apartheid is separation.

Christian theologians of all schools of thought were unanimous that separation cannot be the model for a Christian community.

"We must seek to open doors, not to close them. We do not know how long it will take before all discrimination on the grounds of colour alone disappears, but we know that we are moving along the right lines. The only alternative was to move along the line of ever increasing estrangement.

"In reality there is only one apartheid known in the Scriptures, and that is separation from sin, and not from fellow human beings."

A moderator of one of the Dutch Reformed Churches took the usual line of the supporters of apartheid, of the need of the Afrikaner to preserve his identity, and the importance of refraining from interference with State policy.

NATIVITY PLAY REVIVED

ANGLICAN NEWS SERVICE

London, November 18
Mr. John Massfield's Nativity play, "The Coming of Christ," which was written at the suggestion of Dr. Bell and first performed in the nave of Canterbury Cathedral 25 years ago, is to be revived at Witterham in the Church of St. John the Baptist, on December 12.

Its performance at Witterham, will, incidentally, revive an ancient tradition, for in the fourteenth century New Rom-

ALCOHOLISM

THE CHURCH'S DUTY

THE LIVING CHURCH SERVICE

Milwaukee, Nov. 27

The duty of the Church to help meet the problem of alcoholism was discussed at the meeting of the House of Bishops at Williamsburg on November 10.

Bishop Hall gave details of the findings of a survey conducted by the Reverend David A. Works on what the Episcopal Church has done, is doing, and plans to do.

It is estimated that there are 4,000,000 alcoholics in the United States, and 20,000,000 members of their families who are involved in the problem.

Addresses were made by experts in this field of study.

Hugh S. Thompson, a layman, secretary of the Committee on Alcoholism of the Christian social relations department of the Diocese of South Carolina, gave a vivid account of his experience as a non-alcoholic in Alcoholics Anonymous leadership.

Bishop Edmund of Michigan spoke on the theological implications of alcoholism:

"There are 4,000,000 alcoholics.

"We should extend full co-operation to Alcoholics Anonymous; let our parish houses be available to them, and offer any assistance we can give.

"A.A. has five steps to be taken by addicts.

"Each step is a part of the Christian religion.

"(1) The addict must be honest, and confess that he is an alcoholic. Honesty is a part of the Christian religion.

"(2) This habit cannot be broken by the alcoholic himself, or herself.

"The addict must pray. A.A. builds on prayer. Dependence on God is part of the Christian religion.

"(3) Do they take God seriously; or is God a bellhop who gets man over alcoholism?

"(4) There is the need of fellowship. The alcoholic is told not to try to go it alone. That is Christian.

"(5) Service. The alcoholic is put to work to help other addicts, to be used by God.

"They are not allowed to fall in the worst of all treasons—trying to domesticate God."

BISHOP ATTACKS "PARASITES"

ANGLICAN NEWS SERVICE

London, November 13

The Bishop of Oxford issued a warning against the dangers of the Welfare State, in his address to the Oxford diocesan conference last week.

He said that the Welfare State tended to make parasites of everyone; it was making people expect to have benefits conferred on them without feeling at all strongly that their real aim in life should be to work for the welfare of others.

The Welfare State had steadily produced a type of citizen who desired to have as much done for him as possible, even at the cost of regimentation.

The bishop did not decry the vast enhancement of human well-being that had resulted, but he said that any benefit might have its drawbacks.

The first danger in it was the growth of the spirit of bureaucracy.

The likelihood of a dependence on the Welfare State was increased because a relatively small group of skilled technicians working it could hold society to ransom by withholding its services until its demands were satisfied.

The faults inherent in the Welfare State called for drastic utterance and action by the Christian Church and its adherents.

It was a Christian's duty to adopt, as a primary rule of life, the principle of trying to give as much to society as he could, while burdening it with his own demands as little as possible.

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THE ANGLICAN

Incorporating The Church Standard

FRIDAY DECEMBER 4 1953

CORRUPTION

Exactly a fortnight ago the archbishops and bishops of the Church of England in Australia assembled issued a letter to all Anglicans in this country, in which they adverted to the role of the Church in the growth of British democracy, and to the great moral dangers to which the Australian body politic now stands exposed.

How well founded were the misgivings of the bishops, and how justified the frequent warnings of this newspaper during the past sixteen months when, alone among its contemporaries of the Australian religious Press, it has consistently warned that "it can happen here," is shown by events in the eastern States of Australia during the past fortnight.

What promised to develop into shameful enough *causes celebres* in the administrations of Victoria and Queensland have been suddenly and totally eclipsed by the course of events in New South Wales, the Government of which State may now claim the invidious distinction of having introduced the most unjustifiably repressive piece of legislation seen by Australia in time of peace in this century.

The facts are the personal concern of every Australian citizen. Every Anglican should assess them by the principles contained in the bishops' statement a fortnight ago, for those principles have a direct and compelling relevance to the whole life of each of us, including his political life.

These are the facts. Rumours of civic corruption in Sydney have persisted for decades past, as they have in many other Australian cities. They reached a peak last month when the local Press featured a series of accusations, couched for the most part in vague and general terms, and attributed mostly to anonymous sources against unspecified members of the municipal administration. The State Executive of the Labor Party called upon all its members who were aldermen in the city council to reveal their sources of income "to provide safeguards against corruption." The State Government altered the law under which aldermen are elected in such a way that the number of Labour aldermen would be reduced. The State Executive chose the candidates who would contest the elections this week. The Press campaign increased in intensity. Hints of more and worse corruption were published, together with repeated demands for a Royal Commission, until the Government, driven into a frenzy which it is hoped will prove temporary, brought down a Bill to compel newspapers to divulge the sources of any information they may print about civic corruption in Sydney.

Now, the secular Press of Sydney is no longer regarded as an example to the rest of the world for its fairness and objectivity, its comprehensiveness, and sense of responsibility. Information about civic corruption it could have obtained and published at any time in the last year; last month's campaign was so timed that it was bound seriously to affect the Labour Government of the State and the chances of the Labour Party at the civic elections.

Whether the timing was accidental or not, whether the Press acted from motives of public interest or political expediency, are debatable points. What is not debatable is that the smoke poured forth by the Press indicated a fire somewhere, as events have now shewn, and that the law of New South Wales as it affects the Press is no longer democratic in origin; but fascist-marxist. This law has no parallel in any other of Her Majesty's Dominions.

It affects all Anglicans, whatever their party political beliefs, because in the words of our bishops, our Church "has imparted a sense of freedom that has made possible the nation's development . . . to a level of democracy beyond other peoples."

"To-day there is . . . more than ever a need for liberty and true freedom in the world scene . . . totalitarian influences, induced by fear and false faiths; are found among us . . . and could easily make our people . . . finally subject to a totalitarian regime, religious or secular."

"The Church of England stands as a bulwark against such influences. But she needs the full co-operation of every member called by her name that she may stand fast for those two great principles committed to her: discipline and freedom."

How needed these words are in Australia to-day, in Press and Parliament, where "men drift to slavery because they fear freedom, and find anarchy because they have forgotten discipline!"

CHURCH AND NATION

Press Rights and Responsibilities

The Cahill Government in New South Wales has raised no new issue, in its attempt to force newspapers to reveal the source of their information on allegations of bribery and corruption in the Sydney City Council.

The past century is studied with similar attempts to coerce the Press. In 1850 a French bill was aimed to curb criticism of Louis Napoleon, who, as President, was secretly planning the restoration of the Napoleonic Empire. When the promoter of the bill was told the bill would "mutilate the Press" his frank reply was: "But that is precisely what I want." To-day our own politicians are not so candid.

For many years journalists have fought for the right to refuse to disclose their sources of information. In Britain the Official Secrets Act authorises the police to seek this information when "the interests and safety of the State" are involved. But attempts to extend that, activity beyond the original purpose of dealing with spies and traitors have been rigorously and successfully resisted.

The executive committee of the International Federation of Journalists made the solemn declaration in 1938 that "the right of anonymity constitutes a moral principle which is indispensable, as otherwise journalists would not be able to carry out unfettered their obligations, nor the Press its political and social mission."

In particular, journalists were asked by the declaration to keep the names of authors and informants secret, "whatever the consequences may be."

It is not to be expected, therefore, that the Cahill Government's legislation will cause newspapers and journalists in N.S.W. to break this professional code. But we shall see this week.

At the same time, the Press must do all in its power to deserve that liberty which public sentiment generally allows it. Some useful comment on this aspect of Press freedom was made by Canon E. J. Davidson (who can be accounted a friend of the Press), in a sermon at St. James's Church, Sydney, on Sunday.

"The freedom enjoyed by the Press," he said "implies the acceptance of a corresponding responsibility . . . Some newspapers, it is perfectly obvious, have succumbed to the modern tendency to exploit public gullibility by adopting other and lower standards—sensationalism, the misleading headline, garbled reporting, suppression, and even downright lying."

Many people are (to put it mildly) sad at the decline in the tone of the Sydney Press. They wonder whether there will ever be a return to the accurate, objective reporting of former days, and an abandonment of the technique of accumulating great masses of type to support statements which, on calm appraisal, often lack substance.

They also wonder sadly whether there is any limit to the extent and degree of the "low-grade material" (Canon Davidson's words again) which many newspapers purvey in the chase for circulation.

Job For Parliament

A most valuable suggestion about Parliamentary broadcasts was made by Professor G. Sawyer, of the National University, at the conference of advisers of the Australian Broadcasting Commission at Canberra last week.

He urged that Parliament itself should be directly responsible for the broadcasts.

This would have three obvious advantages—first, the freeing of the alternative A.B.C.

network for other purposes; second, the freeing of the A.B.C. of responsibility for a service which it can do nothing to improve; and, third, the dissociation of the A.B.C., in the minds of listeners, from any connection with politics.

There may be a "catch" or two in the professor's plan, particularly on costs and technical difficulties. But his proposal merits close and sympathetic examination.

I don't decry Parliamentary broadcasts, dull, long and repetitive as many of the speeches are. I think the people should take an interest in what their representatives in Parliament are doing.

But I think, too, that it is hard to justify the abandonment of other programmes—particularly symphonic music—while the Federal Parliament is in session.

Further, I think the quality of speeches might be improved if members were required, as it were, to capture an audience instead of having the A.B.C.'s ready-made facilities turned over to them as a matter of course.

Religious Broadcasts

Another aspect of broadcasting came under my notice this week—an assertion that in New Zealand "hardly anyone listens to religious broadcasts."

That seems to be a sweeping assertion. But, if it does contain a modicum of truth, the explanation may be that religious broadcasts there are too stereotyped.

The Australian Broadcasting Commission, as all church people gratefully know, gives religious broadcasting a high place in its programme planning.

There may be differences of opinion about the efficacy of "straight" broadcasts of church services, although I should think that thousands of people who cannot attend church, through distance, sickness, age, infirmity or similar reason, must derive much comfort from listening to a broadcast of a service.

But, in addition to broadcasts of services, the A.B.C. sponsors numerous other religious sessions—the daily readings from the Bible, the daily devotional service, community hymn singing, the Wednesday night talks, "What Do I Mean by God?", and the Sunday night, "Plain Christianity" talks, to name some at random.

The talks I rate even higher

than other aspects of religious broadcasts because they probably catch the attention of some sceptics. Most of the talks are of high quality. Most of them, too, are given by people with a gift for speaking clearly and simply on profound matters.

Some of the commercial stations, too, look well to church interests.

All in all, we can be thankful for the place given to religion in Australian broadcasting. If the experience of New Zealand is different, the reason may be that Church and broadcasting authorities there are lacking in imagination in planning their programmes.

Energetic G.G.

In six months the Governor-General, Field-Marshal Sir William Slim, has found out more about Australia than most of the native-born. He has had the facilities for getting around, of course, but he has also had the energy.

When he flew out into the Tasman Sea this week to visit Norfolk Island he completed his main round-up of the Commonwealth and its territories. He still has some geographical gaps to fill in. But he has been to all the State capitals and to all the territories (Northern, Papua, New Guinea, and now Norfolk Island).

I'm told that he has been looking a little enviously at recent pictures of the Duke of Edinburgh in mufti, and plans, once his round of first calls has been completed, to leave his uniform behind as much as possible.

But in the rousing reception he has had from school children there seems to be little doubt that the youngsters like him in his soldier role. He has shown that he understands the juvenile appreciation of one who takes the trouble to "dress up" and so on his travels has frequently had his car slowed down when children appear on the scene. In Western Australia recently, I am told, he often stepped out of his car to acknowledge a wayside greeting by country children and talked to them for a length of time which upset some official schedules.

The Archbishop of Canterbury, Dr. Fisher, showed a similar understanding of the juvenile mind when several times on his tour of Australia and New Zealand and once on shipboard he donned his rich vestments for their special benefit.

Church Militant

There is no lack of linguistic affinity between the Church and the Army. Hymns like "Onward Christian Soldiers" and organisations like the Church Army and the Salvation Army are examples that spring readily to mind.

So it is not altogether surprising that the Church and the Army should appeal to some minds as similar careers. John Hetherington has revealed in his "Blamey Papers" that Sir Thomas Blamey, who ended a spectacular and turbulent career as Australia's only Field-Marshal aspired in his young manhood to become a Methodist home missionary in Western Australia, where he actually preached a sermon or two.

In reverse our Church provides the example of Major-General C. A. Osborne, who took Holy Orders in 1946, at the age of 50, after a distinguished record in two world wars and a period in the Indian Army. He became an assistant priest at St. Andrew's Cathedral, Sydney. He said at the time of his ordination that, although he had heard of no other general who had turned parson, he did know of a brigadier and two colonels who had done so.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

THE COLLECT FOR THE SECOND SUNDAY IN ADVENT

The Text:

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

The Message:

This collect also was composed in 1549, and replaced a very short one previously used. It is full of meaning for that time and this. The whole English Bible had not been in print for more than 25 years. The Great Bible was only 10 years old.

The Injunctions of 1538 had ordered a copy of the Great Bible to be set up in churches, but in Henry VIII's reign the reading of the Bible had been jealously watched and not encouraged.

This collect is the outcome of the thankfulness to God felt by the Church for the translation of the Bible into English and for permission to read it. It is a thoroughly English prayer. No other collect begins with this invocation "Blessed Lord."

The keynote of this Sunday is "hope." And "hope" is given us in our Saviour Jesus Christ. The Scriptures are they which testify of Him and our task is to read them that Christ may ever come to our souls.

What a happy touch is that which puts the words in order, "hear, read, mark (note), learn." There were so many in that day who could not read and had to listen and attend.

So much of this collect is contained in the first verses of the Epistle. The Scriptures are going to be more and more at the centre of worship in the Church of England, Catholic and Reformed. Faith working with patience will behold the Christ's presence.

But there must be real effort to read and understand. Only thus can the "comfort of the Scriptures" bring the blessing of hope, even "the blessed hope of everlasting life given us in our Saviour Jesus Christ."

How many of us who read this are members of the Bible Reading Fellowship of the Church of England and make the reading of the word of God and its digesting by the help of the notes given, and through prayer a vital part of our Christian life? If not, why not?

CLERGY NEWS

BROOKES, The Reverend M. H. S., Priest in Charge of George Town in the Diocese of Tasmania, to be Rector of Furneaux, in the same diocese.

COLLINGS, The Reverend J. R., Assistant Priest at St. Mary's Church, Moonah, in the Diocese of Tasmania, to be Rector of George Town, in the same diocese.

STEWART, The Reverend F. A., Assistant Priest at St. John's Church, Lancaster, in the Diocese of Tasmania, to be Rector of King Island, in the same diocese.

NORTH ASH, The Venerable E. A., to be Warden to the Church Army Training College in Stockton, Diocese of Newcastle. He will commence duties in January, 1954.

SPENCE, The Reverend John E., Vicar of Winton, Diocese of Rockhampton, is resigning to return to England.

WILLIAMS, The Reverend W. H., Rector of Murchison and Rushworth, Diocese of Wangaratta, to be Rector of Rutherglen in the same diocese. He will commence duties this month.

HANCOCK, The Reverend A. J., Rector of Dorrigo, Diocese of Grafton, to be Rector of Woodburn in the same diocese.

SMITH, The Reverend A. C., Rector of Peak Hill, Diocese of Bathurst, to be Rector of Kandos in the same diocese.

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.

DIOCESAN ANOMALIES

SOME QUEENSLAND STATISTICS

TO THE EDITOR OF THE ANGLICAN
Sir,—I happened to come across a Queensland Year Book, 1950, recently, and for the want of something better to do, I worked out the populations of the three main Queensland dioceses. The results show some anomalies, if not absurdities.

The estimated population in Queensland to June 30, 1949, was 1,150,771, but as some of Queensland belongs to the Diocese of Carpentaria, which is not included in this survey, the total population for the three dioceses was 1,134,800. This was distributed in this fashion:

Brisbane 843,920
Rockhampton 101,190
Nth. Queensland 189,690

From this it is apparent that Rockhampton, though large in size, is really a small diocese. Apart from the city of Rockhampton (pop. 34,000) there were only three towns with a population over 3,000. A further observation is that in the Metropolitan See there are a number of parishes closer to Rockhampton than to Brisbane. The classic case is Monto—108 miles from Rockhampton, 208 miles from Brisbane.

The Diocese of Rockhampton would seem to gain far more than Brisbane would lose by the acquisition of the city of Bundaberg and the shires of Eldsboro, Gooburrum, Kolan, Monto, Mundubberra, Perry and Woongarra. This would raise the population to 136,210.

Brisbane would still be an unwieldy diocese, difficult of administration, although here again there is a solution—the carving out of a new see formed of the statistical divisions of South Western Queensland, Roma, and Downs, plus Taroom shire from Rockhampton division. This diocese would have a population of 148,570 which, as you can see, is greater than either the present or suggested estimate of the Rockhampton diocese.

The latter suggestion may not be practical, but it does seem very unfair to expect our Brisbane bishops to tramp over this vast area when 60 per cent or more of the population of the whole State dwell in the relatively small area in and around Brisbane city.

Yours sincerely,
R. J. LAMONT,
University Union College,
Brisbane.

PARISH VISITING

TO THE EDITOR OF THE ANGLICAN

Sir,—One of your correspondents recently asked the question: "Why do not the clergy visit these days as they used to?" Possibly with a little reflection he could have answered his own question with another: "Why do not people stay at home as they used to?"

We find that the number of times the door is opened by no means exceeds the little cards we leave there announcing that we have made the call.

An industrial district takes the women to work; a higher-salary district takes the women to cards.

At 4.30, when the children come home from school, the parson cannot stay more than five minutes talking to Mum as she peels the vegetables.

Yours truly,
LAURENCE L. NASH,
66 Moreland Road East,
Brunswick,
Melbourne, Vic.

JESUS CHRIST OR KARL MARX

TO THE EDITOR OF THE ANGLICAN

Sir,—In issuing a pastoral letter to be read in all churches in Victoria, the bishops say, "We take as our text Jesus Christ or Karl Marx," and proceed to say:

"Australia is a bastion of Christian civilisation" and that we must issue "Christian counterblasts to this menacing propaganda."

I respectfully submit:

(1) That "caption" would be preferable to "text."

(2) "Jesus Christ or Karl Marx" is an easy but very misleading antithesis. It is this sort of "false dilemma" that only serves to obscure the truth.

The signatories to the letter do a great disservice to the truth by leading people to believe that the present tragic world conflict is really between Christianity and Communism, whereas the conflict is between our contemporary presentation of Christianity and one element in Russian Communism, the Marxist philosophy.

(3) To describe Australia as "a bastion of Christian civilisation" is a statement to which many would demur, and some think that our Lord would be among them.

Would we not do more good by acknowledging and seeking earnestly to correct our own lamentable shortcomings? The statement smacks too much of pharisaical self-righteousness.

(4) We condemn children's "comics" and "strips" that "engender warlike or aggressive attitudes," yet we use freely such words as "bastion," "counterblasts," "menacing" "propaganda," etc. This is not in the interests of peace.

Yours faithfully,
EIRLNICON,
Victoria.

AN APPEAL FROM INDIA

TO THE EDITOR OF THE ANGLICAN

Sir,—The Principal of Ridley College has obviously not understood my letter regarding his appeal for the Diocese of Coimbatore.

It was never my intention to "attack" this appeal, as Dr. Babbage asserts I have done.

There can be no objection surely to such appeals; but it should have been made quite clear from the beginning that it was an appeal for South India.

It was not my intention to set Polynesia against Coimbatore but, having been critical to offer something positive.

Nor was it a desire to start a "South India" controversy that prompted me to write but the fact that Dr. Babbage had not stated that the appeal was for South India together with his claim for that body that it is "The Church in India."

I am,
Yours, etc.
G. H. OFFICER,
The Rectory,
Wyalong, N.S.W.

FAMILY ROSARY

TO THE EDITOR OF THE ANGLICAN

Sir,—As a convinced Anglican and one who has used the devotion for the past twenty years I can assure the Dean of Armidale that the Rosary, properly used, is not necessarily a series of vain repetitions.

Unfortunately, it is often allowed to degenerate into an unedifying gabble, even by the Roman Catholics themselves.

However, the main purpose of the Rosary is meditation on the Mysteries, and not merely the recital of the Hall Mary.

Since ten of the Mysteries are devoted to Our Lord, one to the Holy Ghost and four to the Blessed Virgin, it cannot fairly be said that there is undue emphasis on devotion to Our Lady, by those who make use of the Holy Rosary.

Yours sincerely,
"ROSARIAN,"
Melbourne, S.E.3.

PROTESTANT OR NOT?

TO THE EDITOR OF THE ANGLICAN

Sir,— "Historicus," in THE ANGLICAN of November 27, states that "the Queen promised to uphold the Protestant faith of the Church of England."

I would like to know when the Queen made such a promise, as I am not aware of it.

If "Historicus" was referring to the Coronation Oath, the Queen promised therein, among other things, to (a) "maintain in the United Kingdom the Protestant Reformed Religion established by law," and (b) "maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline and government thereof, as by law established in England."

The first of these promises (a) refers to the Presbyterian Church of Scotland, which is the only Protestant Reformed Religion established (i.e., accepted, confirmed) by law, whereas the second one (b) refers to the Church of England, which is not therein styled Protestant.

When the Union of England and Scotland occurred in 1707, one condition of union was that the King would maintain the Presbyterian body, which had been set up as the Church of Scotland.

This condition is safeguarded in the Coronation oath, hence the phrase "the Protestant Reformed Religion," which is often used in documents relating to Presbyterianism in the 17th century.

The second of these two promises, that relating to the Church of England, does not contain the word "Protestant," which, incidentally, does not occur in the Book of Common Prayer, either.

NORMAN K. HARVEY,
6 Gladstone Rd.,
Highgate Hill,
Queensland.

TO THE EDITOR OF THE ANGLICAN

Sir,—I would like to reply to F.W.A.'s letter in THE ANGLICAN of November 20.

At the time of the Reformation, the Church was reformed or restored, not renewed.

The condition of the Church before the Reformation has aptly been described as a garden overgrown with weeds and noxious burrs, through neglect and worldly ambitions.

Hence, it was necessary for the garden to be cleaned up so that seeds of truth might have a better chance of growing and yielding their harvest.

This brought in the term "Protestant," because it was a protest against the abuses and perversions of the truth which had been introduced at the instigation of a man who expected to be worshipped and regarded as infallible.

From this beginning, many have protested against the discipline or lack of discipline in the reformed Church, with the result that gifted and inspired speakers drew a following away from the Church and became the centre of respect and reverence instead of the truth they expounded.

Due to complacency even the Church can become cool and indifferent, hence Christ has always found it necessary to choose an ordinary layman to stir the Church up at intervals and lift it out of its mood of complacency, but this doesn't mean that we should place the human instrument of His choice on a pedestal resulting in dividing and weakening His Church.

The term "Protestant" today has far too wide an application to be regarded as suitable for the Church of Jesus Christ, hence I would like to think of it as truly Catholic, pure and undefiled.

Yours faithfully,
JOHN RUSSELL,
School of England Grammar
School,
East Brisbane, Q.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

The Ten Commandments

A correspondent, Mr. Stanley Rae, of Sydney, has written me a long letter in which he expresses his bewilderment concerning the meaning of the Ten Commandments, especially the second and the fourth, when he hears them read each Sunday at the Communion Service.

He asks first, "Why must we do no work of any kind whatever on Saturday, the seventh day? This applies not only to us Anglicans, but also to any bulls or cows we may happen to possess."

The origin of the Sabbath is a matter of dispute amongst scholars, for the institution is found among other peoples beside the Jews. The word is derived from the Hebrew Sabbath, meaning "to desist." Now inscriptions from Egypt and Babylonia suggest that on the Sabbath their gods desisted from anger, because the Sabbath was a day set apart for propitiating the gods.

The Jews said that the seventh day was to be kept holy, not because God desisted from being in a rage, but from his work of creation. In Exodus xxii, this day of rest is to extend not only to the Jewish worshippers of Jehovah, but also to servants, and, as far as possible, to the animals, c.f. Deut. v, where it is stated that thy manservant and thy maid-servant may rest as well as thou, and thou shalt remember that thou also wast a servant in the land of Egypt.

The Jews consequently interpreted the common observance of a day of rest in a most humane manner. With profound religious insight, they saw that unless some special time is set apart for God, no time is likely to be spent consciously in His service. What is forbidden is normal business, i.e., the week-day work for gain.

Of course, we know that God never desists or rests; he is always the same, yesterday, today, and forever: "He changes not, nor is he weary." If we remember, however, that the Jews added this thought of the rest of God, that their religion might rise above heathen conceptions of God, and also to remind them each week of the wonderful miracle of the creation of the universe, perhaps, the phrase will cease to worry us in the Ten Commandments.

In Genesis ii, 1-4, the author seems to be setting out to explain the institution of the Sabbath, which was already in existence when he was writing: he is more interested in the Sabbath than in the rest of God. In Exodus xxxi 17 the author says "God took breath" or "refreshed himself" on the seventh day.

I must also point out to my correspondent that the word "day" here does not mean our earthly day of twenty-four hours: it is a symbolical term; Psalm xc 4 points out that "a thousand years in thy sight are but as yesterday when it is past, and 2 Peter iii, 8, similarly states, "one day is with the Lord as a thousand years, and

pre-terred the common observance of a day of rest in a most humane manner. With profound religious insight, they saw that unless some special time is set apart for God, no time is likely to be spent consciously in His service. What is forbidden is normal business, i.e., the week-day work for gain.

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a thousand years as one day."

The Christian Church quite early changed its holy day from the seventh to the first day of the week, because Sunday was to remain always a commemoration of the Resurrection of Christ; the emphasis now was placed on worship rather than rest.

Idolatry

My correspondent then asks: "Why are we told that we must not make to ourselves any graven image nor the likeness of anything that is in heaven above (how that would be possible, I don't know) or on the earth beneath... then follows a kind of threat that the Lord our God is jealous, and visits the sins of the fathers upon the children of them that hate him—do we believe that God is jealous, in the ordinary everyday sense of the word

Here we must remember first that the Ten Commandments were written for a primitive society on trek through the desert, not for our twentieth century western civilisation. The miracle is that they remain so relevant and valuable as a code of conduct still to-day. But to these early Israelites idolatry was a pressing danger; all the stronger nations around them had their gods, and represented them in the form of bulls, birds or men.

Many people believed, too, that when one moved from country to country, one exchanged one's own gods for the god of the next country. Hence the first and second commandments are concerned to stress the exclusive claim of Israel's God. So in the first commandment, we are reminded, as in the creeds, that we worship only one God.

The second commandment supplements this truth by warning us against images, which may distort our understanding of the nature of God. For "God is a spirit, and they that worship him must worship him in spirit, and in truth." Idolatry may be the worship of God conceived in human or animal shape, i.e., an idol or an image, or it may be to worship a false idea of God, to think of him as angry, or cruel, as the Covenanters of seventeenth century Scotland were accustomed to do.

Therefore, if we interpret the word "jealousy" in the sense my correspondent suggests, we are ourselves being "idolaters," since we conceive of God in a manner contradictory to the New Testament picture of Him as love.

Difficulties

All the second commandment really suggests is that God will not tolerate the giving to another of the reverence due to him, whether that other be a heathen god, or the image of a god. It is a law of nature that children do suffer for the sins of their fathers, but here, as the New Commentary points out—"The words refer only to the external results of sin, and not to God's anger against innocent sufferers; Jeremiah xxxi, 29, and Ezekiel xviii, 2, teach the complementary truth that every man must suffer for his own sin.

There are many who find the Ten Commandments limited as a moral code for Christians, because they are so easily capable of misunderstanding along the lines our correspondent mentions. Number ten also causes one difficulty when it seems to include a wife among a man's household chattels.

The general approach, too, is negative, prohibition rather than exhortation to do good. If Anglicans are taught to understand the Ten Commandments in the light of the Sermon on the Mount, or even the Catechism or the Book of Common Prayer, they should find no difficulty in using them as a means of self examination in their preparation for Holy Communion.

THE APPROACHING CHURCH CRISIS

By J. F. Neilson

We are told that, both in England and in Australia there are all too few clergy, and that the number of young men offering to train for the priesthood is rapidly declining.

In consequence, the Church is facing a difficult problem which may develop into a major crisis.

OLD AGE and physical infirmity are depleting our clergy every year, and if there are not sufficient men to take their place the Church will become seriously weakened.

There must be some reason why so few men are seeking a vocational life in the Church, and it is high time the matter was investigated.

We know, of course, that judged by material standards the priesthood is not very attractive to young men when in any other profession they can earn much higher incomes. However, it would be a mistake to suppose that financial prosperity is the only consideration when young men are choosing a career.

For there are always some who recognise that the success of life cannot be measured in its relation to money and who are prepared to dedicate themselves to the task of following a high ideal.

It is not without significance that in the Roman Communion there seems to be no shortage of priests and the reason for this may be found in the fact that among Roman Catholics the office of a priest is considered to be the highest honour that can be conferred on any man.

In families where there are several boys the parents usually hope that one of their sons will be ordained to the sacred ministry of the Church, and the privilege is strongly emphasised in Roman Catholic schools.

There is reason to believe that a similar attitude of mind is seldom found in Anglican homes and in Anglican schools and this may help to explain why we are not getting enough clergy to meet the needs of the Church.

In facing the present great need of clergy, the Archbishops of Canterbury and York have been moved to issue a pastoral letter urging that the prayers of our people should be offered in private and in public with untiring perseverance—"That God would furnish the Church with a devout and faithful ministry adequate to His purpose and the need of His Church."

The archbishops also express the hope that parish priests, heads of religious communities, theological colleges, chaplains and headmasters of schools will urge those in their charge to think about the ministry as a vocation.

The same need exists in Australia, and it might be wise for us to follow the lead of Canterbury and York by organising a Crusade of Prayer and inducing the headmasters of Church schools to hold up the Sacred ministry as an ideal in which boys might find a true vocation.

This would be a step in the right direction, but it should not be forgotten that there may be many young men quite willing to train for Holy Orders, but who cannot do so for financial reasons.

It costs a considerable amount of money to enter a theological college or a university and when funds are not available many men are lost to the Church.

If some of our more wealthy laymen had sufficient vision to endow scholarships at universities and theological colleges for the specific purpose of training ordinands it would go a long way in solving our present problem and quite probably lead to a complete solution.

PASTORAL LETTER

PREPARING FOR CHRISTMAS

The Bishop of North Queensland writes:

DURING the forthcoming month, the Christian eye will penetrate the pagan forest of Christmas trees, sales drives and bubble-capped parties to focus itself upon something white, something small, something holy, something that is God—a baby in a cradle.

That baby is at the centre of history's greatest moment which the theologian Niebuhr describes graphically as follows:

"Before the first Christmas, humanity was like a huge army of men moving towards a far goal—questing for God. It was an army in the form of a wedge, sharp at the front, widening to infinity at the back. In the front were the leaders, heroes, pioneers, saints and martyrs marching 'onwards' pointing towards a spot of light."

"With the first Christmas, that spot of light came nearer and nearer. It touched the earth. It met the peak of humanity and behold—it is man. Not a man from the army looking for God, but one who comes from God to lead that army. The man is Jesus Christ."

The festival of Christmas is more than a mere excuse for sentiment or celebration. It is a festival commemorating that tremendous moment when the need of man and the love of God met like two electrified carbons producing the blinding arc flash which was Jesus Christ.

And how shall we celebrate the festival?

Of course there will be plum puddings flanked with blue flames and riddled with six-pences. There will be the gleaming bird and the crackling. There will be holly and carols. There will be stockings hanging from little beds and cake and lemonade for the bearded visitor.

There will be mysterious parcels with bright wrappings and there will be a fiesta of Christian joy in our homes and all this is surely right—for it is the birthday of our King.

OUR churches will be gay with flowers. There will be a crib set up in most of them so that our children may gaze for a while and pray for a moment before the simple scene.

Some time ago, I prepared a short prayer for children to say before the crib and print it now so that it may be cut out, pasted on card and placed before the crib in your church—

Make Us O Jesus

Like the oxen, patient in waiting for you

Like the star, leading men to you;

Like the wise men, brave in seeking you

Like the shepherds, eager to tell others of you.

Like Blessed Mary, ready to receive you

Like the Holy Innocents, ready to die for you,

BUT not like that innkeeper who had no room for you,

That poor innkeeper who just did not understand who you were. Amen.

In all our festivities at home in church or at the crib, let us remember that just as Jesus came to earth 2,000 years ago upon this holy day, so again to-day does he come to our altars and this is the one place he expects us to greet him on His birthday.

For here once again he comes to us—something small, something white, something holy, something which is God for just as our God came first into the world under the form of a simple, helpless baby, so to-day he comes to us in the Eucharist under the simple forms of bread and wine.

No members of the Church of England can be said to have had a "Merry Christmas" unless amongst the merry festivals there was found a place for Christ and His Mass—for here is the origin of the word around which all our joy is centred.

And what is the significance of Christmas to the Church? The coming of God into our world to share our life utterly and completely is always to me a parable showing the vocation of the Church in the 20th century. The church is not to remain aloof and remote from humanity but is here to roll up its sleeves and share in the whole life of man.

AS Christmas is particularly a festival of youth, we may pause for a moment to consider whether as a church we are rolling up our sleeves and doing all we can for the young people of Australia.

Here I am not thinking particularly of that fortunate few who are receiving education in our schools but rather of the young Anglicans who live largely in towns where the Church, if true to its Christmas vocation, will be caring for them in Sunday schools and youth movements.

Almost every church in Australia has its Sunday school to which week by week, come crowds of youngsters to be taught by teachers who with devotion and generosity give much of their time and their affection to help the children understand their faith.

Having missed the experience of Sunday school myself my qualifications to write on this subject are few but it is clear that the Sunday schools work under great difficulties through lack of suitable premises, equipment and training.

At present it is enough to urge that it may never be said of the Sunday schools in this country that they were invented to give free education to the poor and have survived to give poor education to the free.

There is an unhealthy misconception abroad amongst some that youth work is not an essential part of Christian evangelism.

The whole world is a mission field and we are naturally most interested in the missionary

who has something in common with ourselves.

Therefore the youth of a parish is the particular mission field of all young priests and in order to help students in training, I have arranged for all future candidates for orders in North Queensland to undergo a physical fitness course as part of their training.

This will insure that when faced with a youth group, they will have something to teach them apart from religion—for young people are only willing to learn a faith from a man from whom they have learned something else.

HAVING said this, it would be well to state emphatically that youth clubs are a means to an end and if that end is not there, the club in question should be shut for the church has no business to be wasting its energy and time running recreation centres.

The end in all Christian youth work is the production of solid, practising churchmen. It is an end which can only be achieved if programmes are carefully prepared to include one item each week which helps the members to understand more deeply their religion.

The Church is not a glorified nursemaid—it does not exist to amuse the young. On the other hand, the church would be falling down on its vocation and hideously outmoded if it did not use the "play-way" which has been a proven educational technique for half a century.

Baden Powell was the great popular expositor of this technique who showed that anything can be learned if it begins with a game. He showed that a boy can be taught anything if he is first taught something he wants to learn—and that is the essence of all youth work to-day.

Experience has shown that a Church Youth Club which aims to draw as many young people as possible into a vortex of dances and parties is of absolutely no value in achieving the end in view. It merely quietsens the conscience of some who have never grasped the purpose of youth work and feel hazily that "something should be done." "Something" is of less value than "nothing" and should never be confused with the "real thing."

"THE MESSIAH" IN SYDNEY

The S. George Choral Society and the Central Methodist Mission Choir presented "The Messiah" at the Sydney Town Hall on November 28.

From the opening chorus, "And the Glory of the Lord," the conductor, Leonard Bell, fought a losing battle with the organist, Vincent Sheppard.

One wonders what happens at rehearsals that an organist goes his own way and the conductor another.

As usual, the contralto, Elizabeth Allen, and the soprano, Marjorie Conley, sang beautifully.

William Diamond's voice was often expressionless and his range inadequate.

The piano choruses, often delightfully sung, were the best feature of the performance.

—B.J.

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CHRISTIAN INTEGRITY

The controversy at present going on over graft in high places in at least two capital cities is a striking commentary on our moral standards to-day.

It is encouraging to see that "you can't fool all the people all the time." There is still a public conscience.

Whatever steps are taken to deal with the present situation, there is obviously a need to safeguard the future against any suggestion of corruption in positions of public responsibility.

Christian integrity is a virtue easily overlooked in this post-

war era of "souveniring" or "acquiring" what does not belong to us.

Bribery under the guise of "services rendered," and work which is done and paid for according to the time taken rather than by the quality achieved, are all too common to-day.

While preaching and teaching and worship rightly engage much of the Christian's attention, the world still needs the quiet yet virile witness of holy living by God's people.

"He was a burning and a shining light," said Jesus of John the Baptist.

God grant that it may be true of us to-day.

THE YOUTH EDITOR.

YOUTH NEWS

The Sydney C.M.S. League of Youth will hold its Christmas party for senior Y.P.U. members (13 years and over) on Saturday, December 5, at the Chapter House.

Blayne J.A.s have topped the Junior Anglican list for success in their recent "Popular Couple" contest, which resulted in about £100 being raised for later distribution to the Toddlers' Home appeal, Ordination Candidates' Training Fund, Sunday School and Youth Department.

Coomamble Young Anglicans and Junior Anglicans have now registered with the Bathurst Youth Department. J.A.s have also commenced at Coolah parish, and first office-bearers of the probationary new Y.A. branch at Stuart Town have been elected. Eugowra Y.A.s have registered an additional four new members.

FOR SMALL PEOPLE

I WAS THERE

Let me share with you a wonderful day which I spent a little while ago.

I had been in the Temple with Jesus and some of his other friends. I always enjoyed going to worship there.

As we left the Temple that day, some of us thought we would show Jesus a few of the buildings which all formed part of that great House of God.

Then Jesus, as He looked round about, said something which was rather strange. He told us that the day would come when this beautiful Temple of ours would be destroyed.

None of us knew what to say at first. We knew that Jesus loved to go to the Temple, especially on the Sabbath day, and because we were His friends and followed Him we always went with Him.

If the Temple was to be destroyed, we knew it could not be because Jesus wanted it so. There must be some other reason.

So we said nothing as we passed out of the city gate together.

I was thinking so much about

YOUTH NEWS

Bathurst Y.A.s will hold their annual dinner in the Cathedral Hall on Wednesday, December 9.

Printed application forms have now been sent out from Bathurst to all youth secretaries in the diocese for the Anglican Youth Camp at Cowra, January 29-February 1, and to the C.E.B.S. secretaries for the first Boys' Society State Camp in the Newcastle area from December 26-January 2. Applications close at Bathurst for the C.E.B.S. Camp on December 5.

The chairman of the Forbes Zone Anglican Youth Council, the Reverend D. R. Shearman, held a service of Holy Communion at 6.15 a.m. on the morning of a sectional rally of Y.A.s from Cowra, Forbes, Eugowra and Canowindra at Wyangala Dam recently.

Canowindra Y.A.s are still on the map, and recently sent the youth commissioner a cheque for the "special" appeal which is still open for a secret project. They are to send a cheque later for the talkie projector for the Youth Department.

The central company of the Comrades of S. George, Brisbane, arranged a farewell party on Friday, November 20, in honour of the Reverend Boggo Pilot and four students of S. Francis College, who are leaving Brisbane.

The Girls' Friendly Society recently held its annual festival service in Brisbane. It is the custom of the society to hold this service annually in various parish churches. This year it was held at Christ Church, Milton. During the service, members were presented with their long-service awards. The preacher was the Reverend J. D. Hardman, rector of the parish.

The Fifth Interstate Conference for the whole of the C.M.S. League of Youth in Australia, will be held at the Morialta Children's Home in the Adelaide hills, from January 15 to 21, under the chairmanship of the Venerable Archdeacon H. S. Kidner, formerly of Tanganyika.

It is hoped that the Lord Bishop of Adelaide will speak on the opening night, whilst other special visitors or speakers will be Miss N. Chegwidden (Tanganyika); Reverend George Bennett (S. Luke's); the Reverend E. H. Swan (Bible Society), and Miss I. F. Jeffreys (Adelaide Secretary, C.M.S.).

There will be excursions and recreation as well as talks and business, and a grand time is expected.



"The Anglican," Box 702, G.P.O., Sydney.

Dear Boys and Girls,
During the Advent season we are reminded that our Lord Jesus Christ came to earth once as a tiny baby. He came to bring us to God, to make us good, and to help us to know and to love our Heavenly Father more than we might otherwise do.

At this time, too, we remember that He will come back one day, but as a King and a Judge.

Our story to-day, told by John, one of the disciples, will help us to understand this better.

Wherever we are, whatever we are doing, may we always be ready to meet our Lord and Master.

Your friend,
UNCLE PETER.

what Jesus had said that I did not notice what a fine day it was until Andrew spoke to me. It really was a lovely day. The sky was blue and the green palm-trees along the road looked so strong and fresh, waving in the breeze.

As we moved up the road to Mount Olivet we could look back and see the great city wall and the beautiful towers and roof of the Temple.

Not far from the top of the hill Jesus noticed a cool, shady

THE TRIAL OF THE SEVEN BISHOPS

EPISODE 7: THE BISHOPS BEFORE THE COUNCIL

For presenting their petition to the King, the seven bishops were ordered to appear before the King in Council on June 8.

June 3 had been fixed for the reading of the Declaration of Indulgence in all the parish churches.

Not one parish priest in fifty complied with this order.

On the evening of the eighth of June the seven prelates, furnished by the ablest lawyers in England with full advice, repaired to the palace, and were called into the Council chamber.

Their petition was lying on the table.

The Chancellor took the paper up, showed it to the archbishop, and said, "Is this the paper which Your Grace wrote, and which the six bishops present delivered to His Majesty?"

Sancroft looked at the paper, turned to the King, and spoke thus: "Sir, I stand here a culprit. I never was so before. Once I little thought that I ever should be so. Least of all could I think that I should be charged with any offence against my King; but since I am so unhappy as to be in this situation, Your Majesty will not be offended if I avail myself of my lawful right to decline saying anything which may criminate me."

"This is mere chicanery," said the King. "I hope that Your Grace will not do so ill a thing as to deny your own hand."

"Sir," said Lloyd, whose studies had been much among the casuists, "all divines agree that a person situated as we are may refuse to answer such a question."

The King, as slow of understanding as quick of temper, could not comprehend what the prelates meant.

He persisted, and was evidently becoming very angry.

"Sir," said the archbishop, "I am not bound to accuse myself. Nevertheless, if Your Majesty positively commands me to answer, I will do so in the confidence that a just and generous prince will not suffer what I say in obedience to his orders to be brought in evidence against me."

"No," said the King; "I will

not give any such command. If you choose to deny your own hands, I have nothing more to say to you."

The bishops were repeatedly sent out into the antechamber, and repeatedly called back into the Council room.

At length James positively commanded them to answer the question.

He did not expressly engage that their confession should not be used against them. But they, not unnaturally, supposed that, after what had passed, such an engagement was implied in his command.

Sancroft acknowledged his handwriting; and his brethren followed his example.

They were then interrogated about the meaning of some words in the petition, and about the letter which had been circulated with so much effect all over the kingdom; but their language was so guarded that nothing was gained by the examination.

The Chancellor then told them that a criminal information would be exhibited against them in the Court of King's Bench, and called upon them to enter into recognisances.

They refused.

They were peers of Parliament, they said. They were advised by the best lawyers in Westminster Hall that no peer could be required to enter into a recognisance in a case of libel; and they should not think themselves justified in relinquishing the privilege of their order.

The King was so absurd as to think himself personally affronted because they chose, on a legal question, to be guided by legal advice.

"You believe every body," he said, "rather than me."

He was indeed mortified and alarmed. For he had gone so far that, if they persisted, he had no choice left but to send them to prison; and, though he by no means foresaw all the consequences of such a step, he foresaw probably enough to disturb him.

They were resolute.

A warrant was therefore made out directing the Lieutenant of the Tower to keep them in safe custody, and a barge was manned to convey them down the river.

It was known all over London that the bishops were before the Council.

The public anxiety was intense.

A great multitude filled the courts of Whitehall and all the neighbouring streets.

Many people were in the habit of refreshing themselves at the close of a summer day with the cool air of the Thames. But on this evening the whole river was alive with wherries.

When the Seven came forth under a guard, the emotions of the people broke through all restraint.

Thousands fell on their knees and prayed aloud for the men who had, with the Christian courage of Ridley and Latimer, confronted a tyrant inflamed by all the bigotry of Mary.

Many dashed into the stream, and, up to their waists in ooze and water, cried to the holy fathers to bless them.

All down the river, from Whitehall to London Bridge, the royal barge passed between lines of boats, from which arose a shout of "God bless Your Lordships."

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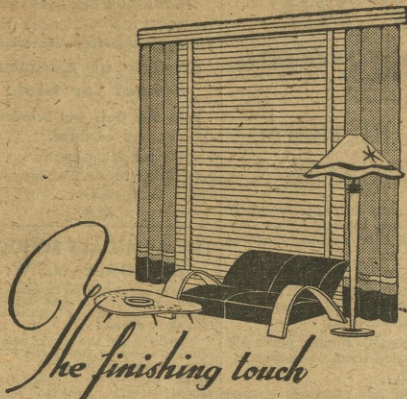
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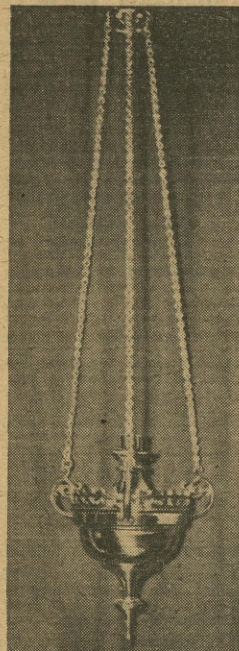


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CHRISTMAS CARDS

By ARCHDEACON W. ASHLEY-BROWN.

CHRISTMAS, old time Christies Masse, was kept up as early as the second century. But while our Christian communities were isolated and still struggling for existence there was no common agreement about the date.

However, as their growth brought a sense of corporate unity, they generally agreed to keep up the Nativity on the pagan festival of the winter solstice—December 25 (*dies natalis solis invicti*).

Our ancestors of Northern Europe brought in social customs to be sanctified by the Christ Child, the Saviour of all races. Our Christmas tree hanging with presents came straight out of our ancestors' Nordic forests.

Before 700 A.D. it had been decked in honour of Odin. In Australia it has more than quadrupled in popularity since the war. But it came into English use from Germany only about 100 years ago.

With his sense of "Christ the Light of the World," Martin Luther added candles to the decoration of the Christmas tree.

(I doubt if he understood that candles were at least Romanist if not actually naughty! Luther with all his faults was no curmudgeonly Puritan.)

I suppose our Christmas boxes are really the old *strenae* of the Romans, portents of good luck for the New Year, which our early clergy sanctified to Christian use by hanging up boxes in their churches to receive gifts for the poor and aged at the Feast of the Christ Child.

The Oxford Movement in England recaptured for us the specially religious atmosphere of Christmas. There had remained as a hang-over from earlier days the season for everybody of jollity, good cheer and good will, which Dickens illustrates. The latter persists as, for many, the former wears thin.

But be we Christian or pagan in Australia, we still have the Christmas-card habit. And it is a good habit, even if it only began in 1848. But judging by the Sydney shops the pagan side of Christmas is again the more popular.

Even in a great city shop associated with a name honoured in circles of art and culture the Christmas cards on display are on the whole sub-Christian to say the least, sometimes just common.

But I heartily congratulate Church Stores, Sydney, for offering a selection of 38 Christmas cards—cheap, reverent and good, none dearer than 8d. each, some at 5d., at 2d. and 2d. Faith Press and Mowbrays have done a good job.

I particularly liked a Madonna and Child, enthroned, with kneeling figures, and attendant angels, very reverent, conventional, yet convincingly modern.

A scene with Mary and her Babe, with woodland animals and a sheep at our Lady's feet, shepherds in the mid distance, and the Star of Bethlehem seen through the stable door seemed to catch at my heart strings.

The Maiden Mother, with a lovely Babe, rides on an honest donkey under a starlit sky with a typical Palestinian background. Mother and Son have really human faces.

In other cases the Mother shows her Babe to the adoring shepherds. Here is one with an Arab village child kissing the Baby. In another a modern group kneels in adoration above the legend—"They found the Child with Mary the Mother."

One picture, "His Little Coat," is really exquisite. The dearest wee Babe looking up

at a lovely village Mother as she holds up before Him the coat she has just finished. The rising sun makes a nimbus for the Christ Child.

A teen-age High School girl kneels before a traditional Nativity group.

Our Lady bends over the Child in a manger with golden straw—both faces are convincing.

If you like traditional pictures here is one of camels and palm trees, desert glow, and purple dunes. (Knowing them in fact I personally like them better in picture!)

If you like art which remembers the old masters and yet brings their message into twentieth century life you have here cards that will content you hugely and interest the friends you write at Christmas.

Some of the cards are just letterpress, beautifully designed, coloured and printed. Others are for the little folk—nice nursery cards.

I personally like best of all the Mowbray cards of traditionally vested priests, celebrating Christies Masse in the simplicity and glory of Faith. There are three of this sort.

Church Stores have done a splendid job for us, very good and remarkably cheap.

MUSIC REVIEW

THE ORIANA SINGERS

CHOIR singing in Sydney today is a field practically reserved for those enthusiasts who sing and their friends, faint but pursuing, who go to hear them. So, we really don't care for choirs.

Our opinion of choral singing as an art form is low. We do not expect people of talent to waste their voices on desert airs. We expect choirs to sound like suet puddings, made up of people who cannot sing and whose concerted efforts will, we trust, sound less disagreeable than their individual voices.

We authorise them to sing things that we know, either things artistically indestructible (like "The Messiah") or those well on the way to being destroyed (nameless), but whose shades continue to trouble us.

It is a matter of great difficulty to decide which group is the more conservative, the singers ("Oh, but we don't know that") or the hearers ("I wish they'd sing something we know").

When, therefore, a group of singers combine both artistry and intelligence of choice we have double cause for pleasure. The Oriana Singers, presenting their first recital in a city church last week are in this happy state. They promise a most valuable contribution to Sydney's musical life.

The first part of their programme was made up of madrigals, those ribbonds of silken sound whose purpose is to conceal feeling as well as to reveal it.

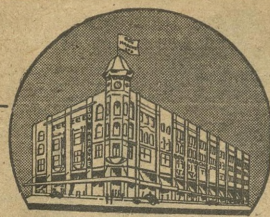
Of the six presented, Wilbye's "Adieu, Sweet Amaryllis," and "Summer is icumin in," most nearly achieved a perfection of balance and integration of vocal lines.

These madrigals were the most rewarding of the work they presented, chiefly because the technical difficulties were met with reassuring ease.

Herbert Howell's hymn, "The Spotless Rose," with its bold harmonies, was the most successful of the hymns presented. This section also included a setting of the Eyensong Canticles and the tune Belmont.

A group of seven carols concluded the programme. None of them was well known, all of them had something to offer musically—which is not true of many carols.

—P.F.N.



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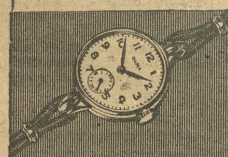
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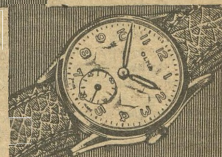
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WHAT THE CHURCH OF ENGLAND STANDS FOR

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

Last week's article dealt with the five parts of the Catechism — Baptism, the Apostles' Creed; the Ten Commandments; the Lord's Prayer and the Desire; and the Sacraments.

Dr. Ward said that the Catechism is not merely emotional or formal. It stresses the necessity of good moral living.

He emphasised, its value in teaching the fundamental truths of religion.

WE see with what kind of authority the Church speaks to us on this subject.

It hands on to us the revelation it has received, that is, the revelation contained in the whole Bible.

Too many people are inclined to stop at the Old Testament and to forget the New. "That is what I believe, Padre," said an officer on active service, "the good old Bible rule, an eye for an eye and a tooth for a tooth."

But that is not the Bible rule. It was the rule at a certain early stage of the development of the Jewish people, but it was a merely temporary part of their training.

Christ carried the lesson to its completion when He said: "Love your enemies, do good to them that hate you."

Christians learn to interpret the Old Testament by the New. In other respects, also, Christ brought out the new principles of Christian conduct and showed how they re-interpreted and "fulfilled" the old regulations.

It is not only murder that is forbidden, but hatred; not only theft, but covetousness.

Merely to avoid adultery was not sufficient to satisfy the demands of the Christian law; one must also avoid giving place to lustful thoughts.

In all this it was the principle upon which Christ laid emphasis.

It is sometimes said that there was only one rule that He laid down with the force of a legal enactment and that was His prohibition of divorce.

This is indeed so unique in the whole range of His teaching that some scholars have thought that it cannot actually have been done by Him.

Others however, with greater probability maintain that this departure from His usual cus-

tom shows the tremendous importance He attached to the institution of marriage.

In any case it is essential to notice that the New Testament does not set us to the task of "acquiring merit," much less does it lead us to think that on our success in that effort depends our hope of ultimate salvation.

What it does is to show us how we can be united with Christ, and how, so long as that union holds, His virtues will manifest themselves in us.

It is in this spirit that the "duty towards my neighbour" in the Catechism explains the Ten Commandments.

We have seen that the Ten are divided into two parts, one devoted to our duty towards God and the other towards our neighbour, the one to piety and the other to probity.

The first four commandments deal obviously with strictly religious matters.

The fifth, bidding us honour our father and mother, seems to us moderns to belong more naturally to the second section dealing with social matters, but to the ancients duty towards parents seemed more obviously a branch of piety.

Of the remaining five, the first three deal with actions, forbidding murder, adultery, and theft.

The ninth deals with words, "Thou shalt not bear false witness against thy neighbour," and the tenth deals with thoughts, prohibiting covetous desires.

The last is unexpected in this context, but it shows that already ethical teachers had begun to realise that moral evil is not confined to the external act, but springs from the inner thoughts of the heart.

Thus it already points the way towards the moral teaching of Christ.

The explanation of the latter section of the commandments found in the "duty towards my neighbour" opens with the golden rule, "My duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me."

In the "duty towards my neighbour" it is intended to set the tone for the rest of the injunctions.

Upon that rule depends our attitude to our parents, to all lawful authorities, and to those

who have any claim upon our special respect.

The injunctions "To hurt nobody by word nor deed: To be true and just in all my dealing" are reinforced by the characteristic New Testament emphasis upon inner motive and disposition.

We are to bear no malice nor hatred in our heart.

Similarly the prohibition of the act of stealing is balanced by the prohibition of lying and slanderous words.

It is St. James who, in the New Testament, gives the most homely warning against the wrong use of the tongue. "How great a matter a little fire kindleth"

"The tongue is a fire, a world of iniquity among our members . . . and is set on fire by hell."

THE seventh Commandment is interpreted as implying the need to keep one's body in "temperance, soberness, and chastity," thus enlarging its scope to cover the steps that may lead to adultery.

Finally, the tenth Commandment is interpreted not only to prohibit inordinate desire for other men's goods, but to give emphasis to the need for honest work and the earning of one's own living.

The whole explanation concludes with the instruction to do one's duty in that state of life to "which it shall please God to call me."

It is unfortunate that so many interpreters in the past have failed to notice the future tense and have regarded the words as implying a wish to maintain a purely static condition of society.

It is, perhaps, even more unfortunate that the mistake on this point has led to forgetfulness of the emphasis that is here laid upon God's calling.

Here, if we had eyes to see, is an assertion that every man has his own vocation from God.

God has a place for each one of us in His great scheme of things, and He calls upon us, each one, to fulfil our proper part.

As we have already seen, there is no distinction in this respect between secular and religious.

There is a vocation not only for the priesthood, but for every trade and profession.

All of us should have our ears open to God's voice so that we

OBITUARY

DORIS ARCHER

We record with regret the death on November 20 of Miss Doris Archer at Canowindra. Miss Archer was a parishioner of All Saints', Canowindra, Diocese of Bathurst. K.L.T. writes:—

"We of the parish will always remember with thanks her work for the church, in the choir, in the Women's Guild and various other organisations.

"For many friends will remember her cheerfulness and humour at all times, and her many acts of kindness. "Hers was indeed a great Christian character and an inspiration to us all."

JEAN WESTON

We record with regret the death on November 20, in Singapore, of Mrs. Jean Weston. She was the wife of the Reverend C. J. Weston, who joined the staff of St. Andrew's School, Singapore, in August this year.

The Bishop of Singapore, the Right Reverend H. W. Baines, conducted the funeral service.

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THE SYNOPTIC GOSPELS 2

CHRIST IN AN EVIL WORLD

By PROFESSOR J. DAVIS MCCAUGHEY.

A FEW weeks ago, a congregation of which I was a member was asked to sing the following words:

Thy sun-kissed children on
earth's spreading plain,
Where Asia's rivers water
all the land,
Sing, as they watch thy fields
of glowing grain,
Praise to the Lord who
feeds them with His
hand.

I thought to myself: that's all very well for a well-fed Australian congregation; but Asia's rivers have a habit of being reduced to a trickle through drought or of flooding the land and destroying the crops; and Asia's sun-kissed children too rarely know the sight of glowing grain, and have all too little reason for praising the Lord who doesn't seem to be making a very good job of feeding them with His hand.

Every now and then there breaks into the consciousness of even the most placid and complacent of us some awareness of evil in its all-pervasiveness. Life is so often destroyed, meaning annihilated, joy steps into the pit of despair. With a shock we are brought up against realities which we prefer to ignore. The facile optimism of the hymn writer just won't do.

On a different scale some such new and vivid awareness of the force and power of evil must have fallen upon the Christian Church in Rome about the year 64. It had been asserted that Jesus Christ was victorious over evil and over death; but Nero had now let loose his mad fury against the Church.

Insanity occupied the highest places, and death had fallen upon the Lord's followers. Peter had been crucified, Paul beheaded, and many other Christians had been thrown to the lions or otherwise butchered for a Roman holiday.

In such circumstances there appeared a little book bearing the title: "The Good News of Jesus Christ, Son of God"—our Gospel according to S. Mark. If we take that title seriously, it provides us with an interesting clue to the main purpose of S. Mark in writing this gospel. For him, faith was no easy optimism, but a cry out of the depths.

FOR a pamphlet which sets out to speak of Jesus as Son of God, the title is very sparingly used except on the lips of men devil-possessed—only three other times in the whole gospel, once at the beginning, once in the middle, once at the end, but the context in each case is significant.

S. Mark's gospel, you remember, opens at breakneck speed.

Before we know where we are, Jesus, who has been referred to in the opening phrase as Son of God, appears and the first thing He does is to accept a baptism from John, which is a repentance unto the remission of sins.

It is at this point, when He is identified with men as sinners (that is, in their state of separation from God, needing cleansing), it is at this point that the voice from heaven addresses Him as Son.

Thou art my Son, and straightway, says the evangelist, "the Spirit driveth him forth into the wilderness. And he was in the wilderness forty days tested of Satan, and he was with the wild beasts; and the angels ministered unto him." Adam in paradise had had dominion over the beasts, and was expelled by the angel with the fiery sword; now in a dislocated universe, the Son of God must go to the wilderness to subdue the wild beasts, and a company of angels accompany Him.

In this heavenly symbolic language S. Mark presents at the beginning of his gospel the cosmic scope of Christ's work. The conflict is on. The Son of God goes forth to war. Or, as S. Paul put it, writing a few years previously: "As in Adam all die, so also in Christ shall all be made alive."

The battle must be fought not only in some spiritual realm apart, but amongst men; they, too, are victims of evil. So Jesus comes into Galilee preaching the good news of God. The time is fulfilled; the end of old age of the dominion of evil is at hand. Then, gathering the nucleus of disciples, He goes into Capernaum and performs His first miracle, the casting of the unclean spirit out of the demoniac.

He has authority, this Jesus, not only over the normal consciousness of those that turn to Him, but also over the depersonalising forces which would destroy us. "What have we to do with Thee?" asks this crazed disintegrated creature, thou art come to destroy us.

THE rest of the first half of this gospel is taken up with accounts of Jesus' mighty works, a small collection of parables about the kindly rule of God, and indications of growing conflicts with the Jewish authorities. Unhappily, we cannot pause to examine these incidents in detail now; but we ought to note the emphasis which runs through this section on the hiddenness of Christ's work.

The leper is told not to say anything about his cure to any man—he is to go to the priest and make a thank offering. The man healed of palsy is sent quietly home to his house. The devils who bear witness to Him are silenced. The parables speak of seed growing secretly, of the mustard seed which is the most insignificant of all seeds, and so on.

We have a series of incidents and sayings which in their cumulative effect leave in our mind the impression of a paradoxical contrast between the power and authority of Jesus, and the ordinary things in which it expresses itself. This contrast is heightened by the juxtaposition of the supernatural conflict with principalities and powers, and the more petty jealousies of the Jewish authorities—spiritual wickedness in high places. The Son of God and the Devil are continuing to fight it out, but the battlefield is no longer some distant desert, but the fields and hills of Galilee, and the bodies and minds of men.

It is in this context that we approach what has been called the watershed of the gospel—the confession of Jesus as Christ by Peter at Caesarea Philippi. Jesus asks: "Who do men say that I am?" When the disciples have repeated the current phrases, He points the question, "Who do you say?" Peter said, "Thou art the Christ." And He charged them that they should tell no man

of Him. And He began to teach them that the Son of Man must suffer. The popular conception of a Messiah who would vindicate Israel, "slay their foes and lead them high," would give a completely misleading impression of Jesus and His office.

He was a supernatural figure. He did represent Israel, all that is implied in the perhaps purposely somewhat vague term, Son of Man. But He would enter glory by way of suffering; and His followers must enter into their discipleship by taking up their cross and losing their lives also. From this point the gospel moves inexorably towards its climax in the crucifixion. The bell has begun to toll: The Son of Man must suffer.

IT is surprising, therefore, to find at this point the story of the Transfiguration, and the second great declaration of Jesus as Son of God. You remember: on the mountain, Jesus is transfigured before Peter and James and John; and Moses and Elijah, representing all the glory of the law and the prophets, appear talking with Him.

Peter offers to build three tabernacles that the three heavenly beings might dwell among men, but the voice reproves him, "This is my unique Son, hear Him." And suddenly looking around about, we are told, they saw no one any more, save Jesus only with themselves.

The place where God's dealings with men is now focused is in Jesus, the Son of Man who must suffer; so they came down the mountain to get on with the service, the suffering, the dying.

In the event, however, it is Jesus who does the dying. The story of the journey to Jerusalem is punctuated by the most appalling blunders on the part of the disciples; and when they get there one of them betrays Him, another denies Him, and they all forsake Him. At the last He hangs on the cross.

Here is released in all its diabolical and demonic force the power of evil—that which belongs to the heart of men, that which is characteristic of the accumulated vested interests of ecclesiastical institutions, that which belongs to political security; and nature itself was dark. Under the waters of calamity goes Jesus, till there is wrung from Him the cry of dereliction.

Deserted by men, He was now separated from God. "My God, my God, why hast Thou forsaken me?" In that conflict, which began in the wilderness, and which now apparently is ended, evil must die or God must die; and to those who heard the cry—if indeed any had understood—it must have seemed that God was dead. Yet it is for this point that S. Mark has reserved the third great declaration of faith, this time from the lips of the Gentile centurion: "Truly this man was Son of God."

THERE we have the three occasions on which Jesus is declared Son of God: at His baptism, where the voice from heaven addressed Jesus Himself; in the Transfiguration, where the secret is announced to the disciples; at the crucifixion, where the response of faith is put into the mouth of the Roman soldier, who represents the new and wide humanity which Jesus came to save.

Each time the declaration is made in a context of humiliation, at a time when everything that you would have expected of the Son of God is being denied. He identifies Himself with sinners in His baptism, though He is holy; He predicts that He must suffer, and calls His followers to do likewise, though He must surely triumph; He dies, though the Son of God must live.

The emphasis is unmistakable, and so (I think) is the purpose of the gospel. S. Mark tells the story of Christ after the flesh, not for its own sake, but because it shows a perplexed and distressed Church

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

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

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

The third article will appear next week.

how the risen and ascended Christ now reigns, and indicates that end for which He intercedes. S. Mark has no answer to the problem of evil—at least, no answer that the world would recognise as such.

He points to the fact that Christ entered into the depths of our evil human situation, and asserts that Jesus was most Son of God precisely at those points. This means that there is no real human situation without Christ at the centre of it, suffering, and able to redeem. We do not yet see the ultimate triumphs; we wait for that. But like the women at the empty tomb, we believe that He has gone before us in the way of victory as well as in the path of suffering.

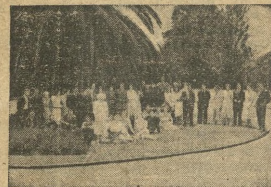
Our best manuscript of S. Mark's gospel ends at Chapter 16:8 where the women have seen the empty tomb, and heard the angel. "And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone; for they were afraid."

EACH FRI. & SAT., 8.15 P.M.

Australian Christian Theatre Guild,
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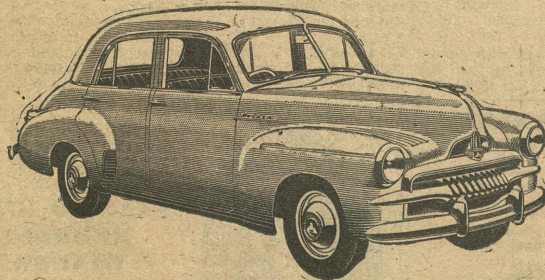
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DIOCESAN NEWS

ADELAIDE

S. BARNABAS' COLLEGE

A special meeting of synod was called last Friday to discuss the proposal to sell or lease the old S. Barnabas' Theological College buildings, at North Adelaide, to the Leigh Trust of the diocese. The motion was passed with some small amendments after considerable discussion, and the money from the sale or lease will be used for training candidates for the ministry and perhaps, in the future, for establishing a new theological college.

TRANSFER OF CHURCH OFFICE
If the leasing or sale of S. Barnabas' College to the Leigh Trust is effected, it is planned to transfer Church Office and the other diocesan offices to the old college building. The Leigh Street property will then be leased for office accommodation. The Canterbury bookshop and the Townsend tea rooms will not be moved.

It is hoped that eventually this valuable property will be leased to a large company for the erection of a multi-storey buildings, with a provision that portion of such a building would be reserved for Church purposes.

THANK-OFFERING FLAG

The newly confirmed young people of S. Margaret's Church, Woodville, have donated as a thank-offering for their Confirmation, a S. George's Flag, which will be flown from the church tower on Sundays and Feast Days. Incorporated in the flag is the coat of arms of the Diocese of Adelaide.

NEW CATHEDRAL CANDLE-STICKS

To celebrate their 21st anniversary, the Friends of the Cathedral have decided to present a new set of candlesticks for the reredos of the High Altar. The bishop searched for suitable designs while in England and a distinguished craftsman will begin work on the gift shortly.

FILM UNIT

With a new talkie projector, the C.M.S. projectionists, Mr. R. Haile and Mr. J. Measday, are ready to go into action and provide a film evening for any parish or church organisation. The coloured "Jungle Doctor" film is a great success on the new machine. Then there are excellent coloured still slides taken by the secretary, Miss Jefferys, on her overseas tour of the mission field. Woodville Parish had an enjoyable evening with the slides of Egypt, and the Jungle Doctor talkie, with an offering for the work of C.M.S. offertory for the work of C.M.S.

WOMEN'S MEETING

The C.M.S. Women's Missionary Council will have its final meeting for the year in Adelaide on Friday, December 11, at 2.15 p.m. in the C.M.S. depot, with a devotional address by one of the clergy as a special end-of-year message. Members will be in recess during January and February, but meet again on the second Friday in March.

CANON H. A. WITTENBACH

Flying to Australia after a tour of Malaya, Hong Kong and Japan, Canon Wittenbach will consult with the C.M.S. in Australia on the situation in these countries which are so close to us. He is expected in Adelaide on January 29-31, and will speak from 8 A.M. on Sunday, January 31, at 5.30 p.m. After years of experience in Hong Kong, the canon is now the C.M.S. Far East Secretary in London, with a wide knowledge of the missionary Church in the East.

SUMMER SCHOOL

C.M.S. summer school will be held at the Retreat House, Blair, from January 29 to February 1. The chairman will be Archdeacon Gordon Begbie, of Wollongong, who will take the Bible studies and study book sessions. Other speakers will be Canon H. Wittenbach, of Hong Kong and London; Miss Nathalie Chegwidden from Tanganyika; and Miss I. Jefferys, C.M.S. secretary.

ARMIDALE

GUYRA

The Coronation Year Parish Festival will be held on December 13. The Bishop of Armidale will preach at the Festival Evensong at 3 p.m. Afterwards, the Guyra town band will play and afternoon tea will be served in the church grounds.

BATHURST

ORERON

The D.C. will be in the vacant Parish of Oron from December 11 until Christmas Day inclusive. He will conduct a service for the Mothers' Union branch on Friday, December 11, at 3 p.m.

ROCKLEY

A fete has been arranged for December 12, at 2 p.m., organised by the Rockley branch of the Church of England Women's Society. An appeal has been launched to provide a new car for the parish.

CLERGY

The Rector of Peak Hill, the Reverend A. C. Smith, is shortly to go to the Parish of Kandos as rector. The Reverend A. Lloyd, formerly of Oron, is at present in the Parish of Portland. Archdeacon Norman is at present relieving at Warren Parish, and the Reverend H. C. G. Walton, acting

similarly in the Parish of Grenfell.

DUBBO

On S. Andrew's Day, the parish remembered its Y.A. missionaries, Ron James at Yarrabah Mission in North Queensland, and Mary Hunt and Fay Wright, missionary school teachers in the Solomon Islands. On Saturday last the Women's Guild organised a gladiolus show and fair in the parish hall.

NARROMINE

Narromine is the first branch of the Mothers' Union which has collectively helped the Children's Homes appeal. They have sent a cheque for £42/5/1 with the remarks, "we wish your efforts every success and hope that we will be able to help with this wonderful work, in many ways, in the future."

TODDLERS' HOME

The transfer of the land site at Molong has now been gazetted by the Government printer, with three months to pay. The cost of the land with all transfer fees has been given by Mr. and Mrs. Fred Allison, of Forbes Parish, with their gift of £500 for the site. English ex-P.O.W. Associations continue to send donations for the Australian P.O.W. Memorial Toddler's Home, and latest donations came from groups at Bury S. Edmunds (Suffolk), Devon and Cornwall, and King's Lynn (folk) as well as from the parents of a Southampton boy who died as a P.O.W.

ALL SAINTS' COLLEGE

Students of the boys' college at Bathurst are to stage "Treasure Island" at three public performances at the school on December 4, 5 and 7.

SOUTH BATHURST

Parishioners congregated for supper in the parish hall after Evensong on November 22 and welcomed the special preacher, the Diocesan Commissioner. On Tuesday last, the bishop administered the Rite of Confirmation at S. Barnabas' Church.

MELBOURNE

EAST MALVERN

At the church of S. John the Evangelist, Finch Street, East Malvern, on Advent 1, there will be commemorated both the seventieth anniversary and Temple Day. Morning Prayer is to be marked by a civic service. The Mayor of Malvern and Mr. Bloomfield, M.L.A., reading the

Lessons, the vicar, the Reverend R. Fenwick Brown will preach. At 3.15 there is to be a recital by choir and the organist, Mr. Pickering. This will be followed by a buffet tea for past and present parishioners, as part of "Back to S. John's," and at the Solemn Te Deum and Evensong, the Reverend Geoff. Sambell will preach.

BELGRAVE RALLIES

The next meeting in the series of "Belgrave for Christ" rallies which began in August, will be held in Church House on December 12. The rallies have a two-fold function: (a) Fellowship with other churches and (b) an informal gathering to interest non-churchgoers in the vital things of life.

REGIMENTAL SERVICE

At 11 a.m. on Sunday, the Royal Melbourne Regiment attended a service in S. Paul's Cathedral. The lessons were read by Major Hamilton and Colonel Davies, C.O. The new chaplain, Padre A. J. Warstaff, from S. Mary's, North Melbourne, assisted in the service. The regimental band attended and played during the service.

FETE

Lady Dixon opened the garden fete at Ridley College on Saturday afternoon.

GARDEN PARTY

Archdeacon R. H. B. Williams opened the garden party at Christ Church, Brunswick, on Saturday. It was held in the vicarage grounds and part of the proceeds were for the A.B.M.

DEDICATIONS

On Sunday evening at 7 p.m., Dean Roscoe Wilson was the special preacher at S. David's, Moorabin, in preparation for the second dedication festival and

Temple Day, to be celebrated next Sunday.

Archbishop Booth preached at S. Martin's, Hawkeburn, at 11 a.m. on Sunday and in the afternoon he dedicated the new hostel for boys in Canterbury. The opening ceremony was performed by the Prime Minister, Mr. Menzies.

SUNDAY SCHOOL TEACHERS

The annual Corporate Communion for Sunday school teachers will be held in S. Paul's Cathedral on Saturday, December 5, at 7.30 a.m. The archbishop will present Th.A. and diocesan certificates to those who have been successful in this year's examinations.

The archbishop will also be the celebrant at the Holy Communion. Holy Communion will be followed immediately by a buffet breakfast in the Chapter House.

SYDNEY

COMPETITION

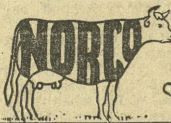
The winner of the word-building competition run by S. Basil's, Artarmon, for the S.E. Asia Appeal, was Mr. M. H. McKay, of 142 Ebley Street, Bondi Junction, with 1,162 approved words. The competition raised £12/2/-.

The church has raised £102 for the S.E. Asia Appeal in the last two months. The amount will be divided equally between A.B.M. and C.M.S.

KILLARA

The Reverend Leopold Charlton has announced his resignation as Rector of S. Martin's, Killara. During his ministry at Killara, extending over a period in excess of 40 years, he has endeared himself to very many people. The parishioners are arranging to say farewell to him at a gathering in the parish hall, Arnold Street, (Continued on Page 12.)

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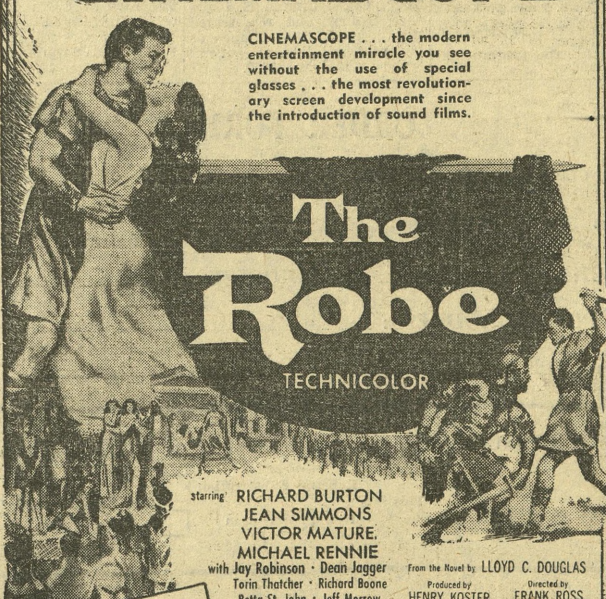
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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is G. W. Taaffe, of Dubbo, who sent us this picture of Bathurst Cathedral.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. NATIONAL.

December 5: Father Kevin Halpin, Victoria.

December 7: Miss Lilian Gillespie, N.S.W.

December 8: The Reverend George Nash, Queensland.

December 9: School Service—Carols.

December 10: The Reverend A. P. Campbell, N.S.W.

December 11: Father John McMahon, Queensland.

FACING THE WEEK: 6.40 a.m. A.E.T. NATIONAL.

The Reverend T. C. Debenham.

PLAIN CHRISTIANITY: 7.30 p.m. NATIONAL.

December 6: The Reverend M. C. D'Arcy, S.A.

EVENING MEDITATION: 11.20 p.m. A.E.T. INTERSTATE.

*Week commencing December 7: The Very Reverend Geoffrey Berwick.

READINGS FROM THE BIBLE: 7.10 a.m. NATIONAL.

The Reverend Edwin White.

SUNDAY AFTERNOON TALKS: 3.45 p.m. NATIONAL.

December 6: "Ferment in Africa"—Nan Partridge.

PRELUDE: 7.15 p.m. NATIONAL.

December 6: The Adelaide Singers.

COMMUNITY HYMN SINGING: 6.30 p.m. INTERSTATE.

December 6: Elia Protestant Church, Port Moresby.

EVENSONG: 4.45 p.m. A.E.T. INTERSTATE.

December 10: S. Paul's Cathedral, Melbourne.

THE EPILOGUE: 11.20 p.m. A.E.T. INTERSTATE.

December 6: "The Epilogue—50." Bible Sunday.

DOGURA'S FIRST LAY CANON

MR. HENRY EEKHOFF APPOINTED

FROM A SPECIAL CORRESPONDENT

Dogura, Nov. 25. The Bishop of New Guinea has announced the appointment of Mr. Henry Eekhoff as the first lay canon of the Cathedral of St. Peter and S. Paul, Dogura, in recognition of the debt that the Church in Lae owes to him.

Mr. Eekhoff was a pre-war resident of Lae when there was no Anglican church there, but occasional ministrations were received from the priest-in-charge of the Morobe Gold Fields at Wau.

After the war he returned to Lae and was ardent in his desire that a church should be established there with a resident priest.

In 1946-47 when the bishop or some of the priests of the diocese visited Lae, services were arranged and held in the house of Mr. and Mrs. Eekhoff.

At the beginning of 1948 the Reverend W. E. Moren was sent to Lae.

The church then had to use temporary buildings until the new church of All Souls, built as a memorial to those who laid down their lives in the war, was completed.

Mr. Eekhoff is a former member of Christ Church, S. Laurence, Sydney, and represented the diocese of New Guinea as lay representative of general synod in 1945 and 1950.

DEDICATION OF NEW HOSTEL

Melbourne, November 30. The Archbishop of Melbourne, the Most Reverend J. J. Booth, dedicated a new hostel at the S. John's Homes for Boys, Canterbury, last Sunday.

The hostel was dedicated by the Prime Minister, Mr. Menzies.

Because of the inadequacy of the old building at 791 Burwood Road, Auburn, the site of the first home, it was decided to rebuild the hostel on portion of the Canterbury property.

Building operations were commenced in January, the foundation stone was laid in March and the boys took up residence in their new hostel in September.

Now that the hostel has been completed the board of management is planning to rebuild the wooden portion of the Canterbury home in the light of the latest developments overseas. We are hoping to build four units, each with accommodation for ten boys, also a gymnasium.

ANGELICAN BADMINTON ASSOCIATION

BY A SPECIAL CORRESPONDENT

Melbourne, Nov. 27. The Anglican Badminton Association's premiership pennant for 1953 has been won by S. Augustine's, Mount Albert.

The runners-up were the team from S. Bartholomew's, Burnley, in the final game played at Moreland.

Championships were also conducted during September in various church halls.

The Bishop of Geelong will present the pennant and other trophies at a Presentation Dance at Holy Trinity, Kew, on December 5.

[A Badminton Association was formed at the beginning of the year for Church of England clubs in Melbourne. The Archbishop of Melbourne and the Bishop of Geelong are patrons; the president is the Reverend L. J. McIntyre.]

CHRISTMAS PLAYS

The Christmas season of the Australian Christian Theatre Guild commenced on November 27 at the Garrison Church Hall, Miller's Point, Sydney.

Three one-act plays, "The Foolishness of God" (Freda Collins); "The Old Game" (Hans Sachs); and "Mother of the Living" (Vera I. Arlett) will be presented.

Performances will be held on Friday and Saturday evenings until December 12.

THE MISSING AGE GROUP

ANGELICAN NEWS SERVICE

London, Nov. 20

"It is to new habits of Church-going that most of the missing are called," declared the Bishop of Rochester, when he gave the second of the addresses during "Save The Abbey Week" in Westminster on Tuesday evening.

"There are to be found in Church congregations at the present time, young people in increasing numbers, and also older people."

"But the 30 to 50 age-groups are noticeably missing."

"It is from the often respectable homes of these non-worshippers that there issue the young gangsters and the young drifters."

In a reference to the Christian example of the Royal Family, the bishop said: "What a possibly mean and shameful hypocrisy, it would be if the Queen's subjects expected the Royal House to set an example of Christian marriage, and of family life, which they were not prepared to attempt themselves."

"If this new Elizabethan age is to fulfil its early promise, and to be as happy and glorious as God hath sworn it may be, then ordinary English home life must be avowedly Christian."

The reason for the increase of crime and immorality was obvious, said the bishop.

The generation of the first war was the sons and daughters of the Church-going parents.

They, therefore, conformed to the standards of Christian conduct, even though they dropped their Christian observances.

But now their place was being taken by their children and grandchildren, who had never been nurtured in Christian faith and worship.

DR. GARRETT LEAVES FOR WEST INDIES

ANGELICAN NEWS SERVICE

London, November 24

The Archbishop of York, the Most Reverend Cyril Garrett, left Southampton in the liner *Colombie* to-day for the West Indies.

He is making the visit at the invitation of the Archbishop of the West Indies and British Guiana, Dr. A. J. Knight.

Dr. Garrett will spend Christmas Day at Barbados and will return home early in February.

DIOCESAN NEWS

(Continued from page 11.)

Killara, on Thursday, December 10, at 8 p.m., when the Archbishop of Sydney has promised to be present. They extend to Mr. Charlton's friends a cordial invitation to that function, so that they may also have an opportunity of expressing their good wishes to him.

LITHGOW

Pieces of Marjorie Jackson's wedding dress are being sold in Sydney to aid S. Paul's Church of England, Lithgow, where she recently married Peter Nelson. A King Street hairdresser is selling pieces with an autographed photograph of Marjorie for 3/-. Sales of the souvenirs have already raised £130 for the church.

NEW HALL AT EPPING

The Archbishop of Sydney dedicated the Raymond V. Ford Memorial Hall at West Epping on November 28. It will be used as a Sunday school; its total cost is £4,500.

HISTORIC STONES

A stone, given by the Dean of S. Albans, Hertfordshire, the Very Reverend C. G. Thicknesse, from the fourteenth century decorative moulding of S. Albans Abbey and a stone from William I chapel in Epping Forest will be incorporated in the fabric of the church extensions at Epping.

CARLINGFORD HOMES

The annual prize-giving at the Girls' Homes took place on Saturday, November 21. The prizes are made available from the Mrs. A. E. Hare prize fund. Dr. Nell Farrar distributed the prizes and Miss F. M. Lamb, who for twenty years has given a special annual prize to the girl who in the opinion of her fellows has most earned their affectionate respect, was also present and presented her special prize to the successful girl.

TASMANIA

NEW RURAL DEANS

The Bishop of Tasmania, the Right Reverend G. F. Cranswick, has appointed the following new rural deans:

The Reverend J. J. Cramp, Central Denary; the Reverend L. E. Dando, Eastern; the Reverend V. H. C. Gill, Southern; the Reverend K. A. Kay, Northern; and the Reverend W. H. Terry, North-Central.

WILLOCHRA

WOOMERA CHURCH

The plans for the church at Woomera have been approved and work on it will commence this month. It is hoped that it will be completed early in the New Year.

S. CEDD RALLY

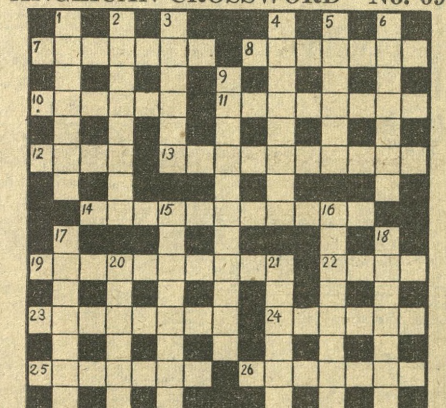
ANGELICAN NEWS SERVICE

London, November 13

Next year is the thirteenth centenary of the bringing of Christianity to Essex by S. Cedd in 654.

To commemorate this event, the Diocese of Chelmsford is planning a large-scale diocesan rally.

ANGELICAN CROSSWORD—No. 69



ACROSS:

7. Material for Yeats's cabin (7).
8. Where a portion of Genoa might be found (4-3).
10. Desert Fox (6).
11. He described gargantuan meals (6).
12. What's one philosopher among a dozen or more? (4).
13. They went in macking (10).
14. Short (long) (11).
15. Is it brought out after a royal victory at Epsom? (5, 5).
22. One of Tennyson's young ladies (4).
23. Private nonsense (5, 3).
24. To stand by idly is all right in an idle scamp (4, 2).
25. He faces facts (7).
26. Workers constantly going to jug (7).

DOWN:

1. African dependency to find a home in (7).
2. It has a tiny head and an explosive tail (4, 4).
3. Strong fountains do this this (4, 2).
4. Eastern land topped by a famous rowing river (8).
5. The old cop! (6).

6. One's Mediterranean, one's Cornish (7).
9. Rule of three (11).
15. Humanitarian work that makes a Russian annoyed (3, 5).
16. Two features of *Lez Telenis*—or is it one? (8).
17. His swearing is proverbial (7).
18. Hardships? Add clothes to ours (7).
20. But is it made of nun's veiling? (6).
21. To shriek "Owl" is cowardly (6).

SOLUTION TO CROSSWORD

No. 68

- ACROSS: 1. At home; 5. Jovial; 10. Ring out; 11. Scottie; 12. Firsts; 15. Seance; 16. Opulent; 17. Ella; 18. Hart; 19. Innings; 20. Tib; 22. Spas; 25. Feaster; 27. Reefer; 28. Rumour; 31. Saddled; 32. Too late; 33. Shower; 34. Buffet.

- DOWN: 2. Tendril; 3. Oporto; 4. Eitta; 5. Just; 6. Violet; 7. Antenna; 8. Trifle; 9. Recent; 13. Sponger; 14. Ellipse; 15. Snigger; 16. Forest; 21. Breadth; 23. Propane; 24. Sorely; 25. Fellow; 26. Run off; 29. Oder; 30. Stub.

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EFFORT REWARDED IN HONDURAS

ANGELICAN NEWS SERVICE

London, November 13

The new marriage laws in the British Honduras are a tribute to persistent Christian effort in the colony.

The Legislature has just passed a series of ordinances which lifts the law concerning the solemnisation of marriages out of chaos into order.

Hitherto, all that has been necessary is that the couple should present themselves before a marriage officer (a clergyman come into this category), make a declaration to the effect that no legal impediment to the proposed marriage exists, and proceed to the ceremony forthwith.

No notice, residence qualification, or other safeguard has been required except, in the case of minors, parental consent.

Priests have been in a dilemma.

To insist on some preparatory period would simply encourage the parties to set up their home right away without ever seeking the blessing of God upon their union.

Rather than allow this alternative, most have accepted the position under great protest.

Now all is to be changed. From January onwards, banns will have to be called exactly as in England.

There will be a residence qualification, and also a provision that marriages may take place only between the hours of five in the morning and nine in the evening.

Licences to dispense from banns are to be issued only by the Governor or his deputy.

CLASSIFIED ADVERTISEMENTS

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

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ORGANIST AND CHOIRMASTER S. WILKINSON, S. Thomas' Church, Enfield, N.S.W. Latest type two manual pipe organ. Apply Rector, 53 Coronation Parade, Enfield, N.S.W. Phone UJ171.

LOCUM TENENS 12 months, required for inner Melbourne suburb from May, 1954. Vicarage, part furnished, available. Must be experienced and vigorous. Apply Vicar, Holy Trinity, Balclutha, Melbourne, Victoria.

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 Mistress, subjects mainly History and Geography. (2) Teacher for Preps and Grade I. Apply Sister-in-Charge.

ALL SAINTS' COLLEGE, BATHURST. Applications are invited for positions on the staff for 1954 from men qualified to teach any combination of two or more of the following subjects: Leaving Certificate standard; mathematics, physics, chemistry, agriculture, biology. Salaries are those paid by the N.S.W. Department of Education. For details please apply to the Headmaster.

S. FAITH'S SCHOOL, Yeppoon, Queensland, requires Commercial Teacher and two teachers of general secondary subjects. Apply Principal.

S. MICHAEL'S Collegiate School, Hobart. Wanted February, 1954. Art Mistress and House Mistress. Apply the Principal.

S. MARY'S SCHOOL, Herberston, N.Q., requires one Music, one Primary Mistress for 1954. Apply to Sister-in-charge.

ACCOMMODATION VACANT CHURCH OF ENGLAND Girls' Friendly Society Hostel. Ladies spend your holidays at G.F.S. Hostel, Arundel Street, Forest Lodge, Sydney. (Queen's procession passes front door). Apply Warden.

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