

# THE ANGLICAN

Incorporating The Church Standard

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## MISSIONARY CAUSE MUST HAVE UNITED FRONT ARCHBISHOP'S FORTHRIGHT DECLARATION

FROM OUR OWN CORRESPONDENT

Perth, October 31

"The missionary cause is too vast and vital to be prostituted to party ends. There may be healthy emulation, but there must be no party rivalry between the missionary agencies of the Church," said the Archbishop of Perth, the Most Reverend R. W. H. Moline, last week.

His Grace was delivering his Charge to the Perth Diocesan Synod in S. George's Cathedral, on October 24.

He said he was moved to refer to the necessity of a United Front because "he was deeply conscious of the frustrating consequences of our differences."

"A fortnight ago," the archbishop said, "I attended a meeting of the Australian Board of Missions. We were addressed by overseas bishops and missionaries from eight dioceses.

"Some of them, in particular the Bishops of Singapore and Borneo, were directly concerned with the Church's urgent task in South-East Asia.

"What they had to say was of importance to the whole Church; but unfortunately the A.B.M. represents only one section of the Church.

"It shares with C.M.S. the responsibility for implementing the missionary policy of the Australian Church.

"When it was suggested that the two organisations should combine, or at least that they should work in much closer co-operation, the reply was that it had been tried but that it was found to be impracticable on account of differences of outlook.

"I am not satisfied with that lamentable and un-Christian state of things; and I am resolved in this diocese—and I call upon you, my brethren, to support me—to do all in my power to ensure that the Church shall present a united front to the world in its work for the extension of God's kingdom."

### CHURCH AND WORLD

Archbishop Moline emphasised the need for Christian unity in the world to-day.

"It seems to-day as if the tension between the Church and the world is not far from breaking point.

"It is becoming increasingly difficult for the Church to bear its witness and remain on terms of friendship with secular society."

His Grace said we have been trying to divide our allegiance between two conflicting standards of creed and conduct—the

Christian and the non-Christian.

"The former acknowledges the claims of God. It regards worship as a primary duty of man, and the service of God as the true purpose of life."

The non-Christian standard, he said, regards right and wrong as relative things, to be determined not by the character of God but by expediency and popular favour.

The Church had to make its choice and bear its witness in its own life and the practice of its individual members.

"Brethren," the archbishop said, "we have it in our power to re-create public opinion in favour of the rule of Christ in human life.

"We are chosen and set apart to bear witness to a faith which is not generally accepted, and to the standard of behaviour determined by that faith."

### "ACTIVE SERVICE"

Archbishop Moline also spoke of the Constitution, made a plea for toleration, and commended the C.E.M.S. and similar organisations for "active service."

"The adoption by General Synod of a constitution for the Church of England in Australia is a notable event," he said.

"My hope and prayer is that it will open the way to a period of growth and progress in the life of the Church.

"There is no doubt that in recent years a change has occurred in the ecclesiastical atmosphere in Australia.

"The suspicion and prejudice which embittered the controversies of an earlier generation have, to a large extent, been replaced by a new spirit of trust and toleration which brightens our hopes for the future."

His Grace said that he welcomed to his diocese men of widely differing views—"some of them by temperament and upbringing may be inclined to

lay their chief emphasis upon the Catholic, some upon the Protestant elements of our tradition.

(Continued on page 12)



The Bishop of Newcastle, the Right Reverend F. de Witt Batty, about to set the foundation stone at the new church which he will open and dedicate at Charlestown on November 27. With him is the Priest-in-Charge, the Reverend T. J. Johnstone, and the Archdeacon of Newcastle, the Venerable A. N. Williamson.

## LOVELY MEMORIAL WINDOW FOR CAMBERWELL CHURCH

FROM A SPECIAL CORRESPONDENT

Melbourne, October 31

Many distinguished visitors will be present when a stained glass window in the east end of the Warriors' Chapel of S. George will be unveiled and dedicated at S. Mark's, Camberwell, on Sunday, November 6, at 11 a.m.

Brigadier C. S. Barber, M.C., V.D., will unveil the window which will be dedicated by the Archbishop of Melbourne, the Most Reverend J. J. Booth.

Among those present will be the Mayors of the City of Camberwell and the City of Hawthorn, members of the R.S.L., the Royal Society of S. George, and boys and girls from the Camberwell Grammar School.

The S. George's memorial window portrays a figure of S. George holding his banner in his right hand and his sword in his left hand after he has slain the dragon which lies at his feet.

He is wearing the cuirass of a Roman soldier over a suit of mediaeval armour with a plumed helmet on his head.

His banner is of silver with a red cross, which is the English flag, being the same as the banner of the Resurrection and the shield of the Knights

and the nobility of England. In the head of the light is the winged lion, the emblem of S. Mark, within a laurel wreath.

### ENGLISH STUDIO

In the lower part of the light is the memorial inscription, which reads: "To the Glory of God. In memory of the Men of Anzac. This window was given by the Boys and Girls of the Camberwell Church of England Grammar School, 1955."

The window was produced in the well-known studio of Sir J. Ninian Comper and John Bucknall, of The Priory, Beulah Hill, England.

Commissions carried out by the studio include a series of windows in the nave of Westminster Abbey, commenced in

1912, depicting Kings and Abbots. Also in Westminster Abbey a memorial window to John Bunyan.

They also made the south window in Westminster Hall, depicting the Navy, Army and Air Force badges, and the Coats of Arms of the Members of both Houses of Parliament who died in the war 1939-1945, and the Royal Window in Canterbury Cathedral, 1954, commemorating King George VI and commemorating the Coronation of Queen Elizabeth II.

Mr. R. L. Gair, of Melbourne, was responsible for having the window at S. Mark's made and imported; he will be glad to help any other parish in the same way.

## NEW BISHOPS FOR TWO ENGLISH SEES

London, October 31

Nominations to the bishoprics of Worcester and Bradford approved by the Queen were announced on October 25 from 10 Downing Street.

The Vicar of S. Martin-in-the-Fields, the Reverend Lewis Mervyn Charles-Edwards, has been nominated for election by the Dean and Chapter of Worcester as Bishop of Worcester in place of the late Dr. W. W. Cash.

The Queen has also approved the nomination of the Reverend Frederick Donald Coggan, Principal of the London College of Divinity and Macneil Professor of Biblical Exegesis, for election by the Chapter of Bradford as Bishop of Bradford in place of Dr. A. W. F. Blunt, who has resigned.

The Reverend L. M. Charles-Edwards, who is 53 years of age has been vicar of S. Martin-in-the-Fields since 1947.

He was educated at Shewsbury School and later went to Lichfield Theological College and Keble College, Oxford.

He was vicar of Newark-on-Trent from 1944 to 1947, and Rural Dean of Newark from 1945 to 1947.

He was chaplain to King

George VI from 1950 to 1952 and is at present a chaplain to the Queen. He was a member of the Commission on Church and State in 1951.

Like his predecessors at S. Martin-in-the-Fields, he is known to a large number of listeners through broadcast services from his church.

### TELEVISION

It was announced earlier this month that Mr. Charles-Edwards had been appointed Religious Advisor to Associated-Rediffusion, the Independent Television Company in London. Dr. Coggan, a Scholar of S. John's College, Cambridge, was a professor at Wycliffe College, Toronto, from 1937 to 1944.

At Cambridge, he took a First Class in the Oriental Languages Tripos, Part I, and later a First Class in the Oriental Languages, Tripos, Part 2.

He was examining chaplain to the Bishop of Manchester from 1951 until this year, and is at present examining chaplain to the Bishop of Chester.

## FACT AND FANCY

Our circulation on Thursday Island has doubled in the past few weeks. One of the churchwardens in the cathedral parish has arranged a couple of schoolchildren to supervise distribution after services there. But what really intrigues me is that the churchwarden himself is one of the severest editorial critics of the paper! Thank goodness we can still be friends while disagreeing.

Melbourne seems to have a passion for canonisation. Remember when a paper there "canonised" a clergyman in S. Paul's Cathedral recently? Well, I'm indebted to a Caulfield reader for a clipping from that eminently respectable journal, the Melbourne Herald, which referred to the "personal bodyguard to St. Winston Churchill." It is usual to wait until the person dies, I think: there's some life in the old lion yet.

We did enjoy the story from a Gippsland rector which came our way this week. A lively boy of four was taken to Sunday school for the first time. His mother had cautioned him against making a noise. His teacher, noticing the signs of great strain on his face after a while, asked anxiously what was the matter. "Please, can I cough?" he replied.

### A BIRD OF PERFECTION

When a church seeks a pastor They often want The strength of an eagle, The grace of a swan, The gentleness of a dove, The friendliness of a sparrow, And the night hours of an owl; And when they catch that bird They expect him to live On the food of a canary. Some parson! Some bird!

### GENERAL SYNOD

The editor regrets that it is impossible personally to acknowledge the hundreds of letters of congratulation sent her on the coverage given to General Synod this year. The editor asks those readers and others who wrote in such generous terms to accept this acknowledgment of their kindness.

## DR. FISHER WELCOMES NEWS OF CONSTITUTION

The Bishop of Newcastle has received from the Archbishop of Canterbury a letter of congratulation on the acceptance last month by General Synod of the Draft Constitution.

The letter is mainly personal, but the bishop has sent us the following extracts as likely to be of more general interest:

"I have heard from several quarters that the Draft Constitution has been accepted by General Synod. . . . May I write to congratulate you with all my heart and to thank you for the wellbeing of our whole Communion for what you have done in this cause. . . .

"I know that the Constitution now has to be referred to the various dioceses, and must be

accepted by eighteen out of the twenty-five. I pray God that this may in due course happen safely, and that your labour may reach its final confirmation.

"Could you get somebody to send me a copy of the Constitution as I should dearly like to see it, since at one time I was so closely associated with it?"

The Bishop of Newcastle has informed the archbishop that as soon as the Draft is ready for submission to the dioceses a copy will be sent to him.

Special prayers were said by a member of the C.E.B.S. and of the C.E.G.S. as the gifts were presented.

The service then proceeded in the usual way except that the Prayer of Thanksgiving after the Communion was said corporately.

—THE APPRENTICE.

## BISHOPS OF SOUTH PACIFIC MEET

### FIVE DIOCESES IN COUNCIL

FROM A SPECIAL CORRESPONDENT

It was decided at a meeting in Sydney last month that a "South Pacific Anglican Council" should be formed, consisting of the Bishops of Melanesia, New Guinea, Polynesia, Carpentaria and Honolulu.

*A conference with bishops, clergy and laity will be held in Dogura, Papua, during May or June, 1957, if financial arrangements can be made.*

The Bishop in Polynesia, the Right Reverend L. S. Kempthorne, was appointed secretary of the council.

It was decided that the South Pacific Anglican Council should meet with the South-East Asia Council at Lambeth conferences; and that meetings of the bishops of the council with their clergy and laity should be held from time to time.

Dioeceses which are members of duly-constituted provinces will remain as such.

It was decided to explore the possibility of the return of Norfolk Island to the jurisdiction of Melanesia with a view to establishing there a central college for the South Pacific.

It was resolved that this should be supported as there is an increasing need for simple books in English. Melanesia and New Guinea have their own printing presses but these issue works of limited local use only.

The council also resolved that "We maintain our right to minister to our own members wherever they may be, but deprecate proselytising among members of other missions."

The Bishop in Polynesia's suggestion for dealing with the problem of alcoholic liquor was received with interest, viz., the licences to consume alcoholic liquor should be applied for by members of all races, including Europeans, in a similar manner as for a driving licence.

Attention was drawn to the fact that methylated spirit was used as a beverage and asking for control of its sale.

#### SALARIES

The salaries and allowances for workers in New Guinea, Melanesia and Polynesia were compared.

In New Guinea, chaplains doing European work receive between £500 and £800 per annum.

Others receive houses, furni-

ture and all living expenses, plus £32 and other allowances such as pension and travelling.

Native clergy and teachers and catechists receive £63 with medical care and maintain themselves.

Europeans in Melanesia receive £420, £480 if married, and £50 for one or more children, with a minimum of furniture and all travelling allowances.

Doctors have £200 extra as a Government grant. The priest at Honiara has £200 extra for workers in transit. Two-thirds of the pension premium is also paid.

Melanesian priests receive £35 per annum, deacons £25 and catechists and school-teachers £2 to £24.

Europeans in Polynesia receive £500, plus marriage allowance (£650), child allowance (£24), together with furnished houses and all travelling expenses.

Teachers are for the most part Civil Servants and receive Government rates of pay, except in Tonga, where payments vary from £36 to £168. Two Solomon teachers receive £250; two European women teachers receive £360 and £350.

#### TRAINING FOR THE MINISTRY

Conditions of training for the Ministry in New Guinea, Melanesia and Polynesia were compared.

In New Guinea, there are four years' training for a catechist; two further years being made deacons, and after two or more years as a deacon, a further year of preparation for the priesthood.

In Melanesia, catechist schools are to be established on each island, with relays going to a central catechist school for three months.

For the Ministry, it is four years at the theological college under two European priests before being sent out as a deacon, then two or more years before ordination to the priesthood.

Local training is only just starting in Polynesia. One Indian was trained in India. One Tongan has been trained under the guidance of the Melanesia Superintendent with the help of two Suva clergy.

Two Indian postulants are being tested, a catechist is being trained, and one part-Samoan is to go to New Zealand for training.

#### BUGANDA GIVES THANKS

ANGLICAN NEWS SERVICE

Kampala, October 29  
October 23 was declared a national day of worship in Buganda, with services in churches throughout the country.

The Governor of Uganda and Lady Cohen, with the Kabaka and Nabagereka of Buganda, attended service at St. Paul's Cathedral, Namirembe, Kampala, at which the Bishop of Uganda, the Right Reverend L. W. Brown, preached.

The day before representatives of organisations marched past the Kabaka at Mengo. The most spectacular group comprised bearded men who had vowed not to shave until the Kabaka returned. They have since been busy shaving.

The Kabaka's wife, the Nabagereka, who had similarly vowed that she would wear Buganda costume until the Kabaka returned, wore a European dress and hat.

## OBITUARY

### ARCHDEACON W. HANCOCK

We record with regret the death at Brighton, Melbourne, on October 29, of Archdeacon William Hancock, in his 93rd year.

Archdeacon Hancock, one of this country's oldest and best-known priests, was ordained in 1887. He was educated at Trinity College and the University of Melbourne.

He served at Nathalia, Euroa, S. Mark's, Fitzroy; Bairnsdale; S. Thomas', Essendon; S. Andrew's, Middle Brighton; and from there was made Archdeacon of Melbourne. He was made a canon of S. Paul's Cathedral in 1912.

Archdeacon Hancock was chairman of the councils of Brighton Grammar School and Firtank School for many years.

For more than thirty years until his health caused him to relinquish it a year ago, the archdeacon was chaplain of the Church of England Children's Home, Brighton, and conducted the service there every Sunday morning.

The Archbishop of Melbourne gave the address at the funeral service in S. Andrew's, Middle Brighton, on October 31. The service was conducted by the Reverend G. H. Codrington.

Archdeacon Hancock leaves two sons and two daughters. One son is Sir Keith Hancock, the distinguished historian, whose work in connection with the return of the Kabaka of Buganda to his own country is one of his most recent successes.

### THE REVEREND H. R. FIELD

We record with deep regret the death on October 26 in S. Martin's Hospital, Brisbane, of the Reverend Henry Richard Field. He was 44.

Mr. Field had been THE ANGLICAN'S Brisbane correspondent for more than two years. He was a most able and faithful correspondent, always willing to help the paper in every possible way. He will be very much missed.

Before the last war Mr. Field, a North Queenslander by birth, served for some years as an officer of the Bank of N.S.W. Following service in the army he entered S. Francis' College for training as a priest. He was made deacon in 1946, and ordained priest in 1947.

For the first three years of his ministry he served as an assistant in the Parish of S. Barnabas', Ithaca, and S. James' Cathedral, Townsville. From 1949 he was Precentor of S. John's Cathedral, Brisbane, and Diocesan Youth Chaplain from 1950.

H.R.O. writes:—

The one characteristic of his ministry which stands out is that of faithfulness. This was exemplified in his ministry to the sick especially in S. Martin's Hospital, and his work with individuals. His regular visits to the boarders of the Brisbane Grammar Schools were much appreciated. His musical attainments need no commendation as they are known far and wide.

On the morning of Thursday, October 27, a Requiem was said by the Dean in S. John's Cathedral, and another was sung by the students of S. Francis' College in their chapel with the Archbishop as celebrant. In the afternoon the Cathedral was well filled for the funeral service which was conducted by the Archbishop of Brisbane, the Dean and the Reverend J. G. Harrison.

The full choir, with the organist, Miss L. Grimes, sang the service, assisted by most of the Brisbane clergy and students of S. Francis' College. The anthem, Walford Davies' setting of "Lord it belongs not to my case" was rendered by the choir. Later they sang the Russian Kontakion for the Departed.

In the course of his address the Archbishop, taking as his text "I will raise me up a faithful priest," 1 Sam. 11: 35, spoke of the fact that Richard Field in his ministry had won the affection and respect of clergy

and laity alike; not least those of school age. His chief relaxation was music, in which he was widely versed.

During the last few months he had suffered greatly from an ailment which finally led to his death. He bore it courageously and would never give up his work. He was fulfilling his duties as Precentor last Sunday night.

He leaves behind him a mother to whom he was greatly attached, as well as other members of his family. He will also be very much missed by the patients in S. Martin's Hospital.

At the conclusion of the service in the cathedral the organist rendered the Dead March in Saul.

The service at the Crematorium was conducted by the Dean with the Archbishop and the Reverend J. G. Harrison in attendance.

All feel that they have lost a faithful and loving friend. May God comfort his mother and other members of the family in their sad loss. May he rest in peace.

### MR. D. L. GORDON

We record with regret the death last week of Mr. D. L. Gordon, of Clear Ridge, in the parish of Wyalong, Diocese of Bathurst.

G.H.O. writes:—

Mr. Gordon had been for many years the church secretary for Clear Ridge and only gave it up to encourage a younger man to take an active interest in church affairs.

He continued to be Rector's Warden there as well as a member of the Wyalong Rector's Appointment Board and an active member of the parish council. He above all kept Clear Ridge a lively centre of the church, with Mrs. Gordon he was most regular attending the monthly service there and in seeing that others did not forget the Church Sunday.

The biblical definition of a "Saint" can be read as "one who is separated," that is distinguished by a character which to a certain extent sets him apart because of the life he lives, and it could be said of Dave Gordon that his personal integrity and Christian character marked him as such a one. This and his loyalty to his church and the example he is to those who are left qualify him for inclusion in the company of those whom S. Paul addressed as being called to be saints. His life on earth is over, may he rest in peace.

### FATHER HUDDLESTON LEAVING S. AFRICA

ANGLICAN NEWS SERVICE

Johannesburg, October 29

Father Trevor Huddleston, of the Community of the Resurrection in South Africa, is to return to England to take up new duties as a master of novices.

Father Huddleston has become well known in South Africa and abroad for his work among Africans. His strong opposition to apartheid has at times led to differences with the Government.

He will leave South Africa in January, and hopes to spend a short time in Kenya with the Governor, Sir Evelyn Baring, on his way to England.

He has been in South Africa since 1943. Charities which he has organised for the African people are officially registered as "Father Huddleston's Charitable Funds."

### THANKSGIVING IN LAMBETH CHAPEL

ANGLICAN NEWS SERVICE

London, October 31

The Archbishop of Canterbury conducted in the newly-restored Lambeth Palace Chapel on October 20 a service of thanksgiving for the assistance received by the Church of England and other Churches under the War Damage Acts in the replacement and restoration of war-damaged churches.

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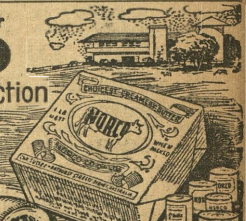


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## PERTH SYNOD FAVOURS THEOLOGICAL COLLEGE

### INTERESTING DEBATES AT MEETING LAST WEEK

Perth, October 31  
Ways of financing a theological college for Western Australia were fully discussed at the Perth Diocesan Synod held here last week.

Other keenly debated topics were Church schools, youth work and missionary expansion.

The committee appointed last year to study the question of establishing a theological college for the West reported on Tuesday, that the erection of a new building would cost £50,000 as a first stage to accommodate 18 students and staff.

Further accommodation up to a total of 30 students would need a further £23,000.

On Thursday, Synod resolved that:

"An attempt be made to raise the necessary money as in the present Diocesan Campaign, with the backing of Synod and the appointment of special commissioners," and that it should:

"Use a long term policy to create by propaganda a conviction among churchmen of substance of the need of a Theological College and to encourage benefactions and bequests so as to found and endow the college."

Canon R. G. Hawkins spoke of the coming centenary celebrations and hoped Synod would have a target of £150,000 for the endowment and provision of a theological college for the Province.

#### £1000 DINNER

He said he knew he could invite 150 people to substance to dinner and each would give £1000.

Synod decided that the Archbishop should be asked to set up a committee to organise the dinner.

Synod also agreed to a proposal by the Archdeacon of Perth, the Venerable R. E. Freeth, that other ways be used to convince churchmen of the need for the college and for endowments.

The Anglican school-building programme was "disgraceful," the Archdeacon of Perth said on Tuesday night.

It was about time that the Synod did something about building Church schools, he said.

It was half a century since a boys' school was established in the State by the Church of England.

It was twenty-five years since they had established a girls' school.

On Thursday night the Archdeacon advanced a plan for the establishment of schools in new parishes.

He suggested that parents with school-age children and who were interested in Church education should write to the diocesan council for a school to be established in their district.

He envisaged the establishment of small schools which would grow and which in five to ten years might develop into large schools.

#### SCHOOLS PLAN

By amalgamation of small schools they might establish a large one on one of the sites already acquired.

Perhaps the diocesan council would like to experiment in co-education.

There were many areas at the present in which new schools could not fall if established in a small way, he said, naming Applecross, Bicton, Attadale, Rockingham, Safety Bay and Medina.

The archdeacon said that he was quite certain that if a group of, say, 20 parents got together and promised to send their children to such a school one could be started almost at once.

There were repercussions in the Perth Diocesan Synod on Thursday of Tuesday's speech by the Rector of Armadale, the Reverend R. J. Hobby,

criticising some aspects of Anglican youth work.

The Reverend S. H. Best said that Mr. Hobby had not criticised the youth organisers, and he rose to the defence of a man most unfortunately attacked and not in a position to reply.

Mr. Hobby, Mr. Best said, had criticised the lack of vitality, and that need not be laid on the youth organisers.

Mr. Best said that he was a chairman of the Youth Fellowship, and since he had returned from "the bush" he had noticed a considerable falling off in the vitality of youth fellowship work.

The work was just plodding along, Mr. Best told the Synod, and they were concerned that there was not more liveliness.

There were a few live youth fellowships, but unfortunately only a few.

All speakers praised the work of the Sunday School organisers, Mrs. L. Evensen, and the diocesan youth organiser, the Reverend G. King.

The A.B.M. State Secretary, the Reverend E. H. Wheatley, on Wednesday deplored the fact that Australia had given so little to the Melanesian Mission "Southern Cross" appeal.

Mr. Wheatley appealed for more men, more courage and more money for missions. He also appealed for greater support from all members of Synod.

The Reverend W. Spencer, of C.M.S., supported Mr. Wheatley and spoke of missionary work in Tanganyika.

Archdeacon Freeth spoke about his visit to the Forrest River Mission, which has been taken over by the diocese from A.B.M., and paid a glowing tribute to the work being done on that station.

#### RESOLUTIONS

At a special meeting of the clergy before Synod on Thursday, the whole question of the diocesan leaflet, the "West Anglican," was discussed and a vote of confidence passed in it.

The motion moved on Wednesday by Mr. R. C. Price that "the Church of England Men's Society be revived as a diocesan organisation" was passed.

A committee of four men will be appointed by the Archbishop for this purpose.

Other important resolutions passed by Synod were:

1. The Reverend J. C. Watts' motion: "That the Archbishop be asked to appoint a committee of five to evolve a plan in consultation with the Wells organisation whereby the wealth and wisdom of the Wells Scheme of Church Finance can be made available to every parish."

2. The Reverend J. B. Albany's motion: "That this Synod, in conformity with the Christian principle of loving our neighbour as ourselves, urges the Commonwealth Government to take immediate action in co-operation with the World Food Organisation of the United Nations, to make available stocks of food to famine-stricken lands and to other under-nourished peoples, by means of a 'Colombo Plan' or lend-lease arrangement or by any other means devised by the wit of man."

3. Canon C. A. Walsh's motion: "That this Synod accepts with gratitude the offer of members of the Ministering League Convalescent Home Incorporated to allow Synod to elect eight members to the executive committee each two years, and hereby requests and authorises the Diocesan Council to make the first appointments accordingly."

## WARDEN OF S. COLUMB'S

### SYDNEY RECTOR APPOINTED

The Reverend C. L. Oliver, M.A., Th.L., for the past eight years Rector of S. Mark's, Granville, Diocese of Sydney, has been appointed Warden of S. Columb's Theological Hall, Wangaratta, Victoria, as from February 1, 1956.

Mr. Oliver was educated at the University of Sydney and S. John's College, Morpeth.

He was ordained priest by the Bishop of Newcastle in 1927 and was first curate at Scone.

He then served in the Diocese of Sydney as Curate at All Saints', Parramatta North and Curate of S. James', King Street.

He was Rector of Gundy Diocese of Newcastle from 1933-38; after which he returned to the Diocese of Sydney as Curate of S. Andrew's, Summer Hill.



The new Warden of S. Columb's Theological Hall, Wangaratta, the Reverend C. L. Oliver.

(1938-39); and Precursor of S. Andrew's Cathedral (1939-42).

He was a chaplain in the R.A.A.F. from 1942 to 1945; and a vocational guidance officer (C.R.T.S.) at Sydney Technical College from 1945 to 1947.

Mr. Oliver is a Fellow of S. Paul's College, University of Sydney, a member of the Anthropological Society of N.S.W., and a foundation member of the Guild of Pastoral Psychology, London.

### NEW RECTORY AT CROW'S NEST

FROM A SPECIAL CORRESPONDENT  
Crow's Nest, Q., October 31

The Bishop of Carpentaria, the Right Reverend W. J. Hudson, dedicated the new rectory in the Parish of S. George the Martyr, Crow's Nest, Diocese of Brisbane, on October 22.

The bishop, in his address, emphasised the great importance of home and family life and the need for church people to witness to that in their own home life. This followed from the example of Christ Himself, Who chose to grow up as a member of a human family.

The importance of this was for the good of the whole nation.

#### QUICK WORK

The dedication of the rectory is the culmination of six and a half years of unremitting work by the rector, the Reverend G. E. France-Hall, churchwardens (particularly Mr. E. C. Stark, people's warden), and voluntary workers who, at a minimum cost, have built a stone church, parish hall and rectory.

The church was commenced in October, 1949; concrete bricks being made near the job and carried voluntarily; dedicated in April, 1951, and consecrated by the Archbishop of Brisbane in December, 1952.

For a church to be built and consecrated in so short a time and in the tenure of one rector, and also a parish hall and rectory to be built, may indeed constitute something quite unique, if not in Australia, at least in the Diocese of Brisbane.

## MUSIC AT BENDIGO

### FESTIVAL AT CATHEDRAL

FROM A SPECIAL CORRESPONDENT  
Bendigo, October 31

Enthusiastic singers from Castlemaine and Echuca—82 miles apart—joined three city choirs at All Saints' Cathedral, Bendigo, in singing Evensong on October 17.

It was the annual festival of R.S.C.M. affiliated choirs in the diocese; about 120 took part.

For more than 20 years Bendigo has had a very active branch of the Royal School of Church Music centred at S. Paul's, and since the war annual festivals of R.S.C.M. affiliated choirs have become a feature of diocesan life.

The festivals are not just a performance, but a definite act of worship and a sincere endeavour to demonstrate how simple things in Church music can be done well.

Most of the music was from the new R.S.C.M. Choral Service Book No. 1.

The Bishop of Bendigo, the Right Reverend C. L. Riley, gave the address; the dean, the Very Reverend C. E. Hulley, sang the office; and the organists were from the cathedral, Mrs. J. Campbell Hurry; and Christ Church, Castlemaine, Mr. K. Bottomley.

#### GERALD KNIGHT

The festival was arranged by the diocesan committee of the R.S.C.M. under the direction of the local R.S.C.M. representative, R. A. Anderson.

Two noteworthy features this year were the inclusion of Psalm 96 to the now well-known chant by Gerald Knight, which fits the words so well, and the motet "O Holy Spirit" (Christopher Tye), also arranged by Mr. Knight.

It is hoped that the next festival will be conducted by Mr. Gerald Knight.

The festival will take place in S. Paul's, thus linking up with the visit 21 years ago of Sir Sydney Nicholson.

## JUBILEE OF M.U. ADELAIDE

FROM A SPECIAL CORRESPONDENT  
Adelaide, October 27

Over 600 women from all over the Diocese of Adelaide attended the annual Mothers' Union Sung Eucharist in S. Peter's Cathedral yesterday morning.

The celebrant was the Bishop of Adelaide, the Right Reverend B. P. Robin, and the Mothers' Union Choir led the singing.

After the service, the mothers ate their lunch on the lawn beside the cathedral, and then attended the jubilee service in the afternoon.

The Mothers' Union was started in the Diocese 60 years ago by Lady Victoria Fowle-Buxton, wife of the S.A. Governor, and Mrs. J. R. Harmer, wife of the third Bishop of Adelaide.

At yesterday afternoon's service the bishop dedicated a new Sanctuary Lamp in the Lady Chapel of the Cathedral in memory of the first four presidents of the Diocesan M.U. — Mrs. Harmer, Mrs. Nutter Thomas, Mrs. Stanley Pool, and Mrs. Crompton. Mrs. Robin is the present president, and the Reverend Frank Weston is the chaplain.

Lady Napier, wife of the Lieutenant-Governor, Sir Mellis Napier, was present at the festival service, when the preacher was the bishop.

### LUNCH-HOUR SERVICE

The Chairman of the Australian Broadcasting Commission, Mr. R. J. F. Boyer, will speak at a lunch-hour service arranged by the Commonwealth Public Service Anglican Fellowship at S. James', King Street, Sydney, on Tuesday, November 8, from 1.15 p.m. to 1.45 p.m.

## KATAMATITE CELEBRATIONS

### "HARD WORK AND LOVE"

FROM A SPECIAL CORRESPONDENT  
Cobram, Vic., October 31

The capacity of S. George's Church, Katamatite, in the Parish of Cobram, Diocese of Wangaratta, was strained to the utmost on Sunday, October 23, when many former parishioners and visitors joined with the Katamatite people in celebrating the 50th Dedication Festival.

The little wooden church was dedicated by Bishop Armstrong, the first Bishop of the diocese, on Monday evening, October 23, 1905.

There was a congregation of 110, and the bishop preached on the text, "I was glad when they said unto me: we will go into the house of the Lord," Ps. 122:1. The collection amounted to £3/3/9.

Exactly fifty years to the day afterwards the third Bishop of Wangaratta, the Right Reverend T. M. Armour, came to the church, which in the previous week had been transformed. Alterations had been made to the sanctuary which was flood-lit.

The ugly window behind the altar was gone and new light blue and gold curtains formed a reredos for the new altar, which was a memorial to the late Mrs. Susan Caird, given by her daughters and son-in-law.

A new credence table to match the altar was the gift of Mr. and Mrs. H. G. Buzza. A new pulpit in memory of the pioneers of the church and district, and a new carpet on the centre aisle completed the new appointments.

#### THANKSGIVING

Bishop Armour spoke about thanksgiving as a Christian virtue, and urged the congregation to look upon their church as more than just a place where they met to conduct services, but as the temple of God where they meet Him face to face.

At Festal Evensong the preacher was the Rector and Rural Dean of Shepparton, Canon R. North, who taking Hebrews 12:1 and Isaiah 6:1 as his texts, reminded the congregation of the vision which those who built the church in Katamatite had, and exhorted them to press on towards the goal which they had in view.

After Evensong, supper was served at the R.S.L. hall. No programme was arranged so that old parishioners and friends would be able to talk—and talk they did!

A jubilee cake was cut by Mr. and Mrs. E. G. Nunn, who were the first couple to be married in the church, assisted by Mr. John McCabe Snr., of Yarrawonga, who is the only living member of the dramatic troupe which raised a large portion of the money needed to build the church. It was mainly through their efforts that the church was opened free of debt.

A remark passed by a visitor after the morning sermon sums up what was felt by most. "There is no doubt there has been a lot of hard work and love put into this little church."

## FAR WEST CAMPAIGN

### MEETINGS IN SYDNEY

FROM A SPECIAL CORRESPONDENT

The members of the Brotherhood of the Good Shepherd visited Sydney during October for the Brotherhood's Annual Campaign.

The purpose of the campaign was to place before the people in the city the spiritual needs of the dwellers in the far western parts of the Diocese of Bathurst, and to obtain funds for the upkeep of the Brotherhood House, Dubbo, the training of men for the ministry, and providing bursaries for bush children attending the hostels in Dubbo.

The campaign team consisted of the principal, vice-principal, Brothers Giles, Fred, and Aidan, together with the Bishop of Bathurst and the Bishop Co-adjutor, the Right Reverend M. d'Arcy Collins.

A lengthy programme of engagements was arranged by the Sydney secretaries and for eight days both bishops and brothers were busily engaged in talks in schools and drawing room meetings. Visits to the schools provided cheery and appreciative audiences; the girls were amused to hear of the brothers' culinary efforts and were most interested in their ideas of housekeeping.

#### THE SCHOOLS

This side of the campaign work is regarded as of great importance, as apart from the valuable interest secured during the campaigns it is always hoped that boys and girls of today may develop a practical desire to help in the work in the days to come.

The drawing room meetings, from which most of the campaign money comes, were very well attended.

The Brotherhood Eucharist was celebrated by the principal in the Church of S. James, King Street.

At the annual public meeting held in the Bible House the chair was taken by Major-General the Reverend C. A. Osborne.

### TRAFALGAR DAY CEREMONY

FROM OUR OWN CORRESPONDENT  
Adelaide, October 24

The Chief Justice and Lieutenant-Governor of South Australia, Sir Mellis Napier, was present at the special ceremony at the State War Memorial, North Terrace, at noon on Friday to mark the 150th anniversary of Britain's greatest naval battle, Trafalgar.

The Reverend Norman Paynter, who is a former Chaplain of the R.A.N., conducted the service.

#### THE DEAN OF SYDNEY

The Dean of Sydney, the Very Reverend E. A. Pitt, has been granted three months' leave of absence. He will leave with Mrs. Pitt, who has been seriously ill, for England on November 19, and expects to return to Sydney on February 18.



This group shows the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, taken with clergy of the diocese after the ordination service at Bungonia on October 18. (Left to right): The Reverend C. E. Nagle, Bishop K. J. Clements, the Reverends G. K. Armstrong, Dudley Ross (the newly ordained priest), E. D. Crawford, Bishop Burgmann, the very Reverend A. C. King, the Reverends H. F. Hawkins, B. Boddington, and J. Baskin.

# THE ANGLICAN

By Grant Stedman

FRIDAY NOVEMBER 4 1955

## HAPPINESS IS DUTY DONE

Just eighty years ago, following the overthrow of the monarchies of France and Spain, the republican movement reached its zenith in England. It will shock many to-day to learn that JOSEPH CHAMBERLAIN, later as staunch a monarchist and imperialist as lived, wrote at that time to DILKE that "the Republic must come, and at the rate at which we are now moving, it will come in our generation."

CHAMBERLAIN was wrong: the republican movement began to decline as he wrote, and the monarchy in England became set in the course which reached its zenith at the Coronation of QUEEN ELIZABETH II.

There are several substantial reasons for this, political, social and other. The one which chiefly interests Anglicans is that for more than a century past the Sovereign, with his family, has come to exemplify in his private and public life alike the highest religious and moral concepts of his subjects. Religion is a very different thing from morality; but due regard for both is essential in a Sovereign who must by law be a member of the Church of England. For the Sovereign to flout either entails consequences swift, hard, irrevocable as those which befell the unhappy DUKE OF WINDSOR. The consequences for any member of the Royal Family in the line of succession to the throne must be as hard.

The years since the death of KING GEORGE V have seen a lamentable decay in public morals, a slackening sense of devotion to duty in civil life, a hedonistic reluctance to accept the full implications of Christian teaching, in England and the rest of the British Commonwealth. Among the most powerful barriers against these forces of evil and decay has been the example set to the Commonwealth by HER MAJESTY THE QUEEN, by the late QUEEN MARY and HER MAJESTY'S late father, and by QUEEN ELIZABETH THE QUEEN MOTHER. It is a matter for profound thankfulness and relief that, after a series of episodes which reflect little credit on the neatly attired nannies who advise the Court on Press matters and none at all on the majority of the British Press, the name of THE PRINCESS MARGARET may now be included among those of her Royal house who knew where their duty lay.

It would have been unthinkable, in the view of the Church of England and the Roman Church in Australia, and in the view of the great majority of Protestants, for a Princess married to a divorced man to have remained in the direct line of the Succession. There is no question of morality here. On moral grounds no reproach whatever can be levelled against GROUP CAPTAIN TOWNSEND, a competent officer, if lacking ballast, or against HER ROYAL HIGHNESS. What is involved is a religious matter; the teaching of the Church. The vapourings of the *Manchester Guardian* attempting to intrude into Christian doctrine the principles of political liberalism, blissfully apparently unaware that theological liberalism is as dead as the kiwi, misses the true point completely—like the lucubrations of minor Anglican ecclesiastics in England and on the outer Antipodean peripheries of the Empire. Hard cases make bad law, and the law of the Church on marriage is clear and explicit. There may indeed be good grounds for revising that teaching; but until such time as it is revised it is the duty of all who call themselves Anglican loyally to accept it. HER ROYAL HIGHNESS was better seized of the doctrine than some.

Two reforms should come out of this. First—a minor matter—the handling of Royal Press relations needs to be overhauled. Second, the machinery of the whole Royal household should be examined. There may no longer exist that extreme rigidity of Court etiquette which made it impossible for QUEEN VICTORIA to ask LORD DERBY to be seated in her presence after a severe illness; but it is unfair to the Sovereign to be asked to exemplify what the decadent and evil liners call "middle class morality" if she and her family are compelled to live artificial lives. The monarchs of Sweden, Holland, Norway and Denmark, and their children, may ride upon bicycles in public streets without comment. This is as it should be. It is quite wrong that Royal human intercourse should be restricted to a section of a governing class of such dubious moral and religious quality as that of England, where marital infidelity is found—and openly accepted—on so serious a scale.

If the Prime Minister himself re-marries—and here again there is no question of the personal morality of a brave man; only a question of his loyalty to his Church and her teaching—and if Air and General Officers Commanding in Chief, and their wives, are involved in divorce suits, if a Princess of the Royal house is thrown into contact with them and café society, she is bound to be placed in a position of grave difficulty sooner or later. It is high time that, if any "liberalisation" is to be done, it be done with the mode of life of the Royal family.

## Too Many Elections

A good case could be made out for four-year Parliaments. Australia, nominally, favours three year terms. But the recent Federal average has been only two years, and the 21st Parliament, about to be dissolved, has run barely 18 months.

We have had elections for the House of Representatives in December, 1949; in April, 1951; in May, 1954—and another takes place next month. In addition, there was a Senate election in May, 1953, because the double dissolution in 1951 put the polls for the two Houses out of step.

Fortunately, they will be back in step with next month's election. But that is about the only justification for this poll midway through the normal life of a Parliament.

Britain has five-year Parliaments and Canada, I believe, four-year Parliaments. Three year terms are short enough for a Government to carry through its programme, especially when the last year is usually shadowed by thoughts of another election.

In deciding to go to the polls only 18 months after the last election the Prime Minister, Mr. Menzies, has obviously been actuated by a desire to take advantage of Labour's disunity. And official Labour, while it may not greatly fancy its chances of capturing the Treasury Benches on December 10, will be glad of the prospect of casting off the embarrassing breakaway group with its bitter-tongued members.

But from a national viewpoint this election is out of season. Whatever its outcome, one hopes that the new Parliament will run its full course and that its members will be more concerned with transacting the serious business of the nation than in carrying on the personal feuding which has disfigured Parliamentary debates for far too long.

## The Pornographic Press

While several States have been taking action against "horror" comics, they have, I feel, been inclined to overlook the more pernicious effect on adolescent minds of some of

the material in daily newspapers.

However, it is encouraging to find that the Queensland Literature Board of Review is awake to this menace, and I quote with approval this extract from its first annual report:—

"There were several instances of newspapers publishing without any sense of public responsibility the crudest details of shocking sex cases. It is frustrating to the work of the board to find journals which find their way into most homes so blatantly ignoring the common proprieties and having so little realisation of the corrupting influence which these reports can have on the mind of the young. The modern newspaper is largely a family institution, and it is certainly an abuse of this status and a real difficulty for parents to find how readily many newspapers will publish sordid details which no novelist or author would dare to circulate."

I recall that the Governor-General, Sir William Slim, in opening a newspaper conference a year or so ago, drew attention to this same regrettable policy of a section of the Australian Press.

Great Britain, as one result of the Royal Commission on the Press about eight years ago, set up a Press Council with the duty of policing such behaviour. Australia badly needs either a similar body, armed with adequate disciplinary powers, or sterner action by governments to curb the salacious Press.

A section of the Sydney Press is notorious for its pandering to the lowest tastes, as billboards, display headlines and pictures so frequently attest. Perhaps little can be done to check vulgarity. But surely pornography can be effectively tackled.

If some governments remain passive (in spite of legislative authority to act in such matters), then it is time Church opinion became more vocal with a view to forcing action.

You can't make people respectable by Act of Parliament, they say. But I think the effort is worth making with institutions with such great influence for good or ill as newspapers. The disgraceful thing is that such an effort should be necessary.

## CLERGY NEWS

GIBBINS, The Reverend J. F., Vicar of St. Margaret's, Eitham, Diocese of Melbourne, to be Vicar of Daylesford, Diocese of Bendigo, as from December 31.

KERR, The Reverend W. A., formerly Rector of West Norham, Diocese of Perth, is continuing as chaplain of the Woolloomooloo Sanatorium and has also been appointed to the charge of St. Francis' Woolloomooloo, in the same diocese.

LAWRENCE, The Reverend P. S., Vicar of Springvale, Diocese of Melbourne, to be Rector of Marlands, Diocese of Perth, as from December 31.

MUXWORTHY, The Reverend S. J., of Holy Trinity, Barrabool, Diocese of Melbourne, has been appointed to St. Chad's, Chelsea, in the same diocese as from November 8.

TYLER, The Reverend W. R., Vicar of Holy Trinity, Balclutha, Diocese of Melbourne, has announced his resignation as from December 31. He will serve for two years with the Missions to Seamen in England.

## REMEMBRANCE DAY

ANGELICAN NEWS SERVICE

London, October 31

The Bishop of London, the Right Reverend J. W. C. Wand, will conduct the Remembrance Day service at the Cenotaph on November 6.

The Queen will place a wreath on the Cenotaph and other wreaths will be placed by the Duke of Edinburgh and the Duke of Gloucester and subsequently on behalf of Queen Elizabeth, the Queen Mother, and of the United Kingdom and Commonwealth Governments.

The service will be broadcast and televised.

## RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m.

NATIONAL: Miss Philippa Green.

November 8: The Archbishop of Melbourne.

November 9: School Service: "Stories from the Old Testament. God makes His People wise."

November 10: The Reverend A. P. Campbell.

November 11: The Reverend George Nash.

November 12: For Men: The Right Reverend C. S. Sturt.

SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T., 3.15 p.m. W.A.T. NATIONAL.

November 6: "This I Say—the Right Reverend Frank T. Roland."

PLAIN CHRISTIANITY: 7.15-8 p.m. A.E.T., 7.30-8.15 p.m. W.A.T. NATIONAL.

November 6: The Dean of Sydney, the Very Reverend E. A. Pitt, with music by the choir of St. Andrew's Cathedral, Sydney.

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

November 8: St. John's Church of England, Maroubra, N.S.W.

THE EPILOGUE: 11.20 p.m. A.E.T. 11.25 p.m. S.A.T. and W.A.T.

November 8: FACING THE WEEK: 6.40 a.m. A.E.T., 6.35 a.m. W.A.T.

November 8: The Reverend Stanley Weeks.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 Sat.), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.

INTERSTATE: November 7-12: The Reverend Frank Roland.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. S.A.T. and 8.45 a.m. W.A.T.

November 7-11: The Reverend J. B. Phillips.

WEDNESDAY NIGHT TALKS: 10 p.m. A.E.T., 10.30 p.m. W.A.T.

November 9: "The Man in the Street asks: Could Christianity do without dogmas?" The Reverend John Falkingham.

EVENSING: 4.30 p.m. A.E.T.

November 10: St. Paul's Cathedral, Melbourne.



## ONE MINUTE SERMON

S. Mark 5:21-24 and 35-43

And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

And, behold, there cometh one of the rulers of the synagogue, Jairus by name: and when he saw him, he fell at his feet.

And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

And Jesus went with him; and much people followed him, and thronged him.

... There came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

And he suffered no man to follow him, save Peter, and James, and John the brother of James.

And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

And when he was come in, he saith unto them, why make ye this ado, and weep? The damsel is not dead, but sleepeth.

And they laughed him to scorn. But when he had put them all out, he taketh the father and mother of the damsel, and them that were with him, and entered in where the damsel was lying.

And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

And he charged them straightly that no man should know it; and commanded that something should be given her to eat.

## The Message

Once again Jesus is in Capernaum and once again meeting human need; Jairus—a Churchwarden—fell at His feet. His daughter is dying, his faith in Jesus is unbounded. And our Lord goes with him and a crowd. But before they reach the house a messenger reports the maiden's death.

"Be not afraid," said Jesus, "simply trust."

How rare the living Jesus must have been to those who saw and heard and touched Him. And yet, how much more wonderful is the living Christ who has been through death to resurrection. Why is He not as real to us?

Meanwhile they have come to the house where already the mourners are wailing and weeping! And Jesus puts them out. Her death is but a sleep! Why this tumult?

He takes with Him, Peter, James and John and the father and mother, and despite the jeering crowd, goes in to the room where they have laid the daughter. Face to face with death. Many of us know what this means. What is death to us? Is it a stark ending of fellowship and of hopes, a dreadful nothingness? That does seem to be its meaning to so many.

Or is it a sleep for a time—a sleep that does know an awakening in the Presence of Christ in Paradise. And is it a rest from which we rise in resurrection? Jesus said "I am the Resurrection and the Life." I am! Therefore it is the sharing of His life that gives to us the quality of eternal life so that when He calls us we shall hear and rise. "Maid arise!"

How thrilling to her and her loved ones as He restores her to them to take her place once more in the home. How thrilling for us when He calls us and we arise to take our place in the home that He has prepared for us.

## "Punch" in the Pulpit

A cheerful heart doeth good like a medicine, so there is plenty of support for the theory being propounded by the editor of "Punch," Mr. Malcolm Muggeridge, now visiting Australia, that religion and humour (or, at least, good humour) are not unconnected.

Certainly in the clergy themselves "Punch" over the years has found plenty of scope for gentle satire.

One thinks immediately of the joke about the curate's egg. But Mr. Muggeridge showed in a witty address from the Wesley Church pulpit in Melbourne on Sunday that he had in mind more illustrious game (if that is the word) when he acknowledged the indebtedness of his journal to the Church at large.

"For," he said, "how could you bring out 'Punch' if there were no clergymen? If you deprived us of clergymen and bishops it would be very serious."

Passing from the whimsical to the serious, Mr. Muggeridge declared:—"Laughter provides us with one of the greatest mitigators of all the difficulties of living. It enables us to see life in proportion. Humour is a splendid weapon against the sense of importance in one's self and in others. It is a tremendous weapon against humbug, shams and hypocrisy."

Mr. Muggeridge did not mount the Wesley pulpit to preach a sermon. But I feel that, in effect, he preached a very good one. We do need to laugh occasionally—especially at ourselves.

## A Mission by Any Other Name

"There is perhaps no word which freezes up an English atmosphere more than the mention of a mission," writes the Reverend Canon Melville Harcourt in his book, "Tubby Clayton," published in 1953 but with which I am only currently catching up.

I was interested in this observation because only recently I encountered similar objection to the word when a mission was being suggested as a means of stimulating the spiritual life of a suburban church. The idea was favoured, but there was a strong body of opinion against the use of the term "mission."

Perhaps the word has the connotation of evangelising work among the heathen (in which case it would not always have been inappropriate for application within Australia). But I was surprised to note the objection, for I had not realised that in some ears the word is as repellent as "charity."

"Mission," of course, could be a confusing word. In the sense of sending out it is more appropriate to work in foreign fields. But it still seems to me to be a good enough word to convey the idea of stirring up zeal at home as well.

## Texts for the Times

Dr. Evatt may have started something when, as the first shot in Labour's election campaign, he quoted a verse from the Bible warningly to Mr. Menzies.

The verse was—"Let him that thinketh he standeth take heed lest he fall." (1 Cor. 10: 12.)

I think I have found for Mr. Menzies the perfect retort to that one: "But the liberal divideth liberal things; and by liberal things shall he stand." (Isaiah 32:3.)

Indeed, comforting words may be found in the Bible for men of most political faiths. For instance:—

"In all labour there is profit" (Proverbs 14:23) and "Charge Joshua and encourage him and strengthen him" (Deuteronomy 3:28).

—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 always glad to accept for publication letters on important or controversial matters.

Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication.

Parts of some of the following letters have been omitted.

## STANDARDS IN DANGER

### CRITICISM OF A.C.T. REPUDIATED

TO THE EDITOR OF THE ANGLICAN  
Sir,—I read your leading article on Training for the Ministry with great interest and with an almost equal measure of agreement and dissent. As a Fellow of the Australian College of Theology, I must repudiate your criticisms. As a bishop of the Australian Church I accept them. The blame for any inadequacy in our training of men for the ministry rests not with the college, but with the bench of bishops and with the Church as a whole. I agree with the writer of your article that the Th.L. examination is no sufficient guarantee of a candidate's intellectual fitness for ordination. Your criticisms should be directed to those who treat it as though it were.

I should agree further that the standard required for the Th.L. examination was once higher than it is now. It has been lowered partly by making optional subjects which had previously been compulsory, and partly by allowing the examination which previously had to be taken as a whole to be taken piecemeal. But this lowering has been due to pressure exerted on the college from outside, and not to any change in policy originating with the delegates themselves.

As to the fellowship of the college, you are mistaken in supposing that it has been awarded *honoris causa* with reckless prodigality. If my memory serves me rightly, up to the time when I ceased to be a delegate it had been awarded to only four distinguished churchmen, Copland King, the co-founder of the New Guinea Mission; Samuel Tomlinson, the mission's great translator; Canon Needham, for his long and distinguished service as chairman of the Church's Board of Missions, and (quite recently) Kenneth Henderson, whose work for the A.B.C. as Director of Religious Broadcasting has earned him praise in all the Churches. In each of these cases I should be prepared to defend the award with complete conviction.

Of the other Fellows, only one, as you say, has gained his fellowship by examination. The rest have been appointed under the college constitution, which confers its fellowship on all bishops of the Australian Church *ex officio*, and which allows the bishops to appoint a number of Fellows, not exceeding twelve, to assist the college in its administration until such time as there are sufficient Fellows by examination to make such appointment unnecessary.

The Australian College of Theology has done, and is still doing, very valuable work for the Church. I can speak from some experience because I was for twenty years a member of its Council of Delegates, and for the last ten of them acted as its chairman. I can testify unreservedly to the ability and conscientious attention which the delegates bring to their by no means unexciting task. But by themselves they can do little to raise the educational standard of the ministry. The college is a College of Theology, not a university. Its business is to decide whether a given candidate can rightly be awarded a certificate of success in its examinations. The further question as to whether or not he is educationally qualified for admission to the ministry is for bishops and their examining chaplains to decide.

It would, I suppose, be theoretically possible for the college to ask General Synod to amend its Constitution so as to provide that none but those who could offer proof of an adequate general education were eligible to sit for its examinations. But it is more than doubtful whether General Synod would accept such an amendment. The conscience which needs to be aroused is the conscience of the Church as a whole. The only thing to be done at present is to stir public opinion to demand a higher educational standard for its clergy and to provide the money to pay for it. If your leading article serves to stimulate such a demand it will have achieved a most valuable purpose. But I think you owe an apology to the Australian College of Theology.

I am, Sir,  
Yours, etc.,  
FRANCIS NEWCASTLE.  
Bishopscourt,  
Newcastle,  
N.S.W.

TO THE EDITOR OF THE ANGLICAN  
Sir,—I find myself in general agreement with your Leader's article of October 21, "Standards in Danger," and one may hope that some at least of its warnings will be heeded.

The writer is mistaken, however, when in blaming the Bishops for the "lamentable state of affairs," he says that we are all honorary Doctors of Theology. I for one disclaim this honour, which has neither been conferred upon me nor offered to me. I therefore take care to wear no other academic dress than that to which I am entitled, an M.A. gown and an Oxford hood. During General Synod I refrained from wearing even a bishop's red chamber, lest it should seem that I was using it as a substitute for a Doctor's gown. I felt that a false gown would be a worse sin than a false hood, which under some circumstances might be just a white lie.

Yours, etc.,  
\*CECIL KALGOORLIE.  
Bishopscourt,  
Kalgoorlie,  
W.A.

### NEEDS OF THE MINISTRY

TO THE EDITOR OF THE ANGLICAN  
Sir,—I was interested in your leader of October 21 and the letter of my old and revered friend, the Reverend Edward Walker (October 28). But I do not think that the insistence on a university course, even if practicable, is the present answer to our problems. From my long service, not without administrative experience, in four branches of the Anglican communion, I have to believe that our malaise is not due so much to lack of general ministerial culture as to a general lack of definite, specialised scholarship in matters concerning the Christian Faith in general and of the liberalised Catholicism of the Church of England in particular.

Since coming back to Australia, I have, again and again, met young men and women who sought Church membership but were put off because the priests they appealed to were incapable of adequately explaining the Christian Faith and the Anglican practice of it. In three cases they found Roman priests who satisfied them, though they had loyally turned first of all to the neglected Church of their baptism.

On the whole, Australian secondary schools provide the groundwork of a good liberal education. I think that our best practicable prospects for the general average priesthood is to send boys from such schools to a good theological college where, under first-class priests and scholars, they may receive not less than five years of careful teaching in the classics, theology and history, with scientific training in regular habits of worship, prayer, reading, meditation and spiritual leadership. Such is the setup of modern Australian conditions that it is possible so to arrange sporting, cultural and social activities in the enveloping matrix of college life as to salt its academic course with the necessary common interests.

I have seen that a degree or diploma is only of value

through the quality of the priest who wears it. With five years of solid teaching and training behind him, the Th.L. graduate need have no inferiority complex. But in returning to my own country I am shocked to find that many clergy have given up systematic study on the grounds of lack of time. This is near sacrilege.

Your obedient servant,  
(Archdeacon)  
W. ASHLEY-BROWN.  
Avoca Beach,  
N.S.W.

TO THE EDITOR OF THE ANGLICAN  
Sir,—Congratulations on your leading article dealing with the standards of Th.L. It is most timely.

Yours faithfully,  
(The Reverend)  
ROBT. A. MARSHALL.  
Collarenebri,  
N.S.W.

### FROM THE BISHOP OF SINGAPORE

TO THE EDITOR OF THE ANGLICAN  
Sir,—You have shown me so much courtesy during my visit that I am bold to ask for your column for a message to my Australian friends as I leave the country and return to Singapore.

During the five weeks I have been in the country I have received boundless kindness from hosts and friends. The Church, through the A.B.M. and G.M.S., had arranged a tour which enabled me to visit twenty-eight parishes in eleven dioceses. Everywhere I have found Australian churchmen not only interested in the Church in my diocese, but eager to make a practical response to the Prime Minister's S.E. Asia Appeal by undertaking commitments to strengthen the Church in Malaya.

People have been quick to see our need to train our own men in the ministry, and the Chinese congregations, and the Singapore on their own feet, and to reinforce our international teams in the New Village Mission. We look on you not only as interested spectators of our enterprise, but as partners in it.

That is most encouraging, because I believe that Australia can do more for us and with us than anyone else. Your own conditions and history quicken your naturally warm-heartedness into vital sympathy with us.

All this and, let me add, the generous reporting of my meetings by THE ANGLICAN has sent me on my way home to Singapore rejoicing in the knowledge that in the Australian Church God has given the Church in Singapore a staunch ally and a true friend.

I still need a priest to come and work in the Parish of Selangor with a special mission to the English-speaking Asians, and also to minister to the scattered groups of British planters and miners and the like. He would not have to learn a new language. I pray this call may sound in the ears of one of your readers.

Yours sincerely,  
\*HENRY SINGAPORE.

### THE BISHOP OF MELANESIA

TO THE EDITOR OF THE ANGLICAN  
Sir,—May I crave the hospitality of your columns to convey my warmest thanks to those many friends in Australia who are so good to Melanesia, and to me personally during my recent short visit.

I should especially like to record my thanks to His Grace the Primate, the Bishops and other members of General Synod for their warm welcome to me and in allowing me time to place before them the needs of my diocese and especially in the matter of the new Southern Cross, which is so vital to the life of the Church in Melanesia. I should also like to express thanks to the Chairman of A.B.M. and his staff, the Commodore of S. George, and many others for their generous help and encouragement.

Finally I should like to thank you, Sir, for the space you so frequently give to important items of news from my diocese.

I remain,  
Yours sincerely,  
\*ALFRED MELANESIA.

# FAITH AND MORALS

## A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

### Prayers for the Dead

I have received the following note: "Can you tell me whether any noted Anglican authorities condemn prayers for the dead and, if so, what are their reasons for doing so? Does the condemnation include prayers that the faithful departed may rest in peace?"

The question of prayers for the dead has aroused considerable controversy in Western theology ever since the Reformation. There has been a considerable change of opinion in the past forty years within the Anglican communion, probably because of the two World Wars, involving the premature death of so many people.

Many Christians who had previously thought the idea of praying for the departed abhorrent, found themselves facing a real problem when they saw companions cut off by a shell or bomb with no chance of preparation for the moment of death and sometimes obviously hardened by sins openly committed.

Could it be thought that such people were fit to pass straight into the presence of the Holy God? For Heaven needs preparation to be enjoyed, just as the richest joys of this earth.

On the other hand, our belief in Christian love made it difficult to think that such people could possibly suffer the pains of everlasting punishment. Consequently people began to think with greater sympathy of the idea of an intermediate state, where the departed could be comforted and prepared for the bliss of Heaven.

### Purgatory

For the doctrine of prayers for the dead is closely bound up with the question of purgatory and the intermediate state, with which we have dealt in this column on other occasions. Perhaps one of the most moving comments on this topic is to be found in the writings of the great 17th century physician, Thomas Browne, who says in his "Religio Medici," after he has been speaking of various errors with which he found himself in considerable sympathy:

"A third there is, which I did never positively maintain or practise, but have often wished it had been consonant to truth and not offensive to my religion, and that is, the Prayer for the Dead; whereby I could scarce contain my prayers for a friend at the ringing of a bell, or behold his corpse without an orison for his soul. It was a

good way, methought, to be remembered by posterity, and far more noble than an history."

I find some confusion in the second of my correspondent's questions. For the prayer that the departed may rest in peace is obviously the only possible prayer that one can offer for the dead.

They are in God's keeping to a far greater extent than the souls in this life, and the only prayer that any man can offer for them is that they may so respond to the action of the Holy Spirit as to find rest and peace in performing the will of God.

### Scriptural?

Anglican authorities have been divided on the practice of prayers for the dead, and it is perhaps right that we should discuss the matter historically. The practice is not condemned in the Bible, and there are two passages which suggest that it may be scriptural.

In II Maccabees xii, 44, occur the words, "For if he were not expecting that they that had fallen would rise again, it were superfluous and idle to pray for the dead." A similar idea is to be found in II Timothy, Chap. I, v. 18, concerning Onesiphorus, "The Lord grant unto him to find mercy of the Lord in that Day."

Whilst, therefore, there is no authority for regarding the practice as a dogma of the Church, there is also no real reason for its condemnation.

When we turn to the early Church we shall find in the catacombs and elsewhere the phrases "in peace" and "may he rest in peace!" and in several of the early Fathers, such as Tertullian and Cyprian, prayers for the dead are spoken of as though a customary part of Christian life.

In some of the Acts of the Martyrs it is clear that prayer for the dead was common, for example, the "Acta-Perpetua" Ch. 7. The early liturgies echo the same ideas, reminding us that the souls of the righteous are in the hands of God and praying that the peace of Paradise may be the foretaste of the more perfect bliss which we pray both they and ourselves may enjoy in Heaven.

### Reformation

At the Reformation, the strong attack that was made on the doctrine of purgatory had its repercussions on the practice of prayers for the dead. Luther, of course, was more concerned with such abuses as indulgence and masses for the dead which had grown up

around the doctrine of purgatory, but does not seem to have condemned entirely the idea of an intermediate state.

On the other hand, Calvin was so violently conscious of abuses that he thought that all men enjoyed the bliss of Heaven after death if among the elect, and the torments of hell if among the reprobate; prayer for the dead was therefore useless and consequently forbidden.

### Articles of 1536

In the Church of England, the ten Articles of 1536 recommended the continuance of masses for the souls departed, and in the King's Book of 1543 it was suggested that the name of purgatory should be abolished, but that prayers should continue "for the Universal Congregation of Christian people, quick and dead."

In the 1549 Prayer Book there is no mention of purgatory or masses for the dead, but prayers for the dead persist in the burial office. For example, "Grant we beseech thee that at the day of Judgement his soul and all the souls of thy elect, departed out of this life, may with us fully receive thy promises and be made perfect together, through the glorious resurrection of thy Son Jesus Christ our Lord."

The same idea is to be found in the 1549 Communion Service, where the great prayer contains the words, "we commend unto thy mercy, O Lord, all other thy servants which are departed hence from us with the sign of faith and now do rest in the sleep of peace; grant unto them we beseech thee, thy mercy and everlasting peace and that at the day of the general resurrection we and all they which be of the mystical body of thy son may all together be set on his right hand."

### Modification

In the second prayer book of 1552, this language was modified. The Prayer for the Church is limited by the addition of the words "militant here on earth," and in the Burial Service direct prayers for the dead are omitted, although Bishop Cosin believed that the phrase, "We with this our brother and all others departed in the true Faith," indicated that the practice was not forbidden.

It is significant, too, that the Latin services which continued to be used in the reign of Elizabeth and throughout the 17th century, especially in colleges in Oxford and Cambridge, retained prayers for the dead in their Commemorations of Benefactors. At the same period also private books of devotion, such as those of Lancelot Andrews and John Cosin, continued also to pray for the departed.

**Present Position**  
On the other hand, it is only right to observe that in 1662 the question of omitting "militant here on earth" from the beginning of the prayer for the Church and of adding a prayer for the departed, was discussed and rejected.

Consequently, to summarise our position, we may say that in the 16th century the Church of England emphasised that it rejected entirely the mediaeval doctrine of purgatory and drew a distinction between the old masses for the dead and prayers for the bliss and perfection of those who die in the Lord. To make sure that there was no lapse into old errors, the Church of England, since 1552, decided to exclude from public services prayers for the dead, whilst in no way forbidding private prayers for the same purpose.

The civil courts have refused to pronounce prayers for the dead as illegal and, in our own time, probably influenced by the tragedy of World War, as we have mentioned earlier, the 1928 book and several other revised prayer books of the Anglican communion have provided for public prayer for the dead once again.

### GENERAL SYNOD

TO THE EDITOR OF THE ANGLICAN  
Sir,—The comments of the Reverend D. W. Robinson (THE ANGLICAN, October 21) concerning the procedure adopted at General Synod will bring joy to the point-taking lawyers and legalistic ministers. However, many must find this sort of thing irritating and annoying.

Nevertheless, Mr. Robinson raises an important point which should serve as a warning to those who initiate legislation in synods. Let them study standing orders carefully and save valuable time being wasted on points of order!

In the recent Sydney Synod an ordinance, after passing all stages, was held up in the final formalities because it lacked a preamble!

A few years ago another ordinance, after a week's bitter debate, was almost declared invalid on the point that it was roneed and not printed.

Incidentally, it is good to note Mr. Robinson's desire to sing the doxology at the passing of the Constitution. Does this mean he will give it enthusiastic support in the Sydney Synod?

Yours sincerely,  
(The Reverend)  
ROY WOTTON.

Gordon,  
N.S.W.

### STIPENDS IN SYDNEY

TO THE EDITOR OF THE ANGLICAN  
Sir,—As a subscriber to THE ANGLICAN, I was pleased to read your comprehensive report of the Sydney Diocesan Synod, but you might be kind enough to explain to your readers that Synod fixed two standards for stipends.

Firstly, laymen, through the Stipends Committee, found that £800 p.a. should be the minimum stipend for the rector of a parish, and Synod passed a resolution to that effect.

Secondly, the presentation and exchange ordinance under which parish status is established, fixed a £750 stipend as one of the conditions necessary for a parish to have the right of electing its own rector.

While THE ANGLICAN reported the important fact that stipends have been increased, it should be emphasised that the laymen named £800 as a minimum only, and I trust that church treasurers will "go the other mile" when they are drawing up their future budgets.

Yours faithfully,  
VICTOR F. ROBERTS.  
Honorary Secretary, Stipends Committee.  
Killara, N.S.W.

(Other correspondence, page 9)

# KU-NE KANE KOYA

By Canon James Benson

THAT was a moment Sebare and Ku-Ne would never forget to the end of their days; their moving in silently nearer to the delectable smelling food; their joy—so hard to keep silent—to find scraps still remaining in several of the pots; and the taste! Oh! the taste of those heavenly yams and sweet potatoes. There were bananas cooked, too, like their own Besa, and some scraps of taro; but all strangely different, warm and cooked, and so comforting to the belly.

Perhaps it was poor Ku-Ne, snuffling and grunting his joy, as he gobbled and licked at the pots, disturbed and aroused some quick-eared sleeper. Somebody shouted! And soon men were running out of the house.

Sebare was still thinking of the wondrous fire, the Baby Sun, and he yelled "Keyama!" at the top of his voice to Ku-Ne, the dog. "Ku-Ne Keyama Ruamo I' Botu," as he himself grabbed the biggest firestick from the fire and plunged off through the bush, down the glade, to where he thought the canoe would be. Faithful Ku-Ne also caught the dead end of a stick of glowing fire in his mouth and went tearing after his master.

Perhaps the wild yell of Sebare, in a strange language, held off the pursuers, so that the two got a tolerable start. Soon, however, the whole tribe were after them, and the firesticks—now glowing and sometimes flaming in the wind of the flight—were as beacons marking the quarry.

Sebare had flung a bunch of bananas over his shoulder, thinking of food for any possible journey; and it is thought that this was a cause of his fumbling and dropping the firestick into the water, as he blundered to where he thought they had left the canoe.

There was no canoe! And Ku-Ne! Where was Ku-Ne? Softly, softly, "Ku-Ne! Ku-Ne! Ke botu." "Ai yea, Ah gee!" What can poor Sebare do? No good canoe, no dog, dear Ku-Ne; no sun; everything lost; and dark, so dark; and cold, so cold. And those howling Barlaa, the foreigners, over yonder in the bush, searching, seeking, seeking. "Ah my Mukawa, how far away you are, and Sebare, like every other Mukawa man, before him, has failed." Aie yea Golyona! Golyona!

He was standing in water up to his middle, crouching in among mangrove roots, as he reached these depths of despondency, when something floating bumped against his leg. Reaching out his hand in the darkness, he made out that the floating thing was a great flat stone.

HE HELD it steady, and jumped to sit on it, and found that it bore his weight well, and the bunch of bananas, too.

Then he groped around and found some long, straight mangrove sticks suitable for poles and paddles, and quietly he pushed off from the creek and the voices which continued so dangerously near.

But he dare not leave the coast too far without his faithful Ku-Ne. "Where is Ku-Ne?" Slowly and quietly he poled along the rocky coast, never more than a few yards out.

By now his heart was almost breaking at the loss of Ku-Ne, and he began to weep. Softly for a dearly-loved friend, as the great floating stone carried him further down the coast. He could, of course, make out the great piles of rocks and islets here and there, as he skillfully poled around them in the dark. And as he poled he sang his sorrow:—

"Aie yea Turaku, Ku-Ne aie yea."

Ku-Ne gairena.

Ku-Ne! Ku-Ne!

Turaku, ke botu, aie yea!"

And then it happened. Around the corner of a great rock on the beach a tiny light appeared, bobbing excitedly here and there. For a moment

The first instalment of the story of "Ku-Ne Kane Koya" appeared on September 30. This is the second instalment. It was not possible to print it sooner because of the detailed reports of General Synod. Since the first instalment appeared, Canon Benson has died in London but before his death he had completed the remaining stories in this series.

This story tells the legend of how fire came to New Guinea and links it with the first missionaries. The third instalment will appear next week.

it was put down, and a joyous little bark, a "Yap! Yap!" of greeting to his beloved Sebare. Then, the firestick picked up again by the dead end in his powerful jaws, and Ku-Ne came swimming bravely across, holding the glowing fire most correctly up, and clear of the water.

With tears of gratitude, Sebare helped his friend aboard. The firestick was carefully placed on the highest point of the stone raft; and they pushed off from the shore towards Mukawa. With the bananas for food, and with the precious fire to keep them warm in the cold night, they would be all right for three or four days. Pieces of the dead end of the firestick were fed to the glowing end just sufficient to keep it alight when there was no wind. They also had the mangrove sticks to feed it with.

AND SO they set out on the momentous return. The many versions of that coming home journey are as full of the wondrous and marvellous as

before; our heroes winning through many perils. But always, the arrival at Mukawa is the same.

As though drawn by some mighty ropes, the flat rock bumped in on the beach, right at the foot of the cliff below Mukawa proper, which was Sebare's own village. In those days, you must know that all the villages were on top of the cliffs, for safety against their enemies.

It was very early, before the crack of dawn, when the heroes returned. And all the night through, from their vantage point on the hill top, the whole Are nation had seen the bobbing light coming nearer and nearer to them across the water.

Great was their expectancy and many the speculations. The women were waiting their happy pride that it may be Sebare returning triumphant with the sun. "But is it not a little one?" they said. "True," said others. "Of course, it would be

but a baby sun, if he caught it before it grew big in the great womb of Sapama, the heavens."

"Ai yea! Aie yea! It truly is Sebare: Sebare Ba Ku-Ne I' Botu; Keiyama Gairena I' Botu! Aie yea! Ai yea!" as they ran down the rugged cliff paths to the beach, where a'ready in the dim half light they could see the stone raft, caught and stuck among the coral outcrop.

THEN IT was that the marvel happened. People hung back in wonder as they saw the light glowing on the firestick of Ku-Ne, and they heard the words of Sebare speaking to his faithful dog, "My friend Ku-Ne, you shall take this light 'Keyama' to our people. Go you now and let them see the glory of it." At which the good Ku-Ne again took the dead end of the now much shorter firestick in his powerful jaws and sprang bravely and proudly ashore among all his people. They made a royal way for this wondrous glory of light, and proud Ku-Ne strutted right royally along it.

Soon, however, it was as if the publicity had gone to his head, and there was, of course, the feel of the good earth and familiar ground under his feet. With a flick of the tail and a toss of the head, he was off and away up the dizzy cliff tracks, in and out and round about.

## "SEVENTY - TIMES SEVEN"

By a Sister of the Community of the Holy Name,

"LORD," said Simon Peter to Jesus, "Lord, how often shall my brother sin against me, and I forgive him?—until seven times?" Poor Simon Peter was probably feeling very generous about that 'seven times' of his. It certainly was an advance on the 'eye for an eye, tooth for a tooth' sort of standard; but Jesus gave an answer to Peter's question which must have startled him out of his complacency.

"I say not unto thee until seven times, but until seventy times seven." Peter has to learn that "forgiveness unlimited" is to be the new order of the day. Jesus then goes on with a vivid parable to put the whole matter of forgiving and being forgiven in its right perspective.

The parable is the story of a wealthy king who is looking into his business affairs. He finds out that one of his servants owes him the vast sum of over two million pounds, and he decides to sell him up—lock, stock and barrel. The man is simply horrified, and pleads with his master to give him a chance. "Give me time," he says, "give me time, and I'll pay back the lot." The king, touched by his distress, generously cancels the debt, and the servant goes out of his presence a free man.

But directly he gets outside, he chases up another servant, and, getting him by the throat, demands the payment of a trifling loan of about five pounds. The unfortunate victim begs for another chance. "Give me time," he says, "give me time, and I'll pay back the lot." But he's not given a chance by his callous creditor. He's locked up till the debt's paid.

The rest of the palace staff are furious about the matter, and report it to their master, who sends for the culprit. "You're a rotten sort of chap," he says. "I wiped your debt off the books, two million pounds of it, because you were in a hole. Why didn't you give the other fellow the sort of deal you got from me? Well! You're in for it now. It's gaol for you, till you've paid in full."

The story is about debt and not sins, but you've probably noticed that the words 'sin', 'trespass' and 'debt' are interchangeable in the different versions of the Lord's Prayer; and scholars tell us that the Aramaic word for 'debt' was

often used for 'sin'. After all, sin is a debt. It is our failure to give to God, or to our fellow-man, the love which we owe, and that failure puts us on the debit side of the ledger of charity.

THREE things seem to stand out against the sombre background of the parable—the vastness of the debt, the generosity of the king, and the callous lack of sympathy on the part of the forgiven debtor. Only God knows the extent of our indebtedness to Him, the two million pounds which we've been accumulating over the years, or the five pounds which we've incurred last week. But God's forgiveness is as generous as the King's, and we need have no fear on that score. What we must remember, is the vital point that God's forgiveness is conditional on our acting as He does, with understanding, forgiving love to those who are in our debt, no matter how big or how small that debt may be.

Jesus spoke again and again to His disciples about the need for showing mercy and forgiveness. He gave some very practical advice about getting wrongs righted when it was necessary, but He made it very clear that a repentant sinner is to be forgiven, no matter how often he has sinned.

"Take heed to yourselves," said Jesus, "if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying 'I repent,' thou shalt forgive him." It is a pointed warning, for it is given to us by that same Lord Jesus Who taught us to pray "Forgive us our trespasses, as we forgive them that trespass against us."

Now forgiving is not an easy thing for most of us—*real* forgiving. The word 'forgive' is a sturdy old Anglo-Saxon word meaning to give away, utterly and completely. The prefix 'for' has something of the same strength as in the words 'forlorn' and 'forsaken'; there is a finality about it. And we don't give enough value to the word 'forgive' in these days. How often we hear someone say, "Of course I've forgiven her, but I could never forget what she did to me!" It seems as though the resentment is still

hanging around that past episode. Like the smoke hanging over a fire that's been damped down by a passing shower. Certainly such forgiveness is incomplete.

OR PERHAPS an injustice is still rankling deep down in our hearts. We think we've forgiven it, but actually we're behaving rather like the small boy who pulls his chewing-gum out of his pocket and has a surreptitious chew now and again. We pull that humiliating memory or that sticky bit of injustice out of the pockets of our souls, and indulge in a orgy of self-pity. Sometimes we even share it with our friends.

And the result of this incomplete forgiveness is painful. We miss the utter bliss of feeling that we ourselves are completely forgiven by God for all our acts of uncharity. For we are only forgiven as—it's a small word, but a very important one—"as" we forgive others, in the same degree. There must be no half measures about forgiving, no waiting for others to say they are sorry, no doubting their penitence, no self-pity for our wounds, no raking up of the old debts at the back of the ledger.

Forgiving's not easy. And it's particularly difficult when your brother trespasses against you seven times a day, day after day, and doesn't show the slightest sign of repenting. There are many men and women who have to endure a daily round of petty unkindnesses or even cruelty and can see no hope of relief from their suffering. What can be done about it? How can we forgive this debtor who is plunging more and more deeply into our debt? It seems more than flesh and blood can manage.

There is only one thing to do. We must kneel beside our Blessed Lord as He lies outstretched on his cross of pain and say with Him again and again, and again, "Father, forgive them; for they know not what they do." That way alone lies peace of soul and complete forgiveness.

O Lord, help us to forgive as we would be forgiven, neither speaking of our injuries, nor dwelling upon them in thought, nor being influenced by them in heart, but loving and forgiving our brother freely, as Thou lovest and forgive us.

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## REMEMBRANCE SUNDAY

Sunday, November 6, will be observed in many churches as Remembrance Sunday. The attention of the general public will be focussed once again on the men and women who fought and died for their country in two world wars.

But while we honour our heroes, our thanksgiving and recollection of the end of hostilities will be sobered by the knowledge that the present state of peace is not real peace.

We in Australia, isolated as we are from the rest of the world, tend to judge the rest of the world by ourselves. We become complacent and at times miss the urgency of the situation.

But the peoples of Asia, the Middle East and Europe have no illusions about the present state of affairs.

At this moment Russia and the West are competing for the privilege of establishing atomic reactors in Pakistan and Indonesia. The arms race is on in Egypt and neighbouring countries.

Africa and South America are astir. The second Afro-Asian Conference (at the first of which "white" countries were not represented) is being planned for some time next year.

The Big Four Foreign Ministers, meeting at Geneva, cannot agree on the future of Europe.

These are straws in the wind. They speak not of peace but of tension, mistrust, and fear.

Remembrance Sunday? Surely if it is to mean something practical and constructive, our commemoration must issue in some positive action for making peace on earth a reality.

This is the Church's task. In Holy Writ, of which the Church is custodian, is set forth in unmistakable terms the conditions on which peace may be secured.

The first of those conditions is the due recognition and love of God, the Creator and Sustainer of all life. The second is the acceptance of man's innate sinfulness and self-centredness.

The third condition is repentance and faith in Jesus Christ, the Divine Mediator between God and man, the risen and living Transformer of men and women.

We may not reduce this gospel when speaking of world peace and social problems. It touches the very core of those situations which to-day have given rise to so much anxiety and insecurity.

All this is not theory. Our missionaries can tell of lives transformed, of attitudes changed for good, among people of Africa, India, China, the islands of the Pacific and here at home.

The Church must make her message heard in world affairs. The Gospel of Christ, untrammelled, should be proclaimed from every pulpit this Sunday and demonstrated in the lives of every local congregation, as the only way to true and lasting peace.

Man must be at peace with God if he is to be at peace with his neighbour.

—THE YOUTH EDITOR.

## COOTAMUNDRA CHOIR SUCCESS

FROM A SPECIAL CORRESPONDENT  
Cootamundra, N.S.W.,  
October 31

The Junior Choir of Christ Church, Cootamundra, Diocese of Canberra and Goulburn, achieved a notable success at the Wagga Wagga Eisteddfod last week when, for the second year in succession, it won the competition for junior Church and Sunday school choirs, under nineteen years of age, and was awarded the Lyric Cup.

The choir, which is trained and conducted by Mrs. W. H. Manwaring, was awarded 90 points; an award given to only one other competitor, an adult choir, in the whole Eisteddfod.

The adjudicator, Mr. Alan Giles, of Adelaide, commented, "The most beautiful thing I have heard at this Eisteddfod. Excellent tone gradation and very well trained; pitch impeccable, beautiful choice; this was a gem."

The choir sang "O Holy Spirit, Lord of Grace," by Christopher Tye. The choir is affiliated with the Royal School of Church Music and has about thirty members.

## MELBOURNE C.E.B.S.

FROM OUR OWN CORRESPONDENT  
Melbourne, October 31

On Friday, November 4, at 7.30 p.m., the Church of England Boys' Society will hold their annual service in St. Paul's Cathedral, when the singing will be led by the C.E.B.S. choir, and the preacher will be the Reverend L. J. McIntyre, Vicar of St. Bartholomew's, Burnley.

Following the service there will be a procession of witness to the Melbourne Town Hall, via Flinders, Russell and Collins Streets. The procession will be led by the band of the Melbourne Church of England Grammar School.

## CHILDREN'S MISSIONARY PAGEANT IN CATHEDRAL

FROM A SPECIAL CORRESPONDENT

Newcastle, October 29

Sunday-school children marched through the streets of Newcastle on October 23 on their annual pilgrimage to Christ Church Cathedral.

The children, accompanied by two pipe bands, carried their parish banners to the cathedral, where Miss Gabrielle Haddingham, of the A.B.M., spoke to them.

A pageant, produced by the diocesan youth officer, Miss Evelyn Murfin, and written and narrated by the Reverend W. E. Weston, was acted by children from several parishes.

The theme was the seven sacraments applied to the missionary work of the Church.

The Twelve Apostles entered the cathedral and presented the Pentecost tableau.

Following the example of the apostles, a modern missionary was next seen preaching to hostile natives who killed him.

### BAPTISM

Like St. Stephen he died bravely and other missionaries came and converted the natives, admitting them into the Church through baptism.

A native school was then depicted, the pupils being presented to a bishop for confirmation.

One of the natives who had murdered the first missionary openly confessed his sins to a priest who gave him absolution. From this priest the same native received the sacrament of Holy Communion.

The next tableau showed how Christian marriage raised the status of women and established family life.

The importance of the native

ministry was emphasised and a native was ordained at the hands of the bishop.

The work of the missionary doctors and nurses was enacted and the priest was also present to administer the Sacrament of Holy Unction.

The final tableau revealed the Church as the Living Body of Christ.

## FOR SMALL PEOPLE

### WORK

Very few boys and girls who read this story will be big enough yet to go to work.

But all boys and girls like doing things and making things. That is work.

The Bible has many things to say about work. Let us look at some of them.

First of all, in Genesis 2.2 we read that God ended His work. Yes, God knows what it is to make things. Remember that next time you are making something. God made this lovely world of ours. God made the flowers, the trees and the animals. God made you.

Then God gave man some work to do. Adam had to dig the ground and look after the fields. God gave us hands and eyes and feet so that we might work, as He did.

## ORDER OF KNIGHTING AT GRANVILLE

### IMPRESSIVE C.E.B.S. SERVICE

FROM A SPECIAL CORRESPONDENT

Granville, N.S.W., Nov. 1

The impressive Church of England Boys' Society service of the Order of Knighthood was held in St. Mark's, Granville, Diocese of Sydney, last Sunday.

On Saturday evening at 7 o'clock, in a dimly-lit church knelt nine of the boys who were preparing for the Order of Knighthood to be held on Sunday morning.

As the rector slowly walked up the aisle, led by two of the Knights, his book being lit by a candle carried by the Governor, and walked solemnly up to the chancel, so these boys rose from their knees and knelt at the chancel steps.

Following the Exhortation to each Knight-expectant, the boys were kneeling and each one solemnly accepted the Challenge and picked up the Gauntlet and returned it to the rector, who led them in a prayer that all might prove to be worthy of the honour about to be conferred on them.

On Sunday morning these nine boys, aged between fourteen and sixteen, arrived at the church at six a.m. prepared to keep two hours' vigil in preparation for the receiving of the Holy Communion.

### PRESENTATION

Nine-thirty found all the members of the local branch of the society gathered in church to witness the Order of Knighthood.

In this service the Regent presented the expectant knights at the altar, with the words, "Reverend sir, I present these lads for the honour of Christian Knighthood in the Church of England Society."

To which came the answer: "Have they passed the tests of challenge, vigil and communion, and do you know them to be of good report?"

The Regent replied, "I have instructed them and examined them and find them so to be."

The members were then asked if they had considered well the vow they must make, to which came the strong, loud response, "We are ready."

After the reading of a passage from Ephesians, 6:10-18, silence was kept for a space while the congregation prayed for the members.

The Regent then gave the first member a Bible and presented him, kneeling at the altar rails. He and each one in turn repeated after the rector the solemn vow of the true Knights.

Then came the most impressive sight of the whole ceremony when the rector lifted a sword from off the altar, the two knights, standing behind the member lifted their swords high in the Chancel, as though to guard any worldly interference, and the rector knighted each boy.

The member, as he was knighted, moved along the altar rails on the north side and knelt. Silence was kept for a space. Then the new Knights rose and moved back centrally to the altar rails, where the Regent invested them with the Cape of Knighthood.



The Junior Choir of Christ Church, Cootamundra, N.S.W., who won the Junior Choir contest at the Wagga Wagga Eisteddfod last month.



## WORD-PICTURES FROM THE BIBLE

Dear Boys and Girls,  
Do you know, I've been hearing boys and girls singing Christmas hymns and songs these last few days? They are learning them at school. Isn't it exciting? Christmas is coming.

As you begin to think of Christmas, will you ask God to bless and keep the boys and girls who will have no Christmas this year?

Some here in Australia and ever so many in other lands will be too poor and hungry to enjoy what many of you will be having.

What about asking Mummy or Daddy to send a gift to one of these children for you? If those gifts are sent to me, I will send them on. Don't forget, will you?

God bless you all,  
Your friend,  
UNCLE PETER.

Then in Exodus we are told that there is one day on which we are not to work. It is the

day on which God ended His work that He was then doing. This is our Sunday.

So, just as God wants us to work with Him, so He wants us to rest with Him. That is why on Sunday we go to church, to sing to Him, to thank him, to pray to Him, to learn more about Him. And He loves us all so much.

Then, last of all, in Ecclesiastes 12.14 we read that God will judge our work. That means that God, Who knows all about us, is interested in whether we are doing our best with what He has given us.

Do you do your best for God? Do you remember that God wants you to be a worker for Him?

Do you go to worship Him on the day when we rest from work? He wants you to.

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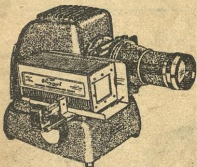
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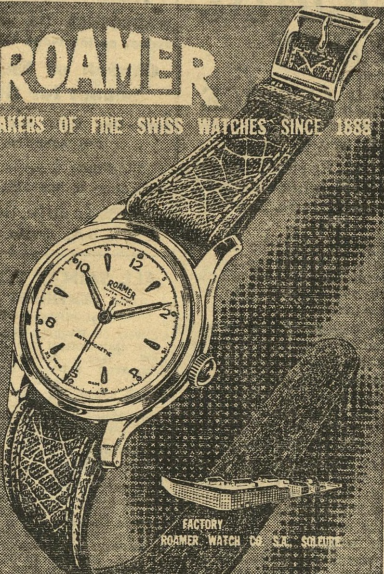
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## THE MEANING OF THE CONSTITUTION

The Bishop of Ballarat, the Right Reverend W. H. Johnson, has addressed a message to his diocese, in which he says that there are still some, even synodsmen, who do not understand the purpose of the constitution that was accepted by General Synod on October 6.

The bishop, therefore, has issued the following survey.

TO understand what the constitution aims to do it is necessary for us to take a wide look at the Anglican Communion as well as a peep back into history.

In the course of history two types of ecclesiastical organisation have arisen: that of centralised government and that of regional autonomy within one fellowship.

The early Church grew in this latter way. For hundreds of years there was no centralised government. There were Patriarchs at Jerusalem, Antioch, Alexandria, Constantinople and Rome.

The Provinces and Patriarchates of the first four centuries were bound together by no administrative bond: the real nexus was a common ministry of bishops, a common faith, common sacraments, common creeds, common scriptures, and a common allegiance to Christ as Lord and Head of the Church. This common life found from time to time an organ of expression in the General Councils.

Then confusion was caused when the Bishop of Rome began to claim that he was above all other bishops and that he was the divinely appointed supreme ruler of nations and of the whole Church, a claim which the Anglican and the Orthodox Church of the East and others refused to acknowledge.

So is it that to-day there is on the one hand the Roman Church with its rigid system similar to the system of the Roman Empire with centralised government in Rome, while on the other hand the Anglican Communion and the Eastern Orthodox Churches retain the system that prevailed throughout Christendom until the Pope got out of step.

IT IS interesting and important to remember that the modern claims for the Papacy were forced through in spite of strenuous opposition by learned theologians of the Roman Catholic Church. This explains the complaint of the eminent Roman Catholic historian Lord Acton that the Roman Catholic Church was placed at a hopeless disadvantage in every reasoned discussion.

In contrast to the Roman Communion the Anglican Communion has reason and history on her side. Her organisation, like her Ministry and Sacraments and Creeds, is that of the early Church.

The Anglican Communion is a fellowship of Churches historically associated with the British Isles. These Churches, with the one exception of the Church in Australia, are independent in their self-government and are growing up freely on their own soil and in their own environment.

They are bound together not by a centralised government but by the apostolic ministry of bishops, priests and deacons, the sacraments, the creeds and the scriptures, just as was the early Church. And as the early Church found an organ of expression of its common life in the General Councils, so the Anglican Communion finds an organ of expression of its common life in the Lambeth Conference in which the bishops from all parts of the world meet together every ten years.

THIS PRINCIPLE of regional autonomy within one fellowship, which operated in the early church and which operates to-day in the Anglican Communion, enables the characteristic endowment of each family of the human race to make its special contribution to the Kingdom of God.

To grasp the significance of this statement it is necessary to remember that within the Anglican Communion there are the autonomous Churches of England, Ireland, Scotland, Wales, America, Canada, China, Japan, India, different parts of Africa, and so on. There are missionary dioceses not yet autonomous. They are linked with Canterbury and the Archbishop of Canterbury appoints their bishops. But the Church in Australia is different from all of the rest.

At the Lambeth Conference the Australian bishops march with the bishops of the parts of the Anglican Communion which are autonomous. This is an anomaly because the Church in Australia is not yet a unified, self-governing body. At present the Church in Australia is organised on the basis of twenty-four dioceses each of which is legally part of the Church of England in England. It has not the powers of a National Church as have the other Churches which I have mentioned.

The new constitution that was accepted by General Synod on October 6 will confer these powers on the Church in Australia, provided 18 out of the 24 dioceses, which must include two out of the four metropolitan dioceses, accept the constitution.

### BOOK REVIEWS

#### REMARKABLE PRAYERS

THE PRAYERS OF PETER MARSHALL. Edited by Catherine Marshall. Peter Davies Ltd. Australian price 15/6: Pp. 211.

This is the third of the valuable series of books which will help to spread the inspiration of this great modern prophet: first his life, then his sermons, and now his prayers.

It can perhaps be most profitably used as a manual of daily devotion, helping self-examination and nurturing faith. Some of the Senate prayers would not be out of place at the opening of our Church synods and parish councils; and a few are suitable for inclusion in "Prayers after the Third Collect."

Peter Marshall was a master of phrase making, and was distinguished by his courageous modern metaphors; but above all this volume reveals his deep spiritual insight, and is to be recommended for careful reading by all students and teachers of the Faith.

—R.C.B.

#### PROVOCATIVE THEOLOGY

A CREED BEFORE THE CREEDS. H. A. Blair. Longmans; 20/.

CANON BLAIR has written a provocative book in which he sets out to prove that there was a creed before the creeds were formally used. He bases his assumption on an original treatment of 1 Timothy 3, 16.

Theologians in the years preceding 1839 were indebted to Professor C. H. Dodd and his useful books on the Apostolic teaching, and Canon Blair has used much of Professor Dodd's method in this book.

He does, however, tend to draw conclusions from his premises which are logically unjustifiable. For instance he neatly equates "fallere fidem" with "pervert the faith," and more ingeniously "depositum," a technical legal term with "the faith."

However, these are slight points and by no means detract from what is a most stimulating book which should be read by all who have to preach the Gospel.—J.T.

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## LETTERS TO THE EDITOR.

## "MEANNESS IN PROSPERITY"

TO THE EDITOR OF THE ANGLICAN  
Sir.—Congratulations on your leading article last week on giving to Missions. It was indeed a humbling experience to be thanked so warmly by the Bishops of Borneo and Singapore for the very little that we have given to the Church in S.-E. Asia. Most of the blame rests with the clergy, for experience has proved that the laity will give liberally when they are convinced of a special need.

Seventeen parishes sent nearly four thousand people to the rally which was held in Newcastle Stadium on October 2. These people had not come prepared to give, but when the Reverend W. H. S. Childs gave them the challenge they opened their hearts and their pockets. The success of such a rally cannot be judged from the amount given in one night—it is being revealed now, in my own parish at least in increased giving and greater and more personal interest in Missions, and I believe that the same is being experienced in other parishes.

Many people have already suggested to me that such a missionary rally should be made an annual event in the Diocese of Newcastle. I personally think that the Australian Church as a whole could profit by our experience.

Could we not launch out with the same faith and courage which the Methodists have shown in their Mission to the Nation and sponsor a National Missionary Rally?

Rallies, with the informality and zeal shown in the Newcastle Stadium, could be organised to a greater or lesser degree in every rural deanery in the land and a special rally team could be selected by the combined councils of A.B.M. and C.M.S.

The laity would support us in tremendous numbers as they did in Newcastle. We should demonstrate the unity of our glorious Church. We should increase our missionary giving and our missionary interest, and we should draw many lost sheep back into the fold by the visible evidence of our Christian love for those whose needs are so great.

Yours faithfully,  
(The Reverend)  
W. E. WESTON,  
Mission Secretary, Diocese of Newcastle,  
Adamstown,  
N.S.W.

TO THE EDITOR OF THE ANGLICAN  
Sir.—We are much encouraged by your advocacy again in your editorial column of the Primate's Appeal for South-East Asia. In March of this year you intervened and the appeal received a great stimulus, which must not be allowed to subside.

It is necessary to reach men who don't go to town halls or cathedrals, but whose interest can be aroused in a less stuffy environment.

The appointment of a commissioner for this appeal is essential. There are two clerics with especial gifts for this I submit, but not for publication, their names to you.

The missionary bodies are overburdened and must be helped and encouraged to be more venturesome.

Please keep so important an appeal before your readers.

Yours sincerely,  
F. H. GAUNSON.  
Melbourne.

## THE CHURCH OF ENGLAND IN SOUTH AFRICA

TO THE EDITOR OF THE ANGLICAN  
Sir.—Some time back many of your readers would have been interested to read something of the origin and history of the body known as "The Church of England in South Africa" which appeared in your excellent "Faith and Morals" column. The same readers would now surely applaud the forthright statement made by the Archbishop of Canterbury on October 3 concerning the position of Bishop Morris.

(Continued from page 5)

I wonder if your readers are aware of the fact that although the "Church of England in South Africa" has been out of communion with the See of Canterbury for some considerable time, the same body has been very much in communion with the See of Sydney for many years. Many postulants for Holy Orders in this schismatic church have received their training at Moore College and been given ordination before their return to South Africa.

When I was a student at Moore College a few years back it was freely and seriously suggested by many that Sydney should go the further step of consecrating a priest to be the Bishop of this schismatic Church. We may surely thank God that such a disastrous move never eventuated.

Doubtless there are many sons of Sydney diocese scattered far and wide throughout the Church's sphere of service who have been greatly thrilled by one particular aspect of the proceedings of General Synod during the last few weeks. That aspect is what appears to be a genuine desire on the part of the mother diocese of Australia to associate herself more fully and completely with the life and witness of the world-wide Anglican communion.

Therefore, might not the present be the most appropriate time for some statement from Sydney diocese setting out clearly her attitude to this body known as "The Church of England in South Africa?"

Yours sincerely,  
(The Reverend)  
ROBERT PORTER,  
Anglican Mission,  
Agenehambo,  
via Popondetta,  
Papua.

## TRAFALGAR DAY

TO THE EDITOR OF THE ANGLICAN  
Sir.—On Sunday, October 23, the Port Chaplain conducted a service in memory of Trafalgar Day. The service was broadcast and the chaplain, obviously an Anglican priest, preached the sermon.

In company with another person I listened to the address and immediately it concluded my listening partner said: "Who was he preaching about, the British Empire with special adoration for Lord Nelson or the Kingdom of God with reference to Our Lord?"

The name of Our Lord was not mentioned once, and not one reference was made to the day being the twentieth after Trinity.

This service might have run the Union Jack to the mast but it certainly put our branch of the Catholic church alongside a certain sect which equates the Church with the British Empire.

Yours faithfully,  
WALTER MALONE.  
Waverley,  
N.S.W.

## THANKSGIVING FOR GENEVA TALKS

TO THE EDITOR OF THE ANGLICAN  
Sir.—Before the talks of the "Big Four" leaders at Geneva appeals were made by Church leaders for prayers for the success of these talks.

Most people welcomed the agreement which was achieved at Geneva and the relaxation of international tension which followed.

To express our thanks for this result, and to act consistently, it would seem that we should offer prayers of thanksgiving for the success, even though only partial, of the Geneva talks and pray for further agreement and reconciliation in any future international meetings, such as the "Big Four" Foreign Ministers' conference to be held towards the end of October.

But to my knowledge there have been no widely-publicised appeals for such prayers. In my opinion, this is unfortunate, and a lead in this matter should be given to the people as soon as possible.

Yours faithfully,  
H.W.  
E. Malvern, Vic.

## SOUTH INDIA

TO THE EDITOR OF THE ANGLICAN

Sir.—The Reverend T. B. McCall, The Anglican, October 28, evidently claims for Drs. Massall, Jolland, Wand and Mortimer an infallibility far greater than that of any Pope, for even the latter's decisions are not binding on the faithful when he speaks as a private theologian.

Fr. McCall asks is not "a bit of compromise . . . too high a price to pay for union?" The obvious answer is "yes" when that compromise affects Catholic Faith and Order. It is admitted by Fr. McCall that there is an "interim period of mutual recognition and parity of ministers" both episcopally and non-episcopally ordained, and also that doubt exists as to the credal orthodoxy of the Church of South India.

Surely the most extreme advocate of the Augustinian theory of Holy Orders would hesitate to recognise the orders ministered by a bishop belonging to a body which officially treats both episcopal and non-episcopal orders as equally valid and which has only put episcopacy "on trial" for a certain number of years, at the end of which the matter will be reviewed and a decision made as to whether an episcopal ministry will continue or not!

Why is my statement that the various non-conformist bodies to which C.S.I. bishops originally belonged do not believe in or possess the priesthood treated by Fr. McCall as "fractious nonsense?" I am sure that Methodists, Presbyterians and Congregationalists would hotly deny the Catholic doctrine of the priesthood.

Facts, it has been said, are stubborn things and the one fact which stands out above all is that C.S.I. is a schism. No amount of special pleading can alter this fact. Four dioceses left the unity of the Catholic Church and their Bishops consecrated others as bishops into schism. This is a wilful misuse of the Sacrament of Holy Order and turns the consecrating prelates into little more than glorified *episcopi vagantes*, and it is an axiom of Catholic theology that "orders which are wantonly irregular are, in fact, invalid and worthless."

I am, etc.,  
N. E. MOXON,  
Vaucluse, N.S.W.

TO THE EDITOR OF THE ANGLICAN  
Sir.—I have been reading with interest the correspondence about the South Indian Church.

I wonder if those writing against the United Church have ever lived in a non-Christian country. I have been recently in Malaya, and there, in a country predominantly Islam, Christians are regarded as adherents of one religion.

Our divisions mean nothing to non-Christians, and arguments between Christian denominations only weaken our cause; which is surely to teach all men that Christ is the Divine Saviour, and to follow Him is the Way of Life.

We should try to find out in each country the type of Christianity best suited to the needs and mentality of the natives of that country. I just cannot imagine Matins and Evensong being attractive to the Malay villager, or still less to the Saki or aboriginals. Also, our sacramental services would need drastic alteration.

However, by an arrangement of the British Government and the sultans, no missionary work is allowed amongst the Malays. Practically all Asian Christians in that peninsula are drawn from the Chinese and Indian population.

Let us emphasise the points on which all Christians can agree and minimise our differences.

Yours faithfully,  
ELLEN M. KENT-HUGHES,  
Armidale,  
N.S.W.

[Other correspondence has been held over until next week.]

## MINISTRY OF HEALING

TO THE EDITOR OF THE ANGLICAN

Sir.—Your reporter missed a Resolution of the latest session of Sydney Synod which has a national potential. Synod asked the Most Reverend the Primate to appoint a committee to explore the possibilities of a National Churches' Council of Healing with representation from the B.M.A. and to arrange a Convention to study the relationship between Health and Holiness.

The National Council in England began similarly. In 1944 the Archbishop of Canterbury, Archbishop Temple, appointed a committee to report on Healing. In 1947 this was recognised by the B.M.A. and two of its members were appointed to it. From this the committee has grown until it is a National Council of Healing for all the dioceses, for all the churches, and for all healers, and to-day it includes six representatives from the B.M.A. and two from the National Nursing Association.

Divine Healing, that is, healing through prayer and sacramental means, is only part of this, not the whole; and the B.M.A. set up its own committee to study Divine Healing. The Resolution passed unanimously by Sydney Synod involves the healing of the whole man, physical, mental and spiritual, and the healing of the nation, for it foreshadows the possible co-operation of the church, modern scientific medicine, the law, and all welfare work, in a combined effort to face and master not only individual but social problems such as homosexuality, heterosexual insemination, and juvenile delinquency.

It is a momentous Resolution with vast potential. It is national news, and we have to thank the Most Reverend the Archbishop for suggesting it.

Yours sincerely,  
(The Reverend)  
C. L. OLIVER.  
Granville,  
N.S.W.

## "SOCIETAS"

TO THE EDITOR OF THE ANGLICAN  
Sir.—It is a source of great regret that copies of "Societas," the magazine of the students of Moore Theological College, have not been preserved in the college library.

The issues for each year since 1946 have been kept, but the only issues prior to 1946 of which we have a copy are for the years 1939, 1940-41, and 1943.

It will be greatly appreciated if any former students of the college possess copies of early issues of "Societas" which they are willing to present to the college. I am sure old students will realise the historical interest of these magazines, and the value of the information which they contain for the purpose of historical records.

Yours sincerely,  
(Canon)  
MARCUS L. LOANE,  
Principal,  
Moore Theological College,  
Sydney.

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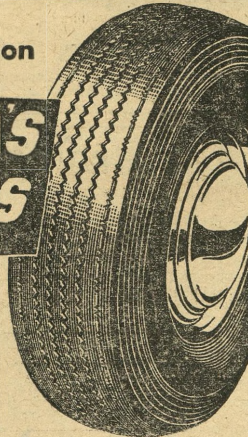


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## EVANGELISM THROUGH PAMPHLETS

### NEW STATUS FOR "ANGLICAN TRUTH SOCIETY"

By J. BEER

One of the remarkable things in Australian life over the past few years has been the amazing growth of many strange religious sects which are flooding the country with literature, much of it worthless, propagating their religious faiths.

It has been announced recently that the Seventh Day Adventists, whose militant policies are well known to all churchgoers, are to spend no less than nineteen million dollars in a world-wide campaign of literary propaganda over the twelve months ending December 1956.

This literature will infiltrate into many of our Christian homes in this country and will cause untold damage to the building up and the edifying of the Body Of Christ in this land.

These organisations realise the power of the printed word, and most persons will agree with us when we say that it is time that the Australian Church decided to commence publishing booklets and other religious propaganda which will present to people the true claims of our Blessed Lord.

This wish for a society within the Church of England in Australia to publish such literature has been long felt. Many think that the need for this society, which would be capable of publishing and distributing pamphlets of the highest quality with an authoritative viewpoint, has become a matter of necessity.

#### ENTHUSIASM

In the hope that this wish may ripen into actual fact a group of bishops and clergy together with a number of lay-people met during the time of General Synod in Sydney to discuss the formation of such a society.

At this meeting it was decided to revive the "Anglican Truth Society," an organisation which had already done a great work of evangelisation through the means of its pamphlets. This venture is backed by the enthusiasm of over fifty clergy and laity and has

been constituted as a new organisation.

Under the Presidency of the Bishop of North Queensland, the society enjoys the assurance that the best religious tract writers are willing to write booklets, etc. for it, and that every booklet will have the sanction of an Editorial Panel, which includes such names as the Rev. B. Oddie, S.S.M.; Dr. A. Capell and Dr. K. C. Westfold. It is also fortunate in having amongst its members three Diocesan Bishops.

The society has a prospective membership already of nearly 500, which is sufficient in itself to illustrate the need for the society and the first pamphlet, which will be available at the end of next month will be a reprint of an excellent earlier publication, "Modern Heresies," this being the tenth and revised edition, and it is expected to achieve record sales. The following publications are to be available soon: "Is The Church Of England Changing?," "Great Evangelicals," "Why Go To The Holy Communion?" We trust that the rest of the Church in Australia will support us in this venture of faith, both by their prayers and financial support, for the need of the Gospel to be presented in its fullness to the average Australian is urgent.

#### PRINCESS ROYAL IN CANADA

ANGLICAN NEWS SERVICE  
Vancouver, October 24  
The Princess Royal, who is at present touring Canada, attended service on October 16 at the oldest Anglican parish church on the Pacific coast, Christ Church Cathedral, in Victoria, where she was welcomed by the Archbishop of British Columbia, the Most Reverend H. E. Sexton, who preached.

## PAROCHIAL MISSIONS

### BISHOPS LEAD CONFERENCE

ANGLICAN NEWS SERVICE

London, October 31  
More than 300 Churchmen from 36 dioceses have been meeting at Swanwick, Derbyshire, to study and prepare plans for evangelic teaching.

The conference, which ended on October 20, was the outcome of a letter to *The Times* in March from the Bishop of Croydon and the Bishop of Barking.

They wrote that evidence was coming in from many quarters to indicate that rarely in history had the Church been confronted with so great an opportunity of bringing men back to God as at the present time.

They said they felt constrained to take the lead in initiating courses of training for clergy, and plans were also being made for training laymen for "this evangelic task."

#### SELECTED CLERGY

They offered to supply further details to those interested, and the 300 Churchmen wrote individually.

A panel of selected clergy of different denominations, who will be called on for parochial mission work where needed, has been drawn up.

The four-day conference has been devoted to giving instruction and guidance in running parochial missions, and a questionnaire has been circulated to those attending asking what type of parish they would like to serve and where, and what previous experience they have had in such work.

#### \$250,000 APPEAL FOR BRADFORD CATHEDRAL

ANGLICAN NEWS SERVICE

London, October 24  
The Archbishop of York will launch on November 3 an appeal for \$250,000 to enlarge Bradford Cathedral.

The cathedral, before the creation of the diocese in 1918, was the Bradford parish church.

#### A.B.M. ELECTIONS

The Bishop of Armidale's name was omitted in our report of October 21 of the elections to the Australian Board of Missions for the next five years.

## 79 CONFIRMED AT NEWCASTLE

FROM A SPECIAL CORRESPONDENT

Newcastle, October 29

On Sunday, October 16, the Bishop of Newcastle, the Right Reverend Francis de Witt Batty, administered the rite of Confirmation to 79 candidates in St. John's Church, Newcastle.

The candidates, whose ages ranged from 11 to over 70 years of age, were presented by the rector, Canon E. R. Elder, after months of intensive preparation.

The bishop gave a very instructive address to the new members of the Church from the collect for the day, the 19th Sunday after Trinity, "O God, forasmuch as without thee we are not able to please thee; mercifully grant, that the Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord."

He told the newly confirmed that they could do very little without the aid of prayer, and he also enjoined them to become better members of the Church by constant study of the Bible.

He recommended that they should use the Bible Reading Fellowship as an aid to the regular study of God's Word.

The first Holy Communion for the newly confirmed was held in the parish church on October 23, when at least 200 persons, of whom 79 had been confirmed the previous Sunday, attended.

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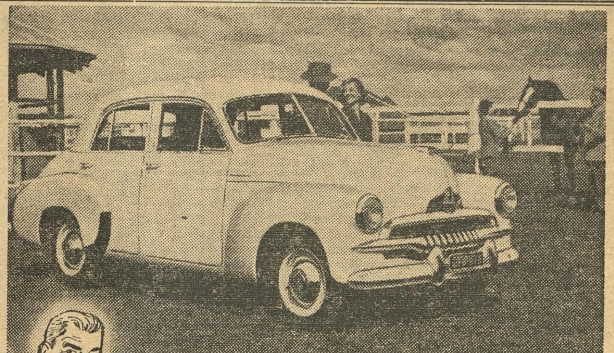


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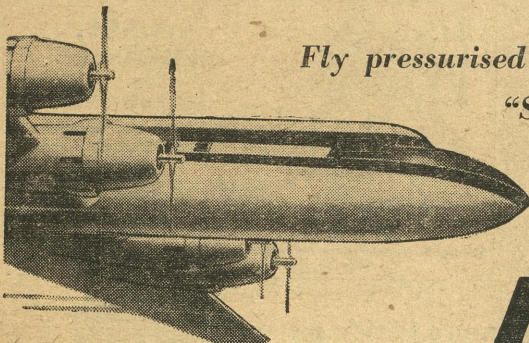
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## DIOCESAN NEWS

## ADELAIDE

**APPEAL REACHED**  
The All Saints' Colonel Light Gardens, £1,000 Appeal for the year towards the new church has been reached, with further amounts still to come in.

**TEACHERS' FELLOWSHIP**  
Mr. C. E. S. Gordon, Headmaster of St. Peter's College, will address the Anglican Teachers' Fellowship on "The Issues of War and Peace as they affect Education," at the Church Office, King William Road, at 8 p.m. on Friday, November 11. All members and friends are invited.

**FLOWER SERVICES**  
Annual Flower Services will be held at St. Mark's, Penwortham, on Sunday, November 6, at 3 p.m., and at St. Barnabas', Clare, on Sunday, November 13, at 11 a.m.

**COWELL**  
It is hoped to complete the west wall of St. Hugh's, Cowell, Eyre's Peninsula, in the near future. The rectory, the Reverend D. A. Richard-Pugh, has undertaken to hew the stone.

**UNLEY**  
St. Augustine's, Unley, will hold a special day of Prayer and Offering on Friday, November 4. Thanksgiving Sunday will be on November 6.

**NEWS FOR PUBLICATION**  
We remind all clergy in the diocese — and particularly those who have just joined us from Eyre's Peninsula — that church news and notes for these columns can be sent direct to the Adelaide correspondent at 36 Fuller Street, Walkerville, S.A.

**"THE WELLS WAY"**  
The Mission District of St. James, Walkerville, St. Peter, Morgan, and St. Joan, Cadell, with Swan Reach, is to adopt "The Wells Way" for raising parish finance.

**£1,000 FROM FETE**  
The Rector of All Souls, St. Peters, Canon H. H. Coles, and the fete secretary, Mr. J. L. Muscarel, are thrilled at the result of the parish fete which raised over £1,000 for the new parish hall.

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It was held in the St. Peter's Town Hall on October 29.

**VICTOR HARBOUR**  
St. Augustine's, Victor Harbour, are considering the introduction of the "Wells Way". Two representatives of the Glandor Parish went to Victor Harbour recently to explain the workings of the scheme which has been so successful at St. Benedict's.

**A.B.M. AT MARRYATVILLE**  
The annual service for the A.B.M. Women's Auxiliary of St. Matthew's, Maryatville will be held on November 12, at 2.30 p.m.

**LAY READERS' ASSOCIATION**  
The Diocesan Organising Secretary of the A.B.M., the Reverend A. H. Bott, will address the Lay Readers' Association at their next meeting at the Church Office on Friday, November 4. Eveninging will begin at 8 p.m. All priests, lay readers, and lay preachers are invited to attend.

**HOME FOR THE AGED**  
The Bishop of Adelaide, the Right Reverend B. P. Robin, opened a new wing at the St. Laurence's Home for the Aged, on Saturday afternoon, October 29.

## ARMIDALE

**PARISH OF WARIALLA**  
The second annual Temple Day held last month introduced a new feature, a Parish Tea, to which all parishioners were invited. The special speaker was the Vicar of Guyra, the Reverend R. P. Kirby. The whole function, both financially and socially, was a tremendous success. It is hoped to hold such another function on March 1, 1956, which will be the 103rd anniversary of the appointment of the first vicar, the Reverend F. Kemp. It will be hoped that final plans may be made for building the new church.

The Flower Show was also held, and again was both a social and financial success, the sum of £540 being raised in one day. Although the work was carried out by the Women's Guild as a whole, outstanding work was done by the two secretaries, Mrs. C. Murray and Miss D. Woods, who are both under 21. Youth has certainly taken the helm in this field.

St. Paul's, Warialla Hall, was a centre at which interest had decreased so much that for seven months no service was possible for lack of congregation. Now, due to local effort, interest has revived and a weekly service is held and which is attended on the average by 30 people.

**HOSPITAL SUNDAY**  
Matron and nurses at the Armidale and New England Hospital attend the Sunday evening service at St. Peter's Cathedral in their brilliant scarlet-topped uniforms on the occasion of Hospital Sunday, when members of the medical and administrative staffs also attended. The lessons were read by Dr. J. H. Priestley (Peoples' Warden and a senior member of the honorary medical staff), and by Mr. R. L. Blake (chairman of the board of management, and editor of the Armidale "Express"). The service was conducted by the Dean, the Very Reverend M. E. Jones and Mr. Ken Jago, (lay reader), and the address was given by the bishop, the Right Reverend J. S. Moyes.

**ORDINATION**  
Notice has been given in St. Peter's Cathedral of the intention of Mr. Ken Jago to enter the ministry. He is to be ordained deacon at Moree on December 21. For the time being he is to continue teaching at T.A.S. where he has been a member of the staff for the past three years. Mr. Jago,

who is the son of a West Australian missionary, came to Armidale from Trinity Grammar School, Summerhill, and has been a lay reader for the past five years. He is married, with two children.

**C.E.M.S.**  
Canon F. Riley, a former Vicar of Armidale, and one of the oldest members of the Armidale branch of the C.E.M.S., was the speaker at the quarterly tea meeting of the branch on Sunday, when he revealed he had lost none of his powers of oratory. In every age, he said, men had said, as they were saying now, "The church is in danger," yet in the thirty separate generations that had come and gone since Christ was on earth His message had been passed on to an ever widening group. Certainly to-day there was a challenge, a great challenge, but it arose out of the great opportunities of the age.

## BATHURST

**TWO BAZAARS**  
The church bazaar at St. Barnabas', West Wyalong, a fortnight ago resulted in £400. The bazaar on Saturday last week, resulted in £100 — the attendance was much affected by the wet weather.

## BENDIGO

**MOOROPNA**  
The Board of Guardians of St. Alban's Parish Church, Mooropna, have unanimously decided to recommend that a new church be built adjacent to the existing one, and that work commence immediately.

The old church, to become a parish hall, was opened for use in 1879. It has been decided to sell part of the church lands to swell the building fund. The design of the church is expected to follow closely that of St. George's, Geelong, which was opened last April. The vicar, the Reverend L. Marshall-Wood, has convened a congregational meeting early in November to consider the proposals of the Board of Guardians.

## GRAFTON

**BOWRAVILLE**  
The Reverend W. A. Doak was inducted Rector of Bowraville on All Souls' Day, November 2, in the parish church of St. James by Archdeacon O. N. Manry. Mr. Doak is native to the diocese, and his parents live at Woodburn on the Richmond River. He was trained at St. John's, Morpeth, and ordained at Christ Cathedral, Grafton.

The special session of Synod for the election of a bishop meets at Grafton on November 7, preceded by a celebration of Holy Communion at the cathedral at 7 a.m.

The prayers of the diocese are asked for the guidance of the Holy Spirit for the members of the Synod upon whom rests the responsibility of choosing arch.

## MELBOURNE

**RED HILL**  
Archbishop Booth dedicated St. George's Church, Red Hill, on October 29. Under the direction of the architect, Mr. George Mitchell, this building, which was the old Red Hill State School, has been transformed. Through Mr. Mitchell's skill and imagination, a great deal has been achieved, the furnishings, made locally by Mr. M. Middleton, are very beautiful. Services in this portion of the Parish of Flinders have previously been held in a local hall.

**INDUCTION**  
The Reverend J. H. Shilton was inducted to the charge of St. Michael's, North Carlton, by the Bishop of Geelong on November 3.

**S. PAUL'S CATHEDRAL**  
For the convenience of those who have to be at the cathedral for the time of Morning Prayer in the cathedral has now been altered to 8.15 a.m. as from November 1. Holy Communion will remain at 7.30 a.m. on Wednesday, to be followed by the Litany at 8.15.

## PERTH

**SINGAPORE MISSIONARY**  
Dr. Gordon Keys-Smith, an A.B.M. missionary in charge of St. Andrew's Hospital, Singapore, will visit Perth at the end of November. He will preach at a missionary rally at St. Mary's, South Perth, on Friday night, November 25 at 8 p.m. On Saturday, November 26, at 3 p.m. he will be the special speaker at the Auxiliary Fete at Christ Church, Claremont. He will preach in St. George's Cathedral on Sunday, November 27, at 11 a.m.

**HIGHGATE FETE**  
A garden fete will be held in the church grounds at St. Alban's, Highgate, on Saturday, November 19, to raise funds for the preservation of its buildings.

**MOTHERS' UNION**  
The Mothers' Union Festival will commence with Holy Communion in St. George's Cathedral at 11 a.m. on November 9. After a basket lunch, the M.U. service will be held in the cathedral at 2 p.m. beginning with a procession of banners.

**CLERGY WIVES**  
A meeting of the Clergy Wives' Fellowship will be held at Bishop's House on Tuesday, November 8, at 8 p.m. The Perth Deanery will act as hostesses.

**BROADCASTING COMMITTEE**  
The new chairman of the Broadcasting Commission, which has been enlarged, is the Reverend F. Hart. The new secretary is the Rector of St. Mary's, West Perth, the Reverend A. D. McDonald.

Other members of the committee are Canon F. W. Guest, Canon V. Henn, and the Reverends S. V. Weare, D. Bazely, A. C. Holland, J. R. Proclus, W. H. C. Hyde, W. Bastian, and K. B. Hailey.

Two priests have been carrying the whole burden of broadcasting — the Reverend Warwick Bastian (6PR: "The Church of England Roundman") and the Reverend K. B. Hailey (Mid-Week Meditation).

**MISSIONS TO SEAMEN**  
The chaplain, the Reverend H. W. Coffey, reports that the alterations to the Fremantle Club are now almost complete.

The official opening of the new premises will be on Sunday, November 27, at 3.15 p.m. by the Governor, Sir Charles Gardiner.

## MOROWA HOSTEL

It is hoped to open a hostel for school children at Morowa by first renting a house. The Director of Education has said that his department would pay the rent of such a building until larger premises can be built.

## SYDNEY

**HAPPY MEETING AT ROSEVILLE**  
Parishioners of St. Andrew's, Roseville, had a welcome opportunity of getting to know each other when the parish councillors and their wives were hosts and hostesses in the church hall after Eveninging on Sunday night. The large congregation readily responded to the invitation for, in a suburban parish, it is often difficult for newcomers to meet their fellow parishioners. Corporate worship loses much unless there is also friendship outside the church.

**HOSPITALITY FOR SAILORS**  
The Chaplain, H.M.A.S. "Sydney," advises that week-end hospitality for interstate personnel on board would be greatly appreciated by many members of the ship's company during the next three months. The Chaplain would be pleased to hear from any home, which could extend such hospitality, or which could accommodate husband and wife for a short period as paying guests or otherwise. Offers of hospitality should be addressed to Chaplain J. A. Willson, R.A.N., H.M.A.S. "Sydney," c/- G.P.O., Sydney.

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## SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Miss Ruth Felton, of Cremorne, N.S.W., who sent us this picture taken after the Baptism on September 25 at S. Chad's, Cremorne, of the twin daughters of the Reverend James and Mrs. Trainer. Two bishops were present: The Bishop of Kalgoorlie (left), who baptised the babies, and the Bishop of New Guinea (right), who stood proxy for Bishop David Hand as godfather. Two of the godmothers (holding the babies, Heather and Mary) were Ruth and Mary Felton, daughters of the Rector of S. Chad's. Also in the photograph are the other godmothers and Jamie, the twins' brother.

## ADELAIDE UNIVERSITY SOCIETY

FROM OUR OWN CORRESPONDENT

Adelaide, October 24

After nearly two hours of constructive discussion at luncheon meetings last week the newly formed Adelaide University Anglican Society adopted a comprehensive Constitution.

There was a good attendance of society members, and after several amendments had been put the Constitution was approved unanimously.

The objects of the society "shall be to promote fellowship amongst Anglican students in the University, and to provide opportunities for corporate worship, study, discussion and pastoral work amongst students and staff." It is made clear in the Constitution that the society shall co-operate wherever possible with the Australian Student Christian Movement.

The Bishop of Adelaide is *ex officio* President of the society, and provision is made for a committee of ten members, including the president and the chaplain, who is appointed by him. The first chaplain is the Reverend N. C. Paynter, of S. Mark's College.

Membership of the society is open to all Anglican students and staff at the University and Teachers' College, and associate membership for graduates and those who are not members of the Church of England will be encouraged.

## TRISTAN DA CUNHA

ANGLICAN NEWS SERVICE

London, October 31.

The Society for the Propagation of the Gospel has announced that the Reverend P. H. Bell, of S. Barnabas, Churchdown, Bromley, Kent, has been appointed chaplain of the southern Atlantic island of Tristan da Cunha, under the episcopal jurisdiction of the Archbishop of Capetown.

The society began its work on Tristan da Cunha in 1848 when an S.P.G. missionary bound for Ceylon visited the island. The first chaplain reached Tristan in February, 1851.

The island has about 250 inhabitants, of whom 55 are children. The new chaplain hopes to sail with his family in January.

This benevolent old lady is the Dowager Duchess of Dingo Creek, alias the Reverend Howell Witt. She arrived in a motor-cycle outfit to open the S. Peter's College Mission Fete in the college grounds on October 15. She is seen here chatting graciously with (from left) Misses Joanna McLachlan, Jan Shearer and Gillian McLachlan.

—Adelaide Sunday Mail picture and block

## LAY HELPERS MEET IN NEWCASTLE

## "REVIVED" ASSOCIATION'S PROGRESS

FROM A SPECIAL CORRESPONDENT

Newcastle, November 1

The Bishop of Newcastle, the Right Reverend F. de Witt Batty, presided at the annual meeting of the revived Newcastle Diocesan Lay Helpers' Association at Tyrrell House on October 26.

Both the Archdeacons of Newcastle and Maitland were in attendance, as well as Captain R. L. Gwilt, Church Army.

A letter of appreciation for valuable and helpful services rendered by lay readers during the past year was received from the Rector of Cardiff-cum-Boolaroo, the Reverend D. R. Stewart.

The bishop delivered an informative and concise address on the Constitution. His interesting explanation of events and matters concerned with this important step in Australian Church life was very much enjoyed and appreciated.

The diocesan secretary and treasurer of the association, the Reverend William Griffith Cochrane, then presented the first annual report and financial statement of this "revived" body.

## LIBRARY BEGUN

It was revealed in the report that the nucleus of a library had been purchased from funds for the benefit of lay readers, and that there were a dozen useful books already available for them.

Since last year fifteen new lay readers' badges with collars had been procured by members. About half the lay readers in the diocese were financial members.

Captain Gwilt, who had

formed a study group on the subject of Evangelism, gave a short report on what had been done. The ultimate purpose is to procure practical Christianity by those interested.

It was decided to have a further study group on Wednesday, November 9, at 8 p.m., at the Church Army Rooms, Tyrrell House, and that any church officers or church workers interested would be very welcome at the group.

A discussion concerning Good Friday observance ensued, but it was felt that an appeal should be made to a higher body, so the secretary was requested to act accordingly.

A further important decision was to have another Quiet Afternoon similar to last year, and at the same place, viz., S. James' Church, Wickham.

The Reverend David J. Young, Rector of Kurri Kurri, in the Coalfields area, who was formerly a Church Army captain, has consented to conduct this Quiet Afternoon on Saturday, November 26, from 2 p.m. to 6 p.m.

## G.F.S. EXHIBITION

FROM OUR OWN CORRESPONDENT

There were 2,300 entries in the Girls' Friendly Society's exhibition of handicrafts and hobbies held in the Chapter House, Cathedral Buildings, last week-end.

## MISSING SHIP FROM APIA

## ANGLICANS ON BOARD

FROM A SPECIAL CORRESPONDENT

Apia, Western Samoa, Oct. 25.

We are daily hoping for news of the missing "Joyita," a fishing ship, under American registration, with a skipper born in Wales, which lay at anchor in the roadstead for five months, and which left under charter for the Tokelaus, about 350 miles from Samoa, on October 3, and has not been heard from since.

Gay Parsons, whose mother is a daughter of an Irish Canon hoped that we would have Sunday School finished in time for her to "see daddy (a Government doctor) leave for the Tokelaus," but the engines were not functioning properly and they did not leave till 5 a.m. on the next morning.

Practically all the Europeans on board are Anglicans; Dr. Parsons, with four children; Mr. Hodgkinson, the Government dispenser, with three; Mr. Pearless, District Officer for the Tokelaus; one child; and Mr. Williams, who was acting as supercargo while on holiday.

## STILL HOPE

He has just retired from the Sydney managership of the Yorkshire Insurance Company in Spring Street, Sydney, where he was virtually "landlord" for Australian Board of Missions Head Offices for years.

The R.N.Z.A.F. Sea Air Rescue Service went into action and have covered over 96,000 square miles, much of it three times, in great air sweeps, but the lack of wreckage suggests that the ship is drifting in the ocean currents and there is still hope.

This has been the experience of several others. Our unofficial "churchwarden," Mr. Hugh Reid, was adrift for two months

## PERTH CHARGE

(Continued from page 1)

"Again and again I have told them that there is room in the Church of England for any man who can honestly subscribe to the Anglican formularies of faith, worship and discipline."

"Within those limits the Church of England tolerates men of extreme views in either direction; but for that very reason it does not tolerate any man who, in the pride and bigotry of his own opinion, despises or condemns other equally loyal churchmen who see the truth in a different light."

Speaking of the part of the laity, His Grace said that much more should be done to enlist the active service of parishioners, many of whom are natural leaders in the community, and yet have not taken an effective part in the affairs of the Church.

"The best way of teaching men their Christian vocation is to give them something to do for Christ."

"That, as some of you know, is the line followed by the Church of England Men's Society. I am glad to say that in at least one parish there is a strong branch of the society at work, and other branches are under contemplation."

## CLASSIFIED ADVERTISEMENTS

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

## POSITIONS VACANT

A MATRON wanted for 1956 for Riverina House, school 'girls' hostel, Hay. Applications to Education Secretary, P.O. Box 10, Narrandera, N.S.W., stating salary required and accompanied by copies of references. Suit widow or widower, returned missionary or person with vocation, or work amongst girls of school age.

DIOCESE OF PERTH, W.A. WARDEN required for Christopher's House (Hostel for Government High School boys), NORTHAM, Priest or layman. Married quarters available. Particulars from C. O. Davis, G.P.O. Box D 144, Perth, W.A. CANBERRA GRAMMAR SCHOOL requires for 1956, one Primary Master and also teachers for History, Geography, Science and Farm Mechanics in the Senior School. Some married quarters available. Enquiries to the Headmaster, Canon D. A. Garnsey, X2671.

S. MARY'S SCHOOL, Herbarton, North Queensland requires for 1956: (1) Music Mistress, (2) Commercial Mistress. Apply the Sister-in-Charge.

## OUTBACK HOSPITALS

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

PRECENTOR FOR S. JOHN'S CATHEDRAL, BRISBANE PRIEST urgently required. Varied work, including music, youth, schools and hospital chaplaincy. Write: The Dean, The Deanery, Brisbane, B.9.

NEWCASTLE CHURCH OF ENGLAND GRAMMAR SCHOOL FOR GIRLS. Mistress required for 1956, to teach Mathematics to Intermediate or Leaving Certificate. Full or part time; resident or non-resident. For further particulars apply to the Headmistress.

## FOR SALE

ALL KINDS OF ECCLESIASTICAL AND ACADEMIC OUTFITS. Cassocks, Surplices, Vestments, Academic Hoods and Gowns. Choirs outfitted, interiors of churches designed. Prices on application to—Mrs E. J. Cooper, S. John's Rectory, Halifax Street, Adelaide.

CANTERBURY BOOK DEPOT, 22 Leigh Street, Adelaide. BUY where you purchase help your Church's Missions. Our range covers Theology, Biography, Prayer and Hymn Books, Children's Books, Novels, Bibles, Candles and Wafers.

A DEPARTMENT OF A.B.M., ADELAIDE.

## BIRTH

GILL. On October 5, 1955, at Hobart, to the Reverend William B. and Mrs. Gill, the New Guinea Mission — a daughter (Shirley Elizabeth).

## PERSONAL

CHRISTIAN lady, 40, single, would like a pen friend with view to fellowship. Ref. exchanged. "J.A." c/- McDowells Newsagency, Chatswood, N.S.W.

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## EAST SYDNEY DEANERY

## COMBINED CHOIRS AT SERVICE

FROM A SPECIAL CORRESPONDENT

The Festival of Nine Lessons and Carols organised by the East Sydney Rural Deanery at S. John's, Darlinghurst, on October 27 helped to raise funds for the South-East Asia appeal.

The combined choirs of Christ Church, S. Laurence; S. Jude's, Randwick; S. Michael's, Vaucluse; S. Paul's, Rose Bay; and a visiting choir, S. Paul's, Redfern, sang at the service.

The organists were Geoffrey Bock and Colin Sapsford; and the conductor, Norman Johnston.

The lessons were read by the Reverends H. C. Dunstan, E. P. W. Clarke, A. Ironside, C. A. Goodwin, O. Cooper, R. A. Hickin, R. F. Bradley, J. Hope and C. A. Lucas.

Canon H. M. Arrowsmith gave the address.

It is hoped to establish the festival as an annual event, taking place in a different church each year.

Apart from raising funds, it is hoped that such services will be repeated in parish churches and that they will draw parishes together to share in corporate worship.

some years ago, while another member of our community had 12 days adrift. Nevertheless, it is an anxious time for all.

[Apia, Western Samoa, is in the Diocese of Polynesia. The Priest-in-Charge is the Reverend C. W. Whonsbon-Aston.]

## ANGLICAN DOCTOR TO STUDY IN U.S.A.

Dr. Murray Williams, a parishioner of All Saints', Mitchell, Bush Brotherhood of S. Paul, Queensland, will leave for America this month.

Dr. Williams has been granted a fellowship in Medicine at the Children's Medical Centre in Boston, to work in the Adolescent Clinic of that hospital.

This clinic is designed to meet all needs of members of the 12-21-year-old age group, and places considerable emphasis on the whole man.

It is unique in its approach to a hitherto neglected group, and is fast gaining note for its excellent work.

Dr. Williams is a graduate of the University of Queensland, and was educated at Brisbane C.E.G.S. He was for two years resident medical officer at Geelong Grammar School in Victoria.

While in Victoria he was licensed as a lay reader in the Diocese of Melbourne.