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A NEW COADJUTOR BISHOP FOR SYDNEY DIOCESE CANON MARCUS LOANE APPOINTED

The Archbishop of Sydney has nominated the Principal of Moore Theological College, Sydney, Canon Marcus L. Loane, to be his third Coadjutor Bishop.

The consecration has been arranged to take place on the morning of S. Matthias' Day, February 24, in S. Andrew's Cathedral, Sydney. At least three of the diocesan bishops of the Province of New South Wales are expected to take part, in addition to the Archbishop of Sydney and his two present coadjutors.

Canon Loane will retain his post as Principal of Moore College until the end of this year, although he will be absent from Australia during some of the time.

The appointment has been warmly welcomed throughout the diocese, and not least by the minority group of central and liberal evangelical clergy who, though they do not accept all Canon Loane's theological interpretations, hold him in the highest regard for his objectivity and sense of fair play.

The bishop-designate, who is aged 46 years, has a distinguished record of service to the Church.

Although he was born in Tasmania, he has spent nearly all his life in New South Wales. He was educated at The King's school, Parramatta, and at the University of Sydney.

On leaving school he joined the Orient Company, in whose Sydney office he worked while proceeding to the Degree of B.A. as an Evening Student.

ARMY EXPERIENCE

Towards the end of his Arts Degree course he took up residence at Moore College, where he started his theological studies. He took a First Class in the Th.L. in 1933, and was appointed a resident tutor at Moore College two years later.

Although Canon Loane has never held a living, he was honorary curate of Christ Church, Gladsville, during 1935-1949, in which latter year he was appointed a Canon of S. Andrew's Cathedral, Sydney.

In 1937 he married Patricia, the daughter of his Rector, Canon D. J. Knox.

Canon Loane joined the 2nd A.I.F. in New Guinea during 1941; but he had been appointed Vice Principal of Moore College in 1939, and the difficulties of conducting the college in war time compelled his return from the Army in 1943.

His Army experience was particularly valuable to the college in the post-war years when so many ex-servicemen enrolled as students.

After the war he started writing the series of publications which have made his name well known to Anglicans in Australia and abroad. His latest considerable work was the history of Moore College which was published during its Centenary year.

He was the logical successor to the Venerable T. C. Hammond, into whose shoes he stepped in 1954, as Principal of Moore College upon the Archdeacon's retirement.

It is universally recognised that, although Canon Loane has been Principal for only four years, he has enhanced the reputation of the college in point of scholarship, financial strength and student numbers to a point never before known.

Like most of the better bishops of the Church, Canon Loane is a keen cricketer.

Canon Loane is due to visit India from April 24 this year, at the invitation of the Evangelical Fellowship of India, to conduct a series of seven conventions.

The first three conventions

(which have always in the past been conducted by distinguished visitors from England) will be held in the Nilgiri Hills in Southern India. The remainder will take place at Kalempong, Darjeeling and other centres in the north.

No announcement has yet been made about the bishop-designate's movements after June, when these conventions will have concluded; but it is considered probable that he will then attend the Lambeth Conference, at the special invitation of the Archbishop of Canterbury.

Assistant bishops have not been invited to Lambeth this year because of their great number; but a few special exceptions have been made. Among these was Bishop R. C. Kerle, who is not going to Lambeth, and in whose stead the Archbishop of Sydney may arrange for Canon Loane to attend.

It is not yet known where the bishop-designate will live after he leaves Moore College at the end of this year. Appropriate financial provision has been made to buy a residence, and the diocesan Finance Committee is seeking a suitable house in the vicinity of Bishopscourt.

Provision of an office in the Diocesan Church House for the bishop-designate is not expected to be a major problem, although the building is bursting at the seams. The Bush Church Aid Society, which occupies some space there, is expected shortly to move into its own building, and a commercial firm which is the tenant of further space is under notice to quit.

The announcement of Canon

premaritely, and before a Loane's appointment was made majority of the bishops of the Province had signified their assent to the Archbishop of Sydney.

The circumstances appear to have been that a Sydney secular newspaper, which has close business connections with a small group of members of the Standing Committee of the Diocese, learned of the impending appointment through an indiscretion.

Rather than allow the newspaper concerned to profit thereby, it was decided to announce the appointment to the rest of the Press last Monday.

DEAN OF BRISBANE'S SHOCK ANNOUNCEMENT TO RESIGN

FROM OUR OWN CORRESPONDENT

Brisbane, February 3
The Dean of Brisbane, the Very Reverend Denis E. Taylor, made the shock announcement from the pulpit of S. John's Cathedral here last night that he intended to resign as dean.
Dean Taylor told the stunned congregation that he was resigning primarily for health reasons.

He said that he had told the Archbishop of Brisbane, the Most Reverend R. C. Halse, a month ago that he was contemplating this step.

On January 21 he had given his formal resignation in writing to His Grace.

"I hope I may sail for England," the dean said, "where I have been appointed to a Devonshire country parish."

He said that his task as dean

had been a hard one. There was a big congregation for which some pastoral care was needed. He also had to teach at the Grammar schools.

"Besides this," he said, "I am chairman of the cathedral completion fund, and of the Home Mission Fund."

He said that for some time he had felt his post was causing his health to deteriorate.

"I have always felt that when

one has given all one has to give, he should make way for another who is more able," he said.

Dean Taylor became Dean of Brisbane early in 1953, after having served for four years as chairman of the General Board of Religious Education.

His first big undertaking as Dean of Brisbane and chairman of the Cathedral Building Authority was to organise a State-wide appeal for funds for the completion of the cathedral.

STATE-WIDE APPEAL

The appeal, which was in connection with the visit of the Queen and the Duke of Edinburgh in 1954, was known as the "Queen's Visit Appeal." More than £150,000 was raised in less than a year, bringing the total then to nearly £200,000.

The dean's efforts on behalf of the cathedral have been untiring. There has been a noticeable increase in congregations and especially in the number of communicants since he became dean.

The number of services for special occasions has increased. One bi-annual service which is greatly appreciated in the bringing of the residents of homes for aged people to the cathedral for Evensong on the Sunday following Christmas and also on Easter night.

A special cathedral "taxi fleet" has been organised for this purpose. Members of the congregation and friends who have cars brings the visitors to and from the cathedral.

Dean Taylor has not spared himself in any way during the five years he has been Dean of Brisbane, although at no time has his health been of the best.

He will be greatly missed by the cathedral congregation who have grown to love him.

ABORIGINES' WELFARE

SYDNEY MAN APPOINTED

FROM A CORRESPONDENT

Melbourne, February 3

Mr. Philip Felton has been appointed Superintendent of Aborigines' Welfare in Victoria.

The son of the Reverend H. E. Felton, Rector of S. Chad's, Cremorne, Diocese of Sydney, he is twenty-eight.

As a result of new legislation last year in Victoria the Aborigines' Welfare Board was set up to raise the general standards of aborigines, with particular emphasis on housing, education and employment.

Mr. Felton was educated at the King's School and Sydney University, where he studied anthropology for his Arts degree.

PERSONAL SURVEY

He also took a social studies course at the university. For the past six years he has been with the New South Wales Aborigines' Welfare Board.

At present he is in Dubbo where he has had charge of the welfare of 3,500 aborigines spread over an area of 70,000 square miles of western New South Wales.

Mr. Felton's first task on taking up his new appointment will be to make a personal survey of the whole of the aboriginal problem throughout Victoria.

He feels there has been a definite increase in interest both on the part of the Government and of the public generally, and that aborigines are no longer regarded as museum pieces.

BLASPHEMY IN PUBLIC

FROM A CORRESPONDENT

Newcastle, February 3

The secretary of the Newcastle Diocesan Broadcasting Committee, the Reverend W. E. Weston, has issued the following statement:

"A Newcastle priest recently saw the play 'The Shifting Heart,' in Sydney. He immediately wrote to the Chief Secretary's Department, protesting against the use of the name of Jesus Christ in a profane and blasphemous way.

"He also informed the Managing Director of THE ANGLICAN, Mr. Francis James, of his action. Mr. James then wrote to the management of the Elizabeth Theatre requesting them to remove the offensive lines. After some deliberation, the management informed Mr. James that the lines had been removed.

"The Chief Secretary's Department has replied that under these circumstances no further action is necessary.

MORE BLASPHEMY

"However, we have been informed, by one who has since seen the play, that the name of our Lord is still being used in an abbreviated, recognisable way.

"Added to this, the daily papers during the week referred to the use of similar blasphemy in the play 'The Multi-coloured Umbrella' on the national television station last Wednesday night.

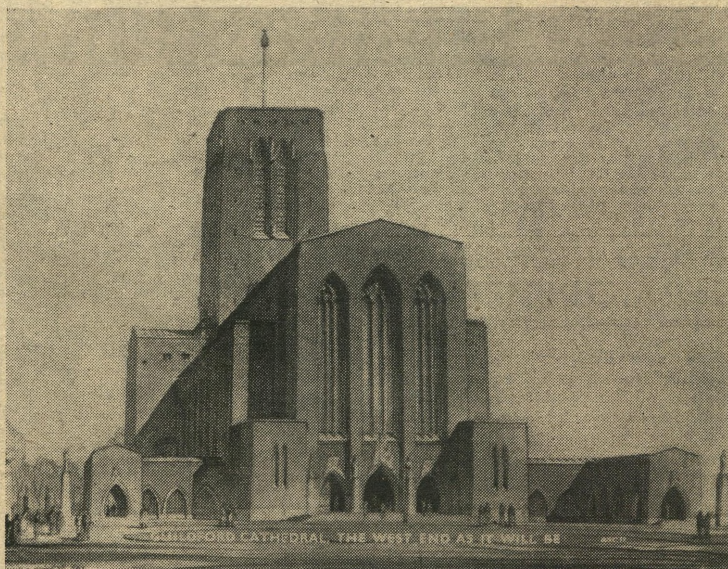
"A leading article in last Friday's Sydney Morning Herald appears to defend blasphemy on the stage and television because it is to be found in Shakespeare. What a ridiculous argument!

"Such misuse of the Holy Name is an offence against the law.

"The very least that any Christian can do is to make sure that the name of God is not profaned on the stage, television or radio."



The Bishop Coadjutor-designate of Sydney, Canon M. L. Loane. A picture taken shortly before his departure with the Anglican delegation to China in 1956.



The west end of the new Guildford Cathedral as it will be. (See story page 2.)

ALARM AT GROWTH OF ISLAM IN NIGERIA

TWO HUNDRED DELEGATES AT ALL-AFRICA CONFERENCE

ANGLICAN NEWS SERVICE

Ibadan, Nigeria, February 3

The growing influence of Mohammedanism in Nigeria was one of the main topics of discussion at the All-African Church Conference here which ended last week.

Two hundred delegates attended the conference, the first of its kind to be held on African soil. Sixty per cent. were Africans—from twenty-four countries in Africa.

All the principal non-Roman Catholic Christian bodies of the continent were represented.

The Bishop of Ondo-Benin (Western Nigeria), the Right Reverend S. O. Oduola, admitted at a Press conference that the Church in his country—where Christians are outnumbered by Moslems—was concerned about the advance of Islam.

Islam seemed easier for the people to accept, he said.

They could bring their amulets and their polygamy with them.

They had to give up very little, and they gained much.

"One of the great appeals of Mohammedanism," he said, "is its offer of a universal brotherhood which is almost a type of freemasonry."

Christianity had not taken this line. It had required the observance of certain standards—monogamy, the rejection of amulets, etc.—before admitting people to church membership.

PRaise FOR MOSLEMS

Bishop Oduola, whilst he praised Moslems for their consistency in praying, said, "the absence of anything like true devotion from the prayers accounts for the fact that religion and true piety are so far apart in the practice of Islam."

Fasting during the Ramadan festival was popular, not because of the spiritual values with which it was associated, but because it offered opportunity for feasting.

In subsequent discussion at the

conference, delegates from Northern Nigeria expressed concern at the lack of understanding of Islam they found among Christians.

Moslems, they alleged, were much better informed about Christianity than were Christians about Islam.

There were obvious reasons for this, chiefly the "exclusive" mission schools, which had no parallel in Islam.

The conference was marked by much frank discussion.

Speaking from the chair at one point, Sir Francis Ibiam, president of the Christian Council of Nigeria, said that a battle had to be fought to assert the human rights of the Africans.

DILEMMAS

A well-known South African, Mr. Alan Paton, author of "Cry, the Beloved Country," spoke in a group discussion on "The Church and Politics."

After describing some of the tensions and dilemmas facing Christians in South Africa today, he declared that the Church's task of asserting spiritual superiority in a rapidly changing society is not going to be easy.

"It is not going to rebuke the excesses of nationalism after an era of subordination."

A plenary session on "The Church and Economic Life" was presided over by the Bishop of Lagos, the Right Reverend A. W. F. O. Howells.

THE NEW GUILDFORD CATHEDRAL

VAST NAVE MARKS THE LAST STAGE IN PROJECT

FROM OUR OWN CORRESPONDENT

London, February 3

The nave of the new Guildford Cathedral, which is now under construction, is the last stage in the building of this magnificent building which will accommodate more than 1,500 people.

An appeal for £Stg.150,000 to complete the nave has been launched and it is expected that the cathedral will be ready for consecration about August, 1959.

The Archbishop of Canterbury has appealed to church-people everywhere to support the scheme.

The design of the cathedral follows in the great tradition of English churches with its narrow, lofty aisles and its magnificent central nave, running through with unbroken vault to choir, presbytery, sanctuary and altar.

It is characterised by a "loftiness and grandeur of simplicity."

The Diocese of Guildford came into being only in 1927, as a result of legislation in 1923. The ancient Diocese of Winchester was subdivided and the Dioceses of Guildford and Portsmouth were made.

The idea of a suffragan bishopric of Guildford dates back to the time of Henry VIII. But nothing was done under his 1534 legislation for three hundred years.

NEW SEE.

Finally, in 1874, a Bishop of Guildford was appointed Suffragan to the Bishop of Winchester. The bishopric was created under Henry VIII's legislation which had never been repealed.

The suffragan bishopric lasted just over fifty years, for it had become clear that an independent See was needed.

Whereas other new dioceses have found large churches ready to hand, in which the bishop could set up his chair, Guildford has had to set about building one.

Since 1952 nearly £Stg.100,000 has been raised for the completion and furnishing of the first stage in the massive building project.

An additional £100,000 has been contributed for the building of seven bays of the nave.

A further £150,000 is, however, needed to complete the nave.

The Archbishop of Canterbury, in a message from Lambeth Palace last year, said "In 1952, on the twenty-fifth anniversary of the founding of the diocese, I was privileged to take part in a great service which inaugurated a new stage in the building of the cathedral."

DR. FISHER'S CALL

"The whole project then took on a new life, and, after earlier confusions, the diocese dedicated itself to the vivid and vital purpose of bringing the cathedral to completion."

"At that time," he said, "I made a call that the diocese should complete, equip and furnish for worship the part of the cathedral then standing, that it might no longer be a shell but a shrine."

"In five years far more than that has been accomplished."

"By a glorious act of faith it was determined in 1954 to set about building the nave. The first £100,000 for that purpose has been raised."

"The seven bays of the nave are now some thirty feet high."

"The diocese must not halt now. The gathering speed must be maintained till the goal is reached."

EVANGELISTS IN VILLAGES

ANGLICAN NEWS SERVICE

Derby, February 3

A hundred and twenty village evangelists met last week under the leadership of the Assistant Bishop of Derby, the Right Reverend George Sinker.

In under a decade these evangelists have grown from four priests to about five hundred clergymen and four hundred laymen and women.

Every year this meeting of the evangelists includes new members, incumbents of parishes who have admissions, as well as some of their laypeople who have volunteered for the work.

The conclusion was reached at the last meeting that a mission is but the concentration in a short time of what should be happening continuously.

It was also agreed that one of the chief aims of the mission must be the building up of a band of laypeople who, in turn, would play their part in evangelism.

KOREAN ISLAND FIGHTS FOR SELF-SUPPORT FOR DIOCESE

ANGLICAN NEWS SERVICE

Seoul, Korea, February 3

Churchpeople on Kanghwa Island, Korea's front-line parish and a stronghold of Anglicanism, have given the Bishop in Korea, the Right Reverend John Daly, the surprise of his life.

The parish has volunteered to provide four times the amount of the quota asked of them by the diocese.

The churchpeople on the island met within a few days of hearing that the bishop had said that the Church in Korea, which is still a missionary diocese, was battling through to self-support and independence.

"This would not pay the stipend of a village evangelist, much less that of a priest," they wrote.

"We have tried to be realistic in assessing the needs of our parish for the coming year."

"We shall need to provide the salary of a priest and an evangelist as well to keep all our buildings in order."

"To do this we have fixed our over-all budget at a million hwan." (A million hwan equals approximately £A900.)

Bishop Daly has been greatly encouraged by the message which has come from his people on Kanghwa Island, particularly

when they said "self-support is not something that we must wait ten or twenty years for, but something that can be reached by the end of next year; provided that every Anglican Christian becomes an ardent evangelist and a generous giver to the Lord's work."

"We must be as thorough and businesslike in the affairs of the Church as we have to be in the market or office."

"If we fail in this, then our Church is faced not only with bankruptcy but with ultimate extinction."

"If extinction is inevitable, then we may as well close down our churches now, and let our foreign priests go back to their homes where they can do really effective work."

"We Christians of Kanghwa, however, are quite determined that our Church will become neither bankrupt nor extinct."

"We confess that we have failed badly in the past, but this was not through ill-will so much as ignorance about the Church's real needs."

"We are now awaking out of a long, deep sleep."

The statement is interpreted as being an indication of the end of the age of defeatism in Korea.

Kanghwa is not rich, but its growing congregations, the continual return of the lapsed to the Church, and the new joy found in generous giving is something that will spread and imbue with energy the rest of the Church in Korea.

SINGAPORE FUND TO HELP EDUCATE NEEDY AND HANDICAPPED CHILDREN

FROM OUR OWN CORRESPONDENT

Singapore, February 3

A fund to assist orphans and physically handicapped children to obtain education in Anglican boarding schools in Singapore has been launched.

The organising committee of the fund called "S. Andrew's Cathedral Children's Education Fund," hopes to raise annually £A1,000 to maintain up to twenty children.

It was felt that the Church should contribute a share in Singapore's problem of accommodating the ever increasing number of boys and girls who, from broken homes or through other circumstances, were orphans.

At the same time it was realised that a fund was urgently

required to maintain children from the leper home and the orthopaedic hospital as well as others who, without such help from the Church, could not obtain education.

It was resolved that the girls' boarding house at S. Margaret's School and the boys' boarding house at S. Andrew's School

shall in future take, if possible, a greater percentage of girls and boys in need of care and education.

To date £300 has been received or provided for the fund.

More donations, however, are needed now. Another £900 is required for this year.

APOSTELLOMENOS



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in the

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SUMMER SCHOOL FOR BRISBANE CLERGY

ANIMATED DISCUSSION AFTER TALK ON BROADCASTING

FROM A CORRESPONDENT

Toowoomba, February 3

"The greatest difficulty facing the religious broadcaster is the great range in the listening audience from the devout churchgoer to the anything-but-devout."

The Rector of S. Andrew's, South Brisbane, the Reverend E. W. Wetherell, said this at the annual clergy summer school held here during January 20 to 24.

Mr. Wetherell, who was addressing the fifty members of the course on religious broadcasting, said that the good broadcaster must try to bridge the gap between these two extremes in the listening public.

"The great danger," he said, "is that, in doing this, he becomes so vague that his message becomes meaningless."

Mr. Wetherell's address, based on long experience of religious broadcasting, was listened to with great interest.

The lecturer pointed out that the listener's mood was far cooler and more critical than that of the person in church, because the church itself provided an atmosphere which the listener lacked.

BROADCASTING HINT

"Besides," he said with a twinkle in his eye, "the listener is in the advantageous position of being complete master of the situation."

"He can get tremendous satisfaction by switching the knob and cutting the broadcast off."

Speaking of the requirements of a good religious broadcast, Mr. Wetherell said that the broadcast should flow without interruption, with periods of silence reduced to a minimum.

On the wireless the whole movement should be brisker, and broadcast sermons should not be too long.

The speaker needs to be intimate in approach. There must be a touch of the unexpected, and a real natural sincerity in what is said.

There was considerable discussion after the lecture on the suggestion by the lecturer that on many occasions when services are broadcast, psalms and lessons set for the day might be altered if they are too long or inappropriate.

Most speakers in the discussion agreed that there would be often justification in making such changes.

Chairman of the school was the Archdeacon of Moreton, the Venerable R. B. Massey. Among those also present was the Archbishop of Brisbane, the Most Reverend R. C. Halse, and the Venerable W. Hoog.

HIGH QUALITY

The Dean of Brisbane, the Very Reverend Denis Taylor, also visited the school.

Quality of lectures and discussion was agreed to be of the first-class standard that has come to be associated with the Brisbane Summer School.

Very thoughtful lectures on "The Being of God" were delivered each morning by the Rector of Yeronga, the Reverend G. H. Darke.

They were exceptionally thought-provoking, and the lecturer's approach to the subject, influenced largely by the thought of the contemporary theologians Barth and Brunner, aroused very spirited discussion.

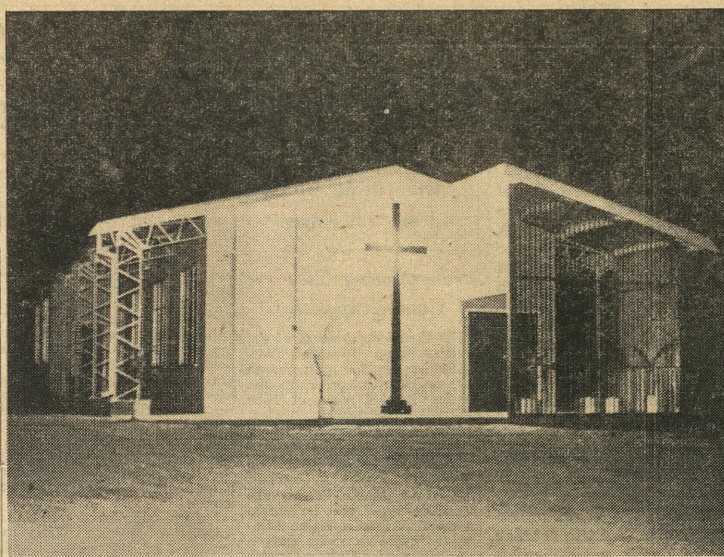
The second main series of lectures was delivered by the Rector of Crow's Nest, the Reverend D. F. Williams. In four lectures he dealt with the Epistle to the Hebrews, laying particular stress on its Old Testament background, and drawing out the main themes running through the Epistle.

On the lighter side, evening lectures were given by the principal of S. Francis' College, Canon I. F. Church, who gave

his impressions of church life on England and the Continent, following his recent overseas trip for postgraduate study.

A highlight of the school was the great cricket match between city and country clergy.

Clergy, young and old, from deacons to archdeacons, turned out in a wide variety of somewhat un-cricketer-like costumes, while the archbishop presided from the gallery.



An interesting picture, taken at night, of the new church at Mary Kathleen, Diocese of North Queensland.

THE FIRST SERVICE HELD IN AUSTRALIA IS COMMEMORATED

FROM A CORRESPONDENT

A colourful open-air service last Sunday commemorated the first Christian service held in Australia.

More than two hundred people attended the service, which was held in Johnson Square, the site of the first church.

The annual combined Protestant service to mark the occasion was held in S. Philip's Church, Church Hill at the same time.

The first service was held at Sydney Cove on February 3, 1778, and was conducted by the first chaplain, the Reverend Richard Johnson.

Clergy, servers and the choir of the historic S. James' Church, King Street, processed to Johnson Square, where stands the memorial cross to mark the site.

The assistant priest at S. James', the Reverend O. B. McCarthy conducted the service and gave the address.

"Johnson," he said, "laid the foundation of the Church of England in this country."

BURNT DOWN

"For many years he ministered alone, under hardship and with lack of help from the government."

"He built the first church at a cost of £67/12/11, which was paid in provisions and spirits."

The bill of costs is framed and

S. James' Church has always had a close link with the history of Australia and the growth of the Church.

The site of the first church is within its boundaries, as well as Government and Parliament House, the Supreme Court, and the Hyde Park Barracks.

The church's foundation stone was set by Governor Macquarie in 1819. Five years afterwards the Reverend Samuel Marsden

consecrated the church.

In 1903 Sydney Synod passed a resolution that every church should hold a commemoration of the first Anglican service on the Sunday following Anniversary Day.

The then Rector of S. James', the Reverend W. I. Carr-Smith, held the first service of commemoration on February 1, 1903, in front of the Customs House, Circular Quay.

BATHURST PAYS £3,000 FOR FITNESS CAMP TO BE USED AS DIOCESAN CENTRE

FROM OUR CORRESPONDENT

Dubbo, N.S.W., February 3

The news that the Diocese of Bathurst has purchased the Bathurst Fitness Camp for £3,000 to be used as a diocesan centre was announced here last Monday.

The occasion was the first rally of the newly-formed Young Anglican Fellowship for the Bathurst diocese, which was conducted over Anniversary Weekend, January 25-27.

The purchase price is an extraordinarily low one.

Another £5,000 is to be spent on modifications and improvements to make it a centre worthy of the vast diocese.

It will be used not only for youth camps but during synod, for retreats and numerous other activities.

Rally members unanimously passed a motion to pledge support in money, work and prayers. It is hoped that the Bathurst Diocesan Centre will soon become a reality.

The rally was organised by the new director of youth for the diocese, the Reverend A. P. Reeder, formerly Rector of Coolah.

BRAINS TRUST

He was assisted by the diocesan secretary for youth, Miss Joan Halloran. Brother James, and the Reverend Doug Peters, as well as members of the Dubbo Y.A.F.

About one hundred and fifty "fellowshippers" from parishes as far away as Bourke and West Wyalong were present, together with a group from Barraba in the Armidale diocese.

On Saturday night the happy mood for the week-end was set with a most enjoyable social.

For spiritual benefit, members attended the various services in the beautiful Holy Trinity Church. A Brains Trust, consisting of Brother Aidan and Brother Timothy of the Brotherhood of the Good Shepherd and Mr. Peters, was conducted. These three priests also conducted forums on topics taken from the Charter of the Y.A.F.

MELBOURNE'S NEW VICAR

FROM A CORRESPONDENT

Hobart, February 3

The Rector of S. Stephen's Church here, the Reverend H. Shepherd, has been appointed Vicar of S. John's, Blackburn, in the Diocese of Melbourne.

Mr. Shepherd has been Rector of S. Stephen's for the past twenty years.

He was trained for the Ministry at S. Wilfred's College, Cressy. Ordained in 1927, he has served as assistant curate in the parishes of Penguin and Hagley, Rector of Zeehan, locum tenens at Hagley and Rector of Brighton.

He is a former honorary secretary of the Tasmanian Branch of the Church Missionary Society, honorary organiser of Religious Broadcast Services on Station 7HO Hobart, and is at present a member of the Board of Management of S. John's Hospital, Hobart.

He served as a chaplain with the 2nd A.I.F. from 1939 to 1943, and is padre and vice-patron of the Artillery League of Tasmania.

RECORD NUMBER AT C.M.S. SUMMER SCHOOL

FROM A CORRESPONDENT

Adelaide, February 3

Most summer schools throughout Australia this year have had record attendances and the Church Missionary Society school held at the Retreat House, Belair, over the Australia Day week-end was no exception.

The total of 125 was not only a record for a C.M.S. summer school, but also one for the Retreat House.

Even more remarkable was the fact that eighteen dioceses were represented.

The chairman, the Venerable O. T. Cordell, from Tanganyika, gave missionary talks as well as the nightly closing devotions.

Witchcraft, he said, definitely was not dead in East Africa, where the Church's task is by no means finished. "In fact, in some areas it would seem hardly to have begun. This is a challenge to increase interest, prayer, and support from Australia."

The project groups brought these facts out in a dramatic way in their acted presentation and findings on Monday morning.

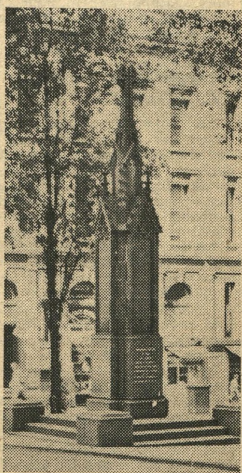
Every member was challenged to go back to his or her parish and start a missionary prayer group with the co-operation of the rector.

BISHOP WYLDE

The Bishop of Bathurst, the Right Reverend A. L. Wylde, underwent a successful surgical operation last Sunday.

His progress has been described as "very satisfactory," and he is expected to leave hospital at the end of this week.

On medical advice, the bishop will then convalesce away from the diocese for a month.



The memorial cross in Johnson Square, Sydney.

now hangs on the wall of S. Philip's church vestry.

Mr. McCarthy said the first service was held in the church on August 25, 1793. Five years later the church was burnt down.

"Where Johnson worked alone," he said, "to-day we find twenty-five dioceses, divided into thousands of parishes with thousands of clergy."



The chapel choir of the Melbourne Church of England Grammar School. The organist and choirmaster, Mr. G. McFerran, is at the right. The school chaplain, the Reverend F. A. Keay, is at the left.

THE ANGLICAN

FRIDAY FEBRUARY 7 1958

CHURCH AND PRESS AS USUAL

The Church is getting into the habit of "muffling" announcements of appointments—particularly episcopal ones. Something has gone wrong with the manner or the timing of each of the announcements of the last four appointments of bishops in our Church, and it is time we tried to ascertain and to remedy the causes. Of Dr. REED's appointment as Bishop of Adelaide, the less said the better. ARCHBISHOP WOODS' acceptance of the See of Melbourne was announced in the secular Press at the worst possible time for the Church Press, although this newspaper knew—and the competent authorities in Melbourne were aware that we knew it—some time previously who was expected to accept the See. In the event, it was actually this newspaper which had to supply to the secular Press the only picture of ARCHBISHOP WOODS which existed in Australia at the time! We experienced the mortification of being "scooped" by the secular Press with the aid of pictures which we ourselves supplied! Of the appointment of BISHOP KERLE as coadjutor in Sydney we were well aware—as the competent authorities well knew—even before the bishops of the Province had all been notified.

In each of these cases we were in honour bound to deny our readers the kind of "scoop" to which they are properly entitled. And in each case, the reward for our honourable conduct was to be thoroughly let down by huddledom in the Church.

The appointment of CANON MARCUS LOANE to be a coadjutor bishop of Sydney has been marred, from the viewpoint of this newspaper and its readers, by the same ignorance of public relations technique, the same stupidity, as the three preceding appointments. Without any breach of confidence whatsoever, it would have been possible for us to have announced CANON LOANE's appointment, subject to the assent of the Provincial bishops, a week ago. Instead of doing so, we did our best to co-operate with the authorities of the Diocese of Sydney, on the understanding that the announcement would be timed as to suit the publishing schedule of this newspaper. As in the case of the three earlier episcopal appointments, and as almost invariably in every other matter where the Diocese of Sydney is concerned, we were thoroughly let down. News of the appointment was conveyed over the radio and in the secular Press four and five days before it was possible for us, a weekly publication, to get it out.

It must be made clear that there is in this case no suggestion of bad faith on the part of any person in authority in the Diocese of Sydney. What is involved is not bad faith, but something which by journalistic criteria is far worse; lack of knowledge of journalistic techniques and of journalistic ethics. It must be made clear, too, that this criticism is not aimed at the priest engaged as a (very part time) publicity officer for the Diocese of Sydney. He is so hampered in the execution of his duties by insensitive members of an insensitive system that it is a miracle he functions at all.

As a matter of plain organisation, the responsibility must rest primarily with the Standing Committee of the Diocese, not a single member of which has the faintest idea of what in the proceedings of that body constitutes a news story. We have observed before now, and it is worth while repeating, that this Standing Committee has about as much sense of the importance of public relations as a myxomatosis rabbit. The appointment of an officer part of whose duties were to deal with the Press was an excellent move; but it is no use appointing a man without giving him the facilities, and the trust, without which he cannot do his job. It is unfair to the man, to the Diocese, and to the public which he aims to inform.

It is safe to say that there has been at least one good news story in every meeting of the Standing Committee for the past year. Not one of these has received the publicity it merited. How could it be otherwise, if the officer who should handle these stories is not even allowed to attend meetings, and if he is subjected to restrictions otherwise so outrageously insulting that no professional journalist would for a moment tolerate them?

The real tragedy of the situation lies not in the fact that the attitude of the Standing Committee is usually so insulting, but in the fact that most of its members—none of whom would deliberately seek to hurt anyone—are blissfully unaware of the construction any normal person would place upon it.

The trouble at root is that most people—including clergymen—are incorrigible gossips. The only sensible remedy is to trust the Press, which, for obvious reasons, does not break confidences.



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

Strengthening Ties Of Commonwealth

The varied experiences of the British Prime Minister, Mr. Macmillan, in the past month have included a drive up the Khyber Pass, a view of New Zealand's spectacular geyser country, and a week-end on an Australian station during which he was assistant chef at a barbecue.

It is remarkable in this age of speedy travel that he should be the first British Prime Minister in office to make such a comprehensive Commonwealth tour.

But in blazing this trail he has certainly done a splendid job, both in formal speech-making and in informal, friendly contacts with the people.

He left London at an awkward time because of the sudden and dramatic resignation of his right-hand man on financial and economic affairs, the Chancellor of the Exchequer. And, judging by the trend of recent elections, it seems that his Government is gradually losing ground to Labour and may not see out its five year term, now about half elapsed.

But, whether Mr. Macmillan's remaining term in office be short or long, he has shown the value of such Commonwealth journeys—and, indeed, their necessity. The next logical step will be for conferences of Commonwealth Prime Ministers to be held sometimes in a capital other than London.

The present Archbishop of Canterbury was a pioneer in Commonwealth travel ahead of a British Prime Minister. This suggests that the day may even come when the occasional meeting of Anglican Bishops will not necessarily be held down Lambeth way.

Private Affairs In Public Eye

Will television as a news reporting agency in Australia intrude further into personal affairs than the "popular" press?

This prospect arises from points of view exchanged in a controversy in England about the behaviour of newspaper reporters and photographers on murder and similar inquiries.

"Another and more fearful form of public exposure is with us," writes one contributor to this discussion. "Television journalists have a medium for intrusion exceeding anything the newspapers can devise."

"To a newspaperman 'no comment' often means no story. The television camera, on the other hand, can make an interesting item for its newsreel out of some 'newsworthy' person refusing to comment."

"A fugitive from newspapermen may take refuge in his own house, locking the door and refusing to answer the telephone. In the new era of visual news presentation his house and road can become a film set."

"Even with the most restrained use of this new medium the harsh light of publicity is going to be much harsher in future. That is all right for film stars and people accustomed to the public gaze. But for ordinary

people in distress who may be frightened by press inquiries the prospect is surely terrifying."

It could be even more terrifying in Australia because the management of most metropolitan newspapers and commercial television stations are intimately linked. In effect, the news sleuths hunt with a double-barrelled gun. And, in any case, it is not often that "no comment" means "no story" to an Australian city crime journalist in a competitive market.

On the other hand, while the invasion of private affairs by the press is often regrettable, it must be conceded that some people court such publicity. Television cameras could be an even greater temptation to them to bare their souls.

Fewer Migrants From Britain

The 1956-57 migration figures make a mockery of the claim of the Minister for Immigration, Mr. Townley, frequently reiterated in the face of criticism, that the 50-50 quota, British and foreign, is being maintained.

These figures show that, in an overall net gain by migration of 82,093 people in the year, only 19,562 were of British nationality. This was less than a quarter of the total, and presumably included Maltese.

The warning given this week

RELIGIOUS BROADCASTS

(Sessions conducted by Anglicans are marked with an asterisk.)

RADIO SERVICE: 9.30 a.m. A.E.T. February 9: "The Mass and the People," with the S. Mary's Singers.

DIVINE SERVICE: 11 a.m. A.E.T. February 9: "The Mass and the People," with the S. Mary's Singers.

February 9: Kingsgrove Methodist Church, Sydney, Preacher: The Reverend J. R. Brand.

RELIGION SPEAKS: 3.45 p.m. A.E.T. and W.A.T.

February 9: "Woman's Place in a Changing World—A Man's View," Mr. Val Brown.

MAN BORN TO BE KING: A cycle of plays about the life of our Lord. 5.30 p.m. A.E.T. and W.A.T.

February 9: Part 2—"The Heirs to the Throne."

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T. 6 p.m. W.A.T.

February 9: Wesley Church, Hobart. PRELUDE: 7.15 p.m. A.E.T. and W.A.T.

February 9: Canterbury Fellowship, Melbourne.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. and W.A.T.

February 9: The Reverend Robert Dunn.

THE EPILOGUE: 10.48 p.m. A.E.T. February 9: Sexagesima Sunday.

FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.

February 10: The Reverend C. T. Sutton.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. A.E.T., (some readings), 8.45 a.m. W.A.T.

February 10-14: The Reverend Brian Macdonald.

PAUSE A MOMENT: 9.55 a.m. A.E.T., 8.50 a.m. W.A.T.

February 10-14: The Reverend A. M. Maddick.

DAILY DEVOTIONAL: 10 a.m. A.E.T. February 10: Miss Philippa Green.

February 11: The Right Reverend J. J. Booth.

February 12: "Saints and Heroes—William Booth," (No. 3).

February 13: The Reverend A. P. Campbell.

February 14: The Reverend Ralph Sutton.

February 15: The Reverend A. Watson.

EVENING MEDITATION: 11.20 p.m. A.E.T. (February 10-12); 11.45 p.m. A.E.T. (February 13-15).

February 10-15: The Reverend J. A. Lewis.

RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.

February 12: "The World's Supreme Sermon—the Peace-makers," The Reverend A. Watson.

EVENSONG: 4.30 p.m. A.E.T. February 13: St. Paul's Cathedral, Melbourne.

SATURDAY AFTERNOON TALK: 5.15 p.m. A.E.T. February 15: "May I Help You?" The Reverend Frank Brown.

TELEVISION: January 9: ARN, Sydney: "6.20 p.m.: Stories of Jesus," The Reverend Hugh Givern, (No. 3).

9 p.m.: "Jesus of Nazareth," Part 7. 9.50 p.m.: "Watch and Pray," The Reverend T. Muldoon.

ARV, Melbourne: 11 a.m.: Divine Service from Ewing Memorial Presbyterian Church, Melbourne. 9.30 p.m.: "A Time To Hate."

ONE MINUTE SERMON

THE ETHIOPIAN EUNUCH

SOME one has said the Jews of our Lord's Day compassed sea and land to make money. But it is fair to say they did the same thing to make converts. They were zealous in spreading the faith of their fathers, so it was that when they set up business houses in Ethiopia that Queen Candace's treasurer came in touch with them and in the end was admitted to the outer circle of the Jewish faith.

It was a costly membership too, for it meant he had to journey from the far south to pay his vows and seek the face of the Lord in His Holy Temple.

We come upon him as he returns home after his stay in Jerusalem. With whom did he stay? We know not but it would seem that he stayed in a loyal Jewish home and concerned himself with the scriptures that were the background of the faith which has now become his own. And by gift or by purchase he became possessor of a roll embodying the Book of the Prophet Isaiah.

Clearly this man takes his religion seriously—he takes a very solid book of prophecy as his study while his chariot rolls slowly on its way over the hundreds of miles he must travel.

Which of us would spend our travel time thus? When S. Augustine was set by Archbishop Ambrose to the study of Isaiah he says, "But I, not understanding my first lesson in that prophet, laid it by to be resumed when I was better practised."

John Bunyan says that he preferred the adventure of Joshua, Samson and Gideon to Isaiah or Paul.

Not so the Ethiopian Eunuch. And as he travels Philip, the deacon, is wandering in the wilderness wondering whether he had heard aright the call of God. At last the chariot comes in sight and Philip amazed hears the dark skinned treasurer reading aloud. "He was led as a sheep to the slaughter."

In the simple hospitable eastern world of that day it was possible for Philip to intrude and ask "Understandest thou what thou readest?" "How can I?" is his reply.

"Come sit with me and explain."

"Not of himself did the prophet speak but of another," says Philip.

"Have you heard of Jesus of Nazareth?"

"Yes!" we can imagine the Eunuch replying:

"Yes! often, sometimes with blessing, sometimes with cursing."

"He is the one of whom the prophet writes," says Philip, "the saviour of men."

And as He expounds the salvation in the Name of Jesus—"see here is water," breaks in the Eunuch, "What hinders me from being baptised?"

"And when they were come up out of the water, the spirit of the Lord caught away Philip that the Eunuch saw him no more; and he went on his way rejoicing. He had found and been found by Jesus Christ."

BAN ON S.A. ARCHBISHOP

ANGLICAN NEWS SERVICE

Cape Town, February 3.

The South African Government banned the Archbishop of Cape Town, the Most Reverend Joost de Blank, from preaching last Sunday in the Anglican Church at Simonstown naval dockyard.

This reprisal follows the archbishop's outspoken attack on apartheid in a diocesan letter last week.

He spoke of the Government's policy as being inhuman and un-Christian.

The Chief of the South African Naval Staff, Rear-Admiral Hugo Biermann, asked the archbishop to postpone his visit.

A naval spokesman said last night that the postponement was by mutual agreement, but it is reported that Admiral Biermann was acting on instructions from the Minister of Defence, Mr. Erasmus.

CLERGY NEWS

EVANS, The Reverend C. R., Vicar of Barraba, Diocese of Armidale, to be Vicar of Inverell, in the same diocese.

CORRECTION

FRITCHARD, Canon W. J., will be inducted as Vicar of Guyra, Diocese of Armidale, at 3 p.m. on February 8, not February 7, as previously announced.

—THE MAN IN THE STREET.

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 writer's name is appended for publication. Parts of some of the following letters may have been omitted.

THE CLERGY PROBLEM

AN "HONORARY" DIACONATE?

TO THE EDITOR OF THE ANGLICAN

Sir,—I have read with considerable interest the news item in your issue of January 10 concerning the proposed establishment of a permanent diaconate by the dioceses of Singapore and New Guinea.

There are two aspects of this which should be taken into consideration.

First, the relation of such a supplementary ministry to the traditional order of the ministry. The Holy Scriptures, the writings of the Early Church Fathers, and also our own Anglican Ordinal all indicate that the diaconate is a separate spiritual and traditional order in the ministry of the Church.

In modern practice, however, the diaconate has become merely a short novitiate to be undergone before ordination to the priesthood.

This is due mainly to the present shortage of clergy. But as such, it certainly does not in practice constitute a separate order of traditional nature.

Second, is the revival of a permanent diaconate practical? With the present shortage of priests a full time diaconate in the Australian Church would be out of the question.

But what about such people as school teachers and others who are devoted Anglicans?

Such men could be made deacons and serve on a part-time basis, sacrificing their Sundays and spare time to help the professional clergy. Training could be provided by correspondence courses in theology—such as the General Board of Religious Education now has in operation—and also instructional schools along the lines of the clergy conference held in Canberra last August.

This diaconate would also be mainly honorary and thus would help to alleviate the problem of the shortage of clergy at a comparatively low cost.

Yours faithfully,

ADRIAN J. ARCHINAL.
Gloucester,
N.S.W.

CENSORSHIP AND CHARITY

TO THE EDITOR OF THE ANGLICAN

Sir,—In reply to Mr. Blair (THE ANGLICAN, January 10), I think we are practically agreed regarding censorship—that, though NOT intrinsically desirable, it can be useful to our present state of society, provided it is used in moderation and under democratic control.

I think we probably also agree on the desirability of universal charity—i.e., to all men, though NOT, of course, to all situations.

Mr. Blair states Christ was NOT charitable when He drove the money-changers from the temple, meaning that He did NOT love the situation.

No, of course He didn't!

But Mr. Blair goes on to point out that our Lord still loved the men concerned. I, too, am quite sure of that.

So (and this was not the point of my previous letter), let us try to do likewise, and be charitable towards all men, and groups of men in spite of our differences of opinion and of our different points of view.

Yours sincerely,

JOHN L. MARLEY.
Chelmer,
Qld.

GAMBLING MORALLY INDEFENSIBLE

TO THE EDITOR OF THE ANGLICAN

Sir,—I must take up your correspondent, the Reverend John Vockler (THE ANGLICAN, January 25), who stated that "the moral arguments against gambling . . . are irrefutable."

Your editorial is perfectly right, as was your editorial of January 17, in which you stated the desirability of more classical education being given and less scientific.

I mention the two in the same breath for, if there were more classical education, there would be, I am sure, far less gambling. The classics discipline the mind and help to give a right sense of values.

Your correspondent has evidently forgotten Gresham's law that, as bad money drives out good money, so bad manners drive out good manners and lower ideals and morals drive out higher ideals and morals.

The moral arguments against gambling are irrefutable.

Has your correspondent forgotten what S. Paul said: "Ye are not your own for ye are bought with a price?" If we are not our own, then nothing we have is our own. All we have belongs to Him Who bought us with the price, and such a price!

If a man gambles with what belongs to another, he is an embezzler. If we, then, gamble with what belongs to Him Who bought us, we are nothing more nor less than spiritual embezzlers.

It is no use producing the old argument that if one spends only what one can afford, there is no harm in gambling, for no one can afford to throw away money, and money lost in a gamble is money thrown away while money won is won at far too great a spiritual cost.

Lower ideals drive out higher ideals and lowered faith in God's power to care for us drives out the greater faith which is willing to trust Him even to the uttermost.

Nor does the argument that there is no difference between spending ten shillings on a theatre seat and the same amount on a lottery ticket, or jackpot tote ticket carry weight, for the ten shillings spent on the theatre ticket buys ten shillings worth of innocent pleasure (even if the show does not quite come up to one's expectations) while the other ten shillings is spent on greed, covetousness, indolence and a lowering of incentive to work. Bad money drives out good money.

Finally, dividends from business companies cannot be classed as gambling as some people try to make out. Dividends are derived from money that works, works to keep business going and to give employment and to help turn a country into a nation.

So, sir, I hope you will continue your campaign against this insidious evil of gambling, the moral arguments against which are so very irrefutable, despite the plausible ones that can be set forth so glibly by so many.

I am etc.,

D. C. WATT.
Melbourne.

Sir,—I would like to ask the Reverend John Vockler how he teaches his confirmation candidates to renounce the world, the flesh and the devil and the pomps and vanity of this wicked world if he condemns only excessive gambling?

Does he think, as one woman remarked, that children should be taught religion but only so that it will not interfere in any way with their social life as they grow older?

Is the way of the Church to become the way of the world and are the children of the Church to be taught to follow the ways of the world?

The Church ought not to condemn only the over-ripe fruit of excessive gambling; it must also condemn the root of covetousness from which all gambling comes.

I am etc.,

TEACHER.
Elwood,
Vic.

SYDNEY CHURCHES CLOSED

TO THE EDITOR OF THE ANGLICAN

Sir,—I can understand the feeling of the ex-parishioners of S. Philip's, Camperdown, in the matter of the closing of Sydney churches!

I was interested in the Parish of Golden Grove (part of Redfern which originally formed the western portion of S. Paul's, Redfern). I understand that, of later years, the postal address was Darlinghurst. But the fact remains that S. Alban's is still part of Redfern in the Golden Grove Ward, while part of Darlinghurst formed part of S. Alban's parish.

My parents were present at the setting of the foundation stone in, I think, 1886. My father was one of the first Sunday school teachers.

In my first Sunday school prize is written "1894 S. Alban's, Golden Grove, G. H. Muzey, Rector." (Mr. Muzey was the first Rector of Kangaroo Valley, N.S.W.)

He was succeeded by the Reverend L. Parr.

The church also had a day school which I attended. It ceased to exist about 1897.

I recently visited my church which has now been closed down and sold to the Greek Church.

I met a resident who had attended S. Alban's for about forty years. He told me that Anglican families were still residing in the district, but there was no resident priest.

The nearest church is S. Paul's, more than a mile away. So the children and parents do not bother about church at all.

My informant also stated that the local people did not know what fund the money from the sale of the church was paid into, or what became of the church furniture and valuables, including a good power organ, solid cedar altar rails and a beautiful chair in the chancel which had been made for a Roman Catholic cathedral.

The pulpit was the original reading desk from S. James', King Street, Sydney.

The lectern was hand-carved by a churchwarden as a Queen Victoria jubilee gift. It appeared to me that the furniture was sold with the church.

To my sorrow and disgust, I discovered in the church grounds a heap of builders' rubbish from the alterations made by the new owners. There were the choir stalls still in good condition, the church bell and—alas!—the mapewood roll of honour with the names of more than sixty men from the parish. A suitable place for this, I suggest, is in the parish hall of S. Paul's, Redfern, for it is the mother church.

Yours, etc.,

"LAYMAN."
Croydon Park,
N.S.W.

PARISH CHURCH AND MUSIC

TO THE EDITOR OF THE ANGLICAN

Sir,—It is much to be desired that the report of the 1958 Summer School of the Royal School of Church Music be found again in the heart of a friend, and, indeed, of many friends.

It is true that worship is acceptable in many different forms, from silent meditation, to gorgeous procession, from simple service to a Palestrina mass, but certainly for all collective worship music must be regarded as an essential element. It has always been so.

The Precursor of S. Andrew's Cathedral, the Reverend A. J. Glennon, seemed to have the parish church everywhere in mind and I hope his counsel will bear early fruit.

I am concerned for the moment with the little wooden outback church miles from any large centre, built for fifty or sixty worshippers. I consider this constitutes a real church problem, too slightly considered.

There is always an organ, but sometimes no player, often an inexperienced one, and only

SHOULD we meet in Elysian Fields I trust Thomas Hardy will forgive me for borrowing the title of his great book. But for an Australian of the third generation who returned home after over 30 years abroad the borrowed title would appear apt.

When I went to India my London publishers exacted a promise that I should write a book on Indian life. I asked for five years' grace, but felt diffident about it when I complied after ten years.

It has taken ten years before I dare offer the Editor of THE ANGLICAN my impressions of my own country revisited.

Let me say at once that I would rather live in Australia than in any other country. This may help soften the edge of criticism. When visitors come to Australia we purr as we lap up the cream of their praise. They know our blind spots.

OUR POLITICS

I am not happy about Australian politics. I believe we need a middle-of-the-road party which would hold the balance. Our governments are not so good because of the influence of pressure groups on both sides of the House.

Both Tories and Socialists would fight bitterly to extinguish a middle-of-the-road group.

We sincerely boast of our democratic prosperity when in fact the small man is steadily being crushed out of existence. I know one parish where there are sixty fewer farms than before the war.

In another whole community of small farmers has had to take on other jobs in order to exist.

This class could be the very backbone of Australia. There is grinding poverty among pensioners and renters.

It is not enough to offer the former charity. The depression of the latter, who formerly saved and built cottages to rent against their retirement, has already dried up a source of housing capital and enterprise which formerly provided cheap homes for young couples.

Some of us are afraid that migration may lower our living standards, but more than a thousand million neighbours, most of them below the bread line, gaze

very seldom (in my experience) can an able organist be found.

The singing is always a pathetic effort and the repertoire may extend to no more than half-a-dozen old favourites torn to shreds.

The men never sing (in sharp contrast to Polynesian men) and the women are nervous. If the priest can neither play nor sing (as too often happens), the case is quite hopeless and everybody is glad to sing "Amen."

At such times more harm than good is done and the singing is better omitted. In fact, there is nothing about these buildings, with a few noteworthy exceptions, that is helpful or inspiring from the point of view of worship. Everything is cheap, dull and commonplace. These good folk condemned to such poor conditions are entitled to something better. The Church should see to it, first that a few good pictures are just as necessary as the pews, and secondly, in the absence of choir and accompanist, that one or two carefully chosen records should be played in the course of the service.

One can imagine what a treat it would be in any such place to have a service in which a suitable film or good slides are shown, together with a record or two of the best church music.

By such easy stages even an outback church may come in time to offer a holy worship.

At the same time, it is desirable that the priest himself should have some musical training so that in narrow circumstances he will be able to be helpful at all times.

F. RILEY.

Armidale,
N.S.W.

RETURN OF THE NATIVE

BY THE VENERABLE W. ASHLEY-BROWN

hungrily at our half empty North. The recent bush fires teach us that we are vulnerable to the first concerted incendiary attack from the air.

There is something radically wrong with a social system where young wives, whose husbands are drawing good pay, must go out to work to augment the family income, where people buy on time payment huge, flash cars to infest streets already overcrowded, the sort of car which an American Negro boxer dreams of as he trains for his first big fight, and which fits in with what a famous Australian headmaster describes to his boys as "ostentatious vulgarity."

INFLATION

Soaring costs are met with a demand for higher wages, countered by a maintenance of the standard of profits. So does a puppy chase its tail. To-day our railroads compare not unfavourably with those of the Balkans, and our main roads quite unfavourably with those of backward Spain. To-day a letter to the next village costs 4d., and the rose of a watering can 5/6. If you are lucky you may buy a very modest home for £3,000, which might knock you back £600 in Western Europe.

For my ordination, 48 years ago, I bought in Sydney a good tailored suit for £4. The same suit to-day would cost me £30.

I think one cause of our perennial bad governments is the triennial election system. Men of our race are naturally good and honest legislators. Our unique Commonwealth of Nations is the fruit of this aptitude.

But in Australia as things are now our legislators have their eye off the ball, as it were, and focussed on the crowd of speculators. This is fostered by the bad custom of broadcasting parliamentary debates.

With a term of five years in office a Government could really get down to business. Another feature destructive of good government is the practice of caucus dictation. Once elected, an M.P. should be trusted. If a member fails his party's interests, the electors can deal with him at the next election.

I should like to see many more women in the House and in the

ministry. I have been struck with the quality of honesty, dignity, business, and debate in the Country Women's Association throughout Australia. One effect of this feminine representation would be to raise the tone of debate.

As things are now a Parliamentary Debate in Canberra often sounds over the air like the snarling of a pack of pariah dogs about a dead goat in an Arab village.

PRESSURE GROUPS

Pressure groups have vitiated our political life. As in the old Jewish Church, they have destroyed in some areas the wide service the Church of England should afford the community. In one diocese, the party in power has nothing to learn from professional politicians in the science of tactics. Priests who are suspected of not toeing the party line are kept in the outer darkness.

Members of the cathedral chapter, diocesan nominators, synodsmen, and parish councillors are carefully jockeyed into position to ensure the party's predominance. Diocesan office has become the preserve of the like-minded to the infinite loss of the Church of England which is essentially the Church of all orthodox schools of thought.

As I write, the A.B.C. chronicles the celebrations in Papua of the foundation of the Diocese of New Guinea sixty years ago.

I am reminded that Bishop Stone-Wigg was never asked to minister in the mother cathedral of the Australian Church. He, incidentally, may be considered the founder of the Church Standard, which was to become THE ANGLICAN.

In a copy of an old document in the vestry of my ancient Kentish church was a complaint of William the Conqueror to the Pope. He said his English clergy married and often their sons inherited their rectories. In parts of Australia it would seem we still have the same old Church of England.

UNLEARNED CLERGY

Neotism is a rotten thing, especially in the Church of God.

I have seen that our Australian clergy are devoted to their jobs and blameless in their private lives, and their wives are very wonderful in their personal influence. But—and it is a very big but—the majority of the priests I have met do not study, and claim that they have no time to do so. But some of them will fiddle with their cars for hours on end. It may be that their excellent bishops should cut down their own preaching and speaking, and spend more time informally with their clergy. The latter need all the help and encouragement they can get.

The Australian Church is suffering through the inadequacy of the clergy's mental equipment and spiritual training. As bad coinage drives out good, so an ill-equipped clergy dries up the best sources of clerical recruitment. I once thought that the ideal would be an university degree as essential in an ordinand. However, this is the age of the specialist. A degree is valuable, but I think a five years' course at a theological college to be essential. The college should be big enough to give ordinands opportunity to educate one another in the imponderables of human contacts. The staff should be able to train, discipline, and direct the spiritual life of young priests who have to go out into the world in the most difficult period of the Church's history. The days of the gentlemanly amateur are long since past.

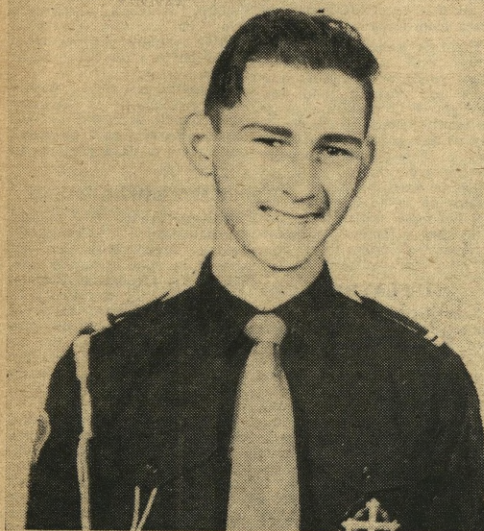
In much that I have seen, it is Australia that suffers. On the spiritual side Rome grows in power and influence. In the political and economic field atheistic Communism prepares itself for a hoped-for catastrophe much in the same way that a pack of jackals hopefully follows while a tiger shadows a stray buffalo.

I have said hard things. But I love Australia above all lands, and my Church and my countrymen above all others.

Yours faithfully,

MRS. B. M. HARRIES.
Windsor,
Qld.

ANGLICAN OF THE WEEK



Our Anglican of the Week is a sixteen-year-old leader of the Church of England Boys' Society in New South Wales who gained a maximum pass in last year's Leaving Certificate examination.

He is Michael Batley, son of the Reverend A. E. Batley, who is federal secretary of the Church Army.

Michael gained first class honours in Mathematics I, in Physics and in Chemistry, as well as "A" passes in English and Mathematics II.

He was seventeenth in the State in general proficiency. Michael plans to take an honours course in science at the University of Sydney. Interested in nuclear physics, he hopes to travel abroad to gain experience

in this field at the completion of his course.

Michael was educated at Newcastle Boys' High School. While there he was a prefect during his final year, a member of the school debating team and also a school representative at soccer.

He was a regular worshipper at St. Peter's Church, Hamilton, where he was leader of the C.E.B.S. branch.

He has since moved to Sydney with his family. His home parish in Sydney is Holy Trinity, Concord West.

BOOK REVIEWS

CIVILISATION COMES TO PACIFIC ISLANDS

THE GREAT SOUTH SEA. Roger Pilkington. Macmillan and Co. Limited. Pp. 120. Australian price 11/-.

THIS is a fascinating account of the gradual contact of the peoples of the Pacific Ocean islands with European civilisation.

It is not merely an outline of the voyages of Magellan, of Captain Cook and of the Spaniards.

It is this, but enriched with a historical background, a feeling for adventure and above all, an interpretation of such contact on the lives of the islanders.

Of particular interest to church people is the record of the coming of the missionaries to the South Seas—often a result of the cruelty of the slave-traders with whom they were too often confused, as in the killing of Bishop Patten at Nukapu.

The pioneer work of the London Missionary Society at Tahiti in 1797; of the Church of England in Melanesia in 1849;

and of the Roman Catholic Society of Mary in the Solomon Islands in 1844—it is all given its proper place and perspective.

The author brings alive the early voyages of exploration by his imaginative use of language and interesting detail.

Obviously a great deal of research lies behind this small book (the author is a Cambridge research scientist).

The illustrations by G. Burgess Sharrocks are excellent, beginning with one of Marco Polo, who heard rumours of the Great South Sea and ending with a very modern touch—the explosion of a hydrogen bomb.

—J.S.

THE DEAD SEA SCROLLS AND THE NEW TESTAMENT

THE DEAD SEA SCROLLS AND THE NEW TESTAMENT. Professor H. H. Rowley. S.P.C.K., 1957. Pp. 32.

THIS booklet formed the last of a series of four lectures on the Dead Sea Scrolls given by Professor Rowley at the University of Bristol during the Spring Term of 1957.

This little work attempts to provide a reliable non-technical summary of the views of the Qumran Sectaries in a form which will enable the layman to evaluate accurately the fantastic statements of Edmund Wilson, John Allegro and others *sui generis*.

Professor Rowley shares the views of Dupont-Sommer that this sect may be Essene, but in an early stage of development.

The relationship between the early Church and the Essenes has long ago been discussed; nor does the reappearance of the Teacher of Righteousness after the evaluation made half a century ago,

when the Zadokite Fragment was published.

Attempts to identify him with Jesus must fail for these reasons—his death, if it were violent, did not become central to the beliefs of the sect and had no significance as an act of salvation and does not appear to have been the result of crucifixion; he did not claim to be Messiah, nor did his followers recognise him as such.

The organisation of the Qumran Sect differed from that of the early Church—baptism came only after a long probation and in any case was probably a lustration in the Jewish sense rather than a baptism in the Christian sense.

Admittedly, the early Church had all things in common, as did the Qumran Sectaries, but with the latter this applied to each individual after only two years'

THE CURATE'S EGG

SUNDAY. Few clergymen have not been discouraged by fewness of numbers at times. The great festivals, the Sunday school anniversary, a parade service swell the church congregation—but how often empty pews greet us as we turn from the prayer desk to announce the opening hymn.

Sometimes, because we are human, its easy to grow discouraged, to ease up on one's preparation, to begin the fatal habit of studying the lessons during the psalm or canticle; to hunt for the occasional prayers during the singing of the hymn; to finalise preparation of one's sermon on one's feet. Yet it is in such an hour that a man needs to remember that two of our Lord's finest discourses were delivered to individuals—the woman at the well, and the learned professor, Nicodemus. And if Christ seldom had an apathetic audience, He certainly sometimes had a violently prejudiced one.

But it is the small group which provides the opportunity for adaptability of our part. In a memorial volume to the writer, G. F. Dempster, there is an incident which enheartens. One dreary night, Dempster had a congregation of three—the chapel-keeper's wife, an old lady (stone deaf) and her little granddaughter. The next time he visited that chapel Dempster found that the old lady, being unable to hear, had asked her granddaughter to write down on a slate "all she could remember of what that gentleman had said." She had been convicted of her neglect of the Saviour, had been soundly converted and had started to pray for her three recklessly wicked sons. All three had been converted, one, the child's father.

Not "to your tents, O Israel," but "to your tasks, O new Israel of God."

MONDAY. My transfer has involved some drastic pruning of the study shelves. So many books I have kept for ten, even fifteen years, on the chance of their future usefulness, I have now weeded out. Looking over the bookcase devoted to sermon literature, I made a start on the more modern books.

Laid beside the great preachers of the past, so many are trivial in their perception, and often so shallow in their preoccupation with psychotherapeutic methods and peace-of-mind treatises that they are far short of the great preaching of last century.

I cannot bring myself, therefore, to diminish my collection of Liddon's sermons or those of Phillips Brooks, or, for that matter, coming to the early years of this century, those of the Congregationalist John Henry Jowett, or the Presbyterian John Hutton—despite his sometimes ungainly style—or the Baptist Harry Emerson Fosdick. These I read with the constant stimulation an amateur artist gets from looking at the works of a master.

TUESDAY. She was a kind

soul—gushing, effervescent—one whom we would charitably say "means well." As we sat watching a group of children playing, she chattered. And then she remembered it—something she'd heard to my credit. "Do you know Mrs. L?"—and then with scarcely a chance for me to reply, "She was telling me she heard you last Sunday." She's heard many sermons and many preachers, but she's never heard anyone quite like you." I could not stop the rumble within, but she went on, all unaware of what she had said, and certainly unaware of my response.

WEDNESDAY. The A.B.C.'s new series on the Sermon on the Mount, with particular reference to the Beatitudes caused me to pick up a book written by Billy Graham, the well-known American evangelist. Graham talks about the effect of impatience in the home. "My wife is a good home-maker, but if religion would make me as impatient as she is, I want no part in it," is what one husband told his minister. The minister had a frank talk to the woman who sincerely repented of her besetting sin. Some days later, her husband, returning after a hunting trip, knocked over a prize vase. He braced himself for the second crash—a tirade of words. It did not come. Rather, smilingly his wife said, "Think nothing of it, dear, accidents happen in the best of families."

This made such an impression upon the man that Dr. Graham says that a few weeks later the husband decided for Christ and became a staunch member of the Church.

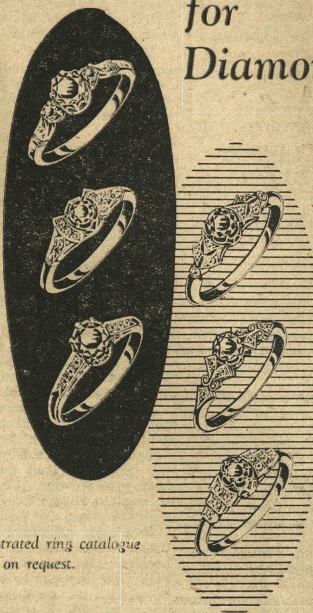
I commend this little book, "Secret of Happiness," as a valuable book to read beside this present A.B.C. series.

THURSDAY. Many sayings of our Lord, not found in the Gospels, are well known. "It is more blessed to give than to receive," is perhaps the best known. On the Fatehpur-Sikri in India are found these words—and they form a peg for Sunday's address. "Said Jesus—on whom be peace!—The world is a bridge. Pass over it, and build no house."

FRIDAY. Durham has had some great bishops—Lightfoot, Moule, Hensley, Henson, A. M. Ramsey; but in scholarship, one of the greatest was Westcott. Yet he was a man who seemed to live in the awareness of the unseen. Not only God Himself, but the cloud of witnesses, the communion of the Unseen Body of Christ, were more real to him almost than things which were seen.

One night his chaplain found the bishop struggling late and minutely over the draft of a service for a humble country church, and reminded him that the congregation would not be critical. "They are accustomed to anything," he said. With a gentle, surprised smile the bishop looked up and said, "You forget who are the congregation. We are only an infinitesimal part of it."

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—E.C.B.M.

NEWCASTLE G.F.S. PLANS

FROM A CORRESPONDENT.
Newcastle, February 3

The Newcastle Diocesan Council of the Girls' Friendly Society plans to hold a swimming carnival at the Ocean Baths on February 15.

A service, "G.F.S.-at-prayer" will be held in the Warriors' Chapel at Christ Church Cathedral, Newcastle, on February 28 at 7.45 p.m.

The G.F.S. chaplain, the Reverend H. Marshall, will conduct this service for leaders, office-bearers and senior girls.

The annual general meeting will be held on March 14 at 7.45 p.m. in the Anglican Youth Centre. The Bishop, the Right Reverend F. de Witt Batty, will preside.

BIBLE SOCIETY NOTES

THE HISTORY OF THE
ENGLISH BIBLE

15—The Rheims-Douai Bible, 1582-1609

Faced with the vigorous activity of Protestant translators and the irrepressible demands for an intelligible version by the people, the Roman Catholic Church decided to issue an English version.

The job was assigned to the scholars at the English seminary at Douai, France, who had left England when a Protestant queen came to the throne. This seminary was moved temporarily to Rheims, and in 1582 the New Testament translation was issued.

A lack of funds postponed publication on the Old Testament until 1609, when the seminary had returned to Douai; so the completed Bible goes by the name of the Rheims-Douai Bible.

The translation was based on the current Latin Vulgate text on the grounds (so states the preface) of its antiquity, long use, connection with the Church Fathers, alleged accuracy and superiority even to the Greek and Hebrew texts, although Greek, Hebrew, and other texts were studied. It was the notes, rather than the text, that made the translation strongly Roman Catholic.

(To be continued)

PRAYER POWER

Do we really pray?
Real prayer is much more than just saying prayers.

It calls for spiritual effort, for perseverance, for sincerity of purpose, and a deep desire that God's will may be done.

The great missionary to China, the Reverend J. Hudson Taylor, once wrote:

"The prayer power has never been tried to its full capacity in any church."

"If we want to see mighty wonders of divine power and grace wrought in the place of weakness, failure, and disappointment, let the whole church answer God's standing challenge. 'Call unto Me, and I will answer thee, and show thee great and mighty things which thou knowest not!'"

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The Reverend Canon M. C. NEWTH
B.A., Th.L.

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NEGRO SINGER
IS ACTIVE
CHURCHMAN

Nat "King" Cole is not only a favourite singing star, but an active churchman, according to an article in *Leo*, the Youth Magazine of S. Mark's, Granville (Diocese of Sydney).

Nat "King" Cole gave his services for an Episcopal Youth Benefit Concert held in Los Angeles Auditorium on Saturday, November 23 last.

Nat's wife, Maria Cole, said a few weeks ago:

"Our family is among many thousands of people who have found recently a spiritual home in the Episcopal Church."

"It is difficult for people in public life and in the entertainment world to maintain their private family life," she said. "But a family must develop its own interior life, with its own love and loyalty and values, or it will go on the rocks."

"It is at this point that our life in the Church has come to have such a deep meaning."

"During confirmation instruction we learned that we were a part of a world-wide fellowship of believers in the Anglican Communion and throughout Christendom... As each week passes we are learning more about our faith and what it means to be Anglicans."

The Editor of *Leo* comments: "Can you and I say as much as Nat 'King' Cole and his wife! Are we showing our colouring an Anglican mean to us?"

MORE GAMES
EGG AND SPOON
RELAY

For this game you will need one spoon, two saucers, and a table-tennis ball for each team.

Each team lines up, the leader having a spoon in his hand. At his feet is a saucer, and at the other end of the hall another saucer in which is a table-tennis ball. Each leader runs to the end of the room and picks up the ball with the spoon without touching it with his hands. He then carries it to the other saucer and hands the spoon to his next team-mate, who takes it back in the same manner.

INDOOR TENNIS

Apparatus: One form or net, tennis ball and table-tennis bats. Using ordinary table-tennis bats, the game is played similarly to ordinary tennis, the court being marked out on the floor in chalk. A court ten feet by twenty feet is sufficient either for singles or doubles. If you have no net, place a form across the middle of the room to substitute for it.

FAITH

Faith is a spiritual condition and not a creed or a form of words, it needs no copyright to legalise or protect it.

—Philip Cabot.

The Youth Page

TALKS WITH TEENAGERS

A GOOD CONSCIENCE

It was a small boy (God bless him!) who said that he knew what "conscience" is.

"It is a small, sharp pointed thing inside me," he declared, "and when I do something wrong, it turns round and round and hurts me."

Trade and commerce would become impossible everywhere without proper standards of weights and measurements. Business would soon come to a stand-still if every tradesman had his own idea of how much a pound should weigh, or how long a yard should be!

By Act of Parliament certain standards of weight and measurement have been set up, and these are used to regulate all our Australian weights and measures, and every care is taken—even to sending them to England from time to time for checking against the standard yard and weights preserved in the Office of Stan-

It was a guilty conscience which made David disturbed when the Prophet Nathan told his story of the little Ewe Lamb (2 Samuel 12:1-6), and applied it to the king's life with the dramatic denunciation, "Thou art the man!" (verse 7).

Shakespeare makes Hamlet to say, "Conscience doth make cowards of us all," but David's troubled conscience led him to repentance, confession of his sin, and amendment of life (2 Samuel 12:12, 20-23).

A GOOD CONSCIENCE

In the New Testament, however, the emphasis is, rather, on

TRUE PRAYER

If we with earnest effort could succeed

To make our life one long connected prayer,
As lives of some perhaps have been and are;

If, never leaving Thee, we had no need

Our wandering spirits back again to lead

Into Thy presence, but continue there,

Like angels standing on the highest stair

Of the sapphire throne—this were to pray indeed.

But if distractions manifold prevail,

And if in this we must confess we fail,

Grant us to keep at least a prompt desire,

Continual readiness for prayer and praise,

An altar heaped and waiting to take fire

With the least spark, and leap into a blaze.

—ARCHBISHOP R. C. TRENCH.

dards of the Board of Trade, and in the House of Commons—to see that they do not vary in the smallest degree.

MORAL STANDARDS

But there are other standards in the world besides those of weight and measurement.

In the Bible God has given us certain rules of life and conduct which we sometimes speak of as "the moral standards"—standards by which we can judge and regulate all that we think and say and do.

First, there are the "Ten Commandments" (Exodus 20:1-17), the great basic laws of good living which God gave to His people long centuries ago by the hands of Moses.

Alongside of these we must set the precepts of our Blessed Lord Himself, and especially the two Great Commandments (Matthew 22:37-40) which He declared were the basis of the moral precepts of the past—"the Law and the Prophets."

In order that we might interpret and apply aright these great moral requirements of God, He has given us a faculty by which the quality of our thoughts, our daily speech and our every action may be judged and tested.

This is what we call "conscience."

One of the poets imagines God saying,

"... And I will place within him as a guide
My umpire, Conscience..."

Conscience, then, does not set the standard for living; it is the means by which we may judge whether or not we are living up to the standards which God has set.

TROUBLED
CONSCIENCE

The word "conscience" does not, so far as I can discover, appear in the Old Testament, though there are many references there to the workings of conscience, and many illustrations of a troubled conscience.

When Cain had murdered his brother Abel, it was his troubled conscience which made him answer God's question with the rather insolent response, "Am I my brother's keeper?" (Genesis 4:9).

In effect, God's reply was, "Not his keeper, but his brother!"

—Philip Cabot.

SOMETHING
MISSING

What a variety of methods of transport are to be found illustrated on postage stamps. It will be a very poor collection which cannot show ships, aeroplanes, horses, trains, motor vehicles, and possibly other ways of getting from place to place.

Among the Pacific Island stamps you can find some most interesting pictures of canoes.

New Zealand has two stamps showing Maoris in their great "double" canoes, and another depicting the making of a famous war canoe.

The Maori "double" canoe is also to be found on some of the stamps of the Cook Islands, and one of these shows the arrival of the Maoris in New Zealand, some of them being crouched in the bow of their canoe.

These are only some of the interesting canoe stamps of the Pacific—no doubt you can find quite a number of others.



The canoe shown on the 1½d. stamp of Fiji, issued in 1938, has always intrigued me—it has something missing!

If you look closely at the illustration, you will see that as this vessel sets out to sea, catching in its sail the breeze that sweeps across from the distant islands, it has no one on board to guide it! There is neither captain nor crew!

And there are lives like that—carried along by whatever breeze blows, out on the ocean of life with no hand on the tiller to guide.

Such a life ends in disaster. It is pleasant enough for a time to drift with the tide, to be carried whither the breezes will drive your ship. But one day the storms will come, and the waves will rise and toss the vessel hither and yon.

At such a time you realise the need of a captain. But it is too late if you wait until the storms of life come. It is best to start out in life under the control of a practised Hand, and with a Pilot Who can weather the storm.

There is good advice in the words of a familiar chorus:
Do you want a Pilot?
Signal then to Jesus.
Do you want a Pilot?
Bid Him come on board;
For He will safely guide
Across the ocean wide,
Until you reach at last the
Heavenly Harbour!

—H.E.S.D.

UNPACK!

Big Sister was going away for a Christmas Holiday Camp.

On her dressing table reposed a list, something like this:—
"PACK—blouse, skirt, bathers, towel, camera, sunglasses..."

On her return she found the list still on the table in her room, and at the bottom, in Mum's handwriting, was an addenda:—

"UNPACK—Love, joy, kindness, humbleness of mind, thoughtfulness, helpfulness!"

FOR A GOOD
CONSCIENCE

BLOT OUT we humbly beseech Thee, O Lord, our past transgression; forgive our negligence and ignorance; help us to amend our mistakes and to repair our misunderstanding; and so uplift our hearts in new love and dedication, that we may be unburdened from the grief and shame of past faithlessness, and go forward to serve Thee with renewed courage and devotion, and the comfort of a good conscience, void of offence against God or man; through Jesus Christ our Lord. Amen.

(Adapted from a prayer in *A Way of Renewal*, published in 1932).

—DR. H. E. FOSDICK.

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A MEMORABLE YEAR FOR THE RESTORED S. PAUL'S

ANGLICAN NEWS SERVICE

London, February 3

This year will be a memorable one for the 1300-year-old S. Paul's Cathedral which is still veiled in a mass of planks and scaffolding, rubble and ropes.

When the Queen and Prince Philip visit the cathedral on May 7 to attend a special service marking the restoration of the building after war damage, they will see the east end as Wren is believed to have designed it.

As soon as the cathedral was bombed and the Bodley and Garner reredos, which surrounded the old high altar was smashed—it has since been distributed to cathedrals and churches throughout the world—the dean and Chapter made a bold decision to replan the whole of the east end.

Mr. Stephen Dykes Bower and Mr. Godfrey Allen, to whom was entrusted the formulation of their wishes, consulted Wren's drawings and a half-finished model showing the wreathed pillars for a canopy over the high altar.

Now, centuries later, the original plan is being put into effect, and the whole transformation of the east end with all its richness of mosaic and stained-glass will be visible from the nave.

The massive Corinthian columns, entwined with laurel picked out in gold leaf, bear the weight of the baldachino from which the figure of Christ will look down towards the great west door.

Marble, white and gold from Greece for the high altar, and black and white for the paving

of the sanctuary give added colour.

The high altar and the baldachino commemorate the men and women of the Commonwealth who fell in the two world wars, and the cost (£Stg.20,000) has come from a special fund sponsored by Sir Jocelyn Lucas, M.P., to which every boy in the Air Training Corps contributed a penny.

Police and members of the Fire Service also helped.

Behind the high altar and its carved and gilded canopy is the American memorial chapel, and here again the cost of the work (£85,000) has been given as the result of an appeal by the late Lord Trenchard and Lord Bailieu. When this chapel is dedicated on November 26, the Queen and her husband will attend.

NEW CHAPEL

The chapel takes the place of the former Jesus chapel in the apse. It will contain the roll of honour, on which are inscribed the names of twenty-eight thousand American Servicemen who fell in the war, when they were based in Britain.

This was handed to the dean and Chapter for safe keeping by General Eisenhower eight years ago. Mr. Brian Thomas, who designed the windows for the chapel, has incorporated the heraldic badges of the forty-eight American states.

A third royal visitor during the year will be Queen Elizabeth the Queen Mother, who will attend the annual service of the Friends of S. Paul's on June 5.

Although the north transept will not be completely restored until next year, S. Paul's will be able to start a new chapter after a year of "joy and triumph" completely free of debt.

Upwards of a million pounds has been spent on necessary restoration and modernisation at S. Paul's. The War Damage Com-

mission grants total £400,000 and £500,000 has been provided by the public, the bulk being from the City of London.

The S. Paul's Trust, the spearhead of the appeal for financial help, is being kept open.

Its greatest problem is to encourage people to give generously towards the endowment of the cathedral, which has an annual maintenance deficit of £20,000.

There is only £150,000 in hand to meet this.

CHURCH ARMY MOVEMENTS

The federal secretary of the Church Army in Australia, the Reverend A. W. Batley, has taken up residence in Sydney to facilitate his work throughout the Commonwealth.

For some time he has felt the need to centre his activities in a capital city, and his choice of Sydney has been governed largely by its accessibility to Newcastle where the Church Army will continue to have its headquarters.

Captain Batley will keep a close liaison with his staff at headquarters, but his residence in Sydney will enable him to consult more directly with other societies whose head offices are in the capital city.

His address in Sydney is 38 Killoola Street Concord West, and his telephone number is UF1880.

The Reverend G. J. Coad, the new warden of the Church Army Training College, Stockton, has taken up residence in the warden's quarters of the college. While he is primarily concerned with the training of students, he is accepting invitations to conduct evangelistic missions.

Already he is booked for a number of missions this year, and is thus sharing the heavy programme of missions to which the Church Army is committed.

OBITUARY

THE REVEREND J. S. ROACH

We record with regret the death of the Reverend John Stuart Roach in Brisbane on January 20. Mr. Roach, who had retired only a short time before his death, was in chronic ill-health.

Educated at S. Peter's, Adelaide, and S. Aidan's College, Ballarat, he was made deacon in 1914 and was ordained in 1915.

He served as curate at Camperdown, Diocese of Sydney, and was Vicar of Wedderburn, in Victoria until 1918 when he went to the Diocese of Rockhampton.

In this diocese he served as priest-in-charge and rector in Mount Larcom, Winton and Aramac.

From 1930 until his retirement in 1955, he ministered in the parishes of Noosa, Laidley, Oakley and Allora.

Although suffering from distressing attacks of bronchial asthma, he achieved his life-long ambition of passing in the second part of the Th.L. in 1956. He had passed in the first part while at S. Aidan's.

John Roach was a humble and faithful priest, conscientious and painstaking in all his service. Of retiring nature, he never desired preferment, serving always in country parishes.

He leaves a wife, three daughters and two sons.

MISS MARY DOVE

We record with regret the death of Miss Mary Dove on January 24 at Ashfield, Diocese of Sydney. Miss Dove was ninety-four. For more than sixty years she had been a faithful parishioner of S. John's, Ashfield.

The daughter of the Reverend W. W. Dove, Rector of Jerry's Plains, the Diocese of Newcastle, she came to Sydney after his death in 1867 with her mother and family.

She had close links with the Mort family at All Saints', Woolahra, where she was confirmed. She later moved to Ashfield when the Reverend J. Corlette was rector. With her sister, Miss Dove conducted a private school.

Her interests and her friendships were wide and varied, and her great love was for the Melanesian Mission for which she worked throughout her long lifetime. The Red Cross Society, the District Nursing Association, the Infants' Home at Ashfield, were causes which received her keenest support. She delighted in the success, and even more in the strong and Christian character, of her former pupils.

RAYMOND DENBIGH GOARD

We record with regret the death in Sydney on January 26 of Raymond Denbigh Goard in his sixty-second year.

An officer with the Commonwealth Bank since its inception, he had completed forty-six years' service at the time of his death.

He was a veteran of the First World War, during which he saw active service for three-and-a-half years. He was wounded in action.

MRS. DOREEN OGDEN

We record with regret the death on January 29 of Mrs. Doreen Ogden, wife of the Reverend Ralph Ogden, former Rector of Otley West, Diocese of Sydney.

A leader in church and community life, she was loved by all who knew her. She was a capable president of many women's guilds and branches of the Mothers' Union.

H.H. writes: It was impossible to know Mrs. Ogden and not to love her dearly, so great was her kindness, so rich was her sense of humour, so deep her understanding.

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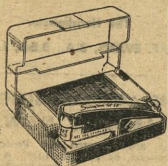
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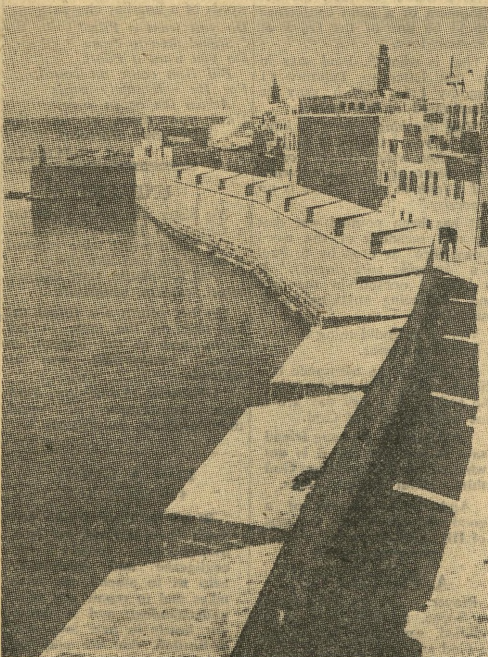
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ADELAIDE CRITICISM OF DR. GRAHAM

FROM OUR OWN CORRESPONDENT

Adelaide, February 3

American evangelist Billy Graham is "a man of little stature and an extreme fundamentalist," says the *Adelaide Church Guardian*, the official organ of the Adelaide diocese, in its February issue.

The paper raises its eyebrows at the appointment of the Dean of Adelaide, the Very Reverend A. E. Weston, as a representative of the Adelaide diocese on the South Australian committee which has invited Dr. Graham to Adelaide early next year.

The invitation to Dr. Graham was reported in 'The Anglican' of December 13.

The *Guardian* says it would be interesting to know who authorised the dean to represent the diocese on the committee formed by representatives of Protestant bodies in South Australia to make arrangements for the Graham visit.

Dean Weston was subsequently elected chairman of the committee.

"From what we have read

about Dr. Graham and his campaign, and from his answers to enquirers," the paper says, "we have formed an impression of a man of little intellectual power and an extreme fundamentalist who yet by the force of his personality and his selflessness and utter sincerity has, under God, recalled countless men and women whose faith had grown dim and their love cold to a living relationship with God in Christ."

"For this we thank God, and

it is among professing Christians that we must look for results here in Australia, for we gather that 'the outer fringe' are mostly untouched by Dr. Graham's work, as has always been the case with evangelists since Wesley died."

PLACE OF YOUTH STRESSED AT VICTORIAN CONFERENCE

FROM A CORRESPONDENT

Melbourne, February 3

The responsibility and the place of youth in Church and nation was the central theme at the Victorian Provincial Rally of the Young Anglican Fellowship, held in Melbourne during Anniversary church and nation was the central theme of the

This thought was introduced at the opening service by the provincial chairman, the Reverend Peter Prentice (youth director of Wangaratta diocese).

It was emphasised particularly in the Australia Day address given by the Senior R.A.A.F. Chaplain at Point Cook, the Reverend T. D. Beyer, and in the sermon preached on Sunday evening by the Bishop of Bendigo the Right Reverend R. L. Richards. Bishop Richards showed the close relationship which has been built up between the Church and State over the centuries and which must have the support of Christians in all aspects of national life to maintain its usefulness in the establishment of the Kingdom of God.

As this was the first Victorian gathering of the new national organisation, there was a certain amount of strangeness in the new name and badges but stocks of these badges were sold out on the first day and Y.A.F. badges and blazers were soon to be seen everywhere—there was very little revenue from fines for using the old title "C.E.F."

On Sunday afternoon excursions to the Royal Park Psychiatric Hospital, Coolibah Club of the Brotherhood of St. Laurence and the Babies' Home, run by the Community of the Holy Name at Darling, showed members some of the less popular, but more rewarding vocations in life.

BOOK REVIEW

THE DEATH OF CHRIST

THE DAY CHRIST DIED. J. Bishop. Weidenfeld and Nicolson, London. Pp. 331. English price 21/-.

IT is a long jump from Mr. Bishop's last book, "The Day Lincoln was Shot," to his present work. Many may not feel that the jump was possible. He himself says that he has written "a practical approach to the events of that day; a journalistic historian's approach rather than that of a theologian."

The book is vibrant with the author's personal faith and its success in communicating the message of the Crucifixion to our contemporaries may be gauged by the remark made by two lay people to whom I lent my copy: "It was like a thriller. I could not put it down." Yet, though modern in idiom, there is no lack of reverence in this book.

The book is planned so that every chapter represents an hour in the last day of Jesus' human life.

There are three background chapters: "The Jewish World," "Jesus," and "The Roman World."

In these chapters the events are set against their background and placed clearly in their historical environment.

—J.C.V.

CORRECTION

The report of the R.S.C.M. Summer school on page 1 of our issue of January 17 omitted to mention that the Diocese of Riverina was represented at the school by a priest and two lay people.

INSEMINATION CONDEMNED

ANGLICAN NEWS SERVICE

London, February 3

A woman who accepted artificial insemination by a donor was not a fit person to mother the child, the Bishop of S. Albans, the Right Reverend Gresford Jones, said in a radio broadcast last week.

"Because a husband is impotent and because a woman wants to bear a child at all cost—in short, because there is a defective relationship—she is prepared to commit adultery," he said.

"Such a woman is not a fit person to mother the child.

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Stories of the Coastal Lights No. 12



Green Cape

Green Cape is the site of the southernmost lighthouse on the N.S.W. coast. The need for a light there was first discussed in 1873, but there were many delays before it was established. Because of official tardiness, tenders were not called until 1880, when a contract for nearly £13,000 was let to A. W. Aspinall, who undertook to complete the job in 18 months.

Erection of the Green Cape light had difficulties comparable to those experienced at Jervis Bay, where the first lighthouse in the area was wrongly sited. Aspinall began work on the Green Cape lighthouse in June, 1881, but soon found that, because of a bed of white clay some 20 ft. thick under the site, the foundations would have to go down 20 ft. instead of the 9 ft. originally planned. Heavy concrete foundations were necessary and the contract price rose by another £1,800. It was not long before the contractor became bankrupt. Aspinall's creditors took over and, after considerable delays, finished the light, which began to operate on November 1, 1883.

The tower, which was designed by the Colonial Architect, Mr. James Barnett, is 80 ft. high—3 ft. shorter than the tallest N.S.W. lighthouse tower, at Wollongong. Focal plane of the light is 114 ft. above high water.

The first light was of 100,000 candle power. It was strengthened in 1912 to 250,000 candle power and again in 1923 to 327,000 candle power. It is visible for 18 miles.

The most serious wreck in the area was the total loss of the passenger steamer, *Lyceum*, on the night of May 30, 1886. The vessel, carrying 45 passengers and a crew of 41, struck a reef off the Cape and began to break up almost immediately. Seventy-one people, including all the 19 steerage passengers, were drowned. Twenty-four bodies were recovered from the sea and buried at the Cape. At the inquest on June 1, 1886, the Coroner found that there had been "gross negligence" in handling the ship.

The position of the light is latitude 37° 10' south, longitude 150° 04' east. Green Cape is about 240 miles south of Sydney by sea.

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"WHY ARE YE FEARFUL, O YE OF LITTLE FAITH?"

By THE BISHOP OF ARMIDALE, THE RIGHT REVEREND J. S. MOYES

This article was originally delivered as a talk over the Australian Broadcasting Commission, by arrangement with whom it is printed here.

IT is nearly 100 years since T. H. Huxley, the illustrious father of illustrious sons, coined a new word for the English language, the word "agnostic." In the turmoil of that time he found that for him the phrase of S. Paul in Athens "to the Unknown God," *agnosto Theo*, had a great reality.

He was not a disbeliever, but an unbeliever, he could not see his way to a faith that would commit him absolutely to religious belief, so he was agnostic, the man who didn't know.

There are many intellectual descendants of T. H. Huxley in our day and generation, many who feel they just don't know God, are not even sure that God is.

It would seem that just as many of us have to feel our way through fog and smog in this everyday world, so in the world of the spirit there are those who meet a like experience.

Doubt is an ordeal through which many of us have to pass. Unhappily while it lasts it is a paralysing fact.

The word from which our word doubt is derived—the Latin word "dubito"—is a word whose roots go back to the Aramaic—the language Jesus Christ used every day.

They mean "to be of two minds," to be at the cross roads, standing, wondering which way to take. In doubt, whether it be religious or any other form, judgement is suspended.

We cannot make up our minds and therefore action cannot take place. This is a tragic position, and every doubter should have our sympathy—not judgement!

But it is not true that the God whom we doubt comes for the most part out of our own minds, even from our dreams and wishes.

HE is the God of our natural reason, the reason that says, "there is a world, there must be someone to account for it."

This is the God of our natural religion, the world's patron saint so to speak. This God is the projection of the world and man on a grand scale, he is the God we suppose can be proved and should be provable from the world and from experiences of life.

If things go well, God can be believed in, if not, he can be doubted or denied. His qualities are just our qualities on a large scale. We get our knowledge of this God out of ourselves, from within, not from without.

The possibility of believing in God depends on the world being a satisfactory place for well meaning people to live in. Our belief in this God is really just an optimistic world view.

We doubt because of the contradictions we find in the world of every day experience, because we gained our idea of God by starting with ourselves and working outwards.

WE argue our idea of God and argue for and against according to the happiness or otherwise of our experiences.

What kind of God do we arrive at? He may be the God whom we think of as above the world, aloof, superior, unchanging, perfect and so on, the God who made the world and set it going but is too far off and important to take part in the game of life. Such was the God of the deists a couple of centuries ago.

Or we may think of God as the sum total of all that exists on the religious aspect. As Pantheists we dwell on the God who is an influence, an atmos-

phere who pervades everything, including ourselves! And the secret of life for us is to be in tune with the infinite.

I don't know that many people are wholehearted followers of either of these ways but many of us have played with the ideas from time to time. And they do make a way of escape from the challenging religion that is Christianity, the religion in which God is seen both above the universe as its Maker and Judge and at the same time down in the midst of it as the Creator and Recreator, present, guiding, helping, saving mankind.

This last is not an easy idea, for it tells of a Living God and it strikes our pride as it tells of our depth of need. This God is a He! One with whom we can have relationships, a God who speaks to men and to whom men can speak.

SUCH a thought stretches our minds, it tells us our ideas have been inadequate, too small, and it disturbs our conscience, too.

Once we begin to think of God in this way, our religion is no longer just an intellectual exercise or argument. It touches the whole of life, it enters every room in the house of life, it calls us to examine everything again and revalue our way of living, and involves our whole existence. It gives reason and conscience both of them places in our living which no other faith gives.

Now we British folk trust greatly in reason—but maybe we have not realised that in religion it is linked up with the idea of a Living God. A materialist, for example, ought not to appeal to reason if he is consistent in his faith. For his thoughts, your thoughts, my thoughts, are not derived (according to his doctrine) from free thinking. They are the results of physical processes, they are determined. I must think, the way I do think, so must we, we cannot help ourselves.

Nor is there much room for reason in Deism, or in Pantheism. As a deist I hold that the God in whom I believe set the world to work, wound it up so to say and its processes then are automatic and I am but one of the processes. While if I am a pantheist I am part of the total of things without real individuality, without a real responsibility.

It is the belief in a living active God that gives us a chance of a reasonable faith.

And the same holds true of conscience. The sense of right and wrong is rooted in us, conscience is one of the foundation facts of life. True it varies in its action according to the principles accepted. And conscience somehow does not only suggest to us that we have done something or left something undone, broken a law, missed a duty, but it suggests that we have hurt someone. There is a sense of guilt as part and parcel of it.

If there is a Living God whom we should know, then indeed conscience is understandable. Life is not handling things but meeting persons. Otherwise, is there any explanation of conscience which satisfies.

And yet, we must face the fact that despite what I have said, despite the arguments of a multitude of able pleaders than I could ever be, there are many people to whom this idea of a Living God is not yet real. They would dismiss the idea as not proven and be content (I wonder if that is really so) to be agnostic, not knowing. Thus they

leave a portion of their lives inactive, a room in the house of personality locked and unused.

In the New Testament there is a wonderful and sympathetic approach to doubt in an address by Paul the Apostle to King Agrippa and his wife, Bernice, in Acts 26.

S. Paul spoke to one man and one woman that day. And tonight you are just one man or one woman listening to the same story.

The first thing, which stands out clearly in what Paul says in this personal talk is that for



Bishop Moyes

him belief has come to be the normal thing in life and doubt is the abnormal thing. He doesn't defend the Christian belief—rather he attacks doubt.

This is a new approach, isn't it? Not that he does this arrogantly. You see he'd been among the doubters himself. Indeed he went further—he was bitter in his doubt of this God who had entered history and lived and died and rose again. It all went against his experience and the tradition in which he lived.

So he had not only doubted and not believed, but he had persecuted those who did believe, he had tried to stamp out this faith from the earth. Until one day he waked up to the reality of Jesus Christ, waked up to a hope that men had never had before (indeed the word "hope" does not even come in the four Gospels except for one casual use of the word). At last he knew that the God he had tried to serve was greater than he had ever known. His whole way of life has been changed, his whole attitude to life.

AND he who had been the bitterest opponent of the "God made man" now preaches the faith he had tried to destroy.

How sympathetic he is to those who find faith hard. He had found life difficult, he had known personal failure, he had puzzled over the riddle of existence. For the doubts of the Old Testament, which he knew so well, came not from man's suffering in itself, but from suffering caused by moral wrong.

The sense of right and justice was of the very stuff of life to such a man as Paul. The whole issue of doubt focussed in the question of the moral government of the world.

That is what had troubled Job. Where were righteousness, honour and honesty to be found? To Job it seemed that the moral world had been shattered, "truth forever on the

scaffold, wrong forever on the throne."

Have you felt this and doubted? For many a man with faith has had a sinking heart. This sense of wrong! What damage it does. War causes more loss of faith, say, than an influenza epidemic. Where do men derive this strong sense of wrongs which should not be permitted and why do moral wrongs affect us more than material evils.

We don't get this from nature, probably not from history. This sense of the awfulness of wrong is finally the fruit of faith.

Doubt would not be possible at all but for the reality of God. There could be no good nor evil in a machine world. To us even in our doubts there is a sense of God and meaning in the background of life and we can say therefore (even if we be self-centred as we say it) "Why should this happen to me?"

THAT is how Job felt—badly treated, and all the brilliant arguments of his friends did not convince.

Our doubts are deeper than our minds—they touch our hearts. S. Paul would be sympathetic with you tonight. He realised how tied and bound was Agrippa by his circumstances and surroundings. There is throbbing sympathy in every word he speaks. He knows the average man and woman to-day—say in a great city—seems to be trying to make sense out of life in an age that is crushing him and making him a robot instead of a person. Paul would have spoken tenderly to you and to me as we ride to the city jammed in a bus or train or tram, our behaviour moulded for us by forces pressing on us all the time.

The worst perversions of human society occur in our day when men have reached the greatest power over the material creation. Man is dissolved and disappears in almighty technics.

How can a man stand up to life? "I couldn't," said S. Paul, "till the day I met God in the person of Jesus Christ."

"He changed life for me and he changed me for life. He did not help me escape the mud and muddle of existence. He helped me handle life—victoriously in and through it all. Agrippa! I'd give anything for you to have the faith I have."

But as with King Agrippa, faith only came when I began to doubt myself instead of doubting God. In such a world as this, with such men and women as we are, things are bound to be crooked and cruel.

The disquieting thing would be if there were no suffering, no judgement, on a materialistic civilisation, no judgement on shallow politics, if there were no righting of things by deep surgery, no dreadful cutting out of the dead growth that gathers in lives and nations where God is left out and man is the measure of things. King Agrippa. I thought I ought to do everything I could to oppose Jesus of Nazareth.

He was upsetting all our way of life, all our traditions, turning upside down the practices of our Jewish religion. And I persecuted His followers even to the death secure in my complacency and self-satisfied in my pride and blind to the failure of my own life.

All this till I saw Jesus Christ as He was and is. Then I saw the world and its need, myself and my need and I determined not to know anything but Jesus Christ and Him crucified. In Him I found a life where God and man met, a life that faced the shame, the pain, the agony, the bloody sweat. In Him I found one who lived so that goodness was mightier than evil and life was stronger than death. He is the rescuer, the one who made His life a bridge reaching from the sources of rescue to man in need. The Bridge means he must get through to men without losing his hold on God. Jesus is this bridge Man.

I learned to doubt myself instead of doubting God, but I learned also to doubt my doubts instead of doubting my faith. Why should it be thought a thing incredible with you that God should raise the dead? Is it merely because it is a fact outside our experience?

May I ask you the question? Do you remember in Herodotus' fascinating history of ancient time where he tells of sailors who had travelled south a long way till they came to a place where they said their shadows fell the opposite way to that they had been used to seeing them. And Herodotus comments—"How ridiculous! It just could not have happened." Yet it had!

And here in history are, S. Paul would say, strange happenings which are focussed in the Person, the life and teaching, and death and resurrection of Jesus Christ.

Why stand at the cross roads and merely say I don't know? Why live in only a portion of your home of life? Why take it for granted that the Christian faith is not for you and that you are not meant to know? Paul did not agree with that as he spoke to one man and one woman (with chains on his hands and feet).

The doubters of earlier days—like Job and the writer of the Psalms, put their doubts into prayers "Oh that I knew where I might find Him."

THEY sought God in bold frightening language. I sometimes think our wish for light to-day is a pale anaemic thing. In the words of T. S. Eliot—

"This is the way the world ends, not with a bang but a whimper." Are we content to live on the surface as though our world were only of two dimensions, and its interests all that there are. In hours when we think we know better, and even if we have not known heaven—we have known hell, these fifty years more than ever. How much do we want our doubts answered?

Many years back when I was a student in the Adelaide University doing Mathematics and Physics under Professor Bragg, he was standing at the cross roads. "Was there anything to be known beyond the ends of the spectrum—were there rays beyond the violet or below the red as light was broken into its colour band?"

He was not content to stand with doubting mind. He committed himself to experiment and made his discoveries that made him world famous and opened a new era in that realm of physics!

Why not you experiment as did S. Paul in seeking to commit your life to a Living Christ.

Our human nature, said Dr. John Baillie, is not a bad thing but a good thing spoiled. Pascal said "The greatness of man is that he knows himself to be wretched, a tree does not. It is a wretched thing to know oneself wretched and yet it is grand to know it."

It is not an academic question. For this religion of a living God is not the adding up of one or two new ideas, but a change in my way of thinking, my way of living.

For some of us at least the real battle of unbelief gathers round the fact of wrong—not in the government of the world but in ourselves where the real name

for wrong is sin! Is it there that you and I find the barrier to our full faith in God?

When doubt turns to penitence we are not far from God finding us and us finding God.

Let S. Paul speak to us both again. Why should it be thought incredible with you? You are doubting. Stand up, says he, and defend yourself. Yes, we doubters have our difficulties; we must wonder sometimes, we can't sit on the razor edge between two opinions for ever and ever, we must in action (even if not in thought) live as though God is or isn't! We must wonder and wonder can be very near to prayer! And your doubt—and mine—can be a forerunner of faith. It cannot be easy to be an agnostic.

H. G. Wells once said there are five great questions in life which we can sum up under the words, what, where, when, how, and why. Science can answer the first four but only religion can answer the fifth. "Why?" The purpose in life! It is not enough to bring my thinking to bear upon this. My feeling has a place, my willing has a large place.

There is a story of ten lepers in which it is said "As they went they were cleansed." That is true of life—we find so many of life's answers not in the study but in the street—they are solved as we walk.

WE must commit ourselves to the waves before they can carry us. Make up your mind S. Paul would say and pay the price.

"But, I am not worthy!" How often that thought has come into an honest mind. Possibly it has come to you. God does not deal with us according to our deserts, but according to His own nature. "God so loved the world that He gave His only begotten son that whosoever believeth on Him should not perish but have eternal life."

At the cross roads! Will you choose? What is the alternative? The choice is not really between God and anything else. For God and all that is real go together. S. Paul said without God, without hope. He is still pleading with his audience of two! God first or nowhere! There can be no divided loyalty if life is to be a unity.

Again what is the alternative? If my life is not to be God centred, it will be man centred and to put it bluntly "off the beam." In the wider world to-day this worship of man has meant worship of the state, the race, blood, soil, the leader, the proletariat. The writer of the Psalms faced some of these pagan beliefs and exposed them.

Your belief will have its effect for or against these. Each of us counts. The hands of Paul are stretched out to you to-night as really as to Agrippa and Bernice all those years ago. His appeal is as real across the centuries as then! "King Agrippa I would you were altogether as I am, save these bonds."

Was it Julian Huxley who said there was a "God-shaped blank" in his mind. It can be filled. Why worship the "unknown God" forever? Doubt is not sin! but to rest there—is not that a sin against truth, oneself, others and God?

When Pascal died in 1662 it was found that he had stitched into his coat, between cloth and lining, so that it would be near his heart, a foolscap sheet of paper covered with hasty scribble and a fair copy in parchment.

Under a cross surrounded by the rays of the rising sun is the year of his conversion 1654, and the day and the very hour from about 10.30 p.m. until 12.30 a.m. There on a line by itself and in big capitals the single word "FIRE," and then...

God of Abraham; God of Isaac, God of Jacob not of the philosophers and scholars I know, I know! I feel! Joy! Peace.

Sure of God: So was S. Paul! Reverently would I add—So am I!

Are you?

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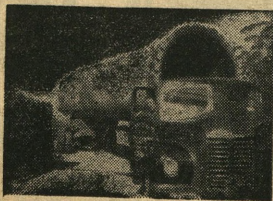
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DIOCESAN NEWS

ADELAIDE

G.F.S. CAMP

A party of 80 girls from many parishes in the diocese went into camp at the Tox H site, Victor Harbour, on Saturday for a week. They are all members of the Girls' Friendly Society. The girls are under the care of Miss E. Watts, of the Christ Church Day school, North Adelaide. Their chaplain is the Reverend B. N. Smith.

SALISBURY NORTH HALL

Contractors have begun work on the foundations of the new S. James' Church hall at Salisbury North. Plans have now been completed for the rebuilding and remodelling of the S. John's rectory, Salisbury.

TANGANYIKA SISTER

Sister Genevieve Cutler, from Tanganyika, spoke last Sunday, February 2, at St. Elizabeth's, Warradale, at 11.15 a.m., and at St. Luke's, Whitmore Square, City, at 7 p.m.

MISSIONARIES RETIRE

The Reverend G. C. Hayes and Mrs. Hayes, of the C.M.S., have resigned after years of devoted work in Hyderabad, India. Mr. Hayes has been appointed Rector of St. George's, Yorktown, Diocese of Adelaide.

MEETING OF LAY-READERS

The annual general meeting of the diocesan Lay Readers' Association will be held in the Church Office, King William Road, North Adelaide, at 8 p.m. on Friday, February 14. The meeting will follow Evensong. All parish priests, lay preachers, and lay readers, whether members of the association or not, are invited to attend.

MEN'S LUNCHEON

All men of the diocese are reminded that the first monthly men's luncheon for 1958 will be held this coming Monday, February 10, at 1 p.m., at Balfour's Cafe, King William Street, City. Details of the speaker are appearing in the daily Press in Adelaide.

BATHURST

MOLONG CENTENARY

The centenary of S. John's, Molong was celebrated from November 3 to December 1. The centenary fete was held on November 30.

BRISBANE

VIGOUR AT WARWICK

During September and October 1956 a fund-raising canvass was held in Warwick. In October, 1957, the country centres were canvassed. A partial list of the projects for which the canvass was held have been carried out, including the installation of a Schwenck heating system (£650), a major overhaul of the organ (£740). A free Sunday bus for parishioners from Glennie Heights is provided each Sunday and a full-time gardener-keeper has been appointed. Attention to the roof of S. Mark's is the next work to be undertaken which is estimated to cost about £250. Apart from smaller improvements to country churches, other major works to be faced are the provision of a kindergarten hall, a church hall at Glennie Heights and the completion of the tower of S. Mark's. The tower and carillon will cost more than £10,000. Increased amounts have been given to diocesan and missionary funds. Further assistance is proposed for the building fund of S. John's Home for Aged and for S. Francis' Theological College.

NEW DALBY SCHOOL HEAD

The rector and parishioners of Warwick tender their congratulations to Mr. C. E. Anstey on his appointment as principal of the Dalby High School. From his boyhood Mr. Anstey has been

actively associated with S. Mark's, as choir boy, Sunday school teacher, parish councillor, parish secretary and parish nominator. Mrs. Anstey will be missed, for she did much fine work for S. Mark's, especially amongst members of the Fellowship of Marriage.

GRAFTON

EAST LISMORE

Since the new building was opened a number of gifts have been made for the sanctuary. They were dedicated on December 15 at 7.30 p.m. while the bishop was in the parish for ordination.

LISMORE MARRIAGE

The Church of England's Men's Society arranged a kitchen tea for the Reverend K. McDonald and Miss Knight before their marriage on January 25.

A large number attended the impressive service. Parishioners wish them a happy voyage through life together.

MELBOURNE

HAWTHORN HARVEST FESTIVAL

The harvest festival this year will be observed on Sunday, February 16 (Quinquagesima Sunday). Notice is being given now in order that amateur gardeners may have early advice, should they wish to make special offering of the "fruit of their labours" on that day. It will also be the day of the February Parish Communion, when the offertory of the people is presented by the churchwardens. On this occasion,

therefore the harvest gifts will also be blessed. The gifts of fruit, vegetables and produce are sent to the Home for Girls at Brighton, conducted by the Sisters of the Mission to the Streets and Lanes of Melbourne.

SYDNEY

COLUMBARIUM AT WAVERLEY

A columbarium has now been built at S. Mary's, Waverley, on the north side of the church. Niches may be reserved while one is still alive, so that provision can be made for the death. Applications for niches may be made to the rector or churchwardens. The columbarium was dedicated by the archbishop on November 24.

CHURCH UNION

The annual general meeting of the Sydney branch of the Australian Church Union will be held in Christ Church Lower Hall, 505 Pitt Street, Sydney, on Tuesday, February 11 at 8 p.m. Business: Annual report; annual audited accounts and balance sheet; election of officers for the ensuing year; general business.

The committee will meet at 7.15 p.m. in the clergy house.

LONGUEVILLE ANNIVERSARY

The archbishop preached at the 7.15 p.m. civic service ceremony to celebrate the first anniversary of the dedication of S. Aidan's Church, Longueville. The Bishop Coadjutor, the Right Reverend R. C. Kerle, preached at the 9.30 a.m. family service.

BRITISH AND FOREIGN BIBLE SOCIETY VICTORIA

You are invited to The Bible Society's

118th ANNUAL MEETING

To hear

The new Anglican Archbishop of Melbourne, the Most Reverend DR. FRANK WOODS, M.A. in The Chapter House

of

S. PAUL'S CATHEDRAL MELBOURNE

TUESDAY, FEBRUARY 18, 1958, AT 8.15 P.M.

The Meeting will be preceded by a short service of Thanksgiving in the Cathedral, at 7.45 p.m.

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THE W.C.C. EXECUTIVE COMMITTEE TO MEET IN LONDON THIS MONTH

ECUMENICAL PRESS SERVICE

Geneva, February 3

The twelve-member executive committee of the World Council of Churches will meet at the headquarters of the British Council of Churches, London, during February 10 to 14.

During the meeting, the group's first since the 90-member central committee of the World Council met at New Haven in the United States last summer, the action and policy of the council will be reviewed.

The executive committee holds summer and winter meetings each year. It is elected by the central committee, the larger body which carries out World Council decisions by the assembly of the W.C.C. at its meetings every six years.

The executive's agenda will include discussion of the general secretary's report; a discussion of the proposed integration of the World Council of Churches and the International Missionary

Council approved "in principle" by the I.M.C. at its Assembly in Ghana, including the request to postpone the W.C.C. assembly from 1960 to 1961; plans for new headquarters to go up in Geneva; implementation of a study of religious liberty, authorised by last summer's central committee; relations with the Moscow Patriarchate of the Russian Orthodox Church; and reports from the council's staff.

MEMBERS

Members of the committee are Dr. Franklin Clark Fry (Lutheran, U.S.A.), chairman of the executive committee; Dr. Ernest A. Payne (Baptist, Great Britain), committee vice-chairman; Dr. Eugene Carson Blake (Pres-

byterian, U.S.A.); Dr. Kathleen Bliss (Anglican, Great Britain); Archbishop Yngve Brilioth (Church of Sweden); the Reverend Peter K. Dagadu (Methodist, Ghana); Bishop Lakdasa De Mel (Church of India, Pakistan, Burma and Ceylon, Ceylon); Professor Georges Florovsky (Orthodox, U.S.A.); Professor Josef L. Hromádka (Czech Brethren, Czechoslovakia); Metropolitan James of Philadelphia (Ecumenical Patriarchate of Constantinople, Turkey); Dr. Martin Niemöller (Evangelical Church in Germany); Bishop G. Bromley Oxnam (Methodist, U.S.A.); Mr. Rajaiah D. Paul (Church of South India); Dean Liston Pope (Congregationalist, U.S.A.).

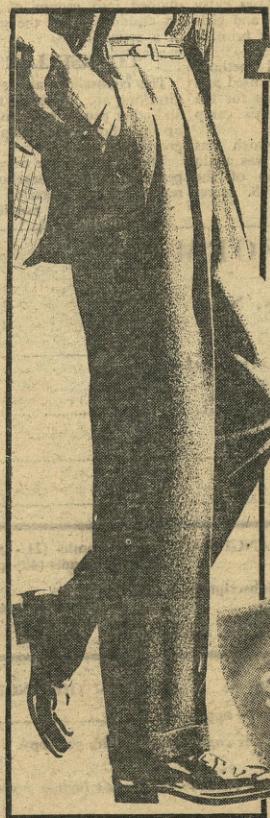
In addition, the presidents of the World Council sit with the committee. They include the former Bishop of Chichester, the Right Reverend G. K. A. Bell, honorary president; Bishop Sante Uberto Barbieri (Methodist, Argentina); Bishop Otto Dibelius (Evangelical Church in Germany); the Very Reverend John Baillie (Church of Scotland); Archbishop Michael (Orthodox, U.S.A.); the Right Reverend Henry Knox Sherrill (Episcopalian, U.S.A.); Metropolitan Juhanon Mar Thoma (Mar Thoma Syrian Church of Malabar, South India).

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WHAT A SERMON SHOULD NOT BE

The winner of the thirty-third topic in our competition for light verse, "What a Sermon Should Not Be," is Mrs. May Dolman, 12 Blight Street, Croydon, South Australia.

The sermons that are far too long
Those that are short out-number,
This practice I consider wrong;
No wonder people slumber!

Some preachers will use mighty words
Of high-falutin' sounding,
We cannot all be clever birds,
Complete with college grounding.

And those there are (I've heard them) who
Get lost in their explaining
Of parables and stories too;
Then interest is waning.

Although the mumblers are but few,
They make us feel frustrated
To miss the vital point of view
When stories are related.

But who am I to criticise
A sermon or the preacher?
I know full well within me lies
The need for many a teacher.

COMPETITION LIGHT VERSE

Entries for the thirty-fourth topic, "The Road to Hell is Paved with Good Intentions," in our light verse competition, close on February 7; for the thirty-fifth, "Do As I Say—Not As I Do!" on February 21; and for the thirty-sixth, "Should We Temper Temperance?" on February 28.

The prize in each case is 5/-.

Readers are particularly requested to restrict their entries to twenty-four lines.

Readers are invited to submit suggested topics for the competition.

"GARRULITY" OF THE POPE

ANGLICAN NEWS SERVICE
London, February 3

The Church of England newspaper last week criticised the Pope's "garrulity."

"Papal garrulity must be the despair of Roman Catholic publicists trying to persuade people that their Church is really very liberal and advanced in spite of appearances," the newspaper said.

The present Pope has, in the past, had moments of greatness, but there must be many besides those of his own faith who wish that the Vatican were not freehold for life.

"The Pope has now denounced birth control as a pagan aberration, proposed interplanetary migration as the solution to the population problem and asserted that in homes where there is always a cradle the virtues flourish."



A group picture of the clergy who attended the Brisbane Summer School (see story page 3). The Archbishop of Brisbane, the Most Reverend R. C. Halse, is in the front centre.

PORT HACKING YOUTH CAMP HAS ITS SECOND BIRTHDAY

FROM A SPECIAL CORRESPONDENT

Camp Howard, the Church of England camp for school children at Port Hacking, twenty-five miles south of Sydney, celebrated its second birthday during the January school vacation.

A record number of 750 children attended and 200 applications had to be refused.

The camp, named in recognition of the services to youth by the Archbishop of Sydney, the Most Reverend Howard Mowll, consists of two large properties in 36,000 acres of the Royal National Park.

The archbishop interrupted his annual vacation to come and speak to the campers at Chapel Bay, the beautiful open air chapel on the property.

VARIOUS CAMPS

The campers missed their old friend and supporter, Mrs. Mowll, who was with them at the first birthday celebrations and who was from the very beginning of Camp Howard, one of its warmest supporters.

The junior camp was again under the control of Miss Patsy Evans, and is for boys and girls in 4th and 5th class at primary school.

Modern educational methods of a high standard are used and the specialised activities for the campers have made this camp an outstanding success.

The girls' camp, which was held for three weeks, was again under the directorship of the Sydney Diocesan G.F.S. secretary, Miss Joan Ash.

The chaplain for youth in the diocese, the Reverend N. C. Bathgate, was in charge of the camp for boys, which also lasted three weeks.

The girls' and boys' camps are for children from 6th class primary school to final year high school.

They are divided into three sections—6th class pupils, 1st and 2nd year pupils, 3rd to 5th year pupils.

Each camp is under the leadership of a director and has a chaplain who is responsible for the spiritual care of the campers, which is considered the most important phase of the camp programme.

Each section is led by a sectional director. The campers are divided into groups of five or six children under the guidance of a counsellor.

COUNSELLORS

The counsellors and sectional directors are students, teachers and other people who have given up their holidays to help in this great work.

The success of the camp is dependent on the counsellors who receive no remuneration at all. Their meals are provided but

they must pay their own travelling expenses to camp. More than 150 were on staff during January.

The essential theme of the camp is the study of the Bible, known as "D.C.L."—Direction in Christian Living and the presentation of the Christian way of life to the campers.

There is a great number of varied activities, including extended trips, swimming, campcraft, canoeing, sailing, boating, archery, riflery, photography, astronomy, marine biology, dramatics and various arts and crafts.

This year some of the outstanding events were the banquets climaxing the group activities of each camp programme. A great Olympiad was held in the last week.

RELIGIOUS POSTER

FROM A CORRESPONDENT

The Australian Council for the World Council of Churches is printing a new religious poster for use on commercial hoardings around Australia, and also for use by churches.

The poster, the theme of which is "Find the strength of your life," depicts a family worshipping together, is designed to encourage church attendance. This follows last year's poster, "Build a stronger, richer life."

The printing of the poster has been made possible through the co-operation of the Religion in American Life organisation.

The poster is bright and very attractive, in four colours, will be distributed to commercial hoardings free of charge. The commercial hoarding-size poster (20' x 10') is available to churches which have erected such hoardings, for 4s. The posterette (17" x 22"), also in four colours, is available for 4/-.

The poster will be available from February and orders should be sent, with cost, plus 9d. for cylinder packet and postage, to the office at 472 Kent Street, Sydney.

ANCIENT CRUSADER CRYPT IS UNCOVERED IN ISRAEL

FROM A CORRESPONDENT

Jerusalem, February 3

One of the earliest and finest examples of Gothic architecture in the Middle East is now being excavated in the Crusader Citadel of Acre, the ancient port contested through the ages by Crusaders, Saracens, Egyptians and Turks, as well as Napoleon.

The enormous hall, with its massive pillars and cross-ribbed vaulting, slowly emerging from sand and rubble, was, 800 years ago, the dining hall of the Knights of St. John.

The hall was actually built on foundations dating back over two thousand years.

The crusader fortress, including a hospital, was one of the dominating buildings in Acre when the town became the capital of the Holy Land after the fall of Jerusalem to Saladin in 1187.

For a hundred years, Acre was one of the commercial centres of the Levant and an important port.

The Saracen conquest in 1291 reduced the town to ruins. It stayed that way for five centuries.

Reconstruction was started in the 18th century. When the street level was then raised, the Hall of the Knights was turned into a subterranean crypt, accessible only through a window.

The Turkish Pasha, Ahmed Jezzari, decided to use the crusader ruins as foundations for the fortress which was later to withstand Napoleon's onslaught.

The Pasha filled the hall with sand up to the ceiling in order to support his huge ramparts,

even though the massive columns and vaulting could easily support his grandiose buildings.

About a third of the sand has been removed so far, exposing completely one of the three thick columns, nine feet wide, which divide the hall into two naves.

The middle column is encompassed by the wall of an immense water reservoir which was built inside the hall 400 years after its construction. The plastered walls of the reservoir still show marks of the water level.

BIBLE SOCIETY MEETING

Melbourne, February 3

The Archbishop of Melbourne, the Most Reverend Frank Woods, will speak at the 118th public meeting of the Victorian Bible Society on Tuesday, February 18.

The meeting, to be held in the Chapter House of St. Paul's Cathedral, Melbourne, will be preceded by a short service of thanksgiving in the cathedral, beginning at 7.45 p.m.

CONSECRATION IN ADELAIDE

FROM A CORRESPONDENT

Adelaide, January 31

The Bishop of Adelaide, the Right Reverend T. T. Reed, consecrated last month the Church of St. Barnabas, Croydon, twenty-nine years after work on the present building had begun.

More than three hundred packed the completed church and 243 received Holy Communion at the conclusion of the service of consecration.

The foundation stone of St. Barnabas' was set in 1905. The building then used for worship was the parish hall.

In 1913 a kindergarten room was built and two years later the two rooms were connected by using voluntary labour.

Work on the present building began in 1929.

The interior of the church looks very impressive with new blue carpet runners, grey-and-blue-tiled sanctuary floor, a new altar, altar rails and choir stalls.

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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

SYDNEY CHURCH of England Grammar School, North Sydney. The Headmaster of the above School (known also as Shore School) will fall vacant at the end of 1958. Particulars and conditions in respect of the appointment may be ascertained by reference to the undersigned. Applications are now invited and will close in Sydney on April 30, 1958. R. Ludovick, Honorary Secretary to the Council, Shore School, North Sydney.

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