

THE ANGLICAN

The independent and unofficial newspaper of the Church of England in Australia, and the official organ of the Church of England Information Trust. Incorporating the **PRICE TEN CENTS (1/-)**

No. 789

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

THURSDAY SEPTEMBER 7 1967

Telephone 68-5427-8, Cable: "Churchengm", Sydney.
Postal address: G.P.O. Box 700, Sydney.

INTER-CHURCH AID PROTESTS TO PROTEST MINISTER

REVISION OF DISCRIMINATORY CLAUSE WANTED

Australian Inter-Church Aid, the overseas aid agency of the Australian Council of Churches, has strongly criticised a discriminatory clause in the Defence Forces Protection Bill which was passed by the House of Representatives last week.

It is understood that representatives of the Roman Catholic Church, as well as Anglican and other member churches of the A.C.C., have privately submitted objections to one clause of the Bill.

The protest was contained in a telegram sent last week-end to the Prime Minister, Mr Harold Holt, by the national secretary of Inter-Church Aid, the Reverend Harold L. Perkins.

The text of the telegram, which was released last Sunday, is as follows:

"I have now received and studied the Defence Force Protection Act.

"Clause 3, Sub-section 3 of the Act makes support all aid organisations other than Red Cross."

"Red Cross does not supply to the named organisations either, hence there is no apparent need to state that the Act does not make it unlawful to contribute to Red Cross."

"The specific exemption of Red Cross makes other aid organisations suspect, creates doubt as to the sincerity of donors, prejudices gifts earmarked for Viet Nam and also gives to the entire Inter-Church Aid programme, which budgets for about \$100,000 annually, and which totals seven hundred thousand dollars annually."

"I speak only for Inter-Church Aid, but I am concerned also for Catholic Relief Services with whom we share projects in Viet Nam, and for whom we also recruit Australian workers."

SUSPICION

"I am concerned also about the effect of suspicion on the co-ordinating role of the Australian Council for Overseas Aid, which is subsidised by the Government to co-ordinate voluntary aid to Viet Nam, and of which Australian Inter-Church Aid is a member."

"Australian Inter-Church Aid, a part of the Australian Council of Churches, supports overseas Church programmes in Viet Nam, and has no contact with

any of the organisations named in Clause 3 of the Act."

"The funds raised are spent on Australian workers, now numbering thirty, or are forwarded to the World Council of Churches in Geneva."

"The World Council has two service arms in South Viet Nam. It supports Viet Nam Christian Service, the agency of American and Canadian Churches, and also Asian Christian Service, the agency of Asian Churches, including Churches in Australia and New Zealand."

"The total commitment of both agencies is three-quarters of a million dollars annually."

"The Australian contribution is about seventy thousand dollars."

"The World Council has also sent small quantities of medical supplies to South Africa. North Viet Nam, in partnership with the International Red Cross, is a total value of about thirty thousand dollars. The World Roman Catholic programme in Viet Nam totals twenty-five million dollars annually."

"Australian Inter-Church Aid therefore urgently requests Government initiative to revise Sub-section 3, deleting the exclusive reference to the Red Cross by endorsing the Member organisations of the Australian Council for Overseas Aid, of which Red Cross is one, or by adding to Red Cross other voluntary aid organisations working in Viet Nam."

"In former Bishop, the late

Nam which include Australian Catholic Relief, Australian Inter-Church Aid, the Save the Children Fund, YMCA and Project Coburg."

PRIMATE OPPOSES SOUTH AFRICAN BISHOP'S VIEWS

"Bishop Bradley in what he has said about apartheid could only speak for himself and a comparatively small independent and self-contained Church which has made him its Bishop," said the Primate, the Most Reverend P. N. W. Strong, in a statement which he issued from Brisbane last Monday.

Bishop Stephen Bradley is at present on holiday in Sydney from South Africa. He is a former Sydney clergyman, now head of the Church of England in South Africa.

Soon after his arrival he was widely reported in the Press, and on radio and television as being in favour of the South African government's policy of apartheid, or "separate development."

"The fact that this Church calls itself the Church of England in South Africa has led to much confusion of thought and misunderstanding for it is not recognised as part of the Anglican communion by the Church of England in England or by other parts of the Anglican communion throughout the world," said the Primate.

"In former Bishop, the late

Brother Damian, C.P. (centre), introduced Brother Luke, S.S.M., to Brother Herman Zaccarelli, C.C.S., at Adelaide Airport on September 2. Brother Luke was one of a group of Roman Catholic and Anglican religious who were at the airport to meet Brother Herman who is in Adelaide for a week to encourage the formation of a Food Research Centre there. (See story, page 7.)



Bishop Morris, was rebuked by Archbishop Fisher when Archbishop Canterbury and he and those who have succeeded him have not been invited to the Lambeth Conference to which all the Bishops of the Anglican communion are invited.

"Bishop Bradley's name does not appear in Crookford's Christian Directory which contains the names of all the recognised Bishops and clergy of Anglican communion throughout the world."

SEPARATED

"The Church of England in South Africa has separated itself from the Anglican communion by refusing to recognise or be part of the Anglican Church of the Province of South Africa over which the Arch-

bishop of Cape Town is Metropolitan and which consists of fourteen other dioceses."

"The Church of the Province is well-known for the stand that it has made, that apartheid is contrary to the principles of Christianity and because of its opposition to its policy in South Africa which has greatly handicapped the Church in all directions."

"The Bishop of Kimberley and Kuruman was recently deposed from South Africa, as a few years ago was a former Bishop of Johannesburg."

"Bishop Bradley's Church is in close contact with the Dutch Reformed Church which is well-known for its extreme racial bias which it bases on an erroneous view of Old Testament scripture which it claims justifies the white people being regarded permanently as inferior to the whites and as a racial race."

PERMANENT

"Though the South African Government is continually providing education and other social welfare and development conditions for the native people and some of them are superior order, to those divided in South African countries these are very definitely inferior to those provided for the white people and it is obvious in spite of what Bishop Bradley has reported to have said that this lesser or inferior development is intended to become a permanent part of life in South Africa."

"Most members of the Church in Australia and of the Anglican communion throughout the world feel this is contrary to the principles and teaching of Jesus Christ."

"Difficult for those who have not visited or lived in South Africa to make comments on apartheid in that country," said a spokesman from Holy Trinity, Sydney, last week.

"However, there is a Christian view on the race question, and it would be wrong to agree that God has made all men

RACE RIOTS WARNING

DR COGGAN ON THE CAUSES

ANGELIAN NEWS SERVICE
London, September 4

It has been feared why the race riots which have been disrupting the life of certain cities in the United States of America could not happen in Britain, says the Archbishop of York, the Most Reverend F. D. Coggan.

"Last year, the 'York Diocesan Leaflet', he examines causes underlying what he describes as "these bloody outbreaks of violence."

"But this cannot be all. They are not always easy of definition," he says. "Shared colour prejudice and enter in, of course — prejudice often irrational and unthinking."

"They are not always easy of definition," he says. "Shared colour prejudice and enter in, of course — prejudice often irrational and unthinking."

"Last year, I lived in Detroit for a few days. The contrast between the luxury homes of the wealthy and the tattered, wretched buildings of other parts of the city stared one in the face. There were no coloured inhabitants in the former part, and plenty in the latter."

"This spiritual I stayed in New York. The same factors operated there. These things build up. They are like underground fires, which eventually will erupt and burst into flames."

"The happenings in the States should serve as a salutary warning to us who have a share, however small, in responsibility for the housing and the welfare of our population which is non-white."

GOLDEN SUNDAY

FROM OUR OWN CORRESPONDENT
Melbourne, September 4

Twenty years ago, a Golden Sunday was held at the Church of Emmanuel, South Oakleigh, and this has been continued and this has been continued as an annual feature.

It is based on ancient customs of Israel and other traditions, and this year the flowers receive strong emphasis.

At the end of the day, these are given to sick patients, and the Community of the Holy Trinity, Sydney, last week.

Golden Sunday this year was on September 3.

RUPERT'S LAND COADJUTOR

ANGELIAN NEWS SERVICE
Ottawa, September 4

The Bishop Suffragan of Rupert's Land, Canada, the Right Reverend J. O. Anderson, has been elected Coadjutor Bishop of the diocese.

This means he will automatically succeed the Archbishop, the Most Reverend Howard Clark. Permission to elect a coadjutor bishop for Rupert's Land was granted at the meeting of Provincial Synod in May, which also agreed to create a "moveable" metropolitan see, as in the case of other Canadian provinces, instead of tying the Metropolitan to Winnipeg.

His capacity as Primate of All Canada, Archbishop Clark will shortly move from Winnipeg to Toronto for a two-year period, in order to be closer to the church's national headquarters.

G.F.S. TO SPONSOR KOREAN STUDENT

THE Commonwealth Council of the Girls' Friendly Society, in response to a direct call for assistance from the Korean G.F.S., is sponsoring the training of a Korean student in this country next year.

The World G.F.S. active in more than 30 countries, has agreed to sponsor a country which it will aid during the present period between World War II and the next.

The idea of a world project has become strongly established as part of G.F.S. work and Mombasa and British Guiana have been established as a training centre in establishing G.F.S. there.

The country which has G.F.S. is asked to support the world project. Australia has worked to raise the money to train a Korean girl in G.F.S. work and House, Melbourne, has agreed to sponsor the student for two years.

Her course will be a varied one including leadership training in many spheres.

The Australian G.F.S. has gained the permission of the British G.F.S. to sponsor a student in this scheme as its contribution to the world project for 1965-66.

If Australia can raise sufficient money in the coming year a second student may also be brought out.

OPERATION I.C.E.S.

The executive of the Commonwealth G.F.S. has just met in Sydney and this effort was the first of a series of meetings.

Another subject discussed by the executive was "Operation I.C.E.S." stands for two things: "I can eat sweets" or "I can't stand it."

The Australian G.F.S. is growing rapidly and has approximately 14,000 members and juniors. It needs more publicity

and more literature for its increasing branches.

"Operation I.C.E.S. should be completed by the end of this year."

Each branch is being asked to refrain from sweets and ice-creams for one week and to give the money so saved to G.F.S. Australia to produce more literature at a Commonwealth level.

The Security and Legacy Fund will be permanent and so will be hoped that "Operation I.C.E.S." will be annual event.

The next Commonwealth Council of G.F.S. will meet in January, 1968, before the World Conference. For the first time the Commonwealth meeting will be in Canberra at the Canberra Grammar School and it will include a leader training seminar.

(Continued on page 12)

INNER MELBOURNE CLERGY MEET

NEED SEEN FOR EXPERIMENTATION

FROM A CORRESPONDENT

Melbourne, September 4

At the conclusion of the two-day seminar on August 17 forty clergymen from the inner city areas affirmed the need to find new strategies to meet the Church's changing situation in inner Melbourne.

The seminar, which was convened by the Victorian Council of Churches with the Church Inner Areas Commission took place at Ormond College.

Under the title: "Ministry to Inner Urban Areas" the seminar was designed to explore emerging theological questions raised by inner city clergymen.

Participants heard three papers designed to raise the issues in the areas of "ordination", "the community", and "the congregation". These were each supported by three comments from inner city clergymen, and discussed in panel and by the whole group.

Professor G. Yule, of Ormond College, in his paper on "Theology for the City" stressed the fact that the Incarnation makes us take material things in life with radical seriousness.

It is lost suffering humanity that Christ came to save and consequently He had to take on as it were the full condition of lost suffering humanity.

The Church is the place where serious divided men and women can see a reconciled and reconciling community.

Other speakers were Dr. M. M. Thomas, Chaplain to the University of Melbourne ("Ministry and Ordination"), and Dr. H. Darcy Wood ("Freedom and the Congregation").

Supporting comments by inner city clergy illustrated the variety of theological opinions held, but of their common concern for ministry in the inner city areas.

Both the comments and the discussion suggested that there was great need for the Church to stress freedom in approaching the situation, allowing for greater experimentation and research into new structures.

TEAM MINISTRIES

Team ministries were seen as a natural development in this work. These suggestions were incorporated into a statement by the group. The full text reads:

"We who are endeavouring to see effect to Christ's mission in the city cannot avoid the Church's estrangement from the community."

"This estrangement not only causes us to challenge the traditional expressions of Christian faith but also the theological basis of any mission."

"Christ's mission is prior to any theological or organisational structure. This compels us to ask that the Church and ourselves be as free as:

"1. Set free to question and even reject the past.

"2. Set free to be open to all who love.

"3. Set free to bind oneself to others as men for others.

"We set free to adopt new forms of Christian Presence. By Christian Presence we mean those situations in which fellowship and service are integrally related to specific areas of human need."

"We believe that the Word is proclaimed when the Church willingly enters into dialogue with the power structures of the community."

"The diversity and complexity of the inner city naturally require team and group ministries in which various persons would contribute their special

skills and therefore enrich one another.

"The need to experiment led some members to suggest the following:

"1. In a particular area Christianity without elements of theism is the basis of the whole ministry.

"2. In a particular area the only form of group life is the 'Theological Community' rather than Church membership and traditional worship.

"3. In a particular area all the churches in that area unite with any qualification and be free to work out for themselves what to do.

"These final three suggestions are indicative of the thinking of some members present but were not adopted by the recommendations of the whole seminar."

DRAMA AND DANCE FOR GERALDTON CATHEDRAL

FROM OUR OWN CORRESPONDENT

More than fifty people associated with the Drama Department of St. George's Cathedral here left on August 31 for the town of Geraldton, 310

miles to the north. The Drama Department has organised four presentations to be held as part of the Geraldton Festival.

These will all take place in the Cathedral of the Holy Cross.

Two are Australian premieres, namely, "The Silver Dove", a musical morality play by K. M. Baxter and Christopher Fleming, and the play "Here To Go" by Nevill Martin.

The third is a production of the cathedral chorists, poetry and religious dance recitals will also

be presented. The choristers will be led by the Precantor, the Reverend Arthur Grimshaw.

Special permission was obtained from the English consuls "The Silver Dove" to perform in the Cathedral.

The producer is Brenda Brier with members of the Ballet Workshop, under the direction of Diana Waldron.

St. George's Cathedral, Perth, is the only Australian cathedral which has a paid drama director on its staff.

RECTOR CONDUCTS A CHOIR FESTIVAL IN LAUNCESTON

FROM A CORRESPONDENT

Launceston, September 4

The Rector of St. George's, Invermay, the Reverend John A. Senior, was the guest conductor at the eighth northern Tasmania Choir Festival.

The festival, which took the form of a church service, was held at St. John's Church, Launceston, on Saturday, August 19.

It was arranged under the auspices of the Tasmanian A.S.C.M. Choirs.

An interesting feature of the service was the singing of Psalm 24 which was presented in three different ways: an Anglican chant by Thelwell-Ball, a Plainsong version to Gregorian Tone VII, and a setting by F. Joseph Graham.

The anthems sung included "O praise the Lord ye servants of His", "Ascribe unto Him" by John Travers, and "William Harris", "O what their joy and their glory must be."

CHORISTERS

The Office was sung by the Assistant Curate of St. John's Parish, the Reverend A. C. Chipman, and the chorists were read by the Chaplain of the Church Grammar School, the Reverend H. P. Jones.

120 choristers formed the choir. They were from the par-

ishes of St. John and St. George's, Launceston, St. James', New Town, and from the Church Grammar School.

The organist of St. John's, Launceston, Mr. Lindsay O'Neill, conducted the festival. He was assisted by Rodney Ford who played as a portulac. Cesar Franks' "Pice Herique".

HALF NIGHT OF PRAYER

On Friday, September 8, it is anticipated thousands of Christians will share in the next Half Night of Prayer for the Holy Graham Crusade, April 20, 28, 1968, in the Sydney Showground.

This date has been chosen to coincide with the opening of the Heart of America Billy Graham Crusade in Kansas City, U.S.A.

Over one hundred Prayer Centres will share in the next Half Night of Prayer for the Holy Graham Crusade, April 20, 28, 1968, in the Sydney Showground.

The next Half Night of Prayer will be held on December 1.



"Sun Australia" picture

The altar in St. George's Cathedral forms a backdrop as Karyn Bennett, rebarses a scene from the ballet "The Silver Dove". The altar is the principal drama in the Ballet Workshop. St. George's Cathedral Drama Department in special presentations for the "Sunshine Festival" at the Cathedral of the Holy Cross, Geraldton, this month.

Perth, September 4

St. George's Cathedral here left on August 31 for the town of Geraldton, 310

miles to the north. The Drama Department has organised four presentations to be held as part of the Geraldton Festival.

These will all take place in the Cathedral of the Holy Cross.

Two are Australian premieres, namely, "The Silver Dove", a musical morality play by K. M. Baxter and Christopher Fleming, and the play "Here To Go" by Nevill Martin.

The third is a production of the cathedral chorists, poetry and religious dance recitals will also

be presented. The choristers will be led by the Precantor, the Reverend Arthur Grimshaw.

Special permission was obtained from the English consuls "The Silver Dove" to perform in the Cathedral.

The producer is Brenda Brier with members of the Ballet Workshop, under the direction of Diana Waldron.

St. George's Cathedral, Perth, is the only Australian cathedral which has a paid drama director on its staff.

YOUNG PEOPLE DISCUSS THE IMPORTANCE OF MISSIONS

FROM OUR OWN CORRESPONDENT

Melbourne, September 4

Are Missions really important? This was the theme of a week-end for young people held at "Avalon", Lara, Victoria, from August 18 to 20.

Those who attended were warmly housed at the historic homestead by the Warden of the Avalon Community, the Reverend V. Collins, who also acted as chaplain.

After introductions in the living room, the first session was conducted by the Reverend F. Foulkes, Principal of St. Andrew's Federal C.M.S. Training College. His subject, "Why Missions?" forced people to think deeply about the source and nature of Christian faith.

On Saturday, sessions were conducted on "The Task and its problems". The Bible study, presented by the Reverend V. Collins, was based on the book of Acts.

This was followed by a talk by the Victorian Secretary of A.B.M., the Reverend R. L. Butters, on the formation and functions of A.B.M.

Small groups then engaged in research projects related to the dioceses approved by A.B.M.

The early part of the week was spent in recreation, then before the evening meal the State secretary spoke on the problem of the Christian encounter with other faiths, namely Islam, Hinduism, Buddhism, Animism.

In the evening the Reverend M. Challen, Director of the Melbourne Diocesan Centre, conducted a lively session on the problem of urbanisation. The film "Femina" related this particularly to the situation of the Pacific.

On Sunday morning the theme, "The Task and its Problems", continued in the morning, "Mission in New Guinea" was screened, and groups discussed it very deeply some of the issues of John 15.

ELECTION SYND FOR KALGOORLIE

FROM OUR OWN CORRESPONDENT

Perth, September 4

The synd of election of Diocese of Kalgoorlie will meet on September 10 to elect a bishop to succeed the Right Reverend Cecil Mischamp who will be installed as the Dean of Brisbane on October 4.

There will be 25 members of Synd, five clergymen and 20 laymen, representing all parishes in the diocese.

The chairman of the synd of election will be the Vicar-General, the Very Rev. Canon Bryant, Rector of Esperance, and Archdeacon of the Goldfields.

The choice of the synd will not be announced until approval has been received from the Metropolitan of the Province of Western Australia, the Most Reverend George Appleton.

BANANA FESTIVAL THANKSGIVING

FROM A CORRESPONDENT

Murwillumbah, September 4

During the last week in August each year the Twisted Valley celebrates its Banana Festival. This year for the first time Twisted Valley Thanksgiving was held on the first Sunday evening, August 27, of the week's festivities.

Visitors to Murwillumbah cannot escape the fact that it is festival time once again as numerous banana stools line the main street and prominent positions.

The festival thanksgiving was held in the main street, with every destination suggesting its own evening services and joining together in the one combined thanksgiving service.

A combined choir with the local fascinating the Salvation Army band, helped the crowd with the singing of hymns.

Gifts of cane bananas, paw paws, oranges, grapefruit and other produce was displayed on

a decorated table at the centre of proceedings.

The guest preacher from the neighbouring Brunswick Valley was the Reverend L. Harbison of the Methodist Church at Mullumbimby.

OVERSEAS AID

In his brief but much to the point address he urged the state of the world to put first things first, and he gave several fascinating facts about how Australian Christians had

video cameras giving pictures of the people of India and Pakistan.

The third theme, "Our Part in This", opened with talk and discussion on the qualifications and qualities of a missionary.

Some points were highlighted in a panel discussion between several people who had served overseas in various capacities.

Those who took part were Mr and Mrs T. Evans (Carpentaria, route Singapore), Miss Edith Williams (formerly New Guinea), and Mr and Mrs J. Williams (formerly New Guinea).

The youth officer, Miss Nola Dent, conducted a session on other avenues of service, both at home and overseas.

In the afternoon the group gave a clear account of resource material available for those considering a mission to the Church's missions overseas.

G.F.S. MISSION

FAIR

FROM OUR OWN CORRESPONDENT

Adelaide, September 4

The Girls' Friendly Society will hold a mission fair on September 30 at St. Culbert's Parish Hall, Gloucester Street.

Prospect Mr K. Crossland, a well known local businessman, will open the fair at 11 a.m.

There will be a lighting of the candles at 11.30 a.m. and afternoon teas will be available.

Week-end provisions may be purchased from the cake, biscuit, pudding, sweets and confectionery stalls.

The gift stall will be laden with interesting hand-made goods. The Girls' Friendly Society has been planned.

A special display of mission work and souvenirs has been arranged from the A.B.M.

All proceeds from the fair will be equally divided between the Church Missionary Society and the Australian Board of Missions.

The Church Missionary Society has indicated that money is required to further the work of the Reverend C. Cambridge in Peru.

The Australian Board of Missions has indicated that \$30 per year a Papuan secondary schoolgirl can further her nursing education in the Province of the Community of the Holy Name at Dugra.

BAKANA FESTIVAL THANKSGIVING

FROM A CORRESPONDENT

Murwillumbah, September 4

During the last week in August each year the Twisted Valley celebrates its Banana Festival. This year for the first time Twisted Valley Thanksgiving was held on the first Sunday evening, August 27, of the week's festivities.

Visitors to Murwillumbah cannot escape the fact that it is festival time once again as numerous banana stools line the main street and prominent positions.

The festival thanksgiving was held in the main street, with every destination suggesting its own evening services and joining together in the one combined thanksgiving service.

A combined choir with the local fascinating the Salvation Army band, helped the crowd with the singing of hymns.

Gifts of cane bananas, paw paws, oranges, grapefruit and other produce was displayed on

a decorated table at the centre of proceedings.

The guest preacher from the neighbouring Brunswick Valley was the Reverend L. Harbison of the Methodist Church at Mullumbimby.

OVERSEAS AID

In his brief but much to the point address he urged the state of the world to put first things first, and he gave several fascinating facts about how Australian Christians had

video cameras giving pictures of the people of India and Pakistan.

The third theme, "Our Part in This", opened with talk and discussion on the qualifications and qualities of a missionary.

Some points were highlighted in a panel discussion between several people who had served overseas in various capacities.

Those who took part were Mr and Mrs T. Evans (Carpentaria, route Singapore), Miss Edith Williams (formerly New Guinea), and Mr and Mrs J. Williams (formerly New Guinea).

The youth officer, Miss Nola Dent, conducted a session on other avenues of service, both at home and overseas.

In the afternoon the group gave a clear account of resource material available for those considering a mission to the Church's missions overseas.

Gifts were later sold, and proceeds will be forwarded to Freedom from Hunger campaign.

A LAYMAN'S REVERIES

By A CORRESPONDENT

HAVING reached the retiring age, a lay Canon of St. Paul's Cathedral, Melbourne, planned to attend for duty for the last time on Sunday, August 20. The doctor's orders prevented this formal leave-taking of the public house, and Richard Leslie Cair, who had been contented himself with a brief visit to his parish church at Camberwell to cast an approving eye over the flowers and fruit which attend its time-honoured "Golden Sunday Festival." He had seen many such.

The son of John and Bridget Cair of Footscray, he was born on January 15, 1892. John Cair was a salmacker of Cumberland, who, after a three-month passage in the s.s. "Dumbarton", arrived in Melbourne in 1884.

In 1899 he had founded the family canvas goods business at 486 Bourke Street, in an imported corrugated iron "prefab" of modest size at a modest rental. His stock-in-trade did not exceed \$60.

By 1911 the business had flourished sufficiently to warrant the purchase of the larger premises still occupied by the company known as Cair's Industries Ltd., which is a landmark with its flags at the top end of Elizabeth Street.

From now on, with the interruption of a few years of the First World War, "Les" was to become the driving force of the enterprise lifting it to the front rank and beguiling in the process another highly successful canvas company for the manufacture of folding furniture.

ARTISTIC BENT

On his return from service in France with the 8th Field Battery, A.F.A., he was appointed Managing Director, and under his energetic management, the business has weathered the strain of a depression and wartime and post-war crises in the business world.

During World War II Mr Cair was a member of the Canvasware Advisory Committee to the Commonwealth Government, and of the Federal Canvasware Advisory Panel to the Disposal Commission.

As an artistic bent which a layman never permitted to develop fully, expressed itself in his interest in flag design, heraldry and what is known as "vexillology" somehow being fitted in among his many disparate occupations. The firm became known for its flags and many a visiting dignitary in Church and State retired to-day in the possession of a motor-car standard, correctly emblazoned with the appropriate device, which it was always his pleasure to give.

But credit as in the story of the hard-working businessman who built up a great reputation for efficiency, if by no means tells the whole story of R. L.

Gair. Among the other sides of his career, not least is that which shows his involvement in the life of the Church of England.

It all began in his Footscray home and with the influence of a wise mother who saw to it that the boys went to church and between those domestic realm and the Parish Church there was a warm, strong bond.

Some of the older generation in Melbourne will remember Canon J. T. Bagin, Anglican Methodist with a cheerful sense of humour and an amazing way with young men.

At Footscray, he left his stamp on many such and among them were the boys of the Gair family. Canon J. T. Bagin, who held the ministry and is well-remembered as Vicar of Footscray and of Oakleigh. Family needs prevented Les from missionary service, but throughout his life he has retained an interest in the missionary cause.

In 1910, a young man from Yorkshire came into the life of the home and parish, and Canon Bagin saw that there was a lad of the stuff Lay Readers are made of.

Joseph Booth, working in a local mill, began to dine with the Gairs and a friendship began which lasted over 44 years until the self-educated Lay-reader became Archdeacon, died in October, 1962.

As a lad, Les excelled in sport and in local gymnastic competitions, all of which gave promise of the prowess later shown on the golf course. His good physical trim was an asset in Scout-mustering.

He was in the Metropolitan School Cadets commanded then

by a Major F. C. Eddy, Inspector of Schools, whose parents had arrived in Melbourne in 1845.

The Register at St. Peter's, Eastern Hill, shows that on February 3, 1921, his daughter, Grace, was married there to Richard Leslie Gair.

It was through his friendship with Archbishop Booth that his interest in the wider life of the Church in Melbourne was deepened.

He became a member of Diocesan Synod, which elected him to Provincial and General Synods.

It also elected him to his Lay Canonry of St. Paul's and to the Council of the Diocese.

SOCIAL SERVICE

He did valuable work in the League of Social Friends 1939-45 and as chairman of the Homes for Elderly People Board, he saw the development of this important work from the pioneer Proughton Hall in his own Parish, St. Mark's, Camberwell, to the highly significant social service which the Board covers to-day.

In all he touched, whether in the Diocesan Council, the Cathedral Chapter or Bishopscourt House Committee his interest was always of a practical kind. Quick to make a decision, it was then implemented by him in the shortest possible time.

Many a Vicar, knowing how slowly parish machinery can grind as matters after the stamp of R. L. Gair.

As a vetrynarian and churchwarden, he discharged the duties

of these offices with a careful, efficient and responsible concern, always eager to improve things in the many practical ways that from time to time suggested themselves to his alert mind.

On duty at the Cathedral or at his Parish Church, he was at pains to see that the needs of worshippers as they entered were met in the quietness of these duties escaped his notice.

In this way he was an inspiration to the vestrymen and sidesmen in his "team." He frequently said that there should be a school for vestrymen.

A parish activity dear to his heart was the St. Mark's Opportunity Shop which gave away \$80,000 in one period of eight years of his association with it as Vice-President.

Few of his business associates were unaware of the shop, and found themselves conditioned as time went on to look to him and all apparently U material as potential shop stock.

He instituted an annual drive for jewellery which gave a good example to the rest of the parish in October, and provided for a truck to call at homes where goods were too heavy to carry.

For some years St. Mark's headed the highest Sunday giving and he took a keen interest in this, giving generously himself with a weather eye on the practical value of a good example to the rest of the parish.

In all, Les Gair has set a consistently high standard of service, and it is the grateful good wishes of his many friends surrounding him that fill up the duties of a lay and useful life.

QUEENSLAND INSURANCE CO. LTD.

Incorporated in N.S.W. in 1886

AUSTRALIAN OWNED — AUSTRALIAN OPERATED

Assets exceed \$42,000,000

Head Office and Sydney Branch:

80-82 Pitt Street, Sydney

Norco Butter is the best you can buy anywhere. So is Norco cheddar cheese. So is Norco processed cheese. So is Norco Ham. So is Norco . . . come to think of it, could be I'm prejudiced.



89 YEARS OF SERVICE TO

THE PUBLIC

MERCANTILE MUTUAL INSURANCE COMPANY LIMITED

An Australian Institution

117 Pitt Street, Sydney

Directors:

Allen C. Lewis (Chairman), F. W. Radford (Vice-Chairman)

Malcolm C. Davis, D. M. Carment

A. C. Matfield, R. A. Caley (Managing Director)

W. F. Ritchie, R. E. Scott (Assistant Managers)

S. T. NOAD & SON

ORGAN BUILDERS

Tuners and Repairs, Sydney Town Hall Organ (50' resp.)

● Organs with Distinction, with Fine Tone and Superb Craftsmanship.

● Straight or Extension to any specifications.

● Reconstructions.

● Repairs.

● Maintenance.

● Any Class of Organ.

Phones: PRIVACY 3-1111

17 GREENWOOD WORKS, CINDRILL

WOMEN CONFIDENT OF VICTORY AT SEATTLE

AMERICAN NEWS SERVICE

New York, September 4

Mrs Lueta Bailey expects next month's General Convention of the Episcopal Church at Seattle will write a "happy ending" to the long debate over equal rights for women.

She will be the presiding officer at the triennial meeting of the women of the Church when the all-time convention, meeting "next door" at Seattle Center, debates making women eligible for election to the House of Deputies.

The proposal, perennial since 1949, was defeated by a narrow margin in the House of Deputies three years ago after winning overwhelming support in the House of Bishops.

"This time, if the vote of diocesan conventions have any meaning, the House of Deputies is bound to concur," Mrs Bailey says, and adds wistfully, "We thought we had won in 1964."

"If the Deputies do not vote to seat women this time, they will not be representing the sentiment of their diocese."

"The dioceses that have memorialized the convention to seat women represent more than enough votes to carry the day," she recalled her own experience four years ago; breaking

down the barriers to full participation by the distasteful in her own province, comprising several dioceses.

Mrs Bailey, as president of the women of the province, proposed that the churchwomen vote to dissolve their provincial organization.

When this announcement was made on the floor of the Provincial Council, she recalled, a layman countered with a proposal that the synod "sit in" following suit and dissolve or set up a new structure.

Responding to the proposal, the province reorganized to provide for five delegates from each diocese: a cleric, a layman, a laywoman and the presidents of Churchwomen and Churchmen.

MEN DELEGATES

The women's triennial has no barrier to seating men as delegates. When Mrs Bailey calls the first session of the week-long triennial to order September 18, approximately 500 women and two men will answer the roll call.

The two male delegates, formally elected by their dioceses, are the Very Reverend William B. Spotted, Dean of the Cathedral at Boise, Idaho, and the Reverend Powell Woodward, Rector of St. George's Church, Chadwick, in the Diocese of Central New York.

Both have been placed on committees by Mrs Bailey, but not because they are men, but because they are thoroughly qualified for the position and they fairly.

Mr Woodward is assigned as a reporter for the daily newspaper of General Convention; Mr Spotted as the spokesman to the Resolutions Committee.



MEMORIAL WINDOWS

John Ashwin & Co.

("Van-Mat" Studios Inc.)

M. VANDERTOORN

Artists in Stained Glass

Traditional & Contemporary Designs

Studio and Works:

12 Benaroon Rd., Lakemba, N.S.W.

EST. 1870 759 6860

759 6860



Buckley's

"The House of Quality"

Have Melbourne's largest range of . . .

FIRST COMMUNION DRESSES!

from \$13.25

Our collection includes frocks for the younger girl to the teenage girl. A heavily priced stylish beautifully simple for this significant day in her life.

Children's Wear: Fourth Floor: MELB.

Above, Long-sleeved Long sleeved, full skirted frock in short or long full Tulle with full skirt. Lace trimmed. slip, lace trim. Sizes 26 to 32. From \$13.25.

Semi-straight Caffin skirted frock in Tulle with full ribboned. Sizes 26 to 32. From \$15.

BUCKLEY & NUNN LTD. 310 Bourke St., Melb.

After the consecration of the Assistant Bishop in Polynesia at St. Paul's, Nukualofa, Tonga, on August 27. Left to right: the Roman Catholic Bishop of Tonga, the Most Reverend J. Rodgers; the Bishop of Auckland, the Right Reverend E. A. Gowing; the Bishop of Los Angeles, the Right Reverend J. C. Vockler; the Assistant Bishop in Polynesia, the Right Reverend F. Tappin; the Archbishop of New Zealand, the Most Reverend W. A. Loefer; and the Venerable C. W. Whonohia-Aton, Retired Archbishop of Polynesia.

FOOD RESEARCH CENTRE WILL BE ECUMENICAL VENTURE

By A. CORRESPONDENT

AN unusual ecological project has been mooted in Adelaide. The idea is to set up a Christian "Food Research Centre" by and for those concerned with the buying, preparation, cooking, and serving of food in schools, colleges, seminaries, religious houses, homes for the aged, hospitals, and the like, run by the Churches.

The purpose of such a centre is twofold. By making available the best and latest techniques in food purchasing, preparation, and management, and by providing an opportunity for pooling ideas, it would offer practical help to food personnel in the improvement of their service, in using available money more effectively and cutting out unnecessary expenditure, and in serving more varied meals and thus removing the stigma of "institutional" food.

Its second purpose is to stimulate a deeper appreciation of the gift of "daily bread", the spiritual responsibility of those who prepare and serve it, and the value of their service to the church and to the world.

While the South Australian Centre is still very much at the "propositional" stage, the working committee have invited Brother Herman Zaccarelli, C.S.C., founder of the Food Research Centre for Catholic Institutions in the U.S.A., to visit Adelaide.

U.S. PIONEER

Bro Herman pioneered the American Centre when, as a young novice whose only previous experience had been as a dishwasher in a hotel, he suddenly found himself cooking for his community—whose catering budget was overruled by some \$500 in Brother's first year as cook!

He has come a long way since then, though he is still only in his middle thirties. Not only church organisations call upon him for help.

DEPRESSED AREAS

He has been consulted by urban redevelopment experts in the United States in a pilot nutritional project aimed at finding new ways to improve the diets of depressed areas. He has been invited by the British Ministry of Education to help in co-ordinating a series of food research seminars in England's depressed areas; and he is a member of an international symposium sponsored by the government of the United States on Manpower Implications of the War on Hunger.

Last month Brother attended the Sixth National Accommodation and Catering Exhibition and Seminar in Melbourne, and arrived in Adelaide on September 2. He will have a full week in Adelaide, lecturing, speaking, giving spiritual conferences, and

leading seminars. He will also meet the working committee of the proposed S.A. Food Research Centre, whose members are hoping to learn much about their project from this visit.

The idea of the Centre came from Father Damien, C.P., who for eighteen years was responsible for training novices and young brothers as cooks in the Australian province of the (Roman Catholic) Passionist Congregation at their S. Paul's monastery, Glen Osmond, S.A.

ALL INSTITUTIONS

When, some months ago, superiors and cooks of religious institutions in South Australia were invited to two exploratory meetings at the monastery, invitations were sent to appropriate personnel in institutions run by most of the Churches in S.A.

It is hoped that Brother Herman's visit will stimulate further interest and help to establish a Food Research Centre in Adelaide.

NOW READY!

REVISED PRAYER BOOK SERVICES

A THIRD EDITION of the Report of the Prayer Book Commission, complete with the draft forms of revised Services and the new Services, has now been reprinted in view of the heavy demand. It is available immediately.

Price: \$1.00 (postage 5 cents).

The following revised Forms of Service are available separately:

MORNING PRAYER (8 pages):	6 cents each
EVENING PRAYER (8 pages):	6 cents each
HOLY COMMUNION (12 pages):	9 cents each
A MODERN LITURGY (20 pages):	15 cents each
THE MARRIAGE SERVICE (12 pages):	9 cents each
BURIAL OF THE DEAD (12 pages):	9 cents each
BAPTISM OF INFANTS (New Service) (8 pages):	6 cents each

BAPTISM OF INFANTS (Revised Service) (8 pages): 6 cents each

THE LITANY (4 pages): 4 cents each

A SERVICE OF CONFIRMATION (New Service) (4 pages): 4 cents each

BAPTISM AND CONFIRMATION OF ADULTS (New Service) (8 pages): 6 cents each

BAPTISM OF OLDER PERSONS (8 pages): 6 cents each

THANKSGIVING AFTER CHILDBIRTH (4 pages): 4 cents each

MINISTRY TO THE SICK (12 pages): 9 cents each

The revised Forms of Service of CONFIRMATION AND A CATECHISM will be available in September.

Postage (minimum 5 cents) or freight is payable on all orders.

SPECIAL NOTE: Incumbents of parishes are reminded that all orders should be placed through diocesan registries, to be transmitted to us through the Primatial Registry.

The Book Department,
THE ANGLICAN,
G.P.O. Box 7002, Sydney.

NORWICH BISHOP IN EAST AFRICA

ANGELICAN NEWS SERVICE
London, September 4.

The Bishop of Norwich, the Right Reverend Laurence Fleming, will attend the opening ceremony of a hotel for the Veterinary Students' School at Kabete, near Nairobi, on September 7.

The hotel has been built from funds raised by the Norfolk Freedom from Hunger Campaign, which raised almost £50,000 for this purpose and towards the cost of a new library for the school.

The Minister of Education for Kenya will open the hotel.

The Bishop will be accompanied by Mrs Fleming and during their stay in Kenya they will meet the Archbishop of East Africa and Mrs Beecher in Nairobi, and will also visit the Outward Bound Mountain School at Lolokitok, at the foot of Mount Kilimanjaro.

YOUTH CONFERENCE

ECUMENICAL PRIZE SERVICE
Geneva, September 4.

Some 220 young people and adult leaders from 21 countries attended an ecumenical youth conference on "Revolution: the Struggle for True Humanity" in Dusseldorf, West Germany, from August 1 to 6.

Sponsored by International Christian Youth Exchange, the World Student Christian Federation of the World Council of Churches, the conference passed a resolution on education calling for systems aimed at developing "an international man" capable of understanding himself "in the context of struggle for true humanity".

GROWING UP IN CHRIST: COLLEGE MISSION TO TARA

FROM OUR OWN CORRESPONDENT

Brisbane, September 4

The annual S. Francis' College mission this year was at Tara, Queensland.

Dr John Holt, chaplain of the college, led the mission team of students.

The Reverend David Durie, Vice-Principal, assisted Dr Holt and Brother William, the Franciscan friar, conducted the children's Mission.

The mission was launched officially on Sunday, August 29, when the Vicar of St. Martin's, Tara, the Reverend C. J. White, handed over the parish to Dr Holt. This was the beginning of a memorable week for parishioners and students.

The theme of the mission was "Growing Up in Christ". Dr Holt's evening addresses expounded this theme by highlighting three aspects of spiritual growth relevant to private prayer and congregational worship.

As one grows spiritually in Christ, the full dimension of the Christian life is revealed, and this leads one into the realisation of the correct use of this world's goods and the effect of sin upon the world.

How tragic the consequences of sin were was explained by Dr Holt. The process of growing up in Christ was without end.

Dr Durie's addresses were based on the sacraments of Church and further illustrated the way of growth in Christ.

Preceding the two evening addresses was community hymn singing.

MODERN HYMNS

Tara people responded readily to modern hymn tunes as a pianist and three guitarists effectively gave the hymns an infectious beat.

On Monday and Saturday evenings, the mission team and parishioners walked along Tara's main street in a Procession of Witness.

A large wooden cross was carried at the head of both processions to proclaim the purpose of the demonstration.

The students were kept busy with visitations. Every house in the town was visited as well as a large number of properties in the district.

Tara is the centre of a wool-growing area, and shearing was in full swing.

Some students had morning tea in shearing sheds and were able to talk about the mission to the shearer.

The Children's Mission was led by Brother William, who invited a Martin's to listen to Brother William's singing and guitar playing and story telling.

Five students guided the children in instruction specially related to the mission theme.

Young people of the town and the students gave wild, enthusiastic support to the Tara.

The church hall rocked and vibrated to the sound of young people thoroughly enjoying themselves.

Yet it was most noticeable how quiet the scene became while Brother William talked to all on the matter of learning how to live.

A large "L" plate on the front of Brother William's habit, intrigued everyone.

This was to show, said Brother that he was still a learner in the ways of life, as we all are.

VITAL LESSON

The vital lesson of life to learn is the relationship between God and man revealed to us by Christ. As we learn this lesson, said Brother William, our lives achieve a balance and maturity.

The mission ended after the Solemn Eucharist on Sunday, August 27.

Had it all been worthwhile? So much hard work, so much loss of sleep, so many friendships formed.

The memories are varied and personal—casual-clad students pushing the parish car out of deep mud en route to the neighbouring centre of Mandarata to take a service there, the happy children listening to Brother William, people moved to their first confession or mission resolutions, a young girl quietly sobbing at the recollection of past errors, the confidences shared with students during visitations—all these are memories but are indications too that many Tara people were led to a deeper spiritual life and have begun the process of "growing up in Christ".



The S. Francis' College team, comprising Dr John Holt, the Reverend David Durie, Brother William, S.S.F., and students, who conducted a mission at Tara, Queensland, last month.

BISHOP WARREN'S DANGERS IN PRAYER BOOK REVISION CHANGES IN DOCTRINE CITED

Extreme vigilance was needed in Prayer Book revision to see that doctrinal truths were not imperilled, said the Bishop of Adelaide, the Right Reverend T. T. Reed, in his address to Synod in S. Peter's Cathedral, Adelaide, last Monday, September 4.

He gave two examples where doctrine was changed, in the Books of 1552 and 1928.

The Bishop's Pastoral Address was entirely devoted to the question of Prayer Book Revision in Australia.

"The Book of 1552 marks the farthest point to which the Church of England has ever gone towards Zwinglian or Calvinistic theology," he said.

It was in use for only eight months.

Similarly, the 1928 Book had made changes not in conformity with the Book of Common Prayer of 1662.

These included the provision for the reservation of the Blessed Sacrament for the sick, the insertion of an epistle in the alternative order for Holy Communion, and the provision of prayers for the dead.

The danger was greatly increased when an entirely new rite was drawn up and offered to the Church, even though it may be with the recommendation that it is an attempt to compile a form of service based upon a fresh study of biblical and early Christian evidence," he said.

The Bishop agreed that the language of the Prayer Book should be revised to bring it into accord with modern usage.

To many the gross style appeared stilted and artificial and the Book had become obsolete or had changed their meaning.

Other forms of revision were also needed.

Many of the directions and rubrics were out of date, obsolete, and impossible of implementation.

The interventions often deal with conditions of life which have disappeared, and fail, quite naturally, to deal with needs which exist today but which were unknown three hundred years ago.

Alterations were also needed in the lay out of services so that they could be followed easily without unnecessary interruption in the text by the intrusion of optional or occasional material.

The long exhortations, seldom used, in the service of Holy Communion, could be relegated to the end of the service, together with the Proper Prefaces.

The Bishop also suggested additional services to meet present needs.

ADDITIONS

These included rites for the Ordering of Deacons, for the Admission and Blessing of Lay Preachers and Readers, for the Consecration of a Church and for the Blessing of a Civil Mar-riage.

There should also be provision for infants, graduates, special offertory sentences, and post-Communion prayers.

The Bishop then discussed the purpose of the Prayer Book: its primary purpose was "to enable the Church to offer to God an acceptable form of worship," he said.

Workshop was not commended for the benefits it conferred upon them but because it was their duty to worship God.

"The first and fundamental element of acceptance of this newship is humility," he said.

It must not only afford opportunities for the expression of humility, it must also include such things.

The worship of the Church in earth was a real part of the worship of heaven.

The Church worshipped not in an institution but as part of the Body of Christ.

This was important to remember so that they might "avoid the error of attempting to revise a service with the intention of making it attractive to the average modern man."

The Church's standard of worship should not be altered to suit the infrequent worshipper.

"It is not a part of the duty of the Church to provide non-Christian forms of worship," he said.

The technical terms of Christian theology, such as incarnation, atonement, oblation and propitiation, which the uninformed and ignorant find difficult should not be cast out.

MORE TEACHING

Instead provision should be made whereby those who were ignorant could be taught.

If Prayer Book revision was to be a triumph almost by the whole worshipping Christian community, then the parochial clergy will need to teach their people much more fully than they do at present what worship is and how the Prayer Book can "lead us to offer it," the Bishop said.

The Bishops would also have to be reminded to act as "the guardians of the Faith of the Church of England in Australia."

With the help of competent advisers, the Bishops would have to give considerable support to proposed revisions and to the revision itself.

He suggested that before any changes were made, a study of the situation from the present rites should indicate adequate time to study thoroughly the nature of worship and the reasons for

which revision and change were desired.

The Bishop enunciated some important principles to be remembered in revising the Prayer Book:

"First, nothing but the best is fit for the worship of God. This must be applied particularly to the language and form of worship."

It should be noble, beautiful, restrained and intelligent, using words which have stood the test of time and have all the qualities which make for permanence in the English tongue.

"Secondly, continuity in worship should be preserved and there should not be such a radical break with the practices of the past that worshippers are either exasperated or bewildered. We should aim at reformation rather than revolution."

"Thirdly, we should avoid haste. The worship of God is a matter of such fundamental importance that we should not begrudge the time we give to perfecting the rites we employ in offering it."

"Fourthly, we should seek the truth in all things and be guided by the Holy Spirit. We should offer to God in His name, and we may judge the truth to be, while we are seeking better."

And, fourthly, we should seek the truth in all things and be guided by the Holy Spirit. We should offer to God in His name, and we may judge the truth to be, while we are seeking better."

He suggested that before any changes were made, a study of the situation from the present rites should indicate adequate time to study thoroughly the nature of worship and the reasons for

which revision and change were desired.

The Bishop enunciated some important principles to be remembered in revising the Prayer Book:

"First, nothing but the best is fit for the worship of God. This must be applied particularly to the language and form of worship."

It should be noble, beautiful, restrained and intelligent, using words which have stood the test of time and have all the qualities which make for permanence in the English tongue.

"Secondly, continuity in worship should be preserved and there should not be such a radical break with the practices of the past that worshippers are either exasperated or bewildered. We should aim at reformation rather than revolution."

"Thirdly, we should avoid haste. The worship of God is a matter of such fundamental importance that we should not begrudge the time we give to perfecting the rites we employ in offering it."

"Fourthly, we should seek the truth in all things and be guided by the Holy Spirit. We should offer to God in His name, and we may judge the truth to be, while we are seeking better."

And, fourthly, we should seek the truth in all things and be guided by the Holy Spirit. We should offer to God in His name, and we may judge the truth to be, while we are seeking better."

He suggested that before any changes were made, a study of the situation from the present rites should indicate adequate time to study thoroughly the nature of worship and the reasons for

which revision and change were desired.

OBITUARY

MR R. J. FISCHER

We record with regret the death of Richard John (Jack) Fischer on August 22, aged 48, after a illness of two years. He was all his life a parishioner of St. Mark's, Malabar, and the breadth of his activity made him known and respected in far wider circles of Church and State.

D.A.C. writes:

He was on the Church Committee from the time he became 21, being elected to the Synod and a warden for 15, a member of synod since 1917. He served on the Social Services Committee of General Synod, as well as the Church and Industry Committee of Sydney Synod.

As a foundation member of the Young Anglican Fellowship, Jack had a concern for young people. He taught the senior boys in the Sunday school, and enjoyed the opportunity to help at youth house parties from time to time.

His missionary interest extended to various societies, and the Church Army especially was close to his heart.

Jack Fischer rose to a responsible position with the Sydney Church Council, and was a lay officer. For twenty years he was a member of the Sydney Trades Union, much of that time as secretary, and president; and for the last three years as president of the Sydney branch. For more than ten years he represented N.S.W. as a delegate to the Federal Conference of the Union. A fellow unionist said at the funeral, "It is hard for a union leader to have no enemies — but Jack had none."

There is never any question of Jack's principles or attitude, but he was scrupulously honest, and free from any self-assertion.

His contribution was to live a consistent Christian life in every area of his life, and to be many in the community and at his work have been influenced by his witness.

His contribution was to live a consistent Christian life in every area of his life, and to be many in the community and at his work have been influenced by his witness.

His contribution was to live a consistent Christian life in every area of his life, and to be many in the community and at his work have been influenced by his witness.

His contribution was to live a consistent Christian life in every area of his life, and to be many in the community and at his work have been influenced by his witness.

His contribution was to live a consistent Christian life in every area of his life, and to be many in the community and at his work have been influenced by his witness.

His contribution was to live a consistent Christian life in every area of his life, and to be many in the community and at his work have been influenced by his witness.

His contribution was to live a consistent Christian life in every area of his life, and to be many in the community and at his work have been influenced by his witness.

His contribution was to live a consistent Christian life in every area of his life, and to be many in the community and at his work have been influenced by his witness.

His contribution was to live a consistent Christian life in every area of his life, and to be many in the community and at his work have been influenced by his witness.

His contribution was to live a consistent Christian life in every area of his life, and to be many in the community and at his work have been influenced by his witness.

His contribution was to live a consistent Christian life in every area of his life, and to be many in the community and at his work have been influenced by his witness.

His contribution was to live a consistent Christian life in every area of his life, and to be many in the community and at his work have been influenced by his witness.

His contribution was to live a consistent Christian life in every area of his life, and to be many in the community and at his work have been influenced by his witness.

His contribution was to live a consistent Christian life in every area of his life, and to be many in the community and at his work have been influenced by his witness.

His contribution was to live a consistent Christian life in every area of his life, and to be many in the community and at his work have been influenced by his witness.

C.M.S. TO BEGIN NEW WORK OVERSEAS

Four new candidates who have just completed their missionary training at St. Andrew's Hall, Melbourne, will take part in the new work sponsored by the Church of the Missionary Society.

C.M.S. has decided to extend its work in the interior of Sabah and also in the Dioceses of Morogoro and Western Tanganyika in Tanzania.

The C.M.S. Federal Council has set the 1967-68 budget at \$372,000.

The new candidates are the Reverend Michael and Mrs. Corbett-Jones, Mr. John Swanton and Dr. Graham La Vere.

They will be joined by three other missionaries already in the field.

Mr. and Mrs. Corbett-Jones will assist Canon Walter Newman in his work at Tawau, Diocese of Jesselton, Sarawak, both in the township and the many outstations nearby.

Mr. Swanton will go to the Segama River Mission to open up wider contacts with the Kadazan people.

Dr. La Vere will work in the Diocese of Morogoro's hospital at Beraga.

C.M.S. is giving grants to both Morogoro and Western Tanganyika to establish new centres for evangelistic outreach.

The new candidates are the Reverend Michael and Mrs. Corbett-Jones, Mr. John Swanton and Dr. Graham La Vere.

They will be joined by three other missionaries already in the field.

Mr. and Mrs. Corbett-Jones will assist Canon Walter Newman in his work at Tawau, Diocese of Jesselton, Sarawak, both in the township and the many outstations nearby.

Mr. Swanton will go to the Segama River Mission to open up wider contacts with the Kadazan people.

Dr. La Vere will work in the Diocese of Morogoro's hospital at Beraga.

C.M.S. is giving grants to both Morogoro and Western Tanganyika to establish new centres for evangelistic outreach.

The new candidates are the Reverend Michael and Mrs. Corbett-Jones, Mr. John Swanton and Dr. Graham La Vere.

They will be joined by three other missionaries already in the field.

Mr. and Mrs. Corbett-Jones will assist Canon Walter Newman in his work at Tawau, Diocese of Jesselton, Sarawak, both in the township and the many outstations nearby.

Mr. Swanton will go to the Segama River Mission to open up wider contacts with the Kadazan people.

Dr. La Vere will work in the Diocese of Morogoro's hospital at Beraga.

C.M.S. is giving grants to both Morogoro and Western Tanganyika to establish new centres for evangelistic outreach.

The new candidates are the Reverend Michael and Mrs. Corbett-Jones, Mr. John Swanton and Dr. Graham La Vere.

They will be joined by three other missionaries already in the field.

Mr. and Mrs. Corbett-Jones will assist Canon Walter Newman in his work at Tawau, Diocese of Jesselton, Sarawak, both in the township and the many outstations nearby.

Mr. Swanton will go to the Segama River Mission to open up wider contacts with the Kadazan people.

Dr. La Vere will work in the Diocese of Morogoro's hospital at Beraga.

C.M.S. is giving grants to both Morogoro and Western Tanganyika to establish new centres for evangelistic outreach.

The new candidates are the Reverend Michael and Mrs. Corbett-Jones, Mr. John Swanton and Dr. Graham La Vere.

They will be joined by three other missionaries already in the field.

Mr. and Mrs. Corbett-Jones will assist Canon Walter Newman in his work at Tawau, Diocese of Jesselton, Sarawak, both in the township and the many outstations nearby.

SHELLEY'S Famous Drinks

GRANDE DELITE - LEMON DELITE - LEMONADE
KOLA - OLD FRYER STONEY CINGER BEER - FRUITFLAVOUR
For All Occasions - Phone 51-5461 (4 lines)

A. HARTSHORN AND CO.

Established 1880

Manufacturers of
"HARTX" SURGICAL APPLIANCES
FULL-FASHIONED, SEAMLESS AND
TWO-TONE STRETCH SURGICAL
STOCKINGS
SUPPORTS, ETC.
513 Chapel Street, South Yarra
Phone: BJ 4498

pure, golden, light
"Allworie" HONEY
mmm... such a
flavour! delicious
on cereals, scones,
pancakes, toast!

YOUR SAVINGS EARN

PA.

INVESTED IN WITHDRAWABLE SHARES

Established in 1946.
Advances made to members on selected first mortgage secured loans. Assets exceed \$500,000.

Interest of 6% p.a. (current paid) on withdrawable shares. Half-yearly dividends on ordinary shares.

PROVIDENT

CO-OPERATIVE BUILDING SOCIETY LTD.
25 O'Connell Street, Sydney, 28-2824.

Please forward investment brochure without obligation.
NAME
ADDRESS

PROVIDENT

PROVIDENT

PROVIDENT

PROVIDENT

PROVIDENT

PROVIDENT

PROVIDENT

PROVIDENT

OPPORTUNITY FOR THE GOSPEL

There is no Substitute for Quality

