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CONSECRATION MARKS NEW PERIOD IN BORNEO

AUSTRALIA'S PART IN BUILDING NEW CATHEDRAL

FROM OUR OWN CORRESPONDENT

Kuching, June 18

The consecration of the new Cathedral Church of S. Thomas here on June 9 has indeed set the seal upon the Centenary of the Diocese of Borneo, celebrated a year ago.

A congregation of 2,000 people, inside and outside the cathedral, awaited the great moment when the Bishop of Borneo, the Right Reverend Nigel Cornwall, knocked in turn upon the North, the South and finally the great West door, seeking admission.

A triple Blessing, pronounced by the Archbishop of Brisbane, the Most Reverend R. C. Halse; the Bishop of the Diocese; and the Provost of the Cathedral, the Very Reverend L. R. Wilson, brought the service to a close.

The main preparation for the consecration was a mission conducted by the Reverend Jack Sparrow, during the last week of services to be held in the old cathedral.

The missionary's theme was that the cathedral parish and the whole diocese were making a spiritual pilgrimage.

The short move from the old to the new cathedral was prepared for during a week which culminated in the renewal of baptismal promises and a re-consecration of self.

On Saturday, June 9, the last Eucharist was celebrated by the Bishop of the Diocese in a cathedral hallowed by the worship of 108 years.

BISHOP KNOCKS

That evening, just before five, the solemn processions of choir, lay readers, catechists and clergy moved into the building which was to be consecrated as the Cathedral Church of S. Thomas the Apostle.

The cathedral doors were then closed, and the vast con-

gregation of nearly 2,000 people (inside and out) awaited the great moment when the bishop knocked in turn upon the North, South and finally the great West door, seeking admission.



The Bishop of Borneo, the Right Reverend Nigel Cornwall, knocking on the great West door, seeking admission to his new "cathedral" or "seat" on June 9. The Archbishop of Brisbane is in the foreground.

gregation of nearly 2,000 people (inside and out) awaited the great moment when the bishop knocked in turn upon the North, South and finally the great West door, seeking admission.

When the bishop knocked first, it seemed to many that Kuching's famous eight o'clock gun must have fired prematurely.

SOLEMNITY

With reverent and dignified solemnity the service of consecration moved from stage to stage.

First the bishop placed the key upon the altar, and the circuit of the cathedral began.

Twelve of the great pillars were marked with consecration crosses symbolising the twelve Apostles upon whose foundation the Church is built.

Then in turn the bishop dedicated the font, lectern, pulpit and the Lady Chapel.

The moment of consecration had now been reached. With

He prayed "that thou wouldest vouchsafe to bless, hallow and consecrate this Cathedral Church . . ." The building was now become the House of God.

A fanfare of trumpets sounded forth; the peal of bells crashed out; the choir and people sang the hymn "Praise, my soul, the King of heaven."

FANFARE AND BELLS

These were the greatest and most moving moments of a two-hour service, every part of which was full of wonder.

The bishop then proceeded to consecrate the High Altar, and the Archbishop that in the Lady Chapel. While a hymn was sung, the altars were furnished as for the highest festival, and the candles were lit.

After instructing that the seal of consecration be set in the North side of the sanctuary, the

MISSIONARY GIVING EXCEEDS QUOTAS IN NEW SOUTH WALES

The £38,247 which New South Wales has given to the Australian Board of Missions over the past year represents an all-time record for missionary giving in the Province.

Sydney diocese, which gave £9,920, reached its quota for the first time in ten years.

The chairman of the A.B.M., Archdeacon C. S. Robertson, told "The Anglican" that it was largely due to the efforts of the State Secretary, the Reverend W. H. S. Childs, that such a large amount had been raised in N.S.W.

He said he wished to congratulate the people of Sydney in particular and N.S.W. in general on exceeding their quota.

A.B.M., he said, had received from the Church in Australia more than £100,000 for the past financial year for current revenue—£2,900 more than the dioceses had been asked for. This did not include contributions to the South-East Asia appeal, the Southern Cross fund and other separate appeals.

In New South Wales three dioceses gave more than their quota: Sydney by £57; Armidale (£4,622) by £775; and Grafton (£2,885) by £867.

Bathurst subscribed £3,815; Canberra and Goulburn, £3,297; Newcastle, £6,473; and Riverina, £1,452.

The Province had been asked for £33,464, and had given £38,247. Of this total £5,283 was for South-East Asia.

A meeting was held at S. Paul's, Burwood, on May 30, to discuss transferring the responsibility of A.B.M. activities in Sydney Diocese from the N.S.W.

Executive and State Secretary to members of the diocese.

The chairman, the Reverend W. J. Siddens, explained the purpose of the meeting and expressed pleasure at the presence of the Archbishop of Sydney.

The meeting was then addressed by the State Secretary, who in typically blunt fashion pointed out that Sydney Diocese had not met its quota for many years, but now with two weeks to go only £500 was needed to reach it for the current year.

GREATER EFFORT

Thirty parishes in the diocese who thirty years ago gave to A.B.M. no longer did so, he said. Some still gave, but are doing less than they did then.

The archbishop expressed his appreciation of the great effort made in the diocese over the past year. Much of it was due to Mr. Childs' drive and enthusiasm.

He pleaded for greater mis-

visionary vision in parishes. Early orders for the Department of Promotion disclosed that church officers still lacked appreciation of the missionary cause.

The meeting passed the following resolutions:

1. Those present pledge themselves to raise £500 to reach Sydney's quota (this has now been passed by £357 as stated above).

2. A Sydney committee of priests and lay is formed to further A.B.M. activities in Sydney.

3. Parishes be asked to accept a voluntary assessment to be suggested by the committee.

A Sydney rector commenting on missionary giving says he hopes that the diocesan quota for the next year will be raised voluntarily by the committee.

He says there is a temptation in parishes to look on giving to the missionary cause as an extra—desirable but not vital.

DR. R. W. STOPFORD TO BE BISHOP OF PETERBOROUGH

ANGLICAN NEWS SERVICE

London, June 18

The Bishop Suffragan of Fulham, the Right Reverend Robert Wright Stopford, has been nominated for election as Bishop of Peterborough.

Dr. Stopford who, as Bishop

of Fulham, to which he was appointed last year, has jurisdiction over north and central Europe, will succeed the late Dr. Spencer Leeson.

He preached the sermon in the English Church at Stockholm on Sunday morning, June 10, when the Queen and the Duke of Edinburgh attended.

Aged 55, he was educated at Oxford, where he was a scholar and obtained a first class in Classical Moderations and in Modern History, and at Cuddesdon.

He was principal of Achimota College, Gold Coast, 1940-45, and rector of Chipping Barnet, 1946-47, when he became secretary to the council and Moderator of the Church Training Colleges until 1955.

He was general secretary of the National Society and secretary of the Church Assembly Schools Council, 1952-55, and succeeded the late Bishop of Peterborough as chairman of the Schools Council of the Church Assembly this year.

FACT AND FANCY

It was somewhat surprising to hear in Sydney's Chapter House last Friday that any doubt could exist anywhere about the intellectual soundness of the conservative evangelical position. I should have thought that it was as sound as any other school of thought in the Church. Incidentally, I'll bet there is not another theological college in Australia with as fine a male quartet as that which rivalled Archdeacon T. C. Hammond's solo effort to enliven the proceedings after the Moore College service, when the congregation repaired to the Chapter House to see Canon Loane engowned.

Twenty-four pairs of hands, belonging to twenty-four little girls in the S. Elizabeth Home for Girls at Singleton, N.S.W., all want to sew or knit. All they need is scraps of material for dolls' clothes, pieces of wool, and so on.

This one is fact, vouched for by an Army officer of General rank. The Army padres in Japan take it in turns each Sunday to take a broadcast service. A new padre, who'd never actually heard his own voice through a mechanical medium, was very keen to record it. So the Signals men fixed it up, and on the fateful Sunday he sat back in the mess at the appointed time. The service started, all right; but he did not get round to hearing much; he fell asleep during his own sermon!

Passengers on the M.S. "Mirrabooka" from the States to Australia apparently weren't at sea in the Christian sense. On the first Sunday out, the Reverend A. T. B. Haines (Protestant Episcopal) just taking on a parish in North Queensland, conducted a joint service; the lessons were read by a Baptist minister, the Reverend E. Leng, and an R.C. priest, the Reverend J. Brennan, preached the sermon. Next Sunday a similar order was followed, with Father Brennan reading the Epistle and Gospel of the day and Mr. Leng preaching. All present joined in the Apostles' Creed and the hymns, while the crew rendered an anthem in Swedish. Interesting thing, the three-mile limit.

The acid test. A church dignitary who covered the distance from Sydney to Albury in some nine hours by car, comments in a letter to us, "My wife stood it well!"

—THE APPRENTICE.

"TELL A PATIENT IF HE IS DYING", SAY DOCTORS

FROM A SPECIAL CORRESPONDENT

Some of Melbourne's most prominent medical faviour of a patient being informed if he is dying session at a seminar on the Ministry to the Sick held More than fifty priests from eleven dioceses subjected the doctors to a barrage of questions.

The problem of who is the best person to break the news to the patient was not so easily decided. Some doctors were of the opinion that it depends on the personality of the patient.

Sometimes the vicar is the best person to do it; sometimes the doctor, and at other times a member of the family, but all agreed that it should be done.

Another question put to the panel was what can be done

TRAINING

On the question of whether medical students should have to include some theology and philosophy in their University course and theological students some medicine, one doctor ex-

Melbourne, June 18

practitioners declared in during a "Brains Trust" at Cheltenham last week.

pressed the opinion that doctors need as much spiritual knowledge and prayer as possible and that clergy should have an elementary knowledge of medical terms and the correct way of approach to abnormal people.

On the question of whether a Sunday School teacher who has been convicted on a charge of homosexuality should ever be re-instated in the school, the doctors were all agreed that the answer must be a definite "No."

A more detailed report of the seminar will be published next week.

AID IN ASIA, AFRICA AND EUROPE

WORLD COUNCIL CONSULTS

The growing independence of Asian Churches, inter-Church aid to France, Germany and Greece and problems in Kenya were discussed at the W.C.C. consultation at Les Rasses, Switzerland, from May 29 to June 1.

150 delegates from many parts of the world attended this annual conference of the Division of Inter-Church Aid.

The director, Dr. Leslie E. Cooke, spoke of the growing independence of Asian Churches and suggested that they would increasingly share responsibility with their brethren in Western churches in proclaiming the Gospel.

He suggested that the Western churches should re-examine their whole approach and their organisation in relation to the Asian churches.

He said churches had given 53,000 dollars to the Greek churches in Istanbul and 34,000 dollars to flood relief in India and Pakistan last year.

"This inter-church aid has much more than an emergency character. It often represents the participation of churches of the W.C.C. in the struggle for freedom of the Gospel," Dr. Cooke said.

He said that medical supplies sent to Eastern Europe are often the only way our Christian love can be expressed to the people there.

Pastor Christian Berg of Germany cited cases of people helped by church groups from nations which had been opposed to Germany in war.

Pastor Berg spoke of the meaning of church reconstruction in East Germany to Christians. "They know we have not been forgotten; we have not been written off! There are Christians who know about our problems and who care. The congregation feels grateful and secure."

The presence in France of workers from abroad and the change in attitude towards them on the part of French Protestants is "not just an attraction of picturesque and colourful ecumenism nor the need for persons," said Mlle. Madeleine Barot.

"Although not often expressed in theological terms it is the recognition that the Church is not bound by political or national boundaries, that the Church is a reality which transcends culture and traditions and that there is a need to see this and show this clearly to everybody also in the local congregations. It is the acceptance of the fact that home missions everywhere are a common responsibility of the Christians all over the world," she said.

MINORITY COMPLEX

Mlle. Barot reminded the consultation that France is a country where the Protestant churches are numerically small and suffer from "a minority complex" which has held them back from political and social responsibilities for such a long time.

This complex, she said, is mingled with "a sense of isolation and loneliness, a longing for Christian fellowship, and I think what can be said of France applies also to the Protestant churches of other Latin countries such as Belgium, Spain and Italy, as well as to countries like Austria and Yugoslavia with their small and scattered minorities."

Inter-church aid has been a significant factor in bringing churches formerly separated "by ignorance, superstition, indifference and prejudice" into mutual understanding and tolerance, said Dr. Hamilar S. Alivisatos, Athens, Greece, of the Inter-Church Aid and Foreign Relations Committee of the Orthodox Church of Greece.

Dr. Alivisatos told how the Church of Greece had been impoverished after years of giving up its lands for refugees and meeting such problems as war occupation, earthquakes and the prevalence of the needy.

"One is always surprised to hear that the percentage of needy in Greece is so high that it sometimes reaches nearly fifty per cent. of the population. Yet, if one bears in mind this chain of disasters one realises that their effect on a small and truly poor country could only have very great and serious consequences," he said.

"Inter-church aid began to arrive in Greece to help meet this situation. At first it came directly from several of the individual Churches and later through the World Council of Churches," said Dr. Alivisatos.

This aid, he said, enabled the Orthodox Church in Greece to develop an important relief service by setting people on the road to rehabilitation, bringing relief to individual cases, and opening new fields to the church for active social and spiritual work.

KENYA PROBLEMS

Mr. S. A. Morrison, of the Christian Council of Kenya, told delegates how the Churches in Kenya were helping to meet such problems as those of 42,000 or more Mau Mau detainees and prisoners.

Rehabilitation for the Church, he said, means convincing them that Mau Mau is an evil thing, that it should be repudiated not on grounds of expediency, but of moral principle, and that it is Christ alone who can bring forgiveness, reconciliation and hope for the future.

With the aid of a government grant the council had placed resident workers, European and African, in some 17 of the 40 or 50 detention camps or prisons. It arranges for regular services in the remainder.

At Kamiti in the largest detention camp for women, more than 500 detainees have taken part in the service of confession and cleansing which the Christian Council sponsored.

At this service they publicly repudiated Mau Mau, confessed their faith in Christ, and promised to attend a series of lessons in the Christian faith. Similar successes, even among hard-core Mau Mau, are reported in the men's camps.

In addition to a large programme of rehabilitation and relief, the Christian Council of Kenya is playing its part in the resettlement of landless detainees in new villages, according to the speaker.

The Council is engaging and training 12 African assistant resettlement officers whose function will be to assist the newcomers as they settle in their homes in 100 new villages and to develop communal interests among them.

The Christian Council has undertaken a programme of leadership training to arouse congregations to a sense of responsibility towards the new villages where people are having great difficulty in adjusting to a new pattern of life, Mr. Morrison said.

Children's centres, urban social centres, medical services, training centres, vocational training for youth, and study projects which attempt to determine the Africans' attitude towards the social changes they are experiencing are among the work initiated by the Kenya Christian Council.

PARTY FOR JEWISH COMMUNITY

London, June 18
ANGELICAN NEWS SERVICE
The Archbishop of Canterbury and Mrs. Fisher gave a garden party in the grounds of Lambeth Palace on June 12 to mark the tercentenary of the resettlement of the Jews in the British Isles.

TEACHING IN PARISHES

REPORT URGES TRAINING

ANGELICAN NEWS SERVICE

London, June 18

In a short report on evangelism a committee appointed by the House of Clergy of the Church Assembly suggest that every parish should provide for training groups of people "for practical witness and action."

Examples are quoted of what some churches are doing, but the committee feel that if the general witness of the Church is to be strengthened it is essential for congregations to be instructed in prayer and be given regular opportunities to hear and study the Bible.

The committee, with the Bishop of Jarrow as chairman, were appointed last year, when the campaigns of Dr. Billy Graham were much in the news.

Obviously referring to these, the committee say they recognise the value of organised missions in converting souls, "but they are occasional, they are expensive, and even with modern methods of relays and closed-circuit television they can only be comparatively local and for a limited period of time."

COMMUNITY USE

"Speaking as members of the Church of England to members of the Church of England," the committee says, "we affirm with the utmost conviction that the parish in the modern world is a missionary community and from its worship and common life the work of evangelisation of the nation must spring."

The report notes that where a parish is conceived to be a missionary community the difference is tending to become more pronounced between the Church and the "world."

The report adds that "the vestiges of a Christian tradition of behaviour are rapidly disappearing," so that nowadays conversion usually means a more radical change from one cultural pattern to another than it did before the Second World War.

The committee, whose report will come before the Church Assembly later this month, say that since evangelism concerns the whole Church they would value consultation with the House of Laity. It is hoped that a joint committee on evangelism may be formed which would lay additional suggestions before the Assembly.

BISHOP'S COLLAPSE

ANGELICAN NEWS SERVICE

Nottingham, June 13

Within minutes of completing his duties during a visit by Princess Margaret to Southwell Minster on June 10, the Bishop of Southwell, Dr. Russell Barry, collapsed and was taken to hospital.

Princess Margaret attended Evensong to mark the 1,000th anniversary of Southwell Minster.

When the Princess arrived at the Minster gates, Dr. Barry accompanied her down the long path to the church and escorted her to her place inside.

After reading the second lesson Dr. Barry walked out, but returned five minutes later. After the service the royal party took tea in the Bishop's Manor.

The bishop underwent an operation at Nottingham General Hospital. His condition was stated to be satisfactory.

FRENCH BISHOP AT LAMBETH

ANGELICAN NEWS SERVICE

London, June 18

The Archbishop of Canterbury on June 11 consecrated the Reverend Jean Marcel, a French subject, Assistant-Bishop of Madagascar at Lambeth Palace Chapel.

The Anglican community in Madagascar was founded before the island was taken over by the French.

UNITY FROM THE BOTTOM

DEAN PIKE ON EMPHASES

THE "LIVING CHURCH" SERVICE

Milwaukee, June 18

Christian unity is "deadlocked" at the top, the Very Reverend James A. Pike, Dean of the Cathedral of St. John the Divine, New York City, said this month.

Dean Pike was speaking at a meeting of Church groups in Philadelphia in connection with the General Assembly of the Presbyterian Church in the U.S.A.

"Real unity can come only as the rank and file come to take a positive view of the special emphases of the various traditions and come to yearn for a unity that is not a lowest common denominator but an adding together of all of the special insights which the various traditions of Christianity have espoused," he said.

The dean listed the following special insights which, he said, added together might make up a united Christendom:

"SPECIAL INSIGHTS"

The Sovereignty of God as emphasised in the Presbyterian-Reformed tradition.

The special Lutheran stress on justification by grace through faith.

Local responsibility as exemplified in Congregationalism.

Baptist emphasis on separation of Church and State.

The continuity of the Church and the presence, "here and now" of the "Communion of the Saints" in Episcopalianism.

The Methodist stress on sanctification.

The "discipline and loyalty of Roman Catholics.

The "mystery and awe" of the Eastern Orthodox.

The "quiet waiting on the Holy Spirit" of Quakers.

"We all need all these things," Dean Pike said. "To grasp them and to appreciate each other we need more inter-relationships on the local level."

"But, at the same, it is important that each group hold fast to the emphases which have made it great, not only for its own service, but for its contribution to the coming great Church."

PRINCESS AT SOUTHWELL

ANGELICAN NEWS SERVICE

London, June 18

Princess Margaret attended the Evensong at which the millenary of Southwell Minster, Nottinghamshire, was celebrated on June 9.

She flew to Syerston in a Viking of the Queen's Flight, and before going to Southwell visited a new housing estate at Clifton, Nottingham, where the parishioners are building the church of St. Francis in their spare time.

Trumpeters of the Royal Inniskilling Dragoon Guards sounded a fanfare at the Minster, where the congregation included the Lord Mayor of Nottingham and mayors of neighbouring towns, and 170 clergy of the diocese, and 70 lay readers. The Archbishop of York, Dr. A. M. Ramsey, preached.

BROADCAST "DONE ALIVE"

ANGELICAN NEWS SERVICE

London, June 18

The B.B.C.'s early morning religious programme, "Lift Up Your Hearts," is "done live," we are reminded by the head of religious broadcasting, the Reverend Roy McKay, who says, "In spite of the fact that it would often be more convenient for a speaker to record his talk, the Religious Broadcasting department has felt that this programme, like our acts of worship, ought not to be recorded."

The Bishop of Coventry will be giving the "Lift Up Your Hearts" talks from June 18 to 23, and the Bishop of Stepney from July 16 to 21.



The Church Missionary Society of Australia, as your representative in 13 countries of the world today, is committed to work in this financial year costing £120,000. For that money C.M.S. looks to the support of Anglicans who have seen the vision of God's plan for the Church in the world, and who see that the Gospel is relevant to the needs of all men.

C.M.S. realises its responsibility to keep the Home Church informed of its position. That's the great feature of C.M.S. It's a family, a fellowship. It's a band of committed people within the Church, and you can be one of them.

As at 19/6/56, C.M.S. in Australia needs

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G.F.S. JUBILEE IN PERTH

FESTIVAL DINNER

FROM A SPECIAL CORRESPONDENT
Perth, June 18

The Girls' Friendly Society branch at S. Mary's, Perth, celebrated their golden jubilee with a festival service and dinner on June 8.

The leader, Miss Lorraine Thomas, invited 100 guests, many of whom had been contacted through the old records kept intact throughout the years.

The dinner was organised by the branch leaders with the help of a mothers' committee, who worked tremendously hard to make the dinner a success.

The hall was tastefully decorated with chrysanthemums and roses. The centre piece was a three-tiered jubilee cake made by Mrs. T. Lees and iced by Mrs. Ettles.

At 7 p.m. the rector, Canon F. W. Guest, conducted a short festival service in the beautiful S. Mary's Church.

MUCH HISTORY

At 7.30 p.m. Miss Thomas received her guests in the parish hall, among whom were Mrs. Knight, diocesan president; Mrs. Thompson, vice-president; Mrs. Reynolds, secretary; the Reverend Gordon King, representing the Youth Council; the Reverend E. H. Wheatley, the



Senior members of the G.F.S. with some of their guests at their jubilee dinner at S. Mary's, South Perth.

diocesan clergy, and Mr. D. King, the parish vestry.

A delightful three-course dinner was served, during which various toasts were proposed. Miss G. Ettles proposed the toast of the G.F.S.; Mrs. Knight that of S. Mary's branch; Miss R. Walton and Mrs. R. Atwell, the Old Girls; and Mr. Wheatley, S. Mary's.

During the various speeches many references were made to the history of the branch, which may be summarised as follows: In 1908 it was reported that the branch consisted of 13 girls and one leader; to-day there are over 50 girls and four leaders.

We can only guess what has been accomplished for the girls of this district over the years, but we know that it must have all been for the building up of good Christian citizenship.

CHURCH HALL FOR NEW AREA

FROM A SPECIAL CORRESPONDENT
Charlestown, N.S.W.,

June 18

Work began this week on a new church hall in the government housing area at Windale, Diocese of Newcastle.

At the moment there are 600 homes in the area, and there will be 1,000 when building ceases.

The church hall, S. Mark's, will serve a dual purpose, the sanctuary being enclosed by sliding doors.

Mr. I. W. Pender, of Maitland, is the architect, and Mr. M. R. Myers, of Toronto, the builder. The contract price was £2,993 for a partly-completed building.

So far £408 has been raised by a committee, who made a fortnightly collection of every Anglican home in the area.

It is expected that the building will be completed in four months.

COMBINED GUILDS

WOMEN MEET IN HARVEY

Harvey, W.A., June 18

The sixth annual meeting of the Combined Guilds at Harvey, Brunswick, and Yarloop in the parish of Harvey, was held at Mornington Mills, on Friday, June 8.

With the co-operation of Mr. W. Gable and Miss Munroe, of the school staff, the children attended the service in Holy Trinity Church, and sang a selection of hymns which they had been practising for the occasion.

The rector, the Reverend B. F. Wrightson, gave a short address on sharing responsibility in Christian work and stressed the need of maintaining the ministry of the Church to the people of the mill towns especially in regard to teaching the children and making contact, when possible, with the aged and the lonely.

A small group of Mornington ladies entertained the guests to a basket lunch in the hall, and all joined in the fellowship of a varied programme which ranged from hymn singing to the hilarity of amateur millinery.

It also included serious discussion on matters of moment such as the proposed constitution for guilds in the Diocese of Bunbury.

JUBILEE AT S. COLUMB'S

RE-UNION AND CELEBRATIONS

FROM A SPECIAL CORRESPONDENT
Wangaratta, June 18

Twelve of the 200 former students of S. Columb's Hall, Wangaratta, returned to the college for the jubilee celebrations there on June 4.

Eight churches in focal points in the district were crowded for the beginning of the anniversary celebrations on Sunday.

The warden, the Reverend C. L. Oliver, said that, in principle, the college was unique in Australia.

Several hundred churches were needed in the capital cities to support a theological training centre yet, though on a modest scale, 22 district churches supported one in the Wangaratta area.

Archdeacon W. J. Chesterfield, a former student, preached at Moyhu, a focal point for several centres.

FORMER STUDENTS

After the re-union the oldest and youngest graduates of the college read the lessons at Evensong.

They were the Reverend A. L. Falconer, now retired, and the Reverend John Price, of Bright.

It was the first re-union for ten years. The speakers included the Reverend Douglas Blake, the Reverend Harry Holt, and the Reverend Colin Burgess.

The celebrations concluded on June 10 with a service at Holy Trinity Cathedral.

The Reverend Douglas Blake, in his sermon, said that parishes throughout Australia and abroad in the mission field were staffed by men who had received their early theological training at S. Columb's.

Plans for helping the students make more personal contact with parishioners were made at a meeting during the week.

PORCH AT LARA

FROM A SPECIAL CORRESPONDENT
Lara, Vic., June 18

The newly-erected porch at Holy Trinity, Lara, was dedicated by the Bishop of Geelong, the Right Reverend J. D. McKie, yesterday.

Right from the church's inception, 78 years ago, provision has been made for this structure.

At the time the new vicarage was being erected a former parishioner came forward with a challenge.

He remembered hearing a sermon fifty years earlier by a former vicar, who castigated the congregation that the porch had not been completed in the ten years since his departure.

He offered to provide any stone necessary and, further, donated £100. Other donations were soon forthcoming, and a contract was sought.

The Geelong Grammar School choir lead the singing at the dedication service.



Holy Trinity, Lara, Diocese of Melbourne.

PROGRESS IN PERTH

NEW MIDLAND JUNCTION HALL

FROM A SPECIAL CORRESPONDENT

Perth, June 18

On June 9, the Archbishop of Perth set the foundation stone of the new parish hall of the Church of the Ascension, Midland Junction.

A large crowd had gathered for this important event in the life of the parish when His Grace, preceded by the churchwardens, visiting clergy, and the rector, processed from the church to the site of the new hall immediately across the road.

The hymn, "Lead us Heavenly Father, lead us," was sung, His Grace led the people in prayer, and then the two churchwardens placed the stone in position.

His Grace set the stone and said: "In the faith of Jesus



The Archbishop of Perth, the Most Reverend R. W. H. Moine, setting the foundation stone of the new hall at Midland Junction.

Christ and to the Glory of God we lay this stone, in the name of the Father and of the Son, and of the Holy Ghost. Amen."

The archbishop addressed the people. He spoke of the present-day emphasis on fitness, and said that we must always ask "Fit for what?"

MANY VISITORS

The rector, the Reverend R. T. Arrantash, welcomed the visitors, who included the Archdeacon of Perth, the rectors of parishes in the deanery, the Mayor and Mayoress of Midland Junction, and Mr. Thwaites.

The rector then issued two invitations—to place offerings on the foundation stone towards furnishings for the new hall—and to afternoon tea.

The service concluded with the singing of the hymn, "Praise, my soul, the King of Heavens," and His Grace gave the blessing.

The new hall is to include a main hall of 50 feet by 30 feet, a kitchen and annex, a store-room, and an entrance porch.

A wrought-iron Cross will be placed on the front wall over a window box.

PRIZE ESSAY COMPETITION

S. Columb's Theological Hall, Wangaratta, Victoria, has announced that it will conduct an essay competition open to everyone.

A prize of £10 will be given for the best sermon essay on "The practical application to contemporary life of the Doctrine of the Holy Spirit."

The quest is open to anyone—priest, pastor, layman or laywoman, Church or non-Church. Entries, limited to 1,000 words, must be typed and signed and in the hands of the Warden of S. Columb's Hall by July 31.

It is hoped to publish 12 of the entries in book form as the first of the college's sermon symposia for the whole Australian Church.

CENTENARY SERVICE

MOORE COLLEGE THANKSGIVING

FROM A SPECIAL CORRESPONDENT

The Reverend T. G. Mohan preached on the functions of a theological college at the Moore College centenary thanksgiving service in S. Andrew's Cathedral, Sydney, on June 15.

He preached from 2 Timothy 2: 15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Mr. Mohan elaborated the three aspects of theological study—academic, devotional and pastoral.

He related them to the history of the college since its foundation in 1856.

He praised its work as an Evangelical college and said it had produced 760 graduates, nine of whom had become bishops.

PRESENTATION

The Archbishop of Sydney; Bishop R. C. Kerle; a former principal, Archdeacon T. C. Hammond; the present principal Canon M. L. Loane; students and staff as well as clergy of the diocese and friends of the college attended the service.

Canon Loane read the lesson, Romans 8: 26-29.

After the service a gathering was held in the Chapter House, when Canon Loane was presented with his Th.D. gown and hood.

He was awarded the Th.D. degree last year; the presentation at the time of the college centenary was arranged by a group of friends in the diocese.

Dr. A. W. Morton spoke in praise of Canon Loane's work, and Dr. E. F. N. Cash assisted him in the presentation.

A quartet of college students delighted the audience with unaccompanied singing.



The Registrar of the Australian College of Theology, Dr. E. F. N. Cash, placing the Th.D. hood on the Principal of Moore College, Canon M. L. Loane, at the reception held in the Chapter House, Sydney, after the Moore College centenary service in S. Andrew's Cathedral last Friday night. The Archbishop of Sydney is at the left.

S. JOHN AMBULANCE BRIGADE

FROM A SPECIAL CORRESPONDENT
Melbourne, June 18

Some 800 members of the S. John Ambulance Brigade marched to S. Paul's Cathedral this afternoon for their annual service.

The brigade band, which led the procession, accompanied some of the hymns in the service.

Members of the Priory of the Venerable Order of S. John of Jerusalem resident in Melbourne, including the Governor of Victoria, General Sir Dallas Brookes, entered the cathedral in capitial procession preceded by the priory cross, standard and sword, which were laid up in the sanctuary during the service.

The capitial procession followed the choir procession in leaving the cathedral.

A.M.M. BRANCH IN FORBES

170 MEN AT INAUGURATION

FROM OUR OWN CORRESPONDENT

Canberra, June 18

More than 170 men attended a dinner in S. John's parish hall, Forbes, on June 8.

It was held for the purpose of inaugurating the S. John's branch of the Anglican Men's Movement, and the guest speakers were the honorary general secretary of the movement, Mr. T. W. W. Pye, and the president of S. John's, Canberra, branch, Mr. G. Sutcliffe.

Mr. C. J. Shakespeare, also of S. John's, Canberra, responded to the welcome to the visitors. Grace was said by the Archdeacon of Parkes, the Venerable W. Chas. Arnold, and the visitors were welcomed by the rector, the Reverend C. Crowe.

Mr. Eric Farmer moved the vote of thanks to the speakers and formally moved that a branch of the A.M.M. be formed in the parish. The motion was carried enthusiastically.

The Rector of Holy Trinity, Grenfell, the Reverend C. Ussher, supported the remarks of Mr. Farmer and spoke of the great work being done by the A.M.M. in his own parish.

The catering was in the hands of the members of S. John's Churchwomen's Guild, and a vote of thanks to the guild was moved by the rector's warden, Mr. Bob Simmonds.

DEAN OF SYDNEY TO SPEAK TO MEN

FROM OUR OWN CORRESPONDENT

Canberra, June 18

The Dean of Sydney, the Very Reverend E. A. Pitt, has accepted an invitation to be one of the speakers at the sixth annual conference of the Anglican Men's Movement, to be held in Canberra on November 17 and 18.



The Registrar of the Australian College of Theology, Dr. E. F. N. Cash, placing the Th.D. hood on the Principal of Moore College, Canon M. L. Loane, at the reception held in the Chapter House, Sydney, after the Moore College centenary service in S. Andrew's Cathedral last Friday night. The Archbishop of Sydney is at the left.

THREE LANGUAGES AT SEREMBAN

FROM OUR OWN CORRESPONDENT

Singapore, June 18

The acting vicar of S. Mark's Church, Seremban, is the Reverend G. Savarimuthu. He has a heavy burden to bear especially since the Reverend Terence Oliver, the former vicar, is now on leave studying the Chinese language.

Mr. Oliver, possibly on his return to Seremban, will start a Chinese congregation. In the meanwhile, services at S. Mark's are in English and Tamil.

The patronal festival was celebrated this year in three languages.

PRESENTATION TO ORGANIST

Mr. Colin Sapsford was presented with a gold wristlet watch and wallet containing £71/10/-, after Evensong, on June 10, to mark the occasion of his twenty years' service as organist and choirmaster at Christ Church S. Laurence, Sydney.

THE ANGLICAN

FRIDAY JUNE 22 1956

A VIEW ON PROMOTION

There can obviously be dangers in any Church promotion scheme; but few will agree with the sweeping and not very well-informed views put forward last week by a group of (mostly very young) clergy in the Diocese of Sydney. The chief grounds upon which more experienced folk will reject their view are that they deal only with one aspect of promotional work—fund raising—and that the potential dangers implicit in this aspect are well known to all who have any experience of promotion in the proper, widest sense.

None can quarrel with their analysis of the "symptoms of malaise" in the Church to-day, or with their unequivocal statement of two of the contributing causes. It is only too true that an increasing number of people nowadays subscribe to the heresy expressed in the philosophy "There are just as good people who never go near a church as there are the humbugs who go there every Sunday." Every instructed Anglican can at once see the fallacy; but how few Anglicans can be classed as "instructed"? It follows from this that most people in Australia, including even a proportion of regular churchgoers, completely misunderstand the true nature and function of the Church. In this, the fourteen are obviously right.

Where most of us will differ from them is in their criticism of "the employment of men who are not active church members" in canvass work. One might suppose that any man who, after years of absence from divine worship, had agreed to give part of his time to the not very easy task of helping in a canvass, could properly be called an "active" member of his parish—even if he had learned nothing of the nature and function of the Church since he last attended Sunday School! Even were the majority of canvassers to rest at this stage of spiritual and intellectual development, it is condescend to recall that Almighty God has in His providence used such men as Constantine, and countless little Constantines since then. But in fact, experience shews that the majority of canvassers (who, incidentally, do not become at once fully-fledged "ambassadors of the Church of Christ") do begin to grow in spiritual stature as soon as they set to the practical task before them.

A great deal depends, of course, upon the guidance and initiative of incumbents. No one who really understands the objects and techniques of Church promotion could be content to regard it as a mere financial dodge: there is as much difference between promotion and money-raising as there is between public relations and advertising. How far promotion schemes will succeed in heightening the spiritual life of the Church as a whole will depend in large part upon the way that the parish clergy, and their lay helpers, exploit the openings it creates for evangelisation.

Personal contact is of the greatest importance in post-canvass work; but so is reading matter. In the last, the Church of England is frankly at something of a disadvantage by comparison with other denominations. The essential reading, the Bible, ranks in priority vastly ahead of anything else. The Church of England is in a very clear sense a "Bible Church" in that her doctrines and teachings are irrefragably rooted in the Sacred Scriptures. But there is much more to it than that, else we were but another sect instead of the true Church of Christ. Every moderately well instructed Anglican must in addition to his Bible know something of the history of his Church, of its practice and its applied doctrine. He must grasp the fact that if he is a convinced Christian then he is a member not merely of a parish or a diocese, but of a world-wide fellowship in God. Nothing is more foreign to the true concept of Church promotion than the attitude which makes a parish more parochially minded; a pledge by an individual becomes more real than ever, more acceptable to God, when the individual realises that his pledge is not just to his parish, but to God's work in poorer parishes, in the mission field, in parts of the world that he will never see.

Suitable literature can do much to enlarge the intellectual boundaries of every church member, to present to him something of the history and tradition of the Church, to lead him to a wider appreciation of her tasks on earth to-day. The Church of England in Australia produces proportionately less than one-fifth of the quantity of literature published and sold by the Church of Rome, and probably less than any Protestant body. The demand for Anglican publications, at present pitifully small—as we have good reason ruefully to know—may be expected to increase enormously as parish after parish throughout Australia adopts promotion schemes in one form or another. Let us hope that responsible leaders in the Church are preparing already to accept the challenge which this demand for reading matter will convey.

CHURCH AND NATION

Time For Labour To Stop Feuding

If the Australian Labour Party can solve its domestic troubles without much more travail, that should all be to the national good.

The Cain Government in Victoria paid the price of office when the party was split in that State. And last week it seemed likely that the Cahill Government in New South Wales might be similarly weakened and overthrown.

I am not arguing that either Ministry necessarily merited survival. Indeed, the change in Victoria seems to have been justified in the reforming zeal the Bolte Government has shown in tackling a number of problems, as has been noted in this column from time to time.

Merely because the Labour Government has been in office so long in New South Wales (since 1940), a change there might also be beneficial.

But the electors had the opportunity to do that a few months ago, and no change was made although the Government's majority was whittled down.

And now the Cahill Government seems to be moving away from the danger of being brought down by a grave split in the party. The respite may be only temporary because of a patched-up truce between the warring elements.

But after more than a year of Labour dissension, stemming from the Federal sphere, most thoughtful Australians will, I believe, consider that the time has come for the party to compose its differences on a permanent basis.

Its contribution to the solution of national problems must be impaired while it is preoccupied with internal feuding. And in these difficult economic days Labour's co-operation is urgently needed. It still commands the votes of about half the electors. It should let that responsibility more obviously guide its current actions.

The Pump-owner Who Went To Gaol

Anzac Day, as observed especially in New South Wales, is such an odd mixture of solemnity and carousal, that it came as a shock to read this week of the prosecution of a man—an ex-soldier, too—for having sold petrol to a man on that day.

For the law of New South Wales says that on Christmas Day, Good Friday and Anzac Day petrol shall be sold only in an emergency, which must be noted in a book.

The ex-soldier deemed an emergency had arisen when a motorist, bound for Newcastle, stopped at his wayside pump last Anzac Day to replenish his tank. The man feared that he had not enough petrol to take him to his destination.

The magistrate found that a technical breach had occurred, presumably because the motorist had declared the emergency to be "out of fuel" when he should, perhaps, have said "nearly out of fuel."

The pump-owner was fined £2, in default five days in gaol. On a matter of principle he decided to go to gaol, and actually spent six hours in Long Bay before his local M.P. paid the fine and arranged his release.

Incidentally, the pump-owner revealed that he shared a cell with two men, one serving a five-year sentence, the other a 12 months' sentence. One would have thought he could have been given more suitable temporary company, if, indeed, sharing of a cell was necessary.

His disclosure, too, that he had to eat his one prison meal of stew with a piece of bread in the absence of any utensil throws a disturbing light on the treatment of prisoners in a presumably enlightened age.

But, even more frightening is that a man with decent instincts of kindness in obliging a motorist in imminent distress should even be fined, let alone committed to prison, because of the rigidity of the law.

For years in Broken Hill the law which said that hotels should be closed at 6 p.m. and on Sundays was disregarded without the State Government being moved to enforcing it. Now that law has been in part amended.

There is a much stronger case for loosening the restrictions on the sale of petrol. Not many could make out a convincing case for the emergency sale of liquor. But even the most law-abiding citizen is in danger sometimes of finding that he may not be able to reach his destination unless he can put more petrol in the tank.

Toward Peace On The Waterfront

Wage increases granted this week to waterside workers seem

likely to bring at least temporary peace in this troubled industry.

Such a respite is badly needed, and should provide the best opportunity for changes in the organisation of the industry, contemplated by Federal legislation, to be properly tested.

This industry is an unusually difficult one for which to provide settled conditions because waterfront work varies greatly through weather and the fluctuating volume of shipping.

But until negotiators on both sides agree to put aside the bitter spirit which has marked their discussions for many years, there seems to be little prospect of peace reigning for long on the Australian waterfront.

It would be hard to imagine any Federal Minister for Labour who has worked more energetically to bring the parties together in a spirit of reasonable compromise and mutual understanding than Mr. Holt. It is to be hoped that at last some success is to crown his unremitting efforts.

Christian Influence Of Sportsmen

With so many sporting codes flouting the Christian conscience by making Sunday just another Saturday for playing organised games, it is pleasing to notice that recent sporting visitors to Queensland and New South Wales, the Springbok Rugby Union footballers from South Africa, have actively associated themselves with Church activities in New Zealand, where they are now touring.

As one example, the team accepted an invitation (telephoned to them while in Australia) to attend a social gathering organised by a Presbyterian men's club in Hamilton, where the Springboks played (and, incidentally, lost) the first match on the New Zealand tour.

Further, the Springboks' manager, Dr. Darlie Craven, agreed to speak at the gathering, which men from other church organisations in the town were also invited to attend.

As a religious as well as a sporting leader Dr. Craven is as outstanding in his field as the Reverend David Sheppard is in English cricket.

Courtesy Over The Counter

There is a saying, "Anything goes in Sydney." It is intended to mean, I think, that Sydney people are ruder and, perhaps, less moral in a commercial sense than people elsewhere in Australia.

It is one of those generalities which is easily disproved because, of course, you find unmannerly and/or dishonest people in most places. Because Sydney is a big city perhaps such lapses from perfection are more noticeable than, say, in Alice Springs or any of hundreds of smaller places.

Yet, because there are these lapses, particularly in manners, the N.S.W. Public Service Board has called on the people who work under its jurisdiction to be careful in their relations with the public.

The memorandum on the subject impressed me as a model of tact, and the examples given of poor or indifferent service clearly showed the way in which improvements could and should be made.

Of course, all the rude people are not on one side of the counter. Yet public servants coming constantly in contact with the public can do much to sweeten community relations by always setting a good example, even when under some provocation to reply in kind to people of the brusque, demanding type.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

S. Mark 14: 43 to 65
A betrayal fills us with horror, yet betrayal need not be the action of a moment but a process of living that lasts for years. As we judge Judas, let us be careful to judge ourselves. Judas and a multitude came! And he comes to betray with a kiss.

S. Matthew tells us that Jesus said to Judas: "Friend, wherefore art thou come?" It is said that one great church in Christendom has these words engraved inside the Chalice used at the Holy Communion as a question for every communicant to answer in his own heart.

They took Him! One disciple wildly waves a sword. In the end "they all forsook Him and fled." Such is the end of the prayerless life. The only near follower may have been John Mark, who is grasped, and escapes leaving his outer cloak behind.

First our Lord is taken before the High Priest. Peter follows afar off, and goes in to the palace and sits by the fire with the servants. John also is there, known to the High Priest.

Trials! So many give false witness and contradict each other. Finally, a garbled version of what Jesus had said about the fall of the Temple is made in the background of charge, but even so, there is no agreement. And Jesus held His peace. Finally, the High Priest turns to Jesus and asks the leading question, "Art Thou the Son of the Blessed?" "I am!" He replies.

How hardened in prejudice are these men who, all their lives, had been looking for God to send His Messiah and yet are unable to recognise Him when He has come.

So they condemn Him and in that condemnation condemn themselves, their city, and their nation. As a Jewish Rabbi some years ago said to the Bishop in Jerusalem, "We have been paying for it ever since."

What is your attitude to Jesus Christ? The choice which faced Judas, the choice which faced the Chief Priests and Scribes and people, that same choice faces you and me, "what think ye of Christ?" On your answers and mine depend so much in the history of our nation, and also our own eternal destiny.

GARDEN PARTY AT LAMBETH

TEACHERS INVITED

CHURCH INFORMATION SERVICE
London, June 18
About 1,500 Sunday school teachers from all the dioceses of England and Wales are to attend a garden party being held for them in the grounds of Lambeth Palace on June 23.

The party—the first that has been arranged for teachers from the whole country—is part of the campaign to bring the nation's children back to the Church, known as "Operation Firm Faith."

So great was the demand for tickets that it far exceeded the supply. A number of teachers will have to make overnight journeys to London, and will be given hospitality by parishes in the London and neighbouring dioceses.

RECEPTION

The Archbishop of Canterbury will speak to the teachers and will also receive two representatives from each of the English dioceses, six representatives from Wales and two from overseas.

They will also be able to visit the Exhibition of Pictures on the Christian year in the guard room and corridors of the palace. (The Archbishop of York opens this exhibition on June 19.)

Following the party, a service for Sunday school teachers is being held in S. Martin-in-the-Fields, at which the Bishop of Gloucester, who is chairman of the Church Assembly Children's Council, will preach.

CLERGY NEWS

HARRIS, The Reverend W. K., Rector of Bonnybrook, Diocese of Bunbury, has resigned to accept the post of Senior Curate of S. John's Church, Blackpool, England.

MARR, The Reverend Keith, formerly a chaplain with the Army in Korea, to be Rector of Dural, Diocese of Sydney.

MCCULLOCH, The Reverend R. D., Rector of Taree, Diocese of Newcastle, has been appointed a Canon of Christ Church Cathedral, Newcastle.

MORONEY, The Reverend J. B., who has been completing a course at Cambridge University, has been appointed to Holy Trinity, Williamstown, Diocese of Melbourne. He will be inducted in September.

SAMBELL, Archdeacon G. T., Director of the Brotherhood of S. Laurence and of the Melbourne Diocesan Centre, returned after three months in the U.S.A. on the Oronsay on June 19.

WALKER, The Reverend Edward, Rector of All Saints, Parramatta, Diocese of Sydney, has retired as from May 31. He is continuing as locum tenens until his successor is appointed, when Mr. and Mrs. Walker will live at Dundas, Mr. Walker, who is 63, will continue with his work as Chaplain at Parramatta Gaol, Parramatta Mental Hospital, Parramatta Girls' Training School, and the Northern Suburbs Crematorium.

FATHER RAYNES ILL

—ANGLICAN NEWS SERVICE
London, June 18
The Superior of the Community of the Resurrection, the Reverend Raymond Raynes, is seriously ill in hospital at Barbados, West Indies.

RELIGIOUS BROADCASTS

(The sessions which are conducted by Anglicans are marked with an asterisk.)
DAILY DEVOTIONAL: 10 a.m.

June 25: Miss Lillian Gillespie.

June 26: The Reverend Evan Wetherell.

June 27: School Service, "Stories from the New Testament," Episode 74, "Jesus tells of His Father's Love."

June 28: The Reverend A. P. Campbell.

June 29: Monsignor James Freeman.

June 30: For Men — Professor James Peter.

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

NATIONAL

June 24: "Men of the Outback."

The Reverend Ken. Beckett of the Kimberley Pastoral.

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

June 24: Professor J. Davis McCaughey, with music by the Adelaide Singers.

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

June 25: Surrey Hills Presbyterian Church, Melbourne.

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

June 25: The Reverend Gordon Powell.

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.

June 25-30: The Reverend T. F. Keyte.

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

June 25-29: The Reverend Peter Jones.

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

June 27: "Men at Work — The Broadcasting Office." Mrs. Catherine King.

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

June 28: S. John's Cathedral, Brisbane.

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 OF ORDINANDS

A RECTOR REPLIES

To The Editor of The Anglican

Sir,—The South Australian correspondent (June 15) writing about the standards required for the Priesthood, is strangely uninformed about other States, and regarding the situation outside Mile End.

What, for instance, does he know about present requirements in Gippsland, Canberra-Goulburn, or Melbourne? Does he know of the screening process in Melbourne where candidates are interviewed by two examining chaplains before they pass on for training? Both chaplains are scholars.

It may be true that some country dioceses receive men of inferior technical training, though not necessarily inferior men. What does your correspondent expect for £600-odd per annum? A Ph.D. in every hamlet?

There is much talk about "low standards of entry," "standards of the ministry going down hill," and so on. Undoubtedly the cars of the clergy move quickly down the hills, but what has this to do with their training? Words, words, words! At present, the training period is three years, with one year as deacon. This is equivalent to a teacher who does three years Arts and one year Dip. Ed. (It is even the equivalent of an economist!)

Both teachers and clergy, to use your correspondent's phrase, "learn on the job." It depends on how much work a man puts into his despised Th.L. whether it is as valuable as a coveted B.A. or better.

From my own laboured studies I believe a good Th.L. is as valuable as an Arts degree. You can do both, and remain an uninspired and uninspiring plodder. You only have to look around to see that some of the fullest heads control some of the emptiest churches.

The fanciful idea that higher standards attract men to the ministry is quite wrong. The Presbyterian ministry, generally considered to be academically acceptable, is tragically short of men, and this despite stipends and living conditions far better than ours. By comparison, we Anglicans, with many more churches, are very well staffed.

So, although some of the "informed churchmen" of South Australia are "shuddering" as they see the Bench of Bishops slowly collapse—take heart down there at Mile End. The Holy Spirit will look after His Church despite our muddle-headed mediocrity.

The final paragraph of your correspondent's letter makes one gasp. He speaks of "our Bishops and their advisers." Whoever advised a Bishop and lived?

Yours, etc.,
(The Reverend)
K. L. MCCONCHIE.

Bunyip, Victoria.

DELEGATION TO CHINA

To The Editor of The Anglican

Sir,—The invitation extended to an Anglican delegation to visit the Church in China will be welcomed by all Australians as a further sign of the improving relations between the two countries.

Highly successful contacts have already been made by ministers of many denominations, the most noteworthy among these being the Reverend Neil Glover.

The time is indeed ripe for an official delegation to establish physical ties to strengthen the spiritual bonds that exist between the two branches of the Church.

The inspiring editorial in THE ANGLICAN (June 1), cannot help but make one feel proud of being an Anglican, and for such a visit we could have no better suited representatives than the Primate and Mrs. Mowll.

We wish them many happy reunions during their visit to China.

Yours sincerely,
T. G. DEWHURST.
Dandenong, Victoria

NEW HOUSING AREAS

To The Editor of The Anglican

Sir,—All thinking Anglicans must surely agree with the excellent article "Churches must be built with Houses" (June 15). Although South Australia is specifically referred to, the remarks are applicable to many parts of N.S.W.

It may not be possible to build churches in many new districts but surely some effort could be made by the clergy and lay members of neighbouring parishes to contact the Church of England members in the newer settlements.

I think there is a cause for alarm in the fact that in such districts as, for instance, Corral, Towragi, Reidtown, etc. (near Wollongong), there are scores of Church of England young married couples living in the housing commission areas there, who have NEVER been visited by any clergy or member of the churches already in existence there.

I have personal knowledge of two young women who were so hurt by this neglect that they brought their babies to Sydney to be baptised in the churches they used to attend here. One girl told me that both the Roman Catholic priest and the Methodist minister call regularly in these housing settlements.

Is not this a disgraceful state of affairs? I refuse to believe that the demands on the clergy in these country districts are so heavy that at least one visit annually could not be paid these young married people and let them feel that they are wanted and really belong to a Church of England.

Yours, etc.,
MARGARET HALL.
Northbridge, N.S.W.

MISSION CHURCH APPEAL

To The Editor of The Anglican

Sir,—At the last meeting of the Committee of Management of the Hillcrest Mission, your edition of April 20 was tabled for the information of the committee.

I am now directed to write and thank you for the publicity given our work in this area.

For your information, we hope to have our building commenced this week. It will be a dual purpose church and hall building, measuring 70 feet by 30 feet. We have been granted a loan from B.H.M.S. for the building itself, but we have to supply the furnishings and other effects required to fit it out for the dual role. Seating for 150 costs in the vicinity of £400.

Following on from the appeal you published—should any congregation or churchmen feel kindly disposed toward our efforts, we are now in a position to accept and store any gifts of furniture, furnishings, or ornaments.

Yours sincerely,
W. WILSON-SMITH, Secretary.
Hillcrest, S.A.

COMPANIONS OF S. GEORGE

To The Editor of The Anglican

Sir,—Will you allow me to correct a statement in THE ANGLICAN recently concerning the formation of a group of the Companions of S. George in Victoria? This gave the impression that this plan to prepare young people for membership of the Order of the Comrades of S. George is for a limited age range of thirteen to fifteen.

The rules for this pre-Comrade group were formulated by the Chapter of the Order and allow for Companions to be between the ages of ten and fifteen years. Membership however, is to be on a communicant basis, as it is for the Comrades, so that the lower age limit will have to be determined in each case by the parish priest. It was also envisaged by the Chapter that in parishes which have a branch of the "Heralds of the King," or who plan to do so in the future, the Companions would start at twelve or thirteen years of age.

The Companions of S. George is not a new organisation but a training group for full membership of the Order, and has already been tried out with considerable success in Queensland. Its rules state that groups shall only be formed in parishes where there is already a Company of Comrades, or in which the parish priest intends to form a company. Members are admitted after a three months' probation and make a three-fold promise which concerns daily prayer, Sunday worship, and work for Missions.

Yours, etc.,
GABRIELLE HADINGHAM,
A.B.M. Federal Youth Secretary.

WORSHIP AND T.V.

To The Editor of The Anglican

Sir,—The coming of television must not find us bogged down in an outdated fear of outward expression in Anglican worship. We cannot let Rome provide all the appeal to the eye.

For the life of me I cannot see that Evangelical truth should not use the beauty of worship which so many Anglican churches have refound.

That they have refound it in good time seems to me a wonderful provision of the Holy Spirit in preparation for His new gift which He has given us through His handmaid science.

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

EXHIBITION AT BURWOOD

The Minister for Territories, Mr. Paul Hasluck, the American Ambassador, Mr. Douglas Moffatt, and Australian author Kylie Tennant, are among the prominent speakers at the A.B.M. Exhibition to be held this weekend at S. Paul's, Burwood, Diocese of Sydney.

Mr. Hasluck, who has consistently helped the work of Christian missionaries in Papua and New Guinea, will speak to the men's tea, at 5 p.m., next Sunday.

Mr. Moffatt will officially open the evening session of the exhibition, at 8 p.m., next Monday, June 25. His Excellency is one of the most distinguished lay members of the Protestant Episcopal Church in the United States, and has always been an active church member.

Miss Kylie Tennant, who will speak to a women's gathering at 2.30 p.m. next Monday, has considerable experience at first hand of the work of the A.B.M. on Australian mission stations. The exhibition is to open next Sunday, June 24, at a parish Communion Breakfast. Neighbouring parishes in the Western Suburbs are co-operating.

The N.S.W. State Secretary for the A.B.M., the Reverend W. H. S. Childs, said this week that the exhibition would be open to the general public at all sessions.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

"Was Our Lord A Good Jew?"

A Melbourne reader has recently written and asked the following three questions: "Was our Lord a good Jew?—is He regarded as such by Jewish theologians?—is He rejected by Jewry merely on messianic grounds?"

It was part of the providence of God that when Christ came into the world he should be born of a Jewish mother.

The Old Testament almost from the beginning makes it clear that God chose the Jewish Race to be "a peculiar people" with a special destiny which was to distinguish them from other nations.

Thus God called Abraham at the beginning as the true father of the Jewish people.

Later, on Mount Sinai, a solemn covenant was made between God and Moses, by which the purpose of God to work through His chosen people was clearly made known.

It is true that the Jews often misunderstood their vocation and the great Prophets constantly had to remind their listeners that the greater the privilege the greater the responsibility, and that the very fact of God's choice did not mean that the Jewish people would escape judgement for disloyalty, but the Prophets also saw that a faithful remnant would survive to achieve God's purpose and the idea of the remnant is often associated with the idea of a Messiah.

The call of the Jewish people and God's sending to them of the Law and the Prophets were from the very beginning intended as a necessary preliminary for the coming of the Christ who would be born as a Jew.

The Gospels make it quite clear that Jesus was a loyal and devout Jew. His parents performed the customary rites of purification after His birth and, as soon as He was old enough, took Him up to Jerusalem for the Feast of Passover.

In His Ministry, while recognising its universal implications, Jesus yet took care to be loyal to the tradition of His people.

He urged the value of obedience to the Law which was one of the most sacred possessions of His Race (see Matthew 5: 17-20 and 23: 1-12).

It is true that He disagreed with the narrow legalistic interpretation which was often given to the sacred Law, and desired to recall people to the spirit of the Law rather than to its letter. It was His purpose to fulfil the Law, not to destroy it.

Similarly, He recognised the contribution made by the Prophets and His teaching is full of reminiscences of the Old Testament, which He had learned at His mother's knee and in the Synagogue school.

It is also clear, particularly from S. John's Gospel, that Jesus attended the great festivals in the temple at Jerusalem whenever possible and also the Sabbath service in the Synagogue.

A study of the Gospel would therefore suggest that Jesus was in every way a devout and good Jew.

Is He Regarded As A Good Jew by Jewish Theologians?

This is a more difficult question to answer. It is quite obvious that the great majority of His Jewish contemporaries were so blinded by their own traditions that they could not believe that anyone offering a new interpretation was a good man; hence they alleged that He did His good works through Beelzebub, the Prince of the devils.

It was as a servant of evil rather than of good that Christ conducted His ministry in Palestine. The majority of Jews, both in His own day and since failed to perceive that Jesus could be the Messiah.

He died on the Cross, a death which was regarded as accursed by the Jewish Law (see Deuteronomy 21:23 and Galatians 3:13). The Jews had never regarded the Suffering Servant Songs of Isaiah as Messianic, but here Jesus found the very heart of His Gospel.

Whereas Christianity looks back to the Messiah who came in the Incarnation, and fulfilled all the promises of the Old Testament, the Jews still look for a future Messiah, in so far as the concept still plays any large part in their thought. Jesus was not crucified because He was the Messiah, but because of the kind of Messiah He claimed to be, and after His Crucifixion belief in His Mes-

siahship was impossible for the devout Jew, because of the stumbling block it presented to their theology (I Corinthians 1: 18-25).

In the Temptations, Christ deliberately refused to accept the concepts of Messiahship which were expected by his contemporaries. Many modern Jews, however, while denying His Messiahship, yet venerate the character of Jesus Himself, and would be prepared to acknowledge Him as a good Jew.

Dr. Gregory Dix well sums up the question in his valuable monograph, "Jew and Greek": "What He did and was in Palestine is everywhere the supreme directing force in what happened in the larger world later. True, He was a Jew, and He did, indeed, as 'the King of the Jews.' True, too, that His Church begins as a sect within Judaism, and yet by A.D. 70 has become a great Gentile society whose future, though it still remains a small Jewish wing, already clearly depended on obtaining converts from Hellenism. . . . It is already clear that the 'Gospel' will be finally ejected from its Jewish matrix, and that if it is to survive at all, it will have to be in a new form imposed on the alien thought of the Greek world. That astonishing leap from one world to another was the achievement of the single 'Apostolic' Christian generation between the crucifixion of Jesus in Jerusalem and the crucifixion of Peter in Rome."

Separate Holidays For Husband And Wife?

A problem of practical importance, which I suppose might be classed under the head of "morals" was raised by a Queensland reader this week.

"We have four children, the eldest being a boy of twelve, and the youngest being five. My husband is due for his holidays soon, and we have agreed that he should go away with the eldest boy for ten days, while I stay at home and look after the younger members of the family.

"My husband has a strenuous and worrying job and needs a 'break.' We cannot afford to take all the family with us. Some of my neighbours, however, think we are courting disaster to our marriage by taking separate holidays; either we should all go away together, or all stay at home."

First of all, I recommend that you should pay no attention to the opinions of your neighbours on this particular matter, which do not count at all. It is very easy to become suspicious in a world in which moral standards cease to count; but they must learn that there are plenty of fine Christian men and women who do believe in moral integrity, and for whom temporary separation will never involve infidelity.

In these days, when parents of young children are faced with considerable strain and heavy expense, there is much to be said for separate holidays; a break from too much domesticity may strengthen rather than weaken a marriage.

It is most important that a holiday should be accompanied by a real change of environment; the wife should sometimes be allowed a break from her usual worries and the endless round of washing and cooking, and the husband needs equally a break from the normal routine of his home, as well as of his job.

Ideally, it is splendid if the whole family can get away, but if this is impossible for the reasons suggested by our reader, then we hope the husband and his son will enjoy their holiday together, and bring back some of its freshness and happiness to those who perforce have toiled at home.

CHEAP LABOUR?

FROM OUR OWN CORRESPONDENT

Adelaide, June 18
"Some bishops seem to look on us as cheap labour," the Prior of S. Michael's House, Crafers, the Reverend Basil Oddie, S.S.M., said last Friday night.

Father Oddie was addressing the Diocesan Lay Readers' Association at their meeting at S. Philip's, Somerton Park.

He traced the history of religious communities in the Church of England, and stressed the importance of them.

The Mission Chaplain of S. Philip's, the Reverend John Hopton, and Mr. Arthur Owen, a joint secretary of the Association, introduced Father Oddie to the meeting.

The other joint secretary, Mr. Bill Pryke, announced that the Committee was planning a series of lectures later in the year on Church doctrine. Details would be made available to members in the near future.

Your correspondent made a further appeal to fellow Lay Readers to help increase the circulation of THE ANGLICAN in the Diocese of Adelaide.

He pointed out that a "pious resolution" carried by Readers some months ago, promising active support in increasing circulation, did not appear to have achieved very much.

Supper was provided by the women of S. Philip's.

NEWS STORY HELPS HOME

FROM OUR OWN CORRESPONDENT

Adelaide, June 18
Within hours of reading in "The Anglican" of the financial plight of the House of Mercy, Walkerville, a woman reader from New South Wales sent a generous donation to the Home's Chaplain, the Reverend C. F. Eggleton.

The story appeared in last week's edition, and before Mr. Eggleton, in South Australia, had had a chance to read it, the money arrived from interstate.

The House of Mercy looks after unmarried expectant mothers in need of help, and married expectant mothers who have been deserted and are in necessitous circumstances.

Each year, girls of different religious denominations and from various States of Australia are cared for at the Home. The chaplain is very thrilled at the response to the item.

AIR CHIEF FOR MINISTRY

ANGLICAN NEWS SERVICE

London, June 18
Air Vice-Marshal N. H. D'Aeth is retiring from the Royal Air Force to study for the priesthood.

He is senior air staff officer of the Home Command.

He commanded the R.A.F.'s Lancaster bomber Ariens on its record-breaking flights to India, Australia and New Zealand.

ANGLICAN OF THE WEEK



Our Anglican of the Week, Tongan-born and bred Miss Melika Vi, has an unusual claim to fame, for hers is the distinction of being the first missionary worker to go forth from the Church in Tonga.

Born at Nukualofa, the capital of Tonga, she was educated at S. Andrew's School (the Church school for both girls and boys), and then went to New Zealand for advanced work.

She took a commercial course at Christchurch Technical College, and a course in religious studies with the Sisters of the Sacred Name at their house in the same city.

Early this year she returned home, taught for a time at her

old school, and then offered for missionary work.

She was promptly accepted, and left Tonga on May 17 for the Solomons, where she is to teach at S. Hilda's Girls' School in the tiny island of Bunana.

Miss Vi (pronounced "Vee") at twenty-two years of age is as strikingly built as Queen Salote, has the same quiet dignity and sense of bubbling humour. She has two brothers, both older, and two younger sisters. She swims like a fish, and on land has a reputation as a basketball player.

BOOK REVIEW

"PERSONAL" RELIGION

THE ANSWER IS GOD. Elise Miller Davis. Peter Davies Ltd. Pp. 250. Price 18/9.

ADOLESCENT fans of Roy Rogers, America's "King of the Cowboys," will probably be glad to read this personal account of his life. The front cover will inform them that it includes the miracle that changed both his and his wife's life.

Actually, the title is misleading, and the reader may easily feel that the sentimental interpretation of religion introduced towards the end of the book is but a psychological compensation.

The author frequently slips in references to Roy and Dale "talking to the Lord" or "taking a quick peep at the Bible for a message," and we are told that all over the world people have been converted since "If it's good enough for Roy Rogers and Dale Evans, it's good enough for me," and a lot of

ADVERTISEMENT FOR THE CHURCH

ANGLICAN NEWS SERVICE
London, June 18
The editor of the *Sarum Gazette*, which circulates in the Salisbury diocese, the Reverend E. B. Brooks, is offering prizes for the best examples of an advertisement for the Church of England designed by readers.

BOOK REVIEW

THE LIBERTY OF THE SOUL

FROM DARKNESS TO LIGHT. Victor Gollancz. Gollancz. Pp. 668. Australian price, 21/3.

MADARIAGA compares the cultures of Africa, Europe and Asia to the roots, trunk and leaves of a tree. Some of the Asian leaves in this book will appear to the Western reader as curiously flimsy, but to the compiler, a Jewish convert to Christianity—and a major influence in the English publishing world—they obviously don't. What expresses the faith of such a man must command respect.

That is what this book is: it looks like a bedside anthology, but it is meant to be read continuously as the expression—in many men's words—of one man's view of life.

On some issues, e.g., pacifism, it is very challenging; though

things happen for which "the Lord" is blamed or praised.

The Rogers family join a church, but their religion is entirely a personal, Rogers affair. Not once is there any reference to the Sacraments, or any basic feature of the corporate Christian life. Altogether, this is the "brand" of religion that is unsavoury, over-emotional, individualistic, and compensatory.

—A.L.

JOHN ADAMS' PRAYER ONE HUNDRED YEARS LATER ON NORFOLK ISLAND

BY A SPECIAL CORRESPONDENT

The original settlers of Pitcairn Island, following the days of the Mutiny of the Bounty, amounted to 28 souls, led by Fletcher Christian.

They landed there in January, 1790. On Sunday, June 8, 1856, the whole of the islanders from Pitcairn, now numbering 193, landed on Norfolk Island, and held a thanksgiving service for their safe arrival.

It is believed that this service was held in the old prison commissariat's store, now All Saints' Church.

On Pitcairn Island the first years were shrouded in mystery, but it is known that they were years of quarrelling and bloodshed, through which only one of the original mutineers survived.

Alexander Smith, who assumed the name of John Adams, emerged from this period of violence a spiritually changed man.

He assumed leadership of the small community of women and children, and laid its deep religious and moral foundations.

Following reports in 1825 of this unique and Christian society Adams had formed, Evangelical England took to its heart this upright community in the Pacific.

In 1828, George Hunn Nobbs sailed into Pitcairn and became one of the community.

LEADER

It was he who, on the death of John Adams in 1829, assumed the role of spiritual leader. He was taken to England in 1852 and ordained.

John Adams' prayer, written on Pitcairn Island for the Lord's Day morning, read: "Suffer me not O Lord to waste this day in sin and folly but let me worship Thee with much delight; teach me to know more of Thee and to serve Thee better than ever I have done before that I may be fitter to dwell in Heaven where Thy worship and service are everlasting. Amen."

The Governor-General of Australia and Lady Slim arrived at Norfolk Island by plane on June 7, and remained

until June 13 as the guests of the Administrator, Brigadier H. Norman, and Mrs. Norman at Government House.

Special events each day for a week from the "landing" day, June 8, marked the centenary.

On Sunday, June 10, a service of thanksgiving was held at All Saints' Church, Kingston (the capital).

A combined thanksgiving was held in this church on June 8 to mark the original thanksgiving service of the Pitcairners on Norfolk.

MEMORIAL HALL

On Trinity II, the celebrant was the Bishop of Nelson, who at 3 p.m. dedicated the "Pitcairners' Memorial Hall" (church hall) in Queen Elizabeth Avenue. Sir William Slim performed the opening ceremony.

Other events marking the centenary included enactment of the original landing; unveiling of tablet commemorating the arrival in 1856; procession to Kingston Cemetery as a mark of respect to those who landed; traditional picnic luncheon of community; and a cricket match, "Bounty" versus "Allcomers."

The Minister for Territories made presentations to the people of Norfolk Island in recognition of service by local men and women in the Armed Forces of the Commonwealth of Australia.

There were also presentations of gifts from the Government of Australia to the Norfolk Island Advisory Council; a community singing night; a musical revue; a display of Island home arts and crafts; the centenary ball; sporting championships; a fish picnic; and a gymkhana.

The Bathurst Diocesan Commissioner, Padre Harry Thorpe, preached at historic All Saints' Church, Kingston, on Sunday, June 17, before returning by plane to Sydney that day.

ARCHBISHOP HALSE IN SINGAPORE

FROM OUR OWN CORRESPONDENT

The Archbishop of Brisbane, the Most Reverend R. C. Halse, in an interview last week, spoke of the high morale and cheerfulness of the Australian troops whom he

visited this month in Malaya. The archbishop met many groups of Anglicans here, and was most impressed with the Chinese Church of the True Light.

He also held a meeting for canons, and conducted a retreat for diocesan workers and Anglican school teachers.

Among the many wonderful stories which he related was the one concerning Mr. Martin, of Papua, which is in the Province of Queensland.

He told how Mr. Martin, one of the most outstanding Angli-

cans of New Guinea, first saw the first coming of Anglican missionaries to New Guinea, and helped to build the first missionary church.

Martin's sapling tree took root on the hill where the first church was built. When the new church had to be built and the old one dismantled, the sapling tree had taken root, and it was strongly rooted.

"TAKEN ROOT"

When the archbishop revisited Papua, there was Mr. Martin among the delegation to meet him. The archbishop told this beautiful story to illustrate how the Church had taken root even in one generation.

Archbishop Halse, before going to the Federation, opened

the new S. Andrew's House and visited Johore Bahru.

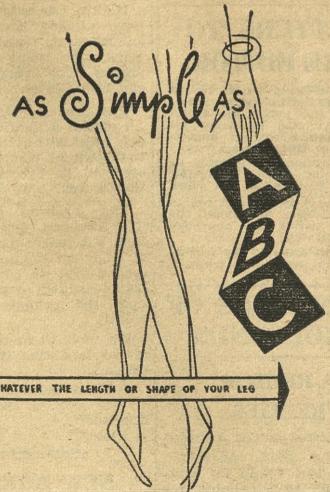
In Penang, Taiping and Ipoh, the archbishop met groups of Australian troops and spent as much time as he could with them. Everywhere he was warmly welcomed.

He said that they were doing a splendid piece of work here in Malaya and the archbishop sent the greetings of the boys to their Australian friends and homes through THE ANGLICAN.

On June 9, the archbishop, accompanied by the Archdeacon of Singapore and Mrs. Woods, flew to Kuching, in Sarawak, where the archbishop was to preach the first sermon in the new S. Thomas' Cathedral.



The Archbishop of Brisbane, the Most Reverend R. C. Halse, opening S. Andrew's House, Singapore, this month.



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A MAN TO REMEMBER

In paying tribute again this week to that outstanding man of God of ancient times, John the Baptist, the Church of England emphasises those qualities which are most desirable in every Christian.

John the Baptist was one who gave God first priority. Comfort, popularity and personal ambition were counted less by him than he might do the work for which God had commissioned him.

By the banks of Jordan he proclaimed the message given to him.

It is never an easy thing to speak out personally about God as he did.

But, like Peter, John's speech betrayed him. His zeal for God's glory had to find expression in the spoken word.

How outspoken are we on these matters?

John preached the need for repentance. He urged people to change their ways. He denounced their hypocrisy with a holy boldness. He was unmoved by the weight of learning of those to whom he came.

By his fearless and faithful witness to the truth he succeeded in turning many to the Lord.

Maybe the reason why many more people are not finding God to-day is that we who profess to know Him are not the fearless and faithful witnesses that we ought to be.

If we are prepared to follow John's example in this respect, we shall probably find that people are far more ready to listen than we imagined.

But such testimony costs something, too.

It cost John his life. His loyalty to God, even before a king, marked him as one who would have to go all the way in his discipleship.

When he died, there was no glory for him. There was no national mourning. His band of friends gave him a decent burial. But, outwardly, that was all.

We sometimes think that martyrdom is compensated for by later fame. But John's faithfulness, even unto death, earned him no immediate earthly honours.

He died insignificantly.

What, then, was his reward? "He was a burning and a shining light," said Jesus. Among those of that age there was none greater than he.

We might well ponder such a life.

The Church and the world need more John the Baptists.

—THE YOUTH EDITOR.

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C.E.B.S. TOUR STATE

FROM A SPECIAL CORRESPONDENT

Adelaide, June 18

During the school holidays the Church of England Boys' Society in this diocese, organised a tour of several northern centres in the State.

At Port Augusta, the boys lived in S. Augustine's Hall, and inspected the E.T.S.A. Power Station at Curlew Point, and spent a day in the Lower Flinders Ranges at Pichi Richi Pass.

They then spent four days at Whyalla, where they saw the launching of the 10,000 tons vessel, *Iron Spencer*.

The boys spent many hours inspecting the ship-building yards and workshops of the B.H.P. and the Model Dairy.

At Port Pirie, inspections were organised to the B.H.A.S. smelting plant, and the Department of Mines Uranium Treatment Plant.

There were 27 boys from 9 to 14 years in the party, and five leaders, D. Reuter, J. Clayton, D. Nettleton, R. Mahar, and the organiser, Mr. R. M. Brandenburg, the diocesan secretary.

The cost of this tour was £10/10/- per boy for the nine days.

C.E.F. RALLY

FROM OUR OWN CORRESPONDENT

Melbourne, June 18

The Church of England Fellowship will hold their annual missionary rally in the Chapter House on Friday, June 22, at 7.45 p.m.

The speakers will be the Reverend C. E. W. Bellingham and the Reverend C. M. Kennedy.

Films and kodachromes of the work of their two own missionaries, the Reverend F. W. Coal-drake (Japan) and the Reverend K. Perry (Borneo) will be shown.

STUDY AND PLAY AT SWAN HILL

YOUTH OF ST. ARNAUD MEET

FROM A SPECIAL CORRESPONDENT

Swan Hill, June 18

Between eighty and ninety young people from parishes in the Diocese of St. Arnaud met here on the Queen's Birthday week-end for their second annual diocesan rally.

Such gatherings are fairly new to this diocese but their popularity seems definitely to be increasing.

The first session on Saturday afternoon brought into prominence one of the difficulties of such a rally in a scattered diocese. Some of the parishes which had the largest number of people attending the conference, were prevented by distance from arriving in time for the early part.

The conference began with choir practice led by Mr. James Murray, of Melbourne. A number of hymns which were to be used in the service were practised and so was a setting of the Communion service.

Such a practice as this gave insight not only to the musical aspects of the hymns and service, but also to the words.

The choir practice is not only a vital part of the rally because it teaches us to sing hymns but rather because it is an address in itself on music and worship.

LEADERSHIP

For the next session the group divided into two parts—youth leadership, under the direction of the Reverend R. G. White, of Donald, and Sunday school methods, under the direction of the Reverend A. J. Baxter, of Wedderburn, and the Reverend G. B. Lucas, of Sea Lake. Both of these groups met again on Monday morning.

The youth leadership studies discussed the planning of a programme both for an evening meeting and reference to a syllabus. Some time was also given to a practical demonstration of games for youth meetings, and some hints in the handling of meetings.

PREPARATION

Mr. Lucas discussed the need for thorough preparation for the lesson and Mr. Baxter dealt with a number of aspects of the large subject of expression work. He offered ideas for the three groups of primary, junior and senior.

After Evensong in the church, a social was organised in the parish hall.

Sunday began with the service of Holy Communion, at which the Bishop of St. Arnaud was the celebrant. After breakfast the first of two Bible studies was taken by the chaplain, the Reverend Gordon Griffith.

These studies became very popular with the young people as the chaplain re-told the stories of Jonah and Adam and Eve in idiomatic language.

In the afternoon an introduction and short demonstration of religious drama was presented by Mr. James Murray.

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Illustrated Prospectus on application to G. A. Fisher, B.A., B.Sc.

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Perth College, Perth, W.A.



Some of the C.E.B.S. of the Diocese of Adelaide who went on a tour of several northern centres in South Australia during the school holidays.

FOR SMALL PEOPLE

PEOPLE OF THE BIBLE

Dear Boys and Girls, Timothy, our young hero from the Bible this week, has something to say to all of you. Listen. "Learn to love your Bible, by reading it, by thinking about its stories, by doing what it says. "The Bible is the greatest Book in the world. I find it so, and you will, too, if you will read and follow it." God bless you all, Your friend, UNCLE PETER.

TIMOTHY

What an exciting day it was. Timothy, who lived in a small town in the land we now call Turkey, had heard some wonderful news.

Paul, the missionary, had come to Timothy's town. People said that Paul was a very great Bible teacher. That really interested Timothy, because from his earliest days he had learned from his mother and grandmother all the thrilling Bible stories of the Old Testament.

He knew all about David and Moses and Abraham and Gideon. There were so many of these brave people.

But here now was Paul, one of the greatest teachers of his time, to help Timothy and his friends to know more about God.

Timothy hurried down the street to the place where Paul

was speaking there. There was a great crowd there.

Paul was reading from the great scroll of the Old Testament and explaining its meaning to all who were listening.

Timothy listened most attentively. As he did, he could hardly believe what he heard.

He knew that the Old Testament said that one day a great king, God's own Son, would

come to earth. In so many places it said that.

But here was Paul, telling the people now that the king had come.

"The One of whom you read in the Old Testament," said Paul, "has come at last. He is Jesus, from Nazareth."

Timothy was so excited. "Will you to-day believe what I say?" said Paul. "Will you be His followers?"

"I will," said Timothy.

"God bless you, son," said Paul, smiling at him.

And so that day Timothy became a Christian.

As he turned to go home, when Paul had finished, Timothy felt so happy and thankful.

"God does keep His promises," he said to himself.

"To-day I give myself to live for Jesus and to do whatever He may call me to do."

BORNEO'S NEW CATHEDRAL

By the Bishop of Borneo, the Right Reverend Nigel Cornwall

SATURDAY, June 9, saw an unusual event enacted in Kuching.

It is rare to see a new cathedral consecrated; the old wooden structure in Kuching was consecrated 105 years ago before it was a cathedral. S. Andrew's Cathedral, Singapore, was consecrated some four years later.

This cathedral in Kuching is of interest and importance to all Borneo—Sarawak, Brunei, and North Borneo, and even Indonesian Borneo—for the Anglican Church in Borneo is one Diocese, named, now, the Diocese of Borneo instead of the old title of Labuan and Sarawak.

Into this new cathedral has poured the prayers and the gifts of all Anglicans in Borneo, from every part. Every parish in Sarawak, Brunei, and North Borneo has contributed in generous measure towards the building of this fine Church in which the one Anglican Bishop of Borneo has his cathedra or "seat."

From outside Borneo have also come many gifts, helping to cement the fellowship between the Church in Borneo and Churches in other lands.

The Diocese of Singapore, which was at one time under the episcopal oversight of the Bishop of Labuan and Sarawak, and then for nearly 30 years united as one Diocese with Labuan and Sarawak, has generously and appropriately given the cost of the Bishop's Vestry.

The style is striking with its fine, tall windows of the Nave and the fluting outside them, and the zig-zag formation of the aisle windows so that the light comes from behind and not directly in at the side.

The Nave is a very wide span with fine arches, the whole rigidly simple in colour but brought to life by a glorious red ceiling.

The nave seats something like 700, everyone having an unimpeded view of the High Altar.

There is a gallery at the West End, over the Entrance and the Font, where the organ and choir are placed—the more effectively to lead the singing of the Church and not to separate the congregation from the Altar.

In a spacious Chancel are the Bishop's throne and the stalls of the Provost, the Canons, and the Cathedral Clergy.

THE simple austerity of the design and colour is relieved by the marble apse and golden dome, and by the lovely colouring of the Cross and Candlesticks and of the delicate iron screen, the Chancel and iron grill at the West End between the Narthex and the Nave.

Every article of furniture has been given and made out of wood from the Baram River, Sarawak, fashioned by Chinese carpenters in Kuching.

As one walks around the cathedral one sees mention made in tasteful plaque or carved into the furniture, the names of parish or family or group that has given that section or that piece of furniture.

But there are many others whose gifts went to the invisible essentials—the foundations, the site-preparation, the fees, and so on.

So that they, too, may be remembered with gratitude by future generations, their names will be inscribed in the Book of Honour which will be suitably preserved at the West End of the Cathedral.

There are still some who ask why all this money and effort on the new cathedral? Perhaps the best answer is to remind them that over 40 years ago it was thought necessary to mention the need.

Thirty-six years ago, Bishop Logie Danson spoke more strongly of the urgent need of a new cathedral—"a permanent building of brick which will be more worthy than our present structure . . ."

In thirty-six years any old

wooden building is bound to deteriorate rapidly, and this process was expedited by the four years of war, of neglect, and desecration.

To see it now beside the new makes the decay still more evident. But besides this, the Church—the Family—has grown; and the old is no longer large enough to house the congregation.

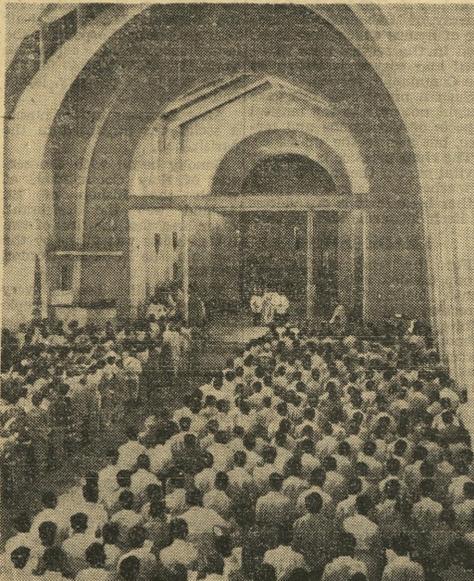
THE Church has grown—yes; the Diocese has grown up, with its Constitution of which the Cathedral Chapter is a part. This Chapter, too, has its constitution and rules.

By means of a worthy cathedral, led by a properly constituted Provost and Chapter, there should now be a stronger power house in the Cathedral Church—a power house of spiritual leadership whose influence will be felt throughout the diocese.

The Church of God is a living Family or Body, not a museum piece. It requires a Cathedral Church which inspires and uplifts, and in which the worship of God can continue day after day, and week after week, with a beauty and reverence and dignity which can set a standard for the whole Church.

The Very Reverend L. R. Wilson, who came to Borneo in 1953, from Malacca, has been mainly responsible for this building, and we know that in his skilled hands the worship will be of a very high standard.

Any new building appears a little cold to start with. We must see to it that as quickly as possible the rich inheritance of the old may take root in the new, and bring forth yet more lovely flowers and yet richer fruit.



A view of the interior of the new Borneo cathedral taken during the consecration service on June 9. It shows some of the noble arches and its spaciousness.

UNEQUAL WEALTH IS A SOURCE OF UNREST

FROM OUR OWN CORRESPONDENT

Singapore, June 18
"We live in an age of tremendous material wealth ceaselessly producing new goods for our comfort and ease. We are forgetting it is God's world and God's gifts," said the Archdeacon of Northern Malaya, the Venerable Tony Dumpur, this month.

The archdeacon was commenting on the Government's efforts to look after the welfare of the people of Malaya as the country stands on the threshold of complete independence.

"It is a Christian duty to be concerned to see that all men have sufficient food and a fair share of this world that God has made for all.

"We cannot be easy in mind when we remember that in the United Kingdom the income per head of the population in U.S. dollars is well over 600.

"In Malaya it is about 200, while in the rest of East Asia it is below 100.

"When we think of all that this means in terms of undernourishment, sometimes sheer hunger, always ill-health, then we must confess to God that we have not yet succeeded in sharing the goods of His world fairly.

"Because this is wrong it will be a source of unrest and war. But bread alone is not enough. Food and all the essentials of life are not to be enjoyed selfishly for their own sake. But they are there so that we can have a fuller and happier life.

"The goods that God has given us—our food, our home, our money—are ours and yet

not ours. For they come from God and we have them on trust.

"We are responsible to Him for the stewardship of them. We are required almost to reverence them for it is God who has put them into our hands. And how our generation needs to remember that!"

DOCTORS AND CLERGY

CHURCH INFORMATION SERVICE

London, June 18

Medicine and the Church will be discussed at the meeting of doctors and clergy to be held under the auspices of the Churches' Council of Healing in Brighton, on July 16, and which will coincide with the annual conference of the British Medical Association.

The meeting will be addressed by the Bishop-Designate of Durham, the Right Reverend M. H. Harland, and Dr. Mary Eslemont, chairman of the B.M.A. committee whose evidence to the Archbishops' Commission on Divine Healing was published last month.

A similar meeting of doctors and clergy took place during the B.M.A. conference in Glasgow, in 1954.

MISSION'S ADVANCE SINGAPORE HOSPITAL

FROM OUR OWN CORRESPONDENT

Singapore, June 18

In his annual report for the year 1955, the Australian doctor in charge of S. Andrew's Mission Hospital, Dr. Keys Smith, said that 38,000 attendances by out-patients were made.

The number of in-patients was 687. There had been increases in all sections of the work, both in the hospital itself and in the two clinics.

Another new clinic has just been opened at Our Saviour's Mission and it is now ready for patients.

The nurses' training school has continued to flourish with twenty-two nurses in training during the year.

It is inevitable that child health services of this country will increase year by year and more and more nurses with extra experience will be required.

1955 had been a very difficult financial year. On the general working account there was a heavy deficit of 43,000 dollars.

MANY GIFTS

Once a year the hospital organises a big Hospital Week, but last year the week was a failure due to bad business in the city and political unrest.

However it was encouraging to see that income from donations and gifts was more than maintained. 72,000 dollars came from this source.

The hospital also received many gifts in kind which helped to decrease expenditure. The Government of Singapore and the City Council gave valuable donations.

The work of the hospital keeps expanding because the mission cannot say "No" to the needs of sick Chinese children.

Y.P.U. CONFERENCE

The Reverend G. B. Muston will be the chairman at the Sydney Y.P.U. Leaders' Conference at S. Augustine's, Neutral Bay, on Saturday, July 14, at 2.30 p.m.

Sister J. Parr and Mrs. G. Walker will speak.

THE AUSTRALIAN BOARD OF MISSIONS

MISSIONARY EXHIBITION at S. Paul's, Burwood on JUNE 24 and 25.

PROGRAMME

Sunday Morning, 7 a.m.: Corporate Communion and Breakfast. Speaker, State Sec. A.B.M., the Reverend W. H. S. Childs.

10 a.m.: Morning Prayer. Dean of Sydney.

2.30 p.m.: Heralds of the King rally.

5 p.m.: Men's Tea. The Hon. Paul Hasluck, M.H.R., "The Government and Missions."

7.15 p.m.: Evening Prayer. Archdeacon C. S. Robertson.

Monday: Anglican children of the Burwood morning schools will view exhibition.

2.30 p.m.: Kylie Tennant will speak at women's meeting.

8 p.m.: Mr. Douglas Moffatt, U.S.A. Ambassador to Australia.

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DAVID JONES'

THE ANGLICAN SOCIETY

By BRIGADIER R. L. R. RABETT

NOW the Anglican Society exists to popularise the learning and findings of the Alcuin Club, and indulges in a great variety of activities under its Provincial and Diocesan Executives.

For instance, it has arranged this (English) Spring to hold a whole-day meeting for members, visitors and friends at S. Thomas, Blackburn, and to include an early Sung Eucharist, picnic lunch and an afternoon meeting, to be addressed by the Bishop of Blackburn on "The Anglican Communion."

Parochial groups are widely organised to study and discuss, for example, the Book of Common Prayer.

It is found that a multiplicity of small groups keeps the work alive and makes towards the remarkable progress, on quiet lines, not at all showy, which are the mark of this society.

Their influence is steady, solid, convincing, and the society has in U.S.A. a membership, spread over the whole Protestant Episcopal Church, which is more than three times as large as that of the homeland.

I am in touch with their (U.S.A.) General Secretary, and they produce a most excellent and informative magazine. The society is also very active in Canada, and here again, I am in touch. Its paper is known as "The Anglican."

PRAYER BOOK

The Anglican Society's one simple object is "To promote and maintain Catholic faith and practice in accordance with the principles of the Book of Common Prayer," and in implementing this, they are, for instance, organising in July a five-days' School of Worship at Lincoln Theological College, with daily worship and eminent lecturers under Bishop Dunlop's direction.

The society's general secretary is the Reverend P. H. Torburn, of S. Michael's, Swinley Road, Wigan, Lancashire, and in a recent letter he said:

"Anglican Society, as a whole, leaves publishing to Alcuin Club. The society is well content to be the medium for the priest or layman and the Alcuin Club is the scholar's club or society, to which we turn for expert advice.

The two organisations have

This is the second and concluding article on this society. Last week's article dealt mainly with the Alcuin Club and as such provided the background for this article.

always worked very well and closely together, and are each represented on the other's councils."

What a singularly happy arrangement! Would that C.M.S. and A.B.M. could emulate this! I aspire, in the near future, to form a branch, if God wills, in Sydney diocese, and shall convene a meeting of those who have manifested a definite interest.

I strongly urge, however, that intending N.S.W. members should ask me for a nomination form, and then join the parent (English) body, whose (membership) Assistant Honorary Secretary is Mr. W. J. Butt, 85 London Road, Tynham, Sittingbourne, Kent.

The first annual subscription should accompany the form (it is only 7/6 per annum, English

currency), and this includes the cost of the society's excellent little quarterly magazine, "The Anglican Catholic," of about 50 pages (and full of liturgical wisdom).

I think it is wise and fair that we Australians should join the parent society and then add a further small subscription to cover local administration expenses. By this also we simplify the receipt of the magazine.

There are in Sydney already many enquirers. All we lack are those few "solid" members prepared to do a little work, as office-bearers, when we make an organised beginning. I await volunteers!

I feel that the institution of this society might, under God, prove of real value in recalling Australian Anglicans to a sense of reality regarding their vaulted loyalty to the Book of Common Prayer (1662), and that, after they have really studied and understood its underlying doctrines and their implications, we shall find that quite a number, if not all, of our party differences will simply fade away.

BOOK REVIEW

CONDUCTING A SERVICE

DECENTLY AND IN ORDER. Practical Hints for Readers. Horace Spence. R.S.C.M.

THIS little book by the Clerical Commissioner of the R.S.C.M. is one that should be in the hands of all clergy and readers.

I find it impossible to fault it in any way except for the sub-title, which is "Practical Hints for Readers." Why not clergy? Readers must conform to the practices and wishes of the incumbent.

However, this book, in the hands of anyone capable of using it intelligently would undoubtedly enhance the beauty and inspiration of our service.

When diocesan readers go out it is not uncommon to be told that "we have no choir" or "we cannot sing," and as a result the service is dull and tame and can hardly be called worship.

It happens, however, that last evening I conducted Evening Prayer at a church where there was no choir, but a number of people in the congregation had copies of a version published by the R.S.C.M.

The result amazed me, al-

though I had been to this church before. The whole congregation sang reverently and with obvious enjoyment of the beauties of our Anglican Office.

One felt the moving of the Spirit of God, and this, of course, was most helpful to me as the lay minister conducting the service and preaching.

I feel that a study of this book would help even in the smallest church, and where there is no choir.

A few young people scattered amongst the congregation and knowing how to sing could work wonders in worship. I have in mind the Church of S. Andrew, Huddersfield, many years ago, where the members of the G.F.S. learned to sing descant, and from where they sat amongst the congregation gave life to the service and incidentally put the male choir on its mettle.

I commend this book wholeheartedly to all clergy and readers.

—H.W.R.

[Our review copy came from the Royal School of Church Music, Addington Palace, Croydon, Surrey.]

"RESPECTABLE" RELIGION ARCHDEACON'S CRITICISM

FROM A SPECIAL CORRESPONDENT Brisbane, June 18

Archdeacon Frank Knight yesterday criticised people who went to church just because it was the "respectable" thing to do.

Preaching in S. John's Cathedral, he said this "respectable Christianity" was the most contemptible thing he had ever come across.

He said that when people were admitted into the Church they made solemn vows to uphold its principles and teachings.

Many kept these promises, but others became "worldly" and came to church rather as a social obligation.

They had no spiritual life—nothing except on the surface. Their ideals were lowered; their souls were tempted.

In contrast with these contemptibles, there was a small band of devoted church people who upheld Christian standards.

The Church would never have survived through the ages if it had not been for such dedicated people.

Many had died for their Church and had been raised as saints.

He thought that yesterday, S. Alban's Day, was an appropriate time to mention this, as S. Alban had been an ordinary man who had lived and died for his Church.

EARLY DAYS OF THE MISSION ON NORFOLK ISLAND RECALLED

FROM OUR OWN CORRESPONDENT

Norfolk Island, June 18

The Bishop of Nelson, the Right Reverend F. O. Hulme-Moir, preached in S. Barnabas' Church here, the former Melanesian Mission Chapel, on June 10.

Bishop Hulme-Moir was representing the Archbishop of Sydney on the 90th anniversary of the coming of the Mission to Norfolk Island in 1866.

The centre of the Mission remained there until 1920.

The Norfolk Island centenary celebrations handbook says: "The most notable addition to the island was the establishment of the Melanesian Mission on the island in 1866."

Bishop George Selwyn had wanted to establish a training school for Melanesians on Norfolk Island in 1856 when the convict establishment was being withdrawn. But Denison (Governor) refused the application on the grounds that it would upset the careful arrangements being made for the Pitcairners.

"However, in 1866 the new Bishop of Melanesia, John Coleridge Patteson, persuaded the authorities to grant land for the establishment of a training school and for the headquarters of the missionary bishop.

"A free grant of 99 acres was made, together with 933 acres which were paid for at the rate of £2 per acre

FAMOUS BISHOPS

"The Mission, known as S. Barnabas' College, was staffed by a handful of Europeans, and normally had over 200 students. "It became the headquarters of the famous missionary bishops, Patteson, J. Selwyn, and Wilson.

"It was not only by example that the Mission helped the islanders; from 1871 it shared

the cost of a medical officer, and in 1899 it contributed to a subsidised shipping service."

The Melanesian Mission Church is a gem of art, with hand-made inlay pews and glorious sanctuary work.

The older residents still regret the loss of the Mission's work and influence in their midst.

One can imagine the singing, the reverence, the atmosphere of the chapel services of those days.

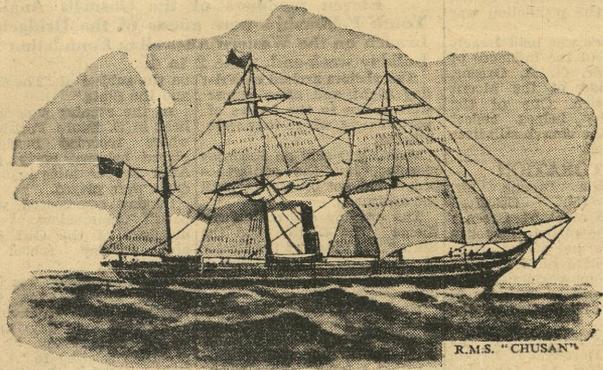
BISHOP G. N. L. HALL

ANGLICAN NEWS SERVICE

London, June 18

The Right Reverend G. N. L. Hall, who is retiring from the Bishopric of Chota Nagpur next year, has been appointed a Fellow of S. Augustine's College, Canterbury, from July, 1957.

Chateau Tanunda "Historical Firsts" No. 24*



R.M.S. "CHUSAN"

The First Mail Steamer

The first steamer to carry mails between England and Australia reached Sydney on August 3, 1852.

This ship was the 750-ton Chusan, under the command of Captain Down. Built of iron and driven by an 80 horsepower engine (she was also rigged as a barque), she took 89 days for the journey. Her arrival in Australian waters was an event of great importance for, up to that time, the fastest mail-carrying sailing vessels usually took between 121 and 130 days on voyages from Britain to Sydney.

In 1850, evidence had been given at a New South Wales Parliamentary enquiry that it frequently took 10 months for a person who mailed a letter in London to receive a reply from Australia. Newspapers which, of course, depended on sailing ships for overseas reports, often found that dispatches arrived out of chronological order.

As the "Sydney Morning Herald" said on August 4, 1852 (the day after the Chusan arrived), a mail service by steamship promised "a cheering contrast to our present modes of supply, the news of February preceding the news of January ..."

Efforts to bring Australia closer in travelling time to Britain had begun many years before the Chusan set out on her pioneering voyage. In 1843, public meetings in Sydney had urged the N.S.W. Legislative Council to seek the establishment of a steamer mail service.

Four years later, the Council granted a £500-a-month subsidy (to be paid for

three years) for a steamship to carry mails between Singapore and Australia, but the company went bankrupt.

The Peninsula and Oriental Co. then became interested and, with Government approval, chose the Chusan to inaugurate the service.

The Chusan left Southampton on May 16, 1852 and travelled via St. Vincent, the Cape of Good Hope and Melbourne.

Selection of this route was influenced by the advice of Lieut. Crawford Pascoe, R.N., who had served with H.M.S. Beagle on surveys of the Australian coast. In return for his advice he was given a guest passage on the Chusan and distinguished himself (with five others) in a heroic but unavailing attempt to rescue a sailor who fell overboard from the Chusan's mainmast off the southern coast of Victoria.

According to a report of the times, the Chusan had "all the appearance of a man-of-war." The reason was fear of pirates then particularly prevalent in the China and Java seas. The Chusan's armaments included a long 32-pounder aft, an 18-pounder forward and several 12-pounder carronades on the main deck.

During the Chusan's stay in Sydney a ball was held at which a specially-composed "Chusan Waltz" was played.

Chusan's final departure from Sydney was made on 26 November, 1853. A model of this fine little ship is on display at the Museum of Applied Arts and Sciences, Sydney.

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SKETCH DESIGN ALL SAINTS CHURCH CANOWINDRA N.S.W. (Lynn R. Johnson ARCHT. 510 Little Collins Street Melbourne)

A sketch of the proposed additions to All Saints Church, Canowindra, N.S.W., where the rector is the Reverend S. Carr. The additions comprise the western tower, baptistry, porches, chapel and vestries.

LOVELY CHURCH IS RESCUED

FROM A SPECIAL CORRESPONDENT

Koorawatha, N.S.W., June 18

On a gentle rise overlooking the Tyagong plains and with the Widdin Mountains behind Grenfell in the distance, stands a lovely little stone church.

It is set in grounds adorned with shrubs and young trees—one of the most beautiful settings on the slopes.

Almost next door is the great Mount Oriol mansion—a large two-storeyed house, built on English lines before the Great War and recently acquired by the Methodist Church for a boys' home.

In 1949 it was intended to demolish this church. Since 1921 it had been hardly used, though several attempts had been made to revive services, the last by the Reverend (now Canon) Douglas Blanche in 1933.

Since that time the church became neglected, windows were broken, the roots of trees were cracking the walls and there seemed no hope of restoring it.

The population of the district was small—the late R. T. Wyatt in his "History of the Diocese of Goulburn" mentions that even when S. Saviour's was dedicated in 1888 by the Bishop's Commissary, Canon Kingsmill, the population was not great.

S. Saviour's was built largely as a result of the influence of the late Mr. G. H. Greene, M.L.C., builder of the Mount Oriol mansion. One of the women who helped collect money for the church still lives near Grenfell.

RESTORATION

When the "young Mr. Greene" (Mr. Crawford Greene, son of G. H. Greene) heard of the plan to demolish S. Saviour's he cabled from England, where he had been living for some years, and subsequently came to Australia to initiate the restoration of the church.

Under the leadership of the rector, the Reverend E. Buckle (now Rector of Canberra North), parishioners worked hard to remove old trees and restore the church and churchyard to order.

Trees and shrubs were planted, a fine fence erected, windows in the church replaced and repairs effected.

A great service was held to mark the re-opening, conducted by the Right Reverend K. J. Clements, now Bishop of Grafton.

The crowd of about 150 filled every available space in the church—there are only thirteen Anglican families in the district, but many families in the parish have links with Iandra. At one time the 30,000-acre Iandra property employed many men.

G. H. Greene began the share-farming system in Australia and many of the tenants bought their farms when the station was subdivided.

In the churchyard are buried several members of the Greene family, including G. H. Greene, and some of the district's pioneers. Wrought-iron gates were erected at the entrance to the churchyard last year on the

occasion of a visit to Australia by Mr. Crawford Greene. Mr. Greene has also left an endowment to help towards maintaining the church and grounds.

S. SAVIOUR'S TO-DAY

Though the oldest church in the Parish of Koorawatha, its grounds are amongst the best kept. Congregations are naturally small but services are held regularly each month and a good average is maintained.

At the Temple Day on May 20 the church was almost filled.

Y.A.s and members of S. Mark's Choir, Monteagle, were amongst the visitors.

When S. Saviour's was built it was in the Parish of Young, Canon Kingsmill being the rector. Since 1911, when the new parish was formed, it has been included in the Parish of Koorawatha.

INTER-DIOCESAN VISIT

FROM A SPECIAL CORRESPONDENT

Bridgetown, W.A., June 11

Eleven members of the Gosnells Anglican Youth Fellowship were guests of the Bridgetown branch on the Western Australian Foundation Day holiday week-end, June 2 to 4.

The visitors arrived on Friday night and after supper were taken to the homes of parishioners, where they were billeted.

Matins was said on Saturday morning, but the conference proper did not commence until the afternoon.

The opening address on the theme, "The Church and the State," was given by the Rector of Manjimup, the Reverend J. M. Bromilow, on "Render unto Caesar . . ."

He pointed out that to become good citizens young people should develop fully their four-sided natures—spiritual, intellectual, social and physical.

When the ideas of the State run contrary to the teaching of Christ, he also said, a Christian should put his duty to God first.

The talk was followed by a Bible study, the passages being

on the subject of "The Church and the State."

In the evening a social was held in S. Paul's Parish Hall, where recorded music was played between party games. After supper table tennis and darts were played.

Sunday commenced with a parish Communion, at which members of the Girl Guides and Sunday school also paraded.

Holy Communion was followed by morning tea (which together with afternoon tea was served each day) and the second Bible study, at which problems relating to "A Christian's Attitude to Business" were studied.

DISCUSSION

After dinner the two fellowships met and broke up into two discussion groups to answer questions set on "The Christian and Government and Law."

For physical recreation a hike to the town's new reservoir was conducted, after which members went to their homes and billets to get ready for a basket tea in the parish hall.

On Monday the day began with the celebration of the Holy Communion. Then the last talk of the conference was given by the chairman of the Bridgetown Road Board, Mr. C. P. Scott. He spoke on "A Christian in Local Government."

In dealing with local problems, he said the guiding principles had to be the question, "Was it benefiting the greatest number of people?"

This was the fourth visit this energetic Perth fellowship had paid to an Anglican Youth Fellowship in the Diocese of Bunbury.

FOURTEEN DISAGREE

OBJECTIONS TO CANVASSES

Fourteen priests of the Diocese of Sydney have criticised the Every Member Canvass scheme in a printed circular which has been sent to all Sydney clergy.

They state that the canvass "is likely to accentuate certain trends in our church life which we should be seeking to eliminate by evangelism and biblical teaching."

Five "symptoms of malaise" in the Church are enumerated. These symptoms, the signatories state, are due in part to "a resurgence among church people . . . of erroneous views of the character of God and the nature of sin (Deism and Pelagianism) which see in the Christian faith little more than the Golden Rule and a vague belief in a benevolent deity."

This leads to "a consequent misunderstanding of the nature and function of the Church . . . with a widespread breakdown of 'godly discipline' in the use of the sacraments and rights of the Church, and in other ways."

The signatories say of the Every Member Canvass that "it is based on wrong principles and gives no assurance of ultimate spiritual benefit to the Church, but rather imperils spiritual life."

Especially criticised is "the employment of men who are not active church members as canvassers."

DIRECTOR'S REPLY

The signatories are all very young or junior clergymen, mostly ordained since the war. Only three of them have any considerable parish experience. At the time the document was written three of them were assistant curates, and another three were unbenefficed.

They are: G. C. Bingham; K. Churchward; A. Deane; E. W. Hanlon; B. Hardman; D. M. Hewitson; A. M. Kimmerley; D. W. B. Robinson; B. Richardson; H. R. Smith; K. N. Shelley; D. Schofield; J. Turner; B. H. Williams.

The director of the Department of Promotion, the Reverend Ronald Walker, made the following comment on the manifesto:

"It is very kind of our brothers to put forward their views, and I am sure we should all be grateful to them."

"But I must make two comments."

"I do wish, first, that they had managed to find time to read a little more about the Every Member Canvass, for just a little more knowledge of its methods and aims would have removed their misconceptions."

"Second, I should have thought that a principle adopted by our diocesan Synod, and a programme approved after careful investigation by His Grace with his archdeacons and the senior men of the diocese, might perhaps have been accepted on trust by my fourteen brothers until they had had time to go into it properly themselves."

MUNDUBBERA'S NEW RECTORY

FROM A SPECIAL CORRESPONDENT

Mundubbera, Q., June 18

On June 10, in spite of threatening weather, a large congregation from all quarters of the parish attended a Sung Eucharist at S. John the Baptist's Church, Mundubbera, Queensland.

Immediately after this service the congregation proceeded to the rectory which was dedicated to the glory of God.

The Venerable H. J. Richards, Rector of Christ Church, Bundaberg, Rural Dean of the Burnett and Archdeacon of the North, preached at the Eucharist and officiated at the dedication service.

Until 1952 the parish priest always resided at Eidsvold, but since that time the diocese thought it advisable that he live in Mundubbera, hence a new rectory had to be found in this town.

HARD WORK

The house was purchased towards the end of 1953 and by the beginning of this year the parish found itself, through much hard work and sacrificial giving, completely out of debt.

After the dedication the parish warden, Mr. H. von Alpen, made a presentation to Archdeacon Richards of a travelling alarm clock, and said even though it was the first time the newly appointed Archdeacon had visited the parish in his new capacity he and all the parishioners sincerely hoped that he would be able to visit them on many future occasions.

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NEW CHURCH AT GLENUNGA

Adelaide, June 18

Despite bitter winds and driving rain and hail more than three hundred people crowded into the beautiful little Church of S. Stephen at Glenunga on Sunday afternoon, for the dedication ceremony.

Many others, forced through lack of room to stay outside in the bleak weather, listened to the service relayed through amplifiers.

Conditions contrasted sharply with those of January 29, the scorching summer's day when the foundation stone of the new building was set.

The service was conducted by the Rector of S. Stephen's and S. Saviour's, Glen Osmond, the Reverend Osmond Scruton.

The Bishop of Adelaide, the Right Reverend B. P. Robin, who performed the dedication ceremony, was attended by the Organising Chaplain of the Bishop's Home Mission Society, the Venerable E. A. Codd.

It was a particularly happy day for Mr. F. H. Willington, the People's Warden of S. Stephen's, and his sister, Mrs. V. Pinkstone, who has always been the organist of the church.

They both took a leading part in the establishment of the old Mission Hall, now become a

parish hall, and also in the building of the new church.

Another couple who have worked hard and long for the new church are Mr. and Mrs. G. H. Clark. He is the Rector's Warden.

"We too easily think that we exist for ourselves," the Bishop said in his sermon. "Too many people just feel that religion is a useful thing in times of need."

WRONG USE

The Bishop referred to the English writer who likened God to an airman's parachute—it was nice to know that it was there, he hoped he wouldn't have to use it, but it was just as well it was there in case it was needed.

"The reason we exist is to set forth the praise of His Holy Name," said Bishop Robin. "People who don't do that end in disaster."

The reason everything went wrong in the lives of individuals and nations was that we were using wrong the gifts that God gave us.

"Let us keep in mind that we shall not prosper until we get things in their right proportion: we exist, as this building, for the praise of God," he added.

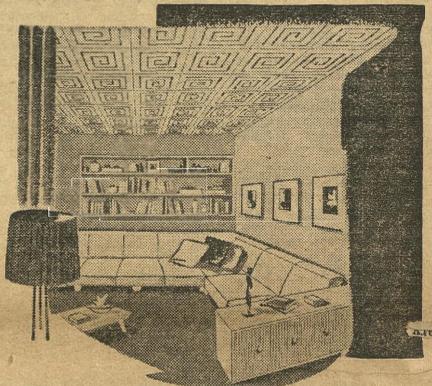


Some Gosnells and Bridgetown members resting on a fence during their hike along the pipe-line to Bridgetown's new reservoir during the visit of the Gosnells Anglican Youth Fellowship to Bridgetown from June 2 to 4.

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FILM REVIEWS

EUROPEAN FILMS ARE DISAPPOINTING

IT is now quite evident that the best European films at the moment are not nearly up to the standard of the best being made in England and the U.S.A.

The third and fourth programmes at this Melbourne Festival are poor, unattractive stuff compared to recent releases in Australian theatres.

"The Bandit" is the first Brazilian film to be shown here. It won a prize at the festival at Cannes in 1953. It is a harsh, Kelly Gang type of yarn about a bunch of outlaws with nothing to mitigate one's dislike of their burning, pillaging, murdering attacks on quiet villages. It is certainly poor propaganda for the Brazilian Government to allow this one to go abroad.

In programme four the French film, "Olivier," has either been cut so much by the censor or the French dialogue hides the core of the whole story so much that there is nothing in it to even faintly suggest that it is a study of female homosexuality on the part of two school-mistresses.

Even the fine acting of Simone Simon and Edwige Feuillere fails to prevent one from getting bored with this old-fashioned picture of life in a girls' school.

"The Rival World," a Shell production, is an awe-inspir-

ing demonstration that to one half of the human population of this world death is brought by insects. "The Making of the River" is a nature study film along the lines of "The Living Desert" and "The Sea Around Us."

—W.F.H.

A JAPANESE THRILLER

"HOUSE of Bamboo," at the Capitol Theatre, Melbourne, is a gangster film set in Tokyo, with a first-class performance by a Japanese lass, Shirley Yamaguchi, as a "kimono girl."

It is a story of two renegade American soldiers who have organised a group of gangsters along the lines of the Capone gang in Chicago.

The military police and Japanese C.I.B. plant an "undercover" man in the gang.

One of the niceties of the gang's methods is that they kill every member of their gang who gets wounded, to prevent him giving information to the police.

It all ends with a long-drawn-out gun battle, rather reminiscent of "The Third Man," on a huge amusement wheel on the roof of a Tokyo emporium.

—W.F.H.

THEATRE REVIEWS

BOROVANSKY BALLET

THE second programme of this last Borovansky ballet season in Australia for some time—as the company is disbanding—is well up to their usual high standard.

We see a new "Young Musician" in Jurek Shabelewski from Warsaw and he has all the experience and finished technique that comes from years with leading European companies.

In "Symphonie Fantastique" he poisons himself with opium but the dose is insufficient to

PRIESTLEY PLAY

J. B. PRIESTLEY'S "Summer Day's Dream" is very well performed by the National Theatre Drama Company in Melbourne and deserves far bigger houses than it is getting.

It is a fantasy of what might happen in an English village twenty years hence if England in the meantime had been devastated by Russian hydrogen bomb attacks.

Three communist officials call to assess the value of chalk deposits in the neighbourhood and, though they only stay three days, they leave a very nasty taste in the mouths of the villagers in that short time.

William P. Carr makes an excellent leading man and also producer. His is the outstanding performance of the cast.

Robert Eastgate and Roma Joy Williams also give fine performances.

—W.F.H.

SHAKESPEARIAN SUCCESS

The Elizabethan Trust's production of "Twelfth Night" at the Comedy Theatre, Melbourne, is one of the most excellent ever seen in this country.

Costumes and acting are first-rate.

Outstanding individual performances are those of Zoe Caldwell, as a delightfully cheeky Maria; Clement McCullin's Malvolio, and Ray Lawler's Feste, the clown.

The see-saw scene with a ladder on a bear barrel is delightful fun, and the brilliant finale is a memory to take home.

—W.F.H.

DIOCESAN NEWS

ADELAIDE

CHURCH TOO SMALL

The special service on Mothering Sunday in particular has drawn attention to the inadequacy of the church building of S. Benedict, Minlaton. On that day every possible bit of floor space in the nave and sanctuary was used, and there were still some people who could not get inside the church. The luncheon following the Family Service was also very well attended. The parish hall has been renovated, and men of the congregation have been rostered to set aside one hour each per week for the next three months to improve the look of the church grounds. The Rector of S. Benedict's is the Reverend K. A. Osborne.

MISSIONS TO SEAMEN

A Missions to Seamen centenary service was held in S. Peter's Cathedral on June 17. The Bishop of Adelaide preached.

BATHURST

CROWNING HOMES AND YOUTH EVENTS

June 30 to July 1, Cowra Y.A. rally; August 10, crowning of the 1956 Young Anglican Queen at Strand Theatre, Orange; September 1 to 2, Y.A. rally at Dubbo; September 30, Children's Home and Youth Sunday (Michaelmas) throughout the Bathurst diocese; October, Y.A. rally at Condoobool.

D.C.'S ENGAGEMENTS

Open Y.A. ball at Yoelal (Cumnock parish), June 22; preach at services in Canowindra parish, June 24; Home and Youth visitation Carcoar parish, June 26 to 28; Cowra Y.A. rally, June 30 to July 1 (chief speaker, Miss Gabrielle Eadingham, Federal Youth Secretary of A.B.M.); Forbes Y.A. Ball, June 29; preach at services in West Wyalong parish, July 8.

MELBOURNE

CATHEDRAL CONFIRMATION On June 11 the Bishop of Geelong confirmed 105 candidates in

the cathedral. 75 were from S. George's, West Footscray.

M.U. DIAMOND JUBILEE

The Mothers' Union held their diamond jubilee service in the cathedral on June 18. Incorporated in it was a service of admission for official workers in the M.U. The Bishop of Gippsland preached.

CAMBERWELL MISSION

On Saturday, June 23, the Archbishop of Melbourne will commission the Bishop Coadjutor of Bathurst, Bishop d'Arcy Collins, as missioner for the mission to be conducted in the Parish of S. Dunstan's, Camberwell.

CIVIC SERVICE

The first civic service of the new City of Roadstead was held at S. Aidan's, Strathmore, on Sunday evening. The Mayor and Maryross, Councillor and Mrs. D. H. E. Bessell, councillors and the town clerk were present. The vicar, the Reverend V. G. Carver, preached, the Reverend P. D. Klissick took the service and the Mayor read a lesson.

CHURCH MISSIONARY SOCIETY

The 64th birthday meeting of the Victorian branch of the C.M.S. was held in the Chapter House on June 18. The speakers were Canon H. M. Arrowood and the Reverend C. E. W. Bellingham, Warden of S. George's Grammar School, Hyderabad, South India. A welcome was given to Miss Barbara Spring who has just returned from Tanganyika, and a farewell to Mr. and Mrs. R.E. Taylor, who are proceeding to North Australia.

NEWCASTLE

CHARLESTOWN

The Parish of Charlestown has decided to adopt the Sydney Promotion Department's scheme for an Every Member Canvass. The Reverend Ronald Walker will be addressing a men's meeting on June 29 and it is hoped to conduct an intensive canvass of 500 families. It is hoped to reduce or clear the capital debt on the new church and rectory. The church, which was opened last

November, will finally be a two-storied building, with the parish hall on the lower floor.

SYDNEY

MOTHERS' UNION RALLY

The annual meeting of the Mother's Union will be held on June 29 in the Chapter House of S. Andrew's Cathedral to receive the reports. A rally will be held in the Assembly Hall, Margaret Street on the same day at 2 p.m. when the Commonwealth President, Mrs. T. Armour, will speak. The Young Members' Department will present the parade and commentary, "Wedding Gowns through Sixty Years." All women are invited to attend these special gatherings in this diamond jubilee year of the M.U. in the diocese.

MERRYLANDS

The Archbishop of Sydney will set the foundation stone of the War Memorial Church of S. Anne at Merrylands on Saturday, June 23, at 2 p.m.

WANGARATTA

RUTHERGLEN

The Bishop of the Diocese preached at the annual Temple Day services. At the men's breakfast following the early Celebration the bishop spoke on Automation.

Bad weather affected the attendance at the annual ball, but sufficient rain fell to allow the insurance to be collected. Thirteen debutantes were presented to Mrs. J. McEwen, wife of the Federal member for the district.

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FATHER CHARLES IN THE U.S.A.

The Reverend Charles Preston, S.S.F., finished his eighteen months of Missions under the Southern Cross, with three months in the Diocese of New Zealand.

His missions have again been exceedingly blessed in our sister Church.

He reached San Francisco by air on Sunday, June 17, and began his Canadian tour at Vancouver the same day.

He stays for a week with his brothers of the Anglican Franciscans at Moose Jaw, before moving on to more work in Canada and the U.S.A.

He is beginning to look forward to rejoining his Brothers of the Community in their English Mother House, but has the happiest memories of his tour of Australia, and of her people, whom he learned to love and admire.

He writes very happily of his New Zealand Mission, of the great beauty of the country and the kindness of everyone.

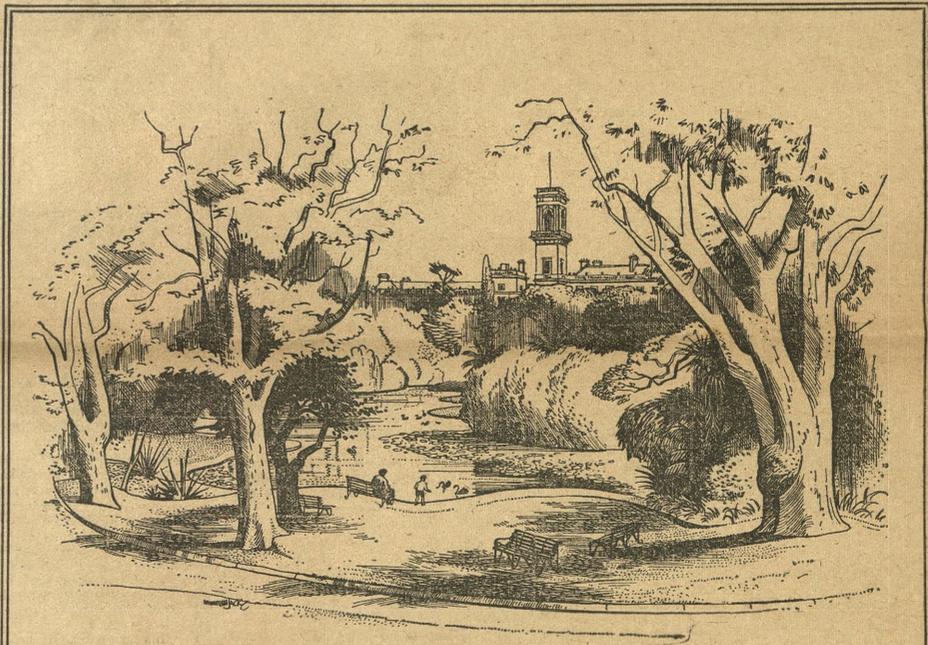
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BECAUSE of the natural formation of the land, the Melbourne Botanic Gardens are classed among the most beautiful in the world.

W. R. Guilfoyle, a master landscape gardener, was largely responsible for their design in the middle of the last century.

The large lake at the Alexandra Avenue end of the gardens was once part of the Yarra which was straightened by the Government of the day, and which Guilfoyle transformed into the present lovely water-lily pool.

In the spring, the collection of magnolias, ornamental trees, rhododendrons and azaleas make a fine display.

The Melbourne Botanic Gardens, like all gardens, need a great deal of attention to attain the best results.

SHELL weed-killers and special insecticides developed in Shell's laboratories have materially assisted in maintaining the beauty of our public and private gardens throughout the Commonwealth.



SNAPSHOT COMPETITION



The winner of our snapshot competition this week is the Reverend A. J. Greenwood, of Mount Eden, New Zealand, who sent us this picture of the first Greek Orthodox Church in Auckland, built by voluntary labour by a small colony of refugees. For some years they held their services in S. Alban's, Mount Eden, every second month, when an archpriest came up from Wellington.

BORNEO CONSECRATION

(Continued from page 1)

In an impressive moment, this sentence was signed by the bishop, and witnessed by His Excellency the Officer Administering the Government of Sarawak and other State and diocesan officials.

The two members of the cathedral chapter who signed were Canon SIMIGAT, the first Land Dayak and oldest Dayak priest in the diocese, and Canon Chin Phu Yin, father of the Reverend Michael Chin at S. Michael's House, Adelaide.

The triple blessing, pronounced by the Provost, the Archbishop of Brisbane and the Bishop of the Diocese, brought the service of consecration to its conclusion.

AUSTRALIA HELPS

Australia's interest in this great event was evidenced first by the presence of the Archbishop of Brisbane, representing the Primate, A.B.M. and C.M.S.

There were many messages of greeting from every part of the Commonwealth.

From the Primate's South-East Asia appeal, £2,500 was contributed towards the cost of the building.

In addition, a number of smaller gifts was made, perhaps the most salutary of which came from the congregation of a small new church at Owen's Gap, Parish of Scone, in the Diocese of Newcastle, where the people built their own church,

and gave the first collection of £40 to the new cathedral of Borneo.

The Church in England was represented by the Reverend Jack Sparrow, a former priest in Borneo; the Venerable Robin Woods represented the Diocese of Singapore; and the Reverend F. Freeston, the Diocese of the Philippines.

The first Eucharist in the new cathedral was celebrated by the bishop on Sunday, June 10, when 1,060 people made their Communion, the first sermon being preached by the Archbishop of Brisbane.

(See special article, Page 8.)

M.U. TOUR OF DIOCESES

The Commonwealth president of the Mothers' Union, Mrs. T. Armour, with the A.C.C. secretary, Mrs. Lane, will leave on an extensive tour in the North at the beginning of July.

They will visit the various dioceses and go as far North as Thursday Island.

Mrs. Armour will be heard in the Women's Session over the A.B.C. on Wednesday, June 27, at 10 a.m., and will also be the speaker for the Daily Devotional on Monday, July 30, at 10 a.m.

On June 29, she will speak at the Sydney diocesan rally in the Assembly Hall, Margaret Street, at 2 p.m.

SEAMEN FROM MANY NATIONS

FROM OUR OWN CORRESPONDENT

Adelaide, June 18

During the past two months, the Missions to Seamen at Whyalla have "offered the right hand of fellowship" to seafarers of more than ten nationalities, reports the chaplain, the Reverend Henry Kelly.

"Here is a worthy attempt to create the much-needed international understanding.

"To see the men and boys of these nations sharing good solid fellowship is something we could well afford to see in wider circles," he adds.

BOOKS NEEDED

"It is this simple Christian fellowship that means so much to-day, and we thank God that it is possible—and has been for over 100 years—that we of the Missions to Seamen can offer such opportunities to all classes and colours."

The Whyalla branch is always keen to receive books and magazines to give to visiting sailors.

Last year, more than 7,500 were distributed, and that figure has already been passed this year.

The Missions' address is: Darling Terrace, Whyalla, S.A.

M.U. DIAMOND JUBILEE

WOMEN'S DUTY TO-DAY

FROM A SPECIAL CORRESPONDENT

Melbourne, June 18

1,500 members of the Mothers' Union in the Diocese of Melbourne, were present at the diamond jubilee service in S. Paul's Cathedral, yesterday.

55 banners were carried in the procession.

Canon F. E. Thornton and the Dean, Dr. S. Barton Babage, read the lessons.

The service of admission for official workers was conducted by Archdeacon R. H. B. Williams.

"No mother need really fear that what she has done in the name of love is ever forgotten," said the Bishop of Gippsland, the Right Reverend E. J. Davidson, in his sermon.

He based his address on the words spoken by Our Lord to his mother as she stood at the foot of the Cross (John 19: 26-27).

He said that in His care for Mary we are given a glimpse of one of the sweetest intimacies known to man—the love of mother and son.

CERTAINTY

Women, whether mothers or not, "appear to possess the capacity for reaching certainty where the mere male flounders

CHILDREN AND SEX

MOTHERS' UNION TALK

FROM A SPECIAL CORRESPONDENT

Warrnambool, Vic., June 18

Dr. W. G. Miller spoke to the Christ Church branch of the Mothers' Union here on June 12 on "Sexual Education for Children."

He emphasised the need for a close child-parent relationship at a very early age and the necessity for careful and adequate teaching on matters relating to the sexual side of life before children learn a distorted version from their associates.

Failure of parents to satisfy the child's desire for knowledge is largely responsible for all types of adolescent crime in the world to-day.

CONFIDENCE

It is imperative that parents gain at an early age and maintain later complete confidence of the child so that it will want to share all problems that arise from time to time with the parent.

A daughter will respect her mother far more if she has received her instruction from her. She will not bring problems to mother if she does not think mother has confidence in her.

Care must be taken not to over-instruct at too early an

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.

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WANTED ASSISTANT Priest or Deacon, Parish of Morawa-Perenjori with Mingenew, Diocese of Perth, W.A. Young, single, man preferred, stipend basic wage, car provided, wide district, opportunity to test vocation to rural priest-hood, district churches, schools, youth work, parish equipped with latest aids, filmstrips, tape recorder, etc. Apply the Reverend J. Abney, B.D., S. David's Rectory, Morawa, Western Australia.

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ASSISTANT PRIEST urgently needed, Cessnock, Diocese of Newcastle. Good stipend. Travelling allowance. House if required. Apply, the Reverend N. A. Pullin, Westcott Street, Cessnock, N.S.W.

BIRTH

CHILD, Margaret and William Childs give thanks for the gift of a son—John William Hartley, born June 14.

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The Bishop of Tasmania, the Right Reverend G. F. Cranswick, talking to some of the boys at the C.E.B.S. rally in Launceston this month. (THE ANGLICAN, June 8.) The boys in the picture are from branches at St. Leonards and Legerwood.

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in what he is pleased to call reason.

"This quality," said the bishop, "is of immense importance in an age of uncertainty, where men are bewildered by what they think are the shaking of old truths."

He said it was of the utmost importance that men should, in the best sense, be "mothered"; that women should assist men in holding fast to the old and tried truths.

Women could help the cause of peace by helping turn the "warrior instinct" in man into creative activities.

"The idea that women should play a passive role in modern society is not only un-Christian, but thoroughly pagan, and certainly alien to the purposes of God who gave them a rich share in creativeness," he said.

A.M.M. BRANCH FOR BOMBALA

FROM OUR OWN CORRESPONDENT

Canberra, June 18

A branch of the Anglican Men's Movement is to be opened in the parish of Bombala, Diocese of Canberra and Goulburn, on Friday, June 29.

The speakers will be the honorary general secretary of the A.M.M., Mr. T. W. W. Pye, and Dr. R. Blakley, of Canberra.

age. Under nine or ten years over-instruction makes children over-inquisitive.

The necessary information must be given to the child in moderate form. Nudism is an extreme and unhelpful approach. On the other hand, the Victorian way of mock modesty tends to mystify the child.

The over-glamorisation of sex in films has done much to undermine the minds of children. Strict censoring of films by parents is essential.

ALLIED TRAINING

In conclusion, Dr. Miller said that it is essential that sexual education and religious training be closely allied, quoting from Holy Scripture, "Know ye not that the body that is within you is the Temple of the Holy Ghost and not your own."

The obvious desire for help in this important part of child training was shown by the intent manner in which the one hundred women present listened to the speaker and then at the conclusion of the address were eager to ask questions, which Dr. Miller answered most adequately.

On behalf of the vicar, the Reverend Anthony Taylor thanked Dr. Miller.

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