

THE ANGLICAN

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ISSUE OVER-SUBSCRIBED

The Issue of £70,000 Mortgage Debenture Stock by The Anglican Press Limited, bearing interest at 7%, was over-subscribed by more than £5,500 at the close of business last Tuesday — three days before the Issue closed.

Applications totalling some £9,260 were received in the preceding week — an average of more than £1,320 each day, which involved the accounting staff remaining behind with the operators and compositors every working night to handle the flow.

A special meeting of the Board of Directors will be held towards the end of next week to allot the remaining Debenture Stock, and to consider proposals being drawn up by a firm of Chartered Accountants whereby Anglicans who have applied for Stock, but not been allotted any, will still be given an opportunity of investing in the Press with an equivalent security.

Notices will be sent to all applicants by the middle of the month.

The Managing Director of the Press, Mr A. F. P. James, said last Tuesday that the way in which the Issue had filled should be a matter of pride for all Anglicans.

UNIQUE FEAT

"The fact is that no other denomination in Australian history has ever attempted to raise such a sum in this way to set up a printing press," Mr James said.

"If anyone ever doubts the solidarity of us Anglicans, he need only look at these figures." Mr James said only one thing remained now to do: more work.

"During the past few weeks, we have quadrupled the number of parish magazines that we were printing," he said.

"However, we still have a great deal of plant capacity to take up, and we want to see it taken up by Church printing.

"As far as the management is concerned, our first responsibility must be to our Debenture Stockholders. They have put up the

money. They have made this Press a reality.

"To pay them their fixed interest we must keep our machinery turning, and to do this we can easily concentrate on profitable secular printing.

"However, I know that in nearly every case the investment has been much more than that: it has been a gesture of faith in and support for the Church.

"It is in my view the inescapable responsibility of those who

place orders for church printing to ask us for quotations, other things being equal, before placing orders elsewhere. I have not the slightest hesitation in asking this. It is the least that should be done in return for the Debenture Stockholders.

"Only one thing will force us preponderantly into the commercial printing field, and that is lack of support from parishes, dioceses and church organisations in general."

NEW £42,970 BUILDING FOR S. JOHN'S COLLEGE, BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, July 29

S. John's College within the University of Queensland, the Church of England college for men, is to be enlarged.

The Registrar of the Diocese of Brisbane, Mr R. T. St. John, announced last week that a tender of £42,970 had been accepted for the erection of a new two-storey brick building for the college.

The upper floor of the new building will contain rooms for 22 students and for two tutors. The lower floor will have a library, a senior common room, a junior common room, two tutorial rooms and a temporary chapel.

The present buildings, which were completed in 1956, accommodate 84 students and staff, and include the warden's lodge, a dining hall, kitchens and students' quarters.

Mr St. John said these buildings cost nearly £160,000. "But

with the aid of a State Government subsidy of £75,000, the debt has been fully paid.

"The State Government has agreed to increase its pound-for-pound subsidy for the erection of the new university colleges at St. Lucia from a maximum of £75,000 per college to a maximum of £100,000 per college.

"The cost of the new building, therefore, will be shared equally between the State Government and the Church."

He said an appeal was being made for donations to help meet the share payable by the Church so that the college would not have to carry a heavy burden of debt.

MEMBERS OF THE SYNOD OF 1933 CELEBRATE THE PRIMATE'S JUBILEE

On Wednesday, July 23, the Archbishop of Sydney, the Most Reverend H. W. K. Mowll, gave an afternoon tea at Bishops Court for members of the synod of 1933.

The occasion marked the twenty-fifth anniversary of his sending a cable of acceptance of the See of Sydney.

Elderly clergy and their wives, widows of former clergy and prominent lay members of synod filled the library, the main hall and the front verandah.

Prominent laymen included the chancellor of the diocese, Mr W. S. Gee, and the chief churchwarden at St. Andrew's, Mr C. P. Taubman.

WELCOME TO GUESTS

The Dean of Sydney, the Very Reverend E. A. Pitt, welcomed the guests, who proceeded to the presence of the primate, who was seated at the bottom of the stairs in the main hall.

After he had welcomed all the guests, the archbishop gave a most encouraging report on his health. He said that his doctors hope that he will recover his full health and strength.

In lighter mood, he said how pleased he was to be on deck again after being tied by the leg for so many months.

He expressed the hope that he may increasingly appear in public functions.

In reply, Bishop Hilliard paid tribute to his wonderful record of work and achievement as archbishop.

He said that the progress and expansion in the diocese showed the wisdom of the choice of the synod, which met in April, 1933. "It is obvious that that synod

did not meet on April 1," he said.

Although the occasion was a private one, in his own home, His Grace generously allowed representatives of THE ANGLICAN to attend, and to take pictures, in view of its historical nature.

FEATURES ON LAMBETH

Four feature articles in connection with the Lambeth Conference will be published in "The Anglican" during the next few weeks.

The first article, entitled "Union in Diversity in the Church," by the Bishop of Kurunagala, the Right Reverend Lakdas De Mel, appears on page 6 of this week's edition.

The other articles are by the wife of the Archbishop of Canterbury, Mrs Geoffrey Fisher; the president of the Church Missionary Society, Sir Kenneth Grubb; and a former Bishop of Chichester, Dr G. K. A. Bell.

HEARTY LAUGHTER AT LAMBETH PALACE



The Archbishop of Canterbury, Dr Geoffrey Fisher, saw the amusing side of the situation when his opening address in Lambeth Palace was interrupted by an attractive young gatecrasher, who was later escorted from the Palace by a bishop. The Episcopal Secretary of the Lambeth Conference of 1958, the Right Reverend R. W. Stopford, made no attempt to control his mirth.

GARDEN PARTY AT LAMBETH FOR OVERSEAS VISITORS

ANGLICAN NEWS SERVICE

London, July 27

On Friday, July 18, the Archbishop of Canterbury, gave a garden party for missionaries at Lambeth Palace.

Every summer, Dr Fisher gives the garden party for missionaries who happen to be in England.

Many overseas bishops and their wives, in London for the Lambeth Conference, were able to attend the function this year.

Three primates spoke to the gathering. They were the Pre-

siding Bishop of the Protestant Episcopal Church in the United States, the Right Reverend H. K. Sherrill, the Archbishop of West Africa, the Most Reverend J. L. C. Horstead, and the Archbishop in Jerusalem, the Most Reverend A. C. MacInnes.

People were remembering, as Dr MacInnes spoke, that he has personal care of Anglican congregations in Iraq, on the shores of the Persian Gulf, and in Cyprus, as well as in Israel.

An Arab bishop, who was also among the guests, the Right Reverend Najib Cuba'in, has the care of Christians in Jordan, Syria and Lebanon.

NEW ARCHBISHOPRIC

The talk was not of the crisis in these troubled areas of the world, however, but of the recent creation of the archbishopric, which includes Egypt, Libya, the Sudan and Iran.

In the mother city of the Christian faith, the Archbishop in Jerusalem represents the whole Anglican Communion.

The bishopric there was constituted in 1887 at the request of the Orthodox Church, and the promotion and maintenance of friendly relations with Christians of other communions is an important part of its work.

Dr MacInnes told of the work which is especially vital at this time—helping Arab refugees, for whom model villages have been built.

He also spoke of the study of Islamic languages.

BIBLES IN 300 LANGUAGES

ECUMENICAL PRESS SERVICE
Geneva, July 27

Bibles in 300 languages are on sale at the Protestant Pavilion at the Brussels Exhibition. During the World Fair's first ten weeks, Bibles and copies of the New Testament and Gospels in 48 languages were sold.



The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, is pictured welcoming the Reverend O. V. A. Abram and Mrs Abram to Bishops Court on Wednesday, July 23.

U.S. APPROACHES TO CHURCH UNITY

TALKS WITH METHODISTS "MOST SIGNIFICANT"

THE "LIVING CHURCH" SERVICE

New York, July 27

The joint commission of the Protestant Episcopal Church in the U.S. on approaches to unity has published its triennial report which will be presented at the meeting of the General Convention later this year.

According to the report, the negotiation with the Methodist Church in the U.S. was the most significant action which the joint commission has taken.

Letters inviting negotiation were written at the start of the triennium to the Methodist Church, the Presbyterian Church in the U.S.A. (northern Presbyterians) and the United Lutheran Church.

However, Presbyterian and Lutheran leaders replied that such negotiations were impossible at present because the denominations were involved in efforts to achieve unity with other Presbyterian and Lutheran bodies.

POINTS IN COMMON

The commission feels that two recent developments in the U.S. make it likely that talks between the Episcopal Church and the Presbyterians might be possible.

These developments are the achievement of unity between the Presbyterian Church in the U.S.A. and the United Presbyterian Church, and the failure of efforts to achieve unity by northern and southern Presbyterians.

The commission prepared a statement of points believed to be held in common by Episcopalians and Methodists which is appended to the report.

INTERCOMMUNION

The proposal for intercommunion between the Methodists and the Episcopalians begins with a statement of the Archbishop of Canterbury, Dr Fisher, made in his Cambridge sermon in 1953.

"Can we call ourselves Christian, followers of Him who prayed that all of His disciples

WOMEN PASTORS

GERMANY ACCEPTS, SWEDEN DOUBTFUL

ECUMENICAL PRESS SERVICE

Geneva, July 27

European Churches are making determined moves towards the ordination of women.

For the first time, the ordination of women has been sanctioned by church law in the German regional churches of Lubeck and Anhalt.

The Evangelical Church of the Palatinate, Germany, has also declared that women theologians are now eligible for ordination. The women pastors must be single and must agree to resign if they marry.

In Sweden the question of women in the ministry will be discussed at the Convocation of the Church of Sweden, scheduled to meet in the autumn of this year.

The idea of women pastors has been bitterly opposed by the Vicar of Osby, the Reverend Gunnar Rosendal, who is described as "having High Church tendencies."

He warned that if women were accepted for ordination a "confessional front" would probably be set up within the national Lutheran Church.

He said bishops who agreed to ordain women would lose the confidence of many groups within the Church. He predicted a serious break in the Church if Convocation sanctioned the proposal.

CHURCH AND APARTHEID

LABOUR LEADER PRAISES STAND

ANGELICAN NEWS SERVICE

London, July 27

The chairman of the Labour Party, Mr Tom Driberg, has said that English churchmen are proud that it is the bishops and priests of our own communion who are fighting the tyranny of "apartheid."

"It is when we behave as the Bishop of Johannesburg and the Reverend Trevor Huddleston have behaved that the world notices us and respects us."

Mr Driberg said he was sure that members of the congress had been shocked by the reported incident in a London hotel when three coloured guests were refused the accommodation they had booked.

The reason given for the refusal was that American bishops and other American guests were staying in the hotel.

"I am glad," he said, "that some of these bishops have protested vigorously against this action taken by the hotel."

"Racial discrimination in an hotel, or pub, or dance hall, is as much a blasphemy against God and the human spirit as racial discrimination at the Lord's Table."

POLITICAL ACTIVITY

"The colour of a man's skin is something for which he is not responsible and he cannot change it. It is disgraceful that he should be penalised for it in any civilised and nominally Christian country."

Earlier, the Labour leader urged Catholics to become politically active, and to make their influence felt in politics at all levels.

"I do not suggest that we should behave as a kind of Tammany pressure group."

"Still less is it desirable that there should be in this country, as in some European countries, a specifically Christian party, so called, fighting elections and sitting as a separate party in Parliament."

"That, I believe, would be disastrous for Christianity in Britain. What is desirable is a gradual permeation of all political parties and civic and social organisations, so that a Christian point of view may be expressed," Mr Driberg said.

EDUCATION FUND

NO GRANTS MADE IN FIRST YEAR

ECUMENICAL PRESS SERVICE

New York, July 27

No grants will be made by the new Theological Education Fund of the International Missionary Council during its first year of operation.

This decision was made by the international committee which administers the fund.

The associate professor of missions at Yale Divinity School, Dr Charles W. Forman, has been appointed associate director of the fund.

The Theological Education Fund was set up by the Ghana Assembly of the International Missionary Council in January this year.

It administers a \$2,000,000 gift from John D. Rockefeller, Jr., which was matched by another \$2,000,000 from nine major mission boards in the United States of America.

Beneficiaries of the fund will be selected from strategically located seminaries for the training of candidates for the ministry in Asia, Africa and Latin America.

SCOPE WIDENS IN YUGOSLAVIA

ECUMENICAL PRESS SERVICE

Geneva, July 18

The Synodal Council of the Reformed Church in Yugoslavia has asked permission for Yugoslav students to study abroad and to admit pastors from other countries to work in Yugoslavia.

POPULATION PROBLEMS

ASIAN BISHOPS' DISCUSSION

ANGELICAN NEWS SERVICE

London, July 26

Two Asian bishops discussed the problem of over-population and family planning at a Press conference at Lambeth Palace on July 16.

The Presiding Bishop of the Church in Japan, the Right Reverend Michael Yashiro, and the Bishop of Karunagala, the Right Reverend H. K. L. de Mel, said the moral problems which arose from family planning were already being faced in everyday life in their countries.

Bishop Yashiro said Japan's population a hundred years ago was 35,000,000. Before the war it was 65,000,000, and now it was 90,000,000.

He therefore had a lot of sympathy with the government in its encouragement of family planning.

"The situation in my country is unique," he said. "Many sociologists are coming from all parts of the world to study it."

Bishop Yashiro said he had his own opinion about family planning, but he was now a student "in the post-graduate course called the Lambeth Conference."

He said he had taught his people not to base their attitude towards family planning on purely selfish grounds.

Asked what he thought was the best way for Japan to deal with her population problem, he replied: "It is a very hard question to answer."

"The government is trying to find a way, and I think the government ought to encourage our people to practise family planning."

He said he had been surprised to find that government propaganda had already had some effect on the rate of population increase.

CEYLON DILEMMA

The problem in Ceylon appeared to be less acute, but the dilemma was no less real, said the Bishop of Kurunagala.

Famine had killed 80,000 people in Ceylon as recently as 1934 and 1935. There was no starvation there to-day, he said, but much malnutrition.

He paid tribute to the help Britain had given in raising living standards in his country. The operation of the Colombo Plan, he said, was appreciated more than armaments.

Bishop de Mel said he preferred to see the answer to the over-population question in rising living standards rather than in family limitation.

He insisted, however, that for the Church to make rigid rules on family planning would take away the reasonable freedom which human beings ought to exercise.

HONORARY DEGREE FOR DR FISHER

ANGELICAN NEWS SERVICE

London, July 18

The Bishop of South Carolina, the Right Reverend T. N. Carruthers, who is Chancellor of the University of the South, Sewanee, Tennessee, conferred the honorary degree of Doctor of Civil Law on the Archbishop of Canterbury yesterday.

The ceremony was held in the chapel of Lambeth Palace.

Dr Fisher should have received the degree in Sewanee last May, but illness forced him to postpone his visit.

CHRISTIANS AND WAR PREVENTION

ECUMENICAL PRESS SERVICE

Geneva, July 27

An ecumenical study commission has submitted its report on "Christians and the Prevention of War in the Atomic Age" to the Council of the French Protestant Federation.

The commission was made up of pastors, professors, chaplains and army officers directed by Professor Etienne Trocmé.

BRILLIANT SPEAKERS AT C.E.M.S. RALLY

SOCIETY MEETS CHALLENGE OF THE MODERN WORLD

ANGELICAN NEWS SERVICE

London, July 26

The meeting of the Church of England Men's Society on July 12 was the latest of a series of brilliant rallies which have been held in the Royal Albert Hall during the Lambeth Conference.

The hall was crowded with members of the Men's Society from many parts of the world, with visiting Lambeth bishops, clergy and distinguished laymen of the Church.

Twenty-four thousand Churchmen throughout the world had arranged to pray at a certain time in order to be at one with the thousands in the Royal Albert Hall when the Bishop of Coventry, the Right Reverend Cuthbert Bardsley, led them in a re-affirmation of the C.E.M.S. rule of life.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, brought the meeting greetings from the C.E.M.S. in Australia.

At Evensong, three hundred Welsh members of the society formed the choir. The Bishop of Pittsburgh, U.S.A., the Right Reverend Austin Pardue, preached.

MAIN TASK

He said it was absolutely necessary to adopt the well-tried Catholic means of self-examination and discipline as the foundation of the Christian life.

He said he often thought that bishops and clergymen nowadays spent far too much time on business of various kinds. This prevented them from realising that the main task of the Church was to create new and contrite hearts.

He also criticised preoccupation with liturgical experiments, which, however good, could never be substitutes for the primary business of the Church.

The Rector of Southampton, the Reverend H. C. N. Williams, was among the distinguished speakers at the evening rally.

He said the real conflict of the Church and the world was not, as was so often stated, a conflict of rival beliefs.

"The over-simplification of the struggle as being one between Christianity and communism is a danger to our thinking and our strategy of action."

DANGEROUS CONFLICT

"In this country, a far more dangerous conflict is between Christianity and sheer sentimentality. If you consider the woolly thinking on such matters as divorce you will see what I mean."

Mr Williams said that one of the tasks of Churchmen was to resist the paralysis of prejudice which separated people in many spheres of life.

"We do not do well to use the label 'communist' as freely as we do," he said.

Mr Williams said it was time the Church acknowledged more adequately the witness of Christians in industry.

"For every strike that takes place and fills the headlines, I will bet there are ten strikes prevented by men in industry with strong Christian ideals of justice and wisdom."

He carefully distinguished between a Marxist and a trades unionist. A trades unionist, he said, was fundamentally an idealist with a passionate and sensitive conviction of the need

FORMER BISHOP OF QUEBEC DIES

ANGELICAN NEWS SERVICE

Quebec, July 17

The former Bishop of Quebec, the Right Reverend L. W. Williams, died here yesterday. He was ordained in 1885 and was consecrated Bishop of Quebec in 1915. He resigned in 1935.

for justice, and with a sense of duty to his fellow men.

The Bishop of Coventry said the history of the C.E.M.S. was both sad and joyous.

"Fourteen years after it had begun its work, the membership had fallen to 15,000."

NEW IMPETUS

He said that the former Bishop of London, the Right Reverend J. W. C. Wand, had given new life and impetus to what many had believed was a dying body. In his work he was assisted by the Reverend Roger Roberts.

"These two men literally resurrected the society," the bishop said, "bringing into it new life, new vision and drive. In less than ten years, membership had doubled."

In an age when men were turning wistfully to the Christian faith and were being made to think, the Church had to seize its opportunity, he said.

"In this enterprise the society can form the spearhead of the Church's attack on the pagan strongholds of the world," the bishop said.

The Master of the Rolls, Lord Evershed, said that in the present terrifyingly insecure world, the faith and standards which the Christian religion provided were the only safe anchorage.

FOUR-FOLD TASK

"Ordinary Churchpeople and the C.E.M.S. in particular must combat widely-held beliefs that the Church is too much associated with the old order, that its beliefs are inconsistent with modern knowledge," he said.

The general secretary of the C.E.M.S., the Reverend Ian Pettit, said members of the society faced a four-fold task—each task represented by the initials of their society. They were called to be communicant Churchmen, educated Churchmen, missionary Churchmen and serving Churchmen, he said.

BISHOP ATTACKS NUCLEAR BAN

"DEATH IS BETTER THAN SERFDOM"

ANGELICAN NEWS SERVICE

London, July 19

Total destruction would be a lesser evil than serfdom under totalitarian domination, the Bishop of Rochester, the Right Reverend C. M. Chavasse, said in Rochester Cathedral last Sunday.

The bishop was preaching at a Territorial Army jubilee service.

He said if freedom went—freedom of body, mind and spirit—then life was not worth living.

"Protagonists of unilateral nuclear disarmament preach that it is best to save one's skin at any price. They are prepared to deliver up the peoples of the world as helpless victims to ruthless aggression," he said.

Dr Chavasse said the pacifists of the Peace Pledge Union were responsible for much of the stupidity and iniquity of the Second World War.

"They successfully tied the hands of the government from maintaining the armed forces in men, armaments and munitions, and turned the League of Nations into a figure of fun—an unarmed policeman, helpless amid a gang of thugs."

BLESSING OF CHAPEL AT GOULBURN

FARAWAY DREAMS COME TRUE

FROM OUR OWN CORRESPONDENT

Goulburn, July 28

The Administrator of the Diocese of Canberra and Goulburn, the Right Reverend R. G. Arthur, dedicated the Chapel of S. Francis of Assisi at the Children's Home here last Saturday.

The Children's Home, which was founded in 1928, has been conducted by Sisters of the Community of the Holy Name, Melbourne, since 1933.

It consists of two houses—S. Saviour's, which provides a home for forty girls, and S. Margaret's, a hostel for country girls attending Goulburn High School.

Hitherto, a room in S. Saviour's Home has been used as a chapel, but this has long since become too small for the purpose.

The new chapel, which was designed by Mr C. J. Courtney and Associate of Canberra, and built by Messrs M. Goldsbrough and Sons, of Goulburn, has seating for about one hundred people.

More than twice that number found places inside it last Saturday, and many more participated in the service, which was broadcast through amplifiers in the grounds.

They included a great many visitors: The Reverend Mother Flora, of the Community; Sister Gertrude, who was in charge of S. Saviour's Home for many years; the Chaplain General of the Community, the Reverend J. S. Drought; and clergy and laypeople from many parts of the diocese.

The Reverend J. W. A. Brain and Mrs Brain brought the boys of the Bungaribil Boys' Home all the way from Tumbarumba, nearly two hundred miles away.

JOYOUS OCCASION

A procession led by the children of the home entered the chapel during the singing of Psalm 84.

The dean then said the Litany, with a special bidding asking God's blessing upon the chapel. Bishop Arthur then blessed the chapel and dedicated the font and the altar.

In his address, the bishop said: "A joyous occasion has brought us together to-day.

"Here at last is the chapel of our dreams.

"We rejoice with the Reverend Mother and the Sisters of the Community, with the girls of the home, and with all who have given of their time, their money and their talents to build this chapel.

"It is a lovely place of worship," he said.

"It is modern, a building that is genuinely 1958 and not an imitation of the architectural styles of former generations.

"It employs modern materials and modern techniques, but there is in it a craftsmanship and an exciting use of colour that links it with the glorious houses of God built in medieval times," he said.

HUMAN SAINT

Referring to the fact that the chapel is dedicated to S. Francis of Assisi, Bishop Arthur spoke of the saint who was at once so human and so Christ-like.

He was constantly inciting his friars to cultivate the quality of spiritual gladness, which is beautifully expressed in the canticle, "All creatures of our God and King."

"But the works of nature are not enough to assure us of the love of God," he said.

"To S. Francis, the facts that mattered most were not found in nature, but in history—in the life of a Man who gave himself that all men might know the love of God.

"The Cross and Passion of his Lord were constantly in S. Francis' mind and heart, and were the true inspiration of his own self-giving and the source of his joy.

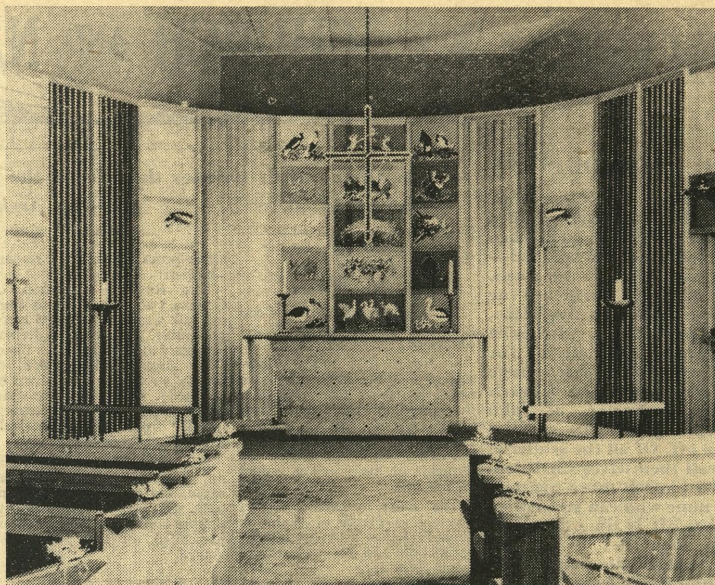
"May all who come within these walls be enabled to respond as Francis did to the love of

God and find joy in his service," the bishop said.

The bishop of the diocese, the Right Reverend E. H. Burgmann, sent a message from Lambeth, which was read during the service.

Bishop Burgmann said, "Will you please give my greetings to all who gather for the dedication of the chapel and my blessing on all the work and worship that will gather round and be inspired by the Chapel of S. Francis of Assisi."

The altar in the chapel was given by the churchwomen of the diocese in memory of their former president, the late Mrs Elizabeth Holliday.



The reredos of the Chapel of S. Francis of Assisi, Goulburn, is composed of panels depicting Australian birds, animals and flowers. It is the work and gift of Mrs Constance Jackson, of Canberra, and is a memorial to her daughter, Elizabeth.

CHURCH URGENTLY NEEDED IN W.A. MINING TOWNSHIP

FROM OUR OWN CORRESPONDENT

Port Hedland, W.A., July 22

The Australian Blue Asbestos town of Wittenoom in the Diocese of North-West Australia has no Anglican church, although its population numbers more than eight hundred people.

Services are conducted in the school house by the Rector of Port Hedland, the Reverend D. Douglass, who travels 200 miles once a month to visit the township.

Negotiations are under way to obtain a block of crown land in the town, and plans have been drawn up for a building of concrete and galvanised iron. Wittenoom, 1,000 miles from Perth, is one of the most isolated townships in Australia.

Nestled amongst the vast and ruggedly beautiful Hamersley Ranges, its only neighbours are the coastal towns of Roebourne and Port Hedland, each 200 miles away, and Meekatharra, 550 miles away.

UNIQUE TOWNSHIP

The town is unique in that it is all controlled by the Australian Blue Asbestos.

It consists of row after row of identical state houses, a general store, hotel, open air picture house, convent, school, bachelors' quarters, and a well-equipped eight-bed hospital.

The summer temperatures rival Marble Bar for highest place as the sun beats down on the galvanised iron roofs of the houses. In winter the inland cold is almost too great a contrast.

Nine miles through the ranges in the gorge near the mine itself are the thirteen staff houses.

The township has everything but a church.

On Friday, July 11, ten ladies discussed the problems of building a church with Mrs Douglass during afternoon tea at the hotel.

They decided that positive action must be taken at once, and offered to hold cake stalls

to begin a church building fund.

To the delight of the treasurer, Miss Murial Sanson, more than £18 and a ton of cement (worth about £32) was donated to the project within the next two days.

The men's committee believes that the building can be erected for about £1,000, with voluntary labour—but this is a very big undertaking for a small group starting from scratch.

NEW ALTAR AT WAROONA

FROM OUR OWN CORRESPONDENT

Bunbury, W.A., July 23

The Bishop of Bunbury, the Right Reverend R. G. Hawkins, dedicated a new altar and Communion vessels in S. Mark's Church, Waroona, at Evensong last Sunday.

S. Mark's is in the parish of Pinjarra, where the rector is the Venerable E. C. King.

The new altar, which was given by the Ladies' Guild, was made in Waroona by Mr J. Brierley. Dr R. Knight, of Yarloop, drew the designs and selected the timber with the help of Mr Rutherford.

The Communion vessels were the gift of Mr and Mrs Martin, in memory of their parents.

SPLENDID PARISH EFFORT IN NEW TOWN, TASMANIA

FROM OUR OWN CORRESPONDENT

Hobart, July 28

The Church of S. James the Apostle at New Town, Hobart, has had a year of outstanding progress, according to the report which will be presented at the annual meeting of parishioners next week.

Church attendances, Sunday school enrolments, church offerings and communicants have all reached record figures in this parish.

An every-member-canvas in the parish a year ago contributed towards the renewed prosperity, the report says. A team of 27 men of the parish visited

821 homes over a period of eight weeks.

This effort had resulted in increased activity in all parish organisations, in missionary groups especially, and in the Sunday school.

A committee has been appointed to maintain the work of the canvass, and a panel of 20 parish visitors is carrying out a continuous follow-up of the survey.

Plans and specifications have been prepared for a church centre in the rapidly growing area of the parish at Lenah Valley. More than £1,000 has been set aside for this new venture.

Among the important repair works which have been done in the parish was the restoration of S. James' organ. This work cost £736, and, after 40 years' service, the organ has been completely restored.

The parish contribution to diocesan funds was voluntarily increased by 35 per cent. this year, and a total of £650, apart from general church funds, was raised for the support of missions.

CORRECTION

The new mission ship, *Southern Cross*, has not been built by the Australian Board of Missions, as stated in THE ANGLICAN, July 25, but by the Diocese of Melanesia.

Australia contributed towards the cost, but most of it was borne by the diocese and the Church in New Zealand.

CENTENARY OF ROSE CHAPEL

RESTORATION AFTER FIRE

FROM A CORRESPONDENT

Melbourne, July 24

Many members of the Melbourne Diocesan Historical Society attended the special service to mark the centenary of S. Katherine's, St. Helena, on July 13.

The Vicar General of the diocese, the Right Reverend J. D. McKie, who is an executive member of the society, preached. The old church was almost completely destroyed in a bush-fire, which swept through St. Helena in February last year. More than 200 people gathered in the grounds outside the church for the service. It was possible to fit only a fraction of those present into the beautiful Rose Chapel.

Bishop McKie said it was refreshing to see the manner in which the old church at St. Helena had been restored.

"In spite of the fact that there are people who are only too willing to pull down everything that is old, there has lately been some quickening of the public conscience for the preservation of important buildings," he said.

PATRONAL FESTIVAL DINNER AT S. JAMES', SYDNEY

The parish of S. James', King Street, Sydney, held a dinner at C.E.N.E.F. Centre on Thursday, July 24, to mark the patronal festival of their church.

The Rector of S. James', Dr W. J. Edwards, welcomed the guests, all of whom had some connection with this well-known city parish.

The Bishop of Newcastle, the Right Reverend Francis de Witt Batty, was especially welcome. Dr Edwards said, because of his interest in S. James', and because it was hoped that after his retirement this year, the bishop would form an even closer association with the parish.

The visiting clergy included the Dean of Sydney, the Very Reverend E. A. Pitt, Canon G. O'Keefe, the Reverend O. V. Abram and Captain A. W. Batley, of the Church Army.

Dr Edwards read a message of greeting from the Archbishop of Sydney, the Most Reverend H. W. K. Mowll, and cables of good wishes from many past parishioners of S. James'.

The speaker at the dinner was the Diocesan Advocate and S. James' parishioner, Mr Norman Jenkyn, Q.C.

He said parish dinners were occasions on which church people could demonstrate loyalty to their church and to the whole Anglican Communion.

"People who are not the least reluctant to show loyalty to their Sovereign and country are often curiously embarrassed about openly proclaiming their loyalty to the Church."

LOYALTY TO GOD

He said loyalty to God and His Church could be shown in Christian stewardship, Christian fellowship and Christian citizenship.

This kind of loyalty, like loyalty to one's country, involved a certain loss of freedom and some inevitable hardship. The lives of the Christian martyrs showed the heavy price paid for such loyalty in the world.

Mr. Kevin Cable thanked Mr Jenkyn for his address. He said it was most appropriate that a lawyer should speak at a S. James' function since the old church had always been associated with the law in various ways.

He said each year some members of the legal profession came to S. James' to pray for wisdom and guidance.

At the parish meeting which followed the dinner, the Bishop of Newcastle told the gathering about the Lambeth Conferences he has attended and the role the conference had to play in the world-wide Anglican Communion.

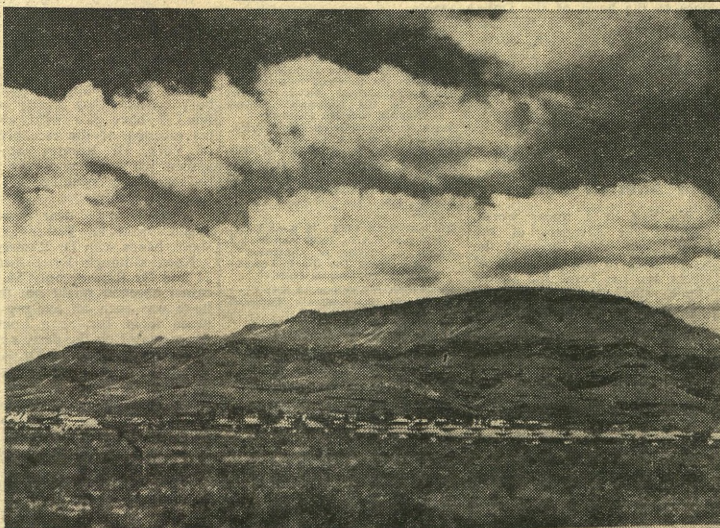
MEMORIAL PLAQUE

FROM A CORRESPONDENT

A plaque in memory of Elizabeth Cash, the late wife of the Rector of Christ Church, Lavender Bay, North Sydney, Canon E. F. N. Cash, was unveiled during Evensong last Sunday.

The plaque is the gift of the parishioners of Christ Church.

The Rector of S. John's, Darlinghurst, the Reverend A. W. Morton, preached at the service.



The growing township of Wittenoom, in the rugged North-West.

THE ANGLICAN

FRIDAY AUGUST 1 1958

WHAT ABOUT THE METHODISTS?

One of the fair criticisms of the Church of England is that it is a bit on the "respectable" side; of the Methodists, it is said that they are inclined to "enthusiasm." At least, this was said and believed—and rightly, we suggest—of us both a century ago. Nowadays, our Methodist brothers in Christ are for the most part quite as "respectable" as Anglicans, while it is an Anglican priest, not a Methodist minister, who has produced jazz music for weddings! More seriously, it seems true that a large part of the evangelising fervour of the Church departed from it when the supporters of John Wesley took the fatal step, against his express wishes, of cutting themselves off. Of all the scattered and disunited groups who call themselves Christian, there is none with whom the Church more urgently needs to be reconciled, and none who can strengthen us more, than the Methodists. It is time that Australia took a practical step about it.

There are, it seems to us, two questions to be considered. First, is the reunion of Christendom in general, and reunion between Anglicans and Methodists in particular, desirable? The answer, to any true Catholic, is plain. Second, is there any constructive, practical approach which might be made now, in Australia, towards this limited end as far as the Methodists are concerned? The answer, again, as a matter of common sense, is surely plain.

Differences of emphases in doctrine, however small, do none the less exist. It seems clear that these should first be resolved—or swept out of the way—before anything in the way of organic reunion is practicable. Yet, for all the attempts made through the appropriate commission of the World Council of Churches, no really serious effort has been made in this country at any time, with the support of Methodist or Anglican leaders, sustained by their flocks, to get down to this basic task. It is high time it was attempted.

There is no reason whatever to assume, as the pessimists undoubtedly will, that any agreement on a doctrinal basis will necessarily involve each side merely achieving a theological Highest Common Factor. To the perhaps slightly sceptical lay eye, there would appear to be less distance between Anglicans and Methodists as a whole than there is between the two extreme sections of the Church who managed to find a doctrinally acceptable formula in the Constitution for the Australian Church. Added support for our contention can be found from the report of the Episcopal Church in the United States, an account of which appears elsewhere in this issue, on talks with American Methodists. There is nothing in the joint report issued by Methodists and Anglicans in the United Kingdom some three years ago to suggest that small variations of doctrinal emphases are irresolvable. As far as the Methodists are concerned, in England, in America and in Australia, it is fair to say that they evince a spirit of consistent reasonableness, understanding and, in doctrinal matters, patient desire to agree.

What Anglican Catholics would wish above all to see, by God's grace, is the reunion of all Christians. Since in practice there would appear to be obstacles in the way of this so considerable that for the present, at any rate, it is unlikely to be achieved, then we should content ourselves with an immediately practicable and rewarding approach to the long term objective. That immediate approach is to open forthwith conversations with the Methodist Church in Australia. Who among our leaders is going to do it?

CLERGY NEWS

ARCH, the Reverend P. A. J., formerly Perpetual Curate of St. Andrew's, Grimsby, Diocese of Lincoln, England, to be Rector of Hughenden, Diocese of North Queensland.

BAILEY, the Reverend L. C., is acting as locum tenens at Ingham during the absence of the Reverend J. T. Given in Ireland.

BROWN-BERESFORD, the Reverend T. S. S., Military Chaplain at the Royal Military College, Duntroon, Diocese of Canberra and Goulburn, to be Rector of Chelmer with Graceville, Diocese of Brisbane.

BURROWS, the Reverend L. H., formerly Assistant Curate of Chermide, Diocese of Brisbane, to be Assistant Curate of St. Matthew's, Sherwood, in the same diocese.

COISH, the Reverend C. J., Rector of Yarrawonga, Diocese of Wangaratta, to be Rector of Nagambie, in the same diocese.

DANIELS, the Reverend W. J. A., formerly of the Torres Straits Mission, to be Rector of Bowen, Diocese of North Queensland.

GLOVER, the Reverend N. R., Vicar of St. Matthias, Richmond, Diocese of Melbourne, to be Vicar of Kilguth, Monrovia and Moroolbark, in the same diocese.

HAINES, the Reverend A. T. B., Rector of Hughenden, Diocese of North Queensland, to be Rector of Gordonvale, in the same diocese.

LEAVER, the Reverend John, Curate of St. Peter's, Murrumbidgee, Diocese of Melbourne, to be Vicar of Romsay and Lansfield with Sunbury, in the same diocese.

MCCARTHY, the Reverend O. B., Curate at St. James, King Street, Sydney, to be Curate of St. Anne's, Strathfield, Diocese of Sydney. He will commence duties on August 1.

NOBLE, the Reverend J. R., Rector of St. Matthew's, Bondi, Diocese of Sydney, to be Rector of Marrickville, in the same diocese.

PAYNE-CROSTON, the Reverend E. T., Rector of Lyndoch, Diocese of Adelaide, to be Rector of Benalla, Diocese of Wangaratta.

RICHARDSON, the Reverend D. J. T., Rector of Brisbane Valley, Diocese of Brisbane, to be Rector of St. Alban's, Gorton, in the same diocese.

SINGLETON, the Reverend A. W., Vicar of St. Paul's, East Kew, Diocese of Melbourne, to be Vicar of St. Theodore's, Wattle Park, in the same diocese.



"Everything which touches the life of the nation is the concern of the Christian."

—The Archbishop of Canterbury

"God Bless The Prince of Wales"

So after a generation we can sing again "God Bless the Prince of Wales."

I expect that many older-stagers like myself would have heard the news this week that the Queen had decided to proclaim Prince Charles immediately as Prince of Wales with a catch of emotion evoked by thoughts of the previous holder of the title.

The Duke of Windsor was invested as Prince of Wales in July, 1911, just after his father's coronation and his own seventeenth birthday.

It is to be assumed that the actual investiture of his grand-nephew will take place at about the same age, although he has been named as Prince of Wales now as an appropriate gesture to the people of Wales to mark the Empire Games in Cardiff.

I must confess to having a soft spot still in my heart for the Duke of Windsor, particularly remembering all he did in his years as Heir Apparent to show the flag of the Empire round the world. There will be fervent wishes now that in his time Prince Charles will be able to translate the traditional motto, "I serve," with similar advantage to the Commonwealth.

In doing that he will have, of course, the more immediate example of his mother, who, as Heir Presumptive, was in spirit a Prince of Wales. In particular her twenty-first birthday speech from South Africa, dedicating herself to the service of the Commonwealth for the rest of her life, will always be remembered.

The Duke of Windsor, in his book *A King's Story*, recalled that Winston Churchill as Home Secretary "mellifluously proclaimed my titles (he told me afterwards that he rehearsed them on the golf course) as my father invested me as Prince of Wales on a sweltering summer day within the vast ruin of Caernarvon Castle before 10,000 people."

That ceremony, recalling the investiture of the first Prince of Wales in 1301, had been allowed to lapse for centuries.

But in due season it will be held again for Prince Charles—and he has a few years to pick up some appropriate Welsh phrases for the occasion. Mr David Lloyd George was coach in the language for the previous Prince of Wales.

Wales, it seems, was always close to the heart of the Duke of Windsor. One of the last acts in his brief reign before the abdication was to visit the principality, even at the risk of political criticism, to see depressed industrial areas.

Not The Best Place For Summit Talks

We live in a queer world. Out of the savagery of the Iraqi revolt which brought the world close to war a couple of weeks ago has come the almost comic relief of a summit conference being arranged in New York with all the ballyhoo atmosphere of a circus rather than a terribly serious effort to preserve the peace.

The Western Allies may have gained a tactical point in stipulating that the summit talks should be held within the framework of the United Nations.

But almost any place in the world would have been more suitable for the kind of conference that is needed than New York. The security question

alone poses tremendous responsibilities.

The Russian suggestion of Geneva (where a previous summit talk was held) seemed much preferable. But, if it is deemed necessary to hold the talks under U.N. auspices (for which, of course, strong arguments can be adduced), then a suitable quiet place outside but not necessarily too far from New York could surely have been found.

Still, we must be thankful that the Middle East tension has eased, and pray that the coming talks will help to contribute to a more enduring peace, based on justice to all the peoples involved.

Let Mr Cahill's "Knockers" Do Better

Politics can be a miserable business. Consider the case of the Premier of New South Wales, Mr Cahill, on his return last week from the United States.

Now, this column knows no party allegiance. In the six years of its existence it has tried to speak out on political issues and on politicians themselves as impartially as human frailties permit.

There may have been no pressing need for Mr Cahill to

go to America. But Premiers of other States have made overseas tours with the general aim of attracting investments and tourists. And that seems to be what Mr Cahill had in mind.

But he was hardly down the gangway on his return after three months' absence before political opponents and some newspaper leader-writers and cartoonists were trying to minimise the results of the tour.

On general principles I feel a change of government in New South Wales would be stimulating. Any party grows stale and unenterprising after many years in office.

But those who aspire to displace Mr Cahill at the general election early next year should let the public see that they have constructive ideas of their own instead of being so prone to cry "flop" and "wash-out" in an attempt to deride the well-intentioned efforts of others.

Putting Australia On The Film Map

Canada and South Africa are producing pleasant short documentary films on aspects of life in those countries which in sophisticated streamlining might well be adopted by Australia.

Maybe Australia is doing something on those lines and is showing films of that type abroad. But it would be useful (if that is the case) to show such films locally, too, as in so vast a land this would do much to make unfamiliar corners of it better known to more Australians.

Both in the cinema and on television such films would provide variety and instruction. In both media a lot of low-grade ore (mostly imported) is being processed. I'm not much in favour of arbitrary provisions, however, to ensure that a certain percentage of Australian material is screened, broadcast or telecast. Australian production should stand on its own merits. With more imagination in presentation I'm sure it can do so.

Recent films which might be worth study for adaptation to Australian use are one on the Canadian Parliamentary procedure (based on the Queen's visit to Ottawa last year) and one showing a train journey from Cape Town to Pretoria with the officer in charge of the train (a sort of grand conductor) piecing the story together as the journey proceeded and showing as much interest in people as in places.

How Canterbury Greeted York

The Archbishop of Canterbury certainly has a way with him. I have just read about his greeting of the Archbishop of York, Dr Ramsey, at the garden party a few weeks ago to mark the opening of the Lambeth Conference.

"Hullo, my dear young friend," said Dr Fisher as he shook hands with Dr Ramsey.

Now, although Dr Fisher is 71 and Dr Ramsey only 54, the casual observer might not think there was such an age-gap between them, for, as a London commentator on the party noted, "the rugged frame of Dr Ramsey shows all the signs of great seniority."

But the point of Dr Fisher's greeting to "my dear young friend" was simply this: Dr Fisher was Dr Ramsey's headmaster at Repton.

The ex-master is obviously proud of his ex-pupil.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

THE STORY OF RUTH

Ruth 1: 6-22.

NAOMI turned her steps towards home and her people. And with her at the beginning went Orpah and Ruth, her two daughters-in-law.

This was not an easy choice for them, any more than it had been for Naomi, years before. To go to the land of Israel meant giving up both their country and their gods. One cannot doubt that Naomi had often talked with them about her return, and how much it would mean to her to go back to her own faith.

Finally, as they came near the boundary line between Moab and Israel, she put the matter to them once again. They were young, they should have hopes of marriage again, for single women there was not much of a place in any community.

Naomi could not help them to re-marry. She had no more sons, and even if she re-married, the disparity of years would forbid their waiting. Nor might there be much hope in Israel that they would be received and welcomed. They had better turn back to their own people and their own gods, she advised.

So Orpah did! But Ruth had given herself more completely, and, with words that will never be forgotten, she took Naomi's hand, waved farewell to Moab, and turned towards the River Jordan and all that lay beyond it.

"Intreat me not to leave thee," she said, "or to return from following after thee: for whither thou goest, I will go, and where thou lodgest, I will lodge. Thy people shall be my people, and thy God, my God. Where thou diest, I will die, and there will I be buried: the Lord do so to me, and more also, if I ought but death part thee and me."

So they came to Bethlehem. There are three women mentioned by S. Matthew as having places in the genealogy of Joseph, the husband of the Blessed Virgin Mary—all of them women of personality. Not least was Ruth, whose loyalty placed her in the life of the people of Israel.

As they came to Bethlehem, "all the city" is spoken of as welcoming them. But the words, "they said," are in the feminine in Hebrew. It was the women who came to meet Naomi and to whom she opened her heart, contrasting the days when she went away with husband and sons. "Naomi," the "Amiable," happy woman, with this day as she returned, "bitter," having lost them all.

But her daughter-in-law, Ruth, was to bring her a final happiness and peace and an unforgettable place in history. Naomi's loyalty to her God brought victory in the end.

B.C.C. DINNER

ANGLICAN NEWS SERVICE

London, July 27

The British Council of Churches gave a dinner on July 21 at Sarum Chase, Hampshire, in honour of the metropolitans and primates of the Anglican Communion.

The president of the council, the Archbishop of Canterbury, Dr Fisher, presided.

He responded to the toast of the British Council of Churches, proposed by the Presiding Bishop of the Protestant Episcopal Church in the U.S., the Right Reverend H. K. Sherrill.

The vice-president of the council, the Reverend A. C. Craig, of the Church of Scotland, proposed the toast of the Anglican Communion, and the Archbishop of York, Dr Ramsey, replied.

Among the primates and metropolitans present were the Archbishops of Brisbane, Melbourne and Perth.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters. Letters, should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

THE ONLY TRUE CHURCH

THE CHURCH OF WHIT-SUNDAY

TO THE EDITOR OF THE ANGLICAN

Sir,—May I reply to each point raised by your correspondent, Mr Alan Robson.

(1) As well as the Anglican, "the only true Church" includes the Roman Communion, the Old Catholics of Europe, the Orthodox Churches of the East and all those which have retained the Four Notes of Catholicity.

(2) If your correspondent has been baptised, he belongs to Christ's flock, but, as a Methodist, he is not of Christ's fold. Our Lord said: "Other sheep have I which are not of this fold; them, too, I must bring . . . and there shall be one fold and one shepherd." The "fold" is the Church God gave, God fulfilled and God sanctified; i.e., the Holy Catholic Church.

(3) All who have been baptised are Christians. Anglicans are Christians, therefore, Anglicans should be friendly towards their fellow-Christians in the World Council of Churches, but should work and pray that those who are already of Christ's flock shall be brought into His fold also.

(4) God has only one Church. Our Lord said: "I am not come to destroy the Law . . . but to fulfil." He fulfilled the Jewish Church and sent it forward as the Christian Catholic Church. What was in the Jewish Church in symbol is in the Christian Church in fact.

The Jewish priesthood was an unbroken succession and no one who did not belong to the priestly house of Aaron might offer the sacrifices. The Christian priesthood is an unbroken succession, and no one who is not ordained in the apostolic succession may offer our Lord's Sacrifice.

(5) Your correspondent is quite right in his contention that the Church of God is broader than the measures of man's mind, but he should note it is the Church of GOD, not the congregations of man's mind, that is so broad.

No Luther, Wesley, or Calvin need call out of that Church of God their own small followings to lead them in ways that are contrary to the ways of God's one Holy and Apostolic Church. At the time of the Reformation, reformation was needed. No one would deny that. But it was reformation that was needed, not remaking. So long as the Church exists upon earth (which will be till the end of the world), there will always be times when reformation is called for.

Reform it, yes; pray for it, yes; but leave it, never. That was where Calvin and Luther and Wesley's followers made their mistake.

(6) Your correspondent wants to know where he stands in relation to the Church. I can only say he stands among the flock, but outside the fold. If he will come in, he will help to bring others in, and, although it was our Lord who said, "Other sheep have I . . . them, too, I must bring," it has also been said, "He has no hands but our hands to do His work to-day." Your correspondent can, if he will, do His work of bringing in men to the fold, but first he must come in himself.

Yours, etc.,

D. C. WATT.

Melbourne.
[This correspondence is now closed.—Editor.]

SPECIAL SERVICES AND THE LITURGY

TO THE EDITOR OF THE ANGLICAN

Sir,—I heartily endorse all that Mr Mattingley says in his letter, "Special Services and The Liturgy" (THE ANGLICAN, July 11). It is encouraging to know of a layman who recognises the futility of so-called "Special Services."

Mr Mattingley is on firm ground when he says that the spirit of the Prayer Book is that the Liturgy is the central act of worship of the Anglican Communion.

Mr Mattingley will have been as disappointed as I was to read the account (THE ANGLICAN, July 11) of the opening service at Canterbury for the Lambeth Conference.

"His Grace, who was seated on the throne of S. Augustine, set upon the steps before the screen, wore the cream and gold mitre and cope presented him by the Church in Japan just after the war."

"The first to make their stately bows were the representatives of other Christian Communions . . . They were followed by . . ."

How much better it would have read—

"His Grace presided at a Solemn Eucharist, seated on the throne of S. Augustine . . ."

Then the homage would have been directed to the right Person.

Yours faithfully,

(The Reverend)

J. C. C. THOMSON.
Sandgate, Qld.

IS GERALDTON IN PERTH DIOCESE?

TO THE EDITOR OF THE ANGLICAN

Sir,—In THE ANGLICAN, July 18, your own correspondent reported that "Geraldton, which is in the Diocese of Perth, is administered by the Diocese of North West Australia." This is incorrect.

Geraldton was originally in the Diocese of Perth, but from September, 1928, with the consent of the Dioceses of Perth and Kalgoorlie, "all the country northward of the southern boundaries of the Greenough, Mullewa, Yalgoo, Mount Magnet and Black Range districts, as they existed on the 7th day of September last (1928), to the eastward boundary of the Diocese of Perth, was placed under the jurisdiction of the North West." ("Four Bishops and Their See," page 155.)

Thus Geraldton and the parishes of Greenough, Mullewa, Cue and Mount Magnet were incorporated into the Diocese of the North-West and are now an integral part of that diocese.

My ordinations to the diaconate and priesthood, which took place in Christ Church, Geraldton, in November, 1941, and February, 1943, respectively, are the only ordinations held in the North West diocese—an honour of which I am justly proud.

Yours, etc.,

(The Reverend)

LESLIE P. G. SMITH.
Kapunda, S.A.

THE MINISTRY OF HEALING

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent, Doris Allan, (THE ANGLICAN, July 18), asks "Where is the faith and miracle working power in the Church to-day that was so triumphantly present in the early Church?"

The answer is, of course, that it is still where it has always been—in the Church.

Our Lord dwells within His Church, and He said: "Lo, I am with you always, even until the end of the world." And we know that God is the same yesterday, today and forever.

I have seen miracles of healing performed through the Church's Sacrament of Holy Unction, which have been just as amazing as those we read of in the early Church and I have myself been healed through that sacrament.

I am, etc.,

CATHOLIC LAYWOMAN.

THE POPULATION OF A CHURCH SCHOOL

By A SCHOOL CHAPLAIN

IN recent months there has been much in THE ANGLICAN about Church schools. State of minds have been made by bishops, governing bodies and headmasters, plans have been made public, new buildings have been opened, appointments have been made. Perhaps the time is not inopportune for a school chaplain to give his view.

Such headmasters do not speak the same language, or think in the same terms, as their chaplains. They find it hard to understand why the chaplain wants this, or wishes to avoid that.

This sort of situation did not arise in the days when the headmaster was a priest, nor does it arise to-day when a lay headmaster is a convinced churchman. In a rather subtle way, some Church schools are suffering because of this lack of understanding and leadership in the spiritual sphere.

THE chaplain sees religious education as a single entity, and not as a watertight compartment within the school confined to divinity classes and corporate worship in the chapel. He regards it as important that the master who teaches Latin, mathematics or science should teach his subject well. But he regards it as of at least equal importance that the master should be a convinced and practising churchman, exhibiting as far as he may the Christian virtues which his pupils cannot do less than respect, and which some may try to copy.

Such masters are becoming all too rare. It has been hard to obtain staff, and there may be some excuses. But it is unfortunately true that many Church schools employ men who owe no allegiance to the Church of England—admirable men, many of them, but members of other denominations. Even less desirable is the employment of agnostics, non-communicants, and men who frankly have no time for religion at all.

These men are normally appointed by the headmaster, and,

whilst it would be grossly unfair to accuse them of carelessness, it would probably be reasonable to suggest that they have sometimes been unduly influenced by the needs of the moment. A headmaster did once argue that it was better to appoint a good Methodist than a bad Anglican when a choice had to be made.

In the appointment of housemasters in boarding houses, this becomes a very serious affair. The housemaster is a key man, and his example is paramount. If he is slack, his house will be slack; if he swears, his boys will swear; if he fails as a Christian, his boys will rise above their environment only by God's grace.

A headmaster has to be in a very strong position to refuse to appoint a senior man on his staff to a vacant housemastership on the grounds that he is only a nominal Christian. The real remedy seems to be to appoint only first-class Christian leaders to the staff of the school in the first place.

The whole theme is completed when it comes to the admission of boys to the school. Most headmasters are in the happy position of being able to choose whom they will admit, as applications generally exceed the number of vacancies. Yet, in many schools, boys will be found who do not come from Anglican families, and occasionally Jews are admitted.

THESE boys cannot enter fully into the life of the school, and, therefore, cannot gain full benefit from the school. It is conceded that some schools had to admit all comers in order to remain open in difficult times. It may be hard to refuse the sons of these former pupils now, but there are also those who have a prior claim.

In view of appeals for funds for new Church schools, this

matter should receive urgent consideration. It is questionable if it is honest to ask Church people to contribute to the cost of a Church school unless the scholars are to come from Church families.

At this time, governing bodies have a far greater responsibility than perhaps they realise. There is a very real danger that, unless the present drift is arrested, the Church's schools may deteriorate into something like state schools, but with the added veneer of respectability which possession of a chapel and a chaplain brings. The chapel can become a facade, and the chaplain can become ineffective, if spiritual matters take second place in the appointment of headmaster and staff, and the admission of pupils.

All too often the chaplain hears a boy ask, "Why should I? The headmaster doesn't, nor do many of the masters." From a boy's point of view that is a reasonable attitude, for he comes to school in order to learn from his masters.

The only guarantee of a strong spiritual lead in a school is a thoroughly convinced, active churchman as headmaster. Such a headmaster will appoint the right men to his staff, the right men as housemasters, and will admit only those boys who can profit from the life of the school because they are, indeed, the Church's children.

In all fairness, it must be said that there are schools where ideal conditions obtain, and where the chaplain can do excellent work with the full backing of headmaster, housemasters and staff. But there are other schools where the chaplain must fight a lone battle in difficult conditions, with little or no sympathy or understanding from those around him.

The present writer has experienced both conditions.

A WEEKLY QUESTION BOX ON FAITH AND MORALS

I'D LIKE TO KNOW . . .

What is Pelagianism?

Ancient heresies, strange as it may seem, have a habit of reviving. Most of to-day's weird religious ideas have seen the light of day before. Pelagianism is not an exception.

The Pelagian heresy arose in the fifth century. For the first three or four centuries, theological controversy was concerned with the nature of God and the person of Christ. When the early Fathers had defined the matters so questioned, so that the mind of the Church was clarified, then attention was given to the more personal aspects of the Christian faith. Among the earliest of these questions was the freedom of man and his moral responsibility.

Pelagius was a British theologian. Since man possessed free will and freedom of choice, he considered, there was no need for God's assistance in doing what was right. Since he could choose, and was morally responsible to choose right, holiness could be achieved by the rigours of discipline. His favourite maxim was: "If I ought, I can." If a man but set his mind to something, he could accomplish it. There was neither the pull of sin to deflect a man from his purpose, nor the need of grace to sustain him in that purpose. His ideas were, therefore, primarily ethical.

Fundamentally, the core of Pelagius' philosophy was that a man could satisfy the demands which the Creator laid upon him and also perfect himself.

The Church had always considered that a new-born child, since he was a descendant of Adam, inherited, therefore, Adam's fallen nature. In other words, there was a pull within a child which caused him to find

Readers are invited to submit questions for answer in this weekly question-box on faith and morals. Letters should be addressed care of the Editor.

it easier to do wrong, and harder to do right.

Pelagius considered this wrong. A baby, he maintained, did not inherit this fatal bias to wrong-doing, but had a nature which was not unlike that of Adam before the Fall. He was perfect as such. In emphasising the responsibility of the growing child to choose right because of his moral independence, he denied the inborn sinfulness of man.

Within his philosophy, there were two other tendencies. The first was to make sin a matter of isolated acts. If I do something wrong now, it has no relevance to what went before, nor to what follows afterwards. Yet, as practical experience painfully teaches us, when we do wrong, it becomes increasingly easier to do wrong, and increasingly harder to do right.

William James, the great psychologist, writing on the power of habit, says that we may forget what we have done. God may forgive us for what we have done, but down among the brain cells, every action is recorded, making the better harder to choose, and the evil ever the easier to accept.

Worse than the binding force of habit is the fact that sin pulls, and, consequently, we desire something with more punch in it. What once appalled is accepted, and we find it hard to maintain the same strict standard of values.

The Pelagian heresy had a further tendency—that of dis-

paraging the need of divine grace to overcome sin. If sin is an isolated phenomenon, man can tackle it himself, no supernatural help or grace is required. Were this true, what a happy life the worldlings would be! It is just the fact that he cannot overcome his outrageous overt weaknesses—drink, lust, gambling—and his inner weaknesses—jealousy, uncharitableness, selfishness—which shows his need of a help greater than he can muster.

Every heresy accentuates some doctrine forgotten, or neglected by the Church. Each has some value. The peculiar contribution of this heresy is the reminder that we are morally responsible.

I sometimes wonder to what extent the great American preacher, Norman Vincent Peale—whose book, *The Power of Positive Thinking*, has sold over two million copies—also appeals to the Pelagian idea; that we can do, if we want to do, that within ourselves is the power for useful, modern living. Certainly, as one commentator said recently, he seems to make his appeal at the level of man's wants, rather than at the level of his needs. His philosophy seems to me to be one of self-sufficiency.

How far can modern man say, with the Prayer Book, "There is no health in us," as we do at Morning Prayer and Evensong, or with the collects, "We have no power of ourselves to help ourselves," "we can do no good thing without Thee." In the measure that modern man cannot say these things, and mean these things, he can be classed as one of those who leans on his own weak strength, and he perpetuates the Pelagian heresy.

ANGLICAN OF THE WEEK



Our Anglican of the Week has earned world-wide renown for his forceful, enlightened and candid comments on the Christian doctrine.

He is Canon Bryan Green, the most famous missionary of the Anglican Communion, now in Australia to conduct missions in Melbourne, Sydney and Armidale.

As well as being a missionary

and world-traveller — he has visited the United States 16 times—Canon Green is the rector of a Birmingham church with a fascinating name—S. Martin's-in-the-Bull Ring.

Canon Green was born in 1901 in London. He was educated at the Merchant Tailor School and at the University of London where he took the degree of Bachelor of Divinity.

After he was ordained, he joined the travelling staff of the Young People's Mission. During World War II, he was the Vicar of Holy Trinity, Brompton, and chaplain to the Anti-Aircraft Signals Headquarters in London.

He is one of the world's most air-minded missionaries. As well as travelling the world by aeroplane, he has tried flying in a helicopter.

Although he specialises in university missions and most of his meetings are conducted in college or parish halls, Canon Green has preached with great success in less conventional places.

He preached in a Birmingham circus with such good effect that his mission under the Big Top has now become an annual event.

Canon Green thinks progress and the Christian doctrine can go hand in hand.

Almost as soon as his aeroplane touched down in Melbourne on July 17, the canon gave a tip to youth club organisers.

"Put an espresso coffee bar in your club. When boys start to drift away from youth clubs in London they usually go to the espresso bars which seem to have sprung up everywhere.

"The answer is simple—bring the espresso bar to the youth club."

Were this an ordinary work of scholarship, it might perhaps be mildly criticised on the score that textual changes, some of importance, had not been made. The fact is that during the past ten years or so a great deal of research has been done upon new sources—many of them dating from second and third centuries—and that the weight of the evidence is decisively in favour of a number of changes in the Greek text of the N.T.

This edition, however, has been some ten years in preparation. The editor and his colleagues and consultants decided ten years ago that it would be premature to undertake any thorough-going revision of the text. This was the path of caution, to be sure, but over-boldness ten years ago would certainly not have paid, in the light of the continuing and rewarding critical research that has been undertaken by a number of distinguished scholars during that decade.

The publishers state that it is well known that important discoveries of N.T. texts are waiting to be published, and that considerable changes are being made in their views about the text. In due time, the results of these discoveries will be incorporated in another edition.

In the meanwhile, this second edition will be enormously helpful to all serious N.T. scholars.

—F.J.

UNITY IN DIVERSITY IN THE CHURCH

By THE BISHOP OF KURUNAGALA
THE RIGHT REVEREND LAKDASA DE MEL

THE bonds which hold the Anglican Communion together, yet are loose enough to encourage its continued expansion and progress, are one of the subjects under discussion at the Lambeth Conference of 1958.

Advance there has been, from some 144 bishops in 1867, when the first Lambeth Conference was held, to the 320 bishops attending the 1958 meeting.

Anybody seeing the great procession into Canterbury Cathedral on July 3 will find how the Anglican Communion has reached out to China, Japan, Africa and India, apart from peoples of Anglo-Saxon descent.

Today the Gospel is preached to the non-Christian world through self-governing churches in Asia and Africa (increasingly under indigenous leadership); to people of Anglo-Saxon origins in the Forces or as civilians far from their own homes; to seamen; and to Jews.

There is contact and fellowship with other Christian bodies in the Ecumenical Movement.

A great literature has been produced on theological, social and other subjects.

Obviously in an age threatened with materialism and systems based on it, there will have to be fresh thinking about methods and the new techniques of radio and television to present Christianity to excited, tired or disillusioned minds.

The younger churches, too, are being called upon to bear their part in one great corporate movement. The day has come when they are able to do, within their national territories, what people from abroad may not be allowed to do, although certain specialists, educational, medical or agricultural, are most welcome from the West.

GREAT statesmanship has been shown by the Archbishop of Canterbury in the continual encouragement given to African and other dioceses to group themselves into autonomous provinces of the Church under a local archbishop.

Here there is progress in self-government, self-support and self-propagation.

Thus the Lambeth Conference has a great moral influence in welding together common opinion from the diverse parts of a far-flung Church.

Another great bond is the Book of Common Prayer as first produced in England in 1549 and revised in 1552 and 1662.

The Holy Scriptures and the Book of Common Prayer are definitive where Anglican doctrine is concerned.

As the Anglican outlook regards it desirable that national expression should be given to the Apostolic Faith of the Primitive Church, it is but natural that various self-governing churches should have com-

posed their own liturgies in accordance with their particular temperament.

The aim of discussion on our various Prayer Books is to keep a true balance of Faith and to maintain certain principles which prescribe the limits of lawful liberty.

It would not do to allow excess of individual idiosyncrasy in public worship, neither is it desirable to deny a reasonable liberty.

IN certain matters it has become necessary to take counsel together this year: for instance, to agree on a common machinery for compiling the Church's Roll of Honour, for recognising local saints and servants of God, whose heroic sanctity or exemplary services to one part or another of the Church, merit recognition in the calendar.

Without such souls the Church could never have been built up; how are they to be recognised? To what principles should we be consistent in so doing? How are ecclesiastical provinces to act?

Discussion will rest not only on the paucity of shepherds in some parts, but also on the growth of the flocks in others.

In some countries there may be fewer young men offering themselves for the sacred ministry. An appeal must be sounded.

But there are also older men of mature age and assured income who are ready to answer the call. How are such people to be trained and absorbed?

In the younger churches we make very full use of our layfolk with regard to Church Assemblies and Councils, but we need a great deal more assistance from the laity on the pastoral side.

Again so much progress in the past has come through religious communities for men and for women. In the younger churches such societies may require a rule more in accord with local conditions and traditions.

There is also growing up an exchange of clergy between various countries, with consequent growth of understanding.

The Central College of the Anglican Communion, S. Augustine's, Canterbury, performs a great function by providing higher courses of theological and other studies for priest-students from all over the world, who meet each other there. The emphasis is laid on both acquisition of knowledge and on the contribution students can make from their different backgrounds.

Never before has there been so much mutual consultation, such a rich interaction, such unity in diversity.

ANTHOLOGY OF TRUE EXPERIENCES OF MAN'S POWER THROUGH FAITH

UNLOCK YOUR FAITH POWER. Norman Vincent Peale. The World's Work. Pp. 222. 18s. 9d.

THIS is an anthology of true experiences in faith all of which have already been published in the *Guideposts* magazine. None has been published previously in book form.

The book is divided into ten sections. At the beginning of each, the editor, Dr Norman Peale, has written a foreword which should prove useful to many readers.

Dr Peale has explained that every month the *Guideposts* magazine sends to a cross-section of their readers in the United States, an editorial survey, which includes the question: "What do you feel you need most in your spiritual development?"

The overwhelming answer is:

"More faith." *Unlock Your Faith Power* is the reply the editor has given to those who have expressed such a need.

Each section is of absorbing interest. The part on "Learn the Lesson of Spiritual Healing," will convince even the most stubborn that there are as many miracles of healing to-day as there were in the days of the early Christian Church.

The contributors of the articles in this book come from all walks of life and from all denominations. They include Jews and others who believe in God though they are not Christian.

Thoughtful and well-instructed Churchpeople will see one

danger in a book of this type. That is, it makes personal faith appear to be all-sufficient.

A seeker after God could hardly be blamed for feeling that all churches are alike and it does not matter to which one belongs so long as one has faith in God.

It tends to make people content with the primer of belief instead of learning to read the faith of the Church in its doctrine.

This book, nevertheless, is well worth reading and is most enjoyable and should set many an unthinking person on the way to finding the solution to his inner unhappiness.

—M.J.L.

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BIBLE SOCIETY NOTES

IN ANY DIRECTION YOU LIKE

Books in the ancient Syrian city of Edessa were copied in a rather jerky, angular writing, that could go to the right, to the left, or downwards. That was very useful as you will see.

John, King of Edessa, so the story goes, heard of the Lord Jesus Christ and wrote a letter to Him.

"Come and share my kingdom," he wrote. "It is small but pleasant and there is room for us both."

We do not know if that story is true, but the little city-kingdom of Edessa certainly became the first Christian State.

Rabbula, Bishop of Edessa, made a fine, simple translation of the New Testament into Syriac. It was called the *Peshitta*, and was copied in the jerky, angular letters that may go to the right, to the left, or downwards.

These letters travelled. In the *Peshitta* and other books belonging to the Syrian missionaries they crossed mountains and deserts, rivers and seas, telling everywhere the story of the Son of God, who was born in a stable. After the longest journey of all they arrived in China.

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The Youth Page

TALKS WITH TEENAGERS

THE PROBLEM OF EVIL

It was S. Paul who gave expression to the common experience of us all when he said: "When I would do good, evil is present with me."

The Bible never speculates—it faces facts, and it faces them simply and clearly: "The good that I would, I do not; but the evil which I would not, that I do."

There is no inquiry into the origin of evil.

It is a self-evident fact in the experience of every man, and the only question of any real importance is how to avoid it or to get rid of it.

As someone has well said, "If a man's house is on fire, he doesn't sit down and write an article on the origin of fires in private houses: he sets to work to put the fire out!"

So, likewise, our Blessed Lord does not discuss the origin of evil; it is in the world, and in the lives of men and women.

It is contrary to the will of God, it is harmful to the souls of men, it spoils their usefulness in the service of His Kingdom, and so, quite simply and definitely, He taught His Disciples to pray:

"Deliver us from evil" (Matthew 6:13).

It is the same prayer that He

from battle and murder, and from sudden death, Good Lord deliver us."

From mental evils: "From all false doctrine, heresy and schism . . . Good Lord deliver us."

All this, and more, is summed up in the simple words of our prayer, "Deliver us from evil."

How much we need to pray this prayer intelligently to-day!

There is so much in the world which denies God and goodness, which makes a mockery of truth, which besmirches beauty, and robs life of its wonder and loveliness and joy.

Bad music, and worse lyrics, pour into our homes over the radio, and from every record-bar—from this degradation of mind and spirit, Good Lord deliver us.

Bad language, and the profanity of using God's Name carelessly is a constant evil in the community—from this evil

RELUCTANT DRAGONS

*Why come temptations, but for a man to meet
And master, and make crouch beneath his feet
And so be pedestaled in triumph?
Pray, "Lead us into no such temptations, Lord?"
Nay, but O Thou whose servants are the bold,
Lead such temptations by the head and hair,
Reluctant dragons, up to who dares fight,
That so he may do battle and have praise.*

—BROWNING.

later prayed for them—most likely He had always prayed it for them, but they only overheard Him on that one occasion:

"I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil" (John 17:15).

SALVATION

This is a prayer for our salvation.

Does it not thrill you to realise that it is for this that the Saviour of men prays?

Our prayers, yours and mine, do not go up to God unsupported; as we pray for deliverance from the evil with which we are surrounded, and which is in our own hearts and lives, the Son of God prays the same prayer for us—and therein lies our safety and security.

There has been disagreement between scholars as to whether the phrase in the Disciples' Prayer should read: "Deliver us from evil," or, as the Revised Version puts it: "Deliver us from the evil one" (that is, from the Devil).

But the context in which it occurs makes it unlikely that our Lord intended it to refer to the Devil in person; it is a prayer for those who are surrounded by evil on every hand, the hostility of evil men, the animosity of those who deny the righteousness and love of God, the opposition of evil thoughts and impulses and desires to the promptings of good within their own hearts.

And from all these things they seek the salvation of God.

DELIVERANCE

We find the prayer expanded and, to that extent explained, in the Litany.

As the Disciples of Christ, we seek deliverance from every form of evil.

From spiritual evils: "From pride, vainglory, and hypocrisy; from envy, hatred and malice, and all uncharitableness, Good Lord deliver us."

From physical evils: "From lightning and tempest, from plague, pestilence and famine;

of careless thought and speech, Good Lord deliver us."

And so we might go on.

Evil surrounds us on every side, but, thank God, it is not always victorious, and our prayer is that He will keep our lives—our minds, our hearts, our every action free from it.

PERSONAL

But, as we have seen so often before in our thinking over the implications of this prayer, the answer to this petition lies partly answer our own prayer.

S. Augustine tells us that, as a youth, he ran after all kinds of evil: "I was ashamed," he writes, "of being less shameful than others . . . I made myself worse than I was, that I might not be reproached [by his evil companions], and when in anything I had not sinned as the most abandoned ones, I would say that I had done what I had not done, that I might not seem contemptible."

He knew that he needed salvation from evil, but his prayer was, "O Lord, save me, but not just yet!"

It was only when he resolved in his own heart to "put on the Lord Jesus Christ," that he found salvation from his sin, and the evil with which his life was filled.

And we, too, will find a strong defence against temptation, and a means of deliverance from evil, in the simple resolve, "I will do the thing that is right, and I will look to Jesus for the courage to be good, and honest, and true."

"I will go in the strength of the Lord,

In the path He hath marked for my feet;
I will follow the light of His word,

Nor shrink from the dangers I meet . . .

"His wisdom shall guard me from harm,
His power my sufficiency prove;
I will trust His omnipotent arm,

I will rest in His covenant love."

THE BELLS

One of the greatest scientists, Michael Pupin, who made a life-long study of the two great mysteries of light and sound, once said that these were like the vesper-bells of his native village—messengers of God, calling us to Him, that we may praise His everlasting glory.

All over the world, Church bells in almost every country may be heard calling men to remember God, to worship Him, to remember His mercies, to rejoice in the good things that He sends.

New Zealand's shilling "Peace" stamp illustrates the beautiful National Memorial Campanile in Wellington which houses the carillon erected in memory of those who made peace possible—not only those who worked and fought, but also those who gave their lives in the fight for freedom.

REMEMBRANCE

This Memorial Carillon was first heard at the Newcastle-on-Tyne (England) Exhibition, where it was erected temporarily in 1929.

Later it was erected in Hyde Park, London, for a time in 1940 before it was shipped to Wellington for erection as the National Memorial to New Zealanders who fell in the war of 1914-18.

Its bells call the people of Wellington to remembrance of those who counted peace and freedom things worth dying for. At the top of the campanile shines a perpetual light of remembrance.

It is good to remember those who gave their lives for their country, and for the cause of peace on earth.

But the message of the bells goes further than that.

They call us to look up and to remember God—to recall that He made us to do His will, and to praise Him by the way we live.

Unless we respond to their call, the cause of peace and freedom will languish, and the noble memorials which men have built will become expressions of vain hopes and empty longings.

FOR THY SAKE

Teach me, my God and King,
In all things Thee to see,
And what I do in anything
To do it as for Thee.

All may of Thee partake,
Nothing can be so mean,
Which with this tincture, "for Thy sake,"
Will not grow bright and clean.

A servant with this clause
Makes drudgery divine;
Who sweeps a room as for Thy laws
Makes that and th' action fine.

A PRAYER FOR
DELIVERANCE

O GOD, we pray Thee, deliver us and all men from the power of evil:

from the fears and faithlessness of our own hearts;

from the evil which infects the world we live in;

from pride and all forms of self-deception;

from the misuse of power; from self-concern and indifference to the needs of others;

from the blindness which sees no difference between good and evil;

and from the sloth which allows evil to pass for good.

When we fail, cast us not away from Thy presence, but let Thy forgiveness restore us and Thy power make us brave and loyal; Through Jesus Christ our Lord. Amen.

(From New Every Morning, 1948)

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Illustrated Prospectus on application to

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CONTINUING OUR DRAMATIC SERIAL . . .

THE SMALL WOMAN

By ALAN BURGESS

The story so far . . .

Gladys Aylward recalled her early years in Yangcheng as she lay in a Mission Hospital at Sian.

After the death of Jeannie Lawson, the elderly missionary at Yangcheng, Gladys managed the inn with the help of Yang, the cook.

Then one day Gladys was surprised by a visit from the Mandarin of Yangcheng, who had received a decree from the Central Government that all foot-binding must cease immediately.

He asked Gladys to find a woman with big feet to carry out the inspection; when she was unable to do so he appointed her for the job—at once she saw the opportunity for spreading Christianity.

Now read on . . .

GLADYS was knowledgeable enough about local conditions by that time to realise that the Central Government was probably demanding facts and figures about the incidence of foot-binding from this mountain province. She smiled inwardly. This was certainly something to write home about; a foot-inspector on the pay-roll of the Mandarin. Her mother would never believe it.

Her journeys to the distant villages did not start at once. There was a great deal of inspection to be done within Yangcheng itself and in the houses and cave dwellings outside the city walls. What Yang had implied was true. The official blessing of the *yamen* plus the physical presence of two rather grubby soldiers gave her an importance she had never experienced or expected. People stood up when she spoke to them. Babies' feet were unwrapped at record speed when she demanded it.

The villagers began to assemble as soon as they passed through the gate. The soldiers inquired after the Village Elder. When he appeared they told him of the Mandarin's decree. He was an old, shrivelled man with a thin goatee beard; a peasant whose experience and age had elevated him to the post which made him responsible to the Mandarin. He nodded his head seriously as he listened. The village "crier" was dispatched to tell the villagers to assemble in the square. There was a little difficulty about it; peasants had to be fetched from the fields, from their houses, from tending their animals. With everyone present, the Elder informed them in a high, cracked voice that foot-binding would cease from now on; that the feet of children still able to recover would be unbound. The Mandarin had given these orders. The soldiers, who thoroughly enjoyed their small authority, then reiterated the proclamation, and made it quite clear that anyone who disobeyed the order would at once be thrown into prison, which would be very uncomfortable indeed for them.

They then turned to tell Gladys that it was time for the inspection. She did not know quite what to do, but, to make some sort of move, walked across the square towards the first small house she could see. A crowd gathered behind her. Reassured by the raucous presence of her two soldiers, she went in through the open door. The soldiers waited outside. The house was clean and neat, but there was no furniture, only a

few cooking-pots and utensils; the quilted bedding was piled on the brick *k'ang* where the family slept. A small dark-eyed girl, aged about three, clung to her mother's trousers and looked nervously up at Gladys. A single glance was sufficient to tell that her feet were bound.

"That one," said Gladys, trying to insert a note of authority into her voice. "Unbind her feet!"

Two women neighbours and a grandmother had now appeared in the room. The mother took the child on her lap and all four women began to undo the bandages.

To cover her own nervousness, Gladys maintained a running commentary, which she improvised as each fold of cloth fell away.

"That's it. Come on now. Hurry up! If God intended little girls to have horrible stubby little feet, He'd have made them like that in the first place. Wouldn't He? Feet are to walk with, not to shuffle up and down with, aren't they? I don't care if the husbands say you should do it or not. They should try it sometime, and see if they like hobbling about on little club feet. Any other man who tells you to do it goes to prison at once; that's the law now. . . ."

The last bandages dropped, revealing tiny white feet with toes bent downwards and up into the soles.

"Look at those feet!" exclaimed Gladys. "Disgraceful, absolutely disgraceful! How do you expect the poor child to walk properly with those feet?"

She almost pushed the women away, and, kneeling down, gently prised the toes up and away from the sole. The child regarded her with wide, timid eyes.

"There," said Gladys softly. "Five little piggies all ready to go to market."

She massaged the foot tenderly. Suddenly there was a quick liquid giggle of sound from the child, who wriggled with delight.

The spell was broken. The women came closer, chattering happily. In the years that followed Gladys was to realise what an independent, courageous group these mountain women were.

HER visits became events of considerable excitement; she brought news of the outside world, such as it was; and as a story-teller she commanded their devotion and admiration. The children clamoured behind her old grey mule as she jogged in through the gateway, and the soldiers shouted and waved to old friends as they made for the inn or the Elder's house where they were staying. In the evenings the villagers crowded in to learn the new songs which jostled along with a lilt and intonation quite different from their own, and to listen to the stories she told of a man called Jesus Christ whose honourable ancestor was the great God who lived in the clouds, high above. It appeared to them that this man Jesus had lived in a simple society closely akin to their own. He had encountered much the same problems as they did. He had obeyed roughly the same rules of civilised conduct as they did. He was, indeed, an enthralling person, and the official foot-inspector's supply of stories seemed inexhaustible.

These, for Gladys, were the years of endless content. With the Inn of Eight Happinesses as a base, and a small Christian community growing up around it, her wanderings through the

mountains were always adventures. The weeks passed into months and the months into years, and there was a harvest of happiness to be gathered from each day. Rumours of other happenings occasionally came over the mountains, brought by the muleteers, but it was news of a different world, a world too far away to matter, a world beyond the broad barrier of the Yellow River, a world almost as far away as the moon.

In the wide terrain of high mountains and deep valleys, where the material way of living was meagre and hard, she grew to maturity. All that had gone before was a preparation for this, and this only a preparation for what was to come.

The religion she preached was a simple one. It told of strength through humility, wisdom through love, and life everlasting through faith.

THERE arrived during her second year at Yangcheng a pleasant young man called Lu-Yung-Cheng. He was a convert sent from Tschow by Mrs Smith, who said she would pay his salary, which worked out at ninepence a month. He was useful if only because he could keep an ear to Yang's romantic interpretation of the Scriptures. It was about two weeks after he arrived, that he and Gladys were standing in the courtyard when the messenger from the *yamen* rushed in waving a scarlet paper. He gabbled at such a rate that Gladys found it difficult to understand him.

"What's the paper for, anyway?" she asked Lu-Yung-Cheng.

"It's an official summons from the *yamen*," said Lu-Yung-Cheng nervously. "A riot has broken out in the men's prison."

Gladys was really not very interested. "Oh, has it?" she said. "You must come at once," said the messenger urgently. "It is most important!"

Gladys stared at him. "But what's the riot in the prison got to do with us? It can't have anything to do with my foot-inspection."

"You must come at once!" reiterated the messenger loudly. "It is an official order." He hopped from one foot to the other in impatience.

Lu-Yung-Cheng looked at her doubtfully. "When that piece of red paper arrives from the *yamen*, you must go." There was a nervous tremor in his voice.

"All right, you go and see what it's all about," said Gladys. "It's obviously a man's job. I know nothing about prisons. I've never been in one in my life. Though I really don't see what you're supposed to do."

She could see from Lu-Yung-Cheng's face that the prospect did not appeal to him.

"Hurry, please hurry!" cried the messenger.

Reluctantly, Lu-Yung-Cheng trailed after him to the door. Gladys watched him reach the opening, take a quick look behind at her, then dodge swiftly to the left as the messenger turned to the right. She could hear the sound of his running feet as he tore down the road.

Within two seconds the messenger discovered his loss. He stormed back through the doorway crying "Ai-ee-ee!" and shaking his fist in rage. He raced across the courtyard towards Gladys, a little fat man without dignity.

"Now you must come," he shouted. "This is an official paper. You are ordered to come. You must come. Now! With me! If you refuse you will get into trouble!"

"All right," she said mildly. "I'll come. I really don't know what's the matter with Lu-Yung-Cheng. He must feel ill or something. But I certainly don't see what a riot in the prison has to do with me. . . ."

They hurried up the road and in through the East Gate. A few yards inside the gate the blank outside wall of the prison flanked the main street. From the other side came an unholy cacophony: screams, shouts, yells, the most horrible noises.

"My goodness!" said Gladys, "it certainly is a riot, isn't it?"

The Governor of the prison, small, pale-faced, his mouth set into a worried line, met her at the entrance. Behind were grouped half a dozen of his staff.

"We are glad you have come," he said quickly. "There is a riot in the prison; the convicts are killing each other."

"So I can hear," she said. "But what am I here for? I'm only the missionary woman. Why don't you send the soldiers in to stop it?"

"The convicts are murderers, bandits, thieves," said the Governor, his voice trembling. "The soldiers are frightened. There are not enough of them."

"I'm sorry to hear that," said Gladys. "But what do you expect me to do about it? I don't even know why you asked me to come. . . ."

THE Governor took a step forward. "You must go in and stop the fighting!"

"I must go in. . . ." Gladys's mouth dropped open; her eyes rounded in utter amazement. "Me! Me go in there! Are you mad! If I went in they'd kill me!"

The Governor's eyes were fixed on her with hypnotic intensity. "But how can they kill you? You tell everybody that you have come here because you have the living God inside you."

The words bubbled out of the Governor's mouth, his lips twisted in the acuteness of distress. Gladys felt a small, cold shiver down her back. When she swallowed, her throat seemed to have a gritty texture.

"The living God?" she stammered.

"You preach it everywhere—in the streets and villages. If you preach the truth, if your God protects you from harm, you can stop this riot."

"I must try," she said to herself. "I must try. O God, give me strength."

She looked up at the Governor's pale face, knowing that now hers was the same colour. "All right," she said. "Open the door. I'll go in to them." She did not trust her voice to say any more.

"The key!" snapped the Governor. "The key, quickly."

One of his orderlies came forward with a huge iron key. It looked designed to unlock the deepest, darkest dungeon in the world. In the keyhole the giant wards grated loudly; the immense iron-barred door swung open. Literally she was pushed inside. It was dark. The door closed behind her. She heard the great key turn. She was locked in the prison with a horde of raving criminals who by their din sounded as if they had all gone completely insane. A dark tunnel, twenty yards long, stretched before her. At the far end it appeared to open out into a courtyard. She could see figures racing across the entrance. With faltering footsteps, she walked through it and came to an abrupt standstill, rooted in horror.

(To be continued)

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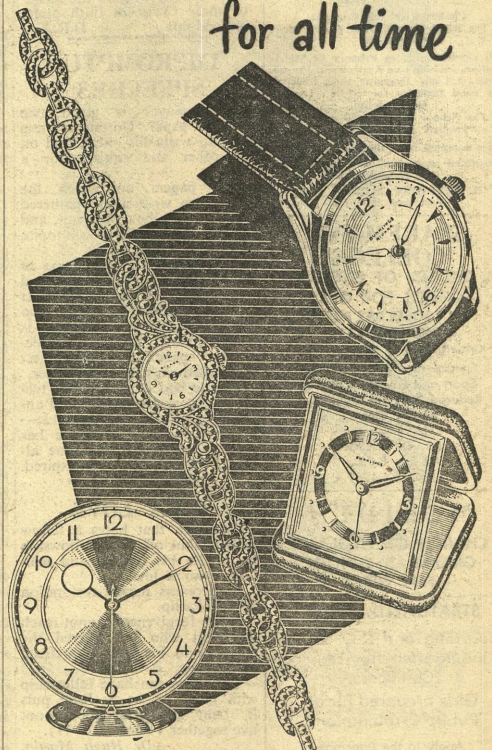
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MUSICAL FEAST FOR LONDON

A SPECIAL CORRESPONDENT

London, July 25
Thousands of people filled the Royal Albert Hall on June 10 for the Triennial Festival of the Royal School of Church Music.

Queen Elizabeth the Queen Mother, who was received by the Archbishop of Canterbury, Dr Fisher, occupied the Royal Box.

More than eight hundred robed singers from 150 R.S.C.M.-affiliated choirs sang Evensong.

The canticles were sung to Stanford in C. The anthems were by Battishill, S. S. Wesley, the Tudor composers, Weekes and Batten, and one modern composer, Sir William Harris.

The Archbishop of Canterbury took part in the service. He was assisted by no less than seven Metropolitans from widely-scattered parts of the world.

The director of the R.S.C.M., Mr Gerald Knight, conducted the choirs. The organists were Dr J. Dykes Bower, of S. Paul's Cathedral, Dr Francis Jackson, of York Minster, Sir William McKie, of Westminster Abbey, and Dr Sidney Campbell, of Canterbury Cathedral.

MEANDERINGS IN ENGLAND IN THE SUMMER MONTHS

OBSERVATIONS OF A BISHOP'S WIFE

ENGLAND is as green as ever—just as I have pictured it for years. The parks in London, the cherry orchards in Kent, luscious valleys and lovely woods are all most welcoming and a joy to behold. Of course, it ought to be green with so much rain.

Once again, I am overcome by people, not personalities, but people everywhere in London. They live so close together in flats and terraced houses; rows and rows of them in street after street, and all of them so friendly.

There are still many bomb-blasted blocks, now neatly tidied and often laid out in grass or gardens.

Salisbury Cathedral was as lovely as ever when we went there for its 700th anniversary celebrations. We had lunch in a marquee and then went to the cathedral for Festal Evensong, where the Right Reverend J. W. C. Wand, formerly Bishop of London, preached the sermon.

Her Majesty Queen Elizabeth, the Queen Mother, was conducted to her place in the nave, and afterwards many of the guests were presented to her at the garden party. The sun shone royally for the first time in many days.

It was fine and warm again for the opening service of the Lambeth Conference in Canterbury Cathedral.

We were seated in the cathedral soon after 2 p.m., well before the entry of the first of the three processions. The service was directly broadcast on television, so there were bright lights everywhere and all colours showed up brilliantly—the red of the bishops' chimeres, the copes, and the lovely blue cloaks of the Archbishop of Canterbury's personal chaplains.

The bishops from different parts of the world were grouped together, and each group was preceded by a placard indicating the name of the country represented.

THE music was indescribably beautiful. I felt quite emptied at the end of the service, and agreed with an American friend who said, "It was just out of this world."

The garden party that followed on the green lawn of Canterbury was, however, very much of this world, and we all enjoyed our chatter and tea.

I was sorry to have missed the garden party at Lambeth Palace and the opening Sung Eucharist in S. Paul's Cathedral,

but many members of the Mothers' Union went into Retreat for that week-end, some to Farnham Castle, others to Stepney, and a third group to Oxford.

The world-wide Mothers' Union meeting in the Royal Albert Hall was a memorable event, although we were very disappointed that Her Majesty the Queen was unable to be with us because of illness.

And so our interesting gatherings continue—meetings, parties, and conferences. This week many of us will meet for a conference at High Leigh, Hoddesdon.

This is a season for sales—and I am hoping to collect a few bargains before everything is sold out!

GREEK ABSENCE FROM LAMBETH

ECUMENICAL PRESS SERVICE

London, July 27

The Church of England Council on Foreign Relations has made a statement on the withdrawal of the Greek delegation from the opening ceremonies of the Lambeth Conference.

The council has denied that the remarks made in a television programme by the Archbishop of Canterbury, Dr Fisher, about Archbishop Makarios, of Cyprus, were the cause of the Greek Orthodox withdrawal.

The council's secretary, Canon Herbert Waddams, has said: "The telegram cancelling the visit of the delegates from Greece to the opening ceremonies of the conference was received some hours before the archbishop's television broadcast took place."

"The withdrawal, therefore, had nothing to do with what he said on that occasion." Following the withdrawal, the Church of Greece had asked the Exarch in Western Europe of the Ecumenical Patriarchate, the Archbishop of Thyateira, who is resident in London, to attend on its behalf.

However, this request was withdrawn after the Archbishop of Canterbury's television interview.

FR HUDDLESTON'S NEW APPOINTMENT

ANGLICAN NEWS SERVICE

London, July 21

The Reverend Trevor Huddleston, C.R., has been appointed Prior of the London House of the Community of the Resurrection.

For the past two years, Fr Huddleston has been novice guardian at the House of the Resurrection at Mirfield, Yorkshire.

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NEW ZEALAND CHURCH PLACES BAN ON LONDON DOCTOR'S SPIRITUAL HEALING

ANGLICAN NEWS SERVICE

Wellington, July 27

Many Anglicans in the partial ban placed Harley Street specialist, Dr Christopher Woodard, who practises spiritual healing.

Although he is an Anglican, a noted writer and a man with a deep sense of mission, Dr Woodard was denied permission in most New Zealand dioceses to speak in Anglican churches or parish halls on divine healing.

Church and People, an Anglican newspaper in New Zealand, claims in its latest issue that the controversy that marked Dr Woodard's progress through New Zealand "has done harm here and abroad."

"The Church has drawn upon itself odium from within and derision from without."

The reason for the ban, which was passed on through bishops acting under the direction of their metropolitan, has not been disclosed.

"Initially, the Church here was preparing to welcome Dr Woodard, and arrangements for his tour were made right through New Zealand," Church and People says.

"It was only after the Archbishop of New Zealand reached Britain that he learned something that prompted him to issue his advice to his brother bishops. 'Clearly the archbishop considered there were dangers round which he should steer his province.'"

Of Dr Woodard himself, Church and People says: "He is clearly a man of profound sincerity... yet, at the same time, he is an outspoken and contro-

versal figure, with some views the Church may not care to sponsor, or appear to sponsor."

"To a certain point, Dr Woodard is presenting orthodox Church belief—that there are divine powers available to us for healing and that the Church has a healing mission."

"Beyond that point we enter the realm of Dr Woodard's own views on the causes and cure of illness, some of which were enunciated in startling newspaper quotations."

The article says the issue has sharpened interest about what really is the Church's stand in its healing mission.

"We have said this mission is

not entirely ignored, but it must be confessed that it is so submerged that many are unaware of it. This mission is more than the apparently miraculous cures for which some look, often in desperation."

"There is another approach, through liaison between the Church and the medical profession. The value of work of this kind is gaining increased recognition and drawing around itself a growing body of literature."

"If, through his tour, Dr Woodard directs our thought to this, we should be grateful. It would be pleasant to salvage something from an otherwise unhappy episode."

SYSTEM MAKES DEMANDS

RESPONSIBILITIES OF ANGLICANISM

ANGLICAN NEWS SERVICE

London, July 27

"Christians ought to come to church, with all that this phrase implies, if they are to claim the title 'Christian' at all," the Bishop of Chichester, the Right Reverend Roger Wilson, says in his diocesan leaflet this month.

"At the risk of being charged with conventionalism, we should assert this quite unashamedly, and without apology," the bishop said.

"The spirit of Anglicanism, as it has gone out from these shores, has been a blend of freedom and order."

"It implies maturity, people who are making an effort to understand their faith and read their Bibles. It implies intelligible worship by forms prescribed in the Prayer Book, which is accessible to all."

"And it has always emphasised the responsibility of the individual to make his moral decisions himself, to search his conscience and bring his religion into his daily life, without specific direction from others," he said.

"It is a system, therefore, which, to work perfectly, makes personal demands on those who live by it."

BISHOP NEWBIGIN IN GERMANY

ECUMENICAL PRESS SERVICE

Berlin, July 27

Bishop Lesslie Newbigin, of the Church of South India, told an inter-confessional meeting here this month that Christianity was penetrating Indian society as a "silent revolution."

Bishop Newbigin was in Germany for theological discussions on questions of Christian unity.

He attended an ecumenical study conference in Berlin from July 7 to July 9.

GERMAN BISHOP AT LAMBETH

ECUMENICAL PRESS SERVICE

London, July 26

Bishop Otto Dibelius, of the Evangelical Church in Germany, spoke at the Lambeth Conference on ways of promoting contact between the different confessions in Europe.

It was the first time that a German bishop had ever been invited to address the Lambeth Conference.

He said he hoped the ecumenical movement would give rise to ideas and impulses "which will help to create something new in the social and political life of the nations—something far greater than all the atheistic attempts to change the world by force."

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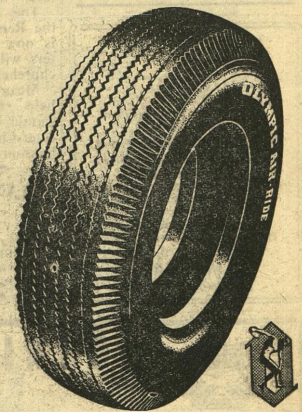
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URGENT NEED FOR CHRISTIAN TEACHERS IN INDONESIA

FROM A CORRESPONDENT

Melbourne, July 22

The Australian Commission for Inter-Church Aid and Service to Refugees held an afternoon tea table conference in the cathedral buildings on July 4 to meet the Dean of Salatiga Christian Teachers' Training College, Dr Notohamidjojo.

The acting chairman was the Archdeacon of Kew, the Venerable R. H. B. Williams. Archdeacon Williams welcomed Dr Notohamidjojo to Australia and introduced him to the meeting.

Dr Notohamidjojo spoke of work in Christian education in his country. He said the Christian Church of Indonesia faced all the difficulties of a minority church in a society which was "the defenceless victim of contending ideologies."

To fill an urgent need of the area, especially in the field of education, nine churches in Indonesia were helping to establish a Christian training college in Salatiga, Java.

"The humble attempt began two years ago," Dr Notohamidjojo said. "We began lectures on October 14, 1956, in an emergency building—the central office of the Mid Java Church in Salatiga."

"We started with 125 students, selected from 250 applicants. There were only 77 left after

the examinations at the end of the first year.

"At the moment we have 185 students in the college, from various islands and areas of Indonesia, from Sumatra in the west to Maluku in the east."

"The college is still growing. God showed his love and blessing on our enterprise."

"Our needs are also growing: we need at least five more lecturers for the coming academic year and more adequate accommodation."

"We have met difficulties with our current expenses, in spite of the aid we receive from the Presbyterian Church in the United States and the amount we raised from Indonesian churches and the Indonesian community," he said.

"These needs must be met if the college is to accomplish its task of preparing able Christian teachers and leaders in the field of education."

MEMORIAL DEDICATED TO THE LATE P. R. WESTLEY

FROM A CORRESPONDENT

S. Margaret's Day, July 22, the first anniversary of the death of the former Rector of Christ Church, Enmore, the late the Reverend P. R. Westley, was marked by the dedication of a stained glass memorial window in the parish church.

A close friend of Mr Westley, the Reverend M. G. Fielding, dedicated the memorial.

Another close friend and contemporary of Mr Westley's Moore College days, the Rural Dean of Petersham, the Reverend J. R. Le Huray, preached the occasional sermon.

The present Rector of Christ Church, the Reverend L. F. Newton, and the churchwardens invited all the friends of the late rector and members of the John Mason Neale Society to be present at the service.

Mr Westley was known throughout the world-wide Anglican Communion as the co-founder with the late Bishop of Willochra, the Right Reverend Richard Thomas, of the Australian branch of the John Mason Neale Society.

Dr Neale, after whom the society was named, was one of the Church's greatest nineteenth century scholars. He was the founder of the Sisterhood of S.

Margaret, at East Grinstead, in England.

Mr Westley took a profound interest in the mother house of the sisterhood, as well as in the daughter houses in Ceylon and in the United States.

The memorial window appropriately features the virgin martyr, S. Margaret of Antioch, the crest of S. Margaret's Sisterhood and a chalice and book denoting the priestly office.

PRAYER FOR THE WORLD CRISIS

FROM A CORRESPONDENT

Perth, July 29

A Perth parish wants the World Council of Churches to organise an hour of prayer which will coincide with the Summit Meeting of the United Nations' Security Council.

Last Sunday, parishioners at S. Lawrence's, Dalkeith, carried the following resolution at their meeting:

"This parish asks the Diocese of Perth to take urgent action through the World Council of Churches to organise on a world basis an hour of prayer to coincide with the exact time of the first Summit Meeting of the United Nations' Security Council to discuss the Middle East situation."

MISSIONER WILL VISIT N.Z.

ANGLICAN NEWS SERVICE

Dunedin, July 27

The Rector of All Souls', Langham Place, London, the Reverend John Stott, will visit Dunedin for one day—Wednesday, August 6.

He will talk to the clergy on the role of the laity in evangelism. In the evening he will speak at a public meeting.

ANNIVERSARY OF HIROSHIMA

The N.S.W. branch of the Fellowship of Reconciliation will commemorate World Peace Day next Wednesday at a service in Wesley Chapel, Castlereagh Street, Sydney.

August 6 is the anniversary of the Hiroshima bombing.

The citizens of Hiroshima pledged themselves, and called to the rest of the world, to work for a new world in which atomic power would be used in the service of mankind and not for its destruction.

Since 1948, the Fellowship of Reconciliation has conducted its memorial services in Wesley Chapel from 1.40 p.m. to 1.50 p.m. Members who are unable to attend the service are asked to join in meditation at this hour.

The president of the F.O.R., the Reverend H. E. Rowland, will conduct the service. The speaker will be the chairman of the Australian Board of Missions, the Reverend Frank Coal-drake, who was the first Australian missionary to return to Japan after the dropping of the Hiroshima bomb.

SCHOLARSHIP FOR OVERSEAS

The Lucas-Tooth Scholarship Trust, which assists men serving in Holy Orders in the Anglican Church in Australia to attain a wider culture in England, is calling for nominations for the academic year 1959.

The next appointment will be made in September, 1958, and the scholar will leave for overseas in July or August, 1959.

Hitherto appointments have been made in March of the year of appointment.

Applications close on August 11. Further details can be obtained from Mr V. A. Boyd, 17 O'Connell Street, Sydney.

JUNIOR ANGLICANS IN SYDNEY

One of the first Junior Anglican Fellowships in Sydney has been formed at the city Church of S. James, King Street.

This month, twenty young people were admitted as J.A.s at a special service in S. James', conducted by the rector, the Reverend W. J. Edwards.

The Junior Anglicans meet once a fortnight for tea, games and worship.

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GIRLS' HOME NEEDS FILM PROJECTOR

FROM A CORRESPONDENT

The friends of the Pallister Girls' Home at Greenwich, Sydney, have started a fund to buy a film projector for the home.

The projector will be used for showing full-length films for entertainment and as educational and Scriptural aids.

Donations may be sent to the principal of the home, Deaconess Elizabeth Robinson, River Road, Greenwich.

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DEDICATION OF WEST END OF NEW CHURCH

FROM A CORRESPONDENT

Canowindra, N.S.W., July 24

The Administrator of the Diocese of Bathurst, the Venerable L. C. S. Walker, dedicated the War Memorial West End of All Saints' Church, Canowindra, on July 5.

More than five hundred parishioners and visitors attended the ceremony.

They came from the surrounding districts of Cowra, Grenfell, Forbes, Eugowra, Molong, Cargo, Cudal and Bathurst.

The Archdeacon of Camidge and Rector of Parkes, the Venerable W. C. Arnold, preached.

After the dedication service, members of the Women's Guild of All Saints' served tea in the parish grounds.

The dedication service was the fulfilment of plans made in 1928 for a new church.

The original church was a weatherboard structure, built about 1862. It was destroyed by fire in 1891, while undergoing repairs and renovations.

NEW ADDRESS FOR INTER-CHURCH AID

FROM A CORRESPONDENT

The Commission for Inter-Church Aid and Service to Refugees has moved to 282 Sussex Street, Sydney.

The secretary of Inter-Church Aid, the Reverend David Torvell, has said that the move was necessary because of the expansion of the World Council of Churches.

"The Inter-Church Aid Commission in New South Wales will need all its friends, both old and new, now that the extra costs of rental and removal have been added to the expenditure," he said.

The main Christmas appeal, the Remembrance Bowl Appeal, is now in preparation and letters will be sent shortly to all churches, groups and friends.

Meanwhile, all donations and help for Inter-Church Aid should be sent to the Secretary, Inter-Church Aid, at the commission's new address.

EVANGELISTS SPEAK IN SYDNEY

Two members of Dr Billy Graham's staff, Mr Jerry Beavan and Mr Bill Brown, are speaking at meetings in Sydney this week.



All Saints' Church, Canowindra.



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DIOCESAN NEWS

ADELAIDE

YOUTH RALLY AT RENMARK

The 1958 Upper Youth Rally will be held at Renmark on the third week-end in October.

The subject will be "The Sacred Ministry of the Church."

Several speakers will come from Adelaide for the occasion, including the Chaplain of St. Peter's College, the Reverend Brian Macdonald, and Father Laurence Evers, of the Society of the Sacred Mission, Kelham.

BALLARAT

CHOIRS AT WARRNAMBOOL

Western district choirs will join the choir of Christ Church, Warrnambool, on Saturday, August 9, in a programme of hymns, psalms and anthems. Christ Church choir, which is affiliated with the Royal School of Church Music, was invited to organise the function by the provincial secretary of the R.S.C.M., Mr A. V. Batson. The programme begins at 7 p.m.

MELBOURNE

GUILD OF SERVANTS OF THE SANCTUARY

The next Guild Office of the Chapter of All Saints' Melbourne, Guild of Servants of the Sanctuary, will be sung at Holy Trinity, Coburg, on Friday, August 15, at 8 p.m.

The Vicar, the Reverend W. B. Clayden, will speak.

MARKET FAIR

The Women's Missionary Council of the Church Missionary Society is holding a Market Fair in the Chapter House of St. Paul's Cathedral to-day. The fair was opened yesterday.

WORKSHOP MEETING

The final meeting of the Workshop in Christian Leadership was held last Monday at Jerram Hall, Spring Street. The groups, which have been working together for the past three months, submitted their findings to the full workshop.

THE REVEREND JOHN STOTT

The Rector of All Souls', Langham Place, London, the Reverend John Stott, conducted a special service in St. Paul's Cathedral last Sunday. Members of the congregation were invited to bring as guests people who do not usually attend Church services. Evensong was conducted with explanations at various places in the service. A short service was held after Evensong for those desiring to know more of the Christian life.

NEW CHURCH AT CAMBERWELL

The Bishop of Geelong, the Right Reverend J. D. McKie, will dedicate the new Church of St. Mary, South Camberwell, on Sunday, July 10.

NTH. QUEENSLAND

CANVASS REPORTS

The every-member canvass at St. James' Cathedral, Townsville, has now passed £29,000.

The total of the canvass at St. Matthew's, Mundingarra, has reached £17,000, and there are still

several hundred families to be visited.

The canvass at St. Thomas', Hughenden, is making good progress; more than £9,000 has already been raised.

CATHEDRAL BUILDINGS

A master plan is being prepared for the layout of the buildings of St. James' Cathedral, and working drawings for the new section of the cathedral are in hand.

SYDNEY

FAREWELL TO CURATE

A number of parishioners of St. James', King Street, arranged a private tea party in the Women's Club last Monday to farewell the Reverend Bruce McCarthy, who has gone to St. Anne's, Strathfield, as assistant curate.

Mr McCarthy was presented with a leather wallet and a cheque as a token of appreciation from those present.

CANON GREEN IN SYDNEY

The Rector of St. Martin's-in-the-Bull Ring, Birmingham, Canon Bryan Green, who is on a short mission tour of Australia, will be in Sydney from August 11 to August 15. He will be heard at lunch-hour services in the cathedral from August 12 to August 15. His subject at these meetings will be "Christian Love and Marriage." At the evening meetings, at 7.45 o'clock, August 11 to August 15, he will speak on "Can I Be a Christian in the Twentieth Century?"

YOUTH DINNER

A special diocesan youth dinner will be held on Wednesday, August 13, at 6 p.m., in the C.E.N.E.F. Centre Auditorium, Castlereagh Street. The visiting missionary, Canon Bryan Green, will speak. Tickets, which cost 6/6 each, may be obtained from the Youth Department, 201 Castlereagh Street, Sydney.

COMEDY-THRILLER

St. Thomas' Players, Enfield, will present a comedy-thriller, "Cock Robin," in the War Memorial Hall, Epping, on Friday, August 15. The performance is presented under the auspices of the North Epping Wives' Fellowship and the West Epping Parents and Friends' Association.

CANVASS AT EPPING

The Parish of St. Alban's, Epping, will conduct a stewardship canvass this year with the assistance of the Department of Promotion in the diocese. A fund-raising canvass was held in the parish three years ago, under the auspices of the Wells Organisation.

C.E.M.S. SERVICE

The Church of England Men's Society will hold a service in St. Andrew's Cathedral on Tuesday, August 5, at 7.30 p.m.

A rally will be held in the Chapter House following the service.

The Bishop Coadjutor, the Right Reverend R. C. Kerle, will be chairman, and the Federal Secretary of the British and Foreign Bible Society, Canon H. M. Arrow-smith, will give a special address.

CHURCH UNION MEETING

The Sydney branch of the Australian Church Union will meet in the lower hall of Christ Church S. Laurence on August 12, at 8 p.m. The Reverend C. H. Copp, will speak on "True and False Religion." Members and friends of the union are invited to attend. The committee of the branch will meet in the hall at 7.30 p.m.

Y.A.F. MASKED BALL

The Young Anglican Fellowship of St. James', King Street, will hold a Masked Ball in the Coronet Ballroom, George Street, on August 29. Country Young Anglicans will be most welcome and St. James' Y.A.s will find accommodation for any visitors. Further information may be obtained from the Secretary of the Y.A.F., St. James', King Street.

OBITUARY

SISTER ROSALIE C.S.C.

K. writes—

Sister Rosalie was professed in the Community of the Sisters of the Church in 1895.

Of the sixty-three years of her life as a sister, she spent fifty-six in Western Australia, where she prayed and laboured in the cause of Christian education.

She was one of the three pioneer sisters who landed in Western Australia in November, 1901, in answer to an invitation from Bishop Parry. Within a few months the sisters had opened a girls' school, thus founding the fifth of the present schools of the Sisters of the Church in Australia.

The work grew steadily, and, by 1916, they had a substantial part of the present Perth College. Sister Rosalie loved to look back to see the hand of God in the growth and development of the school.

She was awarded the Order of the British Empire in 1949 in recognition of her work in the cause of education in Western Australia.

She was a great educationist, with vision and the practical gifts and business acumen which brought her ideas into actual being.

She will be remembered in the hearts of her old girls, for she was interested in each one and loved them all.

Just recently, sister had completed a history of the first fifty years of the school. This is to be published shortly under the imprimatur of the University of Western Australia.

Above all, Sister Rosalie was a true religious, striving always to serve her Lord in the keeping of her vows. When the time came for her to retire as principal of the school and the Community's Superior in Western Australia, she knew well how to give up her position of authority, for she was essentially humble.

There is a note of triumph at the passing of one who has been so faithful to the end of a long, long life.

BRING OUT AN ANGLICAN!

The following British families are anxious to migrate to Australia. They are all practising Anglicans, who have been recommended as immigrants by the rectors of their parish churches.

Readers of THE ANGLICAN who are in a position to help in any way, particularly by sponsoring a family, by providing accommodation or offering employment, are asked to write to the Reverend J. B. Burgess, Diocesan Immigration Bureau, C.E.N.E.F. Centre, Castlereagh Street, Sydney.

51. Mr Hutton, 47, wife, son 15. Varied operative experience, textiles and dyers.

52. Mr Nicholson, 36, wife, seven children (5 to 14 years). Collier for 10 years.

53. Mr Perry, 40, wife, son 12. Mill and calender operator in rubber works, previously press operator.

54. Mr Young, 32, wife, children 11, 8, 2. Assembler in motor factory, driver, labourer.

55. Mr Wright, 40, wife, children 13, 11, 7. Experience in foundry work and building trade.

56. Mr Russell, 50, wife, daughters 16, 10, 1. Barclay Perkins Brewery for 14 years. Also experienced in milk-round business, painter and heavy goods driver.

57. Mr Chappell, 43, wife, sons 11, 9. Advisory Farms Officer for milk distributors. Previously farmer, knowledge of all aspects of milk production.

58. Mr Carter, 32, wife, children 9, 8, 5, 4. Wheelturner for five years, seven years in the Royal Navy.

59. Mr Evans, 42, wife, children 11, 7. Apprenticed carpenter/joiner. Now housing maintenance supervisor and clerk of works to district council.

60. Mr Richards, 44, wife, children 14, 7. Concrete worker three years, previously fitter's mate, joiner's mate, welder's mate, etc.

THE REVEREND W. C. SMITH

We record with regret the death earlier this month on the Isle of Wight of the Reverend William Charles Smith, one of the pioneer clergymen in the Diocese of North Queensland.

He was known affectionately throughout the diocese as "Padre" Smith.

Smith was ordained in 1907.

His first term in Australia lasted from 1912 to 1927. He was a member of the Brotherhood of St. Barnabas for three years, a chaplain of the A.I.F. for four years, acting superintendent of Yarrabah Mission and Rector of Cairns for seven years.

During his time as Rector of Cairns he was responsible for building the present Church of St. John.

On his return to England he served a number of curacies before he was made Vicar of St. Peter's, Regent Square, London, in 1934.

He returned to Australia in 1952, at the age of 72, and was Acting Rector of Gordonvale for three years. During his ministry there he saw the building of the new Church of All Saints.

He rejoined the Brotherhood of St. Barnabas, and during the last few years acted as chaplain at St. Barnabas' School, Ravenshoe, and as an assistant to the chaplain at All Souls' School, Charters Towers.

Two months ago he sailed for England for a short visit, with every intention of returning to Australia.

Smith was a notable builder and administrator. His kindness and wit endeared him to the people of North Queensland; his people loved him and looked upon him as a true Father in God.

He has left behind him two churches as a visible memorial of his ministry, but his true memorial is in the hearts and affections of the people of North Queensland.

BUNBURY YOUTH CONFERENCE

FROM OUR OWN CORRESPONDENT

Bunbury, W.A., July 23 Members of the Anglican Youth Fellowship in Katanning journeyed to Bunbury last weekend to attend a joint conference with the Comrades of St. George from the pro-cathedral.

The theme of the conference was "Christ, the Lord of all life."

The main speakers at the conference were the Reverend L. B. Impson, the Reverend E. Gibson, Dr Lawson-Smith and Mr J. T. Welsh.

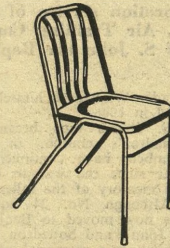
During the week-end, visits were made to the pioneer churches at Australind and Picton, and an interesting hour was spent at the Greek Orthodox Church in Bunbury.

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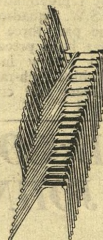
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BRANCHES THROUGHOUT N.S.W. AND QUEENSLAND

MEMORIAL SERVICE AT ASHFIELD

120 AIRMEN PAY SOLEMN TRIBUTE TO WAR DEAD

FROM A CORRESPONDENT

The annual commemoration service of the N.S.W. Squadron, R.A.A.F. Air Training Corps, was held at the Church of S. John the Baptist, Ashfield, last Sunday.

More than 120 officers and cadets of the A.T.C. took part in a ceremonial parade in Ashfield Park before the service.

The N.S.W. State Commandant, A.T.C., Wing Commander J. B. Nicholls, took the salute.

A pipe band led the squadron to the cenotaph in the grounds of the church. The O.C. No. 7 Flight, A.T.C., Flight Lieutenant T. G. Phillips, placed a wreath on the memorial.

COLOURS RECEIVED

During the church service which followed, the rector, the Reverend F. A. S. Shaw, received the Colours of the squadron and placed them in the sanctuary. The Lessons were read by Flight Lieutenant Phillips and by Cadet Under Officer R. Pearce.

The annual service of commemoration at S. John's began during the second World War, when No. 24 Squadron, A.T.C., was based at Ashfield.

The commanding officer, Squadron Leader A. S. Whitehurst, chose S. John's for a cenotaph in memory of his son, Flight Sergeant D. A. Whitehurst, who was killed on active service in India during the war.

The memorial also commemorates twenty-two other young men of the parish who lost their lives in action, and Squadron

Leader Whitehurst himself, who died in 1946.

S. John's thus became the squadron's church, in which members have continued each year since the war to honour the memory of the fallen.

Although No. 24 Squadron has now moved to Bankstown, S. John's and Squadron Leader Whitehurst's memorial have remained the focus of the annual commemoration, which is attended by representatives of the entire N.S.W. Squadron, A.T.C.

For the past three years the service has been preceded by a ceremonial review in Ashfield Park, at which high-ranking Air Force officers and civic dignitaries attend.

B.C.A. HOLDS ITS ANNUAL FAIR IN SYDNEY



The President and Secretary of the Women's Auxiliary of the Bush Church Aid Society, Mrs A. Colvin and Mrs V. Bragg, have a preview of the colour slides which the N.S.W. State Secretary of the Bush Church Aid Society, the Reverend J. R. Greenwood, showed at the Annual Fair.

PRIMATE'S REMARK "CANNIBALISTIC"

ANGLICAN NEWS SERVICE

Moscow, July 27
The Soviet news agency, Tass, has described as a "cannibalistic declaration" a statement made this month by the Archbishop of Canterbury, Dr Fisher.

The archbishop said it might be "within the providence of God that mankind should destroy itself with nuclear weapons."

This statement was reported by Tass as having been published in a collection of essays on the hydrogen bomb under the title *The Fearful Choice*.

CLASSIFIED ADVERTISEMENTS

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

POSITIONS VACANT

DISTRICT MANAGER wanted to organise and control charitable activities of the United Protestant Association in Orange district. For particulars apply to the Honorary Secretary, Mrs A. L. Prentice, P.O. Box 165, Orange, New South Wales.

THE PARISH of Murrumbidgee, Victoria, vacant. Vicar required. Applications invited. J. C. Villiers, Duncan Street, Murrumbidgee.

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OLD COLOURS LAID UP IN S. JOHN'S CATHEDRAL, BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, July 29

In S. John's Cathedral, Brisbane, last Sunday, the colours of the 1/15 Infantry Battalion were handed to the bishop coadjutor, the Right Reverend H. H. Dixon, to be laid up in the cathedral.

The cathedral was packed to the doors with men who have served in the Fifteenth Infantry Battalion, either in the First or Second World War. The Reverend T. Brown-Beresford, the newly inducted Rector of S. David's, Chelmer, and until recently a full-time

Army chaplain, preached at Matins, at the conclusion of which the laying-up ceremony took place.

In his sermon, Mr Brown-Beresford said that although it was important these days to look forward, it was also important to look back.

"Past history shows, among other things, that man needs an emblem to follow. In earliest days it was the totem, then the Cross became the standard for Christians, and, in battle, men followed the colours of their regiment or battalion."

He said these colours went out from the church, having been first blessed. "The 1/15 Battalion colours have seen many battles, and this battalion has had in its numbers many gallant men."

"It is right and proper that these colours should now be laid

to rest in the cathedral. The laying-up is symbolic of the rest to which many members of the battalion have already come and to which all will come eventually."

At the impressive little ceremony which followed, the colour party slow-marched the full length of the nave to the chancel step, where it was met by the senior officer and wartime C.O. of the battalion, Brigadier J. L. Ames, and the acting dean, the Venerable Frank Knight.

The senior officer, escorted by the acting dean, then carried the colours to the altar rails, where they were handed to Bishop Dixon with the request that they be laid up in the cathedral.

This was promised by the bishop on behalf of the chapter. The bishop then said one prayer and gave the blessing.

BROTHERHOOD OF S. LAURENCE EXTENDS WORK FOR AGED TO GEELONG DISTRICT

FROM A CORRESPONDENT

Geelong, Victoria, July 28

Work has begun on the 42-acre site which will be the Brotherhood of S. Laurence's new project for the active aged at Lara, near Geelong.

The Geelong Trades Hall Council has agreed to give its fullest support to the project.

The council will ask affiliated unions to make donations, supply labour for the erection and maintenance of the cottages and to take an interest themselves in the welfare of the elderly people.

The council, at its meeting

this month, also decided to form a committee of speakers to supply information of the project to interested unions.

The Brotherhood's scheme was explained to the council's delegates by the Vicar of Christ Church, Lara, the Reverend A. J. Wagstaff, and by a member of the sponsoring committee, Mr R. Austin of Avalon.

Members of the Brotherhood hope that the Lara settlement will serve as a pilot plan in other districts. It is modelled on the Reverend G. K. Tucker's original community at Carrum Downs.

Carrum Downs was a settlement self-contained and remote from other dwellings. The Lara scheme, however, will be an experiment in placing cottages within an existing community.

The project originated in an invitation to Mr Tucker to preach at an Industrial Sunday service at Christ Church, Moorabool Street, in 1956.

A committee of parishioners and representatives of Church organisations was formed last year to assist the Brotherhood, and the site near Lara township was chosen.

Geelong Grammar School is nearby, and the boys, under the leadership of the headmaster, Dr J. R. Darling, are assisting in the preparatory work.

Community organisations, including Rotary and Apex, have promised support. Fr Tucker will reside at Lara while the appeal for funds is made.

The extension of the Brotherhood's activities to Geelong is giving great satisfaction to Geelong and district Churchmen.

"STIRRING UP" A PARISH

ANGLICAN NEWS SERVICE

London, July 24

The Church of S. Mark, Hamilton Terrace, London, is hoping through its autumn festival to stir up the people living within its parish boundaries to become active members.

Its aim is to raise £15,000 for a new parish hall.

A Festival Choir was formed under the patronage of several local residents.

During the Festival emphasis will be placed on the role of the laity in the life of the Church.

Six prominent laymen will give addresses at Matins on Sundays in October and November in place of the sermon.

They are Sir John Wolfenden, Christopher Mayhew, M.P., Sir Kenneth Grubb, Sir Henry Seif, Mr. Richard Church, and Lieutenant-General Sir Arthur Smith.



The Dean of Singapore, the Very Reverend E. O. Sheild, pronounced the prayer of dedication at the opening of "The Tempat," the Cathedral Rest House, at Singapore, on June 21.

PROFESSION AT CRAFERS

S.S.M. ADMISSION SERVICE

FROM A CORRESPONDENT

Adelaide, July 29

The Reverend Douglas John McKee, a South Australian, made his profession in the Society of the Sacred Mission at S. Michael's House, Crafers, on S. James' Day.

The profession was received by the Provincial of the Australian Province, Father Nicholas Allenby, S.S.M., who acted on behalf of the director of the society.

The Administrator of the Diocese of Adelaide, the Very Reverend A. E. Weston, was present, together with a large number of clergy and friends from the surrounding district.

VISITORS AT SERVICE

Members of the Community of the Holy Name and the Community of the Sisters of the Church were also present.

The newly professed brother, who was made deacon last Advent, will be known in the society by the Christian name of Dunstan.

Before beginning his training at S. Michael's House, Brother Dunstan McKee was a server at S. Peter's Cathedral, Adelaide. Fourteen Australians have now found their vocation to the religious life in the Society of the Sacred Mission, and an increasing novitiate gives promise of further additions in the future.

Three men are to be admitted to the novitiate on the Feast of the Transfiguration.

U.S. BISHOPS' GIFT OF NEW ORGAN

ANGLICAN NEWS SERVICE

London, July 21

After Evensong in the private chapel at Lambeth Palace on July 15, the Archbishop of Canterbury, Dr Fisher, dedicated a new organ in the presence of bishops from all over the world.

The organ was presented by the bishops of the Protestant Episcopal Church in the United States.