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DR. FISHER REFUTES ROMAN CATHOLIC CLAIMS PERSECUTION AND RACE POLICY IN WORLD SURVEY

FROM OUR OWN CORRESPONDENT

London, October 22

In his address to the Convocation of Canterbury last week, the Archbishop of Canterbury surveyed world events as they particularly concern the Church.

The archbishop, in attacking religious persecution in Eastern Europe, criticised the Roman Catholic Church "for oppressions and denials of liberties."

He also commented on racial segregation in South Africa.

In his earlier statement about Poland, the Archbishop had indicated that, when conflicts arise between Church and State, it does not follow that the Church is always right.

"If sometimes a Church may be in danger of surrendering too much to the State; it is also possible for a Church to resist unwisely or to claim too much."

"One cannot, therefore, assume forthwith that whenever an ecclesiastic is restrained, he is free from all blame—though in the case of the Primate of Poland I believe that to be so."

"It must be recognised that, in past and present history, a Church claiming more than its due may try to advance the kingdom of God by the employment of political force, and by the denials of just liberties."

LACK OF TOLERANCE

"The Roman Catholic Church has not yet learned the lesson that toleration as between Christian bodies, while by no means the last word as to their proper relations, is the essential word to those who would follow the teaching of our Lord."

"And in this connection I would mention a booklet to be published this week by S.P.C.K. entitled 'Infallible Fallacies'."

"Roman Catholics in this country and wherever Churches of the Anglican Communion exist have, as the booklet says, for some time past intensified their propaganda, and made their claims more exclusive than ever before."

"We of the Anglican Communion have been taught by God through the circumstances of our history not only the duty of toleration but also that its completion lies in the higher duty of seeking increasing co-operation and fellowship between the Christian Churches."

"For that very reason, we hate controversy the more, and we hate attacking another Christian body as much as many Roman Catholics deplore the constant attacks of their own Church upon ours. But these attacks do call for occasional answers."

BRIEF AND EFFECTIVE

"A number of useful books of this sort have been published recently; and in this new booklet our people will find a reply, brief but effective, courteous and quickly read, and cheap, to some of the arguments of Roman Catholic propaganda."

The Archbishop then surveyed the problem of "the relationship between peoples and races within one political system who differ from one another in colour, in culture, in economic power, and in the stage of development reached," in different parts of Africa.

It was most important that all discussion of South Africa should be well-informed. "Anything said here must be tempered always by the recollection that we have no direct experience in this country of being numerically a minority race in a multi-racial

society; and we have no experience of living under the constant fear that our racial and cultural inheritance might be obliterated altogether by other races at a far lower stage of development."

"It is out of such daily experience, fortified by past history and by an isolated religious tradition, that *apartheid* in some form has always been the generally accepted policy in South Africa, having for many the power of an instinct or a religious principle."

"It is indeed supported by many honest and God-fearing men of one particular Church tradition as a reasoned attempt, consonant with their Christian Faith, to provide a constructive solution to the relations between the races in a multi-racial society."

"At the same time this policy is in open conflict with other Christian opinion in South Africa and with almost all Christian opinion outside South Africa."

"And we are bound to make clear that it is regarded by us as a direct violation of the moral principles of the Christian Faith."

"We must take note that recently there has been deterioration in the situation in South Africa."

NEW PROPOSALS

"The proposals to remove the African population from their freehold property in Sophiatown and to deprive them forever of the right to own property anywhere seems to offend against every canon of justice."

"The proposed control of African education in such a way as to prevent any teaching in Church schools which is given by persons who might raise false hopes among natives' or which does not accord with State policy, has the familiar ring of totalitarianism."

"But it is not the duty of the Church here to interfere in any other way with affairs in South Africa; and attempts to do so are likely to injure the very cause which we have at heart."

"It is the business of the Church of the Province in South Africa, and other Christians there, to defend the application of Christian principles to political and social life there—a duty our Anglican brethren are discharging with a frankness and fearlessness which wins our entire trust and appreciation."

"In Central Africa a great decision is now to be made by the first election in December of a Federal Government. Federation was accepted in this country in Parliament, and in Central Africa, in the sincere belief that it would be worked out along the lines of a true partnership—unequal enough to start with, inevitably, but with the hope and expectation of faithful development to a full partnership in due time."

"Since then a political party has been launched which seeks to introduce something like a system of *apartheid* into the Federation; and this if suc-

cessful would be a reversal of the whole understanding upon which Federation was commended and accepted."

"Thus the choice must be made in December between the contrasted principles of partnership and *apartheid*, the one leading to a free society and the other to frustration and ultimate destruction."

NEW S.P.C.K. PUBLICATION CREATES A STIR

FROM OUR OWN CORRESPONDENT

London, October 28

Something of a storm has broken around the Roman Catholic Church here, following the Archbishop of Canterbury's commendation of the booklet "Infallible Fallacies" at Convocation of Canterbury a fortnight ago to-day.

Dr. Fisher, shortly before this, had asked for prayers for the persecuted Roman Catholic bishops in Poland. This request was widely publicised in the Roman Catholic Press.

The booklet, "Infallible Fallacies," bears the sub-title "An Anglican Reply to Roman Catholic Arguments." It is published by the S.P.C.K. The authors simply style themselves "Some Priests of the Anglican Communion."

It is generally believed, however, that they include two leading Anglo-Catholic and Evangelical theologians, the heads of two theological training colleges, an American priest of the Protestant Episcopal (Anglican) Church, and a former Roman Catholic.

The authors allege duplicity, recklessness and impertinent propaganda, and "the wholesale exploitation of simple people's credulity" against the organised Roman Catholic Church.

The authors say that the more friendly attitude of some

Roman Catholics towards Anglicans has revived the hope that there may one day be a single Church enriched by the experience and traditions both of Rome and Canterbury.

"Yet side by side with this improvement in relations between individuals, there has been a significant deterioration. Roman Catholic propaganda has not only been intensified, but has become more exclusive in its claims than ever before, as well as more reckless and, on occasion, impertinent."

USE OF WORD "CATHOLIC"

The denial by Roman Catholics of the right of others to use the word "Catholic" was an example of this tendency. A successful Anglican mission in a vast area would frequently find a Roman Catholic mission planted close by. "There is,

apparently, a greater desire to turn Anglicans into Romans than to convert the heathens."

Anglicans' treatment of Roman Catholics as "brothers and sisters in God" is contrasted with the Roman Catholic view of Anglicans as needing conversion. Whereas the Anglican Church approached the problem of the "mixed" marriage with the single motive of ensuring a spiritually successful marriage, "their overruling object is to turn it to the numerical advantage of their own communion."

"These are illustrations of the increasingly exclusive attitude of Roman Catholics at the official level. At the same time a vigorous proselytising campaign goes on in many places, designed to detach the Anglican laity from their Church and to make them Roman Catholics."

"It is becoming more and more impossible to tolerate with good humour the misrepresentations which are employed."

"THEY UNCHURCH US"

"We do not unchurch them, but they unchurch us. We regard the Pope as the lawful Bishop of Rome and their bishops and priests as properly consecrated and ordained. But they regard our bishops and priests as either deluded or deliberate impostors, and our Sacraments as but imitations or mockeries."

The booklet says that though direct sale of indulgences has been discontinued, "the Roman Catholic Church still makes huge profits out of the credulous belief of simple people in indulgences by the alms which are encouraged when indulgences are sought, by the sale of rosaries and other 'indulgence' articles."

"Few Anglican priests would care to become involved in such wholesale exploitation of simple people's credulity."

"This great bureaucratic system of the Roman Catholic Church, centralised in Rome, and tightly controlled by the Pope, is totalitarian. The transition from one kind of totalitarianism to another is an easy one, and it is well-known that the countries of Western Europe in which Communism is

strongest to-day are the predominantly Roman Catholic countries."

Under the head "A spiritual dictatorship," the authors say that "the close discipline exercised by Roman Catholic priests upon the laity is unchristian and often amounts to spiritual bullying."

"TOUITING FOR CONVERTS"

"Particularly do we condemn the practice (fairly common in some places) of toutting for converts among the seriously ill and dying in hospitals. There have been instances of life-long, loyal Anglicans being pestered by Catholic priests when in no physical or mental condition to resist."

The booklet ends with the charge that there is "a certain amount of duplicity in the Roman Catholic official mind. The Roman Catholic Church officially upholds the plain teaching of Christ against remarriage after divorce. But in practice it allows it by various legal devices, chiefly by multiplying possible reasons for annulment."

"Thus the Roman Church manages to gain on the one hand the reputation for strictness, but on the other is able to allow the remarriage of those it particularly desires to please."

The authors begin and end their booklet with full tributes to "the brave witness to our Lord" which the Roman Catholic Church is making in various parts of the world and to the sanctity and heroism of many of its members, specially under Communist attacks.

DONATIONS

We acknowledge with deep gratitude the following donations towards the cost of our new offices:—

Previously acknowledged	£634 3 6
The Reverend G. A. Kitchen	10 0
Forbes Young	5 5 0
Anglican Club	1 3 6
Mrs. Claude V. Sior	2 0 0
Mrs. Charles Mills	10 0
D.M.L.	10 0
Mrs. E. Nowell-Two-penny	3 15 0
Mr. C. A. Burgman	1 13 0
TOTAL	£649 0 0

BEAUTIFUL CHURCH INTERIOR



The interior of S. Mary's Church, New Plymouth, New Zealand, showing altar, banners and pipe-organ.

WHAT! NO SPACE?



The obverse of two Australian florins is pictured above. The lettering of the florin on the left, bearing the head of His late Majesty, King George VI, reads: "GEORGIUS VI D:G BR:OMN:REX FIDEI DEF." The inscription on the current florin, in very much larger lettering, is "ELIZABETH II DEI GRATIA REGINA." The artist who designed the latter coin may have held certain Christian views of his own, however, for he slipped in a Cross above Her Majesty's head.

The Prime Minister, Mr. Menzies, states as the only reason for omitting reference to Her Majesty's title as "Defender of the Faith" what he called "considerations of space."

An examination of the two coins will reveal what truth there is in Mr. Menzies' statement.

"THE THINGS THAT BELONG TO GOD"

FROM OUR OWN CORRESPONDENT

Canberra, October 25
"It is a curious position that allows countless millions to be spent on building dams while the heart of the nation is being eaten away by a neglect of the things that belong to God," writes the Rector of Cooma, the Reverend G. F. Julien, in his parish paper.

Cooma is the headquarters of the Snowy Mountains Hydro Electric Authority.

Mr. Julien says "A great mouthful has been spoken of the works of development in Australia, but very little of the deteriorating Australian morale."

Emphasising the neglect of essential things, he continued, "Foremost amongst these matters is the pursuit of the things of God. One wonders how many more civilisations must go under before humanity learns its bitter and tragic lesson."

"Perhaps one day there may be a pathetic remnant on an atomic war's no-man's land which will try to rebuild a world given to the glory of God.

"But the folk who will be capable of building to the glory of God are not necessarily to be found among the scientific specialists who are the products of our educational methods today. A scientific specialist can be a social menace because of a materialistic one-eyed view of life.

"But a scientist, who knows he is delving into the mysteries of God the Father's world, who lives a Christian life with the companionship of Jesus Christ and with the guidance and strength of the Holy Spirit, is a man of inestimable worth. He looks upon life as a rounded whole, and the eternal laws of God will be the framework of his picture of life. Thank God we have such men."

THE CHURCHES AND PEACE

In view of the existence of many peace movements which invite the Christian Churches to co-operate with them at the present time, the Executive Committee of the Australian Council for the World Council of Churches has drawn the attention of all Australians to the work being done for the preservation of world peace by the World Council of Churches.

Copies of the report of the Commission of the Churches on International Affairs, which is the peace-making agency of the World Council, are available at small cost on request from the World Council of Churches, 242 Pitt Street, Sydney.

These reports tell of the work of the Churches for general disarmament, international control of atomic energy, action to solve the refugee problem, preservation and extension of human rights and day to day consultation with the United Nations and diplomats of all major countries.

For the information of Australian citizens, the council is making available the document, "Christians Stand for Peace," issued in June, 1952. This is an authoritative statement concerning the policy adopted by most Christians within the World Council of Churches.

A.B.C. B.B.C. U.N.E.S.C.O.

Miss Mildred Nicoll, writing Summerhayes SHORTERhand, has returned to A.B.C. from a happy 9-month trip, some B.B.C. work, and a Continental tour, having helped with a U.N.E.S.C.O. Conference in Paris. Ring BU5921 (Sydney exchange) for details of Summerhayes SHORTERhand. 6 Dalley Street.

EVANGELISM AT AUBURN

Sydney, October 23

The Church Army conducted a successful evangelistic mission at S. Thomas's Church, Auburn, N.S.W., this month.

After months of careful preparation by the rector, the Reverend D. G. Livingstone, a team of cadets, led by Captain H. Cole, came to the parish. A week was spent in visiting, open-air services, teaching in the schools, conducting film evenings and cottage meetings.

Captain A. W. Batley arrived at the beginning of the second week.

On the first Sunday morning at the early Communion service the rector commissioned Captain Batley as leader of the mission team.

The climax was reached at the last service, a Festival Evensong of Thanksgiving. Eighty people publicly came forward to accept memorial cards from the rector.

ENGLISH ORGAN AT ALBION PARK

FROM OUR OWN CORRESPONDENT

Albion Park, October 24
The small sandstone Church of All Saints, Albion Park, was filled on Wednesday morning, 21st October, when the Archbishop of Sydney dedicated a new pipe-organ.

The Rector of Wollongong, Archdeacon Beggie, conducted the service in the absence of the rector, the Reverend V. A. Evans.

The archbishop referred to the interesting history of this organ which was imported from the London firm of N. P. Mander Ltd., who acquired it from a disused chapel in Bermuda.

It is over 100 years old and contains four ranks of gently-voiced pipes; it will be one of the smallest pipe organs in Australia.

The organist for the occasion was the Reverend N. J. Chynoweth of Sydney, who after the dedication played pieces by Bach and Gullman.

After the service, the archbishop was guest-of-honour at a luncheon in the church hall, at which Mr. Lindsay Evans presided.

The Mayor of Shellharbour, Alderman K. Grey, gave a civic welcome to the archbishop, who was also welcomed by the Rector's Warden, Mr. E. A. Walker, on behalf of All Saints' parishioners.

BISHOP FOR U.S. NEXT YEAR

FROM A SPECIAL CORRESPONDENT

Wellington, October 16
The Bishop of Christchurch, the Right Reverend A. K. Warren, will represent New Zealand at the Consultative Committee of the Lambeth Conference at Minnesota in August, 1954.

Together with the dean, the Very Reverend Martin Sullivan, and the diocesan registrar, Mr. L. Wilson, he will also be present at the Pan-Anglican Congress at Minneapolis in the same month.

They will also attend the second assembly of the World Council of Churches at Evanston, Illinois, soon after the end of the Anglican Congress.

Other New Zealand delegates to the World Council will be Mr. Marsden Woods, of Auckland, and Mrs. A. K. Warren.

TRINITY COLLEGE, SINGAPORE

The Principal of the Trinity College, Singapore, the Reverend H. L. Sone (Methodist), has just published his report for the year 1952-3. The principal said that with the end of the academic year, the close co-operation between Anglicans, the English Presbyterian Church, the London Missionary Society and the American Methodists has brought substantial growth, an enlarged curriculum, and an enhanced spiritual life.

EDUCATION SUNDAY

ANGLICAN NEWS SERVICE

Sydney, October 26

Yesterday was observed as Education Sunday in the Diocese of Sydney.

The Diocesan Director of Education, the Reverend Alan A. Langdon, said that the State still looked to the Church to provide effective religious instruction for school children.

Mr. Langdon said that the Education Act of 1880 provided for a secular system of education which, however, made provision for giving general religious instruction.

This privilege had only been won recently in other States.

"In 1890, the church people of the Sydney Diocese contributed £1,130 (equal to £7,330 in 1953); yet with the greatly increased school population today, the Diocesan Board of Education receives barely £600 a year for this school work," he said.

"Thousands of boys and girls are leaving school each year with little or no knowledge of the Bible and the Gospel of salvation in Jesus Christ.

"Neither the Church nor the nation can survive many more years of the present moral and spiritual locust plague—which becomes uncontrollable if not checked—in the fields of education.

"The work is one of life and death to the Christianity of the future."

QUEEN'S VISIT TO BENEFIT C.E.N.E.F.

FROM OUR OWN CORRESPONDENT

Sydney, October 20
The Archbishop of Sydney has announced that all offerings at the service at the cathedral on Sunday, February 7, which the Queen will attend, will go to the C.E.N.E.F. Memorial Centre for Youth.

All the parishes of the diocese are being asked to make a thanksgiving offertory on the previous Sunday to be presented at the cathedral in the presence of Her Majesty.

His Grace has invited each parish to send one youth representative to the service so that the Queen may have some idea of the strength of the youth movement in the diocese.

WEDDING OF ARCHDEACON

FROM OUR OWN CORRESPONDENT

Canberra, October 20
The wedding of Miss Helen Boucher and the Archdeacon of Wagga, the Venerable R. E. Davies, took place in St. John's Church, Canberra, on October 17.

One hundred and fifty guests attended the wedding ceremony, which was conducted by the bishop of the diocese, the Right Reverend E. H. Burgmann, assisted by the Archdeacon of Canberra, the Venerable R. G. Arthur.

A reception was held at the Hotel Canberra.

SERVICE FOR CRICKETERS

FROM OUR OWN CORRESPONDENT

Sydney, October 27
On Sunday night at 7.15, officers and team members of the City and Suburban Cricket Association will celebrate the 50th anniversary of their association by attending Evensong at St. James's Church, King Street.

This church is fielding a team in the competition. Canon E. J. Davidson will preach, and the service will be of a festive nature, concluding with a procession.

YARRABAH MISSION

Townsville, October 1

Captain H. E. Cole, formerly Chief of Staff and the Federal Secretary of the Church Army in Australia, has been appointed Superintendent of Yarrabah Aboriginal Mission, North Queensland.

He succeeds Canon E. R. B. Gribble, who is now chaplain at Palm Island. The appointment takes effect from February, 1954.

"DEFENDER OF THE FAITH"

ANGLICAN NEWS SERVICE

Melbourne, October 25

The Bishop of Ballarat, the Right Reverend W. H. Johnson, at a meeting at Nhill yesterday criticised the Federal Government for dropping the title "Defender of the Faith" from Australian honours.

The meeting decided to send an immediate protest to the Prime Minister, and to ask for restoration of the title.

"For the last 400 years the title has been conferred on the occupant of the British Throne," the bishop said.

"Church people regard this omission as serious.

"Never before has an occupant of the throne deserved the title more than Queen Elizabeth.

"By her religious devotion and loyalty to the Church, Queen Elizabeth has set a wonderful example to her people."

OBITUARY

MR. C. E. R. PRYCE

We record with regret the death of Charles Edward Richard Pryce, of Cooma, a devoted churchman.

Mr. Pryce was the eldest son of the late Mr. and Mrs. C. F. Pryce, of "Arable," in the Cooma district, where he was born, and was a grandson of the late Reverend E. G. Pryce, who was serving in the Monaro district when Bishop Broughton came to Monaro in 1845, and selected the site for Christchurch on the Myalla Road.

He lived all his life in the Monaro and followed grazing pursuits until about nine years ago when, owing to his wife's illness, he disposed of his property and went to Cooma to live.

Mr. Pryce is survived by a son, William, of Canberra, who will enter college to study for Holy Orders next year, a daughter and two sisters.

The funeral services were held in St. Paul's Church, Cooma, and at Mittagong General Cemetery, where he was laid to rest beside his wife.

The services were conducted by the Rector of Cooma, the Reverend G. E. Julien.

ETHEL WILLIAMSON

We record with regret the death, on October 21, of Ethel Williamson, for many years a leading churchworker in the Diocese of Newcastle, and a keen A.B.M. supporter.

Mrs. Williamson was the donor of "Cromanhurst," at Epping, the first training hostel for missionaries of the A.B.M. and the forerunner of the present House of the Epiphany, at Stanmore.

For some time she had not been well, and moved to Strathfield to be nearer her relatives.

The funeral service was held at St. Anne's, Strathfield, on October 22.

The service was conducted by the rector, the Reverend W. G. Nishbet, assisted by the chairman of the A.B.M., Archdeacon Robertson, and the former N.S.W. Secretary, Canon Cook.

In his address, the rector referred to her keenness and generosity in her many years' work in the Diocese of Newcastle and for the A.B.M.

Newcastle was represented by the registrar, Mr. C. Brown.

DR. GEZA SOOS

We record with regret the death early this month of Dr. Geza Soos in America.

As an able Hungarian lawyer, Dr. Soos was one of the devoted leaders of "Soli Deo Gloria," the former student movement of the Reformed Church in Hungary.

Leaving Hungary after the war he trained as a theological student in Geneva and was ordained by the Church of Geneva.

Later he served on the staff of the Service to Refugees of the World Council of Churches in Germany for several years, before going to the United States to begin a promising career in the church life of that country.

"A CHRISTMAS CAROL PAGEANT"

By Angela Diller and Kate Stearns Page.

A specially designed Christmas Performance Score for schools, containing the story of the Nativity; words and music of many carols, both old and new and including instructions as to stage setting, production and costumes. The Pageant is easily produced—as few as 35 voices being needed, and necessitating a minimum of properties. The performance takes about 30 minutes, depending on how many of the carols are sung, and how many stanzas are used.

Score—Price 4/- net

Supplementary booklet for the children (containing words and melodies of the carols only) Price: 1/3 net.

"FIVE AUSTRALIAN CHRISTMAS CAROLS"

Words by John Wheeler—Music by William G. James.

In writing these "Five Australian Christmas Carols," William G. James and John Wheeler have presented in a new setting, and for the people of this New Land, a very old story. It is not suggested that these Carols should take the place of those which have come to us from the Old World. Familiar from childhood, they will always remain a cherished possession. But the Carols of the Old World owe much to the local background of the countries which produced them, and it is surely fitting, therefore, that we should have our own Australian Carols, with their own local colour.

Solo voice and S.A.T.B. Price: 3/- net.

Two Part. Price: 1/6 net.

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IGNORANCE OF BIBLE DEPLORED

ARCHBISHOP OF YORK ON REGULAR READING

FROM OUR OWN CORRESPONDENT

London, October 22
In his address to Convocation last week, the Archbishop of York was concerned with present-day neglect of the Bible.

In particular, he deplored inadequate knowledge of the Scriptures among the younger clergy.

The Archbishop was referring to the 150th birthday of the Bible Society.

"The value of its work has been very great.

"It has not only provided the English-speaking people with Bibles at a low price, but through its translations it has made the Scriptures accessible to millions to whom otherwise they would have been sealed books.

"For four centuries the Bible in the English tongue has been read morning and evening on Sundays to congregations who thus became familiar with its contents.

"Both learned and unlearned knew and revered it as the inspired Word of God.

"For long it was the one book certain to be found in every house, from castle to cottage.

"Its narratives and teachings were familiar to all, and many of its verses were known by heart. Its language made its way into common speech.

"It is difficult to exaggerate the influence which this familiarity with the Bible had on the ideals and character of the English-speaking peoples.

"Through it they learned their responsibility to God, and their duty to their fellow men. From it they gained some vision of the unseen world, and of the citizenship laid up for them in heaven.

CHARACTER FORMATION

"Knowledge of the Bible helped to form all that was best in the character of the English people.

"It should therefore be a matter of grave concern that in the twentieth century the Bible is an unknown book to large numbers of our fellow countrymen.

"At one time it could be assumed that in every house there was a Bible, and that it was read. Neither of these assumptions can any longer be safely made.

"There are three main causes for the neglect of the Bible. It is no longer the only book, or one of the dozen books which were the treasured possession of even the uneducated.

"It is now one of a multitude of books which, year after year, are issued by publishers.

"For attention it has to compete not only with other books, but with the popular Press, as well as with the wireless, the cinema, and television. Many find no time for reading it.

"Secondly, in an age of technology and mechanics, the Bible appears very remote. It was largely written by countrymen for countrymen, and to those who live and work in the great cities surrounded by machinery, much of it seems irrelevant and unreal.

NATURE OF THE BIBLE

"Thirdly, neglect of the Bible is also due to past failure to give sound and intelligent teaching about its nature.

"Those who were brought up to regard it as verbally inspired or as an infallible guide on every kind of matter, had their faith in it destroyed when they discovered that the origin, the date, and the composition of many of its books were different from what had been traditionally accepted, and that it contained statements which they could not reconcile with modern science or recent historical research.

"A call must be made for renewed Bible reading; but it must be intelligent reading, with the mind as well as with the heart.

London, October 22
It will not be sufficient to provide either better printed Bibles in more attractive bindings, modern translations, or revised lectionaries—though all of these are a help.

"It is far more important that the laity should be taught to read the Bible intelligently.

"This will demand more thorough and courageous instruction from the pulpit, or in the study circle, on the nature of the Bible and on inspiration than has often been given in the past.

"Sometimes, fear that the teaching of the Bible based on sound, critical research would upset the older members of a congregation has resulted in the loss of its younger members.

NEED FOR SENSE

"Unintelligent reading of the Bible can be positively harmful.

"No one should be encouraged to read the Bible, from the first page to the last, without some preliminary knowledge which would enable him to see its books in their right setting.

"To understand any of the books of the Old and New Testaments it is essential that the reader should know something of the history of the Jews and of their nation.

"Much of the value and interest of the Prophets is lost without some acquaintance with the environment and age in which they gave their message.

"It is, therefore, of the first importance that the clergy, if they are to help the laity in understanding the Bible, should themselves be lifelong students as well as readers of it.

"I am often concerned by the frequency with which ordinations fall in the scripture papers of their examinations, and over the reports that I receive, from time to time, from examining chaplains, that the younger clergy have inadequate knowledge of the Bible.

"If, at the beginning of their ministry, they are not at home in the Scriptures, it is not likely that, as older men, by the daily reading and weighing of the scriptures, they will wax riper and stronger in their ministry."

ORDINATION VOWS

"Clergy, both young and old, must never forget the obligation undertaken by them at their ordination to be diligent in reading of the Holy Scriptures and in such studies as help to the knowledge of the same."

"We must not, however, think that it is sufficient to give intellectual teaching about the books of the Bible.

"Often those who accept literally every word and sentence of it have found in and through the Bible a channel of un-falling grace, and through it they have heard the Voice of God speaking to their hearts.

"The devotional use, as well as the intelligent study, of the Bible should be encouraged. A short and simple meditation is within the reach of all.

"The Bible Reading Fellowship gives valuable assistance in this. Intellectual knowledge of the Bible is no substitute for its devotional use.

"When the Bible is read both devotionally and intelligently experience will show that it indeed the inspired Word of God.

"Older theories of its inspiration may have to be surrendered, but they will be replaced by a deeper and more intelligent conviction that the Bible is a well of life, and in its light we shall see light."

PEOPLE WHO RE-MARRY

PRAYERS IN CHURCH PRACTICE UPHELD

ANGLICAN NEWS SERVICE

London, October 16
The resolution favouring prayers by the priest in church for divorced persons who had remarried before the civil registrar was further discussed by the Convocation of Canterbury yesterday.

The Upper House discussed a suggested draft motion, prepared by the president, stating that it had considered the motion submitted to the full synod, and adding that it regarded the motion "as an adequate statement of a pastoral practice which has for some time past been allowed by bishops in suitable cases.

"It is the opinion of this House that, subject to the safeguards referred to in the motion and to others which bishops are accustomed to take into consideration, they should continue the discretionary use of this practice."

The Bishop of Exeter thought that the House should make no recommendation on the resolution of the Lower House. He said the convocation was being asked to agree on a pastoral practice and the use of a discretion which was not exactly defined and was capable of interpretation on different lines by many people.

CARRIED UNANIMOUSLY

The Bishop of Winchester said that there would be misunderstanding if the House did nothing and he formally moved the archbishop's draft resolution, which was carried unanimously.

The Archbishop of Canterbury later reported to the Lower House the view of the bishops. It was for the Lower House to ask for a joint committee, so that it would again come later before the Lower House.

This resolution had been proposed by the Bishop of Oxford, and then passed to the bishops for their consideration. It read:

"Where a man and a woman have contracted marriage before the civil registrar during the lifetime of the previous partner of either of them, this House recognises that the Church still has a pastoral responsibility towards them. It, therefore, deems it admissible for the parish priest to offer prayer to God with and for them in Church, subject to the approval of the bishop as to the manner and occasion of his so doing, provided always that no publicity is attached to what is done, and that it shall be made clear to those concerned that it is in no sense a marriage in church."

HUGHES' MEMORIAL IN S. PAUL'S

ANGLICAN NEWS SERVICE

London, October 16
The Duke of Gloucester unveiled a bronze portrait plaque in memory of Mr. William Morris Hughes, former Prime Minister of Australia, in the crypt of S. Paul's Cathedral yesterday.

Dame Mary Hughes flew to London from Australia to attend the memorial service.

Lord Denman, who initiated the erection of the plaque, read a tribute from Sir Winston Churchill:

"This plaque commemorates a great Australian and a distinguished champion of the whole Commonwealth and Empire in war and peace.

"His pugnacious and imposing character made him one of the best-known and best-loved public men."

The High Commissioner for Australia, Sir Thomas White, read a tribute from the Australian Prime Minister, Mr. R. G. Menzies, which said:

"He was a great man, and his name will be recalled with honour by future generations."

The Bishop of London, the Right Reverend J. W. C. Wand, who conducted the service, said that Mr. Hughes "not only made Australia an earthly paradise for the working man, but also ensured that it should last for ever as a white man's country."

BISHOP "UNDER FIRE"

INTERCHANGE OF PULPITS

ANGLICAN NEWS SERVICE

London, October 16
Seventy-six members of the Lower House of Canterbury presented a gravamen, expressing disquiet about the regulations of the interchange of preachers approved by Convocation of Canterbury in 1943.

The president read the terms of the gravamen, from which it appeared that the complaint related to the circumstances specified for the granting of permission to a preacher of another Christian denomination to give an address at an Anglican church other than at Holy Communion.

There was criticism of the principal operative clause as being not sufficiently precise for the guidance of the bishop concerned.

CARE OF S. PAUL'S

It was mentioned that the clause had been interpreted to include sermons at the ordinary services of the Church, as at S. Paul's Cathedral in May, 1953, or observance such as those of Good Friday.

It was suggested that the regulations should be amended.

The Bishop of London said that as he was obviously the bishop "under fire," he would welcome a move for the clearer definition of the regulations of which complaint was made.

He always tried to interpret these regulations as exactly as he could, and when he had given permission he had believed he was acting in accordance with the regulations.

The Bishop of Chelmsford opposed any change in the regulations. If there was a movement to make the regulations more rigid he felt any temptation to touch the flexibility should be resisted.

DR. FISHER'S QUERY

The Archbishop of Canterbury asked whether cathedrals were not governed by the Statutes of the Chapter.

There was a section in the regulations which referred to non-statutory services, and it was not clear in the gravamen whether a distinction had been made between the two.

Both Houses had agreed to the regulations and the responsibility rested on both.

The case would have been met if the movers of the gravamen had put down a motion in their own House seeking the appointment of a joint committee to go into the matter.

The Bishop of Exeter suggested that the gravamen should be referred back to the Lower House with the representation that if it was desired that the regulations should be revised or altered it was for the Lower House to do so by asking for a joint committee to make proposals for the consideration of both Houses with a view to ultimate inclusion in the revised code of canons.

This course was agreed to. The Archbishop of Canterbury announced that the members of the Upper House to serve on the Joint Committee on Church Relations would be the Bishops of London, Winchester, Derby, Exeter and Leicester.

LEADERS SUPPORT DOVER CHURCH

ANGLICAN NEWS SERVICE

London, October 13
An appeal for £4,000 to complete the restoration of the ancient Dover parish church of S. Mary the Virgin has the support of the Archbishop of Canterbury, Sir Winston Churchill, as Lord Warden of the Cinque Ports, Lord Cornwallis, Lord Lieutenant of Kent, and the Mayor of Dover.

Although the church received no direct hit during the war, it suffered severely from shells which fell in the neighbourhood, including two in the churchyard.

VALUE OF LAY BROTHERS

ANGLICAN NEWS SERVICE

London, October 16
The annual reunion of the Society of the Sacred Mission was held at Caxton Hall, Westminster, on Tuesday.

Father Nicholas Allenby, S.S.M., emphasised the importance by lay brothers in religious communities and in the life of the Church in general.

Father Allenby said that, at Kelham, ordination conferred no precedence.

Lay brotherhood was a distinctive form of service in the common vocation of the religious life.

It offered a field of usefulness to young men who were prepared to give and not to count the cost.

"Let no one say," he concluded, "that the spirit of adventure has departed from the Church."

"Let her ask her sons everything in a good and noble cause, and she will not lack a response."

"Kelham does strive to provide the Church with lives devoted to the Master's service."

Sir Almeric Rich next explained the great value of the visits paid by Kelham students to the Borsal institution at Lowham.

The students, he said, "exchanged experiences of community life" with the inmates, who learned that there was such a thing as discipline in other places, and that discipline led to happiness.

Visitors from Kelham were welcomed at Lowham because of their sure and ready belief in their calling and their fearlessness and simplicity in what they put across.

The Warden of Kelham, Father Theodore Smith, S.S.M., gave some statistics of the college.

Since 1900, he said, just over four hundred men had been ordained through the society.

There were a hundred and eighteen in residence at Kelham this term—the largest number for some time. They included fifty-eight men and twenty-eight boys.

STANDARD IS ALARMING

ANGLICAN NEWS SERVICE

London, October 17
Canon A. F. Smethurst, of Salisbury Cathedral, complained last week that the standard of candidates for Holy Orders among men under thirty was not as high as it should be.

Speaking at Salisbury diocesan conference, Canon Smethurst said:

"There is no question that the standard of intelligence, the standard of character, and of personality among those who are working for ordination is not up to that of those working for other subjects.

"First-class people in universities, grammar schools, and elementary schools are not coming forward for ordination."

"I am not only thinking of intellectual abilities, although they are important."

"I am thinking also of the personality and character of the candidates."

"This is a very serious question indeed and one about which the Church recruitment authorities are perturbed."

"The fact that there are not enough candidates is not the most perturbing aspect."

"It would not be so bad if the quality made up for the quantity, but this is not so."

QUEEN'S GIFT TO CHURCH

ANGLICAN NEWS SERVICE

London, October 22
The Queen has presented a Prayer Book to Windlesham parish church, Surrey, to commemorate the residence of herself and the Duke of Edinburgh at Windlesham Moor after their marriage.

The book, which will be made to the design of Dr. David Nye, will form part of the restoration of the Chapel of S. John the Baptist.

COLOUR BAR PROBLEM

S. AFRICAN REPLY

ANGLICAN NEWS SERVICE

Bloemfontein, October 17
The Bishop of Bloemfontein, the Right Reverend C. W. Alderson, has commented on the public utterances of Canon Collins, of S. Paul's Cathedral, on the colour bar.

[Canon Collins was reported to have said that the Anglican Church had "tragically and consistently failed to give a lead in the battle against social and economic injustice and oppression in South Africa," and had suggested that English churchmen should refuse to give money to any missionary society "not yet committed by action and word to abolition of the colour bar and any slightest possible relic of the principle of white supremacy."]

The bishop said: "It would be easy to point out that Canon Collins seems very sure of himself as a clergyman who has never, so far as I know, set foot in South Africa."

"It is at least hurtful to be told that we have been complete failures for 100 years, and that our slender resources must now be cut off deliberately."

"He does not appear to me to give enough regard to the fact that principles, even Christian principles, have to be applied to actual, concrete situations; and that you can build as many churches as you like, but cannot force people to go to them."

ONLY ONE FORCE

"The Church knows no force but the love of God in Christ, and if that will not induce whites to worship with blacks, or blacks with whites, we have no other weapon."

"It is more important to note that this is how we look—the Church of the province—to some of our fellow churchmen, and to have very good and just reasons for repudiating their opinions of us and suggestions of us, if we do.

"Canon Collins is not commenting on the State or the Nationalist Government, but on the Church. All churchmen, white as well as black, and equally, black as well as white, are pledged and bound to be acting, in every relationship whatsoever, according to what they sincerely believe to be the will of God in Christ.

"To do them justice, some of our Dutch Reformed brethren do appear to have sincere religious convictions that white and black should not worship together."

"We are in much worse case if we would refuse to sit next to an African or a European in our churches, simply because we do not like it or because it is against public opinion."

"Everybody agrees that, for linguistic and other reasons of convenience, it is still sensible that normally we should have our separately organised congregations."

"But why is it, for instance, that in the present shortage of clergy we have to travel miles to give Holy Communion to a handful of Europeans when there is a celebration in their own location, perhaps quite often, to Africans who could easily worship in the town church for that occasion?"

"Canon Collins would try to make my white and black flocks kraal together; I cannot do that, nor could he."

"But I can say what a permanent sadness it is to me, and, I believe, to our Lord, that they do not, quite naturally, do so when occasion requires."

BRITISH COUNCIL OF CHURCHES

ANGLICAN NEWS SERVICE

London, October 24
A meeting of the British Council of Churches was held on October 20 and 21 in Church House, Westminster.

The Bishop of London presented the report dealing with the campaign "The Bible Speaks To-day."

Other subjects before the meeting dealt with international affairs, education, and a statement on the use of Sunday.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY OCTOBER 30 1953

UNKNOWN WARRIORS

On Sunday, the Christian Church will keep the Festival of All Saints, and on the following day many churchmen will observe with thanksgiving the Commemoration of All Souls.

The teaching of both days is admirably summed up by Dr. Alfred Barry, formerly Bishop of Sydney (1884-1889), and Primate of Australia and Tasmania: "This glorious festival, summing up the special Saints' Day celebrations, dates in the West from about A.D. 610, when the Pantheon, turned into a Christian Church, was appropriately dedicated to the Blessed Virgin Mary and All Saints.

"In the East, a festival, first, of All Martyrs, then of All Saints, was and is kept on the first Sunday after Pentecost. Its great idea is the unity of Christians, living and dead, of all ages, countries and races, in Christ, and the perfection of that unity in the bliss of Heaven.

"The unity here implied with the faithful departed was emphasised afterwards by the celebration on November 2nd of All Souls' Day."

The word "saint," in its New Testament context, does not imply unique spiritual gifts or the possession of those peculiar attributes we have come to associate with the very pious.

It usually means those who have been baptised into the Faith, or the "elect," all who are called into the Church and share in the salvation wrought by Christ.

A "saint," in this sense, is not so much one who has achieved eminence in the Christian roll of honour, or has attained a degree of moral perfection beyond our humble strivings, as one whom we think of as a rank-and-file member of the Church.

There is something not unlike a parallel here between the well-known and honoured soldier whose name is written on his country's scroll of fame, and the unknown warrior whose body may be buried in some obscure corner of the earth.

The former stands out clearly in a light that reveals all his soldierly qualities; the latter, unknown, is not, however, unsung.

In honouring the lowly and the obscure every soldier is honoured. So it is with those whose names we do not know, the ordinary men and women of the Church who possibly did extraordinary things.

While the Church gives full honours to those of its saints whose witness for the Faith is the theme of Scripture and tradition, it nonetheless bids us rejoice in the knowledge that a vast, unknown company of humble men and women is knit with us, as the Book of Common Prayer has it, "in one communion and fellowship."

It is this communion and fellowship we remember as we keep the Festival of All Saints, and give thanks on the Commemoration of All Souls.

There is always a danger, however, that we shall conclude that sainthood belongs to the pages of history, or that it ceased with the challenging days of early Christianity.

Long years of acquaintance with the figures depicted on stained-glass windows has undoubtedly contributed to this impression. The very cut, as it were, of saintly robe, suggests what has been, not what is.

That is probably the reason behind a most arresting mural on the walls of the famous "Blue Coat" School in England depicting soldiers and civilians in modern dress participating in Gospel scenes.

Scholars, whatever they may think of modern art, are at least reminded that Christianity is living and relevant. It belongs to our day and addresses our world.

The proof of this, were such proof required, is that our religion continues as of old to inspire the common man and to produce among ordinary folk the same spirit of dedication and devotion characteristic of the early Church.

Priests and doctors in the mission field; a carpenter or a nurse serving in the backblocks of Australia; a printer far out in the Pacific working single-handed to produce copies of the Gospels in newly-translated native dialects; an author risking his future by championing racial tolerance in Africa — these no less than men and women of other days deserve to be numbered among the "saints."

Nor need we confine our conception of sainthood to those who serve their Church with special skills. There remains, and always will, the great company of the anonymous, those claiming no special office and possessing no special skill.

These are our fellows in the Faith, baptised brethren, "saints" in the true Pauline sense, who strive by the integrity of their lives to witness to truths taught in childhood. They make up the vast majority of the Church.

CHURCH AND NATION

Political Lull

The Royal Visit, now just over three months off, seems to have dampened down early election fervour in Federal circles.

A year ago some of the professional prophets were much more vocal in predicting how incensed electors would vote in 1954. There were even efforts to give the electors an opportunity to speak their mind in 1953.

Up to a few months ago it appeared to be to Labour's advantage to "drag the Government" before the electors for judgement, as one picturesque phrase-maker put it. And there were not lacking indications that the Government felt that its only ally was Time — and that a not very dependable one.

But recently, even with Parliament in session after a long recess, there has been evident little eagerness on any member's part to bring on an election before the normal time — next May or June. Improved economic circumstances, as shown by the righting of the trade balance and the Budget concessions, now beginning to become effective with smaller tax cuts on the weekly pay envelope, largely account for this change in the political scene.

So, then, it was almost with surprise that one heard the Prime Minister, Mr. Menzies, calling on the annual convention of the Liberal Party this week to gird itself for the election fray, before he himself set out on a gentle pre-election tour of the coastal strip of the key State of New South Wales between Maitland and Sydney.

Actually, he is taking advantage of "meeting the people" in one of the few opportunities that remain before the hurly-burly of the main election campaign five or six months hence. Parliament is in only short recess, and then will come the politically-inactive Christmas-New Year period. Very soon after that the Queen and the Duke of Edinburgh will arrive for a two-months' visit, which will set a national mood quite unresponsive to electioneering.

Somehow, I feel that we are indebted to the two Royal occasions of the Coronation and the Queen's pending visit to Australia for a broadening of political tolerance. The respite which the Coronation caused in both Federal and State politics for several months was very welcome after a somewhat acrimonious period. The recent session produced few bitter exchanges. And I think most people will be more than ready to forget party politics to join in a united demonstration of loyalty to the Queen and the Duke as they make their royal progress round our land early next year.

Civic Check

Timely action to check extravagant spending was taken in the New South Wales Parliament last week when it was decided to limit the allowance for the Lord Mayor of Sydney to \$5,000 a year, with provision for an increase of \$2,500 to meet special circumstances, of which next year's Royal visit might be expected to be one.

The significance of this check is that it was proposed by an Opposition member and readily accepted by the Government. Indeed, the Minister for Local Government, Mr. J. B. Renshaw, said the Premier and the whole of the Government felt concerned at the trend municipal allowances were taking, particularly in the City Council.

No one would want to debar a worthy person from occupying the dignified and honourable post of Lord Mayor because he could not afford to accept the office. But, by the same token, the position is not one from which undue personal profit should be derived. The allowance paid this year was \$8,500, and it had been suggested that an increase to \$10,000 next

year had been contemplated. It was stated that an extra vote of £1,000 was made for hospitality to the United States Vice-President, Mr. R. M. Nixon, who recently visited Sydney, Melbourne and Canberra for an overall stay of six days.

Now that the allowance has been fixed at \$5,000, a much more businesslike procedure would be for any extra amounts (such as for the Royal visit) to be limited to actual expenditure. Surely that would be much fairer to the ratepayers than granting a round sum, and virtually challenging the Lord Mayor to see how much he can save for himself out of the amount without appearing "stingy" to the city's guests.

But, whatever procedure is followed, a statement of Lord Mayor expenditure on civic hospitality is highly desirable. If one is made now it seems to get no publicity.

Indeed, compared with Melbourne, Sydney civic affairs are scantily reported by the Press. And, judging by current pre-occupation with sex and crime in a substantial section of Sydney's daily Press, the outlook for sober, informative reporting on such a dull subject as the administration of the Empire's second largest white city is not bright.

Speeches Worth Preserving

Three striking speeches, with spiritual values eloquently emphasised, were made by the Governor-General, Sir William Slim, in unveiling Crosses of Sacrifice in Papuan and New Guinea war cemeteries last week.

And, in impressive words, His Excellency related the sacrifices made by our men and their allies in the north to the lesson for to-day's living.

"Their real memorials are in us, and in our everyday lives," he said at the final ceremony at Rabaul. "For they left, each one of them, something abiding behind them; something of themselves. They left us memories of fortitude, of self sacrifice, and of courage that are the source at which we replenish the very spirit of our race."

Only a few relatives of the fallen were able to attend last week's sad ceremonies at Moresby, Lae and Rabaul. But the thought occurs to me that the hundreds of relatives who were there in spirit would appreciate a brochure, containing pictures and a brief account of the memorial ceremonies.

If such action is contemplated I think it would be a fine thing to include the full text of the speeches the Governor-General made there. Some of the Australian newspapers, appreciating his fine feeling for words, did report the speeches extensively. But the full record in a suitable booklet would give considerable comfort to the families of the men who are buried in the northern war cemeteries.

Dr. Garbett's Call

If the Church can properly be regarded as the conscience of a nation (as I think it should be), then there is need at times for outspoken leadership — not petty fault-finding, but a clear call to better living.

From an account I read this week of a book, "The Church of England To-day," the author, the Archbishop of York, Dr. Cyril Garbett, has made such a call, but has not hesitated to reprimand, in the course of it, those Britons who treat religion as irrelevant.

He tells the Church, too, that it must take a share of the blame for allowing Christianity to be elbowed out of the lives of so many by other influences — "the motor-car, the week-end, and Sunday cinemas," to name some.

Dr. Garbett's comparatively recent visit to Australia would have shown him that the popu-

lar way of life is not so very different here, with beaches, perhaps, substituted for Sunday cinemas.

This is Dr. Garbett's admonition to the Church: "We have often failed God and our nation. We have been apathetic where we should have had burning zeal; we have been divided by party faction where we should have been united; we have been timid and silent where we should have been courageous in rebuke; we have been earthbound where we should have seen the vision of God."

Perhaps a hopeful sign in Australia is that there is a widespread awareness of our shortcomings under some of the heads the Archbishop has detailed, for a recent Gallup Poll showed that a majority in all main denominations agreed that Australia needs a religious revival, and higher moral standards.

Perhaps our Methodist friends, with their Mission to the Nation, can take most credit for influencing Australian thought along those lines. The whole conception of that crusade was that it should not be narrowly denominational. There are many who will hope that it will stimulate all Churches. The challenging words of Dr. Garbett should have a like effect.

New Citizens

A court-room has always seemed to me an incongruous setting for the mass naturalisation ceremonies which the great increase in migrants has made a regular part of our national life.

The trend away from courts to town halls for these ceremonies is to be heartily commended. This changed venue emphasises more appropriately the new civic responsibilities and privileges that are being conferred. We are proud of our administration of justice, too, but a police court ceremony is too apt to convey the atmosphere of crime and criminals.

I notice that South Australia is to have its first civic naturalisation ceremony this week. Twelve new citizens of nine nationalities will be admitted to Australian citizenship at Glenelg Town Hall by the Mayor of that Adelaide suburb.

This is likely to be a warmer, friendlier ceremony than is possible in a police court setting, even with the most benign of magistrates presiding. The new civic procedure might well become standard practice. It is worth a little thought and trouble to arrange this ceremony on friendly lines without allowing informality to blunt the significance of the occasion.

—THE MAN
IN THE STREET.

CHRISTIANS IN EGYPT

ECUMENICAL PRESS SERVICE

Geneva, October 22

Requests for erecting non-

Moslem places of worship in

Egypt have been frequently

ignored in the past.

But now the Egyptian Minis-

ter of the Interior has ordered

that permits be granted to the

various Christian groups in

provincial towns and to the

Jewish Community Council in

Alexandria to build places of

worship for their communities.

As a result of the new order

three Coptic Orthodox Churches

at Kafr el-Sheikh and

Mit Bishar in the Nile Delta

and at Port Fuad on the Suez

Canal will rise.

Also a Coptic Catholic church

at Luxor in Upper Egypt, and a

Roman Catholic church and

convent in Kafr-el-Zayat in

the Nile Delta will be erected.

In addition, two half-com-

pleted churches—one Coptic

and one Protestant—whose

permits had been revoked will

ONE MINUTE SERMON

COLLECT FOR THE
22ND SUNDAY
AFTER TRINITY

The Text:

Lord, We beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord, Amen.

The Message:

This collect is from the Sacramentary of Gregory. Its opening sentence is exactly the same in the Latin as that of the collect for the 5th Sunday after the Epiphany (sometimes used to make up a Sunday after Trinity).

Literally the original reads "Guard thy household we pray Thee O Lord with Thy continual fatherly care."

The present wording "in continual godliness" brings a quite different idea from the original.

We are well through the Christian Year. Is it not time we showed the fruits of the Christian life and exhibited a godlikeness in our daily living?

But this cannot be unless God guards us (the word "keep" recalls the defences of the old Norman Castle). Here once again we have the thought of freedom from care, as in last week's collect, but this time the hindrances are not within but without.

Adversities, worries, sickness, sorrows, disappointments are all such things as coming upon us may turn us in upon ourselves, clutter up our minds, and indeed may even harden our hearts, and prevent us from turning our thoughts and our energies to the service of God.

Indeed we are fearful of this and ask God in his mercy to protect us, so that we may be free from such happenings, may escape them and "be devoted to Thy Name in good works."

And we can expect God's protection. We are the "household" of God, He is our Father. That fact is so wonderfully set forth by our Lord Jesus Christ in the Gospels.

"It is not the will of your Father which is in heaven that one of these little ones should perish."

There is a beautiful prayer that seems to vie with the collect in fitting these needs. You may be glad to cut it out and add it to your book of prayers.

"O Lord, both of men and nations, who alone art their strong tower and house of defence, preserve us from troubles or preserve us in them; preserve us that they come not, or preserve us that they overcome not; preserve us for Thy pure service and unto the peace of Thine everlasting kingdom, through Jesus Christ our Lord, Amen."

U.S. CHURCHES GROW

ANGLICAN NEWS SERVICE

New York, October 22

The Presiding Bishop of the Episcopal Church in America, the Most Reverend H. K. Sherrill, has commented on the increasing interest in religion in the United States.

Bishop Sherrill said that over ninety-two million Americans, more than three-fifths of the population, are now members of Christian churches.

This is an increase of 3,604,000 over last year.

The percentage of the increase is two and a half times that of the increase in population.

There is one church for every three hundred and twenty-five members, but only one minister for every five hundred members.

The membership of the Episcopal Church increased by three per cent.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always glad to accept for publication letters on important or controversial matters.

Letters should be typed, double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters have been omitted.

"TRESPASSES" OR "DEBTS"?

PRAYER BOOK MISTAKE

To THE EDITOR OF THE ANGLICAN Sir,—I was interested in what your correspondent, Harold S. Doyle, had to say about the meaning of the words in the Lord's Prayer, "debts" and "trespasses," which, according to his argument, mean exactly the same thing.

According to my way of thinking, they represent two entirely opposite ideas of our wrong relationship with God. One is active and the other is passive.

As the words of the General Confession so wonderfully express it, "We have left undone those things which we ought to have done" (that is, our "debts") and we have done those things which we ought not to have done" (our "trespasses").

One is a "negative" thing we have not done but that we ought to have done; the other is a "positive" thing we have done which we ought not to have done.

It is surely significant that every translation of the N.T. from Wicliffe to the Revised Standard Version of 1952 gives "debts," "debtors," except one. Tyndale, quoted in the Encyclopaedia Britannica, which gives: "and forgive us our trespasses, even as we forgive them which trespass us."

This rendering was immediately corrected in Coverdale's Bible, 1535, which gives "debts," "debtors."

It is an open secret that Tyndale helped Coverdale get this Bible translated, and it is only reasonable to suppose that the correction was made at least with his acquiescence.

I think it is fair to ask, if there is no difference in the meaning of the words "debts" and "trespasses" why should the scholars refuse to translate "ophelemata" by any other word than "debts"?

Yours sincerely,
J. H. FREWEN.

AN APPEAL FROM INDIA

To THE EDITOR OF THE ANGLICAN Sir,—The Bishop of Colombo, the Right Reverend A. J. Appasamy, has appealed to Australia for help in the training here of two members of his diocese, Mr. and Mrs. V. J. Solomon.

Mr. Solomon is a graduate in Arts of the University of Madras, and is a teacher in one of the Mission High Schools. The bishop wants Mr. Solomon to study for his London B.D. at Ridley College with a view to ordination.

The bishop is also anxious that Mrs. Solomon should accompany her husband, with a view to further training at S. Christopher's College, Melbourne, for Christian work among women.

This proposal involves a heavy financial obligation, (within the vicinity of £1,000), and I write to ask whether any of the readers of THE ANGLICAN are able to help sponsor these two persons.

I should be most grateful for any offers of assistance, whether those offers are large or small.

This is an opportunity for the Church in Australia to make a vital contribution to the Church in India at a most critical juncture in its history. Yours faithfully,
S. BARTON BABBAGE.
Ridley College,
Melbourne, N.Z.

CEREMONY IN THE CHURCH

To THE EDITOR OF THE ANGLICAN Sir,—In reference to Mr. George Baker's comments on my letter "Ceremony in the Church" I should like to quote as follows:

"To bow profoundly is in accordance with the old English pre-Reformation custom. And this method of adoration has for us more authority than the more modern custom of bending the knee, or genuflection." (Ver-non Staley).
"All bowing is a slight inclination of the head only. Many people have thought that this act was insufficient and have adopted the practice of dropping on one knee . . . but it is they and not the rubrics and canons that have broken with antiquity." (Dr. Percy Dearmer).

I am glad to learn that Mr. Baker describes cottas and birettas as thoroughly exotic, but I would like to go further and classify them as ludicrous importations from Rome.

As to "winged cottas," surely "winged rochets" is the correct term, a totally different vestment in every way.

If lights are to be used the only authority for them is in the Injunctions of Henry VIII, Supreme Head of the Church, etc., which state "and shall suffer from henceforth . . . but only two lights upon the high altar, before the Sacrament" and as far as I know lights are not mentioned in any further rubric or canon.

How then can there be any authority in the Church of England for none to 20 and more as a matter of taste, occasion and convenience, as Mr. Baker suggests.

Yours sincerely,
J. E. YEWERS.
77 Mary Street,
Richmond, E.L.,
Victoria.

To THE EDITOR OF THE ANGLICAN

Sir,—I would like to refer to the letters in THE ANGLICAN of Mr. Yewers and Mr. Baker.

It is a pity that Mr. Yewers does not name his eminent liturgicalists.

The "ornaments rubric" in the Prayer Book of 1662 refers to the second year of the reign of King Edward VI—clearly a reference to the first prayer book of that reign.

The fourth rubric for Holy Communion in that book orders "the priest to put upon him the vesture appointed for that ministration, that is to say, a white alb plain with a vestment or cope."

In the "Injunctions of Elizabeth" issued to her commissioners, who were sent out to ensure uniformity of the furnishings of the Altar, there were to be "a cross and two lights to signify that Christ is the light of the world."

This is still the normal use in England and it could be noticed in the recent pictures of Westminster Abbey at the Coronation.

There is one Roman practice in use in every evangelical church in Australia that I have never seen in Westminster Abbey.

That is the use of flowers to decorate the Altar.

It was not the custom of the Church of England till comparatively recent times.

As to genuflection, I again quote from the first Prayer Book of Edward VI: "As touching kneeling, crossing, holding up of hands, knocking on the breast, and other gestures: they may be used or left as every man's devotion serveth without blame."

I have noticed that some Evangelical priests cross to the south end of the Holy Table to read the Epistle and to the north end for the Gospel, both without prayer book direction, yet will not obey the direction to say "The prayer of Consecration standing before the Holy Table."

I wonder how many critics of ceremonies have read "A Parson's Handbook," by Dr. Percy Dearmer, I recommend it.
I am, Sir,
Yours faithfully,
H. W. ROGERS.
35 School Parade,
Marrickville, N.S.W.

HOLY TABLE AND ALTAR STONE

To THE EDITOR OF THE ANGLICAN Sir,—I owe a great debt to THE ANGLICAN for its report of the consecration of All Souls' Church in Lae and to the Bishop of New Guinea for the way in which that report was expressed.

The report said: "In accordance with ancient custom, he set the Sign of the Cross five times upon the holy table and altar stone."

For some time now, I have been wondering how he could explain how the Mass (or Eucharist) is at once a sacrifice and a family meal.

That one sentence has explained it. May my gratitude take the form of explaining to your readers who may have asked themselves the same question, how this can be?

When we offer the Mass (or Eucharist) to God, we are offering the sacrifice of our Lord's body and blood. For a sacrifice we need an altar.

But when we are baptised, we are born to God and become His children. As a family we need a table. So we have the altar stone in the holy table.

The Latin word for victim is *hostia* from which we get the word host. When the priests of the House of Aaron offered the sacrifices of the lambs they had to eat part of the flesh, but they could not drink the blood, for in the blood is the life.

The lambs were (as it were) the victims of the people's sins. Our Lord is the Lamb of God. He is the victim of our sin.

Through our baptism we were made, as St. Peter tells us, part of the royal priesthood, so the people as well as the priest must now "eat His flesh and drink His blood" as our Lord bade us do.

In the body and blood of the earthly lambs was only earthly life, but in our Lord's body and blood is our eternal life.

So we require an altar stone for our Lord's sacrifice of Himself for us and for our partaking of His body and blood. But when we are baptised, we are born to God and become His children.

A father feeds his children at his table with the food he provides for them. God feeds us, His children, at His table with the heavenly food He has provided for us.

That is why the outward and visible signs of the sacrament are bread and wine.

A priest stands to offer a sacrifice, that is why our priests stand to offer the Mass (or Eucharist). But the mother gives the children the food the Father has provided.

That is why the priest (who is the visible part of Mother Church) gives us our Communion.

Thanking you again for the publication of that one sentence and hoping that this explanation will clear this point in many minds.
I am etc.,
D. C. WATT.
1 Eastfields,
Eastbourne Rd.,
Darling Point, N.S.W.

PRESERVATION OF CEMETERY

To THE EDITOR OF THE ANGLICAN Sir,—On behalf of the Trustees a general public appeal is being made in order to establish a permanent fund for the preservation of S. Paul's Cemetery, Paterson.

In view of the 100th year of consecration, it can be realised that great difficulty is being experienced in making contact with relatives and descendants of the early pioneers of the Hunter-Paterson Valley.

The cemetery is therefore in a neglected condition. In order to rectify this we are making a public appeal to all concerned as well as to those historically-minded. Donations may be forwarded to any of the undersigned Trustees.
Yours, etc.,
Reverend J. T. Corrigan,
Messrs. W. Clifton, W. L. Ingram, F. V. Sparke,
Paterson, N.S.W.

FAITH AND MORALS

A WEEKLY QUESTION BOX

By DR. S. BARTON BABBAGE

The Holy Scriptures

J.W.L. asks whether the Bible is "infallible".
The judgement of the Church on the Holy Scriptures is expressed in Article Six.

"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation."

There is much confusion concerning what is meant by the word "infallibility". The word comes from a root meaning "to deceive": in relation to the Bible the word simply means that the documents, in relation to the purpose for which they were written, are not liable to deceive or misinform.

It is important to notice what this does and what it does not imply. It does not mean that there is complete symmetry of expression, nor that, from the point of view of modern canons of literary expression, there is complete "accuracy."

What may be accurate enough for the purposes of one writer in relation to his subject, might be quite inaccurate for another in relation to a different subject.

For example, the Papal Encyclical on Biblical Study, *Divino afflante Spiritu*, quite rightly stresses the importance of studying the literary canons and conventions which obtained among the Biblical writers at the various stages of their development and in relation to various literary forms.

Hooker points out how formal differences in minor details—words which in comparison have "a manifest show of jar"—may yield to a deeper harmony in the whole truth of the matter with which the incident deals.

The Scriptures, which, according to their own testimony are "God-breathed" (a vivid phrase describing their divine inspiration, 2 Tim. 3:16), are both adequate and authoritative in all matters of faith and conduct. They are also infallible, in the sense that they are not capable of either leading astray or deceiving.

The inspired and infallible Scriptures are the supreme standard of faith within the Church (although there are, of course, subsidiary and secondary and subordinate standards of faith).

The position is stated with clarity in Article Twenty: "It is not lawful for the Church to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation."

John 3:5

A "Young Anglican" is perplexed about the right understanding and correct interpretation of John 3:5: "Except a man be born of water and of the spirit he cannot enter the kingdom of God."

Bishop Westcott has some helpful comments on this passage in his great Commentary on this Gospel.

The reference to "water and the spirit", he says, points back to that primeval creative act when "the spirit of God moved on the face of the waters," bringing order out of chaos, and light out of darkness.

In the miracle of the new birth there is a similar creative act, when, through the Spirit of God, a man enters the kingdom of God.

This is the last edition in which this feature will be written entirely by Dr. Babbage.

THE ANGLICAN and its readers owe Dr. Babbage a considerable debt of gratitude. He was Dean of Sydney when our first edition appeared in August, 1952. His time was more than fully occupied by the duties of his office; but he agreed without hesitation to break into his last scanty reserve of leisure to conduct this feature.

For more than a year, in good or ill health, Dr. Babbage has unfailingly sent us each week his answers to the multiplicity of questions he has received. His answers have always been direct, informed and stimulating. Few but professional theologians perhaps realise the degree of learning and research involved in many of his replies.

Dr. Babbage has pressed us on several occasions to find some other scholar to conduct this feature; but we have been unable to find one of the same eminence who could find the time to do so.

We have therefore asked the Warden of S. Paul's College within the University of Sydney, Dr. Felix Arnott, to act as general editor of the feature. A representative panel of theologians will henceforth answer questions as they are referred to them by Dr. Arnott. Their names may be announced later.

All questions on Faith and Morals should now be sent directly to THE ANGLICAN, Box 7002, G.P.O., Sydney.

This creative act is, however, not simply an outward ceremony, "of water"; it is also a supernatural and inward operation: "of the spirit".

Bishop Westcott contends that the reference to being "born of water and the spirit" pointed back to the "water" baptism of John the Baptist, and on to the "spirit" baptism of Jesus (John the Baptist had himself proclaimed: "I indeed baptise you with water, but He shall baptise you with the Holy Ghost and with fire").

In the context in which these words were spoken Jesus is saying to Nicodemus that he must submit himself to the preliminary rite divinely sanctioned so that he may experience the gift of the spirit of God.

These words, however, have a deeper meaning for those who now live in the Christian dispensation. They point to the fact that in Christian baptism the outward act of incorporation "by water" is potentially united with an inward incorporation "by the Spirit".

"The general inseparability of these two," writes Bishop Westcott, "is indicated by the form of expression, 'born of water and of the spirit'."

This interpretation is in harmony with the Anglican doctrine that the rite of baptism "is generally necessary to salvation".

Professor Macgregor, in the Moffatt Commentary, has this comment to make: "The entrance into the kingdom of God is a spiritual act of which the outward is only the seal; a higher agency must co-operate with the material element; water is but the vehicle and instrument of the Spirit."

Our Lord stresses, by the use of these two terms, water and the spirit, that quickening is necessary as well as purification: water, by cleansing, supplies the negative side, as the Spirit, by quickening, supplies the positive side, of the new creation.

Atque Vale

I have written this column, through good report and evil report, for some fifteen months, and I now lay down my pen.

It has been an exhilarating and depressing experience. I have endeavoured to quote, where possible, the relevant Articles of the Church, and to support and substantiate what I have said by reference to the history and liturgy of the Church.

In the Introduction to the Report on "Doctrine in the Church of England" Archbishop William Temple writes: "It is a sad reflection upon the sincerity of Christian discip-

ship that so often in the history of the Church controversy has been conducted with bitterness and has been associated, as both cause and effect, with personal animosity."

I have learnt the truth of this observation. I have experienced, in fullest measure, both obloquy and personal abuse.

Nevertheless, there have been compensating consolations. I have enjoyed writing on "Faith and Morals", although I am now persuaded that it is wise to pass on the torch to another.

It was a wise and learned Father of the Church who said that our aim ought to be: "In things essential, unity; in things indifferent, liberty; in all things, charity."

I pray that this aim may be realised, and that the Editors of THE ANGLICAN, in the words of Abraham Lincoln's Second Inaugural Address, delivered on March 4, 1865, may pursue undaunted their self-chosen way "with charity for none; with firmness in the right."

TEACHERS WANTED FOR ASIA

ANGELICAN NEWS SERVICE
London, October 22
Eleven people have been appointed to fill the 50 professional vacancies in Christian colleges in Asia.

An appeal for the remainder has been issued by the newly-formed Asia Christian Colleges' Association.

The Students' Christian Movement has co-operated with the Association in the campaign to provide 37 colleges in India, Pakistan, Malaya and Hong Kong with Christian professors and leaders.

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IMPRESSIONS OF PAPUA THREE OUTSTANDING MEMORIES

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

This is the sixth of a series of eight articles by the Bishop of Newcastle, who returned from a visit to Papua last month. The seventh article will appear next week.

OF the many thrilling memories we shall always have of Dogura, there are perhaps three which are the most outstanding.

First, the great Festival Communion in the Cathedral, where I helped to administer the Sacrament to more than four hundred native communicants.

The second was the Festival Evensong in the evening of the same day, when the Cathedral was crammed from end to end. To that vast congregation it was my privilege to preach.

The service ended with a procession, many hundreds strong, which moved round the great church in perfect order singing "Onward Christian Soldiers" unaccompanied save for the rhythmic beating of drums, which I like to suppose might once have been used to call the tribes to war.

The singing was led by a choir from the village of

Wedau, at the foot of the plateau on which the Mission station stands. They had been encouraged to form themselves into a choir by Sister Rawlings and had practised assiduously under the conductorship of a native catechist, Ruben Mark, who once lived in the Torres Straits and had brought from them some of the tunes and songs he had heard there.

The choir had sung two anthems at Evensong and had sung them very well indeed. It was their debut, as it were, and a very promising debut it was.

WE were to hear the choir again the night before we left them, when they unexpectedly appeared to give us a surprise party, decorated my wife and my sister with garlands of frangipanni blossoms and then sang to us quite beautifully.

They sang some of their Wedau songs, not all of them religious, and their programme included a song specially composed in our honour.

It was addressed to "You Newcastle People" and included the touching assurance that when we were gone they, the people of Wedau, would "throw their hearts" across the space which separated us.

The third, and possibly the most outstanding of all our memories, is that of what is called the Kayeta Pilgrimage.

It was on August 10, 1891, that Albert McClaren and Copeland King landed at Kayeta, some two or three miles from Dogura. Every year since then there has been a pilgrimage to the spot, which is now marked by a cross and an open air shelter.

The object of the pilgrimage is to thank God for what has

been accomplished and to pray for the accomplishment of more. This year the procession must have numbered hundreds.

The whole ceremony was most moving and it was a great privilege to take part in it.

After the service we were most hospitably entertained at a luncheon by Miss Caswell who, of course, has strong family connections with the Diocese of Newcastle. Miss Caswell is in charge of the Mission station at Wamira, where she is doing fine work.

THE station is about three-quarters of a mile from Kayeta and the walk is along a somewhat stoney beach track. We were at first doubtful as to how my sister could accomplish the journey, but the native bearers solved the problem for us.

They borrowed a chair from the launch, placed my sister in it and carried her chair and all. The last person I had seen carried in that way was the Pope.

Normally we should have made the journey to Kayeta by jeep. But this journey involves crossing a river which torrential rain had made uncrossable on the day of the Pilgrimage.

So we were all taken to the Kayeta landing place on the S. Lawrence and landed by dinghy into the arms of bearers. It was perhaps a fortunate thing that we had to land in this way.

It enabled us to reconstruct in imagination the events of that memorable day, when, taking their lives in their hands, Albert McClaren and Copeland King landed on the territory of hostile cannibal tribes, and proclaimed themselves to be the messengers of the Most High God.



The interior of Dogura Cathedral, looking west.

PRAYER BOOK INSTRUCTION

THE CHURCH AND THE PRAYER BOOK. G. W. Loughborough and E. M. Lamb, S.P.C.K., 1953. Pp. 78. Paper Covers. Price 5/3.

This little book, published by the National Society in London, is intended to be used by teachers in secondary schools for the purpose of religious instruction on the Prayer Book.

It is clearly arranged, accurate, and free from party bias.

The first portion, describing the parish church, with good notes on styles of architecture, ornaments and the like, is more relevant to the old parish churches of England than to our own Australian churches.

The second half can, however, be warmly recommended to those who require a summary of the development of Anglican worship from the primitive and medieval church.

It will be found most useful for leaders of youth fellowships and similar bodies.

All the services of the Prayer Book receive examination, and a right emphasis is secured upon our full and considered participation in them.

—F.R.A.

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

ANGLO-AMERICAN GIFT

ANGLICAN NEWS SERVICE

London, October 16

The English-speaking Union at Essex has made a gift to Chelmsford Cathedral to commemorate Anglo-American friendship during the war.

There were many American air-bases in Essex.

The gift is in the form of improvements and additions to the south porch of Chelmsford Cathedral.

New glass, with heraldic devices, will be inserted in the windows of the porch and the library above.

In one window will be seen the arms of George Washington's great-grandfather, who was Rector of Purleigh, in Essex.

The new windows will be unveiled to-morrow by the United States Ambassador, Mr. Winthrop Aldrich, and Field-Marshal Montgomery.

They will be dedicated by the Bishop of Chelmsford.

The service will be attended by the Lord Lieutenant of the county, 15 Essex mayors and six American generals, and will be filmed for television in the United States.

After the service, there will be a fly-past of American jet aircraft.

FILM REVIEW

"THE SEVEN DEADLY SINS"

The "Savoy" Theatre in Melbourne, at which this unusual and striking French film is now showing, is an independent theatre which caters largely for New Australians who are accustomed to something better than the stereotyped fare served to us from Hollywood.

Like all European films, this one suffers from the dialogue being in a foreign tongue. It has English sub-titles, however.

It is in the classical tradition of Chaucer's "Canterbury Tales" and Boccaccio's "Decameron" in having a background against which the six tales in the film are told.

Chaucer's "Tales" are put into the mouths of a group of typical English people making a pilgrimage to the grave of St. Thomas, A'Becket at Canterbury, while Boccaccio's are told by a group of seven young women and three men who have fled from the Black Death in the city of Florence in the year 1348 to a villa in the country, where they pass the time in story telling.

In this modern film by a group of French artists and directors the connecting thread is a side-show at a fair, in which a quick-witted showman invites the public to patronise an "Aunt Sally," in which the targets are figures representing the seven deadly sins.

From the young wife who is jealous of her husband's cat to the medico who indulges his gluttony for rich cheese, the film provides a type of entertainment which will teach many Australians for the first time what the seven deadly sins are, and not the least important is the epilogue which suggests that an eighth sin is that of seeing evil where none exists.

—W.F.H.

EDUCATION FOR THE HOSPITAL CHAPLAIN

BY THE REVEREND HAROLD MARSHALL

THERE was a time not so long ago when there was a sharp division of opinion in the ranks of the medical profession as to the sphere of interest and extent of responsibility due to a given case of illness.

It is becoming more evident, even to the layman, that the division of the human personality into three separate compartments—body, mind and soul—is no longer regarded as possible by enlightened practitioners who are in touch with modern techniques.

A person must be treated as a unity if his recovery is to be complete, and no relapse take place consequent upon treatment which has ignored the psychological and spiritual factors involved when dealing with human beings.

It is, in theory, recognised that to cure a patient's ulcers, and ignore the causes which contributed to his condition, is to do a type of ambulance work which to say the least is primitive in its shortsightedness. To treat a man as a physical organism and nothing more is to insult his nature as a spiritual being, and to leave unresolved the conflicts which have such a devastating effect upon his emotional-metal life and use up, or rather dissipate, such a high proportion of his physical reserves.

The main contention of this article, however, is not to deride the self-sacrificing work of the medical profession. It is to plead for a closer sympathy and co-operation between three groups of specialists who are working for the same end—with the same material—often in the same hospital.

The chaplain is usually completely unaware of the nature of the complaint which is afflicting the person he is

visiting, and thus he is at a disadvantage. The chaplain responsible should be trained for this specialist work as thoroughly as a psychiatrist, doctor or nurse is prepared for their work in dealing with the sick.

It would not only involve him in at least a basic medical knowledge, and some recognised standard of psychological knowledge, as well as his theological training. It would also include a period on the staff of a progressive hospital where he could gain first hand experience in co-operative clinical work under sympathetic supervision.

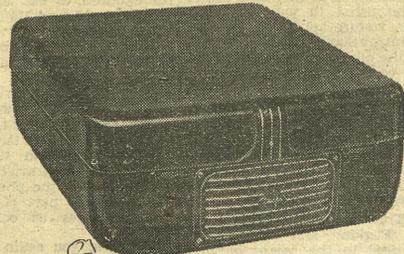
He would then, under the auspices of his particular Church, seek to minister as a hospital chaplain in such a way as to rally the spiritual forces inherent in every patient and place them, or rather direct them, towards recovery.

In this work the chaplain would function with the knowledge and approval of doctors and nursing staff; when his own specialist ministry overlaps with that of the expert psychiatrist, he should recognise the limits of his function and report to the clinic such symptoms he deems of value to the members of the staff.

I have envisaged a realistic approach to this important problem (and I am convinced that it is important) because neither the medical profession nor the Church appears to be greatly concerned about it.

There is obviously a need for an Australia-wide representative conference to study, and, if possible, arrive at an acceptable plan which might be adopted throughout the Commonwealth, at least as an attempt to initiate a three-pronged drive against sickness and disease.

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YOUNG PEOPLE GATHER AT GUNNEDAH

Nine youth groups were represented at the rally held at Gunnedah on the last holiday weekend. Visitors were from Moree, Bingara, Wee Waa, Narrabri, Quirindi, Manilla, Tamworth and West Tamworth.

On Saturday evening a social gathering was held in the parish hall with an official welcome to the visitors by the vicar, Archdeacon Ian Stockdale, and the President of the Gunnedah Fellowship, Miss Vera Garle.

The social concluded with a quiet period in the parish church as a preparation for Sunday. This was conducted by the Reverend Eric Barker, of Newcastle, who was the programme leader for the rally.

Mr. Barker was assisted by Mr. John Chapman, a high school teacher from Tamworth, and the Reverend John Potter, Curate of Gunnedah.

On Sunday morning there were over one hundred and thirty communicants at the early morning celebration.

The Reverend Eric Barker was the celebrant, assisted by the Reverend John Potter. The service was a sung Eucharist, and the junior choir led the singing, with Miss Jarman presiding at the organ.

At 10 a.m. the group assembled and went by car and bus to Keepit Dam, where, after a tour of inspection of the work, all gathered in the large hall, kindly opened by Mr. Woolfe, the acting engineer at the dam.

The Reverend Eric Barker opened the first of a series of four studies. The subject for the studies was, "To be a Pilgrim."

The four parts of the series were:—
The Pilgrim's Company—the Church.

The Christian is not alone as he travels to Heaven. He is one of a large company as a member of the Christian Society, the Church.

The Pilgrim's Lamp—the Bible—the Prayer Book—the Creeds.

The Pilgrim does not journey in darkness. God sends His word to be a Lamp—"Thy Word is a lamp unto my path." The Church is the interpreter under the guidance of the Holy Spirit—the Church to teach the Bible to prove

The Pilgrim's Staff—the Word of God and the Sacraments of the Church.

The Pilgrim needs the grace and power of God given through His word and Sacraments, to help him fight the battle of life.

The Pilgrim's Way—the Rule of Life.

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YOUTH NEWS

To help bring country parishes into touch with the latest aids in Religious Education, the Bendigo Welfare of Youth Council has approved of a plan which will enable the Diocesan Youth Secretary, the Reverend L. S. Gliddon, and the Organiser of the Sunday School Teachers' Fellowship, Deaconess Thelma Wirth, to visit each deanery in the diocese in the coming year. A complete range of equipment and aids available will be carried, and it is planned to hold a meeting to which all Sunday school teachers and youth leaders can come to discuss their problems and receive advice.

Bendigo Youth Council has set up a Visual Aids Committee to act as an advisory body. It will have control of the Diocesan Film Library, and will advise both the council and parishes on future purchases of visual education equipment. A Waterworth triple purpose projector has been bought for use in the parishes.

Dubbo held an impressive procession of Sunday school children, C.E.B.S. and Junior Anglicans for "Children's Homes & Youth Sunday" on October 4 at 10 a.m. Outer S.S. pupils came by transport to the parish church for the event. Later Y.A.s, J.A.s and C.E.B.S. members met for tea and Evensong, during which service four new Y.A.s were admitted.

Blayne J.A.s have been conducting a "Popular Couple" (J.A. boy and girl) competition. The climax will be the declaring of the winners at a Juvenile on November 6.

Cowra Y.A.s held a special meeting with their Commissioner and planned the Anglican Youth Camp Rally to be held from January 29-February 1 next. The committee appointed were Ken Bryant (Y.A. Pres.), Marj. Kennedy (Camp Sec.), Gwen Henderson, Val Ticehurst, Lorraine Wright, Cedric Riddell, Jim Hargreaves, John Bryant and Alvin Houghton. Cowra Y.A.s are very active and always busy. They will hold a function tomorrow night. Each member has held a coin-saving box for the Toddlers' Homes Appeal.

As part of a combined exhibition, in S. Paul's Church Hall, Bendigo, on October 2, 1953, in conjunction with the Mothers' Union and Young Members' Department, the Girls' Friendly Society conducted a handicrafts and hobbies competition. Members of various branches supported the project really well, over 600 entries being received. Surprise was expressed at the excellence of the various entries—needlework, sketching, knitting, crochet, and cooking. As well as this, the G.F.S. assisted in the presentation of a pageant "Women of the Church."

IS UNITY STRENGTH?

The present moves in New South Wales to introduce compulsory unionism are of importance for the young people of Australia.

If they are proceeded with and become law, they will mean that employees will be compelled to join the union applicable to their jobs—or else!

This regimentation of labour calls for an expression of opinion from Christian people, including young people.

History shows beyond doubt that Christianity has again and again championed the cause of the freedom of the individual. The abolition of slavery is a case in point.

If such measures as the present proposal are passed without a murmur, then we have only ourselves to blame.

The rights and wrongs of compulsory unionism might well be debated by young people's Christian fellowships.

The columns of this page are open to expressions of opinion on this and other matters of moment by the young people of the Church of England.

Christian youth should have an opinion on the social questions of the day. And contrary to general belief, people are ready to listen with respect to the considered opinions of youth.

—THE YOUTH EDITOR.

RE-UNION AT MARSDEN

Marsden Old Girls (Bathurst) held their reunion at the weekend. The celebration was preceded by a Foundation Day service on Friday night, when the school chaplain dedicated a tablet in memory of Miss Lyon, Marsden's first headmistress.

After the service, Miss Appel and Archdeacon Ellis welcomed the Old Girls to Marsden.

On Saturday night there was a screening of films taken by Miss Appel's brother.

The election of officers resulted as follows:

President, Mrs. J. Trevor Jones; vice-presidents, Mrs. H. Lloyd and Mrs. A. Symons; secretary, Miss Yvonne Press; treasurer, Miss Helen Wilson.

The reunion next year will be held at the same time as at All Saints' College—the first weekend in October.

FOR SMALL PEOPLE

IS YOUR NAME JOAN?

If it is, I wonder if you are as brave as that other Joan who lived in France about 500 years ago?

Joan of Arc lived with her parents, Jacques D'Arc and Isobel, in the little village of Domery, in the valley of Lorraine. Joan was a good little girl and helped her mother in the home or her father in the fields.

One day when she was in the garden, she heard a strange voice telling her to leave home and go into France. Joan was frightened, as she thought the voice came from God and she couldn't understand why she, a simple little girl, should be chosen by God to do His work.

The voice became more urgent and frequent, and Joan was told to ask the Captain of

THE TRIAL OF THE SEVEN BISHOPS

THE DISSENTERS RALLY AND THE CHURCH TAKES HEART

The story so far:

In May 1688, James II ordered the clergy of England to read his illegal Declaration of Indulgence. He threatened any disobedience with dire penalties. As the day appointed for its reading drew on, the clergy hovered, uncertain of the attitude of the Dissenters, torn between their loyalty to the Throne and their duty to God and the Law, and uncertain what to do.

EPISODE II

At this juncture the Protestant Dissenters of London won for themselves a title to the lasting gratitude of their country. They had hitherto been reckoned by the government as part of its strength.

A few of its most active and noisy preachers, corrupted by the favours of the Court, had got up addresses in favour of the King's policy.

Others, estranged by the recollection of many cruel wrongs both from the Church of England and from the House of Stuart, had seen with resentful pleasure the tyrannical prince and the tyrannical hierarchy separated by a bitter enmity, and bidding against each other for the help of sects lately persecuted and despised.

But this feeling, however natural, had been indulged long enough.

The time had come when it was necessary to make a choice; and the Nonconformists of the city, with a noble spirit, arrayed themselves side by side with the members of the Church in defence of the fundamental laws of the realm.

Baxter, Bates and Howe distinguished themselves by their efforts to bring about this coalition; but the generous enthusiasm which pervaded the whole Puritan body made the task easy.

The zeal of the flocks outran that of the pastors.

Those Presbyterian and Independent teachers who showed an inclination to take part with the King against the ecclesiastical establishment received distinct notice that, unless they changed their conduct, their congregations would neither hear them nor pay them.

Alsop, who had flattered himself that he should be able to bring over a great body of his disciples to the royal side, found himself on a sudden an object of contempt and abhorrence to those who had lately revered him as their spiritual guide.

Baxter, Bates and Howe were three leading Nonconformist divines. Baxter wrote a famous book, "Saints Everlasting Rest." The others were eminent in their day. Alsop was a piliant and courtly Nonconformist divine.

sank into a deep melancholy, and hid himself from the public eye.

Deputations waited on several of the London clergy imploring them not to judge of the dissenting body from the servile adulation which had lately flattered the London Gazette, and exhorting them, placed as they were in the van of this great fight, to play the men for the liberties of England and for the faith delivered to the Saints.

These assurances were received with joy and gratitude. Yet there was still much anxiety and much difference of opinion among those who had to decide whether, on Sunday the twentieth, they would or would not obey the King's command.

The London clergy, then universally acknowledged to be the flower of their profession, held a meeting.

Fifteen doctors of divinity were present. Tillotson, Dean of Canterbury, the most celebrated preacher of the age, came thither from a sick bed.

Sherlock, Master of the Temple, Patrick, Dean of Peterborough and Rector of Saint Paul's, Covent Garden, and Stillingfleet, Archdeacon of London and Dean of Saint Paul's Cathedral, attended.

The general feeling of the assembly seemed to be that it was, on the whole, advisable to obey the Order in Council.

The dispute began to wax warm, and might have produced fatal consequences, if it had not been brought to a close by the firmness and wisdom of Doctor Edward Fowler, Vicar of Saint Giles's, Cripplegate, one of a small but remarkable class of divines who united that love of civil liberty which belonged to the school of Calvin with the theology of the school of Arminius.

Standing up Fowler spoke thus: "I must be plain. The question is so simple that argument can throw no new light on it, and can only beget heat. Let every man say Yes or No. But I cannot consent to be bound by the vote of the majority. I shall be sorry to cause a breach of unity. But this Declaration I cannot in conscience read."

Tillotson, Patrick, Sherlock and Stillingfleet declared that they were of the same mind.

John Calvin (1509-1564) was a leading Protestant theologian. Born in Ecardy, preached in Paris, whence he was expelled to settle in Geneva. In this city he established an intolerant theocracy and rounded off a merciless theological system which owed much to the more extreme teachings of S. Augustine of Hippo, especially its particular horror, the doctrine of Predestination. A mild version of his theology, Calvinism, is still embraced by the Presbyterians.

Jacob Harmensen or Arminius (borne circa 1550), was a Dutch Protestant theologian, who opposed the views of Calvin, especially his views on Predestination.

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the Army to lead her to the Dauphin.

When she saw the Captain and told him her story he laughed at her, but later he gave her a horse, man's clothing and an escort, and after a journey of eleven days they reached the Dauphin's palace.

Once there, they tried to deceive Joan by pretending that the Dauphin was somebody else, but Joan recognised him immediately from her dreams.

Joan told the Dauphin that God had sent her to lead the French Army to victory against the English. Nobody believed her, but at the end of three weeks' questioning by theologians and lawyers she was able to convince them.

Joan led the armies to victory. In three months she had raised the siege of Orleans, taken Troy and won the battle of Patay.

The English Army, not liking their defeat, bribed some Burgundian soldiers with a huge sum of money to betray Joan; and, as Jesus was sold by Judas, so was Joan sold by her own soldiers.

She was thrown into a dungeon and later tried as a witch. It was an unfair trial and Joan was sentenced to death—to be burnt at the stake.

As Joan was led to the huge bonfire the crowds hissed and jeered at her. Poor Joan, she was very brave and all she asked for at the end was a cross.

An English soldier made her one from two pieces of wood. She held it to her heart and died with the name "Jesus" on her lips, and somebody nearby whispered, "Truly, this day we have burnt a Saint."—(Contributed.)

"I AM A FAITHFUL PROTESTANT"

By the Reverend Kenneth Schollar

THE above words are quoted from the oath which every British Sovereign since William of Orange has had to take at his coronation, and they are followed at the Coronation by a promise to defend "the Protestant religion as by law established."

Preaching at Westminster Abbey some months before the Coronation of the present Queen, the Bishop of Monmouth expressed the opinion that it was high time to abandon the word Protestant—which nowhere appears in the Book of Common Prayer, the Ordinal, or the Thirty-nine Articles—since it is an inaccurate and inadequate description of the Church of England.

The bishop further underlined the Church of England's claim to be the ancient Catholic Church of the land, and immediately the Roman Catholic pulpit and Press, ever jealous of that claim, leaped into action with all the hoary old arguments, none the less hoary for being used anew.

Since there are thousands of people in the Anglican Communion who glory in the name "Protestant," and thousands more who vigorously repudiate it, people who are not Anglicans may be forgiven if they find us a very peculiar and confusing crowd of people, but in view of the fact that our Church never, in any of her formularies, describes herself by any other adjective than Catholic; in view of these words spoken by the Archbishop of Canterbury in 1951:—

"We have no doctrine of our own—we only possess the Catholic doctrine of the Catholic Church, enshrined in the Catholic creeds"; in view of these things it must be self-evident that when Anglicans call themselves "Protestants" they must be using that word in a sense which is not in any way incongruous nor incompatible with the word "Catholic."

In this Coronation year, therefore, when the Queen's oath has been distinctly audible to millions of people throughout the world, it is worth while making up our minds just what the word does mean, and since, like coinage, words can be debased, it will be a useful exercise to go back and have a look at our word at the time when it was minted.

THE verb "to protest" was born a long time ago of Latin parentage, and it meant: To bear witness on behalf of; to stand up for. Martin Luther believed that he was bearing witness to the truth when he nailed his famous protest to the doors of Wittenburg Cathedral.

He was, in the technical sense, the first Protestant, and the name rapidly became the distinctive badge of all those who signed the Lutheran Confession of Augsburg of 1530.

Incidentally, the Calvinists, who did not accept that confession, refused also to be known as Protestants, but adopted the distinguishing title of "Reformed," and there are still parts of the Continent where the two titles, Protestant and Reformed, are always confined respectively to Lutherans and Calvinists.

A barber who once cut my hair in Italy was extremely puzzled to hear that I was "Anglicano"; the only religions he knew were "Cattolica," "Protestante" and "Riformata!"

During the 16th century then, a Protestant meant always a Lutheran and nothing else. When the Pope addressed Queen Elizabeth I as a Protestant she was justly indignant, and rightly repudiated a term which would have implied that the Church of England accepted the Confession of Augsburg.

To say that in the reign of

The Reverend Kenneth Schollar, R.N.Z.A.F., is an outstanding and clear-thinking theologian.

He is at present writing for the Church in New Zealand, pamphlets on Seventh-Day Adventism, Mormonism (which makes a big appeal to some of the Maoris) and Jehovah's Witnesses.

Elizabeth the religion of England was changed from Catholic to Protestant is to read into those words a meaning which they certainly did not have at that particular time.

In the 17th century the term Protestant became widely used in England, especially by the Government and in popular speech—though it was never officially adopted by the Church—to mean the Church of England as by law established and none other.

THE followers of Luther had gone much further on the road of reform than their founder, and had repudiated not only papal authority, doctrines and practices, but in some cases quite orthodox ones.

In England the National Church was regarded as alone "standing up for" the true faith against Papists, Presbyterians and Puritans, and so it was possible for King Charles I of blessed memory, who died in defence of the Catholic Church in England, to utter these words on the scaffold:—

"Let my condition be never so low, I resolve by the grace of God never to yield up this Church to the Government of Papists, Presbyterians or Independents."

It is to this century, and with this meaning, that we owe the application of the word "Protestant" to the Sovereign and the Church in the Accession and Coronation oaths, and the fact that the latter oath was inserted by the authority of the State alone means that it is no part of the Church's rite of hallowing the King, and is therefore no exception to the above statement that the word "Protestant" is nowhere to be found in the Church's formularies.

Indeed, somewhat later in the century, in 1689, the Conventions refused assent to the Government's proposal for inserting the word in the title page of the Book of Common Prayer.

That the two words, Catholic and Protestant, were not, at that time, considered to be mutually exclusive, is shown by the fact that after the King has promised to defend the Protestant religion he is invested by the Archbishop of Canterbury with the ring which symbolises the Catholic faith.

The language of the Church, and the language of the State, may be different, but they are not in disharmony. It is worth noting, before we pass on, the implications of the Sovereign's oath.

It is well known that the Sovereign must be a Protestant; it is probably just as well known that the Sovereign must be a member of the Church of England.

What is frequently overlooked is this: The Sovereign cannot be a Methodist, Presbyterian, a Quaker, or a Free Thinker; because none of these is a Protestant within the meaning of the word as used in the Act of Succession.

The Protestant religion as by law established bears witness to the True Faith against the errors or defects not only of the Papists, but of the Dissenters.

NOW comes the debasement. During the 18th and 19th centuries the world changed its meaning to such an extent that in popular speech it no longer

means "to stand up for," but "to stand up against."

In other words, the object of the verb is no longer truth but error; it has become negative in its outlook. Nowadays, the word is applied indiscriminately not only to those who reject papal claims and pretensions, but also to those who reject Catholic Creeds, Sacraments and Ministry.

It is applied to the Church of England by the Free Churchmen, who are interested in having her on their side, and by Roman Catholics, who are equally interested in denying the claims of her people to be "as good Catholics as any man christened."

It is not applied to the Church of England by the Church of England. It is, therefore, pertinent to inquire of Anglicans which lead they prefer to follow: that of their own Church or that of the Church of Rome.

Are we, like our Queen, faithful Protestants? If you mean: Are we members of that great world-wide Church which makes a positive stand for Catholic and Evangelical truth in the face of papal, puritan or pagan error, then the answer is: "Yes, and we glory in the title."

But if you mean, as you probably do, that our Church is one of a number of sects, "all going the same way"; that she owes her origin to the matrimonial tangles of Henry VIII; that her bishops and priests are really in no way different from "other Protestant ministers"; then we are bound to repudiate the title.

For we are, above all else, Catholic, and we cannot accept any description which in any way minimises or obscures our Catholic character and nature.

Is the Church of England Protestant? Yes, certainly, in that sense of the word which nobody nowadays uses. No, certainly not, in the sense that everybody uses it!

Understanding Life

THE RISE AND FALL OF CIVILISATION. Shepard B. Clough; Sheffington, London. 12/6.

This book has, as its inspiration, the renowned writings of Arnold J. Toynbee, and may be regarded as supplementary to that great work.

However, in that Toynbee has so far made no definite assertion as to the nature of the actual forces which have contributed to the upward and downward trends in the achievements of civilisation, apart from the use of such terms as "challenge and response" and "withdrawal and return."

This author, with great skill, and with a profound knowledge of historic cultures of the past, advances the claim that it is a truth that the relative economic well-being in society is the prime factor in the progress of civilisation.

He says that when such a factor ceases to play its part a civilisation has declined.

Thus he proceeds to examine the historic cultures from the earliest to the Western in the 19th and 20th centuries.

Man is doing wrong while work, and thinking in accordance with the Divine Will of God has the key to all cultural achievements as shown by the recorded civilisation of the world.

BOOK REVIEW

SAINT AUGUSTINE'S "ENCHIRIDION." Ernest Evans. S.P.C.K., 1953. Pp. 146. Price, 25/6 Australian.

"Enchiridion" was a Greek word transliterated into Latin, and meaning a manual or a handbook.

This little work was written by Saint Augustine in 421 at the request of Laurentius, a Roman layman, who had asked for a short explanatory treatise on Christian doctrine and living.

The full title thus reads, "Manual to Laurentius concerning Faith, Hope and Charity"; for, as Augustine says, "It is not the hand that needs to be filled with a short manual, but the heart that must be inflamed with great zeal."

In this treatise, much of the richness of Augustine's thought, spread over his great works, is collected together for the benefit of the Christian student.

We have some explanation of the Creed and the Lord's Prayer, and a particularly clear statement of Augustine's doctrine of faith and of grace.

The general Christian reader who is familiar with the "Confessions" and the "City of God", has been precluded from the acquaintance of this valuable work by lack of a suitable English translation.

Canon Evans, who had already put patriotic scholars in his debt by his monumental edition of T. W. William's "Treatise Against Praxas," has now given us a most readable and accurate translation, with helpful introduction and initial notes.

The student of Early Church history is well advised to procure and study this volume, which would form an excellent introduction to Augustine's weightier volumes against Pelagianism.

Those seeking a solid devotional handbook for Lent reading or for study during a retreat, will find this volume one which will amply repay them the time they devote to its reading.

In the notes, there seems to be some confusion between the use of the terms "sections" and "chapters," the references being to the former and not, to the latter. Also on page 130, it is suggested that public penance was the universal practice of the Early Church, but both Basil of Caesarea and John Unjostom had advocated and practised something more approaching the modern system of sacramental confession.

—F.R.A.

PRAYERS FOR FIJIAN PARLIAMENT

OEUCOMENAL PRESS SERVICE

Geneva, October 22

The Legislative Council of Fiji was opened with prayer this month for the first time in its history.

The Governor, Sir Ronald Garvey, asked for Divine guidance during its 37th session.

Sir Ronald said he had decided upon the prayer innovation "because I believe it fitting to seek divine blessing for the deliberations of a body whose actions may so vitally affect the lives of our entire community."

His action was commended by Pandit Kishnu Deo, senior Indian member of the Council and himself a Hindu priest.

The 136,000 native Fijians in the islands are largely Methodists, while the 149,000 Indians are predominantly Hindus or Moslems.

Some 8,000 Europeans and 7,000 persons of mixed, or part-European blood, complete the population.

REMINDER

Will all supporters of the Australian Board of Missions please note that there will be a special service on Friday night at S. James', King St., to mark the 25th Anniversary of the founding of the Order of the Comrades of S. George.

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WHAT THE CHURCH OF ENGLAND STANDS FOR

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

Last week the bishop pointed out the importance of the creeds as officially authorised statements of the Church. He said that belief in the sense of intellectual assent is not enough; it is faith rather than knowledge which is needed. At the Council of Nicea in 325, the bishops stated what they did teach and what they did not. Dr. Wand then gave a brief description of the three creeds, the Apostles', the Nicene, and the Athanasian.

It is interesting to notice that these creeds belong to the fourth and fifth centuries of Christian history.

That was a great age of creed-making, when the faith was being subtly challenged and had to be defended.

We have to travel eleven hundred years before we come to a period of equal challenge and of equal activity in meeting the challenge.

The period of the Reformation involved the splitting up of the mediaeval unity into many national churches, with a consequential effort on the part of each to assert its own belief in its own terms.

It is interesting that practically all of them acted on the assumption that the earlier creeds must be accepted as foundation documents whose teaching was not in dispute.

They did not try to replace them, but put beside them elaborate confessions of faith mostly concerned with new points of controversy.

Great differences of opinion had arisen about the nature of man and about the scheme of salvation, about Church authority, and about the sacraments.

The Westminster Confession, the Confession of Augsburg, and the Decrees of the Council of Trent, may be mentioned as three examples of the way in which different sections of Christendom stated the belief to which they expected their own members to give unqualified consent.

The Church of England did not escape this tendency, but declared its own faith in the Thirty-nine Articles.

We must say a word about their content and about the demand they make upon us.

Those who like to ridicule what they believe to be the

illogical position of Anglicanism sometimes say that, while we have a Catholic Prayer Book, we have an Erastian ministry and Calvinistic articles.

There is just enough truth in this aphorism to make it amusing.

But it certainly is not strictly true that the Thirty-nine Articles are Calvinist.

Indeed, some of the most specific "Reformed" doctrines are implicitly repudiated.

The articles on predestination, on the depravity of human nature, and on the lack of freedom in the human will are all grave understatements from the Calvinist point of view.

It is, indeed, generally agreed that Newman was right in his famous Tract 90 when he contended that the Thirty-nine Articles were capable of a Catholic interpretation. Nevertheless it would be useless to deny the generally "Reformed" tone of the Articles.

Dom Gregory Dix, in his valuable little book, *The Question of Anglican Orders*, has recognised the difficulty of saying precisely where Catholicism ends and Protestantism begins.

He finds the line of demarcation in the doctrine of justification by faith alone.

We may, perhaps, think that he has over-simplified the issue, but nevertheless it is important to notice that if that must be taken as the dividing line, then the Thirty-nine Articles are formally on the Protestant side of it.

In addition to the creeds and articles there is a further help that the Anglican receives in the explication of his faith and its application to current questions.

This is to be found in the encyclical letters, the reports and resolutions of the Lambeth Conference.

This Conference is not, strictly speaking, authoritative.

It is a gathering of Anglican bishops from all over the world who meet every ten years or so to discuss contemporary problems.

Whatever recommendations are made by them only become authoritative when they are accepted by national, provincial or diocesan councils.

Obviously, however, whatever is agreed upon by the bishops of a whole Communion must have great weight as what the

lawyers call "persuasive precedents."

At the lowest estimate they give advice which is extremely valuable, not only to clergy but also to laity who wish to avail themselves of the accumulated experiences of so many chief pastors in so many different lands.

The reports generally begin with the examination of some particular theological question and go on to point out its application to the practical issues agitating people's minds at the moment.

Later examination by experienced theologians often reveals some flaw in the argument, but the cumulative effect of the findings is considerable, and they bring relief to many who are perplexed and are looking for guidance in private or public difficulties.

It might be thought at first sight that a discussion of the sacraments in this context would be a digression. This is not so.

The sacraments are just as much a part of the authoritative system of the Church as the creeds.

The task of the Church is to continue the Lord's twofold work of revelation and redemption.

If the creeds are a concise summary of the facts of revelation, the sacraments are an epitome of Christ's work of redemption.

That work is carried out by the application of the life of Christ to the believer.

The sacraments are the authorised means of that application.

It is sometimes suggested that the sacraments are in some way opposed to a truly spiritual religion.

They have to do with material means whereas religion should be purely a concern of the spirit.

This is a false and unnecessary opposition.

It is certainly true, as we have insisted over and over again, that God can and does speak directly to the human soul, but it is equally true that normally He uses media of one kind or another.

Commonly, of course, He uses the human personality.

He speaks to us through the agency of parents, ministers, teachers or friends; and, in so far as He does this, the human agents are themselves a kind of sacrament.

The influence of personality is generally exerted through physical and material means such as the body and the words, gestures or acts of the body.

There is no necessary opposition therefore between what is sometimes called a prophetic and a priestly religion, a religion which relies upon words and a religion which relies upon acts.

What we know as the sacraments par excellence are authoritative because they are covenanted means of grace. As such they have a claim upon the individual.

He must accept them and use them if He is a faithful servant of Christ.

HE can no more dispense with them than he can with his prayers or the reading of the Bible.

Of two of them at least, generally known as the Gospel Sacraments, it is claimed in the Catechism that "they were ordained by Christ Himself."

The last verses of S. Matthew's Gospel depict the risen Christ as bidding His followers "make disciples of all the nations, baptising them in the name of the Father, the Son, and the Holy Ghost."

With regard to the other, the Holy Communion, there is, of course, no doubt that Jesus participated in the Last Supper with His disciples, and it is in the repetition of His acts on that occasion that the sacra-

ments are therefore authoritative just as the creeds are authoritative.

Indeed, the Gospel sacraments have a more direct authorisation from Christ than the creeds.

The definition of a sacrament is "the outward and visible sign of an inward and spiritual grace given unto us."

It represents the conjunction of material means with spiritual power.

The term "sign" is used in the particular sense, not of a mere empty symbol, but of an effective instrument by means of which the grace is given.

As the Catechism says, the sacrament is a sign of grace not only as "the pledge to assure us thereof," but also a "means whereby we receive the same."

The sacramental approach to religion is not characteristic of the Christian Church only.

It is also to be found, though this is sometimes denied, in the Old Testament.

There the bestowal of spiritual gifts is associated with objects, gestures, and words.

SUCH association was especially easy for the Hebrew people, because they did not, as we do, separate sharply between the material and the spiritual.

Indeed, the Old Testament writers describe material things as being themselves vital in a way far transcending anything that would be characteristic of our common thought to-day.

They not only thought of each limb of the human frame as possessing a life of its own, but it was normal for them to describe the blood as being life itself.

A word incorporated the breath of the person who spoke, and that breath was his spirit or personal forces.

Similarly gestures and objects were regarded as being permeated by a spirit or personality when they were used either by God or under His authority.

Thus for the Hebrew there was no impassable gulf between the material and the spiritual; the spiritual pervaded the material.

THE importance of all this is that the same type of thought still prevails in the New Testament.

It was given a new direction by Jesus who associated it not only with the Spirit of God, but with Himself, and so imbued it with a new richness of personal equality; spiritual power takes on the features of Christ.

That is the background against which we must understand Baptism and Holy Communion and indeed all the sacraments.

This is the answer to those who assert that the Christian sacraments were borrowed from the mystery cults of paganism.

No one disputes that the same type of general thought is to be found in these cults, but there is not the slightest reason to suppose that the New Testament borrowed its ideas from them.

In fact, so clear are the New Testament writers that what they say is in line with their own traditions and the teaching of Christ that they do not attempt to disguise the obvious parallels between the Christian sacraments and the rites of paganism.

S. Paul can thus compare the Breaking of Bread with both the Jewish and pagan sacrifices.

He does not say that there is no truth in the pagan sacramentalism.

What he does say is that you cannot eat of the table of the Lord and of the table of devils.

In either case you are in touch with spiritual powers, but in one case it is with the Spirit of Christ, and in the other it is with the spirit of evil.

THREE BOOK REVIEWS

"SERMON" FROM THE "K" GOSPEL

A THEOLOGY OF SALVATION. Ulrich E. Simon. S.P.C.K., pp. 266. Price, 42/-.

THE author sees Isaiah, chapters 40-55, as the kernel of God's Revelation in the Old Testament, and this book is a commentary on the chapters almost verse by verse. The book, though its subject is an Old Testament prophecy, reminded the reviewer of Hoskyn's *S. John*.

It is on the same scale, with the same immense detail, with a background of vast learning, with full textual notes at the end and copious references. It is rich in insight and with a vivid sense of the Living God.

It is a book not to take and read through, but to have and to consult again and again. For that reason it is a pity it is so costly, but all college libraries should possess it.

The 16 chapters of this prophecy of the 2nd Isaiah are divided into 38 sections, with their headings and close-knit comments. The whole prophecy is treated as a "sermon," delivered by the seer.

As the "Introduction" has it, "Isaiah preached this sermon after an ecstatic experience, elaborated it with diligent care and presented it undoubtedly with such variants as the different occasions demanded."

He speaks abruptly, repeats himself, and sings with poetic feeling, and the "sermon" may be defined as a theological manifesto about salvation.

His aim is to enrol disciples.

Great themes are expounded in these pages, those which occur most often being "election," "universalism," "Messiah," "servant," "shepherd" and "Eschatology." The author holds that "political events have completely vindicated the message."

"Jerusalem became the citadel of ethical monotheism, and it has never ceased to be the spiritual home of salvation."

"Now that Israel has been formed again in Palestine, our prophecy assumes an air of an even more pronounced realism."

Mr. Simon is a lecturer in Hebrew at King's College, London.

—J.S.A.
[Our copy for review came from Church Stores, Sydney.]

S.S.M. QUARTERLY SEPTEMBER, 1953

The Quarterly of the Society of the Sacred Mission is always both bright and relevant, and this number is an admirable example of what a small review should be.

It opens with part of a sermon preached by Father Gabriel Herbert at Craferes, with the challenge:

"The Gospel for Australia must begin not with an invitation to be religious, but with the plain and definite proclamation that the world belongs to God, and all the real meaning of all human lives is God's meaning and purpose for them."

An essay entitled "Memento Mori" has some pertinent comments on the failure of the modern Church to think about death at all in a serious way.

The article, "The Study of Church History" is most important, and deserves the careful consideration of those responsible for teaching Church history in our theological colleges: for in this subject our syllabus tends to be unimaginative, old-fashioned and too detailed.

The writer enumerates several of the traditional misunderstandings which have prevailed in our study of the Reformation and the 18th century in particular, and pleads for a closer study of social and political subjects for the proper understanding of Church history.

The Quarterly also contains interesting and necessary news of the society, clearly indicating the important contribution that it is making to the life of the Anglican communion at present.

THE "K" GOSPEL BEFORE MARK. Professor Pierson Parker. University of Chicago Press.

The publication of this book may well prove to be a major event in the history of biblical studies and criticism.

Professor Parker, who is *Glorvina Rossell Hoffman Professor of New Testament at the General Theological Seminary of the Episcopal Church*, is one of America's outstanding New Testament scholars.

This present work will, if its argument is generally accepted, revolutionise the whole study of the synoptic problem.

It is Dr. Parker's contention that the struggle between Judaisers and Christians who felt that the Mosaic Law must not bind Gentile converts, was an integral part of the development of the Gospel tradition and deeply affected the composition of our Gospels as we have them to-day.

By analysis of the Gospels, Dr. Parker produces a most convincing argument for a primitive Jewish-Christian Gospel (which he calls "K").

"K" he believes, is the common written source of Matthew and Mark.

Moreover, "K" reveals to us the effects of the Judaising controversy on the synoptic problem.

This general argument is built on a solid foundation of evidence from style and vocabulary, from structure, from content, and from a fresh consideration of the synoptic problem as a whole.

—J.C.V.

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From the Exile to the Birth of Christ . . . 5

SOME VISIONS OF THE END

By Professor Hector Maclean

THIS is my last article in the series From Exile to Advent. There are a great many matters connected with this period with which I should have liked to deal. For instance, I have said nothing about the Jewish Dispersion—the scattering of the Jews among the nations outside Palestine.

In itself this was something of tremendous importance for religious history. To mention only two points, there was the translation of Hebrew Scriptures into Greek at Alexandria which made knowledge of Hebrew religion available to everyone who spoke Greek, and there was the setting up of Jewish synagogues all over the world which played such a big part in preparing the way for the spread of the Gospel in the days of Paul and the first Christian missionaries.

But I must leave it there, because I want to draw attention to a class of literature that had a great vogue in Palestine before and after Christ.

When I say that it is from this type of writings we hear about the Age to Come, the Kingdom of God, Resurrection of the dead, the Day of Judgement, the Messiah, the Son of Man, his coming with the clouds of heaven, we realise at once how close we are to the New Testament and to its central Figure, Jesus Christ. Whatever else has to be omitted from our series, this must be included.

The name given to this kind of literature is apocalyptic. Each writer gives us what is known as an apocalypse.

Apocalypse is derived from a Greek word meaning "revealing" or "uncovering"; and what is revealed is the hidden future which is due at any time to break into the existing order and become an actual living present.

We have recovered a large number of apocalypses written between 200 B.C. and 200 A.D. Only two of these are found in the Bible—Daniel, in the Old Testament, and the Revelation

of S. John, in the New. Our main concern is, of course, with Daniel.

What do you make of this Book of Daniel? We have grown up with the stories of Daniel in the den of lions and of his three companions in the burning fiery furnace.

But what about the rest of the book with its dreams and its visions, its strange beasts and their horns, its time and times and half a time? It has been at once the despair and the fascination of succeeding generations.

If apocalypse means an unveiling, don't we need an unveiling of the book itself? Where can we find a starting place for its understanding?

I think it is always a wise plan, when we want to find the meaning of any book of the Old Testament—or the New for that matter—to try to see what the conditions of life were at the time it was written.

EVERY book in the Bible is related to life: it has an historical setting and contains the word of God to meet an actual, concrete situation. Now, we know what was the setting in life of the Book of Daniel.

Recall what I said about the savage persecution of the Jews by Antiochus Epiphanes, the King of Syria, in 168 B.C. For faithful men the present had become intolerable; it was as bad as bad could be.

It was inconceivable that any human effort could remedy it. Only God could do that—and the apocalypse declared that He would, and that He would do it soon. Here we have a characteristic of all the apocalypses: they come out of bad times.

The Revelation of S. John, in the New Testament, is an example. Some hold that the writers of apocalypses were pessimists. Certainly they were pessimistic about the present, but, as we shall see later, they were the true optimists because they never faltered in their faith that God was in control of everything that was happening and that He would make the future sure.

If that were the case, how could they explain the terrible things they were enduring? Here we have another characteristic of apocalypse. It represents past history as determined by God from the beginning; it divides it into periods with the final period of all approaching its completion in the writer's own day.

FOR him the consummation of God's purpose in all history is pressing on—the climax is, as it were, just round the corner. In these last days of the present order the forces of evil in the world, conceived as almost demonic in character, are putting up their fiercest opposition to God.

That is why the people are being subjected to such dire tribulation; that is why the present is so desperately bad.

You recall how, in the seventh chapter of the Book of Daniel the author describes one of Daniel's dreams in which he saw a succession of fearsome beasts, a lion, a bear, a leopard, and, finally, a fourth beast which had ten horns in the midst of which appeared a little horn: "and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things."

This is our author's way of recapitulating the history of Israel since the capture of Jerusalem by Nebuchadnezzar in 586.

The beasts he describes are the symbols (and all apocalypses are full of symbolism) of the great world powers of the past 400 years, the Babylonians, the Medes, the Persians, and, last of all, the Greeks. The little horn, of which it is said: "this same horn made war with the saints, and prevailed against them," is Antiochus Epiphanes whose persecution of the Jews, you will remember, is the historical setting of the Book of Daniel.

Antiochus called himself Epiphanes which means God made manifest.

I think any true Jew of his day would have been ready to name him Evil incarnate. If he were a Christian of the New Testament he would have called him Anti-Christ.

IF, then, the intolerable present marked the last stages in the conflict between God and the evil forces of the world, how do the apocalypses describe the outcome of that conflict?

They all agree that God will make an end of the present order and usher in the New Age, the Kingdom of God, from which all that is evil and wrong will be banished.

If we go to the Book of Daniel again, we read, still in the seventh chapter, how the Most High will destroy the beasts and take away their dominion.

Then it continues: "I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man . . . And there was given him dominion and glory, and a kingdom, that all the peoples, nations, and languages, should serve him: his dominion is an everlasting kingdom which shall not pass away."

Who is this son of man? Whatever the views of other apocalypses, there is no doubt that Daniel equates the son of man with the saints of God.

Read on in the seventh chapter: "And the kingdom and dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High."

But when will all this take place? That is an urgent question. There are some who say that apocalypse is the answer to that perplexed cry which rises so often from the pages of the Old Testament: "How long, O Lord, how long?"

Daniel gives a very definite answer—1290 days or 3½ years, or a time and times and half a time, which should make the coming of God's Kingdom coincide with, or shortly follow, the death of Antiochus.

This is the concluding article on "The People of God: From the Exile to the Birth of Christ," by Professor Hector Maclean.

These articles were originally delivered as talks over the A.B.C., by whose kind permission they have been published in THE ANGLICAN.

NOW this is the weakness of apocalypse. If it is going to put an exact date to the end of the present order, the passage of time can so easily prove it wrong. That is what happened in this case, with the result that students of Daniel, who regard these precise predictions as the essential part of the Book, kept themselves busy in the endeavour to re-interpret the significance of the number of days and make them applicable even to our situation to-day.

Would it not be better to remember the words of our Lord in answer to the question of His disciples about when the end is to be?

"And Jesus began to say unto them: Take heed that no man lead you astray. When ye shall hear of wars and rumours of wars, be not troubled: these things must needs come to pass; but the end is not yet . . . But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father. Take ye heed, watch and pray, for ye know not when the hour is."

If apocalypse fails us at this point, has it, then, no relevance for us to-day? Of course it has. It asserts and re-asserts that God not only initiates but controls all history, that He has a purpose which must be fulfilled.

His purpose is to bring in His Kingdom of truth and righteousness; and it will find its consummation in history. One of the most recent books on this subject closes with words which sum up the value of apocalypse for to-day; and I am sure the author would grant me permission to quote them:

"But the last word must be of what was central in the apocalypticists' thought. In the midst of a world no more at peace or secure than theirs, with a future as difficult to penetrate as that they faced . . . with persecution breaking out against God's people in many lands and none knowing where it may establish itself next, . . . in this world, the apocalypticist reminds us that there is righteousness, . . . that truth is eternal, and that life can be lived without fear or sighing, without sin or death, and that he that endureth to the end, the same shall be saved."

A WIDER OUTLOOK NEEDED

FROM OUR OWN CORRESPONDENT
London, October 16

There has been much controversy over domestic matters in the Mothers' Union in England during the last few months.

At a meeting in London on Tuesday, the president, Dr. Dorothy Roberts, urged members to adopt the broader outlook of Anglicans in the overseas churches.

She said that, during a tour of the Far East last year, she was shown a colony of 700 Anglicans in a Borneo village, which 40 years ago was a stronghold of head hunters.

The influence of that little community, clustered round its own church and school, had had wide repercussions.

The Bishop of Borneo was being inundated with requests from surrounding villages, asking that teachers should be sent to them in order that they too might become Christians and learn about the love of God.

RECRUITING FOR THE MINISTRY

TWO SUGGESTIONS

By the Rector of Broken Hill, Canon Vernon Hartwig.

The Ordination Candidates' Council of the Diocese of Tasmania has published in pamphlet form "an urgent call" for men for the ministry.

This "urgent call" could have been made, and indeed has been made on numerous occasions in time past, and is being made to-day, by every diocese in Australia.

It is very obvious that every diocese needs more men, and needs them urgently.

While the need remains many of our priests are being overworked; and much work is being left undone.

Opportunities are being missed; many centres in parishes are being neglected, or at best are being ministered to very sparingly; and we find ourselves doing mere ambulance work instead of being in the front line leading, fighting and conquering.

We can be sure that God is calling to the Sacred Ministry sufficient men to meet the needs of His Church.

Some few hear that call and respond. Others hear the call and refuse to answer it because it is not clearly understood.

Others again are prevented from making the right answer because of materialistic ambitious parents; while others who are called simply do not hear the "still small voice" because of the noise of the many other calls made by the world, the flesh and the devil.

It would seem that "urgent calls" in the form of pamphlets and the like are simply not good enough to meet the situation.

It would seem that the efforts made by individual bishops and parish priests to encourage young men to hear and respond to the call and to foster vocations are likewise not good enough.

Something more must be done, and done quickly.

I believe that there is something that could be done to meet this great challenge, if only we possessed sufficient faith, courage and vision. If we would only see the problem as one to be faced and overcome by the whole Church in our land acting as a unit, and not as a matter for each diocese acting independently and often competing against the other, the problem would be simplified and the solution more easily attainable.

I would therefore suggest that the matter is one for General Synod, backed by each of the several dioceses in our country.

There are two things that I feel would make to a solution of the problem.

I now respectfully suggest that each Diocesan Synod give consideration to them and, if they be deemed practicable, to bring them before the next meeting of General Synod for implementation.

They are, firstly, the appointment of a recruiting officer or officers.

WE are all rejoicing still and thanking God for the splendid work done by Bishop Ash on behalf of the Australian Board of Missions.

In a very short time he not only collected a very large sum of new money for the A.B.M., but he also secured an amazingly large number of new recruits for training as missionaries.

I now suggest that the Church in Australia, through General Synod, appoint one or more recruiting officers whose task it will be to make contact with young men everywhere, challenging them in the Name of Christ to offer themselves as candidates for Holy Orders.

It will be necessary for him to make time available for personal interviews, for discussions with parents, headmasters, and so on.

In short, he will be called upon to be God's "mouth-piece" in making the call, and then

to do everything possible to make that call heard and understood.

What God was able to do for the A.B.M. through Bishop Ash, He will do for the Church at large if only we allow Him.

The challenge will be made on behalf of the Church, and not on behalf of any one particular diocese.

Volunteers who for some good reason desire to serve in a particular diocese will naturally be permitted to offer themselves to the bishop of that diocese.

Those who have no such desire will be directed to the diocese whose needs are greatest.

The challenge could also be issued to girls and young women, for the Church needs them for training as deaconesses, youth leaders, Church Army sisters, missionaries, and as members of religious orders.

My second suggestion is that a General Synod set up a Department of Propaganda within the Church with the object of issuing and distributing literature, films and such like, dealing with the training and work of the clergy.

Some of this material would be prepared expressly for use by parish priests and others to pave the way for the recruiting officer.

This latter would be designed to give encouragement, guidance and instruction to those who have heard the call and have offered themselves, but cannot proceed immediately to a theological college or university.

There is a lamentable lack of suitable literature dealing with the ministry that can be used by parish priests in their efforts to encourage men to offer themselves for Holy Orders.

Literature, and films, telling and showing something of the work in theological colleges, and of the work done by parish priests, by chaplains to the forces, galls, hospitals and schools, and in missions, would be a tremendous help.

But I do feel that a properly organised and inspired Department of Propaganda plus recruiting officers would do far more than all the parish priests together with an abundance of good literature.

Parish priests do secure an occasional volunteer for missionary work.

The A.B.M. recruiting officer secured many in a very short time.

HOW is all of this to be financed? I would suggest that this be done by each diocese contributing so much according to its income.

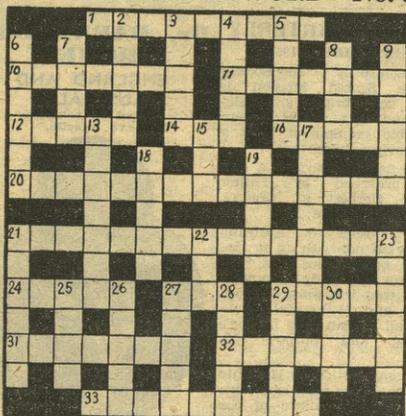
There are twenty-five dioceses in Australia, and if each diocese could not raise, through its several parishes, an equitable proportion of the necessary finance, then I feel we would be falling in a solemn trust reposed in us.

I believe that if by the means I have suggested, or by any other means, the Church can secure another ten, or even five new candidates each year, the expense involved would be more than justified.

Surely no expense should be considered too great when the work of the Church of the Living God depends to a very great extent on the outcome. When our parishes are adequately staffed, and all posts filled, the work will be done; and when and where the work is done finance ceases to be a problem.

What is required now is not merely an occasional rather pathetic "appeal" put out by a diocese, but bold, courageous, faithful and far-sighted action made in the truly Christ-like and Apostolic tradition, by the whole Church in our land.

ANGLICAN CROSSWORD—No. 64



ACROSS:

- 1. Bird that goes a-tramping (9).
- 10. Forest where one tree has been felled (7).
- 11. Lionlike pope (7).
- 12. Short drinks, one might imagine, for northerners (5).
- 14. Room for storing bacon, before use as such (3).
- 16. Understand? As the captured man might put it (3, 2).
- 20. A flower—Lend-lease's nicer variety (6, 9).
- 21. A very low-down bomb (8, 7).
- 24. Dilemmatic alternatives (5).
- 27. My stars, a lion! (3).
- 29. No fruit, Adam's (5).
- 31. R.A. who finished by a Scots stream (7).
- 32. Aimed high—from a church top (7).
- 33. Here to-day (9).

DOWN:

- 2. "Give us the —s," said Churchill, "and we will finish the job" (5).
- 3. Cartels often found in gold circles" (5).
- 4. This Scots isle is a song (5).
- 5. A protracted proposition (5).
- 6. Foppish trifle in rhyme (6).
- 7. Retailer's normal conversation (4).
- 8. A warning? What's this about? (4).
- 9. Sort of decree to withdraw (6).
- 13. This part of the horse gets father grim (7).
- 15. Knotty problem in a match (3).
- 17. It's no longer sore, my dear fellow (3, 4).
- 18. Hard work, this steeplechase (5).
- 19. "My — days, when I was green in judgement" (Shakespeare) (5).
- 21. Stick fast—and where (6).
- 22. Shelter for a U.S. general (3).
- 23. Corrects, and finally repairs (6).
- 25. A plant, "shaken by the wind" (4).
- 26. Price trouble that leaves many in the pit (5).
- 27. A doctor's weapon (5).
- 28. Shape best known to Dame Partlet (5).
- 29. First letter, first letter first (5).
- 30. — And, as we do this, we say "Au revoir" (4).

SOLUTION TO CROSSWORD

- ACROSS: 7, Funeral; 8, Majorca; 10, Sienna; 11, Toddling; 12, Cues; 13, Salamander; 14, Engineering; 19, Cartwheels; 22, Mars; 23, Clarinet; 24, Depart; 25, Endorse; 26, Alarums.
- DOWN: 1, Curious; 2, Tennyson; 3, Canal; 4, Mal de mer; 5, Goblin; 6, Scones; 9, At all events; 15, I think so; 16, Name part; 17, Calling; 18, Tirreme; 20, Tarpon; 21, Saddle.

DIOCESAN NEWS

ADELAIDE

FETE FOR B.I.M.S.

The people of St. Theodore's Church, Beach Park, will hold a fete in the parish hall on Saturday, November 7, in aid of the B.I.M.S., £35,000 appeal. Lady George will open the fete at 2.30 p.m. The appeal has now passed the £11,000 mark.

ANNUAL "DO"

The annual "do" of the hostel of the Holy Name, Wellington Square, North Adelaide, will be held on Saturday, November 7. One of the hostel girls, Miss Kathleen Humblat, from Alice Springs, will open the "do" and speak on "Girls' Views of Dots (and don'ts)". There will be trading tables, afternoon tea, and items by the girls.

NEW ORGAN

An organ to replace the one deliberately destroyed by fire recently, has been given to St. Mary's Church, South Road, by Mr. M. Wood, of Puerco, and Mrs. Wood. Mrs. Wood has also offered to have the instrument put into first-class order before it is installed in the church in a few days' time.

GIFT OF A BREAD BOX

A small group of ladies from St. Columba's Church, Hawthorn, have "adopted" the little mission church of St. Columba's, Findon. The Hawthorn ladies raised the money for, and purchased a handsome silver box for holding the altar breads. The box was dedicated and presented to the church at Findon at Evensong recently, when a number of the Hawthorn Columbians visited the Findon church.

ARMIDALE

BISHOP'S MOVEMENTS

Last week the bishop spent an evening with the senior boys at the Armidale school, talking to them on "Secular Marriage", and answering the veritable spate of questions that followed. During this month the bishop has held confirmation services at the cathedral, at Uralla, where in addition to the 20 children, there were 16 adults, and at Baradine, where candidates were also present from Walgett, 100 miles away. The bishop will be in Moree from October 30 to November 1 for the dedication of windows at both Moree and Pottsville, and also to give an address to the Rotary Club.

HOME AND FAMILY WEEK

A most impressive panel of speakers was assembled for the Home and Family Week in Tamworth, which concludes on Sunday night with a united service in the town hall, at which the bishop will be the preacher. Meetings have been held every day and night. All the churches, and a large group of town and regional organisations sponsored the week.

ASHFORD

One of the most readable parish papers in the diocese comes each month from the Vicar of Ashford, the Reverend John Shaw. The vicar himself writes a letter, another one is for the children, and there are helpful thoughts, some verse, and some new jokes! And then there's the parish news. This month tells of the annual ball, which was a great success, and which much of the credit goes to the joint secretaries, Mrs. W. Moffitt and Mr. H. E. Johnson. The proceeds amounted to £120.

BATHURST

COWRA

The Reverend Whimston-Aston visited the parish last week, and showed films on Polynesia in the Masonic Hall. The previous night, the Youth Commissioner met Y.A.s and made initial plans for the Anglican Youth Camp Rally to take place in Cowra at the end of January.

DUBBO

There are not many boys' choirs in the diocese unfortunately, but Dubbo has invited boys to attend practices conducted by the organist, Mr. Carroll. Orange and Forbes are other western parishes who enjoy seeing and hearing Anglican choir boys. Miss Nita Hatch was farewelled recently, prior to going to test her vocation as a Sister in the Society of the Sacred Advent. A mission party has been held, organised by the Mission Auxiliary. South Dubbo Auxiliary also held a street stall. A start has been made on the rectory painting, it will soon have a "new look."

ROCKLEY

A Gift Sunday has been held in the centre of Burriga, when parishioners of St. Paul's placed over £50 on the offertory plate for the commencement of improvements to their church. The rector is keen to be supplied with records or information relative to the history of the parish. He also urges parishioners to make memorial gifts to the various churches in the parish. Many items, small and large, are required.

TODDLERS' HOME

The suggested minor alterations in the plans for the proposed Australian Prisoner of War Memorial Toddlers' Home are being arranged by the architect. The next step will be the reducing of the plans for printing block publicity purposes, the preparing of the specifications and the calling of tenders. Peak Hill, Forbes and Millthorpe are the first parishes

to send their returns from "Homes and Youth" Sunday.

A Sydney church gave a retiring collection from a marriage ceremony, and another a retiring collection from an Evensong service. The rich in this world's goods are not "building" the Memorial Children's Home, but the ordinary folk, the next of kin, the young people, returned servicemen, the folk who have lost their own little children, and those who have no children. Typical of the amounts being received are the following: an elderly lady, "This P/N was sent to me to buy something for myself. I pass it on to you for the Homes"; a Kandos boy, "I hope you will accept this, for the Children's Home, and I hope it will be finished soon. We will remember you and pray for you." (He sent it, which is as much as any adult has given in Kandos this year).

CLERGY BACK

The Bishop Coadjutor, and the Rector of Orange are back after conducting a mission in the Parish of New Lambton, and the bishops of the diocese and members of the Brotherhood of the Good Shepherd have returned after making an extensive tour of parishes in the Sydney Diocese during the annual city campaign.

CARPET GIFT

A lovely large room carpet has been given to the D.C. by Mr. and Mrs. D. Evans, of Wollongong, for forming a rug. The carpet is to be taken later to St. John's College, Morpeth, for use in one of the rooms. Students' rooms at theological colleges are very cold and bare when new candidates arrive. It would be good if parishes or private individuals could make gifts of furnishings, such as curtains, floor covering and an easy chair.

OUT OF TOWN

The Homes and Youth Commission will be away from the diocese from about 4 to 11 November, and no mail can reach him, or be answered during that period. Any letters or telegrams which should be sent direct to the Editorial Secretary, Box 7002, G.P.O. Sydney, posted a WEEK before for the issues of November 6, 13, 20 and 26.

CANBERRA AND GOULBURN

PATRONAL FESTIVALS

The Bishop Coadjutor of Canberra and Goulburn, the Right Reverend K. Clement, and the Archbishop of Wagga, the Venerable R. E. Davies, visited Albury for this year's patronal festival. The Patronal Festival of All Saints, Ainslie, will be held at the All Saints' Hall, commencing today and concluding on November 6.

The programme is as follows: Friday, parish social, 8 p.m.; Saturday, fete in the hall and grounds, 2 p.m.; All Saints' Day (Sunday), services at 8 a.m., 10 a.m. (Preacher, Archbishop R. E. Davies), 4.30 p.m. (Preacher, the Reverend Harold Hunter); Wednesday, film evening; Friday, A.M.M. dinner, ladies' night, 6.30 p.m.

CHILDREN'S FROLIC

A Children's Frolic was held in All Saints' on October 23. The function was in aid of the funds for the St. John's Parish Children's Sunday school picnic, to be held at Hall showground on November 5. Friday night's function was arranged by the All Saints' Parents and Friends of the Sunday school.

SCHOOLGIRLS AT ST. JOHN'S

A party of approximately 70 girls from the Marsden school, Bathurst, who were on a week-end visit to Canberra, attended a service in the historic church of St. John the Baptist, Canberra, on Sunday morning.

A.M.M. DISPLAY

THE ANGLICAN is to be featured on a special display being conducted by the St. John's branch of the Anglican Men's Movement, at two fetes to be held in Canberra shortly. The fetes are All Saints' on October 31, and St. John's in the Albert Hall, on November 28. Old copies of the paper will be prominently displayed and new subscribers sought.

MELBOURNE

HOSPITAL SUNDAY

The preacher at the Hospital Sunday Service at St. Paul's Cathedral on October 18, was Dr. W. J. Denehy. Dr. Denehy is a lay canon of the cathedral.

PRESTON

Bishop G. H. Cranswick conducted a confirmation service at All Saints', Preston, on Sunday evening at 7 o'clock.

CONFIRMATION

The Bishop of Geelong, the Right Reverend J. D. McKie, took a confirmation service at the cathedral on Monday evening.

EXHIBITION

The Young People's Union, a junior group of the C.M.S., held their annual exhibition, prize-giving and sale of work in the Chapter House, Parkside Cathedral, on Saturday afternoon. Mrs. K. Prentice from the Upper Nile was the speaker.

BABIES' HOME

A garden day and barbecue will be held at "Rockley" Old Mount, Main Road, Montrose, on Wednesday, October 28, at 12 noon.

Donations towards Darling Babies' Home.

SPRINGVALE

£77 was given on Temple Day at Springvale. This represented an amount of any previous amount that the vicar and parishioners are determined to reach £100.

The Ladies' Guild hope to realise £200 at the bazaar on November 27.

CLAYTON

At All Saints', Clayton, Temple Day realised £62. The bazaar will be held on December 5.

The Rev. Mr. Matthews, the retiring collection at the 84th anniversary celebrations was given to the work of the Marriage Guidance and Educational Council. Canon Hudson preached.

NEWCASTLE

BRANXTON

St. John's Church, Branxton, was crowded for a special Choral Eucharist of dedication of a memorial brass sanctuary lamp. The Rev. Mr. Matthews, A. W. Moore, conducted the service. The lamp is a memorial to the late Mr. Edward A. Gauchet, a pioneer of the Anglican Church in New South Wales, the late Mr. Percival Gauchet, who was the first altar-boy of St. John's.

N'TH QUEENSLAND

A.B.M. CO-OPERATIVES

From September 27 to October 2, Lockhart River Mission received a visit from the Bishop of Carpentaria, the Chairman of A.B.M. (the Venerable C. S. Robertson), and the Director of Christian Co-operatives for A.B.M. (the Reverend A. Clint).

While here the visitors inspected some of the outlying areas of the mission and investigated the possibilities of developing Christian co-operative work on the mission. A start has already been made in developing this work in trochus shell diving. This will be gradually extended to include cattle raising and the marketing of other types of shell and handicrafts.

A Christian co-operative is intended to provide a more Christian way of life through the equitable sharing of the resources of the land provided by God and also to provide a more stable form of marketing and buying.

PERTH

WYALKATCHEM

A ball was held in Wyalkatchem recently for the crowning of the "Queen." Miss Beryl Wood, representative of Wyalkatchem, was crowned "Queen of the Golden Fleece," by the Archbishop of Perth. This ball marked the final attraction in the concluding stages of the "Carnival of the Golden Fleece," an appeal initiated by the Wyalkatchem Women's Guild over the past months ago to raise funds for the Wyalkatchem-Koorda parish church, and which resulted in the amount of over £2,500 being raised for this purpose.

Centres as widely separated as Northern and Benbow were represented among the hundreds present. Mrs. Molina presented each of the five contestants with a memento of the occasion as a token of esteem for their loyal participation in the carnival. The crown was specially made for the occasion and was similar in design to the Crown of England. It was fashioned in fine brass, heavily inlaid with brilliant artificial gems.

COMING EVENTS

St. Augustine's church hall, Como, will be dedicated by the Archbishop of Perth on November 1, at 3 p.m. The Governor, Sir Charles Gardner, will lay the foundation stone of the new church at Kensington, on November 14, at 3 p.m.

SYDNEY

BISHOP'S ANNIVERSARY

S. Simon and St. Jude's Day, October 28, is the 19th anniversary of the Bishop of Hilliard's consecration, in Christ Church Cathedral, Nelson.

ENFIELD

The members of the Enfield Volunteer Defence Corps have presented a beautiful Communion case to St. Thomas' Church. The case is a memorial to the late Reverend F. S. Boyden, who was Commanding Officer of the Enfield V.D.C. The memorial will be dedicated on Remembrance Day, November 6, at 7.15 p.m.

CAR INSURANCE

The Sydney Diocesan Car Finance Board has written £900 of insurance on clergy cars over the past year. The clergy of Sydney are finding that the bonuses and general benefits obtained through the car board are a substantial saving in travelling expenses.

CANTERBURY

The annual ball of St. Paul's, Canterbury, will be held in the Masonic Hall, Campsie, on Friday, October 31, at 8 p.m. It will be officially opened by Mr. Justice Welr. One of the features of the evening will be an exhibition of the hand-drawn by one of the young ladies from St. Paul's.

DEACONESS' INSTITUTE

The Reverend A. N. S. Barwick, honorary treasurer of the Deaconess Institute, reports that £2,000 was paid off the Pallister Girls' Home last year, and that

altogether £80,000 passed through the accounts for that period. Braeside Maternity Hospital is still under mortgage and deserves the full support of church people.

WESTMEAD LAY READERS Mr. A. S. Davies was recently honoured as a lay reader at St. Barnabas', Westmead, when his 50th year as a lay reader was recognised. Mr. Davies has also been Sunday school superintendent for 30 years, is an active parish councillor and member of the Sydney Diocesan Standing Committee.

Parishioners gave Mr. Davies a chair, reference Bible and a wireless set.

G.S.S. The Sydney Chapter of the Guild of Servants of the Sanctuary will meet at St. Luke's Church, Clovelly, on Monday, November 2, at 7.45 p.m.

Following the Guild Office, a short business meeting will be held and a talk will be given by the Guild Chaplain, the Reverend A. Capell.

Amongst the latest promotions of air force personnel, is that of the Reverend C. H. Sherlock to third class chaplain, with the equivalent rank of squadron leader. Mr. Sherlock left the Parish of Narrabeen, where he was locum tenens, in 1942, to undertake full time chaplaincy duties. He was mentioned in dispatches in 1945 for his work in New Guinea. Following his demobilisation in 1946, he has served on the R.A.A.F. reserve and since his appointment to the Parish of Campbelltown in 1952, has been also part-time chaplain at No. 2 Stores Depot, working specially amongst the National Service trainees.

PORT KEMBLA The Annual Seamen's Mission Church Service took place at St. Trinity Grammar School, Summer Hill, Mr. J. Wilson-Hogg, C.A. Goodwin, who was the first chaplain, preached the sermon.

NOWRA Sunday School Growth. — To cope with the growing number of scholars attending the Sunday school at All Saints', Nowra, the Kindergarten Department has recently had to purchase an additional 24 kindergarten chairs. Most of these were subscribed for by parents and friends who are

interested in the activities of the Sunday school. Coronation Fair.—The "Coronation Fair," organised by the Bonaderry Women's Guild, was opened last Thursday afternoon by Mrs. Rodney Rhoades, wife of the captain of the H.M.S. Albatross. She congratulated the guild on its excellent work for its church.

A message was received from the Guild vice-president, Deaconess C. A. Carter, who is ill in hospital in Sydney. The treasurer (Mrs. C. Burns) reported that the returns from the fair amounted to over £160, which will be paid into the New-Church Fund.

All Saints' Fellowship.—At its last meeting, the All Saints' Nowra, branch of the Church of England Fellowship, elected Miss Hazel Seymour as secretary, in the place of Miss Pam. Gaines, who has gone to live at St. Marys.

CORIMAL The girls of Corimal Primary School presented their Anglican scripture instructor, Mr. Embley, with a box of household linen as a going-away present at a small ceremony last week. It was in recognition for all he had done for Anglican children during his stay in Corimal.

DAPTO The guest speaker at St. Luke's parish tea, Dapto, on Wednesday, October 21, was the headmaster of Trinity Grammar School, Summer Hill, Mr. J. Wilson-Hogg. The parish tea celebrated the 11th anniversary of the founding of St. Luke's.

PLAYS AND FILMS IN CHURCHES

ANGLICAN NEWS SERVICE London, October 17

The Convocation of Canterbury yesterday refused to ban totally plays and films in churches.

The Reverend G. G. Willis thought that the Church should keep to the post-Reformation tradition of prohibiting plays and similar performances.

Plays and films are to be allowed if they are "such as to befit the house of God, are consonant with sound doctrine, and tend to the edifying of the people."

(The original canon read: "Forasmuch as cathedral and other churches and chapels have been separated from all profane and common use and dedicated for the solemn worship of Almighty God, no cathedral, collegiate, or parochial church or chapel shall be used for any play, concert, or exhibition of a cinematograph film without the permission of the bishop of the diocese, or in places exempt from his jurisdiction, the permission of such persons as exercise ordinary jurisdiction in the same.")

A LUNCH HOUR SERVICE

at St. James' Church, King Street arranged by the COMMONWEALTH PUBLIC SERVICE ANGLICAN FELLOWSHIP TUESDAY, 3rd NOVEMBER, 1953 1.15 p.m. to 1.50 p.m. Service Conducted by the Rector, Reverend Canon E. J. Davidson, B.A., Th.L. Address by the Dean of Sydney, the Very Reverend E. A. Pitt, M.A. EVERYBODY WELCOME B. Le MESURIER, President. XL4333.



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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is D. L. Best of Sydney, who sent us this picture of "Church Bells," Tanganyika, East Africa.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. NATIONAL.

October 31: The Archbishop of Brisbane, the Most Reverend R. C. Halse.

November 2: Mrs. Commissioner Ellen James, N.S.W.

*November 3: Archdeacon R. G. Arthur, A.C.T.

November 4: School Service—"The Story Without An End."

November 5: Father Kevin Halpin, Victoria.

November 6: The Reverend Frank Hambly, S.A.

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

The speaker in this session on the six Monday mornings, October 5 to November 9, will be the Reverend Gordon Powell, of N.S.W.

***PLAIN CHRISTIANITY:** 7.30 p.m. NATIONAL.

November 1: Canon E. J. Davidson, N.S.W.

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

Week commencing November 2: Dr. W. L. Carrington.

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

Twenty sessions will be conducted by the Reverend Norman Cocks, commencing on November 2 and finishing on November 27.

SUNDAY AFTERNOON TALKS: 3.45 p.m. NATIONAL.

November 1: "The Synoptic Gospels"—L. "Behind the Gospels." Professor J. Davis McCaughey.

PRELUDE: 7.15 p.m. NATIONAL.

November 1: S. John's Fellowship Choir, Latrobe Street, Melbourne.

COMMUNITY HYMN SINGING: 6.30 p.m. INTERSTATE.

November 1: Combined Methodist Churches of Toowoomba, Queensland.

***EVENING SONG:** 4.45 p.m. A.E.T. INTERSTATE.

November 5: S. Andrew's Cathedral, Sydney.

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

November 1: "The Epilogue: 45," All Saints' Tide.

HOPES FOR REUNION

ANGLICAN NEWS SERVICE
London, October 10

The Friends of Reunion discussed the question of Episcopacy at their annual conference at Ridley Hall, Cambridge, last week.

Nine denominations were represented.

These included the Orthodox and Roman Catholic Churches, the Church of South India, and the Episcopal Church of Scotland.

Seven delegates read papers on the theme, "The Office of a Bishop."

The president of the conference, Dr. R. D. Whitehorn, said that the prospect of reunion was not without hope.

He said that the Church of England's attitude to the Church of South India, due for review in 1955, would be "quite crucial" for the relations of the Church of England with the Free Churches.

NEW HEAD OF U.S. WORLD COUNCIL

ANGLICAN NEWS SERVICE
New York, October 24

Dr. Samuel McCrae Cavert has been elected executive secretary of the United States Conference for the World Council of Churches.

He is already executive secretary for the United States of the overall World Council body.

Dr. Cavert, a Presbyterian, took an active part in the formation of the World Council in 1948 and has, for many years, been a moving force in the large interchurch programmes of relief and reconstruction.

SOUTH AFRICAN NEWS

FROM OUR OWN CORRESPONDENT
Cape Town, October 19

The Diocese of Pretoria celebrated the 75th anniversary of its foundation at S. Luke's Tide.

On the Saturday afternoon, a great rally was held in the grounds of S. Mary's Diocesan School for (European) Girls. About 1,000 people of all races attended. The Archbishop of Cape Town preached at a Thanksgiving Service held in the quadrangle.

On S. Luke's day, the archbishop celebrated, with full ceremonial, a solemn Eucharist in S. Alban's Cathedral. A former bishop of the diocese, the Right Reverend Wilfred Parker, preached the sermon.

The Bishops' Synod is in session in Pretoria, so that all the bishops of the province except one were present in cope and mitre.

In the afternoon a vast congregation of Africans filled every corner of the cathedral and overflowed outside. The archbishop preached on S. Luke as an example of loyalty. The service was in Sechuana.

APPOINTMENT

Archdeacon S. P. Woodfield, who is now head of the Pretoria (City) Native Missions, has been appointed Principal of the Diocesan Training College for Teachers in the Northern Transvaal.

"THEM BROWNIES"

FROM OUR OWN CORRESPONDENT
London, October 16

Members of the Society of S. Francis held their annual rally in London last week.

Trother Peter said that when the Franciscans, in their brown cassocks, went to the Kentish hop fields, they were known as "them brownies."

They identified themselves with the pickers, working with them and receiving the same wages.

While so doing, they preached the Gospel message.

Other activities of the society during the year were described, including the work among Borstal boys, and coloured folk in Stepney.

ABBEY STONES FOR AUSTRALIA

ANGLICAN NEWS SERVICE
London, October 18

Two pieces of stone from Westminster Abbey will be flown to Australia this week.

They were asked for by the Lord Mayor of Sydney.

The stones will be broken into fragments and given to the major contributors to the Abbey restoration fund.

CLERGY NEWS

AYS COUGH, The Reverend R. W. L., at present Rector of Wingham, in the Diocese of Newcastle, to be Rector of Denman, in the same diocese.

MORPHET, The Reverend George Thexton, formerly Rector of Echuca, in the Diocese of Bendigo, has been appointed to the staff of the Missions to Seamen. Mr. Morphet will be stationed at the Missions to Seamen, Townsville, early in 1954.

BRISTOL CHURCH REBUILT

ANGLICAN NEWS SERVICE
London, October 16

The Bishop of Bristol on Saturday consecrated S. Francis's, Ashton Gate, Bristol, the first war damaged church in Bristol to be restored.

The old church was destroyed by a bomb in 1941, and for the last 12 years the parishioners have worshipped in the parish hall, furnished as a small temporary church.

On September 23, 1951, the foundation stone of the new church was laid on the site of the old church.

The cost of demolishing the ruins of the old building and of erecting and furnishing the new one is expected to be about £45,000.

The parish has had to raise £10,000, of which £4,000 is still outstanding.

To mark the opening of the new church a special "New Church Week" is being held from October 10 to 18.

Members of the congregation have made two calls at every house in this industrialised parish with personal invitations to the church.

Special mission services are being held each night of "New Church Week"; the missionary is Canon J. McManners, Diocesan Missioner in the Diocese of New York.

RARE HONOUR FOR BISHOP

ANGLICAN NEWS SERVICE
New York, October 24

The Oecumenical Patriarch presented Bishop Scaife, of Western New York, with an enkolpion last week.

This is a rare honour, and was bestowed on the bishop for his outstanding friendship with the Orthodox Church.

The medallion, in this case of carved mother of pearl, is a sacred picture worn by a bishop on his breast.

The presentation was made by the Orthodox Bishop of Boston, the Right Reverend Ezekiel Tsoukalas.

[The Oecumenical Patriarch is the spiritual head of the Eastern Orthodox Communion throughout the world, occupying a position analogous to that which the Archbishop of Canterbury holds in relation to the Anglican Communion.]

Bishop Scaife is Chairman of the Joint Commission on Oecumenical Relations of the Episcopal Church's National Council.]

SINGING AT S. PAUL'S

ANGLICAN NEWS SERVICE
London, October 15

For the next two months, in the absence abroad of the cathedral choir, the chapel choir of the College of S. Mark and S. John, Chelsea, will sing Evensong in S. Paul's Cathedral each Tuesday and Friday, at 4 p.m.

"BIBLE SPEAKS TO-DAY" CAMPAIGN

ANGLICAN NEWS SERVICE
London, October 21

A service in S. Paul's Cathedral last night inaugurated the nation-wide "The Bible Speaks to-day" campaign.

The campaign has been organised by the British Council of Churches and is intended to induce more people to read and understand the Bible.

Princess Margaret attended the service.

The Archbishop of Canterbury, announcing yesterday the opening of the campaign asked: "Why all this fuss?"—For the very good reason, he answered, that the Bible had increasingly for many years fallen into disuse and out of the knowledge of ordinary people—and that was true of many Christian people.

They did not know the inside of the Bible in any way comparable to such knowledge 100 years ago. In the last century knowledge of the Bible was perhaps the deepest common bond between all sections of society in this country.

If one quoted from the Bible then, everyone knew where the quotation was from, but if one quoted from the Bible to-day it would ring no bell in the minds of vast numbers of people, he said.

CLASSIFIED ADVERTISEMENTS

HOLIDAY DUTY REQUIRED
USE SEASIDE or near-seaside Vicarage, Victoria, January, in return Sunday, emergency services. Write Rector, Miltamo, Victoria.

POSITIONS VACANT
ASSISTANT PRIEST required urgently in All Saints', Parramatta, N.S.W. Apply the Rector.

THE DIOCESE of North Queensland requires a competent stenotypist, able to handle Bishop's correspondence and develop Church Bookroom. Applications to Registrar, Box 410, Townsville, N.Q.

HOSPITAL CHAPLAIN for staff of Melbourne Diocesan Centre. Full time chaplaincy work Royal Melbourne Hospital. New Chapel shortly to be built. Opportunity for priest interested in the Church's Ministry of Healing to specialise. Particulars: The Reverend G. T. Sambell, Melbourne Diocesan Centre, 73 Queensberry Street, Carlton, N.Z., Victoria.

TEACHER, Primary, Resident, required February, 1954. To teach in the age range 7 to 13 and to share responsibility in the boarding house. Apply for details to the Headmaster, Guildford Grammar School, Guildford, W.A.

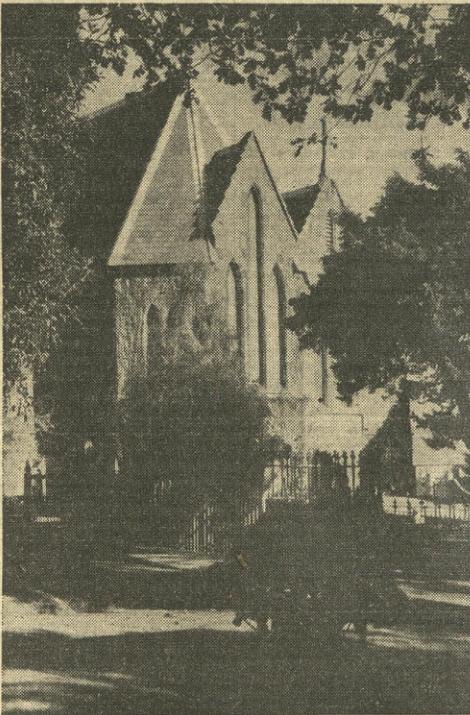
WANTED, Matron care for approximately 25 boys, S. George's Orphan Homes, Rockhampton. Apply Diocesan Registrar, Box 116, Rockhampton, Queensland.

RECTOR (Western Suburb, Sydney) seeks help of retired priest for visiting three afternoons weekly. Apply "529," c/- THE ANGLICAN.

ACCOMMODATION WANTED
YOUNG WOMAN and one child desire self-contained furnished flat for nine months. £2/15/- (Phone FW3805 (Sydney Exchange)). A QUIET RESTFUL HOLIDAY may be spent at Gibulla, Manangle, N.S.W. Initial inquiries to the Archbishop's Secretary, Diocesan Church House, M2371. Dates available: November 1 to December 3, December 7 to 31 and most of January.

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