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DEATH OF MRS. MOWLL A LIFETIME OF GENEROUS AND DEVOTED SERVICE

Mrs. H. W. K. Mowll, wife of the Most Reverend the Primate of Australia, died in S. Luke's Hospital, Sydney, on December 23, in her sixty-eighth year.

She had been ill for some three years past from a reticulosis, for which she underwent an operation on November 25.

Mrs. Mowll, who received the O.B.E. in the New Year Honours list last year, was an outstanding personality and leader in women's church activities in Sydney.

The funeral service was held in S. Andrew's Cathedral, Sydney, on Friday, December 27, at 2 p.m.

More than two thousand packed the cathedral, including about two hundred clergy of the diocese.

A thousand people who could not get in stood in the grounds. The headmaster of the Cathedral Choir School, Canon M. C. Newth, said later, "I have never seen a larger congregation in the cathedral."

DYNAMIC LEADER

As the casket was borne into the cathedral, His Grace following, churchwomen's organisations formed a guard of honour at the entrance to the cathedral. They included members of C.E.N.E.F., the Mothers' Union, the Sydney Diocesan Churchwomen's Association and Girls' Friendly Society.

The Dean of Sydney, the Very Reverend E. A. Pitt, conducted the service. The Archbishop of Brisbane, the Most Reverend R. C. Halse, read the Scripture Sentences and the Bishop of Armidale, the Right Reverend J. S. Moyes, read the lesson.

The Bishop Coadjutor of Sydney, the Right Reverend W. G. Hilliard, gave the address and the Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle, said the prayers.

In his address, Bishop Hilliard traced Mrs. Mowll's life of devoted work, first as a missionary in China and then when she came to Australia.

"Thank God," he said, "for the gift of a gracious personality, of a dynamic leader, and a devoted servant."

Also taking part in the service were the Bishop of Newcastle, the Right Reverend F. de Witt Batty; the Bishop of Grafton, the Right Reverend K. J. Clements; the Bishop of Geelong, the Right Reverend J. D. McKie, representing the Archbishop of Melbourne, the Most Reverend F. Woods; the Bishop Coadjutor of Canberra and Goulburn, the Right Reverend R. G. Arthur, representing the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann.

The Bishop of Bathurst, the Right Reverend A. L. Wyld, was represented by the Reverend J. Hope, and the Bishop of Riverina, the Right Reverend H. G. Robinson, by the Reverend W. J. Siddons.

LADY SLIM ATTENDS

Lady Slim drove from Canberra to attend the service. She represented the Governor-General, Sir William Slim. The Governor of New South Wales, Lieutenant-General E. W. Woodward and Mrs. Woodward were present; also the former Governor, Lieutenant-General Sir John Northcott; the Moderator-General of the Presbyterian Church, the Reverend L. J. Flockhart; the President of the Methodist Conference, the Reverend B. R. Wyllie; the President of the Congregational Union, the Reverend C. Venton Hayman; the Moderator of the Presbyterian Church in New South Wales, the Reverend E. H. Vines.

The Premier of New South Wales, Mr. J. J. Cahill attended

with four State Ministers, also the Town Clerk, Mr. E. W. Adams, representing the Lord Mayor of Sydney; Sir Hugh Poate, Chancellor of the Priory of the Order of St. John; Colonel M. F. Bruxner and Mrs. Bruxner and Sir Bertram Stevens, a former Premier.

Also present were the principals of church schools throughout the diocese, the office-bearers of the Mothers' Union, the Girls' Friendly Society, the Deaconesses' Institute Council, the Diocesan Churchwomen's Association and other women's bodies.

TRIBUTES

The Chancellor of the Diocese of Sydney, Mr. W. Gee, attended, also the Chancellor of the Diocese of Newcastle, Mr. A. B. Kerrigan, and representatives of the Australian Board of Missions and the Church Missionary Society. The Reverend B. Butcher and the Reverend A. F. Scott represented the British and Foreign Bible Society.

Outside on the lawns of the cathedral were spread hundreds of beautiful sheaves and wreaths of flowers, which had been sent in sympathy by many organisations, leading citizens and friends.

After the service the funeral proceeded under escort to the Northern Suburbs crematorium. Representatives of THE ANGLICAN and of The Anglican Press were also present.

The Bishop of Ballarat, the Right Reverend W. H. Johnson, has paid the following tribute to Mrs. Mowll:

By the death of Dorothy Mowll we have suffered a great bereavement. This applies not only to the Diocese of Sydney, but to the Church throughout Australia. For Mrs. Mowll had, with the Primate, visited every State in the Commonwealth, and almost every diocese including the Diocese of New Guinea.

On one of the many occasions on which I enjoyed the hospitality of Bishops Court, Sydney, Mrs. Mowll said to me: "On June 22, 1922, I was in Westminster Abbey when the Archbishop of Canterbury consecrated Howard Mowll as Assistant Bishop in West China. Little did I dream then that within two years I would be Howard Mowll's wife."

That their marriage did eventuate is a cause for profound thankfulness. For the marriage of Howard Mowll and Dorothy Martin brought about the union of two devoted and purposeful people, the extent of whose influence is known only to God.

(Continued on page 11.)



The late Mrs. H. W. K. Mowll.

GREAT WELCOME GIVEN TO ARCHBISHOP WOODS AT MELBOURNE'S OLYMPIC POOL

FROM OUR OWN CORRESPONDENT

Melbourne, December 30

The Archbishop of Melbourne, the Most Reverend Frank Woods, was greeted by nearly 7,000 people at the Olympic Pool here on the evening of his enthronement, December 17.

Archbishop Woods and Mrs. Woods, with their daughter Richenda, were ushered into the pool building between a guard of honour of members of the Church of England Boys' Society.

The enthusiasm of the vast audience mounted as the colourful procession of parish banner bearers entered.

A young member of the Young Anglican Fellowship led the official party to the platform, which consisted of flooring laid over the diving pool.

The Bishop of Geelong, the Right Reverend J. D. McKie, who opened proceedings, said that this was the biggest building in Melbourne which the committee could obtain—but it was obviously not big enough!

Thousands had had to be refused tickets for the welcome.

The first speaker, Miss Ruth Morcom, spoke on behalf of the

youth of the diocese, Sunday school scholars, pupils of church schools, as well as members of choirs and youth organisations. They looked forward eagerly, she said, to many years of service for the Church "under your leadership."

"We hope," she said, "that you will like your new family; we know already that we like you."

SPECIAL WELCOME

Mrs. W. H. Johnson, wife of the Bishop of Ballarat, voiced a special welcome to Mrs. Woods. Mrs. D. Baker, wife of Bishop Baker, presented her with a sheaf of flowers.

The representative of the laymen was a most worthy one—none other than Lieutenant-General Sir Edmund Herring, Chief Justice and Lieutenant-Governor of Victoria.

Sir Edmund referred to the visit of the archbishop's father and mother, the late Right Reverend E. S. Woods and Mrs. Woods, at the time of the diocesan centenary, ten years ago. He paid tribute to the value of the message which Bishop Woods had brought then.

Bishop McKie, on behalf of the clergy of the diocese, spoke of Archbishop Woods' wide and varied experience in England.

He was the first man, he said, ever to accept appointment to an Australian archbishopric, after having been consecrated in England, and had active experience of English episcopal work.

PRIMATE'S MESSAGE

The Bishop of Ballarat, the Right Reverend W. H. Johnson, said he had had a special message from the Primate to give a word of affectionate welcome on his behalf. The Primate did not attend either the enthronement service or the welcome, owing to the serious illness of the late Mrs. Mowll. Archbishop Woods, in reply, said this was a most moving occasion and, for him, the most exciting day of his life.

It had taken something for a middle-aged man to up-root himself and his family and to move to the other side of the world.

"But we can already say with certainty," he said, "we do like you very much. If we are not happy here it will be our own fault."

"You have indicated that you expect a lot of us," he said. "We expect at least one thing from you, and that is your prayer."

The diocese, he said, had been handed over in "good trim" largely because of the fifteen

years of magnificent work by Archbishop Booth.

Archbishop Woods especially thanked all those who had made Bishops Court ready for him and his family by stocking the larder with jars of jam and pickles, and by filling the dining room with fruit "of such size and magnificence as to make us gasp!"

"MOST EXCITING"

"I find it most exciting," he said, "to belong to a new Province of the Anglican Communion. I am conscious of that Communion as I have never been before."

"It is a family of eighteen provinces, and there are three things about it of which we should be very proud."

"First, its Unity in Diversity. If you want an example, look at this town of bishops! Some in cassocks, with capes and without; some in black—all are different."

"If the Church is to include every nation under the sun there must be differences. I am glad that some are 'High Church' and some are 'Low Church'."

"I am not glad if there is any antipathy between them. But they do represent two vital streams of thought. I shall work and pray that, in Melbourne, both together may glorify God."

"The second thing is the Book of Common Prayer, which leads us all in worship."

"Thirdly," he said, "we have preserved the insights both of the Reformation and of the Pre-Reformation Church."

He said he was very pleased that heads of other denominations were on the platform because "we are in a position where we can begin to restore union."

The archbishop asked everyone to take home a card of greeting from himself, with a message and some suggestions for prayer.

S.A. SCHOOL CRISIS

ANGLICAN NEWS SERVICE

Cape Town, December 30

One of the few remaining private secondary schools for Africans in South Africa is passing from the control of the Anglican Church.

The Archbishop of Cape Town, the Most Reverend Joost de Blank, said this last week. The school is Grace Dieu in Pietersburg.

The board of governors has decided that it can no longer continue to run the school under the conditions demanded by the South African Government, the archbishop said.

Two years ago the Teachers' Training School, a more important unit on the same site, had to close because, under the Bantu Education Act, only the government was allowed to train teachers.

Temporary permission to operate as a private school until the end of 1957 was granted for the secondary school.

School officials were told, however, that permanent registration of the school with the Department of Native Affairs would be possible only "subject to such further conditions as the Minister may determine."

The school directors said they could not run the school under these conditions.

ADDITIONS TO S. MARK'S COLLEGE AT ADELAIDE UNIVERSITY TO COST £50,000

FROM OUR OWN CORRESPONDENT

Adelaide, December 29

A new dining hall and kitchen block are to be constructed at S. Mark's University College, here, at a cost of more than £50,000.

They will be a lasting memorial to the first Master of S. Mark's, Dr. A. Grenfell Price.

"The college has now reached its absolute capacity in every direction, and simply cannot grow without new buildings of every sort," says the council chairman, Mr. Dudley Turner, in a Commemoration Appeal letter.

New buildings are required, he says, for accommodation for students, tutors, and staff, and larger common facilities such as chapel, common room, tutorial rooms, library and dining hall and kitchens.

"MOST URGENT"

"Of all these needs," says Mr. Turner, "that for a new dining hall and kitchens, the council feels, is the most urgent."

"Without expanded dining accommodation, no increase in numbers is possible, and no proper use can be made of expansion in other directions."

"Furthermore, given a new

dining hall, the present one could become, for example, a very fine common room.

FULL SUPPORT

"In turn, the present common room could provide the college for the first time with a worthy, if not permanent, chapel."

The Grenfell Price dining hall project was first suggested by the S. Mark's Collegians at their farewell dinner last year to Dr. Price, who had been Master of S. Mark's since the foundation of the college in 1925.

Dr. Price has since been appointed secretary of the Australian Humanities Research Council by the Federal Government.

Mr. Turner says the college council has promised its active and wholehearted support to the dining hall appeal.

"But," he says, "it should be clearly understood that the council cannot be irrevocably com-

mitted to proceeding with the project unless the collegians themselves can raise, within, say, two years, the sum of not less than £10,000; and also that the balance of funds required can be raised or borrowed by the council with due prudence."

TRIBUTES PAID

In the Commemoration Appeal booklet, tributes are paid to Dr. and Mrs. Price's work for the college, and also to the whole collegiate system in the University of Adelaide, by the former chairman of the college council, Sir Henry Newland; the present Master, Mr. R. B. Lewis; the president of the Collegians' Association, Mr. R. F. Mohr; and council members, Dr. Sholto Douglas and Mr. Gavin Walkley.

Donations to the appeal can be sent to the college at 46 Pennington Terrace, North Adelaide.

THE FIRST ALL-AFRICA CONFERENCE

200 DELEGATES TO MEET IN NIGERIA THIS MONTH

ECUMENICAL PRESS SERVICE

Cape Town, December 30

The first ecumenical All-African conference in history will take place in Ibadan, Nigeria, during January 10 to January 20.

The purpose of the conference is to help the Christian Church in Africa to recognise its mission and responsibility.

Meeting just two days after the close of the International Missionary Conference Assembly in Ghana, the conference will be attended by 200 delegates, more than two-thirds of them Africans, from about twenty countries.

Also present will be I.M.C. leaders and staff representing ten other nations around the world.

African countries represented will include Sierra Leone, Liberia, French Cameroons, Belgian Congo, Ghana, Northern Rhodesia, Angola, Kenya, Uganda, Southern Sudan, Mozambique, Nyasaland, Nigeria and Tanganyika.

Conference sessions are planned to centre around the question "What is the Church?" Delegates will be divided into five groups to discuss youth, marriage and Christian education; the Church and economic life; the Church and politics; the Church and African culture; the growing Church, including unity movements; stewardship; and the Church and the missionary.

PUBLIC WELCOME

Evening plenary sessions will deal with important work in progress in various parts of Africa. They will include a discussion on literature and visual aids. Delegates will also hear reports from local churches and on the ecumenical movement.

Conference sessions will be held in S. Anne's School, a Church Missionary Society school for girls.

Delegates will receive a public welcome on their arrival in Ibadan. They will be greeted by Sir Francis Ibiem, the chairman of the National Christian Council and one of the leaders in setting up the conference. Wanting to be hosts in fact as well as name, Nigerian churches are giving free hospitality to the entire conference delegation. On the second Sunday of the conference, many delegates will preach in Nigerian churches.

The All-Africa Conference has been inspired by an All-African-Lutheran conference held in Marangu, Tanganyika, in 1955.

According to Mr. and Mrs. J. Grant, former missionaries in the Union of South Africa, who were asked to organise the All-Africa Conference, delegates to that meeting were so moved by a "vision for the whole of the continent," that the idea for the present conference was developed.

Speakers include the Right Reverend Obadiiah Karuki, of Kenya; noted author, Alan Paton, of South Africa; the Reverend R. K. Macdonald, of Nigeria; the Reverend D. Mu-

kosa, of the Copper Belt; the Bishop of Ondo-Benin, Nigeria; the Right Reverend D. Odutola; and President Rufus Clement, of Atlanta University in the United States.

Among those expected to attend are Dr. W. A. Visser 't Hooft, who is general secretary of the World Council of Churches; President John A. Mackay, of Princeton Theological Seminary, and the I.M.C. chairman, Dr. Charles Ranson.

Prior to the conference, a six-day consultation on "Men and Women in Africa To-day" will be held in Ibadan, jointly sponsored by the I.M.C. and the Department on the Co-operation of Men and Women in Church and Society of the World Council.

The programme will include discussions on polygamy, bride price, freedom of marriage, birth control, educational opportunities, changing standards of living, the place of women in society, and the role of lay members in the renewal of the Church.

W.C.C. TO SEND MORE AID TO NEEDY POLISH CHURCHES

ECUMENICAL PRESS SERVICE

Geneva, December 30

The Division of Inter-Church Aid and Service to Refugees of the World Council of Churches has announced it is ready to embark on the second phase of a programme to aid Polish churches.

The first phase of the scheme to help the 300,000 members of the Ecumenical Council in Poland began seven months ago.

They constitute one per cent. of the population of Poland.

Since last May more than £Stg.10,000 has been sent to the seven denominations represented in the P.E.C.

At the same time, "growing quantities" of medicaments and theological literature have been sent to Polish churchmen.

Formal requests totalling £Stg.25,000 to be used for fifty projects, have just been made by the Polish churches, following visits last month by the Inter-

TWENTY-YEAR LOAN OF AZORES CHURCH

ECUMENICAL PRESS SERVICE

Geneva, December 30

The Synod of the Diocese of Bermuda has decided to lend S. George's Church at San Miguel in the Azores to the Presbyterian Church of Portugal for twenty years.

The Anglican Church retains the right to use the church at any time "on the authority of the Bishop of Bermuda."

NEW EAST AFRICA PROVINCE?

MOMBASA BISHOP WANTS LINK WITH TANGANYIKA

ANGLICAN NEWS SERVICE

Nairobi, December 30

At the instigation of the Church in the Diocese of Mombasa, negotiations have begun which may result in a provincial association between the diocese and the four dioceses of Tanganyika.

The Bishop of Mombasa, the Right Reverend L. J. Beecher, said this here last week.

He was preaching at a service in All Saints' Cathedral which celebrated the diamond jubilee of the Mombasa Diocese.

Bishop Beecher said that the diocese could no longer be content to exist as something technically described as an extra-provincial diocese under the Archbishop of Canterbury.

He said it had no more effective relationship with neighbouring dioceses than geographical contiguity.

RACIALISM "OUT"

After explaining the need for the Church in Kenya to provide candidates from within its own ranks for the ministry, he said he had reason to believe that the rate of expansion of the Church was outstripping its economic potential of spreading its ministry of Word and Sacrament in order adequately to provide for the expansion.

Bishop Beecher said he hoped to return from the Lambeth Conference this year with authority to proceed with plans to train and ordain a "supplementary ministry."

This would consist of men who were doctors, teachers, lawyers, businessmen or craftsmen, who would serve in the ministry of the Church on Sundays and at other times when they were free.

The bishop said there was no room for racialism of any sort in the Church.

Linguistic differences might necessitate services being conducted respectively in the vernacular and in English, but they could no longer be separate units of organisation within the diocese.

TRIBUTE TO THE WESLEYS

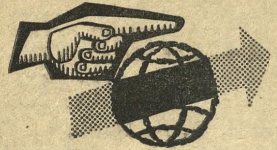
ANGLICAN NEWS SERVICE

London, December 30

The Archbishop of Canterbury paid tribute to Charles and John Wesley on December 18, the 250th anniversary of Charles Wesley's birth.

He described them as "very precious to all Christian people, and especially dear to the Church of England and to the Methodist Church."

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ABBEY CLEANING SHOWS MUCH EXTENSIVE DAMAGE

ANGLICAN NEWS SERVICE

London, December 29

Damage to Westminster Abbey from wear and tear over the past seven hundred years is proving more serious than the church authorities believed.

Cleaning up has revealed many extensive fractures, particularly in the vaulting and in the roof.

The surveyor of the fabric of the abbey, Mr. S. E. Dykes Bower, said yesterday that the damage had been discovered by workmen when they were cleaning away the grime.

Abbey officials now believe that the £Stg.1 million which well-wishers from all over the world donated in 1953 to restore the abbey will prove insufficient.

"This has been dawning on us all the time as we have opened things up," Mr. Dykes Bower said.

"In the roof where we are replacing the massive worm-eaten oak trusses we have found that those parts we thought were not too bad will also have to be replaced."

The abbey authorities do not wish to make the appeal for £250,000 so soon after the last one.

The work of cleaning and restoring the abbey to near-original state is expected to take at least a further 15 years.

MULTI-RACIAL CONFERENCE IN JOHANNESBURG

ECUMENICAL PRESS SERVICE

Johannesburg, December 29

Nearly four hundred delegates attended a three-day multi-racial conference here earlier this month, to lay down basic ideas for a common society in South Africa.

Probably the greatest achievement of the conference was that it had been held at all, the Bishop of Johannesburg, the Right Reverend Ambrose Reeves, said.

Representatives from other denominations included two Dutch Reformed Church ministers, the president of the Methodist Conference, the Roman Catholic Archbishops of Durban and Capetown, as well as university professors, lecturers and students.

The conference recommended that groups make use of the pul-

pit, church Press, schools, classes and meetings "to achieve the ends of moral education in social and racial matters."

The conference also urged that "practical applications of inter-racial collaboration be fostered in worship, discussion, social exchange and in charitable and cultural undertakings."

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THE LIFE AND THE WORK OF DOROTHY ANNE MOWLL

THE untimely death of Dorothy Anne Mowll is recorded elsewhere in this edition; but the life of this extraordinary woman was so spent in the love of God, through utterly selfless service to two branches of the Anglican Communion, that she will never be dead in the minds of thousands upon thousands of her brothers and sisters in Christ—or their children's children—from the remote fastnesses of Western Szechuan to the Antipodes.

The essential Dorothy Mowll, manifest in a gay courage, a rock-like determination, an intuitive and instant sense of compassion and an all-embracing love of people as individuals—never in the abstract—was so founded in her unquestioning acceptance of Jesus Christ that it is quite indestructible.

It is safe to predict that very many years will pass before her contribution to the life of the Church in two continents is fully assessed, and before her human influence even reaches its peak, let alone wanes: it will never quite die, for it is become a part of Christian history.

Like others of her family, she is one of the very few to whom the term "imperialist" can be applied otherwise than as one of reproach. It is a measure of her quality that this is so even to-day, when the world carries overtones repugnant alike to the re-awakened Christian conscience of the West and to an awakened East.

The explanation lies in the fact that Dorothy Mowll, like her father, was a giver. It never occurred to her to put a price upon anything she gave. For herself, personally, she never asked a thing in her life.

Thus, although her background would have been acceptable to the devotees of Mr. Kipling and should have been quite otherwise to leaders of present-day China and India—an English governing class, "Empire-building" background of the Indian Civil Service, the C.M.S. in China, the British Army—this was not so.

SHE was unmarked by any of the traits of arrogance and superciliousness which marred the approach of so many, even among Christian missionaries, to the ancient and enduring culture of China. She was, unlike many less fortunate, no mere visitor in the Middle Kingdom, but by instinct and upbringing almost one of its citizens, and not even twenty-odd years of residence in Australia could lessen her sense of one-ness with her Chinese friends, teachers, students, all children of God.

The Chinese, a singularly practical people, not given to illusions, must early have recognised that in Dorothy Mowll they had one who respected their culture deeply, asked nothing of them for herself or for her own race, lived only to give without asking in return. They shewed it in the way they received her just a year ago, the first former C.M.S. missionary to revisit their country since the collapse of the Kuomintang.

Thus to leave it would be to present an idealised picture. That would be unjust to her. She had in her youth, she used to claim, her fair share of impetuosity, which led her occasionally into difficult, and even untenable, positions. Yet she had the kind of built-in common sense and honesty which enabled her not only to admit an error and start all over again, but to start again from a stronger position than at first.

Nothing is so utterly disarming as an unreserved admission of error!

Later, and long before she came to Australia, her capacity for impetuosity had matured into a highly discerning impatience with "the usual chan-

nels" if she judged them unnecessarily cumbersome, and a series of ingenious techniques for circumventing them for the good of the cause.

She was a highly intelligent woman. She could without doubt have become a "blue stocking" of some note; but she was never an "intellectual" in that sense. She was saved from that by the gift of a bubbling sense of humour, and a delighted appreciation of the ridiculous which was devoid of any cynicism or malice.

This sense of fun, with her kindness and good manners, often led people at first to underestimate her intellectual capacity, her unusually retentive memory and—above all—her determination and courage. Among those ruefully later to revise their first impressions are not a few of the great of this and other countries.

For she was a very determined woman, her mind once made up. Never for personal ends, or with any thought of self; but not for nothing was she the sister of a Victoria Cross holder: she was a true and gallant soldier of Christ. That, to her, meant giving battle regardless of the odds. She threw upon difficulties, strove towards the objective without let, supported always by a band of colleagues whose complete loyalty she invariably possessed.

THOROUGHLY feminine in outlook, her objectives large and small were always intensely practical and useful in God's service. She had scant respect for the niceties and hair-splitting in which men seem to delight more than women. If she was too polite—and perhaps amused—ever to shew it publicly, let alone to be an ardent suffragist, she would readily express in private her impatience with "men and their politics!"

This was, of course, more than merely femininity. It was the product of a largeness and simplicity of outlook, of a mind and spirit repelled by unnecessary discord, impatient with the spectacle of bickering between Christian soldiers who should have displayed unity against the real enemy and for the common cause.

One direct corollary of this largeness of spirit was a tolerance which enabled her to see the good—which she always saw before the bad—in all people and things. Coupled with her singular independence of mind and judgement, her honesty and practicality, this made her a poor "party" supporter in Church or secular politics alike.

In the life of the Church, she claimed to be an Evangelical. And so she was; an Evangelical in the truest sense, so unself-consciously that she never needed to underline the fact by outward show and observance. The springs of belief lay so deep within her that by the time they reached the surface they bubbled into pure activity. Thus it was she judged others by their actions, not their beliefs, in small things or large. In this she displayed the reticence and tolerant respect for private beliefs in others that is one of the hallmarks of the social group from which she came.

Her scant interest in the minutiae of what men believed, and her policy of judging them by their fruits, was thoroughly English, and fitted her splendidly for her role as the wife of a Primate, not only in her relations with Anglicans of all kinds, but in her contacts with members of other denominations.

Her criteria, too, remained thoroughly English and Christian to the end of her days: "the game's the thing" is a phrase that sums up her attitude, and it is significant that, a useful hockey player in her youth, she continued to the last to use the terminology of the playing field in commenting upon the world about her.

Among the qualities that ensured her acceptance from the

outset in Australia, one of the foremost was her sense of hospitality.

True hospitality is an art, perhaps, which can be mastered only by the basically generous of heart, and this Dorothy Mowll assuredly was. Only one with quite extraordinary generosity of spirit could have continued almost to the end, while racked with pain, to preserve an unflinching and smiling front towards guests whom it would have been unthinkable to embarrass by displaying the pain within.

She was a good woman. She had unlimited resources of courage, a superlative sense of duty tempered with a boundless capacity for love. The memory of these qualities will inspire those who knew her as long as they live.

DOROTHY ANNE MOWLL was born on June 18, 1890, at Bath, England, the daughter of the Reverend John Martin and his wife Eliza, nee Goldie.

John Martin, at that time, was Principal of the Diocesan Theological College at Fochow, in Fukien Province, from which he was on furlough in the United Kingdom. It is not without significance that he was one of the earliest and strongest proponents of the doctrine of establishing an indigenous Chinese priesthood, and that he never doubted the day was fast approaching when the Church in China would be completely autonomous.

Eliza Martin was a woman who had shewn the same determination and subtlety that were to become manifest in her daughter. A third generation member of a well-known family in the I.C.S., she determined to serve God in China, rather than India, and sought to go thither as a C.M.S. missionary.

In those years, towards the

end of the last century, unmarried Englishwomen enjoyed none of the freedom which they take to-day as a matter of course. The sober authorities of the Church Missionary Society did not, as a matter of policy, send unmarried women to China. Eliza Goldie therefore had herself adopted by Archdeacon and Mrs. Wolfe. They took her to Fuchien where, in Fochow, she founded the Girls' School which still exists there.

After Eliza Goldie's marriage, the principalship of the school was taken over by Miss Lambert, who in turn handed on the reins to its first Chinese head.

The infant Dorothy was taken by her parents to China in 1891, at the age of six months. She only stayed there some four years, for her mother Eliza died in childbirth in 1894, and the difficulty of combining his work with the care of six young children proved insuperable for John Martin, even though he had the aid of his sister-in-law, Emma Goldie, who had followed her sister to China and who kept house for the Principal for some years after her sister's death.

Just over a year ago now, Mrs. Mowll revisited the house in Fochow where her early infancy had been spent, and where her chief playmate was her brother, now Brigadier C. G. Martin, V.C., D.S.O., R.E. She insisted that she recalled many of its features, despite the good-natured chaffing of other members of the Delegation.

Dorothy and her brother were sent back to England shortly after the death of their mother, to be brought up by their aunts in Bath.

One of her contemporaries at the Royal School in Bath has described her as "highly strung, like a racehorse. But as enduring as a draught horse... she was always on the move."

MRS. MOWLL'S WORK IN SYDNEY

VISION AND PERSISTENCE

It has always been widely recognised that Mrs. Mowll provided the inspiration, vision and persistence through which so many activities of the Church in this State, particularly by women, came into being and bore fruit.

It was for this that she was honoured by Her Majesty the Queen, and the great throng of mourning women at the service on Friday was evidence of it again.

The Sydney Diocesan Churchwomen's Association was founded by Mrs. Mowll.

Two thousand churchwomen were enrolled and through it she organised welfare work during World War II for servicemen in huts in the grounds of the cathedral. This movement spread, too, to other parishes of the diocese. The work in the huts was to bear witness to the Christian faith and each day opened and closed with prayers. Sunday, which soon became the popular day of the week, was always a quiet day for reading, suitable music and free cups of tea. There were hostels too, and all the work was done at a high level in management and care for detail, under her own personal care.

C.E.N.E.F. ESTABLISHED

C.E.N.E.F., a memorial centre for training Christian youth leaders, was established at her instigation after the war. It is to commemorate the men who passed through the huts and the women who ministered to them. Mrs. Mowll played a leading part in the acquisition of the property at 201 Castlereagh Street and it is largely through her efforts that it has been cleared from debt.

"Gibbulla" Conference Centre at Menangle, which commemorates the work of Anglican chaplains who served in the war, was furnished and opened by her. She gave much time to its management and here she completely forgot herself always in seeing to the comfort of others. When there was no domestic

help she would attack personally everything there was to be done, washing up, stripping beds, and every task. She would be in the kitchen for hours herself and send her helpers off to take time for rest or meditation.

The Church Veterans' Village Scheme to provide homes alongside Gibbulla for aged church workers will be established as a result of Mrs. Mowll's thought and work.

REPRESENTS THE M.U.

The Mothers' Union was represented by her at the last Lambeth Conference. She was President of the Diocesan Branch and was the life and soul of all its activities.

The Girls' Friendly Society, too, thrived under her presidency.

The Church of England Deaconess Council, of which she was a member, felt the effects of her help and interest in the work of training deaconesses and missionaries and in the extension of their quarters achieved with Norbury House.

Much could be written of Mrs. Mowll's work for the Ladies' Home Mission Union; the International Friendship Centre at Drummoyle; the Moore College Women's Auxiliary; the Training Centre for Girls at Croydon and for the women's auxiliaries of the Church Missionary Society and the Australian Board of Missions.

She gave of herself unstintingly and while the work goes on her name will be honoured and loved.

Too much the extrovert, too much interested in people for their own sakes to have time for purely intellectual pursuits, she was better at games and organising things than at academic work. But she had an understandable impulse to serve in the East, and to satisfy it demanded some considerable training and academic qualification.

With characteristic thoroughness and practical-mindedness, she trained as a teacher at the Goldsmith's Maria Gray College, and then went on to take the Higher Certificate at the Froebel Institute. This latter, which qualified her to train teachers in Froebel's methods herself, was a typically practical acquisition which she turned to good purpose in due time.

THE Chinese, however, need more than teachers. The vast subcontinent was notoriously deficient in those years in medical services, and some knowledge of medicine and first aid was not only invaluable as an aid to spreading the Gospel, but almost indispensable to the would-be missionary in keeping alive—especially if he aspired to serve in remote areas.

Dorothy Martin, as she then was, therefore joined the staff of the Bermondsey Medical Mission, where she learned under the guidance of Dr. Lena Fox the elements of the science of dispensing, and enough of First Aid to be useful. She also learned a great deal about human nature.

This was in 1916-1917. As a young and active woman in her middle twenties she was naturally tempted often to volunteer for work with the V.A.D.s or with other organisations which were open to women during those critical years of the Kaiser's War. Many of her friends belonged to these organisations. Others were interested in the suffragette movement.

But her real intent was China, and she had set her hand to plough the tough furrow that would lead her thither. With typical single-mindedness and determination, she refused to allow herself to be side-tracked.

On November 17, 1917, she set sail from a Europe seemingly bent on self-destruction, bound for the East.

Not that she found China, which she reached early in 1918, particularly peaceful. She had volunteered for service in the barely touched areas of Western China, and en route through the magnificent gorges of the Yangtze the craft in which she was travelling was attacked by bandits in traditional style.

Her first post was a remote one, a mission station in Western Szechuan among the foothills which border upon the great ranges which divide that Province from Tibet.

There, on her pony, she became a well-known figure to an ever-widening circle of villages, some of which had never before seen a missionary. Little of the area is properly charted even to-day, and no proper survey has ever been made. Such maps as existed were of the "traditional" kind—and by no means reliable! She remedied this deficiency in some measure by making her own sketch maps wherever she travelled. She was no cartographer, for she lacked the scientific training and had no instruments; but she made up for that in native common sense and intelligence, and those who have seen her early maps can testify to the high quality of their execution. As to their accuracy, the Royal Geographical Society made her a Fellow on the strength of that.

Characteristically, the names of villages and other topographical features shewn on these maps, some of which she still had at Bishpocourt a year ago, are inscribed in Chinese characters, not Roman script.

After her first experience in a remote area, she was moved back nearer the base of operations to superintend a school and the women's activities for which she had been trained. She also organised the dispensary in one of the larger centres of Szechuan.

Another task, which she used

later to recall with undisguised enjoyment, was to teach in a boys' school while a regular member of the staff was away; "I know quite a lot about boys," she could say. "I once taught them." It was probably from her teaching training and experience that she developed the brisk and business-like approach of the good teacher, and which she found equally useful in leading grown-ups—who are after all only larger children—in later life. One of her friends, who used to tease her by saying she had the instincts of a school m'am, would always be put in his place by the tart retort, "Well, don't you forget it. A few years ago I might have taught you, and jolly good for you that would have been!"

In 1922, when her future husband was consecrated in the Abbey to be Assistant Bishop in Western China, she was on her first furlough in England.

She accepted his proposal of marriage in China, two years later, at the age of thirty-four, only after considerable searching of heart.

"Of course," she told a friend last year, "my husband was frightfully handsome. He was a bishop, too, and I suppose that helped to sweep me off my feet."

"But I did not accept him straightaway. Oh no! I made him wait!"

"Of course, I fell in love with him. But there was my job to consider. How would marriage affect my duty, I had to ask myself. I had never thought about it."

"But he was very persistent."

Matrimony, which to so many of her contemporaries could properly be considered the major goal for any woman, had at that time no place in her scheme of things: she was a dedicated woman, to whom the effect of marriage on her job came first. But once her decision was made, she never regretted it or failed in her added duties.

AS the wife of a missionary, of a bishop, and of the holder of a great metropolitan see, she was a helpmate par excellence.

It is indeed among her outstanding attributes that she filled with equal distinction the dual roles of partner and individual. Her swift fluency with language, with men and women of all kinds in China and Australia, were invaluable aids to a husband whose high office and heavy burdens of responsibility tend inevitably to set him apart from most people. That she managed to live a life of her own in addition is sufficient evidence of her extraordinary vitality and strength of character.

As the wife of the Archbishop of Sydney, later the Primate of Australia, she had a very big part to play. Here her human sympathy and understanding, her deep spirituality and her gift for communicating easily with others, both at home and as a public speaker, were of tremendous value.

Many have spoken of her great charm and warmth as a hostess. Among those she entertained at Bishpocourt were the Archbishops of Canterbury and York and the Presiding Bishop of the Protestant Episcopal Church of America.

When she travelled with the archbishop throughout Australia, in England and in South-East Asia she delighted everyone she met with her lovable personality.

On her return from the Jubilee of the Diocese of New Guinea in 1951 there came the first signs of her illness.

It was a great joy to her and to her friends that she was well enough to revisit China last year. In renewing old links with former students of her father, visiting her mother's grave and travelling through West China she had much satisfaction.

Over the last months there has been widespread concern for her. Now it is a deep sadness that she is no longer amongst us.

The sympathy of all who knew her goes out to her husband in his immeasurable loss.

ANGLICAN ARCHBISHOP'S CHRISTIAN EXAMPLE

DEATH OF DR. H. K. MOWLL AT 68



ARCHBISHOP MOWLL

Scores of thousands of Anglicans and members of other denominations today joined in mourning the death of Archbishop H. K. W. Mowll.

Dr. Mowll was the Anglican Archbishop of Sydney and Primate of Australia.

Nation pays fine tribute

Church and civic leaders throughout Australia today paid tributes to the late Archbishop Mowll who died late last night, in St. Luke's Hospital, Sydney.

Archbishop Mowll was described as a great churchman and leader whose death would be mourned by the whole community.

The Governor-General (Sir William Slim) today sent the following message to the Bishop Coadjutor of Sydney (Dr. Hilliard):

"My wife and I send to you, to the clergy and Laity of the Anglican Church in Australia our deepest sympathy on the death of the Primate.

"Dr. Mowll was a leading figure in the life of our country and was held in the highest respect, not only by the members of his own church, but by all Australians."

Great leader

The Premier (Mr. Cahill) said the death of Archbishop Mowll would be mourned by all Australians, particularly the Anglican community.

"Archbishop Mowll was a great believer in co-operation between the State and the Church," he said.

"His death is a severe blow to our country," added Mr. Cahill.

The Coadjutor Bishop of Sydney, Bishop W G Hilliard, said that the church in Australia had lost a great leader.

"He will always be remembered for his states-

man-like vision," said Bishop Hilliard.

Bishop Carroll, the Auxiliary Roman Catholic Bishop of Sydney, said:

"In the name of the Catholic community, I extend deep sympathy to the members of the Church of England on the death of Archbishop Mowll, whose sincerity of purpose and spiritual outlook were admired and revered by the citizens of Australia."

The president of the United Protestant Association (Mr. R. J. Martin) said at the opening of the annual UPA conference in Sydney this morning that all Protestants had come to regard Archbishop Mowll as not belonging distinctively to the Church of England because of his willingness to take an active interest in all other Protestant religions.

The more than 100 delegates stood in silence as a mark of respect to the late Archbishop.

The Prime Minister (Mr. Menzies) said today: "Archbishop Mowll was a great Christian leader who left his mark on his church and on the community."

"Underneath his apparently placid exterior he contained very strong emotions and a burning missionary zeal which took him to China many years ago and enriched his experience and finally fashioned his evangelic character," said Mr. Menzies.

Dr. Mowll died in St. Luke's Hospital, Darlinghurst, at 11.30 last night at the age of 68.

Until the appointment of a successor Bishop W G Hilliard, the Coadjutor-Bishop of Sydney, will administer the diocese

College post

The late Dr. Mowll was one of the nation's most forthright and controversial churchmen.

He was born at Dover (England).

Dr. Mowll at the age of 23 was appointed tutor at Wycliffe College, Toronto

A zealous missionary, he left Wycliffe College in 1922 to become an assistant Bishop in Western China.

He was once held hostage by bandits, tortured and subjected to shocking privations before rescue by a group of Chinese friends.

At 43, and with a wide experience in the East, Dr. Mowll became Archbishop of Sydney.

In 1947 he attended the international Missionary Conference in Toronto.

He represented the Australian Church at Queen Elizabeth's Coronation in 1953, and the following year attended the World Council of Churches in Illinois.

In 1956 at the invitation of the Right Rev. C. T. Chen he visited Red China.

Many works

During his 25 years as Archbishop, the Church launched:

- The Anglican building crusade which built 32 churches in new housing centres.

- Building of the CENEFF Memorial Centre for "youth leader" training.

- The Family Welfare and Marriage Guidance Bureau.

- The International Friendship Centre and Hostel at Drummoyle for Colombo Plan students.

- A mobile church and two church hospitals.

SIX DIE IN JET CRASH

DETROIT, Sat. (AP-UPI).—A Royal Air Force Vulcan jet bomber crashed and exploded, killing its six crewmen yesterday.

The explosion set on fire 20 homes, destroyed five others and damaged 15 places two blocks from fashionable Grossepointe Park.

The plane was on a routine flight from Goose Bay, Labrador, to Lincoln Air Base, Nebraska.

Applications are invited for the positions of

- (a) MANAGER
- (b) CHIEF ENGINEER

for Queensland Television Limited proposed Television Station. The successful applicants will be required to reside in Brisbane and will need to be prepared to take up their duties at an early date.

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THE ANGLICAN

(Incorporating The Church Magazine)

FRIDAY JANUARY 3 1958

THE NEW YEAR

Australia is groping her way unsteadily into the new year from the customary end-of-the-year carnival of self-indulgence and sloth. The country appears as reluctant as ever to acknowledge, and even less prepared to grapple with, the basic tasks upon which her continued existence as a nation depends. During the best part of the last fortnight the nation and a good part of its industry have slept. A bare day's flight away, most of China's six hundred and fifty millions have been working industriously in their country's interest. Japanese life has maintained its rhythm without interruption, enlarging the capacity and output of the workshop of the East. The largest "diplomatic" mission in Ceylon—that of the Soviet Union—has not ceased operations for a moment. In Indonesia, our closest neighbour, the disintegration of the civil central power, never more than tenuous at best, has continued apace. The signs, to those who will see them, are ever clearer that this process in Indonesia will be arrested only by the welding force of tyranny and mis-channelled national sentiment while Australia and her SEATO fellow members stand nerveless by.

Further afield, the divergence in American public opinion over the merits of the foreign policy of Mr. Dulles becomes wider, as more Americans recognise the extent to which that policy, shaped by the ruthless self-interest of a few powerful groups of gigantic industrial concerns, has weakened the positions of France and England, harmed or at least threatened to harm the vital interests of most of America's European allies and has now alienated the public opinion of all Europe to the point that European governments will be compelled to bow to it. Whether the American people, whose inefficient and antiquated political forms constitute a serious barrier to progress and change, will be able to effect essential modifications of policy without the paroxysm of a domestic revolution is uncertain. What is certain is that internal disunity coupled with structural political stresses will make the United States an even more uncertain, and therefore dangerous force in international affairs in the period that lies before us.

Australia, set in this so dangerous world, while aircraft carrying hydrogen bombs drone without interval over England and large areas of Europe and the Middle East, while our Asian neighbours toil ceaselessly away, reacts in peculiar manner. We have succeeded during the past fortnight in killing and maiming more of our own number than ever in accidents along the Queen's highways—those narrow, tortuous, nightmarish ribbons which are a standing reproach to the nation. In the fortnight and the year behind us we have made no progress whatever towards controlling the ever-present threats of fire and flood. So little concerned are we with basic tasks that the water supply of the greatest city south of the Equator is less efficient than that of Rome two thousand years ago—and of Babylon even before that! It goes without saying that scarce a house will have been built during the past fortnight of generally fine weather.

It would be strange indeed if such a people, who have dropped the conceptions of hard work, discipline, duty, love of country, love of God from their scheme of things, threw up a government of anything but the same sort. Like the people who elected it—and let it be clear that the position would not be otherwise were the Opposition to occupy the benches opposite—the government of Australia is similarly, it would seem, alike incapable of realising or grappling with its basic tasks. In the first, the primary, the fundamental sphere of defence against external attack, not even the most sparkling string of phrases from the greatest of our orators can disguise the utter worthlessness for defence in 1958 of an extravagant munitions filling factory, one or two already obsolete aircraft and aircraft carriers, and above all the vast, indeed stupendous amounts of treasure, manpower and materials poured without result into a scheme of training that has now been abandoned. Behind this lies the ever-growing power and size of a bureaucracy and an acceptance of bureaucratic ideas which is slowly, steadily, squeezing the life of the nation.

All these things are but manifestations of the central spiritual malaise of the nation. The one note of hope upon which the year 1958 starts for Australia is that the Church of England, at least, with all the faults and divisions that exist in her members, has made the great effort necessary so to re-cast her organisation in a national sense as to enable her to play her proper part in the life of Australia. The Church is awake: she will yet, let us hope, awaken the nation!



"Everything which touches the life of the nation is the concern of the Christian."
—The Archbishop of Canterbury

The Year To Save The Peace

January in Australia is a good month for stocktaking. It is a quiet period; the wheels of life for many people are not revolving as quickly as usual; there is more time to think and plan.

But in the world at large there is more talk of stockpiling than of stocktaking—stockpiling of the awful instruments of nuclear war.

We have moved into a year of dreadful significance in international relations. After 12 or 13 years of cold war we are apt to find our awareness of the dangers of war rather dulled: we have lived too long in a state of apprehension to be thoroughly convinced that we are on the edge of disaster. And (fortunately in most ways) the human spirit is inclined to hope rather than to despair.

But he was an optimist, indeed, who did not sense more acutely last year the menace of atomic destruction with the launching into outer space of the first man-made satellites, and the intensification of Russian and American experiments with inter-continental ballistic missiles.

This year is expected to bring even more "advanced" demonstrations of the destruction potential of nuclear weapons. But the prayer of all Christians must surely be that the mad competition in such dreadful arms will be stayed, and the genius of the world's scientists turned into channels which will help mankind, not threaten to destroy it.

The point was well put in one sentence by the London *Economist* the other day when it wrote:—"The challenge of the Sputnik is not so much a call to new tasks as a call for fresh dedication to the old ones—the attempt to make sure that the economy expands steadily and smoothly without periodic crises of depression, and the removal of the disfiguring blotches of poverty that still remain."

The Russians no more than the Western nations can want to begin a nuclear war with all its hideous consequences. Can the statesmen of the world yet save the precarious peace? This year must surely bring the answer.

Drought's Threat To Economy

"Business as usual" was a motto to which Mr. Asquith gave out in the early days of World War I. It was advice not unlike that which Paul gave to the Thessalonian Christians: "Strive to be calm and to do your own business."

And so, although the world is haunted by the fear of a nuclear war, the ordinary problems of life remain to preoccupy and challenge us.

Australians, for instance, are anxious about the effects of the drought in this driest summer for many years after a succession of post-war seasons which had made us all somewhat forgetful of the cruelties of our climate.

It is beyond the capacity or influence of Australia to do much about halting the arms race. But it can do something to readjust the economy jolted by the drought—to bring in wheat to the States where the crops badly failed, to encourage the scientists in their cloud-seeding experiments, to extend water conservation schemes.

"Whatever thy hand findeth to do, do it with all thy might," urged the Preacher. And in good season and in bad there is much developmental work to be pushed ahead in Australia to increase our production and safeguard our living standards as our population expands.

But we have enjoyed so much prosperity in recent years that there is a danger we may not realise that it has to be earned.

Can't Politics Be Less Bitter?

Just now the politicians are quiet in the land as is their pleasant January custom. But this is a Federal election year, and the political wrangling with a somewhat bitter personal flavour, for which Australia is somewhat notorious, will soon be renewed.

Perhaps the signs of reconciliation in the Labour Party will cause one sector of disputation to disappear or, at least, to become less evident—the bitter internal feud which has set back Labour on the road to another term in office.

It has long perplexed me to know why political differences in Australia are conducted like vendettas.

In the State sphere (at least in N.S.W.), as well as in the Federal, personal abuse so often disfigures debates and other public discussions—even of the most academic questions.

I thought the rival political leaders in New Zealand set us a much better standard of behaviour after the outcome of the recent election there was clear. This election resulted in the turning out of the National Party Government by a narrow majority, and the return to office after eight years of a Labour Government.

The National leader, Mr. K. J. Holyoake, certainly concealed any disappointment he may have felt at being deprived of the Prime Ministership (which he had held as the party's new leader for only 12 weeks), and invited the Labour leader, Mr. Walter Nash, to join him at the principal counting centre, immediately.

RELIGIOUS BROADCASTS

(Sessions which are conducted by Anglicans are marked with an asterisk.)
RADIO SERVICE: 9.30 a.m. A.E.T.
January 5: From Ivanhoe Baptist Church, Melbourne. Preacher: The Reverend R. F. Keyte.
DIVINE SERVICE: 11 a.m. A.E.T. (N.S.W. only. Other States see local programme).
January 5: St. Mary's Cathedral, Sydney.
RELIGION SERVICE: 3.45 p.m. A.E.T. and W.A.T.
January 5: Woman's place in a changing world. The complex pattern. Mrs. Frances Maling.
COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T., 7.15 p.m. A.E.T.
January 5: St. Mary's Singers, Sydney.
PRELUDE: 7.15 p.m. A.E.T., 7.30 p.m. W.A.T.
January 5: The Reverend Kevin Halpin.
THE EPILOGUE: 10.48 p.m. A.E.T.
January 5: The First Sunday in the New Year.
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T.
January 5: The Reverend K. Halpin.
FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.
January 6: The Reverend Frank Borland.
READINGS FROM THE BIBLE: 7.10 a.m. A.E.T.
January 6-10: The Reverend A. Watson.
PAUSE A MOMENT: 9.55 a.m. A.E.T., 8.50 a.m. W.A.T.
January 6-10: The Reverend W. G. Coughlin.
DAILY DEVOTIONAL: 10 a.m. A.E.T.
January 6: Mrs. Catherine MacLennan.
January 7: The Reverend James Douglas.
January 8: The Reverend Howell Witt.
January 9: The Reverend A. P. Campbell.
January 10: The Reverend Alan Dougan.
January 11: The Very Reverend J. Bell.
EVENING MEDITATION: 11.20 p.m. A.E.T., 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.
January 6-11: The Reverend W. Peck.
RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.
January 8: The World's Supreme Sermon. The Mourners. The Reverend Thomas Horgan.
EVENSONG: 4.30 p.m. A.E.T.
January 9: St. Paul's Cathedral, Melbourne.
TELEVISION: January 5:
A.B.N., Sydney:
5.20 p.m.: Stories of Jesus (14). The Reverend James Stuckey.
9 p.m.: Jesus of Nazareth. (Part 2).
10 p.m.: Watch and Pray. The Reverend Douglas Cole.
A.B.V., Melbourne:
5.20 p.m.: Stories of Jesus. The Reverend Gordon Brown.
9.50 p.m.: Watch and Pray. The Reverend Rhys Miller.

diately the issue had been resolved.

The picture of Mr. Holyoake, generous in defeat, warmly congratulating Mr. Nash, modest in victory, impressed the lesson that political rivals do not have to be personal enemies.

If I had a wish above others to advance the cause of Australia in 1958 I think it would be that our Parliamentary representatives should become much more conscious of their high national responsibilities, and should strive always to subdue those personal prejudices and animosities which make co-operative effort in Australia's interests so infrequent.

One way to promote this might be to encourage the committee system in the work of Parliament. Away from the microphone and the sight of reporters in the Press gallery, members would find a better atmosphere for calm deliberation on problems such as education, defence and the revision of the Constitution.

These discussions would not, of course, replace Parliamentary debates. But they would, I feel, make possible a better, broader and less personally acrimonious approach to them.

Hopes From Lambeth Conference

In this significant year comes a Lambeth Conference, the first since 1948. About 350 bishops from the widespread Anglican communion are expected to attend.

By July and August, when the bishops are in London, the grave world situation may have cleared. That may be a pious hope, but in some quarters the tide for peace and a new approach to Russia is beginning to flow strongly now.

While Lambeth deliberations will be concerned with such themes as Christian unity and progress in the Anglican communion itself, all men of good will will also hope that from the conference will emerge sound Christian guidance on the reconciling of conflicts between and within nations, which is also one of the set topics.

All bishops hope to attend at least one Lambeth conference, and it is to be expected that Australia will be strongly represented. I hear there is a doubt, however, about the attendance of the Primate. The last session of the Sydney synod named Bishop R. C. Kerle as the representative of the diocese in the event of Archbishop Mowll being unable to make the journey.

In Praise of Local Government

In our preoccupation with Federal and State politics many of us are inclined to overlook the much less publicised work done in the field of local government.

The new Archbishop of Melbourne, the Most Reverend Dr. Frank Woods, said at a civic reception in Melbourne just before Christmas that it saddened him to hear people say that "local politics are no good." He said that municipal government, from the citizens' point of view, was the government that really mattered because it provided the amenities of life.

The tribute deserved to be paid to the men and women who give much time and talent in local government for virtually no reward.

Yet I cannot but feel that Dr. Woods might have been a little less enthusiastic about the provision of essential services by local governmental bodies if he were living in Sydney instead of Melbourne just now, and could see the parched gardens and lawns of Suburbia.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

PILATE'S WIFE

Matthew 27:19.

WE only see her for a moment, we hear her only in one sentence, but she will always have an honoured memory as long as the Gospel story is told. Both Pilate and his wife were pagans, strangers from the covenant of promise, but in learning and refinement of that day they were far advanced.

To such people, as the Epistle to the Hebrews reminds us, God revealed Himself in "sundry times and in divers manners." One of such manners in the Old Testament was by dreams. This should not surprise us, because in our day, dreams have come to be deeply significant and revelatory.

So, in the Old Testament we find God revealing Himself and His purposes not only to Abraham, but to Jacob, to Pharaoh, to Solomon, and to Nebuchadnezzar; and in the New Testament to Joseph, to Peter, and to Paul.

How often, too, the dreams were related to the everyday problems of life. They helped the dreamers find answers to their questions. Pilate's wife knew much of this prophet who went about doing good.

Pilate's palace was the centre of news and gossip. Everything in the province came as news to the palace. Indeed Pilate's wife was such a woman that he probably took her with him on his tours.

Her Hebrew maid kept her up to date concerning the teacher, the healer, the friend of the poor and needy, and indeed of "publicans and sinners."

She knew of the growing opposition. She had made up her mind about Jesus of Nazareth without doubt, she realised the forces piling up against Him and the likelihood that her husband would be caught up in the net of Jewish intrigue.

What wonder that she dreamed about Jesus and suffered many things in a dream because of Him.

How faithful is she to the light she has, how loyal to the truth she has grasped. It was strangely unusual that a woman should intervene in any way in public affairs; it says much for the confidence that existed between Pilate and his wife that she could dare intervene as she did. It says much for his trust in her that she could speak so plainly.

"Have thou nothing to do with this just man, for I have suffered many things this night in a dream because of Him." She failed!

Pilate was not strong enough to take the line she offered him. But how blessed was he to have such a wife in the background of his life.

It is still true that in this sphere is a woman's greatest influence and power, to hold ideals before men immersed in the hurly burly of every day, to remind them of truth and righteousness in the days when the world suggests instead the paths of expediency and time serving.

CLERGY NEWS

BANFIELD, The Reverend T. H., ordained on December 1, 1957, by the Bishop of Warraratta, to be Assistant Priest at Holy Trinity Cathedral, Warraratta.

BURGESS, The Reverend C. G., has resigned the Parish of Cobram, Diocese of Warraratta, to take up work in the mission field at Lutoka, Diocese of Melanesia.

CHAPMAN, The Reverend John, to be Deacon in the Parish of Moree, Diocese of Armidale.

CLOUDSDALE, The Reverend A. C., Rector of Geelong, Diocese of Tasmania, to be Rector of Sheffield in the same diocese, as from the end of January.

DONNELLY, The Reverend T. M., to be Deacon in the Parish of Wodonga, Diocese of Warraratta.

EDWARDS, The Reverend F., to be Deacon in the Parish of Quirindi, Diocese of Armidale.

ELLIOTT, The Reverend Frank, to be Priest-in-Charge of Nundle, Diocese of Armidale.

NICHOLS, The Reverend R. A. B., Rector of Mareeba, Diocese of North Queensland, to be Rector of Yes, Diocese of Warraratta.

MARTIN, The Reverend M., to be Deacon in the Parish of Corynna, Diocese of Warraratta.

MOYLE, Canon F. C. B., Rector of Beulah, Diocese of Warraratta, has been appointed Vicar of Christ Church Cathedral, Ballarat.

RICHARDS, The Reverend A., to be Deacon in the Parish of Narrabri, Diocese of Armidale.

LETTERS TO THE EDITOR

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

Letters should, if possible, be typed, and must be 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 may have been omitted.

CRISIS AT YARRABAH

APPEAL FOR STAFF

TO THE EDITOR OF THE ANGLICAN

Sir,—The Yarrabah Mission, the oldest Aboriginal mission in Australia, is to-day one of the largest conducted by the Church of England.

The home of 800 natives, it is in a lovely tropical setting, an hour's boat journey from Cairns. Here the Church provides for all the activities of the community. The children are taught in school, the men are employed on the farms, in the sawmill. They all take part in the building programme.

A store, a picture show, a hospital and shopping facilities are also provided. The staff includes a number of expert and experienced missionaries under whom great progress is being made. The mission operates on a budget of approximately £1,000 per week.

The mission is, however, facing a serious crisis through lack of staff. I write to enquire whether any of your readers would give two years of their lives to God and the original inhabitant of Australia by coming to help us in the New Year.

The terms of service are first class rail transport to and from present home, missionary salary (£150 p.a.) and keep, together with two months' leave every two years.

The following positions are vacant. People to fill them are urgently needed.

Office Assistant: A girl is required with typing and some shorthand.

Builder: Capable of overseeing the building of native homes, school, etc.

Storeman Assistant: Capable of helping to run a large store where the native people buy their goods.

Kindergarten teacher. Farmer (required in April): Capable of overseeing a number of farming projects.

Surely, among the youth groups of the Church, there are some who may feel that this letter is their call to serve God. If so, they may obtain further details at any branch of the Australian Board of Missions or write to me direct.

Yours etc.,
* IAN N. Q'LAND.
Bishop's Lodge,
Townsville,
Q'ld.

THE DAMNATORY CLAUSES

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent, A. A. C. Morgan (THE ANGLICAN, December 20) seems most upset about what he terms the "damnatory clauses" in the Athanasian Creed.

The following analogy may, however, help him to see his problem in its right perspective.

In Melbourne just now, all motor vehicles which do not measure up to a certain standard are being ordered off the roads.

Among the people there are doubtless those who argue that a man ought not to be deprived of his pleasure just because his motor car fails to reach a certain standard.

There is, however, nothing unjust about it. The vehicles are ordered off the roads to safeguard the majority of the people from the dangers they can cause.

So it is with the Faith of the Church. Our Lord set a certain standard. Any faith or belief which does not measure up to that standard must be, (as it were), ordered off the road.

There are those who, like your correspondent, consider this most unfair, arguing, as he does,

that 'conscientious believers' ought to be allowed to have standards alternative to those of the Church.

But, any other faith or belief, other than that set by Our Lord Himself, must be condemned so that the majority of the people may be safeguarded from the dangers they cause.

"The Arian alternative" (to quote your correspondent) must be "ordered off the road" because it denies Our Lord His full divinity. Unitarianism, too, must be ordered off because it asserts a Unity where Our Lord declared a Trinity.

We do not make ourselves "the final arbiters of truth." We of the Church teach the Faith "once delivered to the Saints," the Faith of the Church which is "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone."

It is the standard Our Lord set, and the Church teaches, that determines the worthiness or unworthiness of the "vehicle" we are in.

I am etc.,
D. C. WATT.
Melbourne,
Vic.

HEADMASTER NEEDED

TO THE EDITOR OF THE ANGLICAN

Sir,—Since the death of Archdeacon David Hoey, All Hallows' School, Pawa, in the Solomons, has been carried on by his lay assistant, Mr. R. Sanders. The bishop's appeal for a priest-headmaster to take the place of the late archdeacon has had no result.

This work is of vital importance for the diocese, and indeed for the people of the Solomons. This is the most important school in the group, has more than a hundred senior lads enrolled.

It is not only the feeding ground for ordinands for the theological college. It is also where the future leaders of the people are being trained.

On the success of the work there depends very largely the future of the people at a very critical time in their progress—whether they take the right road or not, whether they become a Christian and loyal community within the Commonwealth, or listen to the subversive teaching to which they are being subjected and break away.

What happens to Pawa School in the next ten years may largely decide the future of the people of these islands.

Is there no priest with teaching qualifications to be found in Australia ready and willing to take up this work for the love of our Lord and His Church and the welfare of the people of the Solomons?

Yours very sincerely,
C. E. FOX.
Melanesian Mission,
Taroanara,
British Solomon Islands.

AID FOR CHILDREN OF CLERGY

TO THE EDITOR OF THE ANGLICAN

Sir,—A venture in the Diocese of Perth for helping country clergy to send their children to church schools in Perth is now entering its second year.

The idea came from a layman, Dr. G. W. Elkington, a medical practitioner in Perth, who is a member of the Vestry of St. Andrew's, Subiaco, and of Perth Diocesan Synod.

It is due very largely to him that subscriptions have been obtained and the fund launched.

Although it was begun in a small way, within two years it has made considerable progress and has assisted the children of several clergy.

Yours sincerely,
(The Reverend)
S. VINCENT WEARE.
St. George's College,
Crawley,
W.A.

REFUGEE AID VERY SMALL

TO THE EDITOR OF THE ANGLICAN

Sir,—It was good to see our Anglican weekly, in its Christmas issue, devoting its front page to the work of Inter-Church Aid and Service to Refugees—that "handmaiden to the missionary enterprises of the Church."

I was a little concerned, how-

ever, by the statement that last year's target had been over-subscribed, and also by the expression of optimism that this year's target figure would be exceeded.

For these might lead people to imagine that our giving in Australia was quite satisfactory, and that they could well leave it to others.

May I say, then, that our target in Australia is so low only because so far the people of our land have not given us any indication that we dare accept a greater responsibility.

But in actual fact, and compared with little New Zealand, who gave last year more than £600,000, Australia's giving has been pitiable.

But some may say, "If we did give in proportion to our ability, could such vast sums really be used?"

The answer is simply this: last year only seven per cent. of the "askings" from Asia could be met.

In a world that still has sixteen-and-a-half million refugees and untold millions of underprivileged, no amount of giving could exceed the capacity of the world-wide church to put to profitable use.

Yours faithfully,
(The Reverend)
B. L. LANGFORD,
Secretary, Queensland State Committee of the Australian Council for the World Council of Churches.
Brisbane.

CLERGY HARDSHIPS

TO THE EDITOR OF THE ANGLICAN

Sir,—I am ashamed "Observer's" letter should have come over from Bathurst, where most of us know better than to impute prejudice to a bishop in the selection and preferment of clergy.

A bishop's primary duty is to safeguard the faith, and at his consecration he vows to "drive away all erroneous and strange doctrines." One of his prime qualities should be the ability to form an accurate judgement of men and particularly of those men in holy orders whose duty it is to propagate the Faith. That duty and that quality must be paramount in his mind when questions of preferment arise: no other circumstances should influence him in the slightest degree.

Quite obviously, "Observer" is ignorant both of the functions of a bishop and of the duties of a priest—duties which transcend any consideration of such irrelevancies as domestic circumstances.

Yours etc.,
"A.F."
Bathurst.

THE FAMILY AT CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir,—In THE ANGLICAN of December 6, 1957, it was stated that St. Alban's, Epping, N.S.W., plans to start Sunday School and Church at the same time.

This is not something new to the Australian Church, as for some years both the previous and present rectors of Holy Trinity, Wollongabba, have given a short instruction to the children at the 9 a.m. sung celebration of the Holy Eucharist. After this they leave, during the singing of a hymn, to proceed to the hall for Sunday School.

On the third Sunday in the month, the children (kindergarten excepted), remain in Church for the full service.

Yours sincerely,
D. BULLOCK.
(Verger).
Wollongabba,
Q'ld.

A NEW SECT?

TO THE EDITOR OF THE ANGLICAN

Sir,—Recently we had a visit from Bishop D. A. Thompson, who was described locally as a bishop of the Reformed Church of England and as a Bishop of the Free Church of England.

Can any of your readers enlighten us as to what body or bodies were referred to?

Yours faithfully,
D. H. ROBERTSON.
Launceston,
Tas.

TEACHING THE FAITH TO THE CHILDREN OF MOUNT ISA

BY THE REVEREND ROY POOLE

The Reverend Roy Poole, of the Bush Brotherhood of S. Barnabas, took part in the mission to Mount Isa, in North Queensland, last month.

ON all sides to-day, the children of the world are being assailed by the efforts of eager adults to entertain them, to make them buy so-and-so's sweets or toys, to organise them, to keep them off the streets, to keep them alive as they cross the streets.

In the midst of all this the Holy Church seeks to lead the children in the way they should go. But so often a child will be completely lost and unable to understand the central service of our faith or the teachings of the Church.

In order to teach children "The Faith," some people have gone over to "stunts," and in so doing have lost the reverence of devotion and worship.

Others, seeing no other way, stick to methods devised for a world vastly different from that of to-day, a world of fifty or more years ago when life was slower and less hectic.

NO "STUNTS"

Others give up any attempt to bring the children into the corporate worship of the Church. They give them only simple made-up prayers and hymn services and stories.

The Faith, once for all given, is the same always, but it needs to be expressed in a manner understandable and attractive to to-day's children, and these children should be able to enter into the family worship of the church with their parents.

The outstanding feature of the mission to Mount Isa, conducted last month, was that the whole Faith was taught to children clearly but without stunts.

An average of one hundred children attended a conducted Eucharist each day at 2.15 p.m., and an instruction each day at 4 p.m.

The Holy Mysteries were first of all carefully explained. The Eucharist was then conducted by a priest standing beside the altar facing the children, and leading them with short directions and devotions.

Each child had a copy of

The Reverend Roy Poole, of the Bush Brotherhood of S. Barnabas, took part in the mission to Mount Isa, in North Queensland, last month.

"Come and Worship." All the devotions and instructions were linked to it, the conductor holding up the appropriate page for all to see, and leading the children.

For example, at the preparation, the first page was shown to the children and then all made the sign of the cross, reading the words "In the name of the Father, and of the Son, and of the Holy Ghost," followed by the saying of the prayer of preparation on the opposite page.

Each Eucharist had its special intention, which was explained before the services. The Collect, Epistle, and the Gospel, were prefaced by a few words shewing their relationship to the intention.

The daily intentions were: Monday, the Clergy; Tuesday, the Holy Angels (Collect, Epistle and Gospel of the Feast of St. Michael and All Angels); Wednesday, thanksgiving for the Incarnation (Feast of the Annunciation); Thursday, Vocation (Feast of St. Andrew); Friday, the Holy Spirit (Feast of Pentecost); Sunday, thanksgiving and dedication.

FAMILY AID

One difficulty was discovered at the first service, as the backs of the pews were too high for the children to see what was going on. They were at rather a distance from the altar.

So, for the rest of the services, the children were brought into the sanctuary and knelt on three sides of the altar.

This move was completely justified by the obvious reverence and devotion of the children which was greater now that they could see clearly the actions of the priest.

It seemed only natural and in keeping with the family atmosphere that the server had to walk between the children to

bring up the bread, wine, and water.

How often in the past, with the altar a long way from the people, have we heard a child remark, "Mummy, what is that man doing up there?"

One thing we can learn from the Liturgical Movement in England and France is that in order to re-emphasise the corporate nature of the service, as an Act of the *Whole Family* of God, the people and the priest must be brought closer together.

In many churches, this can be done by bringing the altar forward so that the people can be in front and at the sides. But where this is not possible, we can get back this corporate emphasis by bringing the people forward closer round the altar, and this is, we found, easily and devoutly done with children, who can enter into the service as never before.

ILLUSTRATIONS

The subjects for the afternoon mission services were related to the morning Eucharists: Monday, Creation; Tuesday, Incarnation; Wednesday, Atonement; Thursday, the Holy Spirit and Sin; Friday, the Church; Saturday, Holy Communion; Sunday, Prayer.

The subjects were presented in a simple manner with plenty of illustrations by stories and actions.

For example, in the account of Creation, children were picked to represent different stages of creation leading to man; children also represented the sun, moon, stars, trees, and so on.

Again, in dealing with sin, a boy draped in black carried a dirty sack labelled "Sin" and emptied on to the clean floor a mess of dirty tins marked "Pride, Selfishness, Lies, No Prayers, etc."

When challenged by the priest, he admitted they were his sins, said he was really sorry and intended to stop doing them; then, seizing a broom labelled "Repentance," he swept the sins out and took off the black drapery to reveal a white, clean, tidy boy.

In this and other ways, the great themes of the Faith were presented to the children and then associated in their minds with the appropriate passages in the Apostles' Creed and Bible.

The life of a Christian was summed up in the "Christian Drill," into which the children entered with great energy and which they delighted to repeat to others and specially their parents.

"I am a Christian, a Christian reads his Bible, says his prayers, confesses his sins, makes his communion, and worships."

On Saturday morning, this "drill" was executed, with appropriate actions, by eighty children, with the missionaries, in the centre of Mount Isa.

"CHRISTIAN DRILL"

Its significance and application to the adults was proclaimed by the chief missionary.

As a final act of public worship, the children processed up a hill overlooking the town, shaped like Golgotha, on which stands a huge cross. Standing round the cross, they joined in prayer for the town.

From the mission we learned anew that if children are clearly and attractively taught their faith; that if the Holy Communion is clearly explained and the children able to see and enter more fully into the service, they will respond deeply in understanding and devotion.

The children's mission was conducted by the Reverend H. R. Moxham, who is the organising secretary of the Department of Missions in the Diocese of North Queensland.

He was assisted by Sister Una Mary, S.S.A., and Brother Robin, B.S.B., who were in charge of the smaller children.

When the use of "a comely surplice" was ordered the use of Vestments at the appropriate services was not forbidden, but it was insisted that the habit of ministering in lay garb, as some extremists were doing, was not to be allowed.

The actual elimination of "Doctors' Commons" was a gradual process, as the article in the "Dictionary of English Church History" entitled "Doctors' Commons" shows.

Originally, Fellows of "The College of Doctors of Laws" had to have taken the degree of Doctor of Laws at Oxford or Cambridge, and were admitted advocates under a rescript from the Archbishop of Canterbury.

Besides ecclesiastical matters, which at the beginning of the nineteenth century consisted mainly of matrimonial and testamentary cases, the Court of Admiralty was also attached to Doctors' Commons.

However, successive Acts of Parliament took from them the bulk of their practice, beginning with the Probate and Divorce Acts.

It was under the former that the college was dissolved and its property handed over to members for their own benefit.

With the ecclesiastical courts thrown open to the whole bar, there was no longer any inducement for a lawyer to specialise in Church Law; its study has, therefore, been neglected. To-day the Church has no experts in her own legal system, which is consequently often disastrously misinterpreted.

On the whole, I do not disagree with J.S.A.'s remarks, but do feel that he has summarised the end of "Doctors' Commons" too much and thus does not give a clear picture.

Yours, etc.,
(The Reverend)
G. H. OFFICER.
The Rectory,
Wyalong.

Further, and more disastrously, the "anti-pope" obsession of so many who dabbled in matters ecclesiastical completely blinded them to the plain historical fact that these requirements which they insisted constituted the legal maximum, were really directed against the Puritan faction which wanted to eliminate everything.

ANGLICAN OF THE WEEK



Our Anglican of the Week is one of the best-known personalities in horse racing in Australia.

He is Harry Hood, a rails bookmaker at the various Brisbane courses who is known and respected by all sections of the community. During the war Mr. Hood served as an officer with the R.A.A.F. He saw service overseas, in New Guinea and other places.

A member of S. Stephen's, Coorparoo, he is in his church every Sunday morning.

In fact, if Harry Hood is not

present at one of the early services, the rector wonders if he is ill.

He is a member of the Building Committee of S. Stephen's. He was one of those who, in 1955, sponsored the big promotion campaign in the parish.

He has been keenly interested in the building of the new air conditioned church which is expected to be dedicated next March.

Another well-known bookmaker, Loch Armstrong, is also an active member of S. Stephen's, while Jim Grayson, a bookmaker of Brisbane, is a stalwart of S. Peter's Church, West End.

Very recently Harry Hood, in association with the Rector of Coorparoo, the Reverend James Payne, organised a cricket match between a team of Anglican and Roman Catholic clergy and a team from Tattersall's Club.

The clergy were victorious. More than £200 was raised by the Tattersall's members under the direction of Mr. Hood.

One half of this sum was donated to the appeal for the S. John's, Toowong. Home for Aged Men (Anglican), while the other half was contributed to a Roman Catholic hospital appeal.

THE CURATE'S EGG

SUNDAY. Possibly I am over sensitive to atmosphere, but I have ministered in churches where I just cannot warm to my task. There are others where the atmosphere is so warm and so receptive that the best within flows almost unconsciously. But it is of the former kind that I am thinking.

This morning it was difficult going all the time. The prevailing atmosphere was one of indifference and complete apathy. It was all quite depressing and utterly disheartening. It reminded me very forcibly of Alexander Whyte's conversation with A. J. Gossip.

Gossip had been away for the morning service and Whyte was commenting on it. Gossip said he had been preaching in a certain church. "How did you get on?" Whyte asked. "Oh, it was cold," replied Dr. Gossip. "Cold!" exclaimed Whyte, "I preached there two years ago, and I haven't got the chill out of my bones yet."

MONDAY. Folk have strange hobbies. At the Public Library to-day, as I was reading a newspaper, an old, and rather red-faced man with piercing eyes, who had been rustling through a nearby file, came to the one next to me.

Immediately he began to thumb his way through one paper, turning over the pages like a tornado, and after a moment of silence which contrasted so oddly with the furore before, began to bustle through more pages.

My curiosity couldn't contain itself—he was looking for a job? No, he was patently too old. Was it something for sale? No. What was it? "Letters to the Editor" was his quarry.

At that I entered into conversation with him. "It's my chance of seeing life through the eyes of others," was his comment. It certainly takes all sorts...

TUESDAY. From the very beginning children are interested in sex. Very often their interest is entirely healthy and matter-of-fact. Provided their questions are answered in a straightforward manner, they are not over-concerned.

Sometimes, however, the adult "overconstructs" the whole situation, particularly the parent determined to take the natural opportunities to teach the facts of life. One such parent when asked unobtrusively, "Mother, where did I come from?" proceeded to tell him. Her somewhat bored and puzzled offspring when at length she had finished, said, "The boy next door comes from Kalgoolie."

WEDNESDAY. New Year's Day! What a variance in the celebration of New Year's Day there is between the world and the Church. The World with its abandonment to pleasure and lust, the Church, with its Feast of the Circumcision, the shedding of blood.

For without the shedding of blood, there is no real spiritual progress. J. H. Jowett, the famous Congregationalist, pointed out the similarity in the root of blessing and bleeding—"without bleeding, there is no blessing."

A good thought with which to flavour one's New Year resolutions.

THURSDAY. My college principal was a punster. Seldom did he tell a joke. Only one can I remember. A cleric was showing his friend around his quite well-stocked library. He proudly pointed to them, saying "These are my friends." Lifting a copy down, his friend noted some of the pages were uncut. "I'm so glad to see you don't cut your friends," he smiled benignly.

Probably what prompted my memory was the advertisement of a book sale in an old paper. "And included in this sale is an accumulation of recent books, mostly with the edges unopened, as published, the property of a well-known critic."

FRIDAY. I liked the reply of a local councillor printed in our paper. He had been asked to attend a meeting on civil defence. "I've got a church meeting," he said. "I think that's as good a defence as any." More grist to his mill.

SATURDAY. I have just read the spiritual auto-biography of an ex-Roman Catholic who entered the Church of England. The book is called, "My Hand in His."

It is not one of those fervent books which dramatise to heighten the effect; but a quiet unfolding by a woman whose early life was a succession of parties, with dining and dancing at favourite restaurants, with an all-night ball for good measure.

Out of the aimlessness, and the realisation that she had "achieved nothing of lasting value" came a desire for something better. Then in 1952, without the intervention of a living person, she came to a knowledge of Christ through the reading of the Scriptures.

It is the glad story of a woman who, finding Christ, has found life—and life with an opportunity for service.

BACH'S B MINOR MASS WILL BE PRESENTED IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, December 29

Bach's monumental Mass in B Minor is to be presented here in 1958 by the boys of S. Peter's College, in conjunction with the Adelaide choral society.

Mr. John Winstanley, who is director of music at S. Peter's College and also conductor of the choral society, said to-day that the college would be the first school in Australia to attempt this Mass.

The work had only once before been performed in South Australia.

The date of the actual performance would depend on the amount of preparation required. Rehearsals would begin next February.

It is expected that the Mass will be sung in the Adelaide Town Hall, and also in S. Peter's Cathedral.

Mr. Winstanley said that additional sopranos, altos, tenors, and basses were needed for the work. Those interested should contact the Adelaide Choral Society secretary, Mrs. Gladys Mitchell at

17 Esmond Street, Hyde Park.

Written over a period of years (1729 to 1737), the B Minor Mass stood alone as a supreme musical setting. Mr. Winstanley said.

It was not performed during Bach's lifetime, and was given its first complete performance in Berlin in 1835. It was first performed in London in 1876, and in America in 1900.

Although it was occasionally presented by the Royal Melbourne Philharmonic Choir, the only previous performance in Adelaide was in 1932, he said.

Then, the late Professor Harold Davies conducted the Bach Choir after two years' preparation.

The work was now frequently performed by boys in schools such as Oundle, in England.

BIG ARMIDALE ORDINATION

FROM OUR OWN CORRESPONDENT

Armidale, December 29

The Bishop of Armidale ordained four clergymen and made three men deacons on S. Thomas' Day, the golden jubilee of his being made deacon.

It was one of the largest and most impressive ordinations ever held in S. Peter's Cathedral.

RETREAT

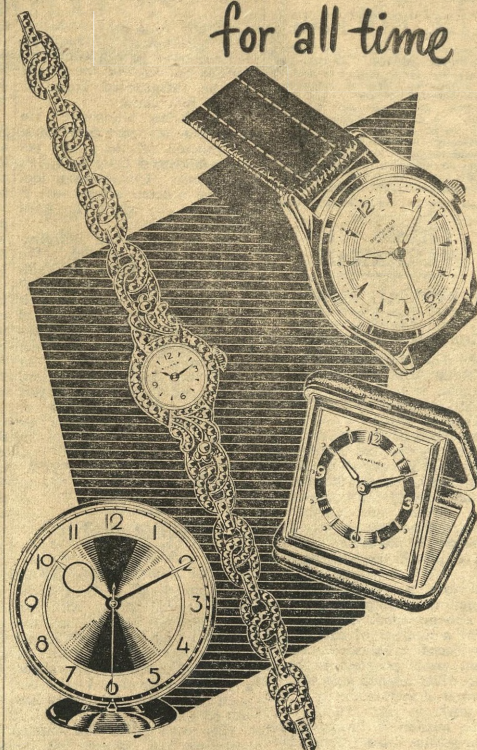
Prior to the ordination the Reverend R. F. Kirby conducted a retreat at Bishopscourt.

Preaching the ordination sermon, he referred to the bishop's jubilee, as well as to that of Canon F. Riley, who was ordained in Manchester Cathedral on S. Thomas' Day, 1897.

Messrs. J. Chapman, F. Edwards and A. Richards were made deacons.

The Reverend M. B. Burrows, F. Elliott, B. Holland and M. T. Richter were ordained.

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Place unopened tin of Nestlé's Ideal Milk in refrigerator overnight. When ready to make, add one tablespoonful of cold water to gelatine and allow to swell, then heat until dissolved. Add and pour contents into bowl. Add sugar and essence. Add dissolved and cooled gelatine. Whip until thick. With control at maximum, place in freezing trays in refrigerator until frozen for serving.



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ORDINATION IN PERTH

FROM A CORRESPONDENT

Perth, December 30

The Archbishop of Perth, the Most Reverend R. W. H. Moline, ordained the Reverend Edward Doncaster and the Reverend Brian Eccleston in S. George's Cathedral here on S. Thomas' Day, December 21.

The Reverend William Adams, John Bowyer, Robert McQueen and Stanley Threlfall were made deacons.

Canon K. B. Halley, who preached, had previously conducted the ordination retreat at the John Wollaston Theological College.

Special interest attached to the service because Mr. Adams and Mr. McQueen are the first priests of the John Wollaston College.

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GAMES TO PLAY

Summer holidays mean outdoor
activities, and most young
people are looking for new
games to play. Here are some
games kindly supplied for young
folk by courtesy of Miss B. L.
Glascofine of the G.B.R.E.

DANISH ROUNDERS

Two teams of any number;
one batting and one fielding.
Mark out four bases.

The pitcher throws a tennis or
volley ball gently to the batter,
who hits it with his/her fist and
runs to first base. A fielder re-
turns the ball as quickly as possible
to the pitcher, who grounds it
in pitching circle and calls
"Down."

When "Down" is called, any
player running between bases is
out. If the ball is a catch, the
hitter is out—also any runners.

Any number of players can be
on one base at the same time,
and they need not run every
time the ball is hit.

Each member of the team has
a turn, and a point is scored
when a runner has passed
through all bases. If a batter
misses he/she must run just the
same.

BAT AND BALL RELAY

You will need two bats and
one ball for each team.

Line up teams at one end of
the room. The first two in each
team hold a bat.

On the word "Go," the lead-
ers race to the other end of the
hall, batting a ball and keeping it
in the air. They return and
pass the ball on to the next
runner, who runs off in the same
manner and the bat is passed on
to the third person. If a runner
drops the ball, he must go back
to the line and start again.

I WILL DO BETTER

On the last night of the year
1866, says Ed. Malmquist, writ-
ing in "The Upper Room,"
David Livingstone, pioneer ex-
plorer and missionary, penned
these words:

"We now end 1866. Will try
to do better in 1867, and be
better, more gentle, and loving;
and may the Almighty, to Whom
I commit my way, bring my de-
sires to pass, and prosper me!
Let all the sins of '66 be blotted
out for Jesus sake."

As he wrote these words of
Christian faith and desire, he
knew what it was to be beset by
obstacles of nature and man in
his work for God and man. He
knew what it was to face wild
nature, wild animals and savage
men.

So often he could not see any
results from his labours, prayers,
or privations.

When death claimed him in
1873, Livingstone's last living
attitude was of prayer—he died
praying as he had lived praying.

In like faith, let us this New
Year's Day make the purposes
of God the objective of our
lives.

Let us resolve to seek His
counsel, guidance, and strength
through faith in Christ, daily
prayer, and tireless devotion to
the things of God.

THE WISE MEN sought and
worshipped Christ—which proves
that they were wise.

The Youth Page

TALKS WITH TEENAGERS

SOMETHING NEW

Everyone likes something new!

Look at the little girl with her new doll, or
her brother with his new cricket bat! What a pride
they take in them, and how carefully they handle
them. They must be admired by all who come,
and they are a constant source of joy.

Then there is the Mother with
the new baby—every mother,
your mother and mine, and the
mothers of countless babies the
world over—each one knows a
joy, and dreams dreams of in-
describable wonder, about the
new treasure which she holds in
her arms.

Even the bride, on her wed-
ding day, as the old rhyme puts
it, must wear "Something old and
something new . . ."

There you have it again—
Something New! And we have
ahead of us a whole New Year.
What wonderful possibilities and
prospects seem to open out for
each one of us as we contemplate
its coming.

RESOLUTIONS

A New Year! What will it
bring to us! What shall we do
with it!

Much of what the New Year
brings depends on what we bring
to it. That is why we observe
the custom of New Year Resolu-
tions. Instinctively we realise
that we must put new effort and
direction into our lives if for us
the New Year is to be really
new.

"One ship drives east, and
another west
With the self-same winds that
blow;

'Tis the set of the sails
And not the gales,
Which decide the way they go.
'Like the winds of the sea are
the ways of men,
As we journey along through
life;

'Tis the will of the soul
That decides the goal,
And not the calm or the strife."
On the last day of the year
1868 the historian, W. H. Lecky,
wrote in his journal the prayer
of the old Breton sailors, "Keep
me, my God, for my boat is
small and Thy ocean so wide."

BLESS THOU OUR GIFTS

As on the river's rising tide
Flow strength and coolness from the sea,
So through the ways our hands provide
May quickening life flow in from Thee.

To heal the wound, to still the pain,
And strength to ailing pulses bring,
Till the lame feet shall leap again,
And the parched lips with gladness sing.

Bless Thou the gifts our hands have brought;
Bless Thou the work our hearts have planned;
Ours is the hope, the will, the thought;
The rest, O God, is in Thy Hand.

—SAMUEL LONGFELLOW.

BIBLE SOCIETY NOTES

THE HISTORY OF THE ENGLISH BIBLE

10—The First Printed Bible in English, 1535

The work which William Tyndale had begun was
finished by Miles Coverdale.

Born like Wyclif in Yorkshire in 1488, and edu-
cated at Cambridge, he was early in touch with the
"new learning."

He left England in 1528 and somewhere, probably
in Germany, prepared a translation of the whole Bible,
using Tyndale's translation of the New Testament and
Pentateuch, and two Latin and two German versions.
Thus it was not the direct translation of original texts,
as Tyndale's was, but it brought together in a wonder-
ful whole the work of various great men.

This first printed English Bible was published in
either Zurich or Marburg, and circulated in England
quietly but without much difficulty. While it carried
an elaborate dedication to Henry VIII, the king did not
authorise it until 1537 when a new edition was printed
in England.

While his style lacked the vigour and originality of
Tyndale, many of his expressions are still found in the
King James Bible, particularly in the Old Testament.
(To be continued)

FOLLOWING THE STAR

Some years ago a book was
written called "The Lost Star."

It was the story of another
company of Magi who started
out on the journey from the east
to find the new-born King, and
who lost the guidance of the
Star through selfishness, pride,
injustice and impurity.

They lost sight of the Star,
and so they lost their way.

The Epiphany Star bids us
lift our thoughts to higher things
than these men did, to pray for
pure hearts, and to rid our-
selves of pride and selfishness,
or the light will be so darkened
for us that it will be hard to
find the way.

In the Moravian Hymnal is
a hymn which tells the story of
the Wise Men and their gifts.
One verse is:

"The Wise Men from the East
adored
The Infant Jesus as their Lord,
Brought gifts to Him, their
King.

Jesus, grant us Thy light that
we
The way may find, and unto
Thee
Our hearts, our all, a tribute
bring!"

During the coming year, let
us follow the Star which leads
us to Jesus the Light of the
World, that finding Him we may
serve Him and His Kingdom,
and help to bring joy and glad-
ness into our own hearts as well
as those of others.

NO STORY LIKE THAT

Many years ago, a native In-
dian priest came to one of the
early missionaries in India and
enquired about the message of
the Christian religion.

The bishop told him the story
of the Crucifixion, and our
Lord's prayer, "Father, forgive
them, for they know not what
they do!"

The heathen priest listened
with increasing amazement, and
as the story came to an end he
exclaimed, "Get out of here! Get
out of India! You will convert
all our people if you talk to
them in that way. In all our
religions we have no story of
love like that!"

HE DIDN'T LIKE THE LOOK OF IT

There is a story of a man who
knocked at his neighbour's door
and told him of a position
which he could get by going
after it.

"Um," said the man, "it seems
as though a good deal of effort
will be required."

"Oh, yes," said his neighbour,
"but there is good pay, and a
splendid chance for advance-
ment."

"Um," said the man, "and
who are you?"

"I am called Opportunity."

"Ha!" said the other. "You
call yourself Opportunity, but
you look like Hard Work to
me!" And he slammed the door.

NOT KEPT BACK

"I have nothing to give you
to make your heart happy," said
a native Christian to a mission-
ary who was going home on fur-
lough, "but I send my best love
to your mother, because she did
not keep you at home."

As I read that, the thought
came, have you thanked God
that he did not keep His Son
"at home?"

"Thanks be to Thee, O Lord,
for Thy great gift of love in
Thy blessed Son, Jesus Christ!"

NEW YEAR PRAYER

O GOD, Who makest all
things new, yet abidest for-
ever the same; grant us to be-
gin this year in Thy grace,
and to continue it in Thy
favour; that being guided in
all our doings and guarded all
our days, we may spend our
lives in Thy service, and finally
attain Everlasting Life,
through our Lord and Saviour
Jesus Christ.—Amen.

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W.A.

NEW YEAR BOOK REVIEW SECTION

A VIGOROUS WORK ON THE BIBLE "FOR THE ORDINARY MAN"

ABOUT THE BIBLE. F. W. Moyle. Geoffrey Bles. Australian price 24/3.

THE early apologist based his apologetic, *inter alia*, on the biblical narrative. His modern counterpart often runs the risk of at least appearing to apologise for that narrative—and apologise not in the original sense, but in the modern.

"Although," he seems to be saying, "the book, regarded in the past as fundamental to Christianity, is seen by modern man to be crude, primitive, naive, childish, etc., yet this should not be taken too seriously."

"Christianity if taken independently of it can be accepted on its intrinsic merits; and once it has been so accepted then the Bible can be seen after some careful picking and choosing, to contain a few surprisingly up-to-date and relatively sound elements."

"These by careful re-interpretation can often be made not wholly irrelevant to modern man."

It is not always easy to be sure that, in his vigorous and attractively written book, the author has been evenly successful in avoiding the appearance of being thus "apologetic."

The dust cover includes a paragraph by Canon Charles Raven which regards the book as having in mind "anyone beginning the study of the Bible."

Yet such a person from his reading of the work might find it hard to see why he should continue that study.

There is so much stress on "our ideas of God"—and how much they have changed for the better—that much more attention would seem to have been needed to the question of whence those ideas are derived, and as to their validity. Also, why we should regard—if modernity and the passage of time are so decisive (c.f. p. 74)—the New Testament as being really in very much better case than the Old. This question of criteria is always present as the book is read.

On what grounds is Exodus 3 "the true idea," while Genesis 2 and 3 are "childish"? Or how is the truth which Moyle admits to be "here in this primitive story" in Genesis 28, to be discerned from the primitive elements? And why is Deuteronomy 24:16 more typically Deuteronomistic than Deuteronomy 5:9? And so on.

The publisher expressly offers the book to "the ordinary man and woman."

With such a reader in mind, Moyle is no doubt right to keep his, in Raven's words, competent scholarship unobtrusive. But unobtrusiveness can be carried too far.

The assistance not only of the more recent Scandinavian work on the Pentateuch, but also of the older type, is often ignored—e.g., on Genesis 28 (p. 14); and in dealing with the Decalogue (c.f. pp. 15—which of the decalogues is taken by Moyle to be Moses': 32 and *passim*); and the Priestly Code (c.f. p. 29).

Nor in the light of Schofield's admirable, and, to me, convincing study of *ha-elohim*, is Moyle's main thesis on *Eccles* acceptable, although this is otherwise one of the more distinguished essays. And why ascribe Isaiah 57:15 to Isaiah-ben-Amoz?

Moyle ignores to an irritating extent also the probable chronology (c.f. p. 37 on Ezra). As part of this, he tends very much to antedate the rise of real individualism.

Archaism is not to be justified in translation. It has, however, the advantage that it is unmistakably plural, and thus saves the reader from supposing addresses to the nation as such to have been made to the individual

soul—c.f. p. 52 on Deuteronomy 4:29. There is some tendency here; the first six prophets were almost certainly hostile to institutional religion, at least as they knew it, but Deuteronomy was as certainly willing to compromise to some extent.

The New Testament is more gently handled, but is subjected to such re-interpretation as would come near to inclusion among the objects of Schweitzer's jibe.

For example, if Jesus' main proclamation is rightly expanded by Moyle on p. 109, it is hard to see why anyone bothered to crucify him.

And would it not be wise to explain the word *myth* as it is going to be used?

The "ordinary man and woman" understand by it something

significantly different from its connotation in technical use.

Moyle says he once gave a broadcast in "Why is the God of the Old Testament so different from the God of the New?"

His total acceptance of the validity of the question is so reminiscent of Sinope's famous bishop, that it would surprise us if an approach on such a basis did not prove inadequate.

If careful study of the New Testament suggests that the Fathers were right in telling us to discard Marcion if we would understand it at all, neither does the pastoral ministry suggest that modern man's ideas of God are so mature as to provide an incontrovertible criterion for picking and choosing our way through the Bible and deciding what is or is not the revelation of God.

Moyle of course stands anything but alone. He has a great many—and many great—predecessors.

His in so many ways admirable exposition—if sometimes irritating, yet always stimulating, vivid and appealing—seems, to one careful and sympathetic reader anyway, to underline what was brought out by the path-finders in this field.

If the mere assertion, or even proof, of the historical accuracy of a narrative by no means sufficiently indicates its relevance to any—let alone to every—situation, those who forget this principle do not leave us so comfortable as those who seek to show its relevance while being themselves substantially doubtful of its truth.

—T.P.

EXCELLENT WORK ON PROBLEMS OF COMMUNICATING THE GOSPEL

HOW SHALL THEY HEAR? Principles and Practice of Present Day Preaching. Gordon W. Ireson. S.P.C.K. Australian price 15/9.

THE sub-title of Canon Ireson's book indicates very clearly its scope and purpose. He has written something that clergy generally will find stimulating and helpful. Your reviewer has no hesitation in commending it.

The difficulties of communicating the Gospel without obscuring its Truth are perhaps more felt than understood to-day. The first two chapters deal very clearly with this problem; which is caused by the outlook of so many people who have almost forgotten how to think. The preacher does not need so much to be concerned with the

external conditions as with the people to whom he has to preach.

Then there is the purpose of a sermon and Canon Ireson is most emphatic that "What matters about a sermon is not that it should be remembered but that it shall be received." (The emphasis is his.)

Chapters three to six, on "The Principles" and "The Principles in Practice" deal very fully with the preparation of sermons—the old bogey of a preacher having "nothing to preach about" is disposed of in the example of St. Barnabas—five facts and five

corresponding suggestions are listed.

It is emphasised that a sermon should have one aim—which should be quite clear at the very beginning of the preparation.

The successive stages of introduction, presentation and application are shown to be three steps in the preaching of the one truth.

There is a very salutary section on "After the Sermon" and the chapter on "Preaching and the Bible" is really excellent.

On one point the present reviewer differs from Canon Ireson—there are times when it is advisable to read the sermon.

This is when it is a definitive statement and then it is essential to be absolutely sure that one is not misquoted—as so often happens—on some controversial issue.

There is also the problem of the Australian Bush Parish with some centres having but one service a month (or even greater intervals) and that always the Eucharist; and Evensong every second Sunday only (and Matins never) in the Parish Church.

This needs to be taken into consideration when chapter eight ("The Liturgical Sermon") is being read.

Conditions are pre-supposed that just do not apply in very many Australian parishes.

The book concludes with a selection of the writer's "Sermons Illustrating the Principles." Here the matter of those to whom the sermon is addressed becomes very clear—what was suitable for English congregations does not always seem to be what would appeal to those in Australia.

This does illustrate the author's primary contention: that we must know the people to whom we are preaching.

It is proof of the worth of the book that this fact is made so abundantly clear.

The mention of the peculiarities of ministering in the Bush Parishes in no way diminishes the value of this book.

It deals with basic principles, which are applicable anywhere. It is the putting of them into practice that will vary according to circumstances.

Your reviewer has found it most refreshing and (as far as he himself can judge) it has revitalised the preparation of his sermons.

May it do the same for others who are feeling the need of a "Refresher Course" in sermon preparation.

For ordination candidates it is an essential in their book-grant lists.

—G. H. O.

ESSENTIALS OF PRAYER

PRAYER. Arthur G. Parham. The Country Churchman Ltd. Australian price, 2/6.

A NUMBER of excellent photographs illustrate Bishop Parham's clear and concise guide to more purposive prayer.

He points out that the five essential ingredients to a complete Act of Prayer are Adoration, Thanksgiving, Intercession, Penitence and Petition. These five heads are treated separately but are also shown to be interdependent.

This booklet should be helpful for retreats and quiet days as well as for individual use.

—J.S.

(Our review copy came from the Diocesan Book Society, Melbourne.)

(Our copy from Church Stores, Sydney.)

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BOOK REVIEWS

A FRIGHTENING REVELATION OF MYSTERIES OF RADIATION

RADIATION: WHAT IT IS AND HOW IT AFFECTS YOU. Dr. Jack Schubert and Dr. Ralph E. Isaac. Heinemann.

THIS is much more than a very interesting attempt by two obviously competent scientists to inform the puzzled layman about the mysteries of radiation and its use in peace and war.

It is a frank and at times a rather frightening disclosure. In places the authors' criticism of the alleged incompetency of many users of radio-therapy sends a chill down the spine.

The reader will probably swear never again to put his stockings feet in a shoe X-ray machine or even let a radiologist peer at his inside. Well, not too often.

The more timid will ponder before they strap a luminous

watch to their wrist. The hazards of radiation are frightening. If these two doctors have done nothing else they have drawn attention to the appalling injuries that may occur, often long years after exposure to overdoses of radiation, through ignorance, incompetence and sometimes sheer criminal neglect.

The reader finds himself agreeing with their pessimistic statement that "had Professor Roentgen been granted any glimpse of the many injuries resulting from the misuse of his discovery, he might well have had second thoughts about announcing his spectacular findings to the world."

All through the book a warning bell is solemnly tolled. Only the expert in the technicalities of radiation could justly appraise the necessity of this persistent appeal for caution, though the ordinary reader is bound to feel that sufficient documentary evidence is adduced to justify it.

And when the authors describe the problems confronting the disposal of radio-active waste—already cluttering up disused mines and uninhabited tracts of land—he will begin to wonder with them if "man's ability to cope with radiation hazards from the split atom will limit his exploitation of this revolutionary new power source."

This is all tremendously interesting but terribly disturbing. So is the chapter headed "Our Irradiated Children."

"Thousands of infants and children in the United States are needlessly exposed to more radiation in one year than would be allowed atomic energy workers in a lifetime!"

And when we really get down to a study of what overdoses of radiation can do to expectant mothers, embryos and hopeful fathers we are chilled to the marrow. What will happen to genes, chromosomes and other heredity mechanism when we explode more bombs, especially those that fill the air with the deadly Strontium-90, is worse than frightening.

Strange mutations often follow excessive radiation, and though these do not necessarily result in monstrosities and freaks, the possibility of this happening cannot be entirely ruled out. At

least we know from experiments with mice that radiation can be used to play havoc with heredity.

Nor does the calm, unemotional style of the book lull the rising feeling of dismay as we turn its pages. It serves only to make the reader more acutely conscious of the danger to which the race is exposed should radiation get out of control or man's folly and irresponsibility plunge us into what the cynical Bismarck called a "first-class war."

The awesome cloud that formed over Hiroshima, with its deadly dust and ghastly power to burn and maim, would be as nothing to the Dante's Inferno into which modern atomic bombing would plunge us.

There is nothing exaggerated about the authors' plea that concerted action on an international level is the only sane way to deal with this problem.

One interesting thing emerges from the chapter on fall-out from bomb-tests: while the effects of these, so far, do not appear to unduly worry the authors nearly as much as the damage already done by ignorant or incautious use of radio-therapy, they are nevertheless satisfied that "the nations of the world should focus their efforts on a co-operative plan to cease rather than limit nuclear tests."

The world, they contend, has suddenly become a small sphere—too restricted in surface area for the "safe" testing of super-bombs.

There is nothing in the book to suggest that it is a piece of propaganda. It appears to be a sober, factual and well documented effort aimed at bringing the layman's knowledge up-to-date as well as acquainting him with the dangers accompanying new atomic devices.

Fortunately it contains no illustrations or horror might have been added to dismay. Probably many professional radiologists will not agree with some of the authors' criticisms, and manufacturers of cute little radiation devices will positively hate it.

The unchecked commercial use of these is hit hard and often. But those who read it—and the more the better—will feel grateful to the authors even if they have taken some of the glamour out of our atomic age.

—E.J.D.

A MAN IN AN IRON LUNG

THE MAN IN THE IRON LUNG. Leonard Hawkins and Milton Lomask. The World's Work Ltd., Surrey, 1957. Pp. 252. Australian price 15/-.

FEW are the books of universal appeal. This is not one of them. But for the odd person with this particular problem (of poliomyelitis) who can appreciate the particular (transatlantic) style of this book, it could prove very helpful.

It is the (pedestrian) story of a young American Roman Catholic, who might be Mr. Any-Man, stricken without warning with paralysis.

His friends were moved to admiration by his cheerful courage unto death.

Inter alia the author, who had to pad unmercifully to make a book of it, includes a few useful hints for the nursing of patients in respirators.

But it is a book which will not appeal to the many.

—G. W. A. K.

REVIEWS, SERMONS AND ARTICLES

THE EXPOSITORY TIMES, September, 1957.

A REVIEW of the Reverend Alan Walker's book "The Gospel for the Whole World" makes the reader want to possess this book. It pictures a Gospel relevant to every situation, it calls Christians to meet every situation and to bring every question under the Cross.

The book has many striking and challenging thoughts and sentences.

Dr. Barrett writes on Myth and the New Testament—myth being a story with a theological relationship.

In the literature section there are reviews of Professor J. K. Reid's "Authority of the Bible," Dr. Joseph McLellan's exposition of sacramental theology under the title "The Visible Words of God," Dr. W. Carrington's "Psychology, Religion and Human Needs," described as "the most exhaustive book on pastoral work" and many more.

In the short sermons in this issue are a number of most useful illustrations. The final review of "The Small Woman," by Alan Burgess opens windows on one of the most exciting biographies of modern times—a Christian "Odyssey."

"To Gladys Aylward her God was a suit of chain mail, proof against any arrow or bullet the mortal world could fire at her. Her faith was durable, it was like a warm blanket on a cold night, medicine when she was sick, food on the table, a roof over her head, a bed on which she could be enfolded as secure." As a theologian she was a failure, as her letters show even her spelling was not very safe, but Gladys Aylward has shown the world what one woman, who had nothing to give to Christ but herself, could do. God's exciting days are not yet over.

—J.S.A.

SURVEY OF OUR CHURCH

THE MOVING SPIRIT. A survey of the Anglican Communion. The Church Information Board. English price 5/-.

NEXT July, the Lambeth Conference of some 340 Anglican bishops will be meeting in London. "The Moving Spirit" is a survey of the churches of the Anglican Communion.

Compiled on the basis of recent reports from the bishops, the report gives many striking examples of the vitality of church life even in those countries where Christians are a tiny minority of the population.

The Chinese Church, for instance, has come through the turmoil of the Communist "liberation" and has shown itself to be firmly established in the life of the nation.

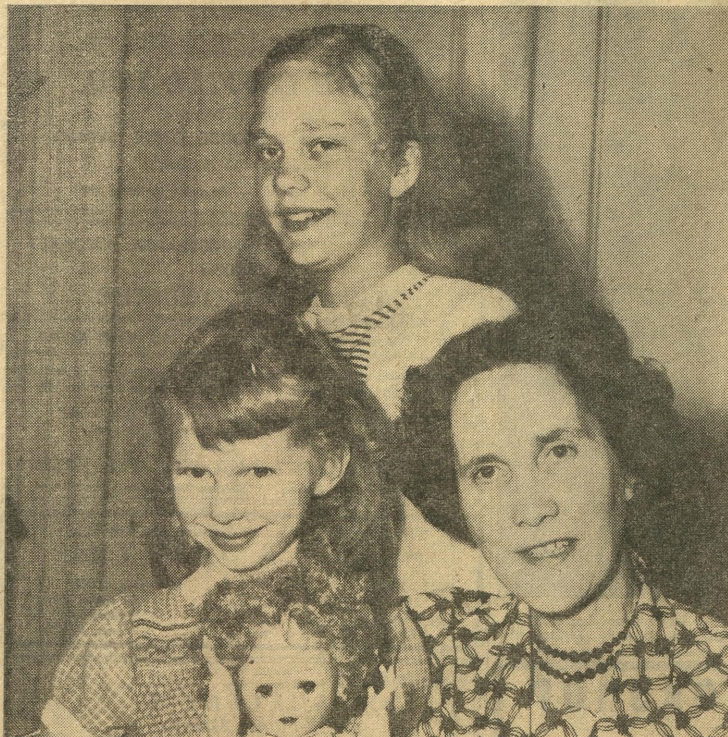
Though completely independent and self-supporting, it has renewed contact with other Anglican Churches on a basis of friendly equality.

A large section of the book is devoted to Africa, where the relation between the educational work of the Church and the growth towards political independence is clearly revealed.

Self-government in the Church has there preceded the attainment of national sovereignty.

Maps, graphs and convenient paragraphing make this a handy book for any Anglican interested in discovering for himself the vast range and scope for his Church.

—M.V.



—A Melbourne Age picture.
Mrs. Woods, the wife of the new Archbishop of Melbourne, the Most Reverend Frank Woods, with her two daughters Richenda (13) and Clemence (6).



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TRIBUTES TO MRS. MOWLL

(Continued from page 1)

In Mrs. Mowll we saw exhibited the finest traits of the evangelical tradition, with its call to personal dedication to Our Lord and to the work of extending His Kingdom.

Dorothy Mowll had real creative genius. This was shown in the part she played in the establishment of the Soldiers' Hut in the grounds of St. Andrew's Cathedral, Sydney, during the second World War, and in the leadership which she displayed in the creating of C.E.N.E.F. and in the founding of the Conference House, "Gibulla," in a way that has made these two establishments valuable not only to the life of the Diocese of Sydney, but to the life of the whole Australian Church.

When we render thanks to God for the faithful departed who, by their devotion to Our Lord and by their zealous work for His Church, have left us an example of high Christian discipleship, we can in very truth include the name of Dorothy Mowll.

"INTENSE LOVE"

Only those who have enjoyed their beautiful home life, and have seen something of their close companionship, will know how great a sorrow the archbishop will feel in his hour of bereavement. His Grace will have the consolation of knowing that he has the sympathy of a host of friends and admirers who will pray for him that he may have the comfort and strength which God alone can give.

The Bishop of Rockhampton, the Right Reverend J. A. G. Housden, writes:

Many a quiet tear will be shed in widely scattered places by people of widely scattered ways of life and nationality at the passing of Mrs. Mowll. Like Dorcas of old, she was full of good works, with an intense love for her Lord and her fellow man.

The vergar at our cathedral said to me to-day, "I remember her visit here because she was so pleased with everything we did, although I thought it would not be what she was used to." After her first serious illness God gave her an extra span of life, for which we all thank Him.

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It included the visit to China in which she, probably more than any of the seven men, showed to the Chinese people what a true Christian is. I thank God for having known her, and pray for strength for our Primate in the sadness of temporary separation.

The President of the Methodist Conference of New South Wales, the Reverend Bertram R. Wyllie, writes:

In the passing of Mrs. Mowll, the Church in Australia has lost a leader of outstanding quality. Her work in the Diocese of Sydney is well known beyond the Anglican Church. We have shared in the facilities of C.E.N.E.F. where we always regarded her as the hostess, and in the happy fellowship of "Gibulla," where we have felt it was her pleasure to have us as her guests. Her love for Asian students and her devotion to them has been enshrined in the Christian hostel which she established in Drummoyn.

Other plans, which she had not yet completed, underline her continued concern for the comfort and convenience of all who are engaged in the furthering of the Gospel.

She was keenly interested in the ecumenical movement and has been a familiar figure at international Christian conferences, particularly in the last ten years. Even during the period of her declining health when she would have been much more comfortable at home she has insisted on taking her place with the archbishop and has not only assisted him but has brought her own rich contribution to the life and fellowship of these gatherings.

"SENSE OF HUMOUR"

Her courageous spirit, her never failing sense of humour and her utter devotion to Christ marked her as an elect lady and assured her always of a warm welcome into any group.

The Methodist Church in New South Wales joins with a very wide circle in giving thanks to God for her radiant spirit and for her gracious ministry amongst us. We extend to His Grace the Archbishop, our sincere and affectionate sympathy and we assure him of our prayer that God will continue to make real to him the great consolations of our faith in Christ.

Mrs. T. M. Armour, wife of the Bishop of Warragatta, and Commonwealth President of the Mothers' Union, writes:

Suddenly to write an adequate tribute to a great personality is really beyond my powers. Those who knew Dorothy Mowll discovered in her one of those "treasures in earthen vessels" which challenge human comprehension and description. One could only see and marvel at her boundless energy, her limitless faith and her sound judgement. These characteristics went with her rare intellect, her companionable disposition and her keen sense of fun. I will content myself with giving here three facets of her life as I knew it—as hostess, as missionary and as friend.

It was in 1945 that I first met her. The occasion was a garden party where she acted as hostess during the indisposition of her husband. She was receiving guests at Bishoppes Court during the meeting of General Synod that year.

LOVE FOR CHINA

Coming to Sydney as a stranger I left that city feeling the warmth of its hospitality and recognising in Dorothy Mowll its great hostess.

This incident was the precursor of years of enjoying and witnessing the wonderful kindness of Archbishop and Mrs. Mowll, who dispensed hospitality as the Apostle laid down "one to another, without grudging."

Everyone knows how, while still in her teens, she began work as a missionary in China. She never lost this spirit of adventure for Christ with its eagerness to go forth into the unknown offering help and succour wherever it might be needed.

She understood the Chinese people as few outside that country have ever understood them and with that understanding came a true love for them.

How thankful every one of us must be that an opportunity was afforded in 1956 for Archbishop Mowll and Mrs. Mowll to revisit China and to break the long silence and separation that had existed between them and their old friends. We thank God that health was granted to both of them to return to the nation for which they had done so much.

Her understanding of other people's problems led her into great depths of friendship. Not always did she agree with another person's point of view, but always she sought to understand it and, in so doing, bound that person to herself in lasting friendship. I believe the secret of her gift for friendship was her unbounded faith in her neighbour. She recognised human failings, but her belief in others transcended their failings.

"ATTEMPTED MUCH"

As our sympathy goes out to her husband and to those allied to her in kinship, we of her large circle of friends join with them in thanking God for the sojourn amongst us of Dorothy Mowll.

Her gifts have made her, in every sense, outstanding in the Church in Australia, not merely in her own time but in generations yet to come.

She attempted much; she hoped much; she has left us much.

Canon H. M. Arrowsmith, who is the Commonwealth Secretary of the British and Foreign Bible Society, writes:

I put Mrs. Mowll in the same category of great women as Dr. Ida Scudder of Vellore, and Mildred Cable of the Gobi desert. These three, set in the context of the Church, and of the faith which is in Christ Jesus, are the greatest women I have met.

Mrs. Mowll was one of those rare people who successfully combine vision with realism. She was a combination of Miriam and Dorcas. She was, without doubt, a visionary. She had the gift of a sanctified imagination which saw potentialities, and she also possessed the drive and persistence which brought them into being.

Amidst the great variety of her interests and her influence, we in Sydney will always associate her with C.E.N.E.F., with S.D.C.A., with the C.E.N.E.F. Centre, and with "Gibulla." But these are only expressions of a personality which first of all envisaged them and which then, with tireless and almost relentless enthusiasm, brought them into fulfilment.

She had a vision which dreamed great things, a courage which attempted them, and a persistence which achieved them. And all of this activity was energised by the inner dynamo of her devotion to her Lord.

SHEER CONVICTION

Her qualities of leadership were of the highest order. Throughout the years of war, and in the more difficult days of peace, she held together, by sheer conviction and inspiring personality, a great number of women. She welded them into a unity, she fired them with her own enthusiasms, and she evoked from them a mighty service which has marked the S.D.C.A. as a most noble instrument of Christian service.

There is in our hearts a tremendous admiration of a great woman whose mark, in China as in Australia, is ineffaceable.

There is a deep gratitude to God for a life of heroic and selfless devotion to the highest of Christian ideals—a life which has left an example most worthy of such emulation as we lesser folk are capable.

And finally, there is in our inner being a firm resolution that the things she built will continue: that our continuing dedication will fulfil the things she so wonderfully planned; and no lessening of our service, nor relaxation of our efforts, will diminish the efficient working of those splendid ventures which she so creatively began.

May grace to us be given, to follow in her train!

DIOCESAN NEWS

ADELAIDE

CROYDON CONSECRATION
The completions to the fine Church of St. Barnabas, Croydon, were consecrated by the Bishop of Adelaide, the Right Reverend T. T. Reed, at 9 a.m. on December 22.

Parishioners of Croydon, and of St. Edward's, Kilkenny, combined for the consecration service, which was followed by a parish breakfast.

The rector is the Reverend E. O. Aurieth.

"MISSIONARY ENTERPRISE"
NEEDED

"One weakness of the Church to-day is its publicity—which is another word for 'missionary enterprise,'" the Reverend A. C. R. Hogan in his Goodwood parish paper, said last month.

"We are too faint-hearted. It is our duty to take the Church into the common world, into the hearts and interests and notice of all men."

"We must cease to be self-satisfied, insular, and anonymous."

JANUARYITIS

The "disease of Januaryitis" is ascribed by the Reverend R. F. Steele in his Colindale Light Gardens parish paper.

Mr. Steele says: "It is a disease which affects many people almost as soon as Christmas is over, and it has a disastrous effect on church attendances."

"I know there are some who take their annual holiday in January, but the number of people away at any one time is not so great that it should be particularly noticeable at the Sunday services."

"Don't, please, let your Church down in January," he says.

NEW POST

The Reverend Henry Kelly, who has been at the Missions to Seamen, Whylla, South Australia, for the past four years, left the State at the end of last month.

After some time in Victoria, he is expected to take up an appointment as chaplain of the Missions to Seamen at Vancouver, British Columbia. Mr. Kelly has been made a deacon during his time at Whylla. The people of St. Martin's, Whylla, gave an informal farewell in the rectory on December 22 to Mr. and Mrs. Kelly. The Rector of Whylla is the Reverend A. R. Bowers.

ARMIDALE

CLERGY AND TEACHERS' SUMMER SCHOOL

Clergy and teachers from three dioceses—Armidale, Newcastle and Grafton, took part in the annual summer school, sponsored by the Diocese of Armidale, which concluded to-day, January 3.

Conducted at the Armidale School, the school began on December 27. Among the lecturers was the Director of the General Board of Religious Education, Mr. Val Brown.

MELBOURNE

POLICE PARADE

Members of the Victorian Police, with their families, attended Matins on November 24. Headed by four mounted troopers and also present were the Commissioner, Major-General Porter, the police marched from their barracks in St. Kilda to the cathedral.

The service was conducted by the Chief Justice, Lieutenant-General Sir Edmund Herring, the Chief Secretary, Mr. Ryland, and the leader of the State Opposition, Mr. Shepherd. The dean preached.

ADULT CONFIRMATION

The Right Reverend D. Reddie confirmed fifty-one adult candidates from twelve parishes in St. Paul's Cathedral on November 18.

DEATH OF EDITH DOWNING
Miss Edith Downing, for many years secretary of the Guide Group and an active cathedral guide, died during November. The funeral moved from the cathedral after a short service conducted by a former dean, the Very Reverend R. Wilson, assisted by the Venerable R. H. B. Williams.

OBITUARY

MISS M. M. EWART

We record with regret the death on November 21 of Miss Monica Ewart, who for many years had given devoted service to the work of St. James', King Street, Sydney.

She had trained as a parish worker in London, and her knowledge of her Church, its teaching and customs, enabled her to make a valuable contribution to it.

She loved St. James', and her funeral service was held there on November 23, when the rector described her as "A True Anglican."

ADELAIDE PRIEST FOR MISSION

FROM OUR OWN CORRESPONDENT

Adelaide, December 30

Gawler parishioners gave a farewell to their assistant priest, the Reverend M. K. Small, on December 15, immediately before his departure to become priest-in-charge of the Kangaroo Island Mission.

Gawler's new assistant priest is the Reverend Ian Trevor, who was ordained on St. Thomas' Day in St. Peter's Cathedral.

Mr. Trevor was formerly assistant curate at St. Columba's, Hawthorn.

GOD AND THE SPUTNIKS

By THE RIGHT REVEREND W. H. JOHNSON
BISHOP OF BALLARAT

RUSSIA has caused a world-wide sensation by successfully launching a man-made satellite.

This is a remarkable achievement. It opens up a new prospect for mankind, and there are many people who don't like it.

They are filled with alarm, and some with panic. But it won't help to get hysterical over the possibilities. True, man has achieved something that, if it is used for destructive ends, could destroy the whole race of mankind.

But, may it not be that God has something to say—something to do?

Science can't help us. Secular scholars can't help us—but the Bible can.

The subject of the Bible is the Living God. The Bible shows us that God is active in the world, that He is the Lord of history.

The Bible speaks of God visiting and redeeming people. This means that God makes clear what His mind and will are by a special intervention in the life of an individual or nation.

Let us take three instances: Firstly, there was the occasion when a tribe of slaves escaped from Egypt. They crossed the Red Sea into the barren wilderness of Sinai.

TURNING POINT

Stated in bare facts like this, the incident does not look to be either important or hopeful.

But the incident proved to be one of the turning points in history. It led to a new religious faith, and to a new moral code—the Ten Commandments.

So momentous have these events proved to be that we are compelled to acknowledge the guiding hand of God was at work in the escape of the Israelites from Egypt.

Three thousand years, and more, since these things happened, we still remember in our churches, and sing: "Whoso is wise will ponder these things, and they shall understand the loving-kindness of the Lord."

Secondly, there is the destruction of Jerusalem, and the leading of the people away to Babylon, as prisoners-of-war. Here, surely, was disaster.

But out of it there came a long series of writers, the prophets Amos, Hosea, Isaiah and others, whose writings are among the most notable documents the world possesses.

And what makes them notable is that they speak of God being active; God was active in a way that led to a remnant of the people being restored with a renewed and reformed faith.

NEW INSTRUMENT

Thirdly, the people failed again, and Jerusalem was destroyed once again, as our Lord Himself said it would be.

The story of its destruction shows it to be one of the terrible events of history.

With that event, and what led up to it, the Jews had finally rejected the purpose of God for them. But God is still at work, and He fashions a new instrument for His purpose.

Only a profound prophetic insight could discern beyond the fires of the disaster that befell the Jews the great world-purpose of God now committed to the keeping of the unimpressive little group of Christian disciples.

Yet that little group came to be called the men who "turned the world upside down."

The birth of the Christian Church is a manifestation of the fact that God is active in the world.

God has given to man a very wonderful gift in science. But man has used it to manufacture devilish devices which have brought unspeakable scandal, shock and suffering on the world.

The spirit of God is seeking to lead men to see that they must cease fearing and hating one another; they must learn to live together as a family, as one race of men, or perish from off the earth altogether.

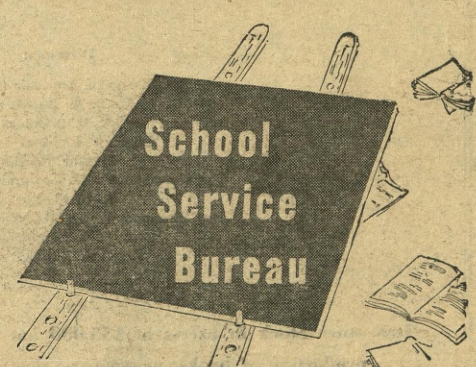
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ADELAIDE PROMOTION PROGRESS

APPLICATIONS FOR NEW POST IN DEPARTMENT

FROM OUR OWN CORRESPONDENT

Adelaide, December 29

Evidence of the steady consolidation of the Diocese of Adelaide's Department of Promotion is given in the announcement that the department is calling for applications for the position of Assistant Controller of Canvasses.

The salary range offered is between £1,500 and £1,750 a year, plus allowances.

Applicants for the position must have initiative, sound organising ability, and be able to conduct and address meetings.

They must also be communicant members of the Church of England.

The administrative head of the department, Mr. David George, was appointed Controller of Canvasses only last June. Since then, the department's staff has been gradually increasing.

Mr. George said last week that the second every-member

canvass conducted by his department at S. George's, Magill, had also been extremely successful.

The first canvass, at All Souls', St. Peters, resulted in more than £20,000 being pledged to the parish for the coming three years (THE ANGLICAN, September 27).

More than £16,000 had been pledged at Magill.

GREAT INTEREST

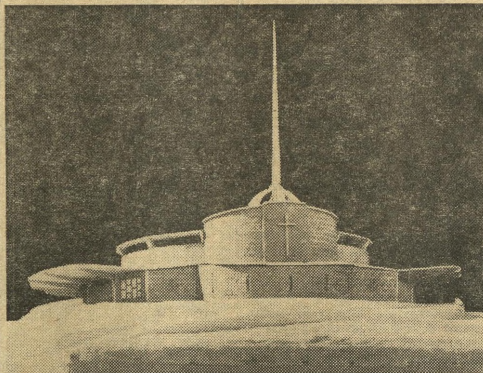
"Not only has the Magill canvass aroused great interest and increased activity in the parish," said Mr. George.

"It has also increased the annual income of the parish by 533 per cent.

"This will enable urgently needed extensions to the existing church, together with repairs to other church property, to be begun immediately."

Mr. George said that eight more parishes had booked canvasses with the Promotion Department, and thirteen others were discussing the possibilities of an early canvass in their area.

"The interest and faith shewn by these parishes has made it necessary for the Board of Management of the Department to call for applications for further canvassing staff so that there will be no undue delay in beginning the canvasses already proposed," he said.



A scale model of the proposed circular church at Gosford, New South Wales. The church incorporates many unique features.

QUEEN MOTHER TO VISIT BRISBANE CATHEDRAL

FROM OUR OWN CORRESPONDENT

Brisbane, December 29

When Queen Elizabeth the Queen Mother comes to Brisbane in February, she will pay a special visit to S. John's Cathedral.

She has expressed the desire to inspect the cathedral and also to meet the clergy.

The visit will be for a quarter of an hour between 3.40 and 3.55 p.m. on Thursday, February 20, 1958.

The Dean of Brisbane, the Very Reverend D. E. Taylor, told THE ANGLICAN, "I am delighted that the Queen Mother had expressed a wish to visit S. John's. Her generation of the Royal Family is the only one not to have had a close link with S. John's since the foundation stone was set in 1901 by the Duke of York, later to become King George V."

The cathedral was conceived as a thank-offering for the reign of Queen Victoria. King Edward VII and Queen Alexandra

were among the first subscribers to the building fund.

In 1954 the Queen and the Duke of Edinburgh attended a special service in the cathedral. The dean said that at this stage he could only say the arrangements would probably follow the same pattern as those for the Queen's visit.

He hoped to provide seats for between 5,000 and 6,000 in the cathedral, on the floor of the nave extensions, in the courtyard where the Queen Mother will alight from her car, as well as down the drive to Ann Street.

Every parish in the diocese will have a generous allocation of seats.

CLASSIFIED ADVERTISEMENTS

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

POSITIONS VACANT

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BRITISH AND FOREIGN Bible Society. Deputations-Organiser, New South Wales Auxiliary, British and Foreign Bible Society. Applications are invited for the position of Deputations and Organiser for the Society. The territory will include some outer-suburban areas, the Southern Highlands and the South Coast. A car and 16 mm. projector will be provided. Reply giving age, references and qualifications, denominational affiliation. Ministerial status desirable but not essential. The Reverend Alan F. Scott, State Secretary, Bible House, 95 Bathurst Street, Sydney, New South Wales.

OUTBACK HOSPITALS and FLYING MEDICAL SERVICES offer outlet for Christian Service to qualified Nurses, Wardmaids, Cook-Housekeepers. Apply to Bush Church Aid Society, Church House, S. Andrew's Cathedral, George Street, Sydney.

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S. CATHARINE'S SCHOOL, Warwick, Queensland. Staff required for 1958: (1) Mathematics I and French to Senior standard; (2) Sports; (3) Music. Apply the Sister-in-Charge.

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ACCOMMODATION VACANT

BUT-HAR-TRA CHURCH of England Hostel, Croydon Park, New South Wales, has vacancies for women guests until February 20. Reasonable tariff. Apply The Warden, UA1293 (Sydney Exchange).

DIOCESAN CENTRE, Grafton. Would our friends please note that the Diocesan Centre will not be available for accommodation until April, 1958. Meanwhile the Centre will be given over to the purposes of an Unesco School for South-East Asian Teachers. H. Macmillan, Hostess.

FURNISHED COTTAGE, Manly. Summer season from £9/9/- to accommodate six or £17/1/- half cottage to accommodate three. Off season from £5/5/-. Reply Box No. 30, THE ANGLICAN.

CLARD Guest House, Lavender Bay. Business board, single and double 7 minutes city by train, tram, or ferry. Mrs. Wren, XB2356 (Sydney Exchange).

ACCOMMODATION WANTED

ACCOMMODATION in private home for boy, 15, from country, until June. Eastern suburbs preferred, as lad will be attending Sydney High. Ring UB1571 (Sydney Exchange).

CHURCH NOTICE

CHRIST CHURCH S. LAURENCE, South George Street, Sydney. **SUNDAY SERVICES**: Holy Communion, 7.30 a.m. and 9 a.m. Solemn Eucharist and Sermon, 10.30 a.m. Solemn Evensong, Sermon and Devotions, 7.15 p.m. **WEEKDAY SERVICES**: Holy Communion, Monday, Tuesday, 7; Wednesday, 7 and 10; Thursday, 7; Friday, 7, 10, 1.15; Saturday, 7.30. **EVENSONG**: Monday to Friday, 5.20 p.m.; Saturday, 7.30 p.m. (Holy Hour). **CONFESSIONS**: Friday, 4-6 p.m.; Saturday, 8.15 p.m. or by appointment.

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