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REMEMBER THE HOMELESS AND THE FATHERLESS

THE CHRISTMAS BOWL APPEAL

The Remembrance Bowl on the Christmas dinner table is an opportunity for everyone to take part in the World Council of Churches' effort to care for some 75 millions of homeless, starving refugees in Europe and Asia.

These people are to-day dispossessed for many reasons: some were expelled, some fled as refugees, some were compelled to work in the countries of occupying forces, some wander the face of the earth seeking food and shelter.

They will be found in old air-raid bunkers in Germany, in disused barns and pig pens in Austria, in old army barracks in Greece, in the caves of the hills of Bethlehem, in old jute mills of India, in Karachi, and in "emergency quarters" in Korea.

Some are called refugees, others expellees, some displaced persons, but when human misery and dreaded fear of the future are in such magnitude, categories matter very little.

From the viewpoint of Christian compassion, the human situation is what matters most.

These people are homeless, destitute, futureless.

The 1945 Potsdam Agreement was responsible for the post-war expellee situation in Europe; ideologies and politics for the refugee.

Bulgaria expelled Ethnic Turkish citizens to Turkey.

The United Nations' action in creating a home for the homeless Jews from the ghettos of

Orphaned little children still roam the war-blasted villages and roads; hungry, near-naked, neglected.

How will we answer for them on Judgement Day?

How will we justify the decision to sacrifice the little ones in the battle between Communism and the free world?

It is because of their knowledge of a situation, a situation of which Australia is so little aware, that the World Council of Churches with headquarters in Geneva, and represented by the Australian Council, maintains as one of its largest and most important functions—the Department of Inter-Church Aid and Service to Refugees, which is operating through the local churches in every theatre of homelessness in the world.

It is for this reason that for the fifth year, Australians should have a Bowl of Remembrance on their Christmas dinner table, where, by every diner placing cash to the value of their dinner, Australian car-

as a practical means of turning caring into sharing.

The Director of the Department of Inter-Church Aid and Service to Refugees, Geneva, Dr. Robert Mackie, writes:—

"When the post-war refugee problem descended upon Europe, no one could have guessed that the churches would play such a predominant part in the measures taken to deal with it.

"There has been the whole amazing story of the acceptance of the homeless people of other countries by local churches all over America and by church communities all over Europe.

THE FIRST CHRISTMAS GIFTS



"They offered unto Him gifts, gold and frankincense and myrrh."

THE WAY OF THE SHEPHERDS

BY CANON R. W. HOWARD

BY SPECIAL ARRANGEMENT WITH THE Church of England Newspaper

S. Luke ii, 15: "And the Shepherds said one to another, Let us now go even unto Bethlehem and see this thing which has come to pass, which the Lord hath made known unto us."

Christmas Day is a time not for words so much as for worship; and especially, for communicants, a day for worship at the Lord's Own Table, at the best Christmas Feast of all.

How shall we come? By what way shall we most easily approach the Babe of Bethlehem, God made man?

I invite you to travel with me along the way which the shepherds took on the first Christmas Day. It was to them that the first news came; the first revelation was made, Re-velation—the un-veiling of the greatest miracle and mystery the world has ever known.

THE SHEPHERDS

Wasn't it surprising? To shepherds! Why not to white-robed priests in the Temple? Or to some devout congregation gathered at prayer in a synagogue?

How unlikely it was that the news should first come to shepherds. They lay, on the cold hillside, huddled together against the bodies of their sheep, trying to keep them warm.

Taking it in turns to keep awake in the dark, lest wild animals or robbers should attack the flock. Yes, it was to "workers of the world" that the news first came; doing their duty, bravely, honestly, unselfishly.

A shepherd's work is no easy lot. It never has been, never will be. How well I remember a conversation I had, over fifty years ago now, with a Dorset shepherd whom I met on the road to our football ground at Weymouth College. We were talking about the Bible. He had not got one, he said.

"But why don't you go into Weymouth and buy one?" I asked. I can picture him now, standing before me in his shepherd's smock, as he replied: "O! don't 'ave no time to go into Weymouth. O! be too busy with the ship (sheep)."

"But can't you go on one of your holidays?" I asked. He replied, almost indignantly, "O!lerdays? O! don't 'ave no 'ollerdays!" Yes, the shepherds were workers, then as in our own time.

THE WAY OF WORK

What dignity this revelation made to shepherds gives to our daily work: in the shop or the kitchen, at the scholar's desk or on the policeman's beat. Never think again, if you have ever thought, that God is nearer to you in church than at your work.

The story of the shepherds at Bethlehem proves that that's not true. We come to Christ the child, Christ the Saviour, by the way of work.

Then, secondly, the shepherds followed the way of wonder. They had simple hearts, not closed by cleverness or dulled by doubt and unbelief. The unseen world was very real to them.

The gates into that world could easily open for them, to let them hear the angels sing, to let them see the angel host. They had poetry and beauty in their thoughts. Nature was God's Book, always teaching them.

We need that message, too. We are so apt to think of Nature in terms of atoms and radar and supersonic flight and jets and cars and T.V. and submarines—the mechanical side of Nature—and a very important side it is.

But we tend to forget the way of wonder. That's where our carols help us, with all the beauty of their words, and the loveliness of their music; for music is a spiritual thing.

It was a great modern Spanish philosopher, Santayana, who said: "Religion is poetry intervening in life." Of course, it is more than that; but it is that.

WONDER

Cherish that faculty of wonder. Ask God to keep it fresh and vivid within you. We need it in this scientific age. It will help to deepen our faith in the unseen world: our faith in God's power to enter this world

still, as at Bethlehem, in mighty acts.

It is because the shepherds allowed their wonder to pass into faith that they acted on what they had seen and heard and believed. It is because you have shared that belief of theirs that you are here to-day. You have come to share in the third way they followed, the way of worship.

Come with those shepherds into the stable now. Use your imagination. What will you see? A very homely scene. One or two oxen, munching their fodder after a hard day's work in the fields.

An ass, tired after carrying its heavy burden of Mary and the Child, who had been so near His birth on the day before.

Did the animals know anything of the wonder which had come into that stable? Did they join in the worship of the shepherds?

I like to believe they had already felt something they had never felt before, for animals, as we know, are psychic far beyond what men are. I believe they had stirrings within them.

ANIMALS' CAROL

A modern poet has written some beautiful verses which endorse what I've just said. It's called "The Animals' Carol."

Let me read it: "We huddled from the storm and cold Within our lowly shed; We wondered at the Maiden mild Who came to share our bed. She looked so very pale and still, Her eyes with wonder bright, When suddenly—the frosty skies Seemed full of burning light.

"And as the music on the air Thrilled, sweet and glad and wild, That Lady in our manger laid Her little new-born Child. Then, first of all His mighty world,

The Lord of life and death, His creatures knelt to worship Him, And warmed Him with their breath.

"Rough shepherds came to worship Him And then three mighty Kings, But, ere men knew Him, we were there, With birds and little things, To sing His praise and guard His head, Ere any man might know: Who came, a Child, to save the world Two thousand years ago."

WAY OF WITNESS

But there is a fourth way in which the shepherds can help us to make Bethlehem real to ourselves: the way of witness.

The story in S. Luke tells us of it. Listen: "They came with haste, and found Mary and Joseph and the babe lying in a manger; and when they had seen it, they made known abroad the saying which was told them concerning this child, and all that heard it wondered at these things which were told them by the shepherds."

The shepherds wanted others to share their joy, their faith, their hope. They were the first Christian teachers and missionaries. They bore witness to their experience.

It was too real to be kept hidden: too joyful. Is your experience of Jesus a real experience? If so, do other people get to know that it's real? They ought to.

Not by your words only, though it's a poor sort of Christian who can never speak a word for Jesus, however simple.

The shepherds returned back to the sheep, back to the job, to do it even more bravely and honestly and unselfishly, because they had knelt among the animals beside the manger of the world's Saviour.

I'm sure that many others must have seen, in succeeding days and years, that there was "something about" those shepherds, something different, something that made heaven seem more real, and God more near.

HOLY COMMUNION

Does your daily life have that effect on other people? Does mine? I should like it to, as a

(Continued on Page 12)

Europe in 1947 created the displaced Arab tragedy.

Self-rule for India resulted in the creation of Pakistan and India and their tidal waves of refugees.

Japanese occupation displaced China's millions, and the war in Korea deluged South Korea with homeless peoples.

The plight of homeless children in Korea is particularly pathetic.

ing can become Australian sharing for the sake of that first refugee family in Egypt—the Holy Family.

We print on this page an appeal from the Primate of Australia, the Most Reverend H. W. K. Mowll, asking every home in Australia to place in a bowl on the Christmas dinner table, the value of their meal as a thanksgiving to God and

Howard Sydney

MESSAGE TO WOMEN FOR ABBEY APPEAL

Lady Gowrie, wife of Australia's war-time Governor-General, has sent a special message to Australian women asking them to support the Westminster Abbey Restoration Appeal.

Lady Gowrie recorded her message at the B.B.C. in London and sent it by air to the N.S.W. Appeal Office in Sydney.

In the course of her appeal, Lady Gowrie said:

"All of us here have been greatly moved by the way in which the people of Australia have gone ahead in raising funds for the Abbey, but, if I may, I would like to make a special appeal to the women of Australia to do all they can to help, for I remember with pride and admiration what great workers they are and I have an immense faith in their powers of persuasion over their men.

"Why have I this faith? Because I have only to throw my mind back to the many many times you have all helped my husband and myself in our efforts in bad times and in good, in peace and in war.

"I always say to my English friends the Australians are the greatest givers, and perhaps the best spenders too, that I have ever known.

"This is the Coronation Year Appeal for the Abbey where our Queen was crowned. There is very little time left in which to give a hand—please help us to put our Empire Parish Church, which is yours just as much as it is ours, on a safe footing for our children and children's children in years to come.

"I feel it would give such a real happiness to our beloved Queen, now the Queen of Australia, to hear how the women of Australia have worked for the Abbey, beloved by her and by us all. And where her long line of forefathers have been crowned."

COCOS ISLANDS SERVICE

FROM OUR OWN CORRESPONDENT

Perth, December 16

The Archbishop of Perth, the Most Reverend R. W. Moline, is seeking to arrange for the Cocos Islands, in the Indian Ocean, to have church services at least once a month.

He has been in communication with the Department of Civil Aviation in an effort to secure transport for clergy to visit the islands, now an important stopping place for international air services.

At present the active work of the Church of England on the islands is confined to a Sunday school started by Mrs. Jess Sneddon and Mrs. Gelding, who receive regular supplies of material from the Perth Diocese Sunday School organiser.

There is already a church on the islands, built by the Royal Engineers and the R.A.F. in the war and dedicated to St. Christopher, the patron saint of travellers.

Apart from natives, the population is confined to a few aviation personnel and their families.

[The Cocos Islands came under the administration of Perth Diocese last year. Previously they were under the administration of the Anglican Diocese of Singapore. Between the islands and Perth lie more than 1,800 miles of ocean, a flying time of more than eight hours.]

NURSING HOME FOR HAMMONDVILLE

FROM A SPECIAL CORRESPONDENT

The Governor of N.S.W., Sir John Northcott, set the foundation of the Nursing Home at Hammondville on December 12. The home will accommodate thirty chronically-ill pensioners who cannot gain admission to public hospitals.

CHRISTMAS BROADCASTS

The Australian Broadcasting Commission will broadcast several religious sessions on Christmas Day.

The first carol session of the day will be broadcast at 6.30 a.m., E.S.T. There will be other carol sessions at intervals, closing with a recital by the Sydney Musical Society, conducted by G. Faunce Allman, at 6 p.m., E.S.T.

In "Plain Christianity" (7.45 p.m., E.S.T.), the speaker will be the Bishop of Birmingham, the Right Reverend J. Leonard Wilson. Bishop Wilson will be remembered by many Australians as the Bishop of Singapore during the war years. (This is a B.B.C. recording.)

At 8.15 p.m., E.S.T., the first half of Handel's "Messiah," as presented by the Royal Melbourne Philharmonic Choir, with the Victorian Symphony Orchestra, conducted by Sir Bernard Heinze, will be broadcast.

A series of special "Evening Meditations" will be presented during Christmas Week by the Bishop of Grafton, the Right Reverend Christopher Storrs.

The speaker in "Plain Christianity," on December 27, is the Reverend James Parkes, of England. Dr. Parkes is perhaps better known as John Haddam, the author of "Good God" and "God in a World of War." (B.B.C. recording.)

S. GEORGE'S COLLEGE LOSES SUB-WARDEN

FROM OUR OWN CORRESPONDENT

Perth, December 11

The resignation of Mr. B. M. Fletcher-Jones from the sub-wardenship of S. George's College within the University of Western Australia, has been received with the keenest regret.

Mr. Fletcher-Jones, who was originally youth organiser of the Diocese of Perth, was appointed to the sub-wardenship in 1949. He is returning to England for family reasons.

He has a remarkable gift for supplying the spiritual needs of young men and, under his care, the college chapel has become a place of worship appropriate to the needs of students.

On the general side of college life, he has been a tower of strength in every department, especially perhaps in college plays. His finest gift to the college and the diocese has been the wonderful spirit of happiness which he has imparted to his many activities.

He has proved an excellent organiser in many fields, especially in the foundation of the Pilgrim Players, a dramatic society which has produced such dramas as "The Firstborn" and "A Sleep of Prisoners."

He is loved and respected by many of the young people of the diocese who keenly look forward to his return to Western Australia.

CONFIRMATION IN STATION CHAPEL

FROM A SPECIAL CORRESPONDENT

Perth, December 17

The Station Chaplain of Pearce Air Force, Squadron Leader E. C. Sweetman, R.A.A.F., presented a number of candidates for Confirmation last Monday evening.

Six airmen, including a wing commander, and four women were confirmed.

The chaplain has presented many candidates for confirmation in neighbouring parish churches, but this was the first time this service had been held in the station chapel.

GIVE PREFERENCE TO OUR ADVERTISERS

Wherever possible, they help to make our paper possible!

NEW CHURCHES FOR BALLARAT

FROM OUR OWN CORRESPONDENT

Ballarat, December 14

Two new churches were dedicated in the Ballarat Diocese last week end.

A congregation of about 200 gathered at Derrinallum on Saturday afternoon, when the Bishop of Ballarat, the Right Reverend W. H. Johnson dedicated a brick church to "the Glory of God and in honour of St. James, Apostle and Martyr."

The bishop was assisted by the Archdeacon of Ballarat, the Venerable R. E. Richards; the Rural Dean of Camperdown, Canon Leslie Burgess; the Vicar of Lismore and Derrinallum, the Reverend C. C. Cowling; and the Vicars of Cobden and Linton, the Reverend A. S. Nicholas and the Reverend G. N. Hooper.

On Sunday afternoon, at Minimay, the Archdeacon of Ballarat, and the Director of the Social Service Department of the Methodist Church of Victoria, the Reverend H. Palmer Phillips, dedicated a Union church, built of Mount Gambier stone, to the Glory of God and for use as a place of worship.

The congregation of almost 400 could not be accommodated in the building, so an amplifying system relayed the service to those who were outside.

BISHOP'S SILVER JUBILEE

FROM A SPECIAL CORRESPONDENT

Perth, December 17

The Bishop of Kalgoorlie and Assistant Bishop of Perth, the Right Reverend C. E. B. Muschamp, celebrated the silver jubilee of his ordination last Wednesday.

He was ordained priest in Winchester Cathedral on Sunday, December 16, 1928, by the Bishop of Winchester, the Right Reverend Theodore Woods.

Among those ordained with him was Father Aidan, of the Benedictine Order of St. Paul, who was the first monastic to receive Holy Orders in Winchester Cathedral since the Reformation.

Wednesday being an Ember Day, a number of friends gathered together at a party on Tuesday evening at the bishop's home in Perth to offer their congratulations.

THE KING'S SCHOOL SCHOLARSHIPS

The Council of the King's School announce the following scholarship awards: The Violet Macansh Scholarships: J. L. Fullager (Fort Street Opportunity School); P. M. Mander (Gosford Primary School); N. W. C. Dorsch (The King's School); P. A. L. Lancaster (Ryde Opportunity School).

The Robert Campbell Scholarship: R. G. V. Sellers (The King's School).

The Burton Scholarship: A. G. Bain (The King's School). Bursaries: G. E. A. Cuppage (Toowoomba Grammar School); R. D. M. McCully (Gulgambone Primary School).

TWO JUBILEES

BY A SPECIAL CORRESPONDENT

Narrandera, December 17

Not every parish can have a golden and a silver jubilee at the same time, but Broken Hill accomplished this feat in November.

The silver jubilee of the opening of the present Church of St. Peter, and the golden jubilee of the former church were celebrated together.

The Bishop of Riverina, who had given confirmation at South Broken Hill and Menindee on previous days, was present for the Sunday services to mark the occasion.

The Archbishop of Brisbane, who had been present twenty-five years ago, preached.

The rector, Canon V. Hartwig, reports that as a result of a special effort in this year of jubilees, the sum of £1,500 has been raised for the repair and renovation of the rectory.

NEW BOISDALE CHURCH

DEDICATION CEREMONY

FROM A SPECIAL CORRESPONDENT

Maffra, Vic., December 14

S. George's Church, Boisdale, in the Parish of Maffra, Diocese of Gippsland, was opened and dedicated on December 9.

The church had been so completely renovated that it virtually amounted to a new building.

It was placed on a new block of ground; had new fencing, paint, varnishings, seats, curtains, carpets, etc., and in effect, was a new church with a new name—S. George.

The Bishop of Gippsland, the Right Reverend D. B. Blackwood, was assisted by the Rector of Maffra, Archdeacon L. W. A. Benn, the Rector of Stratford, the Reverend L. G. B. Rose, and three readers from the parish.

As well as the church itself, the bishop dedicated a memorial brick fence erected to the memory of the late Hon. Trevor Harvey, M.L.C.

Mr. A. Fixter declared the church open.

The bishop then addressed the congregation and urged them to use the church frequently and faithfully.

At the gathering which followed in the Boisdale Public Hall, representatives of other parishes and churches and civic leaders congratulated Boisdale on the new church.

GUYRA PARISH FESTIVAL

FROM A SPECIAL CORRESPONDENT

Guyra, N.S.W., December 18

Into a country church which normally holds two hundred a congregation of four hundred was packed for the sixth annual parish festival of the Parish of Guyra.

The occasional sermon was preached by the Bishop of Armidale.

The occasion also marked the fortieth anniversary of the laying of the foundation stone of the church of St. James.

The service began with a procession (in single file because of the crowded church) and was conducted by the vicar, the Reverend R. F. Kirby.

The lessons were read by C.E.M.S. members.

The festival thanksgiving taken during the service amounted to £502.

The Guyra Town Band played selections before and after the service.

THE SOUTHPORT SCHOOL

FROM A SPECIAL CORRESPONDENT

Southport, December 17

The Archbishop of Brisbane, the Most Reverend R. C. Halse, presented the prizes at Speech Day at The Southport School, on December 3.

The founder of the school, Bishop Dixon, who presided, said that the new building, which would form the school war memorial, would be commenced soon.

In his report, the headmaster, Mr. C. G. Pearce, said that the first permanent building construction for thirty years would commence soon.

It will take the form of a memorial library and of two housemasters' flats.

SERVICE BY CANDLELIGHT

FROM OUR OWN CORRESPONDENT

S. Mark's, Darling Point, Sydney, held a candlelight service in Rushcutters Bay Park on Sunday night.

Almost every one of the several thousand people who took part held a candle.

A religious film was also screened.

Devotional Poems—No. 14

by Mary Corringham



IMMORTAL LONGINGS

Why to the hope of happiness does every mortal cling,
knowing that happiness on earth is an imperfect thing,
since it must end? Is there no reason why all ages crave
for lasting happiness, and hurl defiance at the grave?

God would not plant this natural longing in the human heart,
if to frustration such a wish were doomed right from the start;
it is an indication of our immortality,
of which the doctrine stands revealed in Christianity.

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ABUSES OF POWER DENOUNCED

CHURCH LEADERS IN KENYA ISSUE LETTER

ANGLICAN NEWS SERVICE

London, December 11

Church leaders in Kenya have issued an open letter stating their abhorrence of abuses of power committed by certain members of the forces of law and order.

This is only the latest of many such representations made during the past year.

The authorities have received them seriously and sympathetically and are believed to have taken vigorous action whenever sufficient evidence has been forthcoming.

In one instance, proceedings were taken and two persons convicted as a result of representations made by the C.M.S. African Secretary, Canon T. F. C. Bewes.

A Church Missionary Society agent in Nairobi reports: "The general situation *vis-a-vis* the security forces and the Africans is much better.

"Local Africans say so themselves.

"This is not to say that all is all right yet, but there is a big improvement."

This is the open letter just issued:

"We, leaders of Christian churches and organisations working in Kenya, feel it our duty to record the abhorrence with which we read the published records of evidence given before a civil court and a recent court martial.

"We know that our feelings are widely shared.

"We have repeatedly expressed at the highest level our grave concern at abuse of power by certain members of the forces of law and order.

"We know that stern directives have been issued by His Excellency the Governor and by the Commander-in-Chief condemning and forbidding such brutal and illegal practices.

"We believe that in certain quarters there have been signs of improvement.

"We are, however, still gravely concerned at the situation, and we shall continue to bring to the notice of those in authority the need for a radical change in attitude and in action on the part of many of those responsible for the re-establishment of law and order.

"To the members of our several churches and organisations of all races who are serving with military units, or with the Kenya Police, Kenya Police Reserve, or Home Guard, we would say this:

"In spite of seeming provocation or even in face of apparent encouragement to indulge in cruel abuse of power, do not do so.

"You are Christians, and such action is un-Christian.

LONDON'S GUILD CHURCHES

ANGLICAN NEWS SERVICE

London, December 16

After six years or more of consultations and negotiations, the plan for re-organising the parishes of the City of London is almost in being.

One of the important provisions that will be implemented by the scheme, if approved by Parliament, is the designation by the Bishop of London of those churches which have been scheduled as guild churches.

These are churches without parishes that will have the primary function of meeting the spiritual needs of the City's week-day population.

The scheme will enable patrons to appoint their nominees to several guild churches that are now vacant.

It also provides for the designation of ward churches, which may be either guild or parish churches.

"Moreover, it in no way furthers the cause of law and order.

"In ways both direct and indirect it defers the time when lawlessness will be eliminated.

"It also establishes a legacy of hate that will last for generations, thereby endangering the whole future of this country.

"In our churches on Sundays and at other times we remember in our prayers, knowing how heavy a task is laid upon you.

"Signed: Leonard Mombasa, Bishop of Mombasa; David Steel, Moderator of the Church of Scotland in East Africa; R. Macpherson, Clerk of Synod, Presbyterian Church of East Africa; and Secretary, Church of Scotland Mission Council; E. A. Bastin, District Chairman of the Methodist Church in Kenya; E. Bigwood, Territorial Commander, the Salvation Army; H. E. Evan Hopkins, Provost of Nairobi; Willoughby H. Carey, Secretary, Church Missionary Society's Kenya Mission; W. Scott Dickson, General Secretary, the Christian Council of Kenya."

E.P.S. IS TWENTY YEARS OLD

ANGLICAN NEWS SERVICE

London, December 11

The Ecumenical Press Service can now look back on twenty years of life.

It was at a meeting of the Life and Work Movement in Novi Sad, Yugoslavia, in 1933, that the Universal Christian Council for Life and Work (which became later the World Council of Churches) resolved to try to publish an information bulletin to provide news in English, French, and German, on a world-wide basis, concerning the Christian Church's efforts for union.

The founders of E.P.S. originally intended that it should come out through collaboration with other Christian organisations.

The associations which first sponsored E.P.S. were the Universal Christian Council for Life and Work, the World Alliance of Y.M.C.A.s, the World's Y.W.C.A., the World's Student Christian Federation, the World Alliance for International Friendship through the Churches, the World Conference on Faith and Order, the International Missionary Council, the Central European Office for Inter-Church Aid and the Society of Friends.

The present sponsoring organisations are the World Council of Churches, the International Missionary Council, the United Bible Societies, the World's Alliance of Y.M.C.A.s, the World's Y.W.C.A., the World's S.C.F., and the World Council of Christian Education.

The twenty years of experience which has been accumulated by the editors of E.P.S. (Geneva representatives of these organisations) serves today as the point of departure for the provision of ecumenical information now increasingly extending to the various Churches of the world.

During the war, E.P.S. was one of the few papers serving to maintain contact between the Churches of the belligerent countries in East and West.

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ESKIMOS ARE DEVOUT

PRAISE FROM THE BISHOP

ANGLICAN NEWS SERVICE

London, December 16

The Bishop of the Arctic, the Right Reverend D. B. Marsh, is now on his way back to Canada, after a strenuous tour of England.

He made 130 public appearances in 59 days, and preached at St. Paul's Cathedral and the Cathedrals of Salisbury, Chelmsford, Manchester, Blackburn, Birmingham and Portsmouth.

His meetings ranged from a breakfast-time lecture at King's College, Cambridge, to Rotary Club luncheons.

He addressed schools, missions, and numerous societies.

His film on mission work in Arctic Canada was shown in churches throughout England.

The bishop has told his audiences that the white man has much to learn from the Eskimo in his continuity in prayer and Bible reading.

"The Eskimo is a realist," the bishop says.

"If a thing does not work, he casts it out.

"He has found that Christianity works, and he applies its teachings to his own daily affairs.

"It is nothing uncommon for the Eskimos literally to wear out their Bibles through constant reading.

"There have been many occasions during my years in the Arctic that an Eskimo has said, 'May I have a new Bible? Mine is wearing out.'

Bishop Marsh declares that the Eskimo is naturally honest and that in his own early years in the Arctic there was no need to lock door or drawer.

Theft was unknown among his parishioners.

"But you don't leave anything unattended in places like Aklavik these days, for the white man has arrived.

"More and more meteorological and radar stations, airstrips, military outposts and fur trading posts are springing up in the Far North.

"The Eskimos are looking at the new arrivals, and they cannot understand why the white man preaches one thing and practises another.

"The missionary must act as a buffer between the gentlemanly Eskimo and the harshness of a white-man's civilisation."

The bishop has only six men in one polar corner of his diocese that exceeds several times the area of the British Isles.

More men and women are needed to protect his Eskimo parishioners against the impact of "civilisation."

"I have been telling people of the hardness of the life among the Eskimos of Arctic Canada.

"I have also been telling them of the great spiritual reward one finds in serving these hunters of the polar bear, the seal and the caribou."

ABBNEY ROOF REPAIRS TO START SOON

ANGLICAN NEWS SERVICE

London, December 11

The Dean of Westminster said yesterday that good stari had been made with the most urgent repairs to Westminster Abbey.

Repairs to the roof would begin early in the New Year.

The lead covering the whole roof of the nave, 200 feet long, had begun to creep and buckle.

Hundreds of tons of lead sheeting would have to be removed by hand, melted down, recast and fastened into position.

Dr. Don said the appeal was still short by £300,000 of the figure hoped for.

FOOTBALLERS GIVEN BIBLES

ANGLICAN NEWS SERVICE

London, November 28

The British and Foreign Bible Society presented each member of the Hungarian football team with a copy of the Bible translated into Hungarian before they left for home yesterday.

ARMENIAN MUSIC IN NEW YORK

FROM OUR OWN CORRESPONDENT

New York, November 12

In Carnegie Hall, New York, on November 8, a large audience attended the concert given in memory of the late Catholicos of Cilicia and in aid of the Armenian Diocese of the U.S.A.

The concert was under the patronage of the Archbishop of the Armenian Congregation and the two bishops of this church in America.

The late Catholicos was renowned as a scholar and saint and was from 1937 to 1944 Archbishop of the Armenian Diocese in America. His last Mass in this country was celebrated at the Cathedral of St. John the Divine, the Episcopal Cathedral, in the presence of 9,000 of his fellow churchmen.

The concert consisted of the works of Onnik Berberian and the composer himself conducted the Philharmonic-Symphony Orchestra of New York and the chorus.

Berberian's creative mission has been to raise Armenian folk music to the level of great international music by employing it in the larger musical forms after the manner of Bartok and Kodaly, to whom he has been likened.

His musical settings of the liturgical music of his Church have a thrilling vitality about them which elevates the listener into the realms of mystical experience.

CHRISTIANS AND JEWS

DR. FISHER AT MEETING

ANGLICAN NEWS SERVICE

London, December 11

The Archbishop of Canterbury presided at the eleventh annual meeting of the Council of Christians and Jews at Church House yesterday.

At the election of officers the Archbishop of Canterbury, the Moderator of the Church of Scotland, the Archbishop of Westminster, the Moderator of the Free Church Federal Council and the Chief Rabbi were re-elected presidents.

Mr. P. W. Bartlett, one of the two honorary secretaries, in moving the adoption of the report, said that there was still need that they should learn more of tolerance.

The words quoted in their report from the Queen's Christmas broadcast, "to work for tolerance and understanding among the nations" were exactly the work of their council.

The executive had given attention to certain matters in the international field, especially from the point of view of their bearing on relations in this country.

Outstanding among them were the case of the Finlay children; religious persecution, especially the recent attacks on Roman Catholic leaders in Poland; and the recent disturbances on the Jordan-Israel frontier.

RETURN TO RELIGION

DR. FISHER'S CONVICTION

ANGLICAN NEWS SERVICE

London, December 11

"All over the country there is a return to religion," said the Archbishop of Canterbury on Saturday.

He was addressing parochial church workers and other church workers from the deanery of Sandwich, at Deal parish church.

"It is this returning life of the Church that thrills me more than anything else."

The Primate spoke of the general condition of the Church.

"This beloved society bears at this time an especial responsibility, greater perhaps than has ever rested upon it before, in this country and in the world.

"In a peculiar sense, it holds a key position in Christ's purpose for the Church and for the world."

"In my life-time," he said, "diocesan life has changed out of all knowledge."

"There has been a growth of diocesan unity and fellowship which is really quite astonishing.

Another change had been in the financial giving of the laity, who had learned how every penny needed for the essential work of the Church must come from them.

There was a third change: "In the past 50 years the Church has recaptured the power of worship," said the archbishop.

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THE ANGLICAN

Incorporating The Church Standard

FRIDAY DECEMBER 25 1953

A HAPPY CHRISTMAS TO YOU

"Behold I make all things new." In this lies the significant message of Christianity. "New" in the New Testament can mean either new in time or new in quality.

It is the latter word which is prefixed to Testament in the title. We have in the New Testament the story of a better covenant than that which the Jewish people knew.

"I make all things new," with a quality they had not before.

Thus Christianity took the Yuletide Festival, the picture of a world dying in winter cold, when men lighted immense fires to keep that world alive, and transformed it into the Festival of Christmas, wherein a Saviour came Who would make a dying world rise to newness of life.

Life with a new quality, eternal life, is His gift. This making all things new began in the home!

"The Crazy Stable close at hand
With shaking timbers and shifting sand
Grew a stronger thing to abide and stand
Than the square stones of Rome."

Christmas is the Festival of the home! And it is the hallowing of the family. In the homes of Bethlehem there was "no room" for the Son of God to be born.

Yet, He was born, and in Him the world learned, though slowly, a new reverence for childhood, a new glory for womanhood, and for men a new chivalry and new dignity in that God had become man.

He came to a world where woman was a chattel and a child of little account. He made them new—in the sense that through Him they were given new value and meaning.

The world of our day is inclined to empty out the double significance of Christmas-tide. It does indeed make it the children's gay season.

Christmas does not consist merely of toys and trumpets, of cards and clatter of good wishes and generosity. These are all present, and may they continue so to be.

But Christmas is only the Children's Festival because it is Jesus Christ's Day.

Leave out the Christ Child and there is left a temporary season of surface gaiety from which on the morrow an unchanged world returns to its old ways and selfish habits.

There is no eternal quality in anyone or anything apart from Jesus Christ.

Men may remember all the children in the world for a day, but if they forget Him, even the children will soon be forgotten.

And the other significance is that of the home. How many to-day spend Christmas away from their homes? It is no longer the festival of the family but of the crowd.

Its Christmas meal is no longer fashioned in the home, but in the restaurant. The rich significance of welcoming a Saviour into the home circle has been lost.

Indeed, the homes are being lost, in separation, and divorce, and where there are not great homes a people perish.

In the days of His ministry, Christ had no home—He stood at the doors of others' homes and knocked. That still is true.

He asks an entry into every home, He would be a "member of every family; indeed in Him our families find their unity."

On Christmas morning He invites all men to His Holy Table to share the Bread of Life, and then would go with each and all to their earthly homes, entering in, if welcome, to make all things new with a happiness, a health, and a peace that only He can give. Have you room for Him?

TO OUR READERS

Because of production difficulties beyond our control, THE ANGLICAN will not be published next week, January 1.

The next edition will appear on January 8, 1954.

Additional bulk copies of this issue have been sent to all our parish agents, who will be allowed the usual additional margin for "returns."

The editor and staff take this opportunity of thanking our readers for their help and kindness during the past year. We wish you all a holy and happy Christmas, and an interesting and constructive New Year.



Interruption

Bad planning is probably the main reason for the rush and bustle in which most of us get caught up in the week or so before Christmas, even if we are not going away from home or have no visitors to prepare for.

We are so apt to procrastinate in our seasonal shopping, to put off those jobs in and around the house which we sometimes rashly undertake to do as our contribution to brightening the home up for the most joyous season of the year and we find in the final week that we have certainly left undone many of the things that we ought to have done.

This year I imagined I had organised my own modest pre-Christmas chores to a timetable that should even allow for some relaxation in the final week. But my estimate that the hall and the lounge could be painted in four days was based on too strong a faith in the undercoat which I had expected to transform our dark panelling and skirting boards into the desired lighter hue at one application, and then to be ready for the overcoat which would, at another application, produce the subdued lustrous finish (as advertised).

But, alas for the ignorance of the amateur painter! Three undercoats and two overcoats were needed, the four days spread into seven, and when the job was in its final stages and this bespattered practitioner was beginning to anticipate the compensation of at least one afternoon in the nearby surf to restore his jaded spirits, he was called down the ladder to answer the telephone.

"We're going to press three days earlier this week because of Christmas. Would you please have your copy in by midday the day after to-morrow?"

It was nice to be given the technical choice of saying "Yes" or "No." But I knew the question was really a command. I laid that paint-brush down.

There'll be no surfing this side of Christmas now. There's still a day's painting ahead of me—and the garden, I have been pointedly told, has been unduly neglected because of the unconscionable time I have been engaged in interior decorating.

Practical Politics

But please don't take my complaining too seriously. I find writing this column a pleasure—and a privilege, too, taking into account the Australian-wide readership of THE ANGLICAN.

Sometimes I wonder whether the column tends to become too preoccupied with politics. Yet in a vast land like ours, with so many diversified sections and interests, a great responsibility rests on the men and women we send to Canberra, and especially on party leaders and Ministers.

There are humbugs and hypocrites in politics as in other walks of life, and the embittered party and personal relations so frequently revealed in Australian politics are to be deplored.

That is one reason why I feel that Church people should take a practical interest in national politics and, through their spokesmen, make the Church view and the Church spirit on current problems known to the Government and the Parliament.

That is not necessarily to engage in narrow party politics. There are many questions "at above party on which" the Church, as in effect, the conscience of the nation, should make its views plainly known to the Government of the day.

The adequate care of the sick and aged is one such question. On the whole, our pension scale is liberal. But anomalies and hardships do occur. Unfortunately, the strong tendency is to treat pensions as a political football, with each side striv-

ing to score points for the party or to subtract from the points of the other side.

It would be preferable, I feel, to have pensions determined, like wages, in a judicial and not a political way. And the judicial system should allow for variations to be made in the rate of payment in accordance with the cost of living, as was done with wages until the recent "freezing" order.

State Affairs

In speaking of the relationship of Church to Government, I have had in mind the Federal sphere. But, in view of recent developments, particularly in Victoria and New South Wales, I think that just now it is more urgent for the Church to speak up in strictly State affairs.

In the year now closing, we have seen the Victorian State Government giving high priority to extension of gambling facilities and drinking hours. And in New South Wales there have been even more alarming happenings, such as the involvement of a Minister of the Crown with a notorious criminal, an attack on the freedom of the Press, which has had world-wide notoriety, and the imposition of compulsory unionism.

In the meantime the housing situation, although gradually improving, demands much more energetic attention so that the reproach of tens of thousands living in hostels, slums or shared houses eight years after the end of the war can be speedily removed.

In Melbourne, particularly, priests of our Church have been campaigning vigorously against the disfiguring, demoralising slum dwellings which a succession of Governments—Liberal, Country Party and Labour—has not yet really begun to replace by houses fit for human habitation.

EVANGELISM ON MANUS

By R.A.A.F. CHAPLAIN F. G. STANDEN.

TREMENDOUS changes have taken place on Manus and Los Negros Islands in one short generation.

Prior to 1913 the islands were peopled by savage cannibals who fought and plundered neighbouring tribes, taking captives to replenish their larders. Today, there is no warfare, no blood-lust, no murder. Natives live peacefully under the influence of Christian missions and the watchful eyes of a humane Government administration.

Some early shipwrecked mariners were taken prisoners; their legs were broken to prevent their escape, so that one by one they could be placed in the cooking pot.

To-day white visitors are welcomed with a cheery "Good-day masta" and the natives gladly accept employment in Government and civilian undertakings. Large numbers are employed as houseboys in European homes at Lorengau, on the R.A.A.F. station, and the naval base. Others are employed as labourers and a few as skilled workmen on the plantations and in the workshops.

The first missionaries were German evangelists, who did much to bring the love of Jesus into hearts previously darkened by ignorance, cruelty, superstition and fear. When Australia took over these territories on behalf of the League of Nations, the missions were reorganised and supported by Americans.

In 1941 Japan invaded Los Negros and built an air-strip. Natives were forced to labour for the enemy, and the missionaries were taken away in a warship to be murdered by Japanese machine guns.

It was not until February, 1944, that the island-hopping Americans landed in the face of intense opposition and

Inasmuch

This thought for the less fortunate, which might well be a stronger motivating influence in solving the housing problem, has been finely illustrated in Adelaide this Christmas in arrangements made for private hospitality for orphans.

Many South Australian children's homes are reported to be almost empty this Christmas because of the remarkable response to a five-year-old boy's wish, published in an Adelaide newspaper, that his parents should invite an orphan child to spend Christmas with them.

People, touched by the thought, telephoned, wrote or called at the orphanages with offers to take one or more children into their own homes for a few days or even longer. In some cases the young visitors will be taken on caravan and beach holidays with their hosts. One big-hearted Adelaide man has four girls and four boys at his home for Christmas.

Few orphanages nowadays have the Dickensian atmosphere. But, however humanely and kindly these institutions are conducted, they can be no adequate substitute for the happy family home. Maybe the practical Christian gesture made in Adelaide to brighten Christmas for these young people will result in some permanent adoptions.

Finally, Brethren

That unbrushed job of painting is nagging at my memory again. But it was pleasant to be able to forget it for as long as it has taken to write these notes.

Now, as I mount that ladder for the final rounds of the lounge before once-more-onto-the-beach-dear-friends, I would like to wish those whose perseverance has enabled them to reach so far down this column: A Joyous Christmas!

—THE MAN
IN THE STREET.

overcame the enemy garrison.

It was not long before the Americans moved on, but by this time new missionaries had begun to rebuild the mission stations previously destroyed.

One of these missionaries, Mr. Walters, a German evangelist, had been in the original party.

He had escaped death at the hands of the Japanese, having been interned by the Australian Government because of his nationality. Now, he was able to return to his beloved flock, who welcomed him with great joy.

I went to see him and his wife the other day.

It was a great joy to see the smiling faces of Christian natives and to know the transformation which had taken place in their lives.

MR. WALTERS showed us a manuscript copy of the whole New Testament translated into the local dialect—not mean undertaking, but well worth while.

When Mr. Walters saw our interest he brought out the galley-proof of S. Matthew's Gospel, already set up to be printed by the British and Foreign Bible Society. He and Mrs. Walters were busy making final corrections to the proof.

Our conversation turned to the healing mission which the missionaries offer. The trained missionary nurse uses modern medical skill to meet the needs of her patients.

Mr. Walters told us that the natives prefer this ministry to the services offered by Government-paid officials. This is easy to understand when one sees the love with which the Christian ministry is given.

Our short visit concluded with a family prayer of thanksgiving and the invocation of God's guidance and continued blessing upon the mission.

ONE MINUTE SERMON

COLLECT FOR CHRISTMAS DAY

The Text:

Almighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who lieth and reigneth with Thee and the same Spirit, ever one God, world without end. Amen.

The Message:

For the first three centuries the Eastern Orthodox Church celebrated the Birthday of our Lord with the Epiphany on January 6; the Western Church, however, very early observed December 25, that date being fixed by Hippolytus of Rome about 235 A.D. after careful enquiry made of Jewish records which Titus took to Rome about A.D. 70.

December 25 fell in the great holiday time of the Roman world, a time observed with lust and licence. Christmas Day was a great means of counteracting ungodly pagan riot.

In the first Prayer Book the day is simply called Christmas Day, i.e., Christ's Feast (cf. Michaelmas, Candlemas).

The collect was composed in 1549 when it was the collect for the second celebration. The first collect was the ancient Christmas Eve collect "God who makest us glad with the yearly remembrance of the birth of thy Only Son Jesus Christ; grant that as we joyfully receive him for our Redeemer so we may with sure confidence behold him when he shall come to be our judge."

Our present collect crawls an analogy between the birth of the Son of God—as the Son of a pure Virgin and our own new birth in Baptism and adoption therein as the sons of God.

It is useful to compare the opening sentence of the collect with the first few answers in the Catechism, and with the second of the Thirty-nine Articles.

To these wonderful facts are here given "the human sonship of Jesus Christ, the Divine Sonship of men, through Him." Here is the mystery of His birth—

"God, of the substance of His Father, begotten before the worlds; and Man, of the substance of His mother born in the world."

And on the basis of this mystery we are made the children of God in Holy Baptism. That is not all. To be born is one thing, to be renewed in life day by day is another.

And so it is essential that we should continue His for ever and daily be renewed by His Holy Spirit, till we come to His everlasting Kingdom.

Baptism and Confirmation are one fact, issuing in our "Abiding in Christ."

CLERGY NEWS

MUTEN, The Reverend G. E., Vicar of St. Paul's, Ballarat, has been appointed Rural Dean of Ballarat.

GAVY, The Reverend Arthur, Vicar of Mortlake, Diocese of Ballarat, to be Vicar of Warracknabeal in the same diocese.

MATTHEWS, The Reverend Jack, was inducted as Rector of Charlton, Diocese of St. Arnaud, on November 10.

REEVES, The Reverend John, Rector of Coombes, Diocese of Bathurst, to be Rector of Cowra in the same diocese. He will take up duties early in the New Year.

McKAIN, The Reverend L., Rector of Stuart Town, Diocese of Bathurst, to be Rector of Hill End in the same diocese.

HALLIDAY, The Reverend A. G., was instituted and inducted to the Parish of Warren, Diocese of Bathurst, on December 16.

KING, The Reverend E. C., Rector of Kojonup, Diocese of Bunbury, to be Rector of Pinjarra, in the same diocese. He will be inducted by the bishop on December 30.

TILLER, The Reverend C. G., Rector of Katanning, Diocese of Bunbury, to be Rural Dean of Albany, in the same diocese.

ONE MINUTE SERMON

COLLECT FOR THE CIRCUMCISION OF CHRIST AND THE SECOND SUNDAY AFTER CHRISTMAS

The Text:

Almighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true Circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. Amen.

The Message:

It naturally follows that this event must be celebrated on the eighth day after Christmas, and from the 4th century the day has been kept on the octave of Christmas though the title of the Circumcision was not given till the middle of the 6th century.

The Church faced a tremendous difficulty. January 1 was the most abominable of heathen days of riot of the ancient world.

To observe a Christian Festival on that day was dangerous. But January 1 was not New Year's Day. It was only in the 18th Century that New Year's Day was changed from March 25 to January 1.

The world-to-day thinks more of New Year's Day than of the lessons of the Circumcision.

The collect was probably composed in 1549 though it bears a likeness to an older collect. There have been two alterations made in it.

The word "Spirit" in 1549 referred to the Holy Spirit, for the words were "the true circumcision of Thy Spirit." This was altered in 1532 to "of the Spirit," a reference to Romans 11:29, where "spirit" refers to the inner life we live under the guidance of the Holy Spirit.

The word "we" has also been inserted by the printers at the end of the collect. The whole purpose of the collect is clear. As for our sakes our Lord suffered circumcision, became obedient to the law for man so may our corrupt nature be made subject to the law of God. It is one of the marvels as it is one of the joys of our membership in Christ that He never asks of us anything which He has not Himself faced and overcome. He is the good Shepherd ever leading His flock and He never asks us to take a step but we can find the trace of His own footsteps and hear His call, "Follow Me."

Yes! It is also the New Year with its opportunities, its hopes and its tasks.

It is not remarkable that Christmas comes before the New Year, even as Sunday comes always before the working week, so that Jesus Christ enters our world before we have to face it. And He bids us meet Him at His Holy Table on the first day of the week before we go out to the working days that follow.

"Lead me Lord, lead me in Thy righteousness, Make Thy way plain before my face."

MEDIAEVAL CARVING MAY GO TO SELBY

ANGLICAN NEWS SERVICE

London, Nov. 26

A 14th-century carving in alabaster, showing the descent from the Cross, will be placed in the proposed war memorial chapel in Selby Abbey if £100 can be raised to buy it.

The Abbey architect, Mr. G. G. Pace, has an option on the carving, but if this is not taken up, the Victoria and Albert Museum will be the purchaser.

The vicar, the Reverend J. A. P. Kent, says that churches and not museums are the proper homes for works of art which have a Christian inspiration.

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 writer's name is appended for publication.

Parts of some of the following letters have been omitted.

EMPTY PEWS CALL FOR UNITY

TO THE EDITOR OF THE ANGLICAN

Sir,—Clergy and laity alike are continually seeking an answer to the question, "What is wrong with the Church; why are our churches not filled with worshippers and workers?" I think that it is good to look at this question from the perspective of the man in the street. For, after all, he is the man we are interested in; we want to get him off the street and into the church.

Diminishing attendance figures in the Anglican and Protestant churches is not a condition peculiar to Australia. It is a condition that is just as manifest in the United Kingdom as it is in Canada, New Zealand and other parts of the Commonwealth of Nations.

An amended edition of B. Seebohm Rowntree and G. R. Laver's "English Life and Leisure" gives the following interesting figures showing the progressive decline in the Anglican and Free churches of Britain:

Attendance per cent. of adult population	
1899	42.9
1935	19.6
1948	12.0
1950	9.9

An examination of Commonwealth attendance figures would show an even sharper drop.

I carried out a private public opinion poll, seeking to establish reasons why the Church was losing ground. A fairly representative cross-section of society was questioned, totalling 850 persons of both sexes.

It gave a most revealing picture of the laity's opinion of the action, office and purpose of the Church.

Regularly attended church	11.3
Occasionally attended church	16.5
Listened to radio church services	8.3
Did not attend church	41.6
Did not believe in church	20.7
Agnostic	1.3
Atheistic	3
The 62.3 per cent. that did not attend church offered the following opinions:	%
The Church was inconsistent in doctrinal formula	30.0
The service was meaningless by modern standards	23.0
The Church did not satisfy what they were seeking	21.0
No two denominations agreed on basic doctrine	26.0
It is not difficult to find the reason for the great migration from the Church into the wilderness of disbelief and discontent	21.0
The Church fails to speak with a united voice. We have forgotten that God is the very essence of harmony.	21.0
We have allowed ourselves to forget that the Bible is the inspired work of God, and to contend one single word of it is but to obstruct the purpose of God.	21.0
Let us be done with appeasement, and let the voice of the Church ring out in vibrant unity, resonant with the faith that Christ endowed the Christian Church, and then, and then only, will the Church regain its rightful place in the divine order of things; to be Fishers of Men in the Cause of Christ.	21.0
Then, no longer will the plaintive call go out, "Why are our churches empty?"	21.0

Yours etc.,
FRANK GLADEN.
10 Neridah Street,
Chaswood, N.S.W.

PROTESTANT OR NOT?

TO THE EDITOR OF THE ANGLICAN Sir,—Why make such heavy weather delving in the pages of history and the phrasing of constitutional documents?

The Church of England is not and never was protestant. The Church's two guide books, the Holy Bible and the Book of Common Prayer, do not even mention the word "protestant."

Furthermore, if the Church of England were protestant I would have expected this fact to have been mentioned at my baptism wherein I was made a member of the Church, or at my confirmation, or at my ordination—or even at my institution and induction as priest of this parish.

We cannot have it both ways. If we claim Catholic continuity back to the days of the Celtic Saints how can we at the same time date our Church as a sixteenth century protestant sect?

It would also seem that there is a failure to see the difference between the official doctrines of the Church and the private opinions of its members.

It is, of course, true that some Church of England people are protestants, just as some are freemasons and others are total-abstainers.

But if every man in the Church were a freemason, it would not make the Church of England a masonic church.

It does not matter what the word protestant means now or did mean in times past.

The fact remains it is a human invention of the sixteenth century unknown to the formularies of the Church or Holy Scriptures.

As loyal members of the Church of England we can have no dealings whatever with it.

I am, yours sincerely,
LESLIE G. KENDEL,
S. George's Vicarage,
Phill, Victoria.

TO THE EDITOR OF THE ANGLICAN

Sir,—I am obliged to your several correspondents for their contribution to this very important topic.

However, I am gratified that the two points I made:

(1) Durham's Report on Canada, and (2) that the Queen is a Protestant, still stand unchallenged.

The fact that the Primate of Australia and an eminent student in the person of the Venerable Archdeacon Hammond—just to name two—are happy to acknowledge themselves Protestant is pleasing, and I am glad to be on their side.

If the Anglo-Catholic doesn't want to be regarded as Protestant, who cares?

Yours,
F.W.A.

12, O'Brien Road,
Hurstville, N.S.W.

COVENTRY VICAR ATTACKS NEW CATHEDRAL

ANGLICAN NEWS SERVICE

London, December 4

The Vicar of Holy Trinity, Coventry, Canon Graham Clitheroe, makes outspoken comment on the new Coventry Cathedral in the current number of his parish magazine.

The cathedral is within a stone's throw of his parish church. Canon Clitheroe believes that public opinion is dead against both the nature of the building and its position so close to Holy Trinity.

"I have no doubt," he says, "that the provost will get all he wants in Canada, but I do not believe the idea would receive much further support in Coventry."

"This cathedral ought not to be built on a site adjoining Holy Trinity, and this kind of cathedral in all probability ought not to be built at all.

"Any plan which may have the effect of making Holy Trinity practically redundant is cruel, wasteful and morally wrong."

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

Roman Catholic Assertions

A Roman Catholic correspondent, Mr. Geoffrey Cherry, writes:

"In the book, 'Roman Catholic Assertions,' which has the endorsement of the Archbishop of Canterbury together with that of every archbishop, bishop, dean, and other eminent Anglican clergyman in Australia, the Bishop of Ballarat writes that Cardinal Newman was very disturbed concerning the definition of the doctrine of Papal Infallibility. In support of his contention, Dr. Johnson quotes (from Ward's 'Life') Cardinal Newman as follows: 'I am told that some wicked men, not content with their hitherto cruel conduct, are trying to bring in the doctrine of inherent infallibility. . . . Perhaps they would like to go on to call him (the Pope) a Vice-god, as some actually did, or sole God to us.'"

Mr. Cherry asks two questions: (a) "Why the following words were omitted from the Cardinal's letter: 'Doctrine of inherent infallibility of which there is not a hint in the definition'?"

(b) "Why, in the last part, the word 'one' was omitted? The quote should read: 'To call him (the Pope) a Vice-God as someone actually did.'"

Mr. Cherry adds: "By such flagrant omissions you are left open to the charge, as is the author of the book of dishonesty. 'Worse still, that against Rome—anything goes!' Before we begin to impute motives, it is wise to look at the evidence before us in a calm and judicial spirit. What Mr. Cherry is saying is that vital evidence has been suppressed, so that the truth has been distorted and perverted. This is a grave and serious charge."

If we look at the section in which the Bishop quotes the comment from 'Ward's Life,' we will find that the passage concerned is the last paragraph of a section dealing with the subject of "Papal Infallibility." The Bishop relates the circumstances in which the decree was passed. He points out that there were a substantial number of absentees on the occasion of the final public session, and that no less than 38 bishops voted against the decree. The bishop then goes on to add that Cardinal Newman was greatly disturbed by these events, and, in the passage quoted, expressed his fears that further extravagant claims might be made on behalf of the papacy. Newman expressed his concern that the doctrine of inherent infallibility might also be urged. Of course, there was no hint of this in the dogma as promulgated; the decree of Papal Infallibility was limited to an assertion that when the Pope in certain specifically defined circumstances spoke he was infallible.

It was in these circumstances that Newman wrote: "Some wicked men, not content with their hitherto cruel conduct, are trying to bring in the doctrine of inherent infallibility, and then he added that there was, of course, no hint of this doctrine in the definition.

Mr. Cherry complains that the bishop did not quote the sentence in full, together with the fact that Newman added that there was no hint of the doctrine of inherent infallibility in the decree. The reason for the omission is perfectly clear: it was not relevant to the argument; and the doctrine of inherent infallibility was not the subject at issue. The bishop indicates that Newman further discusses this matter by adding three dots ("Some wicked men . . . are trying to bring in the doctrine of inherent infallibility . . ."). The bishop does not pursue the matter: it is not germane to his argument.

All that the bishop is pointing out is that Newman, by his own confession, was seriously disturbed by the events that had taken place, and that he was apprehensive concerning further possible developments.

Mr. Cherry is not ignorant of the true meaning of the quotation. In his letter to me he writes: "Of course, Newman was not treating of the doctrine itself, but dealing with the possible attitude of some people consequent upon the promulgation of the doctrine. The letter was written after the 'ex cathedra' pronouncement."

It is really rather absurd, in these circumstances, to refer to this omission (which in no way affects the argument) as "flagrant," and then to talk wildly and irresponsibly of "dishonesty."

If Mr. Cherry wants to know what the attitude of Newman was to the doctrine of Papal Infallibility I refer him to Bishop Ullathorne on January 28, 1870, in which he referred to the "aggressive and insolent" faction that had introduced the decrees, and to Newman's later statement that although he accepted the dogma of infallibility he was "unable to reconcile it with well-ascertained historical facts."

Secondly, Mr. Cherry is greatly exercised by the fact that the bishop quotes Newman as saying: "Perhaps they would like to go on and call him (the Pope) a Vice-God, as some actually did . . ." instead of quoting: "Perhaps they would like to go on and call him (the Pope) a Vice-God, as some one actually did . . ."

I have not discussed the matter with the bishop, but I imagine that the omission of the word "one" was simply a slip. Mr. Cherry finds a sinister and ominous significance in the omission of this word: he thinks that it indicates that in our controversy with Rome we are bound to stoop to any subterfuge and to descend to any device, but a much more simple and probable explanation is available; namely, that the word was omitted through either carelessness or inadvertence. In any case, the omission is of no substantial importance, and it matters not at all whether one person made the statement alluded to or whether several people made it. I hardly dare suggest it, but Mr. Cherry is making a mountain out of a molehill. Behold, brethren, how great a matter a little fire kindleth!

Mr. Cherry raises another point, but he has had a generous share of the available space for one issue.

The Place of Women in the Church

A Sydney reader asks:

"1. It appears from reports in the Sydney Press that women are not allowed to be elected to synod. Why is this?"

"2. Are women allowed to be elected to synods anywhere else in the Anglican Communion, apart from Carpentaria?"

"3. What is the reason for their being excluded from the priesthood?"

There is no valid reason why women should not be elected to synods. Even critics admit that the objections are not theological but merely practical. And it is doubtful whether there are, in fact, any practical objections to the presence of women. Men have no monopoly of either wisdom or tact. It would appear that the only objection is one of prejudice and partiality.

There are a number of good and cogent reasons why women should be present in synod. The human family is the prototype and pattern of the divine family, which is the Church, and, as within the human family the two sexes bring their distinctive and complementary contributions,

so, within the family of God, it is appropriate that both sexes should be represented. It is fitting that some of the rich variety of the kingdom of God should be represented within the councils of the Church.

There is no legal objection to the presence of women in synod. Synod is competent to determine the composition and sex of its own membership.

My correspondent is under the impression that a recent synod decided that women could not be elected to its membership. This report would appear to be inaccurate. If the report refers to a recent decision of the Diocese of Melbourne, the decision was that women, who are already members of synod, should not be allowed to be members of parochial councils. This decision would appear to be a singular example of supreme illogicality and inconsistency, and a clear demonstration of the fact that these "graces" are not limited to the opposite sex.

The fact is that women are already members of a number of different synods, and the probability is that they will be given their rightful place in an increasing number of other dioceses.

The question of ordination raises a number of quite different problems. In the economy of God, there is, as between men and women, an equality of status, but a difference of function.

It is unseemly that women should forget their function as women and seek to act as men. (That is why the movement known as "feminism" is such an unnatural and unlovely thing. Many of the advocates of feminism are notorious for their lack of femininity.)

The ministerial function is one that has been traditionally entrusted to men, and, among the number of the Apostles, no women was to be found. Nevertheless, women ministered to our Lord, and, in a different sphere, they were partakers of high and holy privileges.

So it is today. Women are excluded from the priesthood, not because they are inferior but because they have a different function to fulfil.

The General Synod of the Chung Hua Sheng Kung Hui (the Anglican Church in China) referred his matter to the last Lambeth Conference. The Conference had before it a proposed Chinese Canon for the Ordination of a Deaconess to the Priesthood. The Lambeth Conference decided that this proposal would transgress Anglican tradition and order, and re-affirmed that the Order of Deaconess is for women the one and only order of the ministry which can be recognised.

This comment was added: "The Order of Deaconesses is an Order sui generis not to be regarded as the female equivalent of the existing deacon but as a distinct Order marked by the solemnity of its ordination and the importance of its functions."

"For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptised into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them in the body, even as it pleased Him."

ACTING THE CHRISTMAS STORY

By A. H. ATKINS

ONE of the most beautiful ways of emphasising the true meaning of Christmas is the dramatisation of the Nativity; in Britain, where the custom of acting the Christmas story in its churches is centuries old, the tradition has been growing in strength in recent years.

This is due partly to increased interest in amateur drama and partly to lessened prejudice against acting in churches. Nowadays as many adults as children appear in the simple Nativity plays performed annually in hundreds of churches and church halls.

Bishops now appoint in their dioceses drama advisers, to whom application must be made to perform in a church. Producers are urged to choose plays with a true sense of deep religious significance. Advice is also given by the non-denominational Religious Drama Society which keeps a full catalogue and itself publishes plays of special merit.

The Nativity play is the story of Christ's birth, from the Annunciation to the scene in the inn stable. It may also introduce Herod's court and the flight of the Holy Family into Egypt.

THE play may be newly-written or centuries old, spoken or mimed, integrated into a service or interspersed with the parish priest's Bible reading. Very often it is accompanied by carols and hymns by a choir and organ. The setting may be in front of the church altar on a platform, or where chancel meets nave, or at some other suitable place, such as the Lady Chapel. A few years ago a Nativity was acted in the crypt of St. Paul's Cathedral, London, by school-children.

The original Nativities were part of the mystery plays—medieval religious entertainments based on the Bible—which were performed all over Europe. They started in the 10th century with a few lines inserted into the Easter service; they grew till they were no longer played in cathedrals and churches, but in the market places.

Their aim was to show the redemption of the world accomplished in Christ's life, death and resurrection. Town trade guilds took them over in Britain, acting them on movable stages in the streets. In the 16th century they were displaced by the secular Renaissance drama.

To-day, educationalists favour visual methods—hence the growing importance of the Nativity play. Just as in the old days the Church realised the great importance of visual teaching when most people could not read, so to-day it is recognised that, even in a more literate era, stronger and more satisfying emotions are often aroused by pictures than by the written word.

So, in many a small English church little changed by the centuries—Saxon perhaps, with parts of the building dating back a thousand years, or Norman, with round arches over 800 years old, or Gothic with pointed arches and clustered columns, built between the 12th and the 16th century—the Nativity play comes to life again.

IN the heart of the City of London the famous 14th century York Nativity—part of the York cycle of mystery plays—is being produced this Christmas at what is claimed to be the first Christian church in Britain—St. Peter-upon-Cornhill, near to the Bank of

England. Tradition says that the original church was built in A.D. 179 by Lucius, first Christian king of Britain.

In medieval days it must often have had mystery plays performed near to its doors. Nowadays, on a raised platform in front of the tall, lovely altar screen of dark oak, designed by Sir Christopher Wren when he rebuilt the church after the Great Fire of London in 1666, the Nativity is performed.

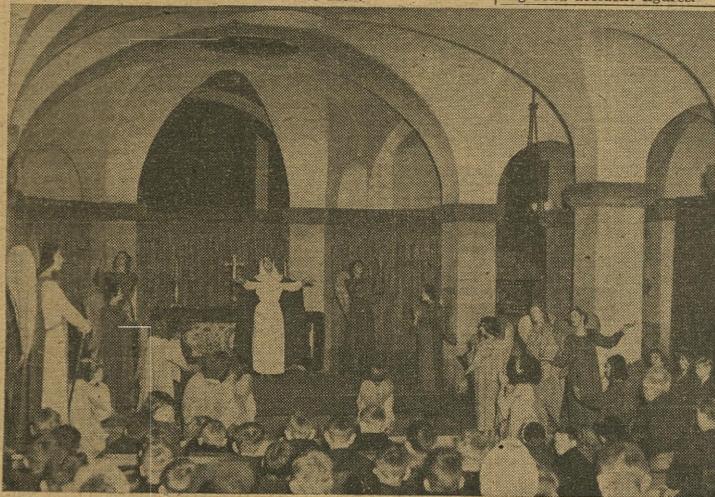
The beautiful oak-panelled church is darkened and spotlights are focused on the players in their vivid costumes before a blue curtain, under stained glass windows. The actors include a merchant, a research chemist, a banker, several journalists, a coal merchant, several housewives and a company secretary.

In the little town and country churches, similarly, in a glow of light before an altar often shrouded in darkness and

suddenly lit up at the last adoration scene, descendants of perhaps the same old local families that acted Nativity plays in churchyards and market-places many centuries ago now perform them once again.

One of the performances most noted for simplicity and charm is at the little Anglican village church of Bucklebury, in the English county of Berkshire. There about 70 villagers—including a schoolmaster, postman, farm workers, shop-girls, a doctor and an electrician—act their own play, produced by the vicar.

It is a mime play lasting 80 minutes while, unseen, the vicar reads the Bible story. The actors form a picture of bright colour in front of the altar while choir and organ are heard from the gallery. The play begins with the childhood of Mary, acted by a village girl. It ends with the adoration by the Wise Men.



A Nativity Play being performed in the crypt of St. Paul's Cathedral, London.

NEW ZEALAND CHURCH HAS MANY OLD CUSTOMS

By A. L. KIDSON

THE ancient custom of clipping the church was revived the other day at St. Mary's, New Plymouth—one of New Zealand's oldest and most famous churches.

But the timing of the function was rather astray. It belongs to the season of Bursling Saturday, Collop Monday, Dough-nut Tuesday and Frutis Wednesday. In short, round Easter.

It goes very well with Lent-crooking, Sherd-throwing, and Nickanan. It would also accord with Egg-throwing, Cock-throwing, and Hen-thrashing. But not Dog-whipping; the day for that is October 10.

Clipping (or clipping) the church was usually done by children, as a kind of game, preceded by thread-the-needle. The youngsters stood with backs to the church, hands joined, forming a ring right round it. Then they walked three times around, chanting the pious words:

"Shrove Toosday, Shrove Toosday,
Poor Jack went to plough,
His mother made pancakes,
Her didn't know 'ow,
Her toss'd nim, her turned nim,
Her burnt nim, zo black,
Her put zo much pepper,
Her poison'd pood Jack."

In the story of St. Mary's are other customs, not so unusual but well worth preserving—for example, the use of Shanks's pony to visit parishioners. Bishop Selwyn set the pace in 1842

when he walked from Wellington to New Plymouth (nearly 300 miles by bush tracks) to look into Church needs there.

He later walked from Thames to New Plymouth (over 200 miles) to introduce that town's first minister, the Reverend William Bolland.

Aged 23, and of "frail and delicate body," the new recruit entered into the spirit of the business by walking from New Plymouth to Auckland—and back, about 600 miles. Briefer ambles often took him 50 to 100 miles.

Selwyn found the New Plymouth settlers to be of good moral type, sturdy and self-reliant, so he granted £400 from his building fund towards the cost of a new church there.

The settlers weighed in with money, labour and materials, and St. Mary's was opened, free of debt, in 1846. Since then parishioners have added to the building and beautified the grounds.

IN Maori War days St. Mary's served as a sanctuary. When warning guns boomed out from nearby Marsland Hill,

where a garrison was stationed, women and children sought refuge in the church. They brought their flocks and herds, for safety, into the church-yard.

The menfolk soldiered on. Taranaki claims the honour of producing the first British volunteer regiment ever to engage an enemy, at the historic Waikareka Battle of 1860.

There lie our first war dead, with those of the gallant "Regulars," far from their motherland. With them, too, lie "friendly Maoris" who gave their lives for the pakeha cause.

On the walls of the church hang 14 hatchments—painted replicas of the regimental banners, and two silk flags presented by the ladies of the town to the Taranaki volunteers.

Equally rare and beautiful is the white stone altar, richly coloured with Florentine mosaics. Behind it is a reredos, or ornamental screen, of white Caen stone, likewise decorated.

The building itself is noble and imposing, with narrow lancet windows reminiscent of the Early English period of Gothic architecture. It will suffer no damage, of course, in the process of "clipping."

VICAR'S NEWS BULLETIN

ANGLICAN NEWS SERVICE

London, December 7

The Vicar of Little Eaton, near Derby, the Reverend J. Sykes Rymer, to-day played back a tape recording, giving his comments on the week's news, in the parish church before the normal evening service.

Mr. Rymer said afterwards that he made the recording yesterday after reading the week's newspapers.

He said: "I use a tape recorder because I feel that in a sermon from the pulpit the congregation are entitled to hear the Gospel.

"There are matters in the news, however, which shew morals, and these I include in the tape recordings which I call my Christmas news bulletin.

"I avoid party politics, but I am prepared to comment on controversial matters if I feel strongly about them."

The topic of the news bulletin to-day was road safety. The vicar said:—

"I am appalled at the number of laws which are persistently broken by road users.

"The lack of road manners is clearly reflected in the shocking road accident figures."

A CHRISTMAS REVERIE

By the Bishop of Ballarat

"The Christmas talk of peace on earth and goodwill among men seems to me to ring hollow in our discordant world with all its jealousy, greed, and treachery."

THESE were John's words.

John had just finished his university course and had come home for the Christmas holidays. He was talking to his father who was Vicar of Peacehaven. They were in the vicar's study, where only a few years ago John used to play with his toys and listen to stories told by his father before he went to bed. Those days were behind him now, and John was looking forward to his career as a scientist.

John admired his father. There was an understanding between them that made it possible for each of them to speak his mind without reserve.

The conversation had turned to Christmas, and John gave expression to the feeling that Christmas with its message of peace and goodwill, had a hollow ring in the world today, and then the conversation proceeded thus:

FATHER: Yes, John, there's some truth in what you say. But it is well to remember that things were just as bad, and even worse, when the promise of peace and goodwill was heard over the Judean hills on the first Christmas morning long ago.

JOHN: I suppose you're right. It must have been pretty grim for the Jews to have to submit to the dictates of the Roman Emperor. I can imagine their discontent. How would we feel if Hitler's designs had succeeded so that we were under the domination of a foreign power to-day? But weren't the Jews buoyed up by the promise that God would send them a Deliverer, the Messiah, they called Him?

FATHER: Yes, and that promise has been fulfilled. It was fulfilled in Bethlehem on Christmas Day. But the tragedy of history is in the failure of the people, then, and of people ever since, to understand what kind of a Deliverer they and the world need. You have often heard me quote the lines:

"They all were looking for a King,
To slay their foes and lift them high;
Thou canst a little Baby Thing—"

"He came unto His own, and His own received Him not—
But as many as received Him, to them gave He power to become the sons of God—"

These last words were quoted almost in a whisper, as though he were talking to himself. The sun had gone down, and they were sitting in the study in semi-darkness. Suddenly there came the sound of singing. It was the choir practising the hymns for next morning's services. Clearly came the words:

While shepherds watch'd their flocks by night,
All seated on the ground,
The Angel of the Lord came down,
And glory shone around.

"Fear not," said he; for mighty dread
Had seized their troubled mind,
Glad tidings of great joy I bring
To you and all mankind.

"To you in David's Town this day
Is born of David's line
A Saviour, who is Christ the Lord—"

At this point John broke in. JOHN: What a contrast! "A King to slay their foes and lift them high," and "A Saviour, Who is Christ the Lord." The world is still the same, with its arrogant warriors going forth to kill and destroy, to plunder and subdue. Over against this kind of thing is Christ who offers a different kind of conquest and treasures of another sort.

FATHER: Yes, John, and the future of the world, and the destiny of mankind, depend upon which will win—the selfish, acquisitive, pugnacious spirit of man, or the Babe of Bethlehem who brings to men the Love of God.

JOHN: The shepherds of Bethlehem seemed to understand, didn't they?

FATHER: Yes, John, and all down the ages there has been a stream of people joining the shepherds.

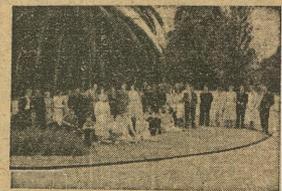
JOHN: Dad, you're right. The message of Christmas doesn't ring hollow.

FATHER: No, son, it doesn't. Christmas means that this is God's world. That God cares that His world is in distress; that God has come to us in the Person of Jesus Christ. Good night, John. Will you be with the shepherds at Christmas Communion in the early morning?

JOHN: Yes, Dad, I'll be there.

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A NEW CHRISTMAS STORY

By the Reverend Frank Byatt, Australian Secretary for Inter-Church Aid.

I am sure if we were to have a quiz about things we know of our Lord Jesus Christ you could do very well. You would tell me He was a boy who lived in Nazareth, who grew up to be a Builder and Carpenter. A few years afterwards men called Him "Rabbi" which is the Hebrew word for teacher. In Basil Matthew's lovely hymn we sing of Him as our Guide, our Hero, and our Friend. We all know He is our Lord and Saviour.

But there is just one other word you would not think of: a long time. Jesus was once a refugee! "Oh no—not like those we read about in the paper?" "Yes, just like that." "In the Bible?" "Yes—just think of all the Christmas stories again."

Three wise men sometimes call the Kings of the East had followed a star over many long miles but at last it stopped overhead and they knew they had arrived at the house where Jesus was to be found. After they had given Him their presents, they had a serious talk with Mary and Joseph and said, "If He were our little boy, we would get out of the country as fast as we could. The King has no kind plans for Him." Mary and Joseph said it was just what they felt God was saying to them.

Very quietly so as not to draw attention to themselves, Joseph took Mary and their small boy Jesus, many weary miles south over strange roads into the still stranger land of Egypt. They were refugees, seeking a place of refuge, of safety.

I often wonder how they got on down in Egypt. I wonder if Joseph found it hard to get work—if he found it hard to find a house to live in—if it was a new, hard language to learn? I wonder if the people called

them "New Egyptians." The Bible does not tell us, but I am sure when they got back to Nazareth some years afterward, when the shavings were swept up in the workshop and the tea things put away, Jesus would grow up hearing many a time scraps of conversation, "Do you remember when we were in Egypt?" He would never forget.

Yes, Jesus was fortunate. The bad old King Herod died and they were all able to go back to the country they loved so dearly, and He had His mother and father to look after Him all the time.

There are 75 million refugees in the world to-day—homeless, displaced persons with no work and nothing to look forward to. They are to be found across Europe and Asia, in countries like Germany and Greece, in the Holy Land and Turkey, in India and Pakistan, and China and Korea. There are between 10 and 15 million children and young people, a million orphans. When they went over the school rolls when the children returned to schools in Berlin after the war, more than one in five were found to be an orphan. They are living in ruined houses and factories, in old army huts and concentration camps, in weather-torn tents and caves in the hills—without beds, schools, hospitals or shelter.

There are three things you can do about it.

1. Some of these children have come to our country as new Australians. Make them feel welcome. If he is a boy and can play football, see he gets a place in the school team; if she's a girl, invite her to your home for your next party. You would feel very hurt if some day they dug up an old story in Egypt and we learned they gave Jesus the cold shoulder and did not make Him welcome. Jesus was once a refugee.

2. Around the world wherever there is even a little bit of the family of God—for that is what Christian men and women really are—that little bit at once says, "We'll look after them," and orphaned, friendless, lonely boys and girls are being cared for. It is the same lovely story in Korea and Burma and Bethlehem and Greece. But the Family in these countries has written to us and said, "After the war, our countries are poor. We have no wheat, no wool, no oil, no wool sales in our country. Send us food, clothes, beds, tents, books, medicines—we will take care of the children." Give generously.

3. Ask mother to get a bowl from her China cupboard to put on your Christmas dinner table as a Bowl of Remembrance and see if you can get everybody round the table to make a generous gift so that you can share your good dinner with hungry children in other lands. Pass your gifts to your minister or send it to the Secretary for Inter-Church Aid of the World Council of Churches, 37 Swanson Street, Melbourne.

THE WISE MEN'S QUESTION

This Christmas the wise men's question might well be put again as we celebrate the Birth of Christ.

In that first search, the wise men looked in vain for Him in the great cities of the Holy Land.

Will He be found in the busy gaiety of our cities this year? Or will Christmas be a mere commercial opportunity?

The Christ was not to be found in stately palaces that first Christmas.

It was in a humble home, in a tiny family circle, that the wise men found the answer to their question—"Where is He?"

There is still room for Him in the family circle to-day.

May we have an answer this Christmas-tide to the wise men's question.

—THE YOUTH EDITOR.

CHRISTMAS AND NEW YEAR MESSAGE FROM OUR GRACIOUS AUSTRALIAN PATRON

Government, House, Canberra.

I am very happy to send a personal Christmas message to all members of the Girls' Friendly Society, especially as I have so recently become your Australian Patron.

Our Society aims at uniting all girls and women in a fellowship of prayer, service and purity of life dedicated to the glory of God.

Christmas is a time of happiness and gaiety, but it is above all a Christian festival, during which we should try to think what we can each do to live more truly up to the ideals of our Society.

I have known Christmases in many countries, but on this Christmas morning—my first in our country—I shall be thinking especially of the young people of Australia, and hoping you are having a very happy day. I know that you will not fall Australia in the coming year.

AILEEN SLIM.

BOYS' CAMP

The Church of England Boys' Society is holding its series of Summer Camps at the C.E.B.S. Camp at Frankston during January. There will be four camps with over 500 boys attending. The camps will be staffed by leaders of the Society.

In each camp a varied programme of activities is provided, being based upon the Society's Four Square Programme—spiritual, social, mental and physical.



First Communion group from S. Matthew's, Mundingburra, Townsville.

THE TRIAL OF THE SEVEN BISHOPS

During the fortnight between the arraignment of the Seven Bishops before the Court, and the day fixed for their trial, indignation mounted throughout England and Scotland.

The ministers were appalled. Even Jeffreys would gladly have retraced his steps. He charged Clarendon with friendly messages to the bishops, and threw on others the blame of the prosecution which he had himself recommended.

Sunderland again ventured to recommend concession.

But the King's resolution was fixed.

"I will go on," he said. "I have been only too indulgent. Indulgence ruined my father."

The artful minister found that his advice had been formerly taken only because it had been shaped to suit the royal temper, and that, from the moment at which he began to counsel well, he began to counsel in vain.

The day of retribution had arrived. Sunderland was in the same situation in which his rival Rochester had been some months before.

Each of the two statesmen in turn experienced the misery of clutching with an agonising grasp, power which was perceptibly slipping away. Each in turn saw his suggestions scornfully rejected.

Both endured the pain of reading displeasure and distrust in the countenance and demeanour of their master; yet both were by their country held responsible for those crimes and errors from which they had vainly endeavoured to dissuade him.

Yet, in spite of mortifications and humiliations, they both clung to office with the grip of drowning men.

Both attempted to propitiate the King by affecting a willingness to be reconciled to his Church.

But there was a point at which Rochester was determined to stop.

He went to the verge of apostasy; but there he recoiled; and the world, in consideration of the firmness with which he refused to take the final step, granted him a liberal amnesty for all former compliances.

Sunderland, less scrupulous and less sensible of shame, resolved to atone for his late moderation, and to recover the royal confidence, by an act

which, to a mind impressed with the importance of religious truth, must have appeared to be one of the most flagitious of crimes, and which even men of the world regard as the last excess of baseness.

About a week before the day fixed for the great trial, it was publicly announced that he was a Papist.

The King talked with delight of this triumph of divine grace. Courtiers and envoys kept their countenances as well as they could while the renegade protested that he had been long convinced of the impossibility of finding salvation out of the communion of Rome, and that his conscience would not let him rest till he had renounced the heresies in which he had been brought up.

The news spread fast. At all the coffeehouses it was told how the prime minister of England, his feet bare, and a taper in his hand, had repaired to the royal chapel and knocked humbly for admittance; how a priestly voice from within had demanded who was there; how Sunderland had made answer that a poor sinner who had long wandered from the true Church implored her to receive and to absolve him; how the doors were opened; and how the neophyte partook of the holy mysteries.

This scandalous apostasy could not but heighten the interest with which the nation looked forward to the day when the fate of the seven brave confessors of the English Church was to be decided.

DESIGN FOR A HOME

Preparation: Invite God to lay the corner-stone. Excavate for the foundation by removing all doubt, fear and selfishness.

Construction: Erect a strong framework of faith, supported by sturdy beams of deep devotion; lay a stout flooring of sympathetic understanding; lath with generosity, insulate with enthusiasm and plaster with a sense of humour.

Shingle the roof with protective kindness and apply siding composed of high hope and great expectation. Think all cracks and crevices with pleasant memories and little family jokes. Build in permanent fixtures of honesty and integrity. Provide doorways wide enough for the heavy-hearted to enter.

Plan plenty of windows to admit sunshine for the joy of living. Carefully weather-strip all openings with appreciation. Equip with plumbing adequate for daily cleansing of the spirit; install heating apparatus guaranteed to maintain a steady glow of friendly warmth; illuminate with the shining radiance of smiles and tears, and ventilate with an unlimited supply of patience.

Adorn the walls with cheerful courtesy and pave the hearth with hospitality. Cement the walk with humility and surround the yard with a fence of loyalty entered through the gate of gratitude. Furnish throughout with love. Insure against disaster by fervent prayer for daily guidance.

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FOR SMALL PEOPLE

I WAS THERE 5

Here it is, Christmas again.

It makes me think again of that wonderful night, many years ago, when Jesus came, as a tiny baby, to Bethlehem.

Strange things happened that night. I was out in the fields of Bethlehem watching the sheep. Wild animals had been prowling about for some days and I was afraid for the sheep.

It was so quiet as we rested there in the cool of the evening. The sky above us was bright with the twinkling stars. A soft breeze rustled the long grass around us.

Suddenly, the air was filled with song. It was the most

beautiful singing I have ever heard.

We were so startled that we began to run away. The sheep were afraid, too, and they rushed about, bleating and bumping each other with fright.

Then we heard a voice—"Don't be afraid. I bring you good news. People everywhere will laugh and shout for joy when they hear it."

"In Bethlehem the Christ has just been born. He has come to save us from all that is wrong and unkind."

Then the singing stopped and we were alone again. It was some time before the sheep settled down.

The other shepherds and I then decided to go into Bethlehem to see if what we had heard was true.

It was, We found the baby with Mary, His mother, and Joseph. He was sleeping on the straw in the place where the donkeys and camels were resting for the night.

Then we knew that the Christ had come. It was the very first Christmas.

We went out and told the good news to everybody we met.

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By A SPECIAL CORRESPONDENT

In a world where efficiency is the watchword, it may be pertinent to ask why so little support, so little interest even, is given to any movement in the Church which will help it move in line with present day conditions.

TAKE the case of S. Christopher's College, Finch St., E-st Malvern, Victoria. Do you know what it is doing? Have you bothered to think whether the work it is doing is vital to the Church? Have you ever asked how it manages financially?

Do you know that although the headquarters are in Victoria, it is an Australian college with students from practically every State? If you do know all these things why on earth aren't you talking about it so loudly that everyone else knows too?

For those who don't know about the college, here are a few brief facts: The aims of the college are "to train women and girls for leadership in Christian education and youth work" as youth leaders, diocesan Sunday school organisers, teachers of Religious subjects in day schools, mail bag caravaners and religious educational parish workers.

The subjects studied in the two-year course include Christian doctrine, Old and New Testament, Prayer Book and Church history, psychology and education, teaching practice, youth leadership, flannelcraft, modelling, handicrafts, and poster making.

Posts open to the students when they have completed their course include those of diocesan organisers, parish workers, youth leaders, mailbag caravaners, teachers of Divinity classes; several are diocesan Sunday school organisers or assistants, one became a caravan missionary, and another is working in a children's home.

Whether we like it or not this is the age of specialisation. The day of the well-meaning, untrained leaders is over. Especially is this true in regard to religious education.

To-day when children have so little Bible teaching in the home, their only source of knowledge often comes from schools, both day and Sunday. It is essential, then, that their religious instruction should be told to them not only as convincingly as before; but that approach and presentation should be as efficient and modern as that of the ordinary subjects.

Lost here are some who will mournfully shake their heads and talk about too many paid helpers in the church, it is as well to state now that the salaries paid to these students, who when trained would be

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The Principal of S. Christopher's, Mrs. O. Jose, with some graduates of the college. They are (left to right): Miss P. Cullen, (Grafton); Miss J. Ramsdale (Ballarat); Miss H. Beaumont (Brisbane); Mrs. Jose; Miss L. Darenny (Newcastle); Miss R. Posa (Tasmania); and Miss E. Ellis (Gippsland);



and workers in children's such a valuable asset to any diocese or parish, are from £250-£500 per year. Barely a living wage. Only those with a deep sense of service, and vocation, would consider undertaking the course.

Fast students are now filling the following jobs—several are working as parish assistants, one became youth secretary of the Australian Board of Mis-

BOOK REVIEW

REUNION

WHAT DO WE MEAN BY REUNION?—C. B. Moss.

THIS book of 122 pages, just published in England, is stated to be a reply to "Problems of Reunion" by the Bishop of Derby. It can, however, be profitably read by those who (like the present reviewer) have not seen the Bishop of Derby's book.

It is a very clear statement, from a very definite viewpoint, of the present position of the Church of England in regard to reunion with other Churches, and its importance is probably out of proportion to its comparatively small size.

Dr. Moss writes as one who is an Anglican by passionate conviction. "Anglicanism," he says, "is not a compromise. It is a form of the Catholic religion which rejects both Roman and Geneva errors as contrary to Scripture and to the teaching of the ancient Church." He is a scholar who has had wide experience of fellowship with other Churches. Like the Bishop of Derby he has been a member of several Anglican Commissions appointed to negotiate with these other Churches.

It is a mistake, says Dr. Moss, to speak of "questions of faith and order"; for all questions of "order" which are discussed between the Churches, are really questions of "faith," since all depend ultimately upon the doctrine of the Church, which is an integral part of the Christian faith.

This doctrine, which is "the fundamental issue to-day," is that which divides Christendom. Roman Catholics hold it in one form, Anglicans in another, and the bodies which he describes as "Protestant connexions" in yet another.

With the Romans, Dr. Moss deals faithfully and effectively, showing that since the Council of Trent in 1570 they have become heretical by adding to the Faith dogmas which are contrary to Scripture, reason and the teaching of the early Church.

The Protestant doctrine of the "Invisible Church" comes under even stronger condemnation, but one wonders whether the author really does justice to it.

It seems that he has never read (or does he think it unworthy of consideration?) such a statement as the report of the Anglican Evangelical group presented to the Archbishop of Canterbury in 1950 under the title, "The Fulness of Christ," in which a synthesis between the two concepts of the Visible and Invisible Church is most carefully worked out.

Dr. Moss says that he had to go to Finland to understand Evangelicalism, but the critical reader may be forgiven for doubting whether he has ever really understood it.

In spite of these limitations, however, Dr. Moss has much to say which is of real value, and he says it well. The main purpose of his book seems to be to argue against intercommunion and similar practices, and to warn the Church against any premature action in regard to union with Protestant bodies. Much more mutual understanding is required before this could become even remotely possible, and "there are no short cuts to reunion."

The author's curious insistence that "the Church is (not only ought to be, but is) a single visible organised society" leads him into strangely contradictory conclusions, and so does the conclusion which naturally follows—that a Church which claims to be Catholic "must claim exclusive jurisdiction . . . in a city or nation; . . . it cannot have more than one representative in one place."

But many who feel that they cannot go all the way with him will accept Dr. Moss's main contentions and will be grateful for such a clear, well-informed and charitable statement from one who has given much of his life to the cause of Christian unity. (Review copy from Church Stores, Sydney.) —J.S.A.

A WEEK IN THE BUSH

By THE REVEREND L. S. WHEREAT, OF THE BUSH, BROTHERHOOD OF S. BARNABAS AT CLONCURRY, NORTH QUEENSLAND.

IT takes about half a day to prepare the truck and one's gear for such a trip. Travellers must be sure to carry plenty of water—two have perished for the lack of it in the last month in the north-west—also spare petrol, oil and parts, a box of food and a swag.

a devout but very weak old lady also.

Brother Archie, having arrived from Mt. Isa at midnight, set off with me at 10.30 a.m. from Cloncurry.

DURING the morning, I instructed a mother and daughter who were at Even-song, for Confirmation—not in the church, but across a shop counter.

A Main Roads camp, 56 miles away, was the first stop. Their offer of cold-lunch and coffee was welcome. Les, the mechanic, took pride in telling us of his family of nine. He then showed us the only elevator grader in Queensland, which is doing a wonderful job in making the new main highway from Winton to Cloncurry.

From Friday afternoon at 3.30 p.m. till 8 a.m. Saturday, we were at Crawshaws, about 30 miles from McKinlay. The two highlights were Holy Communion at 5.30 a.m., and listening to the world's bantam-weight fight. We did appreciate, too, the way Mrs. Crawshaw came out to welcome us.

After-dinner drowsiness encouraged us to take a camp under the first good shady tree. We gave ourselves enough time to get to Strathfield Station, where the Turners gave us directions to Booroma home-stead, and a cup of tea. Although we were assured that we could not go wrong, somehow we did, causing us to travel an extra four miles.

We broke bounds for the next three days, going to Winton to see the rector.

Although we arrived at Booroma at an interesting time, for we saw them branding the calves, it was not a convenient time. We usually sense whether our hosts wish a service, and here there was no suggestion of that nature.

Monday evening found us at Frensham Station, being welcomed by the Douglas family. All the family, including the three young children and Rita, the coloured housegirl, were at the Holy Eucharist.

An early start allowed us to visit one station for morning tea, and another for lunch. That the mother of school-age children should not accept the offer to give them a Catechism lesson amazed us. However, they did buy two Scripture story books.

It wasn't too hot for two sets of tennis after breakfast. Kynuna claimed us after afternoon tea.

The station people who gave us lunch were most hospitable, but although two of their sons have been in, and two more are attending "All Saints' School, no one came into McKinlay, about 20 miles to the two services the next day.

At the border fence there were a mob of sheep and many lambs. We carried a little one to clean water for a drink. It had lost its mother so ran after me. For its safety, Brother Briggs took it back and ran like a schoolboy so that it would not follow and get under the car as we drove off.

We were pleased to be asked by a dog-netting fence, to come back eight miles to see him. The deeply-worried man was glad to see us. Our visit lasted two hours; first listening under a tree, then enjoying a brew of tea at his camp, but not enjoying the snap of his dog's teeth in my ankle.

There were 14 at the service in the C.W.A. hall—schoolroom next morning. While we taught at the school, Mrs. Sekirk kindly did our washing. They are always very kind and helpful.

He gave us four gallons of petrol, something which the wealthier managers and owners had not afforded. Before leaving, we prayed and asked God's blessing on our troubled friend. Later a letter was waiting for me, thanking us, and saying how he had been helped, and realised his mistakes.

At the border fence there were a mob of sheep and many lambs. We carried a little one to clean water for a drink. It had lost its mother so ran after me. For its safety, Brother Briggs took it back and ran like a schoolboy so that it would not follow and get under the car as we drove off.

That night we lodged at the Federal Hotel, McKinlay. Our duties there included Evensong by candle light, because the storm lantern supplied went out. There were three in the congregation, which included Sister Hawkes, the Presbyterian bush nurse, who invited us to supper and injection for tetanus, and a perusal of the excellent library she runs.

A WORK of mercy was awaiting us, in that an elderly lonely lady with a badly diseased face wanted to see us. We chopped her a little wood and promised to have a tonic sent. Since, she has gone to Julius Creek Hospital, possibly on our advice.

Two services were celebrated at 7 a.m. Brother A. Briggs had two to assist in the church, while I celebrated by the bedside of Mrs. O'Donnell, whose daughter was also present. I took the reserved sacrament to

It was about 30 miles to Uolo Station, our next stop. There were a number of Anglicans there, four of whom came to a celebration at 6 a.m. One bright spot there was the zeal of the cook's son, about eight years. I showed him seven scripture books.

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REVIEWS IN BRIEF

"THE EXPOSITORY TIMES": September, 1953.

THERE has been a remarkable swing of late years from the "Social Gospel." A book of notable essays dedicated to Reinhold Niebuhr sets this forth. The essayists have four targets at which they shoot. Conventional Religion (of the radio programme), the Social Gospel, Marxism and Secular Humanism.

"THE EXPOSITORY TIMES": October, 1953.

THIS issue begins with Pauline Studies written to honour Professor Johannes De Zwaan. One interesting essay sets out to show scholars are wrong in thinking St. Paul's "Thorn in the flesh" was a disease of any kind. It was rather the trials and disappointments associated with his ministry. One wonders!

The writers represent an attempt to recover Biblical faith in God as the Lord of history, and in Christian vocation. They believe neither Socialism nor Capitalism, but a mixed society, best embodies the Christian ideal.

The longer articles are "The Problems of Bible Exposition," by Professor Cunliffe Jones, who holds we have not yet won through to a new expository tradition of the Bible after the literary and historical criticism of the century; and "Preaching in Eclipse" by the Reverend James Alexander. He believes the pulpit has lost prestige and the message rarely goes beyond the door of the Church. What we preach rather than how, is the crucial matter, the absence of doctrinal substance has impoverished sermons. This is a most useful article.

Thus this issue begins, and continues with a penetrating article on "Jesus Christ as Intercessor," a review of "Marcel on Infant Baptism" by a Baptist who finds the book entirely unconvincing and is unconverted.

"Literature" directs attention to two volumes of Karl Heim dealing with Christianity and Science—as so ably he can; Professor Butterworth's "Christianity, Diplomacy, and War," which the reviewer notes as being "sound on sin," and new matter concerned with the Dead Sea Scrolls.

The "Literature" and "In the Study" sections as usual, are replete with brief and helpful reviews and sermons.

The "In the Study" sermons have more than the usual number of useful illustrations. The closing note on "Jehovah Witnesses" will find many grateful readers.

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THE CHRISTIAN HOPE

This article was originally broadcast as a talk in the Home Service of the B.B.C., with whose permission it is reproduced.

WHAT do men and women really hope for today? Three pictures come into my mind, all, as it happens, memories of a visit to India a year or two ago.

In a little village the school-children had gathered to welcome the visitors in the glare and brown dust of what in England could have been called the village green. The Congress-trained schoolmaster had the children organised to celebrate a special occasion by singing songs. But the thing I remember is the atmosphere I felt when they sang the national anthem of free India.

In the children, and in the circle of grown-ups, there pulsed a vigour and a hope that were almost tangible: it was the fierce hope of those who had been taught to feel that their day is dawning.

The second picture is from the slums of an Indian mill-town where nationalist hopes are already embittered because independence has not yet meant the end of poverty or unemployment. An Indian communist has gathered a group of thin, weary men and women around him.

I can see the fire that he is kindling. Listless faces brighten, anger shows through, but beyond it—hope. The speaker is promising that the age-long suffering of the poor can be ended.

And the third picture is in the dim light of an Indian mud and palm-leaf village church where the Holy Communion is being celebrated. In the order of service which is used in the Church of South India, after the prayer which repeats the words used by Jesus in the upper room, as the bread and wine are being consecrated, the congregation responds together: "Amen. Thy death, O Lord, we commemorate, Thy resurrection we confess, and Thy second coming we await".

In those last words is another form of hope, the hope which has never been entirely lacking from the minds of Christians ever since they lost from the sight of their eyes the Man whom they had learned to call Lord and God.

BUT WHAT is the real meaning of this peculiar Christian hope, and what is its relation to those other hopes that men have: the hopes of the rising nations of the east, the hope of justice and food which Communism seems able to raise, the hopes of peace and freedom which we all hold?

These are precisely the questions which the World Council of Churches has set itself to think about in preparation for its second World Assembly, to be held in the United States in 1954.

To help in sorting it all out, the World Council Central Committee invited some twenty-five well-known thinkers and leaders to meet from time to time. The recent report of their second annual meeting begins:

"In such a time as this, the Church of Jesus Christ cannot but speak of hope. He is our hope, and as we have our hope in Him we are bound to proclaim that hope to the world. This is the fundamental reason for the choice of this theme."

But we must admit that it is made difficult to speak about the Christian hope without being misunderstood, for two opposite reasons. On the one hand, for many Christians, all the teaching in the New Testament about the return of Christ in power has almost dropped out of sight. Certainly, they hope that as individuals they will be raised with Christ from death to everlasting life, but the thought of His eternal triumph over all evil and of His reign in glory has little or no place in their daily life and prayer.

But, on the other hand, small circles of Christians seem to think about nothing else, and their speculations about the date and manner of what they call 'the Second Coming' seem so wild and fanciful that other Christians tend to dismiss the whole idea as the hobby-horse of cranks. Yet, as the report says:

"Those who preach apocalyptic views are right in pointing out that the New Testament is full of references to a salvation yet to be revealed, a Kingdom yet to come. The response which they evoke among many who are poor, wretched, and despised or disillusioned and frustrated is a reminder to us that many hearts long for some mighty change in things as they are, some great deliverance from their lot."

As often happens in religion, we are dealing with conceptions beyond ordinary human experience, but we have no means for describing them but human language. The essential thing is to interpret the biblical language so that people can see what it means to speak of Christ as already in a position of power and authority and yet as having a further stage, to which we all look forward, when the power and authority will no longer be known only to faith but will be evident for all to see.

The Bible has already given us a certain language, which all Christians inherit alike, and our task is first to see what it is saying in itself and then to try to get that meaning across to others.

The next section of the report tries to make this clear by a series of biblical texts followed by explanation or commentary upon them. Three thoughts must always be held together in this connection: Christ has come, is present, and is to come. The third is meaningless unless you remember that the character of the Coming Lord has already been seen in Jesus of Nazareth and that the experience, in our lives as Christians now, of His living presence is both based upon the historical reality of the days of His flesh and is a clue to the kind of thing we can expect when we see Him in His fullness.

ONE OF the New Testament phrases to describe what Jesus started and continues is "the new age." Already, when the power of God really gets hold of people, we see lives being completely changed. Old and strong evil habits are conquered; the sick are healed by faith; death becomes something not to fear; men and women live already a community life of love and power.

That is how we know that "the new age" has started—it is paying instalments (or "first-fruits," as the New Testament calls them) of something unbelievably wonderful when the whole thing is delivered, when present earthly life is over.

Never mind just when and how "the end" is to come. One of the things Jesus was quite definite about is that we must not make wild guesses about that because only God knows the answer. The point is that whatever happens to our lesser hopes, the thing that we look forward to, in the end, is a completion of man's fragmentary existence, into which the values achieved within history are gathered up, to be shared endlessly in perfect communion by all God's children.

IN THE light of that hope we must see all men's other hopes. Men were made to be hopeful.

It comes out in three ways to-day among those who have not seen the meaning of the Christian hope. The report speaks of these under the labels Stalinism, scientific humanism, and democratic Utopianism.

Each of these dreams echoes something of the truth as shown to the world by God in Christ; each of them also contains perversions and distortions of the truth. So each needs to see how its true goals can only be reached and its perversions eliminated by bringing these secular hopes under the dominion of God in Christ.

"But that," says the report, "is no mere pious act or sentimental notion, but something which must involve varied forms of concrete service. Thus many may find themselves led actively to participate in the political struggle against racial oppression and for the achievement of a more just economic order."

"There is absolutely no sanction in the Christian Gospel for indifference to crying human needs; rather the imperative is clear that we must do all that is in our power to meet them and find the Son of Man Himself in the very least of his brethren. If, indeed, we say that the deepest level of our existence lies in the love of God made concrete in Jesus Christ, it is ours to show this forth not in word only but in deed."

The last part of the report speaks of "The Christian hope and our earthly calling." I cannot now discuss how we might work out the relationship in terms of daily life, as we think of God in Christ as being our peace, our righteousness, our freedom, our life, and our truth. All those five words are very urgently relevant to our present-world situation.

What I hope I have shown is why the Council considered that a fresh and firm grappling with the meaning of Christian hope was the most relevant thing that Christians could do as we meet in a world so full of false hopes, and so full of hopelessness, and so full of people who wonder whether all our little hopes, for our children, for ourselves, and for peace can all be gathered up into some great, all-embracing hope which will not let us down.

As Christians, we believe that there is such a hope. God is not only in the past and present; He is all that matters in the future.

MELBOURNE ART EXHIBITION

The Melbourne "Herald" deserves the highest praise for its enterprise in organising the open-air art exhibition in the Treasury Gardens.

It is of value in revealing how far much of our modern civilisation has drifted away from God. Gone, apparently, for the present, are the days when men painted or carved statues for the glory of God.

Of the 2,300 pictures and statues in this exhibition, which incidentally has been seen by thousands of people, some are by first-rate artists such as Esther Paterson and Andor Mezaros, but far too many of the others look like the work of an occupational therapy clinic of a mental hospital.

They appeared to be the work of people who have yet to have their first lesson in either drawing or painting, and far too many of them reveal the sex-obsessed mind of youths in their early twenties who sport a beard and a black beret and velvet jacket and call themselves artists.

It would be a good idea to get a competent psychiatrist to apply the Rorschach tests to these people to see what their day-dreams consist of.

We hope that if the "Herald" repeats its adventure with another open-air exhibition next year it will confine it to artists whose work will still have some value in 50 years time.

—W.F.H.

BOOK REVIEW

HUMANIST IDEALS

"THE HUMANIST TRADITION. H. J. Blackham. Routledge and Kegan Paul.

EVEN though a Christian reader will not agree with much in this book, nor with its final conclusion, let it be said at once that it is a most thoughtful book, revealing wide reading, well documented conclusions from the writer's point of view, and everywhere revealing a deep charity.

"Nothing could be easier than a walk through history, on the main roads or the by-paths, affixing the humanist label to satisfactory or less satisfactory persons, parties, and doctrines, and collecting an inheritance in that way." So, the writer considers the humanist tradition and its meaning and traces it through Greek thought, that of early Christian centuries, and on to the Renaissance. From the Renaissance he moves to the "Enlightenment and After" discussing Bacon, Descartes, Locke, Hume, Hegel, and Marx.

Then follows a discussion of Humanist Ethics and a more detailed study of Epicurus, Marx, and Marxism. Finally he considers the Christian Tradition mainly through the writings of Reinhold Niebuhr.

He sums up his attitude thus: "The Christian sense that humanism is all right as far as it goes, that it does not go far enough, that it ought to become 'true humanism,' 'theocentric humanism,' is, of course, matched by the humanist conviction that humanism is both sufficient and more universal than 'true humanism.'" The controversy to-day is not unlike that of the deists and Christians in the 18th century. As then the Christian Faith prevailed, so now Christians expect a like result. The author is not sure. He honestly feels that Christianity presents a false view of life and that humanism is the final truth.

—J.S.A.
(Our copy from Walter Standish and Sons, Sydney.)

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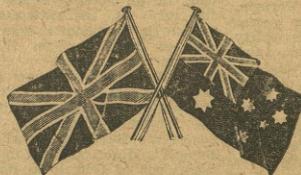
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THE WILL OF GOD REGARDING HEALTH

BY THE BISHOP OF ADELAIDE, THE RIGHT REVEREND B. P. ROBIN

IF we are to think aright about the Church's Ministry of Healing, such thinking must clearly try first to penetrate to the theological roots of the subject. We must get our minds clear first as to the will of God in regard to health.

The importance of clear and true thinking on this fundamental matter of God's will needs little, if any, demonstration.

The Office for the Visitation of the Sick in the Book of Common Prayer declares, for instance, to the sufferer—"Whatever your sickness is, know you certainly, that it is God's visitation."

If we are to conclude from this that physical death, and the disorders which precede it, are planned and purposed by the mind and will of God, then all who seek to remove or cure or delay them are found to be fighting against God, and the whole medical fraternity and all engaged in the ministries of healing ought to be excommunicated and abolished.

If, on the other hand, we believe that the will of an Omnipotent God for man is life and health, what answer shall we give to those poor muddled minds that ask us so often—"Why does God allow these evils?" "Why, particularly, should the innocent be allowed to suffer?" or "Why should this happen to me?"

We shall evidently have to distinguish between the Absolute and the Conditional will of God, or if you like, between the Active and the Permissive, almost the positive and negative will of God.

Let us consider first this matter of the Absolute or Positive will of God, and let us begin where the Bible begins. We do not look to the early chapters of Genesis as handbooks of historical, geological or biological truth.

But we do find there what books of history, geology or biology often fail to give us—the profound insight of spiritual inspiration into the eternal verities, into the nature, character, mind and will of God.

And the first Creation story ends with the words—"God saw everything that he had made, and, behold, it was very good."

The Christian Scientists, I believe, regard all pain and similar evil as illusion. You will remember the apocryphal limerick:

"There was a young lady of Deal

Who said, 'Although pain isn't real,

'When I sit on a pin,

'And it punctures the skin,

'I dislike what I fancy I feel!'"

IF we could swallow that, then that doctrine of the unreality of evil might help to remove any clash with the doctrine of the goodness of creation. But it seems further to involve the supposition that our Lord's sufferings in the Passion were an elaborate sham palmed off by God upon unwitting men.

We believe that pain and death and sin are evil and terrible realities. We believe that St. Paul was not deceiving himself when he pin-pointed the real enemies of God and man. "We wrestle against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."

And yet we believe that the whole created order as it existed in the mind and purpose of God, and as it came into being by the will of God, was "very good."

If we turn to the second and more primitive Creation story in Genesis, the same spiritual insight and inspiration enable us to penetrate through the incidental externals of the story to the eternal verities behind.

We see the mind, the purpose and will of God bestowing three great gifts on men. Each of them has a deep significance for our thoughts upon this subject.

First—the gift of life. "The Lord God breathed into his nostrils the breath of life."

Life—not death, not the crippled, shackled, distorted life of disease, disorder and decay, but life—of body, mind and spirit. Neither death nor disease is in the picture. They have no place in the plan.

As the Wisdom of Solomon says—"God made not death . . . He created all things that they might have being, and the generative powers of the world are healthful, and there is no poison of destruction in them." (Wisdom ch. 1, 13 ff.)

"But," says our unthinking thinker, "this is only a small planet after all. If people were to go on being born and none were to die, what about 'lebensraum' and the food problem?" The answer, it seems to me, is plain to read when you turn to the Gospel and the Second Adam.

There you see man as God meant him—means him—to be literally a second Adam, untrammelled, uncrippled, like the first, by an evil heritage, but refusing, unlike the first Adam, the specious road of independence and separation from God, taking his decision at twelve years old ("I must be in my Father's house"), and holding through all things that road of utter dependence and union with the Father.

YOU see accordingly what you would expect to see when man is as God made him to be—the real Adam "having the dominion" which God designed for him over the whole natural and human environment, "the Master."

You trace His life (its sequence) is perhaps clearest in St. Luke through a series of ascending triumphs to the great climax on Mt. Hermon.

He has reached the perfect prime of life. He is thirty-three. And there, as you watch, what you see is like what you see when you put a sheet of paper on a hot fire.

It burns and glows for a moment, the fire takes, metamorphoses, "transfigures" it, till its substance is changed and taken up and passes out of sight. It is of that process, I have long believed, that you see the first stages in the Transfiguration.

You see man as God meant him to be, passing as God meant him to pass, without disease, the decay of age or the corruption of death—passing in glowing splendour into the timeless, spaceless haven of his true destiny.

Set that picture of a human passing beside the death-beds as you know them, the decay, the tears, the undertakers, and the worms (some of you have seen bodies that have been a few days buried), and ask yourself which way of passing is the will of God.

We speak sometimes of a "beautiful death" or a "beautiful old age." It is not death, nor old age with its pitiful disabilities and problems and the shackles it so often lays upon young lives—it is not these that are beautiful.

It is the triumph of the spirit, of the grace of God, over them that is beautiful.

Before passing on, let me sum up the implications of what I have been saying. Our Lord in His Incarnate Life was precisely what St. Paul calls Him, "the second Adam," the new Genesis or beginning. If you will sit down and read the Gospel according to St. Luke through a sitting, so as to apprehend the developing sequence of the life, you will see that it falls into two clearly marked parts.

The dividing point, at which the Life suddenly takes a new direction, and at which a quite

new motif begins to be dominant, is the Transfiguration in chapter 9. Up to that point the dominant motif is Life.

You are being shown human life as God willed and planned it—still wills and plans it; you are seeing Adam taking the course God meant him to take.

You see the serenity and the perfect balance, at-onement and integration, the power, the mastery, the steady ascent to the prime and maturity of life, and in perfectly logical sequence the beginning of the splendid passing.

"As He was praying, the fashion of His countenance was altered, and His raiment became white and dazzling."

AND in the next verse you would expect to read, "So He passed over and all the trumpets sounded for Him on the other side." You have been shown in those eight and a half chapters of St. Luke the Absolute will of God for man in dazzling operation.

And there in mid-flight the ascending triumphant series is suddenly halted by a jar—as if a comet had struck some point in mid-space and had its whole course deflected. If the purpose of the Incarnation had been merely to demonstrate the Absolute will of God, the gospel might have ended at the Transfiguration.

But man has fallen, and the purpose of the Incarnation is not only to demonstrate but to deliver. From the revelation of the Absolute will of God in the first half of the gospel, you pass suddenly to the revelation of the Conditional will of God in the second half.

The Transfiguration—the half-completed Passing—is halted. The first great movement of the music—with its motif of Life—ends suddenly.

The direction changes and the key shifts into the minor, and with Moses and Elijah He "spoke of the decease" (the word in the Greek is exodos)—the way out, the deliverance "which He was about to accomplish at Jerusalem" for Himself and for mankind.

Mt. Hermon is no longer the climactic summit from which the perfect life takes off into the heavenly places. It becomes the Pisgah from which He sees and accepts the Conditional will of God, looks down the length of Palestine from Hermon to Jerusalem, sees the dark cleft of Jordan between Him and the city of God, and knows—like Moses—that if the fallen people of God are to be delivered, the Deliverer must die.

Not the Absolute but—in view of the Fall—the Conditional, the Permissive will of God is—Life through Death—Mors Janua Vitae.

And you mark that we who lie under sentence of death—who must die—can only be delivered by One who is free from that sentence—who need not, would not, have died, but Who stepped into the arena, and like some champion wrestler took death in His arms and crushed the power out of him—for us, dethroned him for all believers and condemned him to stand henceforth as the mere doorkeeper of the House of God.

So then, in my belief, in the Absolute will of God neither weakness nor disease, neither decay nor old age nor death have place in human life—but life, progress and the eternal was God's first gift in the Creation.

The second gift was Freedom. "Of every tree"—every tree, including both the tree of death and the tree of life—"thou mayest freely eat." Real freedom—as real and much more so—than that which King John gave his people in the Great Charter.

And in the sheer reality of that gift lies the answer to those questions of the untaught or unthinking mind.

This address was given by Bishop Robin at a Conference on Christian Healing held in the Chapter House, St. Paul's Cathedral, Melbourne, on November 17, 1953.

It has aroused considerable interest in medical circles, and is being studied by members of the medical staff in one of the Melbourne metropolitan hospitals.

MAGNA CARTA freed the people, but bound the King. However much power he may have, he may not interfere in the lives of his people, nor use force for their coercion. So with this gift of God.

"Why," men ask, "does God allow this, or not stop that?" Because He has made men really free, and whatever the consequences to Him or them, "the Lord is not a man that He should repent," and whatever we may do, He stands by His contract.

He may not and will not use His power to interfere, for that would be to destroy the very human nature He created, and make us not men but puppets.

And even when in the fullness of time God "sent forth His Son," that sending waited till a peasant girl had said, "Behold the handmaid of the Lord. Be it unto me according to Thy word."

Here then is the Kingdom of God. Here 's the Civitas Dei. Here is the only and the real democracy. God and man in free partnership and loving and intelligent co-operation. But—the Kingdom has frontiers.

And if man disowns the sovereignty of God, disclaims his citizenship, he steps across the frontier.

On the "wall of partition" which separated Gentile from Jew in the Temple precincts, there were notices which said—"No man of another nation to enter within the fence. Whoever is caught will have himself to blame that his death ensues."

So on the frontiers of the Civitas Dei it is written of the forbidden fruit—"In the day that thou eatest thereof thou shalt surely die."

Mankind disobeyed, crossed the frontier, became a Displaced Person, and "has himself to blame" that death—the death of the body—is henceforth his lot.

But more than this. When he steps out of that Kingdom where God's writ runs, what does he step into? He becomes a "stateless man." He steps into outlawry and anarchy.

Having refused the sovereignty of God, and being unable to exercise sovereignty himself, he finds himself in a realm of chaos and disorder, where without apparent rhyme or reason or discrimination, disaster of a hundred kinds may break upon him at any moment from any quarter, and where "those evils which the craft and subtlety of the devil or man worketh against us," may fall on anyone from anywhere at any moment.

Professor Butterfield (in "Christianity and History" pages 69-70) has reminded us that we of the twentieth century have been deluded by the vast barriers which science and organisation have erected against fire, famine, plague and violence—deluded into assuming that the world was now to be a safe place to live in.

He finds no difficulty—nor should we—in adducing evidence that after that short and most unusual breathing-space "history has resumed its risky, cataclysmic character."

BUT once more the untaught and the unreflecting among whom so largely our ministry lies, ask us—"Why should this

(Continued on Page 11)

MUSIC AND WORSHIP

BY THE REVEREND GORDON BROWN

In worship, as William Temple so often said, we open our minds and our hearts and souls to the truth, beauty and goodness of God.

Our act of worship is a concentration of all our being, all our faculties; we do what we hope we can continue to do in a less intense but just as real way throughout the rest of the week.

This follows then surely: If we offer anything less than our best in worship, if we come merely to listen, or to be entertained, how impossible for us to go away with anything that will mould our life in the days ahead. "So run that ye may obtain," said St. Paul, and we may add in the spirit of those words: so worship that you may make life itself an act of worship.

The Church of England does not like doing things by halves. We are Catholic and reformed; we are invested with apostolic authority, but at the same time we possess a spirit of freedom which keeps us always sensitive to new truth.

Our worship and our hymns reflect the same breadth of outlook. We are able to pray and to sing according to the pattern of the Christian year—in penitence, adoration, invocation and praise, our hymns lead us through the great doctrines of the Church. Whether we are singing ancient plain-song, post-reformation music, or robust modern hymns, we are able to express some aspect of the faith as it has come to us down the ages.

"I will sing with the spirit, and I will sing with the understanding also," we read in the first epistle to the Corinthians.

To "sing with the spirit" is not only to sing with conviction, it is to express the spirit of Christianity in all its aspects.

Perhaps we do not sing our music with the tremendous enthusiasm of the Methodists, or with the vigour of a revival meeting, but then if we sing our hymns intelligently, we should not always want to do so.

Let us think, then, of that part of our worship which we offer in "psalms and hymns and spiritual songs". When we join with the choir and congregation in the great hymns of the Church, let us sing with the understanding.

What does that mean? It means first of all choosing worthy hymns—those of us who make the choice—hymns that can become as incense to prayer, a sacramental offering of sound that goes eddying up to heaven with all that is best of us in mind, heart and spirit.

If a service is full of subjective hymns, hymns that turn us back to ourselves, to our weaknesses and failures, our earthiness, we cannot properly offer our best. And, of course, the pattern of our Anglican services gives us the answer here. We come to worship, as we must, fully conscious of our imperfections, but the remedy is there right at the start. We confess our sins and receive the absolution.

It is unreal to continue to sing then, throughout the service, about ourselves and our sins. Having been restored to the presence of God, we come as we are, less than we should be, but anxious to be better than we are.

And so our worship and our hymns should become, at this stage, God-centred. Our service should rise, step by step, to a high pitch of praise, and then, only then (because we are human, and unable to sustain this degree of pure worship), we may return to reflective hymns, and the thought of linking our worship with the day by day life ahead of us.

Secondly, let us sing with the understanding, by using worthy music.

Noble words cannot wrestle with bad music. If they are so coupled, we lose the best value of our worship. Not only do we offer something poor to God, but we take away something from God.

No one imagines that God is a kind of musical highbrow

Who will not listen to anything that suggests Moody and Sankey. Moody and Sankey have had a proper place in the salvation of souls.

We are thinking, however, of worshipping with the understanding, giving our minds as well as our hearts to God, and we know that we should not have to stop thinking when we sing. And so we choose worthy tunes.

But I think there is more in it than that. The Greeks taught that music was one of the soul's best teachers. That is true, but the point I wish to make here is that on a purely psychological level we can be influenced by the music we like to sing.

What harm is there in singing sentimental or weak tunes? On the face of it, very little. But I am sure that music gets far below the surface of our minds, deep down into our being, and there it can either discipline or weaken us.

Poor music in our worship will make our souls poorer. Worthy music will make our souls richer.

I said a moment ago that music was a teacher. The Holy Spirit of God is the supreme teacher, who leads us into all the truth.

NEW CHRIST CHURCH SCHOOL

ANGLICAN NEWS SERVICE

London, December 11

The Duchess of Kent set the foundation stone of the new Christ Church School, S. Marylebone, on December 3.

It is hoped that the school will be completed in 18 months' time.

The original Christ Church School was founded in 1834.

It was a matter of principle that the parents paid something towards the cost of their children's schooling.

Thus, for the first child of a family, the parents paid two-pence a week and, for each subsequent child, a penny.

Parents were to see that their children appeared at school with "hands and face clean, hair cut short and combed, and clothes neatly mended."

They were to look to their children's "morals, manners and conduct," and not to allow them to run about the streets after dark.

In 1945 these premises had to be closed because the ceilings were unsafe and the floors undermined by dry-rot.

Building began on a new school last September.

It will accommodate 280 pupils in its infant and primary classes, and will cost just over £50,000.

LEEDS CHURCH MAY CLOSE

ANGLICAN NEWS SERVICE

London, December 16

The Church of S. Edward, King and Martyr, Holbeck, Leeds, which was built in 1904 at a cost of over £30,000, is in danger of closing down.

Its fate will be decided next year, when the present vicar, the Reverend W. Hum, moves to All Souls, Blackman Lane.

The Pastoral Committee of the Diocese of Ripon will give its verdict on the church after hearing reports about the size of the congregations and other details.

The church was built by the late Honourable Mrs. Emily Charlotte Meynell Ingram, an aunt of the present Lord Halifax.

The church is known all over the world, and has a reputation of being "a nursery of ordination candidates."

The present vicar has in six years raised the average congregation from between 20 and 25 to between 60 and 70, and the annual collection income from about £125 to over £400.

S. Edward's is the only Anglo-Catholic church in the locality; it has recently been restored and improved.

AIMS AND IDEALS OF CHRISTIAN ACTION

By A SPECIAL CORRESPONDENT

Canon L. J. Collins, of S. Paul's Cathedral, London, has attracted world-wide attention through his attack on the colour bar in South Africa.

Canon Collins is the chairman of Christian Action, and recently sent the present writer information about this movement. That information forms the basis of this article.

CHRISTIAN ACTION is not a new religious movement, neither is it a new political party, and it must not be confused with Christian Political Action.

Christian Action claims that when Christians divorce the realm of religion from that of secular activity, the Church loses its spiritual vitality and society falls into corruption.

The reason for this is that written into every line of Christ's teaching is an unbreakable fabric of relationships. His teaching insists that human nature can touch reality and know God only in action.

The Gospel proclaims in unmistakable language that faith and life are both betrayed when the unity of experience is broken by the separation of worship from work, theory from practice or feeling from doing.

Christianity charges men and women to put their faith into action for the love of God and the service of man.

Many Christians feel that the Churches play an insignificant part in the public affairs of the nation. As individuals they want to act, but there is a great gulf fixed between the will and the deed. No individual can command sufficient resources of strength and courage to counteract the social forces that are at work on him.

The followers of Our Lord were in a similar situation confronted by the temporal power of the Caesars and He taught them that there was only one way to overcome such a menace. Everyone desiring to contend with it must be strengthened by the invisible power of a living fellowship.

THE Church does offer this living fellowship, but too few accept it. To blame the Church is only to confess our own desire to evade responsibility. Only our action can recreate its power and resolution.

This is the religious and social situation that has given impetus and rise to the movement called Christian Action. This movement has a three-fold purpose. It wants to encourage and help Christians to build up within the Churches, or between them, living units or groups of persons determined to make fellowship a practical reality.

Secondly, it wants, through these groups, to remind all Christians of their responsibility to participate actively as Christians on the social, political, and economic life of the community to which they belong.

And thirdly, it wants to encourage them to fulfil this responsibility by providing from time to time opportunity for them to do so, whether corporately or individually.

Christian Action is undenominational and non-party, uniting in a fellowship of common purpose, Anglicans, Roman Catholics, Presbyterians, Methodists, and all denominations, also members of most political parties.

Canon Collins's attack on the South African colour bar is an example of the way in which Christian Action is trying to focus public opinion, but always as a prelude to action.

Already this action has included work for reconciliation between Germany and Britain; aid for refugees and famine victims; efforts to bring positive Christian thought and action to bear upon the problems of war and peace, practical support for the Reverend Michael Scott and others in their valiant fight for the human rights of coloured peoples.

Many distinguished citizens of Great Britain are supporters of Christian Action, including Lord Jowett, J. Arthur Rank, Sir Compton Mackenzie, the Dean of St. Paul's Cathedral,

Father T. Corbishley, of the Roman Catholic Church, and many other peers, politicians, Churchmen, and writers.

Canon Collins has expressed the hope that Christian Action may spread to other parts of the world. Those desiring further information should write him at 2 Amen Court, London, E.C.4.

AUSTRALIAN COLLEGE OF THEOLOGY 1953 CLASS LISTS

Associate in Theology (Th.A.) In Order of Merit

First Class: "Nancarrow, Mrs. Mima Dawn (Gippsland); "Bale, Frederick John (Sydney); Watson, Peter John Raymond (Sydney).

Second Class: Owen, Gwyneth (Perth); "Daws, Mavis Thelma (Melbourne); "Bishop, Mrs. Ida Margaret (Melbourne); "Thompson, Alfreda Joy (Sydney); Johnson, Leonard William (Bunbury).

"Pass: Biggs, Allan (Perth); "Russell, Janet Louie-Ann (Sydney); Cull, Douglas Owen, E.E.C. (Armidale); Bracken, Tasman Royce (Tasmania).

Passed the First Half of the Examination In Order of Merit

Gladman, Jean Amelia (Melbourne); "Cave, Shirley Eleanor (Sydney); King, Noel Betty (Melbourne); "Goodwin, Kenneth Leslie (Sydney); Spearritt, Selwyn (Brisbane); Reid, Norman Colin (Brisbane); "St. George, Michelle (Adelaide); Gehrmann, Hal, B.A., B.E., Brisbane; Alderson, Patricia Mary (Bunbury); Jones, Beryl Olive (Perth); "Pritchard, Evelyn Constance (Melbourne); "Huggins, Thomas (Gippsland); "Trinder, Edward John Martin (Melbourne); "Krieg, Colleen Margaret (Adelaide); "Hutton, Ralph James Cameron (Sydney); Wadley, Constance Maud (Brisbane); Copelin, Margaret (Brisbane); "Ablett, Dulcie Joy (Melbourne); Kittely, Alice Mary (Melbourne); and Carstens, Gloria Jeanette (Brisbane); Taylor, Jean Suzanne (Adelaide); Greig, Diana Whitelaw (Perth); "Wells, Mary Sylvester (Brisbane); "Philpott, Theodore Guy (Ballarat); Blomfield, Joyce (Canberra-Goulburn); Fletcher, Audrey Evelyn, A.A.U.Q. (Brisbane); Brain, Pamela Rosaline (Perth); "Sankey, David Arthur (Gippsland); and Hagan, James Frederick (Canberra-Goulburn); "Ross, Isabel Claire (Brisbane); Hewitt, Mrs. Rose Mary (Brisbane); Crompton, Ian Dickinson (Adelaide); "Powell, Maurice William (Grafton); "Ostrom, Vera (Melbourne); Ward, Robert Edward (Tasmania); "Mitchell, Ellen Isabel (Carpentaria); "Gebardi, Ephraim (Carpentaria).

Held Over Goode, Edith Florence (Perth). Passed in Single Subjects 1, Old Testament, 2, Doctrine, 3, Religious Education

In Alphabetical Order "Callaghan, Mervyn Arthur, 2,3 (Melbourne); "Cook, Thelma Emily, 2 (Rockampton); "Duver, Dorothy Mavis, 3 (Melbourne); "Gale, Doreen, 3 (Armidale); "Lightbody, Mrs. Lillian Winifred, 3 (Grafton); MacPherson, Olive Jean, 2,3 (Adelaide); "McMillan, Shirley, 1,3 (Melbourne); "Paton, Ivy May, 2 (Carpentaria); "Senior, Barbara McClelland, 2 (Melbourne).

Department of Youth and Religious Education, Melbourne. *General Board of Religious Education. †Native of Thursday Island. "Held Over" means that the candidate is not required to do that part of the examination again, but must do better in the remaining part.

DIOCESAN NEWS

BALLARAT

ORDINATION

The bishop ordained to the priesthood in S. John's Church, Ballarat, on December 20, the Reverend John Greenwood and the Reverend Jack Willis.

BATHURST

COOLAH

Archdeacon Stockdale, of Gundah, was guest speaker at a mothers' and daughters' tea at Coolah during the patronal festival octave. Visitors were welcomed by the V. A. Leader, Miss Betty Scott, and later were entertained by a programme of play-reading and recitation. Prior to the tea, the members of the Junior Anglicans, having served their probation, were bagged and admitted. The archdeacon preached the occasional sermon.

SICK

Archdeacon L. Walker has not been well, but is on the road to recovery. The cathedral treasurer, Miss A. Godfrey, has had many weeks in hospital, but is also improving.

ORDINATION

The Bishop of Bathurst conducted the service of "The Form and Manner of Making of Deacons" in the parish church of Corobell on December 21, when John Gardner, Stanley Hessey and Kenneth Mason were made deacons for service in the diocese. The Young Anglicans of Forbes paid all the training fees for their Y.A. candidates, John S. Macdonald and the college. He will join the B.G.S. staff.

FETES AND MEETINGS

Lynchburg (Carcoar), and O'Connell Parish held successful fetes during the month. Mothers' Union branches at East Orange and Blayney, also held gatherings.

ALL SAINTS' COLLEGE

Many members of the School Cadet Corps will take part in the Bathurst welcome to Her Majesty the Queen and the Duke of Edinburgh on February 12. One of the senior boys has also been chosen to journey to Canberra for the welcome in the capital city. A number of the Asian students were successful prize-winners at the school's annual speech day recently.

A complete parish register of parishioners in life system awaits a rector who may be appointed to the vacant Parish of Oberon. Members of the Guild and M.U. prepared the rectory and church for the relieving priest who is in charge until Christmas Day. C.E.S.B. boys also gave a hand in work around the church property. Mrs. Bailey, M.U. president, cut the cake at the branch's end-of-year party.

An "Asian Night" on December 11 benefited the "Orders of Home Appeal. Oberon this year will give more to the appeal than all previous years put together. Quite a number of parishes will break records this year for the Children's Homes Appeal.

KALGOORLIE

ORDINATION

On Sunday morning, December 20, the Bishop of Kalgoorlie ordained to the priesthood the Reverend Peter Irwin Cape, in the Cathedral Church of S. John the Baptist. Mr. Cape arrived recently from New Zealand, where he had been ordained deacon last year by the Bishop of Christchurch by Letters Dimissory from the Bishop of Kalgoorlie after taking his degree in 1949. Mr. Cape worked for some years as a bank clerk and author. He has spent the past two years at Selwyn College, Dunedin, where he studied for Holy Orders under the direction of the Warden of the College, the Reverend Father Perkins, of the Oratory of the Good Shepherd.

This ordination will be the first to be held in S. John's Cathedral for nearly ten years. The Reverend Peter Cape will assist the rector of the Cathedral, Archdeacon G. S. Coxon, who will present the candidates and preach the occasional sermon at the ordination service.

MELBOURNE

SPRING VALE

During November the parish bazaars were held and resulted in a total of £226. Clayton securing the best result with £90. St. Matthew's, Mulgrave, had a delightful Sunday school prize giving.

The Spring Vale church was crowded for the children's anniversary on November 29, when Bishop Donald Baker preached on the "Parable of Fanana."

RIVERINA

NEW RECTORY AT BALRANALD The illness of the priest-in-charge, the Reverend R. J. Vincent, had caused the postponement of the bishop's visit earlier in the year, but even so, the rectory was not quite complete when the day for his blessing arrived. Sunday, December 6, commenced with Holy Communion for women and girls at 6.30 a.m.; for men and boys, at 8 a.m., followed by the Communion Breakfast. The blessing of the rectory took place at 3.30 p.m. in the presence of a large gathering of parish-

ioners. This was followed by Evensong at 4.45 p.m., and the Sacrament of Confirmation at 7.30 p.m. On this day people from all parts of the parish were present for the celebrations, and remained throughout the day, being entertained and sustained by provisions supplied by the Women's Guild. A bus load was present from Moulamein and some came more than seventy miles to show their interest and give their support.

NEW ADDRESS

In spite of writing to everyone who sends us anything, it is still necessary to inform all correspondents that the new address for Bishop's Lodge, and for Church Office, is P.O. Box 10, Narandara.

COMPLETED RECTORY

The latter part of the year has brought several events, which stand out as unusual for this diocese. At the end of October, the bishop, accompanied by the Archdeacon of Hay, Venerable V. E. Twigg, visited Lake Cargelligo on the occasion of the blessing and opening of the completed rectory. For many years the front portion has stood in detached grandeur, but now through the enthusiasm and energy of an interested body of parishioners and the rector, the Reverend B. J. Thomas, the whole building has been completed in brick, and constitutes a very fine building, a credit to the Church and to the parish.

TASMANIA

MOONAH C.E.M.S.

On Sunday, November 29, a corporate communion was celebrated in S. Mary's for members of the C.E.M.S. During the service, the new banner, donated to the branch, was dedicated and placed in its position in the Sanctuary by the chaplain, Canon E. J. B. Macdonald, at breakfast, at which the president, Brother J. Press, was present, followed the service.

PARISH PRIESTS NEEDED

ANGLICAN NEWS SERVICE

London, November 13 A proposal to revise diocesan boundaries was discussed yesterday by the Church Assembly, when the autumn session was resumed at Church House, Westminster. The Archbishop of Canterbury presided.

The subject was raised in the following motion introduced by the Dean of Winchester:—

"That in view of the movement of population in the country during the last 30 years, of the experience gained as a result of the establishment of new dioceses during that period, and of the serious reduction in the number of benefices and of clergy available for parochial work, a committee be appointed to inquire into the size, composition and boundaries of the dioceses in England and report."

Dr. Selwyn said that the purpose of the motion was to see whether a contribution to the work of the Church could be made by improving and simplifying its administration at diocesan level.

The situation disclosed by current statistics was disquieting.

Since 1923 the number of baptisms was down by 11 per cent., confirmations by 40 per cent., and communicants by 17 per cent., at a time when the population was rapidly increasing.

There should be a drastic reduction in the number of benefices in some dioceses.

There was a difficulty in finding men for important parochial posts in town and country, and too large a proportion of men in Holy Orders were wearing gaiters.

To use a military analogy, there were too many staff officers, too few regimental officers, and too few private soldiers.

They must release manpower at the top to be used for necessary work in the parishes.

BERLIN CHURCH

ANGLICAN NEWS SERVICE

London, December 17 At a service in the British Church of S. George, Berlin, on December 20, the Governing Mayor of the City, Dr. Schreiber, will hand over to the Bishop of Fulham, as representative of the Bishop of London, a contract granting the British community in Berlin the use of the church free of all taxes for a period of 100 years.

THE WILL OF GOD REGARDING HEALTH

(Continued from Page 10)

happen to me?" And still more—"Why should the innocent suffer?"

The answer is to be found in the third of the three great gifts I mentioned on the Creation story. The first is life, the second is freedom, the third is fellowship. "It is not good that the man should be alone."

Here, behind the simple surface tale, is all human society in embryo. And in God's gift and plan the unity between His children is so close that you and I can always look each other in the eyes, with no fear, no plots, no shames, no ambitions, no lusts to make us build round ourselves those little citadels which each of us defends so stoutly.

But give to fellowship another name—the name in which the trades unions glory—solidarity—and you see at once that this inexorable law which runs through all time and space has not only its glories but its terrors.

That which is the dream of life as it might be is also the nightmare of life as it is.

Both in the dimension of time and in that of space we are "bound up in the bundle of life" with all our fellows, and we are not even free either from the sweet influence of the Pleiades or from the bands of Orion.

As William Temple once said, with a chuckling allusion to his own physique—"When I walk across this platform, I disturb the balance of the universe." Your hair is black or blonde because someone or other invaded England 1,000 or 1,500 years ago. You share the wisdom of Socrates, the art of Leonardo and the music of Bach or Beethoven.

And children are born blind in the twentieth century because of what crusaders did in Palestine in the eleventh century.

And as in the dimension of time, so in that of space, our papers every day record the lovely, terrible, inescapable fact of the solidarity of the world.

You cannot eat your cake and have it. Fellowship, solidarity, at-onement is the mighty gift of God. It is perhaps the most wonderful and terrible condition he has laid down in the created order. You would not surrender what it confers on you, for to be alone—really alone—is Hell. "It is not good that the man should be alone."

But if all are partakers of the good, all—however innocent—are victims of the evil that others have done or may do.

So then—to sum up—we believe that the Absolute will of God for man is life at the full in a perfectly integrated spirit, mind and body—and that weakness, disease, decay, old age, death and corruption are contradictions, insults, enemies of Him and His purpose.

AS His Son said, "He is not the God of the dead but of the living." His gifts of freedom and fellowship are designed to bring the first gift of Life to its fullest glory and completion.

But—He is a God also of Order and of Law. These are the cornerstone of His Universe. It cannot be shaken. Men cannot break the law of God. But "who-so-ever shall fall on this stone shall be broken."

Men have so fallen, and because solidarity is part of that irrefragable law, the fall of some involves all. Men have crossed the frontier and put themselves outside the law.

Then—not in arbitrary or revengeful wrath—but in the more fearful and undeviating unrolling of exact justice, the consequences follow of which full and loving warning had been given.

God, in my belief, does not send these consequences upon men, still less on this or that man. Each such consequence represents the exact working out, whether we are able to trace its course or not, of effects from causes.

But—once more—God is a God not only of Life and not only of Law—but above both these—of Love. And within the great depths of that Love is the Everlasting Mercy.

So when His gospel appears, when the Eternal Word is uttered in human terms, it is found to be a gospel not merely of demonstrations to free men, but of deliverance to them that are "fast bound in misery and iron." Disease and death are weapons of His enemy.

He sends the Prince of Life to cope with them. Wherever they confront Him, He destroys them. And all—whether doctors, nurses or priests, who battle with them are allies and ministers of the Prince of Life.

And when they are not destroyed, He captures them and uses them for His own purposes against the enemy.

But—mark this—As you read the gospel, you find that our Lord never once went out of His way to heal. If sickness or death met Him, or if He were asked to meet them, He dealt with them.

And so must we, but in His own true and sane proportion. They are the poison-flowers. He was concerned fundamentally with the poison's root.

He is travelling from Eternity to Calvary, to meet and grapple with the Enemy Himself.

On the way, and by the way, He healed. And so should His Church be doing.

But her real quarry is the same as His—and her real work is the deliverance from their bondage of the souls of men, in order that in the fulness of the time their whole being, body, mind and spirit may come, by His mercy, to glory God and enjoy Him for ever.

BISHOP ANSWERS CRITICS

ANGLICAN NEWS SERVICE

London, December 11 The Bishop of Exeter addressed a public meeting at Exeter's Guildhall on Thursday of last week to appeal for support for the diocesan mother and baby home and hostel, which is to be opened at Exeter early next year.

The bishop said he had received letters criticising the project as "a positive encouragement to vice."

"I cannot think of any criticism which goes wider of the mark, because nothing is more calculated to encourage vice than to ignore and leave deserted those who have got themselves into this situation," he said.

The home, which would be known as S. Nicholas's House, had two main objects—to save the despairing girl from despair, and to protect the interest of the child who was the only innocent party "in the whole miserable affair."

ABBAY AND NORWICH APPEALS BENEFIT

ANGLICAN NEWS SERVICE

London, December 7 The Dean of Westminster, Dr. Alan Don, offered yesterday to give from his own pocket to Norwich Cathedral as much as was collected—up to £50—for the Westminster Abbey appeal from the congregation to which he was preaching at S. Mary's, North Elmham, Norfolk.

The collection amounted to £49/10/6.

He said that Westminster Abbey had made no direct appeal to the bishops or clergy, because every diocese and almost every parish had financial problems to face.

He would be reluctant to think that by going to Norfolk he might divert to the Abbey money which would otherwise have gone to meet the needs of Norwich Cathedral.

As "an old schoolfellow of your bishop" he therefore proposed a course which would benefit both funds.

