

THE ANGLICAN

Incorporating The Church Standard

No. 176

No. 1 Rawson Lane, Sydney, N.S.W.
Telephone: BA2894. G.P.O. Box 7002

FRIDAY DECEMBER 23 1955

Registered at the G.P.O., Sydney, for
transmission by post as a newspaper

Price: NINE PENCE

"IF YOU CARE — SHARE"

THE CHRISTMAS BOWL APPEAL

In stark contrast to the joy that surrounds the Australian family on Christmas Day is the tragic plight of the flood-stricken hungry of India, the homeless of Korea, the divided families of Poland, the Russian refugees in European camps, the sick pastors of Greece, the workless Arabs of Jordan and the uprooted Kikuyus of Kenya.

The Australian Commission for Inter-Church Aid and Service to Refugees, in organising its seventh Christmas Bowl of Remembrance, appeals to the Australian Churches to give £25,000 towards the £15 million programme.

The Australian target of £25,000 will buy food, medicines, clothing and blankets for refugees in Korea, Hong Kong, Viet Nam, Palestine, and Iran; for flood sufferers in India and Pakistan; for resettlement of nationals in Greece, Kenya and Indonesia, and of refugees from Germany, Austria, Italy and Greece in Australia; for the 150,000 East German refugees arriving in West Germany this year, and medical services of the Church in countries of Eastern Europe.

There is a particularly acute surplus population of refugees and nationals in Italy, the Netherlands and Greece. In Greece, one million out of the eight million population are unemployed and the practically unemployed constitute one quarter of the population.

There are five million refugees in Korea; 500,000 in Viet Nam; and 100,000 in Indonesia.

Forty-five million people were affected by the recent floods in India and thirty million in Pakistan; most of these are homeless.

ARAB REFUGEES

In Palestine there are 900,000 Arab refugees of whom over fifty per cent. are under sixteen years of age.

Germany is absorbing ten million into her population but 3,000 fresh refugees from East Germany are arriving weekly.

And the picture is true to pattern in so many other countries.

"If you care, you WILL share."

You are asked to place a bowl on your Christmas dinner table and put into it no less than the cost of your own meal to help relieve distress among men and women and children overseas.

Last Christmas Australia gave £28,000—the eighth highest amount out of 19 countries. The United States was first, giving nearly twelve million pounds. The total Christmas Bowl giving for all countries was fifteen-and-a-quarter million pounds.

KOREA

Bishop R. C. Raines, of the U.S.A. gives a small picture of suffering in Korea. "I have stood and watched doctors open the eyes of a dozen teenage children and seen only a congealed mass where the eye should have been. There were not present the necessary vitamins to make the eye formation possible. Permanent blindness because of hunger."

The I.C.A. Secretary in Australia, the Reverend Frank Byatt, says of India: "I have stood in an oppressively small steamy brick slum in Calcutta looking into the unanimated face of a twelve-year-old girl with typhoid fever, and was deeply disturbed when I remembered the thousands like her in slum and village poverty."

Donations may be given to your rector or church officers or sent to the Australian Commission for Inter-Church Aid, Room 23, 5th Floor, 37 Swanston Street, Melbourne, C.I., Victoria.

IMMANUEL

*Came the Lord to Bethlehem,
Without pomp or diadem,
Verily that Christmas morn,
Even as all men are born.
Christmas Day again is here:
Bring it in with jestal cheer.
Everywhere let people say—
Jesus Christ was born to-day.*

*Quickly flew the angels down
To the old Jadaean town.
Entered in the stable there,
Worshipping the Child so fair.
Christmas Day . . .*

*Christmas Day ! . . .
Shepherds keeping watch at night
Saw the angels shining bright;
Heard them sing their glad Noel,—
Christ has come on earth to dwell.
Christmas Day . . .*

*Let us seek this Child again;
Never man has sought in vain:
Be we rich or be we poor,
Open is that stable door.
Christmas Day . . .*

*Humbly at His feet we bow;
What is gold or silver now—
More than all the world has got,
Find we in a manger cot.*

G. SMITH-GRAY.

為我等祈

病人心痊



陳
駒
繪

This contemporary drawing of the Virgin Mary with the Christ Child, has the lovely rhythmic line common to Chinese art. The Church in China, the "Chung Hua Sheng Kung Hui," is to-day cut off from contact with the rest of the Anglican Communion but there are signs that it is progressing as an indigenous Church. Probably no Church in the world needs our prayers more, especially at Christmas-tide when they celebrate with us the Feast of the Nativity.

CONSECRATION OF NEW BISHOP FOR TASMANIA

FROM OUR OWN CORRESPONDENT

Hobart, December 16

Preparations are now complete for the service of Consecration of the Assistant Bishop-elect of Tasmania, Archdeacon W. R. Barrett.

The consecration will take place in S. David's Cathedral, Hobart, on S. Thomas' Day, December 21, at 10.30. a.m.

The Primate, the Most Reverend H. W. K. Mowll, who is expected to arrive in Tasmania on Tuesday, December 20, will perform the Consecration.

The Archbishop of Melbourne, the Most Reverend J. J. Booth, will preach the sermon.

Other bishops who will take part in the service are the Bishop of Tasmania, the Right Reverend G. F. Cranswick; the Bishop of Gippsland, the Right Reverend E. J. Davidson; Bishop D. B. Blackwood; and Bishop John McKie.

The presenting bishops will be the Bishop of Tasmania and Bishop Blackwood, who was formerly Archdeacon of Hobart and is one of Archdeacon Barrett's oldest friends.

The Bishop of Tasmania will be the celebrant.

The Bishop-designate's chaplains will be Canon I. J. B. Macdonald and Canon C. G. Williams.

Before the service Archdeacon Barrett will be presented with a pectoral cross by the "Wilfredeans," the clergy ordained from S. Wilfred's College, Cressy, and Christ College, Hobart, of which the bishop-elect was warden for five years and twenty years respectively.

PRESENTATIONS

The clergy of the diocese are giving the episcopal ring.

The pectoral cross and the ring will be presented before the assembled clergy by the Reverend H. M. Maddock, a member of Archdeacon Barrett's first group of students at S. Wilfred's.

Two of the archdeacon's sisters, Mrs. G. D. Clubbe, and Miss E. M. Barrett, and a niece, Miss Diana Laws, will come to Tasmania for the service as will his close friend, the Reverend G. A. Conolly of All Saints', Woollahra, Sydney.

A dinner arranged by the Bishop of Tasmania and the clergy will be held at the Rotary Rooms after the service when nearly 200 people will meet in honour of the new bishop.

[We regret that this edition had to go to Press too early to carry a report of the Consecration service. A full report will appear later.]



A Christmas Crib from S. Paul's Cathedral, London. S. Paul's is famous for its beautiful arrangements of Crib and Easter Gardens. S. Paul's Crib this Christmas is being designed by leading British sculptors.

CHRISTMAS GREETINGS

The Editor and Staff wish all readers of THE ANGLICAN a very happy and blessed Christmas.

HOW CHRISTIANS ARE PRAYING FOR UNITY

By MARGARET RHODES

"THE ONLY path to the realisation of Christian unity is the path of prayer." These words of a Swedish pastor express the conviction which lies behind the rapidly growing observance of an annual period of prayer for the unity of the Church. The Week of Prayer for Christian Unity will be observed from January 18 to 25, 1956.

Christian unity may be sought for in theological discussion and negotiation. But, as Olive Wyon says in a valuable little book, "Praying for Unity," "God alone can create unity; that is why prayer must be our principal activity." And because our very divisions have fragmented the vision of the one Church for which Christ prayed, that prayer must be for unity "as Christ wills and by the means He wills."

This was the spirit in which the late Abbe Paul Couturier, of Lyons, who came to be called the Apostle of Christian unity, worked and suffered.

Through the transformation of the Week of Prayer for Christian Unity, founded in 1907 by two Anglican priests, he set himself to light a fire of charity in the hearts of all Christians which would burn all barriers of hatred and suspicion, and shed upon their minds the light of the one Truth.

For some Roman Catholics, it is true, the Week is an occasion for prayer "for the conversion of all men to Christ within the fold of the Roman Catholic Church." Nevertheless, multitudes of Christians have accepted Couturier's basis and have made this Week of Prayer an event of devotional and ecumenical significance.

Its observance was endorsed in 1940 by the leaders of the Faith and Order movement and continues to be vigorously commended by the Commission on Faith and Order of the World Council of Churches.

It draws in Christians from the Reformed and Lutheran Churches, from many other Protestant bodies, from the Anglican communion throughout the world, as well as from the Orthodox Church, and from Roman Catholic churches in France, Germany, Italy, Belgium, Hungary, Ireland and U.S.A., from a leper colony in the South Seas and an Indian village in Mexico.

The Roman Catholic literature has penetrated this year to Brazil, Iran, Iraq, Korea; the Faith and Order leaflet has been translated into various languages, including Thai.

IN ENGLAND

Some account of the diverse ways in which Christians use this Week may be of help to others who wish to join in this great venture of prayer.

In the United Kingdom its observance is already widespread, in congregations, among students, and in the religious orders. Public meetings are held in many cities, at which Anglicans, members of the Free Churches, and Roman Catholics speak from the same platform.

The initiative of interested groups and societies, such as the Friends of Reunion and the Fellowship of S. Alban and S. Sergius, as well as of the British Council of Churches, is now being endorsed by responsible bodies of some of the Churches.

In September of this year the Council for Ecumenical Co-operation of the Church of England "expressed a strong hope that in January, 1956, the bishops in all the dioceses of the two Provinces would call their clergy and laity to prayer, and would themselves give a clear and unmistakable lead by taking part in special services and in other ways."

The 1955 General Assembly of the Church of Scotland formally commended the observance to its churches.

It would be hard to overestimate the importance which

The Week of Prayer for Christian Unity will be observed overseas and in some parts of Australia from January 18 to 25, 1956. In other parts of Australia, as in Adelaide, Melbourne and Brisbane last year, it will be observed from Ascension Day to Pentecost.

The author of this article is a member of the staff of the Department of Faith and Order, World Council of Churches, Geneva, Switzerland.

many Christians in East Germany attach to this occasion for united prayer, in the faith that "our walls of separation do not reach to heaven." This affirmation was made at a recent World Council meeting by an East German pastor.

One congregation in Berlin uses each evening during the Week for a period of prayer based on study of the great pioneers of Christian unity.

There is already a well-established observance among many German Protestants of the Week of Prayer of the World's Evangelical Alliance at the beginning of January.

The proximity in time of the two weeks is a source of difficulty to many, not only in Germany.

The Joint Committee (Arbeitsgemeinschaft) of the German Protestant churches has tried to find a solution to this problem.

In October, 1954, it recommended that churches should combine the two weeks, as their intentions are indeed combined in the prayer of our Lord Himself "that they may all be one . . . that the world may believe."

From the Roman Catholic side, the Una Sancta Brotherhood also fosters prayers for unity. It was founded in

Southern Germany in 1938 by Father Metzger, who was executed six years later by the Nazis and his work banned. But his "fellowship for prayer and work for reunion" has grown, and spread to many countries.

FRENCH OBSERVANCE

The work begun by the Abbe Couturier in France is continued under the direction of Pere Michalon of the Grand Seminaire, Francheville. Each year articles are written in Roman Catholic ecumenical journals; a poster is issued as well as a booklet, which radiates the spirit of its founder.

The Reformed Church of France participates in the Week, although warning against the danger of "delaying the hour of unity for which we pray instead of hastening it, by giving birth to chimerical hopes or by scandalising other brethren."

In 1955 the French branch of the World's Evangelical Alliance asked for copies of the Faith and Order leaflet to circulate along with its own.

And the Week is observed by the Protestant orders in France and Switzerland—the "Tiers-Ordre Protestant des Veilleurs" celebrates a special communion

service during this Week.

The non-Roman Churches in Canada have adopted another solution to the problem of two weeks of prayer in January. The Department of Evangelism of the Canadian Council of Churches prepares a book of prayers, in the belief that "these two special seasons of prayer can be effectively combined in one, and it invites ministers and congregations throughout Canada to observe" either week.

But other difficulties confront Churches in the southern hemisphere who wish to participate in prayer for unity.

In Australia, for example, where January falls in the height of the summer holiday season, the period between Ascension and Pentecost has been chosen as a most appropriate time.

An unofficial committee was formed this year with the approval of the various Churches, and it issues a leaflet and arranges mid-day services in the cities during that week.

In these and many other ways Christians are awakening to the glory of the vision which is set before us, and to repentance for the sins which, by perpetuating divisions, deprive us of its realisation.

And once their minds and hearts have been stirred by that vision, they will surely not be content to pray for unity during only one week of the year, but will pray faithfully and continually for the fulfilment of Christ's promise that there shall be "one flock, and one Shepherd."

ASIAN STUDENTS MISS HOME LIFE

By GWENDA RODDA

ONE OF the things Asian students miss most is family life. Back home, the family ties are close and home is always busy with people coming and going, chatting and exchanging news.

When they come here, it is very hard for them to find private board, and so they must live in lonely boarding-houses where no-one takes the slightest notice of them and the food is poor. It is no wonder that they get home-sick and spend a lot of time with fellow-Asian students.

And yet in this field we Australians have a marvellous opportunity to make deep friendships with people from Asia by taking them into our homes as boarders.

These Asian countries represent two-thirds of the world's population, and yet we know so little about them, their history, their customs and their problems.

PERHAPS one of the best things about the Colombo Plan is that we have a chance to meet them and they us. Australia is making a deep impression on them, especially at this critical student age, and not only are they taking degrees and technical knowledge home with them, but also different angles of thought.

One thing that impresses them very much is the high living standard of our unskilled labour and the lack of class distinctions. From our side, our prejudices and fanciful ideas about the East are breaking down, as we find that Asians are not mysterious or mystical, but friendly happy young people who are conscious of the progress that must be made by their countries and their responsibility towards their respective homelands.

Having received the priceless gifts of education and skilled training, they are going to lead their own countries out of the poverty, feudalism and ignorance of centuries to a happier existence.

AND WHAT sort of a reception do they get here? On the whole, it is friendly, but there are occasional snubs, particularly in the matter of getting board.

Landladies have refused them because of their colour, saying "the other guests might

object.' Of course this is based on a fast-aging colour consciousness that the non-whites are of low social status, dirty and lascivious.

This horrifies our Asian student guests, who have nearly all been brought up in middle- and upper-class homes in an atmosphere of refinement and good breeding.

They also resent the slur on

EPSTEIN BRONZE FOR COVENTRY

London, December 16

Sir Jacob Epstein has been appointed sculptor of the great figure of S. Michael which is to adorn the outside of the new Coventry Cathedral.

The bronze figure will be 16 to 18ft. high, not including the wings outstretched above the head. It will be backed by a 100ft. wall of stone.

The position of the figure—the most important piece of sculpture to be included in the scheme—is on the (liturgical) south wall of the cathedral, alongside the flight of steps leading up to the main western entrance.

LIVINGSTONE'S MAP FOR RHODESIA

ANGLICAN NEWS SERVICE

Salisbury, S.R., December 3

A map drawn by David Livingstone was presented to the Federal Parliament of Rhodesia on November 24 by the Reverend Cecil Northcott, chairman of the London Missionary Society.

The map indicates the approximate position of Victoria Falls which Livingstone was not to see for four years after he had prepared the map at Sesheke, Northern Rhodesia, in 1851.

The map used to hang in the headquarters of the London Missionary Society and was blown to pieces during an air raid in May, 1943. Workmen recovered the pieces from the rubble and reassembled the map, leaving only a few gaps.

WEST INDIES APPEAL

ANGLICAN NEWS SERVICE

London, December 15

The Society for the Propagation of the Gospel's West Indies appeal fund now totals £30,968.

their fellow country-men, who make the most of the facilities they have, in order to be clean. In all the Asian religions, great stress is laid on cleanliness.

Concerning relations between the sexes, these people have been brought up rather strictly, and in their own countries, Western films with their emphasis on sex and love are considered demoralising and are often censored.

Increasing numbers of Asian students are coming here. Many are arriving now, in readiness for the next academic year. They come prepared to accept Australian customs and food. There are very few things that they won't eat. The only exceptions are pork in the case of Moslems and meat in the case of strict Hindus.

But even then, not all of them observe these taboos while out here. Many say they like Australian food and don't fuss their own type of cooking.

SOME MISS having rice, and one woman I know has overcome this problem by cooking a bowl of rice (not with milk and sugar!) every night for her Asian guest. He eats whatever else is on the menu with it, and feels much more satisfied than if he had not had his rice.

Students must make the most of their time while they are here and need a room of their own as bedroom-study. But they are quite willing to baby-sit in the evenings.

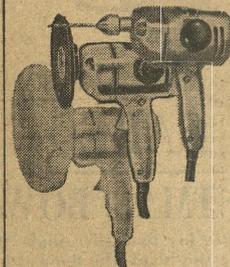
When I was in Indonesia, many of the Indonesian students who had studied in Australia made a point of looking me up and took me to their homes and out sight-seeing, as an expression of their gratitude for hospitality received in Australia.

One of my Australian friends over there is living with an Indonesian family. The father of the house proudly tells his friends that he has nine in his family "including an Australian."

Can you take an Asian into your household? If you, or any of your friends can, write to the Housing Officer at your State University, Melbourne people should ring Mr. Don Anderson, F70484, ext. 411, or Mr. Sam Dinmick at FJ9379.

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BRINGING THE CHRISTMAS MESSAGE TO REFUGEES

By BETTY THOMPSON

The Christmas season for thousands of the world refugees is often a sad and lonely time. Far from their own people and the traditions to which they are accustomed, refugees face the human problem of reconciling their present tragedy with the message of ultimate peace and joy.

To bring the Christmas message of hope and joy to refugees in a tangible manifestation of Christian concern, many of the offices of the World Council of Churches Service to Refugees plan special Christmas observances.

"In our big city, Christmas is often the only religious festivity in which refugees participate. They are generally so lost and lonely," says Germaine Loustalot, of C.I.M.A.D.E., the inter-church relief agency in co-operation with the World Council of Churches Service to Refugees, in Paris.

"A sixty year old Polish lady tells us how miserable she had been in Christmas past, and how the Christmas celebration at the C.I.M.A.D.E. foyer brought hope to her heart. A Czech lady will adorn herself with the robe she had worn on various stages in her own country where she was an actress. This robe is all she has been able to rescue from disaster."

At the C.I.M.A.D.E. foyer an old custom of Central Europe is revived. A big crown of green foliage is hung from the ceiling and to it the four candles of Advent are attached. Each week in the pre-Christmas season one is lighted. During the weeks preceding Christmas, the refugees themselves decorate the foyer.

There are 600,000 refugees living in France, and C.I.M.A.D.E. is in close contact with 8,000 of them. The Christmas season at C.I.M.A.D.E. means not only the celebration at the foyer, but special distributions of food and the finding of French families who will open their homes to the refugees.

"On Christmas Day, a huge Christmas tree stands in the centre of the foyer," Mademoiselle Loustalot, C.I.M.A.D.E. resettlement officer reports. "The Gospel of the day is read by the refugees themselves and hymns of various countries are sung by several groups of refugees. A short meditation explains what Christmas really means to the world, and the flight of the Holy Family to Egypt is soothing to the heart. The Lord Himself also was, one day, a refugee on the highways of the world."

"Plays are acted by one or two groups, then a cold buffet is provided for the participants. A distribution of Christmas gifts

begins. Each has his own. This year everybody will receive a small badge representing a boat on which stands a cross (the seal). The boat is the emblem of Paris as well as that of the ecumenical movement."

New Year's Eve is also celebrated at C.I.M.A.D.E. A dinner to which lonely refugees are invited is held. On January 6 the Orthodox Christmas is celebrated.

"Thus we have quite a long period of festivities to celebrate the coming of the Lord on earth which brings to our friends hope for the days to come," says Mademoiselle Loustalot.

A group of young French scouts, connected with C.I.M.A.D.E., are preparing a Christmas party for refugee children. They are busy making parcels and arranging for a Christmas tree and entertainment. Some of the scouts will visit old people in their rooms, bringing them small Christmas trees, gifts, and sweets.

Last year an old Russian couple, the wife paralysed and patiently nursed by her husband, received a visit from the youths. According to the C.I.M.A.D.E. staff, "the visit went deep in their hearts and they have written beautiful letters of thanks."

FOOD DISTRIBUTION

Big food distributions, especially from "Share Our Surplus" commodities made possible by the giving of American churches through Church World Service, are being made so that the Christmas menu will be more substantial. Butter, oil, cheese, and powdered milk as well as soap go into the food packages.

"The refugees receiving these goods are living a miserable life. Mrs. B. is a Russian refugee, 73 years old. She is all alone, walks with crutches, and receives a small grant from a refugee committee. Once in a while she finds a translation to be done," Mademoiselle Loustalot says, in describing some

of the recipients of the food packages.

"Mrs. S., also a Russian, is 76 years old. She receives nothing from anyone, earns her living by giving a few Russian lessons and doing a few hours of work as a charwoman."

"Mrs. K., whose husband died in deportation, lives in a room without heat or any possibility of having a stove, no chimney! "Mr. L., a painter, occasionally manages to sell a painting. His wife suffers from arthritis and can hardly stand on her feet. So one can imagine what these distributions mean to them," she continues.

HOME CELEBRATIONS

The French homes opened to refugees at Christmas time serve a special function of reconciliation. Last year several refugees were invited to the home of a Parisian artist.

"Two were Hungarian women, the mother and a daughter who was a cello soloist in Budapest. Life was then easy."

Now they live miserably on the small earnings of the daughter who, from time to time, plays in churches. A few months before last Christmas, the father died and it was their first Christmas without him.

"These women had just moved into a more decent home, leaving a small room with a tiny kitchen in an unpleasant part of the city. A generous friend had helped them to make this change of dwelling," Mademoiselle Loustalot continues. But before they moved into the new flat, it was robbed and all their possessions including the small souvenirs they managed to save from destruction in their exodus."

At the Christmas party they told their story with such humour, "that instead of being sad at their woes everybody enjoyed the way they were telling them." A Yugoslav architect, who had lost his wife a few months before, was also guest of the artist. He was so grieved that he frequently walked fifteen miles to visit the cemetery. This Christmas dinner helped assuage his grief.

"A Roumanian librarian, now a salesman, whose health is poor, was at this dinner. This intellectual, feeling his downfall, had become exceedingly shy and refused to meet other intellectuals. We had him invited to this dinner where he could be shown a little friendship and consideration."

"The hostess and her friends told their refugee guests of old French customs and Christmas tales. The refugees told Christmas traditions and stories of their countries. Music was played; songs were sung, and our friends spent a Christmas they will remember."

IN BELGIUM AND AUSTRIA

Christmas celebration conducted by the World Council of Churches Service to Refugees Office in Belgium will be patterned after last year's events. During the Christmas and New Year season some twenty special gatherings were held throughout Belgium. The report of Pastor Charles Grikman describes parties at which Christmas trees and gift packages are provided for children.

"The refugee children participate in the programme with the singing of hymns, recitations in Russian, Polish, Ukrainian, Latvian, French, and Flemish. Naturally their parents and friends attend these gatherings and participate in the joy of the children," according to Pastor Grikman, who serves the Protestant refugees in Belgium.

"While the Belgians generally give presents to children on St. Nicholas' Day, we do it at Christmas. Small packages for children arrived from Switzer-

land and were distributed in local churches.

"Parcels of food have been received through the World Council of Churches. Refugees also received such articles as clothing, shoes, warm blankets. All these things are very useful, especially during cold winter weather."

At the Children's Home at Bredene sur Mer a special programme features pictures and slides of the Holy Land and the Birth of Christ.

The aged are not forgotten. Special services and the distribution of scriptures take place in old people's homes for refugees who come from camps in Germany, Austria, Italy, the Philippines, Iran, and China. Libraries of the homes are supplied with helpful books. The number of such homes for aged refugees in Belgium is increasing and invitations to visit their inmates have come from three additional ones.

Austria, with its large refugee population, confronts many problems. The W.C.C. Service to Refugees' office there plans food distribution for Christmas.

Arthur Foster, senior field officer, reports that needy people registered with the office

will receive a package of surplus food commodities in which such things as raisins and cocoa from the Contributed Goods Programme will be included.

This will amount to approximately 1,000 packages of seven kilos each to Orthodox people.

In the kindergarten for refugee children in Austria, sponsored by the World Council of Churches and financed by United States Escapee Programme, there will be as last year a Christmas party for the children.

PLANS IN GREECE

Again in 1955 the World Council of Churches Service to Refugees Office in Athens, Greece, is planning special Christmas parties for refugee children in the Syros and Tinos Islands camps, Lavrio camp, Ioannina refugee settlement, Salonica, and the Athens and Piraeus area settlement.

In these Christmas celebrations the World Council of Churches has the co-operation of other agencies such as the United States Escapee Programme, and the office of the United Nations High Commissioner for Refugees.

Teams of Girl Guides have

volunteered to contribute to the programme and the refugees themselves help with the decoration and singing of Christmas carols.

In the Athens area where refugees are scattered in several settlements, the World Council of Churches brings them all together at a big celebration in the headquarters offices.

"But the best Christmas will surely be for those who flew to the United States from Hellenikon Airport on November 23," Miss Phyllis Drossopoulou of the Athens office says. "There are 68 people, earthquake and war victims, and refugees from Iron Curtain countries who will be resettled in America."

On this flight was the Koulianos family, consisting of eight children and the parents, Mr. Koulianos, a carpenter from Kalmnos Island, Dodecanese, Greece, and his family are going to Youngstown, Ohio.

The happy ending of the Koulianos family is not possible for many thousands of refugees. And it is for those left behind that the Churches working together through the World Council of Churches make special efforts at Christmas time.



Refugee children in Greece sing a Christmas carol at a party in the offices of the World Council of Churches Service to Refugees in Athens. A decade after the war thousands of homeless refugees, living both in and out of camps, are still waiting for a better life.

THREE TEACHERS FOR BORNEO

Three teachers have responded to the appeal made by the Bishop of Borneo, the Right Reverend Nigel Cornwall, in this country this year.

The Reverend Norman Keen of All Souls' School, Charters Towers, Queensland, will arrive in May next year to become Principal of S. Thomas' School, Kuching.

For some time the bishop, himself, has been in charge of this school in addition to his other duties.

Miss Dorothy Vernon of Gawler, South Australia, will go to S. Agnes' School, Jesselton.

Mr. John Brummell of Quirindi, N.S.W., will take charge of S. Michael and All Angels' School, Sandakan, immediately after Christmas.

The Reverend Harold Rodgers, who is the Assistant Priest at S. James', King Street, Sydney, will also sail for Borneo in April, 1956, to work in the diocese.

CHAPEL ROYAL IS RICH IN HISTORY

The Chapel Royal, S. James' Palace, London, which had been closed for four years for renovation and cleaning, was re-opened in October this year.

The Chapel, which is a Royal Peculiar, is primarily for the use of the Queen, when Her Majesty is in London, of members of the Royal Household and of other privileged persons. The Chapel Royal is, in its main structure, the original chapel of the manor built by Henry VIII on the site of the old leper hospital of S. James. It was completed in 1540.

A notable feature is the fine coffered ceiling of the school of Holbein, with its painted Tudor and Flemish emblems, including the cipher H. and A. (Henry VIII and Anne of Cleves) joined by a lover's knot. The ceiling was extended in 1837. This has been cleaned and renovated, as have the walls and the flat copper roof.

One of the three altar steps has been removed to give more space, and the choir stalls have been reconstructed within the chancel, which is in the north end. This reverts to former practice.

After 1941, when the chancel window was shattered by bomb blast, the choir were seated in the nave.

Ten Children and six Gentlemen form the Chapel Royal Choir. The boys are educated at the City of London School.

Other improvements include new carpets and new fabric backs to the Victorian oak pews; the damask hanging has been extended to the full width of the chancel, and concealed lighting has been installed above the chancel.

The Chapel Royal has many historic associations: the marriages of Queen Victoria and of George V took place there; Charles I attended service in the chapel before walking to his execution.

Here are offered on behalf of the Sovereign the royal gifts of gold, frankincense and myrrh on the Feast of the Epiphany.



Workers at C.I.M.A.D.E. Headquarters, French Protestant inter-church refugee relief organisation, prepare food for special Christmas distribution to refugees. At this centre, connected with the World Council of Churches' Service to Refugees and at many other offices of the Service to Refugees, special plans are under way for Christmas packages, parties and services. The food shown above is from U.S. surplus commodities shipped by Church World Service, U.S.A.

THE ANGLICAN

FRIDAY DECEMBER 23 1955

THREE KINDS OF CHRISTMAS

Australians will divide as usual into three fairly clear groups as they celebrate this Christmas. The largest group will be numerically greater than the two smaller ones combined. It probably grows larger each year. It will include those to whom Christmas is just the same as any purely secular holiday, save for certain conventions which have grown about it. These conventions involve sending so-called Christmas cards to friends, buying presents for the immediate family, eating a larger than usual meal on Christmas Day, and generally passing the time in a kind of friendly haze. The followers of Islam, and even the heathen, could do as well, for this group is blissfully ignorant of the fact that a holiday is properly a Holy Day, and that Christmas is the Christ Mass.

The second largest group includes those who, while observing the same earthly pleasures as the first, pay a kind of tacit insurance premium by attending Holy Communion or, at least, some other service of public worship on Christmas Day. These are the nominal Christians. They include the nominal Anglicans—the three-times-a-year worshippers who, from laziness, selfishness, lack of a sense of responsibility or some similarly discreditable cause, have yet sufficiently active consciences to perform the minimum duty they must in the matter of public worship. Among them are many who—let us hope they may read these lines—try to save the pangs of conscience by giving even generously in money towards the work of the Church which they attend so rarely: they know full well that Christian obligation is measured in human, not financial terms, but they refuse to admit this because it is so uncomfortable an admission to make. For the most part, they sit uneasily through the service of their choice, stumbling even over the words of hymns which they knew by heart in their youth.

The third group is the smallest. It comprises those who really know what Christmas is and means. There is the secret knowledge which transforms and enlarges the joy which they and theirs derive from this great Festival.

And just what is Christmas? What does it mean?

"God hath in these last days spoken to us in His Son." Is not this the authoritative epitome of Christmas, summed up for us by the writer of the Epistle to the Hebrews? The Child of Bethlehem is God's new language of revelation. Other oracles have reached mankind in divers manners and portions; but at best they were scattered fragments of truth which had never been co-ordinated. The first Christmas incorporated them into a Divine Person, gave them concrete worth.

One fact at least about the birth of Christ is known to all: that He was born in a manger. Everyone could, were he so to choose, make the obvious deductions from this; but only the small third group of Australians will do so. For there is no greater test of the sincerity of Christian faith than the response we make at Christmas, and only the true Christian has the God-given strength to follow to its logical conclusion the implications of the birth of Jesus "with the poor, and meek, and lowly."

One other fact at least is known to all Australians: that Jesus lived, during the rest of His life on earth, as He was born, with these same poor, meek and lowly. The introduction at Bethlehem set the tone of the rest of the book. If there was darkness enough when the little Christ was born on earth, there is darkness enough still in the world to-day; and as the manner of His birth and life illuminated the hearts and minds of men nearly two thousand years ago, so can they the lives of all mankind to-day!

This Christmas, when few indeed are the nations whose internal unity is not endangered in some degree by political or economic or other faction, and when no nation as a whole is immune from the apprehensions which attach to its membership of one or the other of the two great international blocs, the relevance of the Babe of Bethlehem to the life and thought of the world is more than ever obvious.

The pagan "Christmas"—the celebration of the winter solstice—contains no answer to the problems of men or mankind. Far antedating the revelation of Almighty God in Jesus Christ, the pagan celebration of the close of the year, the shortest day, when the old year was vanishing and the new year about to dawn, has persisted into our epoch with many of its heathen and ignorant jollities. It has more than persisted: it attracts more support in Australia to-day than the Divine fact of the Incarnation.

Yet where will any sensible man seek his salvation? Where will any nation find the star by which to set its course? In the heathen saturnalia? Or in that manger?



ONE MINUTE SERMON

S. Mark 7: 14-23

And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:

There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

If any man have ears to hear, let him hear.

And when he was entered into the house from the people, his disciples asked him concerning the parable.

And he saith unto them, Are ye also so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

Because it entereth not into his heart, but into the draught, and goeth out into the draught, purging all meats?

And he said, that which cometh out of the man, that defileth the man.

For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

All these evil things come from within, and defile the man.

The Message

A strange reading this for a short Christmas meditation. And yet how truly it can link with this wondrous season. We have washed our hands but what is in our hearts,—what is it that we treasure most. It is that which makes my life and its quality. It is that which dictates what can come forth from a life as its gift to the world.

A strange statement, that of Jesus, that it is not things without entering into us that defile us, for the refuse of what we receive passes through us. But the coming forth from us of those things that were part of us, they can defile our lives and our influence.

Hence it is that the things that claim our hearts make us what we are with cleanness or uncleanness, purity or lust, self-control or drunkenness, honesty or theft, generosity or covetousness.

On Christmas Eve Jesus' Mother came to Bethlehem but there was "no room" and He was born in a stable. It is still true that Jesus is outside most men's lives. They have opened their hearts to many other interests as no doubt Bethlehem's inn was open so long ago. And it is the interests that hold our hearts that produce the results that issue forth from our hearts.

This Christmas season it is good for us to turn over in our thoughts what place He has in our lives. For it is the season of giving. Our thoughts are less self-centred this week than at any other time in the year. The great giving of God in the birth of Jesus Christ has without doubt inspired men thus far to have one season of giving, viz. Christmas. But God is the eternal giver. And this giving of good should not cease with the New Year but go on through all the year. It can only do so if our hearts provide the inspiration—and that can only be if the Christ dwells in us and we in Him. The Christmas Communion draws more than any other. May it be a great reality to us all and may we so receive the Saviour into our hearts that whatever we give out in the coming days may be filled with His love directed by His wisdom and be a giving of ourselves as well as of our gifts for men.

A Happy Christmas to you all.

Gunfire in Galilee

"Gunfire in Galilee" was the startling headline on an item of news in a paper of December 15 (the day I am writing this column, a little ahead of schedule to comply with holiday deadlines).

The item did not get much prominence. It was the report of a border clash between Syrians and Israeli, and there were said to have been no casualties.

But at this season, when our thoughts centre on the Holy Land and when the old message of "peace and goodwill" rings joyfully through our minds, it is incongruous to hear of strife in an area identified so intimately with the earthly life of The Man of Peace.

How familiar to us are references to Christ and Galilee in such verses as:

"And he preached in their synagogues throughout all Galilee." "After these things Jesus walked in Galilee."

"Now as he walked by the sea of Galilee he saw Simon and Andrew his brother casting a net into the sea." "And his fame went throughout all Syria, and they brought him all sick people . . . and he healed them, and there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan." " . . . And when he was come into Jerusalem all the city was moved, saying, Who is this? And the multitude said, This is Jesus, the prophet of Nazareth of Galilee."

So, at the least, it is disappointing to hear of gunfire in Galilee at this Christmas season. Yet the incident typifies the era of uncertainty in which we live more than 10 years after the official end of World War II.

Earlier in this year there were revived hopes of the restoration of a saner state of affairs because of the apparent success of the "summit talks" by the Big Four at Geneva.

Those hopes have been dashed again by the tone of speeches by the Russian leaders in India and adjacent countries in recent weeks.

Yet, in the words of a familiar hymn, "we must never be discouraged." Nothing should be able to destroy for Christians their faith in the teaching of the Man of Galilee . . . and their belief that His way is the only way that can lead to real peace, goodwill and understanding among nations as among individuals.

Christian Conscience, Awake!

In Australia, where the Christmas season is given over by so many to the worship of The Great God Beer and the pursuit of ephemeral pleasure, we have much more to be thankful for than most of us deserve.

The pity is that that thankfulness does not find greater Christian expression.

Yet it is always heartening to find most of our churches crowded at the Holy Communion services on Christmas Day. If only so many consciences would not slumber so soundly throughout seasons other than Christmas and Easter!

The movement to "put Christ back into Christmas" seems to be gathering strength in all the States. But I wish we could cure the newspaper heading writers and retail store advertising writers of the habit of spelling the season "Xmas." That, to my way of thinking, is a thoughtless way of suppressing the true significance of the season.

On the other hand, one must

acknowledge gratefully that an increasing number of retail stores do underline in their displays the religious character of Christmas . . . and I believe that, in doing so, most of them have not been animated by the dominating thought that that is "good for business."

Elder Statesman Steps Down

The eldest of our elder statesmen, Sir Earle Page, announced last week that he would not seek office in the new Federal Cabinet. He is not quitting politics, though, because the Cowper electorate which he has represented for the past 36 years has just paid him the compliment of re-electing him unopposed to the House of Representatives for another term of three years.

Sir Earle has had a remarkably long career in public life. It seems a far cry now back to the days of the Bruce-Page Ministry. But his senior partnership in that administration has by no means overshadowed his career. He was Australian representative on the British War Cabinet, he was even briefly Prime Minister between the death of Mr. Lyons and the first accession of Mr. Menzies, and he has probably done his best work in the past six years as Minister for Health and founder of the national health scheme.

Sir Earle has unusual Christian names—Earle Christmas Grafton. The last name is understandable because he was born at Grafton 75 years ago and has justified his parents' choice of that name by becoming what the Americans would call "the favourite son" of that New England hub (or, perhaps, one would be safer in saying, one of the hubs, as it is understood Armidale cherishes the hope of becoming the capital of that New State when formed).

But I do not know how Sir Earle came by his second name of Christmas. It is certainly not in order to wish him many happy returns of the day just now because the "Australian Who's Who" says he was born on August 8, 1880.

We can congratulate him, however, on a well-spent public life . . . and on a sense of the fitness of things in retiring voluntarily and gracefully to make way now for a younger man.

Keep Death Off The Roads

A church paper is, perhaps, not the most appropriate place in which to appeal to motorists to exercise especial care this holiday season when roads will be crowded.

Yet proper behaviour on the roads does boil down to thought for others, which is, in essence, the second great Commandment.

This has been a black year for road deaths. A great co-operative effort could ensure that a continuing frightful toll of death, maiming and other injury does not senselessly mar the approaching season of thankfulness and rejoicing.

—THE MAN IN THE STREET.

LAUNCESTON SUMMER SCHOOL

FROM OUR OWN CORRESPONDENT

Hobart, December 5

In 1955 a summer school for young people was held in Hobart, so in 1956 a school is to be held in Launceston.

It will be resident at Broadland House, the Church of England Girls' School, and is being organised by the Youth Chaplain of the Tasmanian diocese.

The chairman is to be the Bishop of Tasmania; the chaplain will be the Reverend Anthony McDonald, who is the precursor of S. David's Cathedral, while the Reverend A. V. Maddick will conduct, the Bible studies. Mr. Maddick is headmaster of the Launceston Church of England Preparatory School.

CATHEDRAL ART ON CHRISTMAS CARDS

THE "LIVING CHURCH" SERVICE

Milwaukee, December 5

For the first time, the Cathedral Church of S. John the Divine, New York City, is this year offering for sale Christmas cards featuring Cathedral windows, paintings and statues.

In full colour are one of the 12 Barberini tapestries, woven in the first half of the 17th century, which is a scene of the Nativity; a 15th Century Byzantine Icon, the original gift of the Royal Family of Roumania to the Cathedral; and the Rose of the Motherhood Window, which was unveiled by Queen Elizabeth the Queen Mother in 1954.

Others, in soft pinks and blues and bronzes on a cream-coloured folder, include panels in the Great Bronze Doors; panels of the reredos and pulpit; an angel in the Archivolts; a statue of S. Nicholas; one of the angels in the Reredos, and a drawing from one of the Barberini tapestries.

EARLY CHRISTIAN CHURCH FOUND

ECUMENICAL PRESS SERVICE

Geneva, December 5

Scientists of the Archeological Museum at Plovdiv, Bulgaria, report the discovery at the nearby village of Komatevo of the foundations of a large three-aisled early Christian church dating from the fifth century.

The church lies in the centre of a former Thracian settlement. Archeologists have found stone pedestals for a row of pillars in the nave, and have traced the position of the three aisles, a baptistry, and an apse at the east end.

Excavation work at the site will be resumed early next year. The findings may prove of great value in studying the culture of the Thracians who inhabited the area of Plovdiv—then called Philippopolis—before the arrival of the Bulgars during the seventh century.

RELIGIOUS BROADCASTS

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

- 12.15 p.m. A.E.T.: 10 a.m., A.E.T.
- 12.30 p.m. A.E.T.: The Reverend Isabelle Merry.
- 1.00 p.m. A.E.T.: The Reverend C. T. Debenham.
- 1.15 p.m. A.E.T.: The Reverend A. G. Reynolds.
- 1.30 p.m. A.E.T.: The Reverend Frank Hamblly.
- 1.45 p.m. A.E.T.: The Reverend Alan Reynolds.
- 2.00 p.m. A.E.T.: For Men: The Reverend W. G. Coughlan.
- SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T.: 3.15 p.m., W.A.T. NATIONAL.
- December 25: Christmas Verse: Read by John Casson.
- PLAIN CHRISTIANITY: 7.15-8 p.m., A.E.T.; 7.30-8.15 p.m., W.A.T. NATIONAL.
- December 25: The Archbishop of Canterbury, the Most Reverend and Right Honourable Geoffrey Fisher—with music by S. John's Fellowship Choir, Melbourne.
- COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T.
- December 25: Combined Methodist Churches of Broken Hill, New South Wales.
- THE EPILOGUE: 11.20 p.m., A.E.T.; 11.25 p.m., S.A.T.; and 11.30 p.m., W.A.T.
- FACING THE WEEK: 6.40 a.m., A.E.T.; 6.35 a.m., W.A.T.
- December 26: The Reverend Frank Borland.
- EVENING MEDITATION: 11.20 p.m., A.E.T. (11.45 Sat.) 11.15 p.m., S.A.T.; 10.55 p.m., W.A.T.
- INTERSTATE.
- December 26-31: The Reverend James Stuckey.
- READINGS FROM THE BIBLE: 7.10 a.m., A.E.T.; 8.10 a.m., S.A.T.; and 8.45 a.m., W.A.T.
- December 26-31: The Right Reverend Christopher Storr.
- WEDNESDAY NIGHT TALKS: 10.10 p.m., A.E.T.; 10.30 p.m., W.A.T.
- December 28: "The Man in the Street asks: What's wrong with a gamble now and then?" The Reverend W. J. Hobbin.
- EVENING: 8.30 p.m., A.E.T.
- December 29: S. David's Cathedral, Hobart.

THE RUSSIAN BIBLE

ANGLICAN NEWS SERVICE
London, December 15

The first edition of the Bible to be published in the Soviet Union since the Revolution will appear next month. This was stated by Archbishop Boris, of the Russian Orthodox Church, in Toronto on December 4. The Archbishop is on a visit to Canada.

A CHRISTMAS SHORT STORY

AND THAT'S HOW IT WAS

BY PETER CAPE

THERE WERE three of us in the cab of the Fargo that night, old Jack Taggart, who's got a mining lease a few miles out of Leonora, Charlie Hodgson, who owned the truck—he's got a wood-cutting contract out in the bush—and me. I'm jackarooing up on Macdonald's station towards Wittenoom.

Charlie picked me up in the bar of the pub in Leonora, saw my bluey and asked where I was heading. I say Kal for a Christmas booze-up. He says he's going down Kalgoolie, too, and would I like a ride, so I say you bet and there we are, sweet as a nut. Then we have a couple on it, just to pass the time until it's cool. (She's standing at 115 in the shade that day, and there's a scorch of a wind off the Kimberleys.)

Well, by six we think we'll pull out. It's a hundred now and the wind's dropping. Leonora looks pretty good as we leave, all lit up and the station owners in for miles around because it's Christmas Eve. They got coloured lights up in the pepper trees and the beer gardens, and the kids are wandering round in pyjamas staring at them. It's a great time for the kids, Christmas is, but I don't know, when you get older it sort of wears off a bit. You don't want presents any more, and if you want to get happy all you can do is get boozed.

Pretty soon we're out in the bush, and there's nothing but the gums in the headlights and the smell of dust and the stars. Stars! They say you can see more stars in the West when you're sober than you see over East when you're tight, and they're dead right. There's nothing but stars, so many you can hardly see the sky.

WELL, we belt down the road for a dozen miles, and then Charlie pulls up and blows his horn. There in the middle of the bush. And then he cuts out the engine and we wait.

It's queer, waiting in the bush at night, and if you're not used to it, it gets you. There's not a sound, nothing at all. But after a while you find you're listening and you don't know what for, and you get tied up in a knot wondering what you're going to hear. And at the same time you're dead scared you'll make a sound yourself. It gets you all right. It doesn't get Charlie and me, though. We just crack a bottle and wait, and pretty soon there's a yell and there's old Jack, pink dust in his beard and his bluey in a sugar bag, coming up the road in the headlights. He chucks his bluey on the tray we have another, and then we're off.

There's a bad patch for roos a bit further on, so we don't talk much for watching, and then we're belting it through

the bush and the stars and the wind, and the big Fargo's snarling at fifty and there's too much row and clatter and dust to talk anyhow.

And then, standing in the middle of the road with a grin the size of a slice of melon, there's a big buck abo. "Snakes alive," Charlie yells, and he swerves and stands on the brakes. The Fargo stops a few feet clear of the black, and the headlights shine full in his eyes. But he doesn't stop grinning, and when Charlie's finished swaring, he says, "You going down Kal, boss?"

"Like flaming so-and-so I am," Charlie says. "I won't be getting anywhere at all if there are any more of you flaming jokers sitting in the road. Why, d'you want a lift?"

THE ABO, nods, dust flying out of his old felt hat.

"O.K., then, get on the back and make it snappy. We want to be there before the pubs close."

But the abo shakes his head, still with the grin on his face. "Missus," he says, "gotta take missus."

"All right, all right," Charlie says. "She can come, too, only get weaving for pete's sake."

The abo grunts something and points over the side of the road. Jack, who's nearest, says, "There she is, sitting down." Then he calls out, "What's the matter, lubra, crook?"

The abo grins across. "She just got the little feller," he says. "Just had'm."

"What's that he says?" Charlie asks.

"Sound's like his lubra's just had a kid, I say."

"Well, for crying out loud," Charlie says. "Come on, we better give her a lift up."

He switches off the Fargo's engine and gets out of the cab. I follow him, ducking under the wheel, and we go across to where the abo's standing.

I don't suppose the lubra's more than seventeen, though it's hard to tell with abos. She's sitting by a saltbush with her head bent over a bundle of rags, and the bundle's wailing its head off.

"First kid?" Charlie asks. The abo nods. Charlie cocks his hat on the back of his head and rubs his hair. "She'll have a rough ride on the back," he says.

THE LUBRA looks up. She's got enormous eyes, and something in them tells me the going hasn't been too easy.

"She's all in," I say. "Tell you what, you put her in the cab with the kid, and I'll go on the back."

"Don't like abos in my cab," Charlie says, but he only says it half-heartedly.

"Fair go," I say. "you'll kill her on the tray. Come on, it's only Christmas once a year."

"Well—" he says, and then

he says, "O.K., sport, it's your behind's going to suffer, not mine."

It takes two of us to get the girl into the cab, and under the cab light I see I've been right. She's all in. I see the kid, too. A scrap of a thing, coloured like milk chocolate, with big eyes like his mother's. We get them as comfortable as we can, and then I hop up on the tray with the abo.

It's one hell of a ride up there, and I'm all bruised before we're gone a mile. But I stick it out, sitting on my bluey and staring up at the stars. The stars made it easier, somehow. There's a beauty, a big white one, right above us, and I remember thinking there were some things you missed if you sat in the cab.

I start to sing, too, anything I can remember, to keep my mind off the heat and the dust and the jolting hardwood. And after a while I find I'm singing things I haven't sung since I was a kid, carols and that sort of stuff. There was one I'd sung when I was in the church choir, "We three kings of the orient are"—a beaut one, and I'd been one of the kings.

WELL, we get to Kal at last. The North End mines' just come into sight against the sky, when the abo starts waving his hands and pointing. I guess he wants off, so I bash on the cab roof and Charlie stops the truck. We all get out. I don't know why, but maybe we want a stretch. And then there we are all standing round the abo and his missus, all looking down at the kid in the headlights.

It's gone to sleep, and somehow it doesn't look like an abo any more. It looks like any kid—and at the same time like every kid in the world. Charlie lifts up his great paw of a hand and touches it, gently. "Rum little joker," he says.

The abo's grinning now and I know they're going to go, and somehow I don't want them to go, not into the wind and the dark, not without something.

I reach into my pocket. I bought a new packet of tobacco at Leonora. "Here," I say to the abo. "Here." And then, because I've got to say something else, I say, "Happy Christmas."

"Well, for crying out—" Charlie says. He turns round and goes back to the cab. We hear him fumbling in the darkness, and when he comes back he's got half a pound of tea and a tin of milk powder. He gives them to the lubra, grinning. "You have a happy Christmas, too," he says.

WELL, I think, that's that, but I hadn't reckoned with old Jack. He's fumbling inside his shirt, and when he brings his hand out he's holding one of those white glass marmite jars. I know what he's going to do, then, and I know he's right doing it, but like Charlie, I stand with my mouth open while he unscrews the top and tips half a dozen small nuggets into his palm.

He picks out the biggest one, sticks the others away, and opens the baby's fist. It's about the size of his thumbnail, and when he tucks the nugget inside, the baby's fingers close round it. Jack says, "And that's for his Christmas."

We get back into the cab with Jack in the middle. Charlie starts the engine, and the abo and his lubra move slowly out of the way. Then, suddenly, Charlie leans across and yells out my window, "Hey, what you feller name?"

The abo looks a bit surprised, then he grins and bangs his chest. "Joe," he says. As the truck starts to move he points to his wife. "Missus, she called Mary." Then they're gone.

Overhead, that star's very bright.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

"Anticipating Christmas"

A correspondent has asked me to give my views on the question of whether in the Church of England one is justified in having Carol Services and other services of a Christmas nature before Christmas Eve.

In theory the Prayer Book quite clearly teaches that the penitential season of Advent lasts until the first Evensong of Christmas which of course is celebrated on Christmas Eve.

Advent should be treated as a solemn season of prayer and preparation, just as much as Lent is for Easter.

Ideally therefore the Church should reserve its outpouring of praise and thanksgiving for the Incarnation until such time as Christmas arrives.

In modern times when Christmas is becoming so grossly commercialised it is important to concentrate people's minds on the spiritual meaning of this great Festival.

Material Things

Far too many people associate Christmas merely with parties and alcohol, with presents and plum puddings and business interests naturally encourage as much spending as possible.

Thus the large shops and the commercial radio stations begin Christmas decorations and the singing of the more sentimental carols early in November, before even Advent commences, with the result that by the time Christmas Day arrives people are already becoming slightly sick of the whole matter.

In the Southern Hemisphere, however, the problem is not as easy as it is in the Northern Hemisphere where Christmas occurs in the middle of winter and there is nothing like the disturbance to the normal routine of the Church which occurs in Australia where Christmas is followed by the annual summer holidays.

Holidays

During the month of January most Church people are away on vacation and large numbers of regular worshippers are absent from their normal parish churches at the Christmas season, being on holiday.

So that if no celebrations happened until Christmas many of our people must be missing.

Consequently, I can see no objection to Sunday School parties taking place before the Christmas period, similarly the parties of other organisations.

Also it seems to me justifiable that the evening service of the last Sunday in Advent should take a Christmas flavour, perhaps by substituting a carol service for the normal service.

It is most important, however, that the Eucharist should retain the Prayer Book service for the fourth Sunday in Advent so that one may have the continuity which is so important to the whole spirit of the Prayer Book.

Preparation

To sum up therefore I would say that in principle it is proper to postpone any celebration

of Christmas until Christmas Eve, but in countries where the annual summer holiday coincides with Christmas there appears some justification for relaxing the rule to a limited extent.

It is, however, important that people should be instructed as to the importance of preparing themselves solemnly for their Easter and Christmas Communion.

Most Anglicans take the Fast days prescribed by the Prayer Book far too lightly and the seasons of Lent and Advent do remind us of the solemn responsibility which Christians must carry when they come to face their Lord and their Saviour.

MENTAL HOSPITALS APPEAL

The Mental Welfare Association of N.S.W. would be very grateful for donations of cash, sweets, clothing, reading matter etc. for the Christmas parties which they are organising in mental hospitals in the Sydney area.

Donations may be sent to Mrs. A. C. Moon, 551 Princes Highway, Sydenham, N.S.W. Parcels will be called for if Miss Skene (BX2365) is contacted.

The Ideal Way to Announce a BIRTH, MARRIAGE or BEREAVEMENT is in THE ANGLICAN (See Rates, Page 12)

A VICAR'S WIFE KEPT A PARISH TOGETHER

By A SPECIAL CORRESPONDENT

YOUR ARTICLE of September 23 on how a young girl kept a parish together reminds me of the following experience:

In the First World War, the Vicar of a bush parish in Victoria, having been refused military service, decided, on his Bishop's advice, to continue his studies by going to England to complete his education at the University to which his college was affiliated. With the help of a few friends he gathered enough to pay his fare home, having obtained a curacy there.

The Bishop had no one to take his place. Owing to the war his wife with three small children was advised to stay on in Australia, so, with a lady helper, she stepped into the breach, and kept the congregation together for over three months.

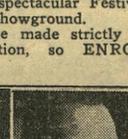
Services were held at the usual time. The parishioners gathered at the little wooden church and the services were taken by the vicar's wife who read the lessons and led the

prayers and read a sermon from a pew in the church.

She led the singing and had choir practice each week. She had good congregations and good collections which were used to pay off the debt on the church. As there was no vicarage, rent had to be paid.

In addition to her church duties, there were her three small children and her household duties. She kept a cow and a small poultry farm, and sold butter and milk and eggs, the grocer taking them in return for groceries. A vegetable plot with tomatoes added to the precarious income. There were no modern amenities such as electricity and refrigerators.

Surely such sacrifice and devotion for the sake of others and that her husband, who later graduated for his M.A. degree, might qualify himself further in the sacred ministry of the Church is worth recording. That woman is Mrs. R. H. MacLean, of the Vicarage, Nundle, N.S.W.

 VISSEER 'T HOOFT GEN. SECY.	 FRY LUTHERAN	 PAYNE BAPTIST	 BLISS ANGLICAN
<p>THE WORLD COUNCIL OF CHURCHES FESTIVAL OF FAITH Sydney, February 1-5, 1956</p>			
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A CHURCH'S LONG TRADITION OF CHRISTMAS CELEBRATION

By WENDY HALL

IN THE afternoon of the Sunday nearest to Christmas Day each year, the noble Norman Church of S. Bartholomew the Great, in Smithfield, London, is thronged with parishioners and visitors from all over the capital, who join to celebrate the Festival of the Nine Lessons and Carols.

To many of those who take part, this Festival seems, in its traditional simplicity and beauty, as old as the Anglican Church itself; yet it is thought that it probably originated some time during this century, although no one knows precisely how the ceremony came to be devised, or where it was first performed.

A BEAUTIFUL INTERPRETATION

As long as can be recorded or remembered, there have always been carol services in England's great cathedrals and small parish churches alike. The Festival of the Nine Lessons and Carols seems to have been devised with the aim of giving form and dignity to the carol service which previously had no distinctive pattern of its own.

Certainly the fact that it was adopted, and given an outstandingly beautiful interpretation, by the choir of King's College Chapel, Cambridge, and broadcast on the afternoon of Christmas Eve, made it quickly known all over and even beyond Britain.

Now every cathedral has its Festival of the Nine Lessons, and year by year more and more parish churches make it part of their Christmas services.

The framework is very simple, and amenable to variation by the individual cathedral or church. The Festival opens with a processional hymn, generally "Once in Royal David's City."

Thereafter readings of nine passages from the Old and New Testaments, concerning the birth of Christ, alternate with any nine of Europe's lovely heritage of carols, sung by the choir alone. The service often ends with the whole congregation singing "O Come All Ye Faithful."

LAYMEN READ LESSONS

At S. Bartholomew's the pattern which now seems almost traditional is followed, but with an individual variation in the choice of readers of the lessons.

In some churches all are read by ecclesiastical members; here, the rector reads only one

lesson, and the others are divided between a male and female member of the choir, the church treasurer, the two church architects, the verger, the organist, and a licensed lay reader.

The Festival of the Nine Lessons, with its sequence of Bible readings bringing the narrative of the birth of Christ vividly to life, carries the mind back over nearly two thousand years of history.

At S. Bartholomew's, it also brings the realisation that in this very church, men have celebrated Christmas for more than 800 of those years, and that its walls have been as crowded with religious and secular history as those of any church in the kingdom.

For not only is S. Bartholomew's the oldest parish church in London, and one of the oldest in Britain; it has been through a rare series of changes and vicissitudes.

More than 200 years ago the Lady Chapel, walled off from the church, was owned by a printer, and there in his works Benjamin Franklin was employed in 1725.

The Great Fire of London of 1666 destroyed all the old city churches, including S. Paul's but burnt itself out only a few hundred yards from S. Bartholomew's.

But in Henry VIII's dissolution of the monasteries, the church had already suffered grievously, for it had been founded in 1123 as a Priory of the Augustinian Order, and the monarch, in his determination to suppress all Romish practices, either sold or demolished extensive areas of the ancient Priory.

COURTIER-PILGRIM

Its founder, Rahere, was a courtier of the time of Henry I (1100-1135). In 1120 he made a pilgrimage to Rome, and was taken suddenly and violently ill in a marshy and mosquito-infested spot in Italy. As he recovered, he determined to build a hospital for the poor of London.

Later, while still not fully recovered, he had a strange and terrifying vision in which a monster threw him into a bottomless chasm. This was succeeded by another vision of a man who said to him: "I am Bartholomew, the Apostle of Jesus Christ, that come to succour thee in thine anguish."

Rahere thereupon resolved to build a church as well as a hospital. On his return to London he founded, in 1123, the Priory Church of S. Bartholomew, and, close by, S. Bartholomew's Hospital, the oldest hospital in the British Commonwealth and Empire.

One can only imagine the Priory which Rahere originally built. But the choir, now the nave of the present church, remains today among the most perfect examples Britain possesses of the architecture of that later Norman period, when the rounded arch had gained in grace without losing in strength.

The apse, in particular, sweeps round behind the altar in a beautiful curve which harmonises exquisitely with the curves of its own arches.

MIRACLES RECORDED

Certainly the Priory was the goal of many pilgrims from all over Europe, and before the tomb of Rahere, according to ancient chronicles, many miracles were wrought. Often the pilgrims brought costly offer-

ings and gifts which they laid on the tomb; often, too, these were stolen by less devout men.

To trap the evil-doers, Prior Bolton in 1520 inserted an oriel window in the south wall of the choir, from which all who came to Rahere's tomb could be watched. A rebus, representing the Prior's name, can be seen carved in stone below the window—a bolt driven through a barrel, or tun, as it was then called.

But much of the beauty of the Priory was doomed to be lost or destroyed when Henry VIII began his onslaught on the monastic establishments of England. In 1539 he received the submission of the last prior.

The nave and many other parts of the church were demolished, and the monastic buildings, the Lady Chapel, and other parts of the church were sold to one Sir Richard Rich. He proceeded to wall off the chapel from the church, and make himself a dwelling house from part of his acquisitions.

Eventually much of his property was put to other purposes, and in the early 18th century, the Lady Chapel was taken over as a workshop by Benjamin Franklin's employer.

The recess in the north wall



"Christ in the Manger," by Teresa Kimiko Koseki, one of Japan's leading religious artists. It is strongly reminiscent of Japanese woodblock prints. Christians of all races have painted pictures of the Nativity in their own terms, giving members of the Holy Family their own features and coloration and setting the scenes in their local surroundings. The results may be surprising to a European accustomed for centuries to his conception of how such subjects should appear; but no one can be insensible to the sincere piety, the imaginative storytelling and, in many cases, the outstanding artistry of other versions.

maining part of the structure which had been sold and put to secular uses in 1539.

Yet to-day S. Bartholomew's stands serene and noble, seemingly untouched by the incursions of the world on its own peace, and reminding the visitor, in atmosphere as well as in word, that it has been open for prayer and worship every single day since it was built more than 800 years ago.

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BISHOP BADDELEY'S PASTORAL STAFF

ANGLICAN NEWS SERVICE
London, December 15

A pastoral staff, bearing the coats of arms of his three bishoprics, Melanesia, Whitby, and Blackburn, was presented to the Bishop of Blackburn, the Right Reverend W. H. Baddeley, from the people of the diocese of York at S. John's, South Bank, Middlesbrough, this month.

The bishop, accepting the Staff, said his job was pastoral. "We have day-to-day administration, but I hope they will never put up a tablet for me saying, 'He was a great administrator.'"

"I hope they will say that 'He was a great pastor of his people,' and that is what you have signified in giving me this beautiful pastoral staff."



"The Nativity," by Castera Bazile, a well-known Haitian artist.

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A HAPPY CHRISTMAS

This week was the climax of the Christmas rush. Last-minute shoppers are frantically buying up the fragments of budget-priced gifts that remain in the big stores. Christmas Day will bring the great exchange of these gifts and the traditional Christmas greetings.

A Happy Christmas? God grant that it may be so.

Despite all that may be said about "putting Christ back into Christmas" and the disparagement of the commercialisation of this great festival, the spiritual content of Christmas has not been lost entirely, by any means.

City stores may have their choirs and carols and Crosby may croon "Silent Night." But the message is there. People are hearing of a Saviour. The ground is being ploughed up.

Thousands of shoppers and passers-by who listen to the familiar strains will be flocking to our churches on Christmas Day.

Shall we waste the opportunity by scolding them for not coming more often or making obvious and elementary remarks about big business exploiting Christmas?

Let's make it a happy Christmas. Let's see to it that all these friends and acquaintances share and understand the good news of Christ the Lord.

Forgiveness for the most

CELEBRATION IN OPEN AIR

FROM A SPECIAL CORRESPONDENT

Melbourne, December 9
Parents joined with staff and boys of Brighton Grammar School in a special end-of-year service on December 7.

At certain stations around the grounds, praise and worship were offered to God with recollection of different phases of school activity.

The robed choir, preceded by a processional cross, led first to the Junior School steps, where the seniors prayed for right guidance of the young.

Then, on the main oval, near the foundations of a new pavilion, the gathering was reminded of the value and joy of games.

At the tower of the Senior School, thanks were given to God for all those who had helped and served the school. His preserving grace and aid to follow the good things for which the school stood were invoked near the oak in the quadrangle, the forum of the school. Finally, on the parade ground near the War Memorial Hall and S. Andrew's Church was recalled the courage and vision of the saints and martyrs to evoke a renewed sense of dedication and faith.

BEECROFT GRAMMAR SCHOOL

A thorough training is given Day Boys and Boarders at this Preparatory School, which is set in the most healthful climate near Sydney.

There are some vacancies for the next Term, beginning February 8, 1956.

For Prospectus and details apply to the Principal, the Reverend A. Booth, 154 Copeland Road, Beecroft, N.S.W. (Telephone WJ1144).

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TAMWORTH Church of England Girls' School

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Excellent health record. For Prospectus, apply to the Principal:

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despondent, security for all, purpose and satisfaction in life for the most fickle of us, love and strength for all in need—these and more are found in Him.

Maybe Christ has been left out of Christmas because many have never really understood Him. The story has never been explained, perhaps. We've given them a Bible printed in tiny type in seventeenth century prose. We've made them feel that if they want our Christ they must accept our tradition too.

Maybe we've so filled our fellowship papers and even parish magazines with so much news of past and coming events and lists of donors that we've had little space left to develop a simple and coherent account of what Christmas and the Good News is really all about.

Do you doubt me? Then how many of the Christmas cards you sent this year told the true story of Christmas? How many were just plain pagan?

It's not too late for a happy Christmas or for Christ to be put back into Christmas.

If we really want it that way, what are we waiting for?

—THE YOUTH EDITOR.

SUNDAY SCHOOL TEACHERS' SERVICE

FROM A SPECIAL CORRESPONDENT

Melbourne, December 6
The Archbishop of Melbourne was the celebrant at a Corporate Communion held in St. Paul's Cathedral at 7.30 a.m. on Saturday, December 3, when between 300 and 400 Sunday school teachers attended.

At the commencement of the service, the archbishop presented certificates gained in the recent examinations conducted by the Department of Religious Education.

He also presented to Mr. H. Brage, of S. Mark's, Camberwell, the Australian Certificate of Religious Education awarded by the General Board of Religious Education.

DURHAM DEGREE FOR ARCHBISHOP

ANGLICAN NEWS SERVICE

London, December 15
The Senate of Durham University has decided to confer the honorary degree of Doctor of Divinity upon the Archbishop of West Africa, the Most Reverend J. L. Cecil Horstead.

The degree will be conferred by Sir James Duff, pro-Vice-Chancellor of Durham University and Warden of the Durham Colleges, at a congregation to be held at Fourah Bay College, Sierra Leone, in January.

The archbishop was formerly Principal of Fourah Bay College, which is associated with Durham University.

FOR SMALL PEOPLE

THE STAR

The night was clear over Bethlehem.

Up in the dark evening sky, one great star shone more brightly than the rest.

For days the wise men from the East had followed it. Over stony deserts, through rugged mountain foothills and along the floor of many a valley they had come.

But now the star was right above the little town of Bethlehem and the wise men's search was over. It had led them to Jesus, the newborn King.

When the wise men saw Him, they fell down and worshipped Him. Then from their saddles

THE NATIVITY OF OUR LORD AND THREE DAYS AFTER

CHRISTMAS DAY

We can read the poignant story of the Birth of Jesus in the stable at Bethlehem, of the angels, and of the visit of the shepherds in the second chapter of S. Luke's Gospel.

Christmas is the children's festival, the time for the reunion of the family, the time for good cheer and good will towards all men, as ordained by "a multitude of the heavenly host" on the first Christmas Day.

It is interesting to see on what grounds December 25 came to be fixed as the Birthday of Jesus. Scholars have shown that the Crucifixion happened at the time of the Passover and that the Passover fell on March 25.

Since the earliest times it has been argued that Our Lord's life, as from the Annunciation was of exactly thirty-three years. So the Annunciation found its anniversary also on March 25 and December 25 followed as Christ's Birthday.

Christmas or Christ Mass has come into our language in the same way as Michael Mass became Michaelmas.

Between 1549 and 1552, when the Second Prayer Book of King Edward VI was issued, there was a different Collect, Epistle and Gospel from those in the present Book of Common Prayer. They are interesting and edifying.

"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 when He shall come to be our Judge, Who liveth and reigneth with Thee without End."

THE OLD COLLECT FOR CHRISTMAS.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the Great God and Saviour Jesus Christ; Who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee."

The old Epistle for Christmas was taken from the Epistle of Paul to Titus 2: 11-14.

The old Gospel for Christmas was taken from S. Luke 2: 1-14.

S. STEPHEN'S DAY

With the secular holiday of Boxing Day we are apt to forget S. Stephen's Day, on December 26.

On this day, referred to in the carol "Good King Wenceslas" as the Feast of Stephen, we commemorate that first Christian martyr, S. Stephen—"a man full of faith and of the Holy Ghost" who "did great wonders and miracles among the people" (See The Acts of the Apostles, 6: 1-8).

The name Stephen signifies a crown and it may have been given to him by the apostles because he so ably carried out his Lord's instructions: "Be faithful unto death and I will give thee a crown of life" (Revelation 2, 10).

Stephen preached boldly before antagonistic crowds at Jerusalem, fearlessly comparing the narrowness of Judaism with the far-reaching spirit-

ual teaching of Christ. He met his death by being stoned by the mob (See The Acts, 7).

S. Stephen is usually represented clad in dalmatic, a kind of loose vestment or cloak, with stones in his hand. The Order of Deacons in the Church today is the third and lowest Order of the Ministry—Bishops, Priests and Deacons. Deacons still wear a dalmatic.

S. JOHN'S DAY

S. John the Evangelist's day is commemorated on December 27.

John was nearly always by or near Jesus and was present, usually with his brother, on many important occasions in Our Lord's life. We read of them in the chamber of Jairus' daughter" (S. Mark 5: 35-43), at the Glory of the Transfiguration (S. Mark 9: 2-10) and at Gethsemane (S. Mark 14: 32-42).

John was also first at the sepulchre on hearing that the stone had been rolled away (S. John 20: 1-9).

It was also John who, with Peter, James and Andrew, questioned Jesus privately on the Mount of Olives (S. Mark 13); and John and Peter were sent to prepare for the Passover (S. Luke 22: 7-13). John is always mentioned as having lived to a very great age at Ephesus.

The Gospel "according to S. John," written towards the end of the first century, is now regarded not so much as the work of John, son of Zebedee, but as recording the witness of John by the hand of a disciple.

S. John as an evangelist is frequently depicted as writing with an eagle at his side. As an apostle he is shown holding a chalice or cup out of which a serpent is creeping. According to legend, S. John is supposed to have drunk a cup of poison without ill effect.

People have wondered why the commemoration of S. John should come at this time. One answer has been that the three days after Christmas on which we remember S. Stephen, S. John and the Holy Innocents draw attention to suffering, Love (associated with the saying that S. John was "the disciple whom Jesus loved") and Innocence in the life of Our Lord.

The placing of these days immediately after the festival of the Nativity, when we are thinking of the beginning of Christ's life on earth, is therefore appropriate.

THE INNOCENTS' DAY

It is on this day, December 28, that we remember the massacre of the infant boys of Bethlehem and the neighbouring district.

Following the visit of the Magi to Bethlehem, we read:—"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men." (S. Matthew 2: 12-16).

Very little, if anything in the way of historical documentation has come down to us through the ages to confirm this story. From what we know of Herod, he was a ruthless king who would have stopped at nothing to preserve his own power and position.



The Children's Chapel in the Washington Cathedral of the Protestant Episcopal Church of U.S.A. is designed to scale for children. Familiar Bible stories are interpreted in sculpture and stained glass for youthful worshippers.



Dear Girls and Boys,
The great day is almost here. My, I don't know how you manage to sleep these nights. I hope none of you will forget to say "Thank you" to God on Christmas morning for giving us such a wonderful time, and above all for sending us our Saviour and Friend, the Lord Jesus.
May you all have the happiest Christmas ever.
God bless you all.
Your friend,
UNCLE PETER.

But the message of that star lives on. Each of its letters tells us something of the Christ whose birth it welcomed.

The letter S speaks of the Christ who saves us.

The letter T speaks of the Christ who tells us of God.

The letter A speaks of the Christ who accepts us.

The letter R speaks of the Christ who renews us, making us into new and better people.

The star may have gone, but its little message still lives on to-day.

May every star we see this Christmas-time remind us of that message.

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

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Perth College, Perth, W.A.

S. LUKE AND THE SHEPHERDS

BY THE REVEREND C. C. COWLING

S. LUKE could hardly have made a more sober beginning. "Forasmuch," he says, "as many have taken in hand to draw up a narrative . . . it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order."

Even the Greek he uses is deliberate and formal, dry and legally correct. No doubt Theophilus sighed as he read this preamble and noted with weary eye that the manuscript must embrace some thirty-five feet of papyrus.

But what a surprise awaited him as he read these first two chapters. Not once could he lose sight of that dry-as-dust historian, who wants, and insists on recording, details and oases, names and reasons, places and results. Yet somehow the historian becomes a poet, too. Whether it be the nature of the facts, or the mystery of the events, or the glory of the chief character, or whatever it be, in his cold and precise way, he opens "charmed magic casements" on "a stronger thing to abide and stand than the square stones of Rome."

"There were shepherds in the same country abiding in the field, and keeping watch by night over their flock." How could he have written more coldly? So bleak is his style, so free of embellishment and emotion, that for a moment it seems the most ordinary thing in the world to see the angel of the Lord stand by, to worship in that glory of the Lord which once overshadowed the mercy seat, and to hear the heavenly host sing the incredible words of glory to God and peace among men.

It seems that Luke was a doctor and no doubt a good one, for your "beloved physician" is surely beloved for his cures; but if we had no evidence for this, I could believe he was a policeman giving evidence in a court of law. It is facts that concern him and nothing but facts. No other man in the world could have written without comment that it was to shepherds that the gospel was first preached, for these shepherds were a despised class.

THE LITTLE HILL

Round the little hill on which Bethlehem stood were lesser hills or undulating plains planted with olive and fig trees. Here were pastured the sheep used for daily sacrifices. It was here that David was feeding his flocks when called to be king, and it was here that Ruth had gleaned sick at heart amid the alien corn.

Here the shepherds from the little village of Beth-zur named and led their sheep, protecting them from wild beasts and nomadic raiders with staff and sling. Here they watched by night, sometimes in tents of boughs, sometimes in little towers made of stones without mortar. Hard and rough they had to be, and they were possibly rebellious and resentful as well, for their usual salary was but the milk of the flocks. To the Egyptians, for whom "barbarian" and "shepherd" were synonymous, they were an "abomination."

The Rabbis called them next door to heathens, for even though their service was to the Temple, they could neither observe the Sabbath nor attend a synagogue. Further, the shepherd was not allowed to bear witness because, as it was said, one who must have fed his flocks upon the pastures of others would naturally be dishonest.

Joseph describes one shepherd for us, telling us that he "was not known by anybody," that he was tall and excelled in the strength of his hands. "This man," he says, "thought it so sweet a thing to do more than ordinary injuries to others, that although he should be killed, he did not much care if he lost his life."

ASLEEP IN THE FIELD

Even in winter these hard men would sleep in the fields,

sometimes in little hollows, or upon a bed of rushes arranged round a meagre fire of sticks and roots.

To what less likely people could the angels sing? Who but Luke could refrain from comment and exclamation of surprise? Was it grim men like these who, as the rationalists used to say, were deceived by a will 'o' the wisp into thinking that angels appeared to them?

Jesus, said Bossuet, accepts all that men shun, all that they fear, all that they despise, all which repels their senses, in order to show how vain and imaginary are to Him all the glories of the world. "Si ignobilis, si inglorius, si inhonorabilis, meus erit Christus," exclaimed Tertullian, "the things that cannot be and that are," sang Chesterton.

It is for ever amazing that men who can accept the fact that God became man, and rejoice in the regular miracle of the Eucharist, yet reject all else in the Gospels that is beyond normal experience. Thus Luke, in his volume of the Cambridge Greek Testament, comments on Luke's account of the shepherds, that it is "pastoral poetry, not history."

He even rejects the truth of the words, "But Mary kept all

these sayings, pondering them in her heart" on the grounds that "if Mary had really kept all these things in her heart, could she have acted as she did in the undoubtedly historical incident in Mark iii, 20-35?"

In Mark iii, 21, we are told that the friends of Jesus (if the Greek words can really mean that much) wanted to lay hold on Him thinking that He was beside Himself. In verse 31 "his mother and his brethren" came to see Him, but were hindered by the crowd. There is not the slightest ground for linking the two incidents. Yet when this is done by sheer violence to the text, we are told the result is an "undoubtedly historical incident."

Modern scholars may work such a miracle, but the cold, factual Luke would reject out of hand the very thought of it.

THE STORY OF THE ANGELS

Meanwhile the evangelist, soberly and without comment, tells us what only the shepherds themselves could have reported, namely, that tremendous story of the angels, who were apostles before the apostles, and appeared to men who had become near-heathen in providing the means for others to worship as they never

could—who were men despised and rejected as one day Jesus was to be.

Here, right at the beginning, we are given a picture that the Cross, some thirty or so years later, was to proclaim for ever, that God sees and uses and cares for those who for others become a curse.

And it was these men who looked upon a child, and by the grace of God saw more than a child, and in the glory of what they saw, could not restrain themselves, but "made known the saying which was spoken to them about this child." Thus they became the very first missionaries, the very first of Christ's sacramentalists, the very first heralds of the Lord who to redeem them became incarnate.

It may be a fine and lovely thing this Christmas to rejoice in the child of Bethlehem. It is but bare and empty folly if we see only a charming puppet and cease to proclaim that this is the Saviour which is Christ the Lord.

So the shepherds led us, as Chesterton put it with a magic that Luke never knew yet ever surpassed.

"To the place where God was homeless and all men are at home."

"O TIDINGS OF COMFORT AND JOY"

BY A SISTER OF THE COMMUNITY OF THE HOLY NAME

THE TWO little angels in the shop window were really very worried about things; and when the nightwatchman had done his rounds, they aired their grievances.

"Well, I think it's just the limit," said Silverwing, "they've had us here in the window since the first week in November, and there's still no sign of a Crib anywhere."

"Yes, I quite agree with you," said Goldentip, "and I'm absolutely sick of hearing the children say, 'Look, Mum, look at the lovely fairies,' and when the grownups start humming 'Every little girl would like to be the fairy on the Christmas tree,' I can hardly keep my wings off them. They ought to know at their age that we're angels, Christmas angels, and that our proper place is near a manger, not a Christmas tree."

"The thing that worries me, Goldentip, is that most of these people don't seem to know much about Christmas at all. They talk a lot about Father Christmas and jingle bells and Christmas puddings and Christmas presents, and they get so hot and bothered rushing around doing things that they'll be just about worn out by the time Christmas Day arrives. It's a pity they can't find time to think a bit."

"It seems to me their education's been sadly neglected. Do you know I asked our Father Christmas in the shop if he knew why he'd got bells on his Christmas Tree, and he couldn't tell me. He said they looked pretty and they always had them in Christmas decorations. The poor old thing didn't know that the bells were ringing for joy, because the Lord Christ was born 'on Christmas day in the morning!'"

"AND WHEN I explained this to him, he said all that sort of thing was out of date now. No wonder he looks miserable when he takes off his mask and starts growling about the way the children grab the toys and fight over them. He doesn't get the proper kick out of the Christmas season at all, does he?"

"I think we're growing a bit, too," said Silverwing; "perhaps things aren't as bad as we think they are. People do love singing carols, and there are lots of Nativity plays these days. Last year, when the firm lent me, along with the Christmas decorations, for a kindergarten party, I watched the children acting the Christmas story so reverently that I said, 'Glory to God in the highest!'—under

my breath, of course; but I meant it. I did wonder, though, if all the fathers and mothers who were watching knew what it all really meant. It would be such a help to them if they did."

"You're right, my angel-friend," said a gruff voice from behind the Christmas tree. It was the nightwatchman, who'd been listening to the discussion.

"I saw a most unusual card the other day in a shop. The background was black, but a bright light was shining from the manger on a shepherd boy and his two wobbly little lambs. And this is the verse which was written inside:

Yes, here within the manger lies
God's remedy for sin and pain,
Our God Himself in human guise
Come to bring man to God again.

"YOU KNOW, and I know, that it's God own Son lying in that manger, with the cold draughts coming in through the open doorway, and the sounds and smells of a stable all round Him. The background of the

card was black, black with the deep shadows of sin and pain, but the Light that shines out from that manger can bring light into the darkest places. I've not always been a nightwatchman, you know, I've knocked about a bit, and seen a good bit of trouble, one way and another. We won't go into all that now, but I can tell you two young angels that I for one know the real meaning of Christmas, thank God!"

"Listen," said Silverwing, "can you hear that carol? Someone must have switched on a radiogram. Isn't it lovely? Listen!"

God rest you, merry gentlemen,
Let nothing you dismay.
Remember Christ our Saviour
Was born on Christmas Day,
To save us all from Satan's power,
When we were gone astray;
O tidings of comfort and joy.
"Comfort and joy," sang the little angels, and the deep voice of the nightwatchman echoed through the empty building, "Comfort and joy, O tidings of comfort and joy!"

BOOK REVIEW

TOPICAL PROBLEMS

THE AUSTRALIAN CHURCH QUARTERLY, October, 1955.

THE Editorial analyses the deliberations of "General Synod and the Constitution" with informed acumen. In illustration we quote, "permission is at last given for experiment to be made with the liturgy, under episcopal approval, without the threat of legal action for dissidents using the secular courts' current interpretation of the property trusts to freeze the Church's liturgical life at the point where the receding tide of the evangelical movement left it at the early nineteenth century."

In "Convocation and South India" the Editor would seem to be satisfied "that the English Church is quite unprepared to take any action which would prejudice her acceptance of the Catholic doctrine that the minister of the Eucharist is a priest ordained by a bishop standing in the Apostolic succession."

In the articles "Christology of St. John" by Canon A. L. Sharwood, "Images of the Holy Spirit" by the Reverend L. E. W. Renfrey, "Thoughts after Evanston" by the Reverend B. McCall, "The Apostolic Ministry" by the Reverend E. C.

Rowland, "Anglo-Catholicism and Architecture" by the Reverend D. J. F. Williams, we have competent thought "styled in the modern manner." Very useful. The mixed bag of reviews is satisfying.

The Australian Church Quarterly is dirt cheap at 10/- (12/6 including Church Union membership) payable to the treasurer at All Saints' Church, Wickham Terrace, Brisbane. —W.A.B.

SILVER JUBILEE OF BROTHERHOOD

FROM A SPECIAL CORRESPONDENT

The Reverend W. Weston, Rector of Adamstown, Diocese of Newcastle, went to Melbourne in order to take part in the Silver Jubilee celebrations of the Brotherhood of S. Laurence, which was founded in Adamstown 25 years ago.

He officially opened S. Stephen's House at Carrum Downs, which is to be used to accommodate friends and voluntary workers.

He also celebrated in the sanctuary of the newly-constructed Community Centre at 3 a.m. on Sunday. Archdeacon G. T. Sambell and the Reverend Kennedy Decker being deacon and sub-deacon respectively.



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AFTER THE DELUGE

By Canon James Benson

THE MOST amazing of all the amazing happenings during the war in New Guinea—my own adventures, I mean, as a prisoner-of-war between 1942 and 1945—was to come back and find the Church at Gona stronger than ever.

All history, and my own experience, ought to have settled all my fears, I know; but I could not more than faintly hope that they had stood firm; that pathetic little church of a hundred and fifty souls, so new born, and under such an avalanche of hate and war, at Gona.

Imagine then my joy when, prison camps and cells, and the incessant nightmarish bombardments from friends being over, to find that only one man had returned to his heathen ways. That, far from there being nothing to come home to at Gona, there was much, gloriously much, to make one's heart sing for joy.

There were doctors to see in Sydney, and dentists to plague one—and eyes, of course, eyes, for beri-beri can be blinding; and the left eye was quite a black-out, and the right a matter of spots. My P.O.w. stories really do not belong here, but I will allow myself this one.

When, towards the end of the war, in the Ramale Valley Concentration Camp, it appeared I was going blind, the good Dr. Schuy, of the Sacred Heart Mission, worked what was certainly a minor miracle: though at the time it looked like a bit of jiggery-pokery to me. With a large hypodermic he took about half a cupful of blood from a big vein in the left arm, and straightway injected it intramuscularly into the right buttock and the same with the right arm and the left buttock.

A few days later, and the world on the left began again to come to light; that lovely world; so he did the trick again, then a third time, he took blood from the arm, and within a fortnight one saw life almost whole again, and absolutely "couleur de rose," though it was a concentration camp.

The doctor warned me, however, that it could only be a temporary good, until we could get the necessary food to make up the vitamin deficiency.

EYE TREATMENT

Apparently it was a treatment Doctor Schuy had worked out successfully in various eye conditions, and which had been submitted to the authorities before the war and was now an accepted method; though it looked very like a sort of biological conjuring trick to me, when he first suggested it. Well there I was in Sydney, and soon the doctors had me taking great doses of Abidon which, striking to high heaven like stale Marmite or old cabbage, soon filled my world again with the blessed light; save for a few spots, "floaters," which will be with me to the end of the chapter.

From there, in due course, the circle swung back to New Guinea, and I reached Gona again on August 23, 1946, four years and one month after the deluge.

Our dear old mission ship, the *Maclaren King*, had been taken over by the army during the war, and left a wreck on a reef somewhere between Port Moresby and Abau, on the south coast. So we were reduced to a converted trawler which the bishop had dedicated *S. Lawrence*, and there we were off Gona.

For the homecoming, I naturally put on a nice clean white shirt; and I remember watching it, in between the villages, as I made progress from the landing place at Basabuga, through to Taribosusu, then on to Gomba, Banumo, Beporo, about two miles in all. The crowds of delighted friends affectionately stroked and smelled—yes, smelled—around my shoulders and arms. The "Ah gee!" "Whurrie!" "Ai Yea," and strokings and smellings were repeated a hundred times again. So that

This is the first story in the series of Canon Benson's stories dealing with the post-war period of the New Guinea Mission when he returned to his mission station at Gona after the Japanese invasion. The second story on Christian Co-operatives will appear next week.

quickly the white passed through all the pastel shades of buff and putty, and oyster grey, to lead colour.

Streaks of vermilion came into the colour scheme, too, for there were dancers getting into their paint and feathers; and by the time I reached Jamburadari, the site of the old mission station, you would not have known the shirt had ever been white.

It was all most moving and strengthening. Actually, of course, I was not thinking of the shirt at all; who could, or would, on such a day?

WELCOME SMELL

Everybody, of course, has his or her particular smell; and mine, apparently, I was given to understand, was a particularly welcome one.

What is especially relevant to this story is that Piumba was there, and dear Kivia and old Evia and Aiga and Koba and Gau and Ambol, but Patari and Ingaba had died during the war; worn out with

the years; and after all their fighting record, they had gone out in the midst of a war in which they could find no place.

Neither, did it seem, would it be easy for me to find my place in the inconceivable ruin which the war had left behind. What can the Church do with bomb craters, shell-holes and slit trenches; with trunks of coconut trees and wrecked trucks, and planes, as a top dressing?

But the dear folk had begun to build me a house so soon as they heard I was alive and coming back; and there it stood, a lovely thing of 12 Bindorah posts, with the relevant under-stumps, bearers, joists, wall-plates, rafters, purlins and ridge pole, of a nice four-roomed house. Half the roof was on, and four days later, having dug a well—having neither iron for catchment nor tank for storage of water—we went into residence: Raymond and Lirdsay (sons of old Koba) and Kipling and I.

The roof of Sisoro (plaited sago leaf) was finished in a few

days—plenty of 'helpers—and we fashioned steps back and front, for we were raised five feet from the ground. Also in about a week the whole floor was d.w.n. Miraculously most of it of sawn hardwood from the ruins of the old native hospital, across Kikiri Creek, a hundred yards away. When the hardwood gave out we used Gobra, the strong black palm, split.

They had built a church at Gomeru, alongside Gona village, two miles to the west; and another at Garara, two and a half miles to the east. The soldiers had helped to build that one, so we decided to set up an altar on the front verandah of the house for daily services, but to alternate between the two churches on Sundays.

Then Father Lester Raurela came. He was priested at Dogura during the war. An unidentified plane over the cathedral during the ordination service caused some apprehension, so indeed is Father Lester evidence in person that the Church in New Guinea carried on during the war.

And, unless we were away at Ambasi or along the rivers, there could be a service at each church on Sunday.

CHRISTMAS GIVES THE ANSWER

By the Bishop of Ballarat, the Right Reverend W. H. Johnson

"If I were asked to select the most significant and noticeable feature of the last decade I would choose the spirit of enquiry about life itself."

This statement was made by the Bishop of London, Dr. William Wand, in an address at the Guild Hall prior to his retirement a few weeks ago.

I am writing these words at the conclusion of a long journey through the Western part of the Diocese. At different stages of the journey I had interesting experiences which would seem to corroborate Dr. Wand's statement.

Firstly, I stayed in the home of a medical man. My host had saved for me a copy of *Punch* because it contained half a dozen coloured pictures, each of which was a pungent commentary on modern life. The doctor suggested that I might find them useful as the basis of a course of sermons.

In a style, partly humorous and partly grotesque, the pictures portrayed people baffled, bewildered, thwarted, and frustrated. In the first picture there was a procession of people of all types, classes and occupations.

They were obviously searching for a meaning and purpose in life. But they were meeting with no success. They were going round and round in a circle within the walls of a prison which represented a materialistic view of life.

SCIENTISTS

They were getting nowhere. This was clear from a study of the rest of the pictures. Such, *Punch*, would seem to suggest, is modern life.

Secondly, I met two Vicars from another State. One of them told me that he is President of a Men's Society, the members of which are leading professional and business men. It is a non-church society. The purpose of the members is to confer together on life's meaning, aims, and problems. One of the members is a scientist and explorer whose reputation is world-wide.

The Vicar told me that he regarded it as an indication of the trend among the leading thinkers of the world to-day that it was this scientist and explorer who always spoke in a way that revealed a conviction that life could not be satisfying if looked at solely in the cold light of scientific experiment and achievement; nor could it be understood if measured solely by materialistic standards.

There are, he insists, moral and spiritual factors which

give life its significance and momentum.

Thirdly, I called at a Service Station for petrol. The man who served me was not content with conversation on superficial lines about the weather, the state of the roads, or miles to the gallon. He plunged straight into the question of the meaning and purpose of life. I was with him for a long time.

"BEWILDERED"

He did not idle on his work. He attended to my car, and served other customers but he continued to talk to me as he did so.

He told me that five years of war left him bewildered and broken. He was in continual puzzlement over the questions: Why are we here? Where are we going? Is there any meaning and purpose in life? Where are we to find satisfaction for the deep longings and instincts of our mind and heart and soul?

He told me that before the War he lived without religious faith or practice. He had no philosophy of life. It was while he was in this state that the War hit him. His bewilderment led to a complete breakdown.

It was far past closing time when he completed his story. The heat of a scorching sun was giving way to the fresh, invigorating air of a peaceful and very lovely evening as he described to me the way in which he climbed out of the pit of scorching despair to the tranquil "peace that passeth understanding." He told me that he had found a philosophy of life. It was based upon the two fundamental obligations of man: Duty to God, and Duty to our Neighbour.

TWO DUTIES

Here is a man who has discovered the basis of the religious faith and practice taught by Him whose coming to this world we honour on Christmas Day. Furthermore, here is a man whose experience should help us to understand that the fact for which Christmas stands gives the answer to the deep longings and instincts of man's mind and heart and soul.

If I were asked to give a quotation that sums up the true meaning of Christmas, I would select these words of the Apostle Paul:

"God, Who commanded the light to shine out of darkness, hath shined in our hearts, to

give the light of the knowledge of the glory of God in the face of Jesus Christ."

I started this article by quoting words of the Bishop of London. Let me now quote the words in which Dr. Wand said farewell to his beloved Diocese. These are they:

"We have the answer, and it is our business to give people that answer. The one thing of real importance is to open people's eyes, to make them see Jesus, to behold Him standing there in all His beauty and power, and to lead them to Him. We must take their hands and put them in the hands of Christ, so that He may lead them through the dark and labyrinthine way."

Jesus Christ, whose coming into the world we commemorate on Christmas Day, stands with hands outstretched in invitation to all men as he declares:

"I am the Light of the World. He that followeth me shall not walk in darkness but shall have the Light of Life."

CHALLENGE TO CHURCH ON IMMIGRANTS

CHURCH INFORMATION SERVICE

London, November 28

The Bishop of Antigua, West Indies, the Right Reverend D. R. Knowles, speaking at the London Diocesan Conference last week, challenged English Church people on their "coldness" to West Indian immigrants.

"Your churches are cold," he said, "not only physically, but because the people seemed unfriendly to the demonstrative West Indians."

The majority of them were already Church people, but his great fear was that they would be disillusioned: "I fear this more than anything else."

If they came to Church in England and found very little fellowship, or were made to feel conspicuous, or if they found very small congregations, they would not come again; and going back home might influence their families against the Church, the bishop said.

The challenge was not to convert the West Indians, but to bring them into the Christian fellowship.

"I do beg the people of this country to do what they can to save the West Indians for the Church."



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NEW G.F.S. LEADER FOR JAPAN

The "Living Church" Service
Milwaukee, December 5
Miss Mariko Kobayashi, of Kobe, Japan, is returning to Japan to be head of the Girls' Friendly Society at the new youth centre in Osaka.

For the last few months Miss Kobayashi has been working in the national headquarters of the society in New York City.

Here on a Woman's Auxiliary Scholarship, she spent a year at S. Margaret's House, Berkeley, California, and the past summer as a counsellor in Church camps in New Jersey and New Hampshire.

She is a graduate of S. Agnes' School in Kyoto, Japan.

The Girls' Friendly Society, now numbering eight groups in the island, was started there 35 years ago, and until recently claimed only one group, at S. Agnes'.

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THE CHRIST OF THE GOSPELS

By FRANK SHEED

THE TROUBLE is that while very few people read the Gospels nowadays, practically everybody has the feeling that he has read them. The result is that in the generality of minds there is a picture of Christ which is almost a caricature, and there is an idea of the kind of religion Christ taught which is very close to a travesty, and I think most men feel that the caricature and the travesty are things that they got from the Gospels, whereas, in fact, nothing could be further from the truth.

Take the picture first. I think almost all men, if they tried to give you their notion of the kind of person Christ is, would eliminate every element in his character, save kindness. They've made him simply kind and nothing else.

I think if you want to get close to it, you take the hymn which begins "Gentle Jesus, Meek and Mild"—a very beautiful hymn when it was written, and obviously very suitable for children to sing—but if you add together the adjectives, "gentle," "meek" and "mild," they do not add up to the kind of person you would want in emergency.

Indeed, you'd hardly want a person of that description on a picnic. It seems to mean a nice kind of man who could be shoved around, and this picture certainly doesn't come from the Gospels.

It would absolutely stun, for instance, the Syro-Phoenician woman to whom Christ Our Lord said: "It is not right to take the bread of the children and give it to the dogs." And it would seem a kind of very jest to the Pharisees to whom Our Lord said: "You serpents, you generation of vipers, how shall you escape the damnation of hell?"

INDEED, if you had nothing but S. Matthew's Gospel, you might easily overlook the fact that there is love in Christ's character at all. The picture that first Gospel gives is so very terrifying.

But even if you begin, as I hope newcomers to Gospel reading will begin, with S. Luke, and then go on to S. Matthew, S. Mark and S. John, it still remains that the total picture of Christ, although you will feel that there is love in it, is primarily a picture of strength, determination with love, as it were, a kind of glow upon that very strong background.

You'll find for instance, that Christ Our Lord had compassion on the multitude, you'll find that children were drawn to him, you'll find that he died for the love of mankind, but in his ordinary daily dealings with men, he is at the very remotest possible pole from sentimentality.

He hardly ever says a kind word to an individual, his tone is almost entirely matter of fact, realistic, occasionally full of rebuke, and he shows from time to time that he is capable of almost blinding anger, and that one way or another you have to deal with a very complex character with whom love is at first sight, at your first reading of the Gospels, rather an occasional luxury than a permanent state. Certainly there is not a hint in Christ, as you meet him in the Gospels, of simply melting softness.

NONETHELESS, if you give yourself the opportunity of meeting Our Lord again and again in the Gospels, I think the proportions begin to change and you see that the strength and the love in His character are in a sense evenly matched, and that the love is all the more love because of the intense strength that goes with it.

Obviously, the whole purpose of reading the Gospels is of meeting Christ, and no man can meet Christ through any other man. I can't give you such intimacies as Christ: I have, you have to get your own. You will get it through these four men who wrote the Gospels, the four men who really knew Christ as He lived and moved among men, but as you meet

Him there, you can drop all this picture of gentleness, meekness, mildness and nothing else.

But also you will find that you are learning a good deal more about a great many things. You are learning, of course, a great deal more about Christ by meeting Him steadily as He was seen by the men with whom He lived, and with whom He moved about. You'll find that you are learning a great deal more about love and the phrase: "Love strong as death," begins to take on a new meaning, but not only that, you'll find that you are learning a great deal more about God.

For if, no matter how devout a man may be, he believes in a God, who never did become man, take on our nature, live and move among us, then he may know a great deal about God, as God is infinite, God is all powerful, God is majestic, God is eternal, but all this sort of knowledge of God is just a little bit remote because we ourselves have no experience of being any of those things, but once we realise that Christ, Our Lord is God, and that He can now be seen in our nature doing the things that we have to do, obeying His parents, paying taxes, for instance, putting up with insults, suffering hunger and thirst, then we get a new measure, so to speak, of God.

WE HAVE in our own experience a measuring rod by which we can get a kind of feeling about God-made-man that the most pious man cannot get if he does not know the truth about the God-made-man.

If you think of God simply dwelling in eternity, there must be an element of majesty predominant to the point where it can arouse something very close certainly to awe, possibly even terror. I think it is the experience of mankind that those who do thus believe in a god remote from the earth have very largely been afraid of their god, and I imagine the Apostles must have been in something the same state as they began to meet God-made-man, but at the end of their three years' experience, the Apostle whom Christ loved best, S. John, was able to make that most extraordinary combination of two luminous truths into a third truth of quite blinding luminousness.

For S. John knew that Christ was God, and S. John had discovered by that three years' companionship with Him that Christ was Love, and he was able to combine these two truths in the phrase: "God is Love" which you'll find in his first Epistle, which is almost the cardinal phrase of the relation of man to God at the very highest point it can reach.

I THINK if we read the Gospels in that sense, determined to find the Christ that is actually there, we will find ourselves moving very much through the experience that led S. John to make that amazing combination of truths into the supreme truth about God.

I have said that in the generality of men's minds there is a picture of Christ Our Lord which is something of a caricature, and at the same time I said that there was a view of Our Lord's religious teaching which was very close to a travesty. The travesty arises from precisely the same process which produced the caricature I have been describing, namely, the concentration of everything upon one element in the picture as though it were the whole picture.

In the matter of Christ's personality, everything was concentrated upon kindness to the exclusion of everything else. In the picture men have formed of what Christ Our Lord taught, there is a concentration upon a different kind of element, but still a concentration which produces the same kind of distortion.

I think if you were to ask any hundred men you met what phrases of the Gospel about Christ they remembered, I do not think there's much doubt that two phrases would be re-

This article was originally delivered as a talk in the series "Plain Christianity," over the A.B.C., by whose kind permission it now appears in THE ANGLICAN.
The author is a well-known English Roman Catholic layman who recorded this talk while on a lecture tour in Australia. It is printed here in response to many requests.

membered by almost all of them. One is the phrase: "Love your neighbour as yourself"; the other is the phrase: "Peace on earth, goodwill towards men."

THIS second phrase was not said by Christ but about Him by the angels, but it does represent an enormously important element in what Our Lord came to teach, what He came to do, but you will observe that each of these two phrases: "Love your neighbour as yourself" and "Peace on earth, goodwill towards men" is the second statement, and each of them is preceded by one immeasurably more important which has largely been forgotten.

Before they said: "Peace on earth, goodwill towards men," the angels sang: "Glory to God in the highest," and before Our Lord said: "Love your neighbour as yourself," he said: "Thou shalt love the Lord thy God with thy whole mind, thy whole soul, thy whole strength."

I think it is a fascinating commentary upon what is happening in the religious mind of to-day that men should so wholly have concentrated upon the two phrases that to Our Lord are secondary, and regard His primary as though it were a kind of secondary that religion consists in loving one's neighbour, spreading peace and goodwill, and that the special adoration of God which for Christ Our Lord meant everything is really very much a matter of individual temperament.

The result is that you have a

AN UNUSUAL SERVICE

GUYRA PARISH FESTIVAL

FROM OUR OWN CORRESPONDENT
Armidale, December 13
Guyra parish church was crowded on Sunday with a record congregation attending the annual parish festival.

From many district centres parishioners came to enjoy the occasion which began with Festival Evensong.

The service was conducted by the vicar, the Reverend R. Kirby, and the sermon was preached by the bishop, the Right Reverend J. S. Moyes. The lessons were read by Mr. E. Cullen and Mr. M. Ewing.

S. Peter's Cathedral Choir from Armidale attended, and sang "All in an April Evening" and Herrick's Carol as anthems, conducted by Mrs. I. Poggioli. Mr. R. W. Hudson was at the organ.

CRUCIFIX

During the service the bishop dedicated a crucifix above the pulpit given in memory of Barbara June Parsons, a former chorister, who died on Festival day last year.

The service ended with a brief ceremony of commemoration in the church grounds around the foundation stone set 42 years ago by the late Bishop Cooper, Bishop of Armidale and Grafton.

The festival continued with afternoon tea in the grounds, the showers making a well-timed break in their day long persistence to allow the tea party to be held in sunshine.

Assisting at the festival for the first time were the Guyra Boys' Model Band, conducted by Mr. G. France.

kind of Christianity frequently to be found, and found in very good people, which reduces Christianity to social service, philanthropy, kindness to one another, with hymns and scripture reading added to taste, or if taste requires, omitted, people feeling that the essential has been provided in the love for our fellow man, and this is as far removed from the mind of Christ as anything could possibly be.

To Him our relation to God was primary, and without a right relation to God we could not even have a right relation to man. Unless we love God, the chances are we would not love man, unless we listened to God we would not know how to treat man. For Christ, as I say, invariably the relationship to God is the primary matter; and it is, as I have said, a travesty of His teaching for us to make the secondary, important as it is, take the place of the totality of His teaching.

We need the whole Christ, and nothing less than that whole Christ will suffice us, and when He says that His meat, His food, is to do the will of Him that sent Him, He says: "Seek you first the kingdom of God," and all these other things, earthly happiness and the rest, will be added unto you. He is stating precisely what He stands for religiously.

Now this other view of religion as social service, as kindness as love of one another, is in its own way a magnificent thing, but it cuts out what, throughout the ages, through all the history of mankind has been the essentially religious thing, namely, the sense that in entering into religion, in embracing a religion, we were being initiated into divine mysteries. There are no divine mysteries in the religion of social service, but Christ Our Lord's teaching is sparkling and glowing with divine mystery all the time.

NOW THIS concentration upon the secondary element in Our Lord's teaching, the element that the Gospels show to be secondary, has had one result which is worth a passing comment.

It is because of it that people can rank Christianity with the other world religions and regard it very much as a matter of taste which you prefer, that Buddha, Mohammed, Confucius and Lao Tse, just to take a handful, are very much in the same line as Christ, and if you treat Christianity as consisting of only its secondary elements there is naturally a good deal of resemblance between Christianity and Hinduism, Buddhism and Lao Tse, Shinto, any of the great world religions, for after all it would be difficult to conceive one of the world religions which did not have a good deal to say about mercy and compassion and about our duty to our fellow men, and on that side Christianity, reduced to that minor although enormously important element in it, is comparable with the others.

But if you come to the elements which to Christ Our Lord came first, then the comparison vanishes at once. You can find in all these other world religions phrases similar to this, loving one's neighbour, the notion of peace on earth, goodwill towards men, but in none of the world religions will you find anything at all comparable to Our Lord's phrase "I am the Resurrection and the Life" . . . "I am the Way, the Truth and the Life" . . . "No man cometh unto the Father but by Me," . . . the astonishing phrase "Unless you shall eat the flesh of the Son of Man and drink His Blood you will not have life in you."

It is not even conceivable that Buddha could have said that or Mohammed or Confucius or Lao Tse . . . or any of them. This is something peculiar to Christ. And the greatest phrase of all, "I and the Father are One," is quite sufficient to put a problem before you.

Do you really want a religion

like other religions, but appealing to you more because of certain elements in the character of the founder . . . or do you want the religion of Christ Himself, in which social service is second and the deeply mysterious truths about God are the primary thing, the real food of the soul?

Now I certainly don't want to criticise the religion of social service. If any man believes that that is what religion is then obviously he must follow his own particular gleam, but he must not speak of his religion then as though it were Christ's. He must not say that he will select the elements in Christ's teaching which seem to him significant and dismiss what seems to Christ primary as being simply the mark of the first century mind which we have outgrown.

WE CAN only be Christians if we are determined to find every word that Christ uttered and make that word our own. We cannot be Christians, however noble our religion may be in itself if we produce a religion of Christ's secondary statements which would have seemed to Him simply profanity.

What I am urging then is that we should settle down to the reading of the Gospels as we perhaps have never read them before, determined to meet the Christ who is actually presented to us there, determined to hear every word he says and dismiss nothing because it doesn't appeal particularly to ourselves.

Above all we must not so read the Gospels, so read the teaching of Christ, that we concentrate upon the kind of things, noble as they may be, which we might have said ourselves and ignore the things that only God-made-man could have said. I did mention above one of these great sayings of Our Lord, which I should like to look at now in conclusion in slightly more detail.

Our Lord says: "I am the Way and the Truth and the Life." Let us concentrate on the third of those phrases, "I am the Life." The trouble is that even those who do read the Gospels regularly may have fallen into a kind of routine way of reading which in some cases amounts to little better than a state of pious coma in which edification is coming through but no particular meanings.

But if we are reading these phrases of Our Lord knowing that He meant every word to register, that every word had its own function, then I think we will be astonished at one word in that phrase, "I am the Life," and that is the word "am." We might have expected Our Lord to say, "I have the Life," in which case our reply would have been, "Then Please, Lord, give it to us," but He doesn't say, "I have the Life."

HE SAYS "I am the Life" and that being so the only thing we can possibly say is then "Please, Lord, live in us." But once we have said that we have committed ourselves to a view of Christianity which is going to make the most enormous demands—if Christ is to live in the Christian in even a pale shadow of the way which caused S. Paul to cry out: "I live, yet now not I, but Christ liveth in me."

If Christ is to live in us as totally as that, or even begin to live in us like that, then we ourselves are going to be largely transformed, and if we are to be transformed, in that way then it is obviously a matter of the first importance for us to know who it is that is going to transform us, into what likeness we are going to be changed, and that means once again that we must come to know Christ our Lord, know him as closely and as intimately as we may here below, which means that we must read the Gospels.

No studies of Christ since can replace the experiences of the men who knew Him.

AUSTRALIAN COLLEGE OF THEOLOGY

CLASS LISTS FOR 1955

ASSOCIATE IN THEOLOGY (Th.A.)

All Three Classes in Order of Merit

First Class:
Lupton, Margaret Vivian, Newcastle, England; *Mossop, John Ronayne, Melbourne; *Face, Mrs. Barbara Jean, Melbourne; *McGibbons, Mrs. Eva May, Melbourne; *Shepherd, Mrs. Betty Rona, D.P.E., Newcastle; *Parsons, Miss Hazel Beth, Tasmania.

Second Class:
*Saunders, Arthur Francis, Sydney; *McMillan, Miss Shirley May, Melbourne; Ayscough, Miss Monica Faith, Sydney.

Pass:
Lindsay, Eric, Brisbane; *Tutty, Thomas James, Melbourne; *Appleby, Miss Whilhelmina Edith, Melbourne.

PASSED THE FIRST HALF OF THE EXAMINATION In Order of Merit

*Geytenbeek, Peter Everard, B.A.Sc., Adelaide; *Waddington, Miss Edith Marjorie, B.A., Sydney; *Brady, James Frederick, B.Sc., Sydney; *Turner, Miss Marguerite Royden, Riverina; *Waddington, Miss Aimee May, Sydney; Bucknell, Mrs. Tone Faith Eva, Brisbane; *Hoy, Mrs. Elsie, B.Sc., Armidale; *Brown, Miss Charlotte Patricia, Melbourne; *Gibson, William Alexander, A.M.T.C., Melbourne; *Chapman, Miss Joan, Melbourne; *Thompson, Richard Griffin, Sydney; Connah, Miss Alison Mary, Brisbane; *Thompson, Miss Una Victoria, B. Com., Wangaratta; Baskett, Miss Elaine Margaret, Adelaide; *Southerton, John Edward, Brisbane; *Bradford, William, Adelaide; Willett, Miss Elizabeth Norton, Brisbane; *Warman, Mrs. Margaret Hunter, Carpinteria; Beyer, Frederick Geoffrey, B.Sc., Perth; Hinson, William Cecil, Brisbane; *Marley, Miss Dorothy Louise, Brisbane; Pringle, Arthur Grant, B.Sc., Melbourne; Illich, Miss Valerie Francis, N. Queensland; *Austin, Victor James W., Tasmania; *Halliday, Miss Ailsa Parnell, Melbourne; McDonald, Kevin, Riverina; *Nthrop, Miss Joan Margaret, Tasmania; *Cerutti, Miss Alice Margaret, Wangaratta; *Ross, Miss Margot Landsdowne K., Melbourne; *Hancock, Miss Peggy, Newcastle; *Mabin, Victor Grace, Nelson, New Zealand; *Fischer, Richard John, Sydney; Keough, Lance, Brisbane; *Stacey, Miss Barbara Joan, Tasmania; *Peel, Miss Marie Hilda, Melbourne; *Allridge, Mrs. Dulce, Melbourne; *Thatcher, Edward William R., Melbourne; Schultz, John William H., Carpinteria.

Held Over:
Gale, Miss Doreen, Armidale.

FILM REVIEW

"DOCTOR AT SEA"

This is a better film than "Doctor in the House." We saw it at a Press pre-view at the State Theatre, Melbourne.

It is a J. A. Rank production in VistaVision. To escape from his partner's daughter who is trying to trap him into marrying her, Dr. Simon Sparrow (Dirk Bogarde) signs on as medical officer on a cargo ship, commanded by the irascible Captain Hogg (James Justice).

In an interlude bordering on insanity, the captain orders the crew to abandon ship in mid-ocean, but it all ends well and Simon wins the very attractive cabaret singer (Brigitte Bardot—a newcomer to English films).

Maurice Denham is excellent as Easter, the medical orderly on the ship, and Hubert Gregg as Archer, the timid Second Mate.

The film was taken in the Mediterranean, between Venice and Athens, and is quite suitable for all the family to see. It should have a long run in the city theatres.

—W.F.H.

"DAY OF CHALLENGE" IN RHODESIA

By A SPECIAL CORRESPONDENT

TRICYCLES and trucks are carrying Christmas literature to many parts of the Northern Rhodesian copper-belt, where Africans are working side by side with Europeans in meeting what the United Society for Christian Literature calls the "day of challenge and opportunity" in Africa.

African and Indian storekeepers also report good sales of books and illustrated leaflets in many Central African mining townships.

Though the society operates in many parts of the world, Northern Rhodesia is the area in which it has "most deeply committed its resources of men and money," says the society's latest annual report for the year ended March 31, 1955—the 156th year of the society's existence.

On the challenge to the society in the copper belt, the report—an illustrated booklet entitled "With All Boldness"—writes of the "unprecedented rate" of the population's increase in the mining towns where "more and more Africans are cutting adrift from tribal areas and becoming townfolk."

This drift from the countryside meant a great upheaval for the Africans, demanding adjustment to an unaccustomed social system, and the U.S.C.L. is doing much to help new Christians to understand their faith.

Miss M. M. Senior, of the

Africa (editorial) section of the U.S.C.L. in London, said in an interview that two Africans working in the society's Lusaka offices had rendered "particularly outstanding" services. These were their Chief Clerk, Mr. Henry Sunga, who has been with the society ever since they started the Lusaka office 10 years ago, and another clerk, Mr. Arthur Mbela, who has been with them there for eight years.

The U.S.C.L., which has Queen Elizabeth, the Queen Mother, as a Patron and the Archbishops of Canterbury and York among its vice-presidents, is about to open a new bookshop with improved warehouse and packing space in Kitwe in the heart of the mining area.

THE NEW centre has been designed to attract all races. Its upper floor contains a conference centre where Africans and Europeans will meet.

The Reverend J. R. Shaw, the Society's Northern Rhodesia Secretary, said: "Men of many tribes mix together far from their homes. We try to make the Word of God and books available to people of every tribe."

In July last year Mr. Shaw made a tour of 1,600 miles in the Northern Province, visiting traders and other agents, and holding book fairs or shows at many gatherings in regions where 80 years ago Livingstone worked to abolish the slave trade.

The editorial head of the society, the Reverend Cecil Northcott, left Britain at the end of October for what he called his "African tour of Good Hope." His journey will take him into many parts of Central, South and East Africa, where in town and bush, he will see the society in action.

PASSED IN SINGLE SUBJECTS

1. Old Testament, 2. Doctrine, 3. Religious Education. In Alphabetical Order

Bowden, Barrie Strathmore, 1, 2, Adelaide; Bridgland, Maurice Hope, 2, Adelaide; Colebrook, Miss Estelle, 3, Melbourne; Cook, Miss Thelma Emily, 3, Brisbane; *Crowdy, Clifford Reeve, 2, 3, Canberra-Goulburn; *de Pelsenair, Miss Elizabeth Ann, 2, Melbourne; Evans, Miss Katharine Hopwood, 2, Brisbane; Fryer, Miss Janet, 1, 2, Adelaide; Harley, Miss Alwyn Gladys, 2, 3, Brisbane; *King, Miss Elizabeth Grace, 2, Melbourne; *Lightbody, Mrs. Lilian Winifred, 1, Brisbane; Ortt, Miss Jocelyn Ann, 2, 3, Brisbane; *Robinson, Miss Dorothy Eileen, 3, Melbourne; Smith, Miss Clarice Ada, 1, 3, Adelaide; *Talbot, Miss Margaret June, 1, 2, Melbourne; Thiele, Bevan Richards, B.Sc., 2, 3, Brisbane.

*Department of Youth and Religious Education, Melbourne.

*General Board of Religious Education.

"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.

On behalf of the Council of Delegates,

FRANK CASH, Registrar.

HELP SOUTH-EAST ASIA

The Primate's Appeal for South-East Asia, closes on December 31. Both the Australian Board of Missions and the Church Missionary Society still need contributions to the £50,000 each was asked for. Christmas Day is an ideal time for Anglicans to make a special gift for the Church in South-East Asia. Some parishes are giving their Christmas Day collections wholly to this appeal. It would be wonderful if all parishes throughout Australia would do this. One very poor congregation in South India gives the largest collection of the year—on Christmas Day—to a missionary cause in another land. Let us do likewise!

Fr. HUDDLESTON'S DEPARTURE

ANGLICAN NEWS SERVICE

Johannesburg, December 12. Father Trevor Huddleston is to delay his departure from Johannesburg for two months, it is announced.

He had been expected to leave next month for Britain to become a master of novices of the Community of the Resurrection, which he heads in South Africa, but Father Raymond Raynes, Superior of the community, said last week that Father Huddleston will not leave until March. In view of the work involved in handing over his mission.

He will fly direct to the United States for a visit before returning to Britain. He has been invited to address heads of schools and universities at a New York dinner.

The Community of the Resurrection has stated that he is needed for the important work of training novices, and denies that political considerations influenced his recall.

The London Missionary Society is closing its educational institutions for Africans near Vryburg, in northern Cape Province, "as a protest against the provisions of the Bantu Education Act," it was announced on December 2, by the Reverend Cecil Northcott, chairman of the society, who arrived here this week to visit mission stations and to hold talks with church leaders.

STIPENDS IN CHELMSFORD

ANGLICAN NEWS SERVICE

London, December 5. Chelmsford diocesan board of finance, meeting in London on November 28, decided that from April 1 the minimum net income of all incumbents in the diocese will be raised to £600 a year.

CHRISTIANS AND JEWS

PROPOSALS TO ROMAN CATHOLICS

ANGLICAN NEWS SERVICE

London, December 12. It was stated at the general meeting of the Council of Christians and Jews here on December 7 that the Council still hoped for some renewal of Roman Catholic participation in their work.

The general secretary, the Reverend W. W. Simpson, reminded the council that it was just over a year ago that Roman Catholic support for the Council had been withdrawn on the grounds that certain of the educational methods employed by the council "tended to religious indifference."

The Archbishop of Canterbury, who presided, said that discussions had gone on ever since.

The council or its executive committee had put forward a certain number of proposals which would provide any necessary safeguard to relieve the misgivings of the Roman Catholic Church.

"They have been and are still under consideration, and we merely await their further advice," said Dr. Fisher.

WOODROW WILSON CHAPEL

Milwaukee, December 12

The widow of President Woodrow Wilson and his grandson, the Very Reverend Francis B. Sayre, Dean of the Washington Cathedral, participated in ceremonies last month marking the beginning of construction of the Woodrow Wilson Memorial Chapel at the Cathedral.

President Wilson's body, which now lies in a tomb in the Bethlehem Chapel, will be moved to the new chapel.

THE CHURCH IN NIGERIA

QUEEN'S VISIT NEXT MONTH

CHURCH INFORMATION SERVICE

London, December 12

Nigeria, which the Queen and the Duke of Edinburgh are to visit at the end of January, is the largest British colonial territory, twice the size of the British Isles, enclosed all along the seaboard by a belt of mangrove swamp ten to sixty miles wide.

Christianity was brought to West Nigeria 110 years ago, and in the eastern province, the Church Missionary Society Niger Mission will be celebrating their centenary in 1957.

The northern provinces are still predominantly Moslem, but in the south the Church is firmly established, and nearly all the schools are Christian foundations.

LAGOS

On the coast lies the capital, Lagos, where the Queen and the Duke will attend divine service in the Cathedral Church of Christ, which was designed by an African architect, Mr. J. Egan Benjamin.

If Her Majesty visits Onitsha Cathedral, she will see a reminder of her Coronation—some of the gold carpeting from Westminster Abbey, which has been laid in the Lady Chapel.

In October, an African bishop, the Right Reverend S. M. Nkemena, was consecrated here by the new Archbishop of West Africa.

At the University College, Ibadan, the royal visitors will see, at the entrance to the chapel, a carved figure of the Risen Christ which has attracted much attention.

It is the work of a Nigerian sculptor and painter, Ben Enwonwu.

S.-E. ASIA APPEAL

Another £15,000 Wanted Immediately!

Do you know about the special section of the appeal which is exempt from Income Tax?

This is the Theological Training Fund. Write to our Commissioner (Bishop Ash) at this office, or contact your nearest State Secretary.

Large amounts are wanted urgently for this vital work of bringing picked men here for training.

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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mrs. V. C. Laiterton, of Bomaderry, N.S.W., who sent us this picture of the Angels and Shepherds which she drew on the glass panels above her desk in her ward at Dubbo Base Hospital last Christmas. She drew it with her finger using Bon Ami and three colours and took the photo, at night, using a light to illuminate the angel. (The taps on top of a steriliser can be seen on the right.)

DR. CHAVASSE MAKES UNUSUAL MOVE

ANGLICAN NEWS SERVICE
London, December 3
Incumbents, churchwardens and treasurers of all the 222 parishes and ecclesiastical districts in Rochester diocese were summoned by their bishop, the Right Reverend C. M. Chavasse, to a synod in Rochester Cathedral on November 26.

He addressed them on the imperative need for churches, church halls, and vicarages that serve the 24 housing areas that have come into being in west Kent since the war, and set on foot an appeal addressed to all church people in the diocese.

A synod in England is not an every-day event, and it is still rarer for Anglican laity to share in its deliberations with the clergy.

Dr. Chavasse told Press representatives in London last week that of the £600,000 that the buildings would cost, already £350,000 had been promised or received.

The housing areas would need about 60 new buildings. Towards that total three were already in use, four were in an advanced stage of building, and plans for another four were in the architects' hands.

Of the £600,000 needed, it is hoped to raise £100,000 from outside sources, £250,000 from the areas to benefit, and £250,000 from the already established parishes in the diocese.

Dr. Chavasse at the Synod asked his hearers in the cathedral to consider how every parish can play its part.

"RELIGIOUS TESTS" DEcriED

Milwaukee, December 12
Bishop Horace Donegan of New York attacked the practice of providing probation officers for New York's Children's Court "on the basis of a religious test" at a Thanksgiving Day service at the Cathedral of S. John the Divine last month.

The New York diocesan Christian social relations department had taken the same stand earlier.

The bishop took issue with the board of directors of the Protestant Council of the city of New York, which supports the policy of appointing probation officers on a proportionate basis by religious affiliation.

An Episcopal Church layman was the only member of the Council's Board to vote against endorsing the policy.

New York's laws provide that a child should be placed "wherever possible" with a probation officer of the same faith.

While agreeing that this would be "preferable," Bishop Donegan said that any probation officer should make use of the religious institutions of the child's faith, and that it is the role of the clergyman, not the officer, to teach religion and ethics to the child and to provide religious counselling.

He said that the quota system, by which a well qualified Jewish candidate might be denied a position as probation officer because there was only a vacancy for a Protestant officer, is contrary to the provision of the Federal Constitution that no religious test shall be required as a qualification for public office.

CHILDREN AND — MOTHERS

BY THE BISHOP OF ARMIDALE

A Merry Christmas! The children's festival! Granted! I give you the toast of "The Children." We shall all help them to hang their pillow-cases, dance round their Christmas trees, and lift their shouts and happiness to drown the undertone that rumbles round the world.

The children! Yes! But the Mothers! For Christmas Day is Mother's Day. Have we taken motherhood too much for granted, have we expected it to happen—a primal instinct—no need to worry over that? There will always be mothers, and always be children. Oh no! Let us face the facts—for that is what Christmas did, or God did, at Christmas time!

To-day, women are refusing motherhood; the birthrate is falling, we are menaced with the fear of nations that are dying. They tell us, who can calculate, that by 2035, the population of England and Wales will have fallen to a little over four million—one tenth of what it is to-day. And Australia's people on the law of averages will number under a million souls.

Fancy writing of such a subject at Christmas time. Even the "gloomy Dean" would have chosen something more cheerful than this. It simply will not happen! Something will turn the tide.

That is exactly what the writer hopes and that is why

this is written. For motherhood, is so brave a thing. We have taken it too lightly, at least we men have done so. How brave it is, how loving, how unselfish, how patient, how far sighted.

For motherhood is not a mere physical fact, no mere process of nature by which life is continued on the globe, no mere animal activity inspired by instinct.

Go back to the first Christmas Day and all that preceded to make it possible. "Will you face motherhood?" was the question which came to the Jewish girl of Nazareth, "Will you face motherhood to bring to birth the Saviour of the world? It will not be easy! You will face suspicion and condemnation, hardships, loneliness, poverty; you will suffer for Him and with Him; a very sword will pierce your heart for His sake."

"Will you accept motherhood—in order that the Son of God may be born?" Yes! I'll accept! "Behold the handmaid of the Lord."

It was no easy choice—there was a price to pay—and there still is! For motherhood is not of a moment, not even of the long weary preparation time,

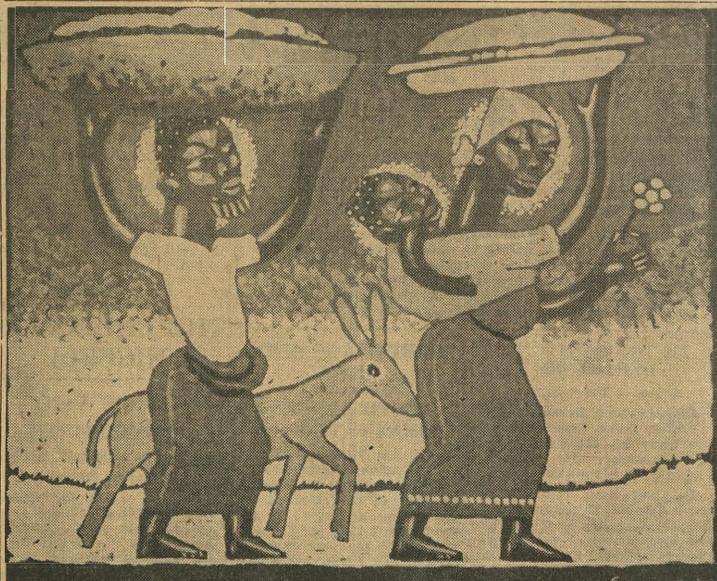
you accept motherhood?" And she answers, "No!"

But is that the answer? The materialism that robbed us of the faith in a living God, a living Universe, in immortality, has made our world a hell. But it is a lie.

God lives! And Christmas Day, when in the Person of Jesus He came on the stage of earth and lived out life according to the rules and limits He had set for us, is our day of inspiration, the day that sets for ever the meaning of motherhood—of fatherhood—of childhood.

There are two great expressions, said Phillip Brooks, in art, of the religion of East and West, the Sphinx and the Sistine Madonna. One speaks of Fatalism, the other of Providence. Both have tried to express the union of humanity with something which is its superior—but one has joined it only to the superior strength of the animal and the other with the spiritual power of the divine.

To-day we are living under the mocking gaze of the Sphinx—force and fatalism characterise life. But the Cradle of Bethlehem is more



An interpretation of "The Flight into Egypt" by a French African artist.

not merely the anguish of its fulfilment but all the years when not only the body born comes to itself, but the self, the person, the child of God within that frame, comes to be the man, the woman, whom that mother has made possible.

Mary the mother knew the cost and faced it! Many a woman to-day is wondering whether the cost is worth while! Why bring children into a world whose social order is so selfish that many will never find a niche, never develop the fullness of their possibilities? Why bring children into a world where the boys will die in war and the girls live on in loneliness?

Why bring children into a materialist world that is only an antechamber to eternal extinction, where life is a futility for all but a few, and all are really insignificant in an utterly senseless world? We are here, we did not ask to come, we'll make the best we can and squeeze from life the juice of pleasure even if we feel the pricks of pain—but we shall not bring to birth any children to follow after us and suffer the unpredictable miseries of the future.

Only the grossly thoughtless can bring children into such a dastardly world. So, one believes, many a woman thinks, as she hears the quiet voice which spoke to Mary in the far off years, saying to her "Will

true to life, as its explanation, than the lonely image on the sands of Egypt.

Motherhood (and fatherhood) accepted as the Mother of Jesus accepted, form the hope of our living. Each child is a child of God—motherhood and fatherhood are very near to God, they are creative.

But it is never enough to bring a child of God into a world we have left to the devil. We must be akin to God not merely in creating life but in creating the world in which the life shall live.

Mary believed in God! Do you? If so, Christmas will be a fellowship with God; parent-hood will be accepted, not as the satisfying of instinctive desire, but as a share in the life of a tiny universe, in which day by day and hand in hand with the Father of all we set out to make "homes," with all the courage, the faith, the hope, the unselfishness, the love, patience and farsightedness that motherhood means, knowing that as we bring to birth new lives, we bring to birth those who can live for ever.

'Tis Christmas time. A day to challenge a new faith in God and a new hope. I toast with you our mothers, and the mothers that shall be. I toast with you the children in all the Christmas Seasons of the years ahead, born to a nation trusting and adventurous.

25th ANNIVERSARY

The Reverend William James Baldwin Clayden, Vicar of Holy Trinity, Coburg, Diocese of Melbourne, was ordained to the priesthood 25 years ago on St. Thomas' Day. He was the first priest ordained by Archbishop Head after his consecration as Archbishop of Melbourne.

Mr. William John Clayden, his elder son, hopes to be ordained by the Archbishop of Melbourne in February, 1956, and his younger son, David, desires to commence training for the Ministry in 1957.

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Printed by The Land Newspaper Ltd., 37-59 Regent Street, Sydney, for the publishers, Church Publishing Co. Ltd., No. 1 Rawson Lane, Sydney, N.S.W.

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