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BISHOP ON STATE AID FOR BOARDING SCHOOLS

STRONG PLEA TO ALTER POLICY IN QUEENSLAND

The Bishop of North Queensland, the Right Reverend Ian Shevill, makes a strong plea in this month's *Northern Churchman* for the State Government to come to the aid of the Church boarding schools.

"Unless something is done soon", he writes, "they will be ground out of existence between the upper millstone of rising costs and the lower millstone of increased High School facilities."

The bishop urges his case by showing that for the greater part of this century (until 1952) more children in Queensland received secondary education through independent schools than through State schools.

"This service to the community has been rendered without any subsidy from the State and it would surely be a poor way of expressing gratitude to crush these schools out of existence now", he writes.

"In England and other countries, if the Church does the State's work for it, then the State reimburses the Church."

"In Queensland although this principle applies to social services such as providing homes for the aged or caring for the Aborigines, it is denied to the children."

"The reason for this inconsistency is claimed to be 'fear of the Protestant vote' for it is popularly believed that the Roman Catholic Church has a large number of schools whilst the Protestants have none and would therefore resent the payment of public monies to sectional interests."

FACTS DIFFER

"Indeed it is sometimes suggested that all sorts of little schools would be started if such grants were made."

"As usual the facts differ greatly from the popular belief. In reality, the Anglicans plus the Protestants have about the same number of secondary boarding schools as are conducted by the Roman Catholics and it is here that aid should be given."

"The present situation places a sometimes intolerable pressure upon an Anglican forcing him to desert the schools of his Church:

- "If he sends his child to the State School, no fees have to be paid and the Government give pound for pound assistance to parents' committees for added facilities (play grounds, swimming pools, tennis courts, etc.)"
- "If he sends his child to a Grammar School, again the State provides financial assistance on the basis of a per capita grant."
- "If he sends his child to a Church school, tuition, building, improvements, must all be paid for."

Bishop Shevill says that the Church in Queensland wants aid from the Government for secondary boarding schools which have been established for twenty years or more applied on a per capita basis.

BISHOP HILLIARD

The Coadjutor Bishop of Sydney, the Right Reverend W. G. Hilliard, was admitted to Parramatta District Hospital last Monday.

He is suffering from pneumonia.

His condition last Tuesday was reported as "more than satisfactory", and he is making good progress.

It is unlikely that the bishop will be able to return to duty for at least six weeks, because his medical advisers consider he should take at least a month's holiday when he leaves hospital.

As is well known, the Diocese of North Queensland has been in the forefront in providing inexpensive schooling for the children of the outback.

In the last ten years the Church has spent well over £200,000 in new school buildings.

"But in spite of new buildings and low fees", says the bishop, "the fact remains that the registrations continue to drop and have now reached a danger point in at least two schools."

It is not because of poor academic results but simply from economic pressures imposed by a government policy.

Bishop Shevill says that the size of the grant might fairly be fifty per cent. of the sum it would cost the Government to do the job itself.

Consideration should also be given to pound for pound assistance for improvements executed by parents' associations.

"Anglicans must not allow the State to force the Church into a position where Church school

education can only be afforded by the children of the very wealthy whilst the children of isolated and remote parents, on whose endeavours the State depends, are denied an education because the Church schools have been closed and the State provides no boarding schools," he concludes.

A NEWCASTLE PRIEST TO BE BISHOP OF MOUNT GAMBIER

A former Fulbright scholar and one of our leading young theologians, the Reverend John Vockler, has been appointed Bishop Coadjutor of Adelaide with the title Bishop of Mount Gambier.

Mr Vockler has been for the last two years a lecturer in Doctrine at S. John's College, Morpeth, and assistant priest at Singleton, Diocese of Newcastle.

He will combine the offices of Vicar-General and Administrator (sede vacante) with that of Bishop Coadjutor.

Although no date has yet been set for his consecration, Mr Vockler expects to leave Newcastle at the end of October and to take up his new duties in November.

He was educated at the Sydney Boys' High School and spent some years in commerce before training for the Ministry.

During this time he was active in youth organisations especially the Church of England Boys' Society and the then Church of England Fellowship.

Mr Vockler studied at Moore College, Sydney, and S. John's College, Morpeth, and in 1948 was awarded the John Forster memorial prize for Greek.

He was ordained to the priesthood in 1948 and served at

Christ Church Cathedral, Newcastle, until 1950 when he was appointed vice-warden of S. John's College within the University of Queensland.

In 1953 he graduated in Arts with first-class honours in History and was awarded the Walter and Eliza Hall Foundation travelling scholarship and a Fulbright scholarship.

He then went to the General Theological Seminary, New York, where he was awarded the degree of Master of Sacred Theology.

While in New York, he was for a time priest-in-charge of S. Stephen's Church.

He was one of the Australian delegates to the Anglican Conference at Minneapolis in 1954 where he proved a highly successful correspondent for this newspaper.

Mr Vockler's present activi-

ties include: secretary of the Newcastle Diocesan Board of Education, chairman of the Newcastle Diocesan Council of the Young Anglican Fellowship, honorary tutor in Greek for the General Board of Religious Education and examiner for the Australian College of Theology.

He is in demand as a conductor of conferences and retreats for youth organisation and university students; and is a well-known book reviewer and contributor generally to many journals, including *THE ANGLICAN* and the *Australian Church Quarterly*.

He is 35 years old and unmarried.



The Bishop of New Guinea, the Right Reverend P. N. W. Strong, and the Administrator, Brigadier D. M. Cleland, talk to some mission boys after the dedication of S. Francis' Friary at Koki on June 29. (See story, Page 3.)

"A BEAMING BISHOP"

C.E.M.S. LEADER IN ACTION

FROM A CORRESPONDENT

Perth, July 11

A beaming Bishop of Coventry, the Right Reverend C. K. N. Bardsley, stepped off his Constellation aircraft at Perth airport at 11 a.m. last Friday to start his strenuous Australian tour.

The six feet three inch bishop seemingly dwarfed many other prominent overseas dignitaries most of whom arrived in Perth for the Australian Legal Convention.

Bishop Bardsley, who will address more than fifty men's rallies from Perth to Newcastle and Burnie to Cairns, was welcomed by the Archbishop of Perth, the Most Reverend R. W. H. Moline.

Three local executives of the Church of England Men's Society, Ralph Lake, an electrical engineer, Richard Broad, an accountant, and Bob Southern, a meteorologist, were the first to greet the bishop.

"Now let me take a good look at you three" exclaimed Dr Bardsley, stepping back a pace. "You are the first C.E.M.S. men I've met in Australia, and I want to remember you!"

"How wonderful," added the bishop with a friendly nod to Archbishop Moline, "that your C.E.M.S. leaders here are so young." The three men mentioned would have to search hard for signs of a grey hair.

A tip to C.E.M.S. leaders throughout Australia. Don't expect to recognise the bishop from the rather glum-looking posed pictures in the pre-visit publicity. This man's cheery countenance epitomises good humour, enthusiasm and friendliness. In a matter of seconds Bishop Bardsley becomes an old family friend.

Despite his tiring journey, the bishop was soon in action in Perth visiting leading church schools, the University, Wollaston Theological College and inspecting new church buildings in many suburbs.

ARCHBISHOP AND MISSIONS

We do apologise to the Archbishop of Perth who, by the omission of the little word "not", was presented as an enemy of Overseas Missions in our Page 1 story last week. The sentence should, of course, have read: "His Grace would not prevent any priest in his diocese from going to serve in the missionary areas of the Church overseas."

TRIBUTE TO BISHOP COLLINS AT THE BATHURST CATHEDRAL

FROM OUR OWN CORRESPONDENT

Bathurst, July 10

"It was a service that will never be forgotten for its quiet beauty and poignant simplicity", said the Bishop of Bathurst, the Right Reverend E. K. Leslie, of the requiem for the Bishop Coadjutor, the Right Reverend M. d'Arcy Collins, held in Holy Trinity Church, Dubbo, on July 10.

Bishop Leslie was speaking at the burial service in All Saints' Cathedral, Bathurst, on Friday afternoon of Bishop Collins who died at Dubbo on July 9.

Bishop Collins, although he had been ill for some time seemed to have made a partial recovery and only last month was re-appointed Coadjutor Bishop.

At the same time he had resigned as Rector of Dubbo after a ministry there of eleven years.

Bishop Leslie preached from S. Paul's words: "None of us liveth to himself, and no man dieth to himself."

He said Bishop Collins never attempted to "live to himself" "he belonged to God, soul and body."

The bishop spoke of his years of work in England and in Queensland and in Bathurst, of "his unremitting toil, his love of souls, his never-failing charity, his wisdom and sanctified common-sense."

"Bishop Collins lived for others because he lived 'unto the Lord,'" he said. "He loved God's children because he loved their Father."

MEDITATION

"He was first and foremost a man of prayer. In these last hard months he would sit for hours looking at that striking painting of Salvador Dali, 'The Christ of S. John of the Cross.' "He told me something of the strength and comfort which he gained from meditating upon that picture, and I could see

that here in the offering of his own life to God lay the secret of his amazing influence over men."

Bishop Leslie said that as Bishop Collins' body became weaker his "soul became more and more aflame with love towards God."

"How splendid," he said, "it was that before his weary body lapsed into its final coma last Monday he was able to receive the Blessed Sacrament of Holy Communion, which had been the constant source of strength for his valiant soul and now came as the viaticum of his journey home."

"May his portion this day be in peace and his dwelling in the heavenly Jerusalem."

(A full obituary of Bishop Collins appears on Page 8.)



The Reverend J. C. Vockler.

CLASSES HELD IN THE STREETS

ANGLICAN NEWS SERVICE

London, July 10

Sunday school teachers conduct open-air classes each Thursday evening in different streets in the Parish of S. Jerome, Manchester.

The vicar, the Reverend J. Bell, says that though at first the Sunday school children only were attracted, "now the idea has caught on and we are getting all sorts."

LITURGICAL REPORT

NEW ORDERS OF SERVICE

ANGLICAN NEWS SERVICE
London, July 10

The Liturgical Commission of the Church has published a report entitled "Baptism and Confirmation."

Suggested new orders of service are set out for the ministration of baptism and confirmation for infants and adults.

The commission responsible for the report consists of twenty-two clergy under the chairmanship of the Dean of Lincoln, the Right Reverend D. C. Dunlop. In the introduction to the report the commissioners record their conviction that, from every point of view, baptism and confirmation must be considered as two parts of one whole, and must be associated as closely as possible with the Holy Communion.

Their aim has been to apply the principle that Prayer Book revision should be designed to recover the worship of the primitive Church.

In the baptismal services their chief concern has been to relate the pouring of the water to the making of the act of faith.

In the confirmation rite the commission has emphasised the centrality of the prayer for the coming of the Spirit.

The prayers in the services are mostly new compositions, and are simple in language designed for evangelistic use.

INTEGRATION IN THE SOUTH

THE "LIVING CHURCH" SERVICE
New York, July 12

A survey, sponsored partly by the National Church Council Department of Racial and Cultural Relations, shows that there has been a revival of racial violence and intimidation in the South since the decision on schools was made four years ago by the Supreme Court of the United States.

The study reports that there had been a "deterioration of law and order" in eleven Southern States.

There were more than 500 cases of violence, reprisal and intimidation, as well as economic pressure, propaganda and lobbying.

The executive director of the N.C.C. department, the Reverend O. Lee, says that the document is not a "preachment"; it tries to give a record of the happenings in the past four years.

"We hope", he says, "that when people read the report, they will be motivated to move towards reconciliation and in the direction of securing the freedom and dignity of all people regardless of race".

IMPORTANCE OF NATIVE CLERGY

ANGLICAN NEWS SERVICE
London, July 10

The Bishop of Basutoland, the Right Reverend J. A. A. Maund, spoke at the annual meeting of the Basutoland Diocesan Association in London last month.

He said that there are now more African than white priests in the diocese.

"If the Church is to become truly indigenous in any country the majority of its priests must be drawn from the people of that country," the bishop said. Church schools in the diocese were of great importance. Anglicans pay the salaries of seventy teachers so that the doors will be kept open.

Forty-one new Church schools have been opened in the past four years; five more will start work in January, he said.

PEOPLE, NOT CASES

W.R.Y. LAUNCHED IN GENEVA

ECUMENICAL PRESS SERVICE
Geneva, July 9

The Director of the Division of Inter-Church Aid of the World Council of Churches, Dr Leslie Cooke, appealed to those who seek to help refugees to identify themselves with their lives and problems.

In a sermon at St. Peter's, Geneva, marking the launching of the World Refugee Year, he urges them to visualise real people instead of "cases".

He described the refugee as "bewildered, battered at the hands of his fellow-men, and cut off from the influences, disciplines and securities of life in his own country". In this situation, he said, loss of faith in himself and in his fellows in the purpose of life was the root of his essential need.

Unless we are convinced that "his need is the rehabilitation of his faith, and our help is directed to this end, we fail to aid him where he most needs help".

Dr Cooke warned that the World Refugee Year, though a welcome idea, would not solve the problem for all refugees.

It would be easier for governments to offer money and not open their frontiers, he said.

If we identify ourselves with these people, "it will mean for us the assumption of a concern, which will give us no rest until we lay the needs of the refugee upon the conscience of individuals throughout the world... It will mean dealing with every refugee as a person," Dr Cooke said.

BUSINESS MEN START FUND

COMMUNITY CENTRE OPENED

ANGLICAN NEWS SERVICE
London, July 10

The Bishop of Coventry, the Right Reverend C. K. N. Bardsley, opened a new Christian holiday and conference centre at Kettlewell, Yorkshire, on Saturday, June 27.

A small group of men connected with the Church in the North of England, after meeting in Manchester, decided to buy the building.

They paid the deposit, and were able to interest people in the scheme, so that £42,000 was subscribed and the house was adapted for its new purpose.

The warden, the Reverend A. J. W. Barker, was a parish priest in London; the assistant warden was for some years instructor at an Outward Bound School.

Fifteen other people now form a community to run the house and estate.

They work together as a Christian community and all receive the same salary.

HOLY SEPULCHRE TO BE RESTORED

ANGLICAN NEWS SERVICE
London, July 3

The three Christian communities concerned in the restoration of the Holy Sepulchre in Jerusalem have signed an agreement.

Representatives of the Greek Orthodox Patriarchate in Jerusalem, the Armenian Orthodox Patriarchate in Jerusalem and the Latin Convent in Jerusalem signed the agreement as it was originally drafted.

The restoration was planned by French, Greek and Armenian architects. A Frenchman, M Deschamps of Paris, has been asked to supervise the restoration.

A WORD TO DOUBTERS

MINUS CITIZENS NOW PLUS

ECUMENICAL PRESS SERVICE
Geneva, July 1

Mr Odd Nansen, son of the famous explorer Fridtjof Nansen, presided at the second plenary session of the International Committee for World Refugee Year in Geneva, Switzerland, on June 30.

He appealed to the pessimists about W.R.Y. to "give a chance to something that is noble, brotherly and human."

"It may work. And perhaps the World Refugee Year will save something even more important than refugees," he said.

Mr Nansen spoke of the fifteen hundred so-called "minus refugees" who with their families were accepted in Norway. He said that more than 95 per cent. were healthy breadwinners. "The degrading label 'minus' with which a heartless world had branded them, has become a convincing 'plus' for themselves and their adopted country."

The sponsors in Brazil for W.R.Y. are offering a special prize for the successful rehabilitated refugee in the country who employs the largest number of refugees.

In Canada the W.R.Y. committee has set a target of 1,000,000 dollars, and has a special headquarters dealing with refugees in Toronto.

EXPERIMENT IN ENGLAND

ANGLICAN NEWS SERVICE
London, July 10

A single church to serve Anglicans and Methodists is to be built in the area of Greenhill, Kent, which has no church at present.

The population is approximately 2,000; it lies within the ecclesiastical parish of Herne.

The Vicar of Herne, the Reverend H. G. Collins, and the Methodist minister, the Reverend C. M. French, are supported by their local ecclesiastical authorities in the decision to build a joint church.

It will be built on Methodist land and owned by the Methodists under a trust deed, but it will receive capital grants from Anglican and Methodist authorities as well as local subscriptions.

Matins and Methodist morning services, and Evensong and Methodist evening services will be held alternately.

There will be an Anglican service of Holy Communion early on Sunday mornings, and there will be a joint Sunday school.

The two cherymen believe that there is, in the joint venture, "a unique opportunity for Christian fellowship, joint secular activity and a clear understanding of Christian values... at Greenhill there is a thrilling manifestation of Christian faith."

Mr Collins said there was no question of inter-communion; the communicants will presumably be Anglicans.

In the Sunday school the children will be taught according to an agreed syllabus.

Mr Collins said that nothing but good for the Church should come out of the experiment.

CANON OF S. PAUL'S VISITS MOSCOW

ANGLICAN NEWS SERVICE
London, July 10

The Precentor of St. Paul's Cathedral, Canon L. J. Collins, flew to Moscow last Monday to be the guest of a member of the Holy Synod of the Moscow Patriarchate of the Russian Orthodox Church, Metropolitan Nikolai.

Metropolitan Nikolai invited Canon Collins and Mrs Collins to stay for three weeks to discuss Church matters and to gain some acquaintance with the religious life of the country.

EXPERIMENT IN KOREA

A WORKER PRIEST

FROM A CORRESPONDENT
Seoul, Korea, June 22

An experiment began for the Korean Church on St. Patrick's Day this year, when the Bishop in Korea, the Right Reverend J. C. S. Daly ordained Son Isaiah to the priesthood.

Isaiah is the first of a new kind of priest, an unsalaried worker priest.

Villages on the island of Kanghwa are often separated by mountain ranges and muddy ricefields, and though the Church has done much to support itself, it cannot pay salaries for priests in each village, or find the money for their training.

The need was for a new sense of unselfish service for God which would make every Christian an evangelist.

There were, in the villages, strong local Church leaders, who did most of the priest's duties without remuneration.

Isaiah is probably the most notable of these leaders.

His father was one of the first Christians and wished his son to become a priest.

During the war it was impossible, and Isaiah was several times in danger of death at the hands of the Japanese.

Now he has become Korea's first worker priest. He depends for his livelihood upon his rice land, and he will join his fellows in all their agricultural enterprises, and also minister to them spiritually.

NEEDS OF THE CHURCH

CHURCH ASSEMBLY TO MEET

ANGLICAN NEWS SERVICE
London, July 4

The summer session of the Church Assembly will open at Church House, Westminster, on July 14, and will continue on Wednesday and Thursday.

The assembly will consider the report, "The Task of the Church in Relation to Industry," the budget for 1960, the reconstitution of the Central Advisory Council of training for the Ministry, measures relating to church property, and the rules for the representation of the laity.

At the spring session the assembly decided to enlarge the Central Advisory Council on training for the Ministry.

Its main business will be to keep under review the needs and opportunities of the Church for the ordained ministry, for deaconesses and for lay service. It will make recommendations to the bishops, and the Church Assembly, and serve those needs as and when directed to do so.

The Central Board of Finance has prepared estimates of expenditure for 1960 amounting to £567,000. Of this amount a sum of £280,000 is allocated to the Central Fund for ordination candidates.

An amendment to the Laity Measure, 1956, has been proposed, suggesting that attendance at public worship should be an additional qualification for those residents in a parish who wish to have their names entered on the electoral roll.

The House of Laity will continue consideration of canon law, and a motion welcoming further discussion of the question of closer association of the laity with the clergy in the synodical government of the Church.



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VETERAN CHURCHMAN HONoured

TRIBUTES TO BISHOP BAKER ON HIS RETIREMENT

FROM OUR OWN CORRESPONDENT

Melbourne, July 9

A large congregation filled the nave of St. Paul's Cathedral, Melbourne, on Monday, July 6, for Evensong, when Bishop Donald Baker was farewelled on his retirement from the active ministry of the Church.

The dean, the Very Reverend S. Barton Babbage, led the congregation in a Litany of Thanksgiving for the Ministry of the Church, and the archbishop, the Most Reverend Frank Woods, with Bishop Baker kneeling before him, said a special prayer of thanksgiving and then blessed the bishop with the laying on of hands.

The chapter house was crowded to its utmost limits after the service, when brief expressions of thanks and appreciation were made by a number of representative people, under the chairmanship of the archbishop.

Mrs Woods presented a sheaf of flowers to Mrs Baker, and the archbishop handed to the bishop "a visible token of esteem in the shape of a reading lamp," and "an almost invisible token" in the form of a cheque for £475.

The archbishop said that, for his part, he was most grateful that Bishop Baker, though anxious to retire, had been willing to remain Archdeacon of Geelong for a full 18 months in order to see him through the first difficult period of settling-in to his new diocese.

Archbishop J. J. Poeth spoke especially of the bishop's sacrificial attitude to his work. When asked to leave Bendigo to become Principal of Ridley College, he had been willing to accept a very much lower stipend — lower than that received by many of the incumbents in the diocese.

AT RIDLEY

Ridley College had very small financial resources at that time, and the bishop and Mrs Baker had a hard struggle for many years.

The Bishop of Bendigo, the Right Reverend R. E. Richards, who had come to Melbourne specially for this occasion, said that, although it was 20 years since Bishop Baker had left Bendigo, he was still well remembered in the diocese and the results of his wise leadership and loving pastoral care remain.

The dean then spoke, in a dual capacity, as Principal of Ridley and as dean of the cathedral.

He said that when he came to Ridley College he had realised that he had been called to follow a saint of God whose students had both revered and loved him.

Mrs Baker had exerted a per-

vasive influence in the college which was very valuable.

In the cathedral chapter the bishop's contribution had been most valuable and his counsel would be sorely missed.

It would be impossible to summarise the delightfully characteristic speech which the bishop made in reply.

There was a gentle humour, a solid commonsense, a touch of sentiment and above all things a serene and confident faith underlying it all.



The Archbishop of Melbourne, the Most Reverend Frank Woods, blessing the people at St. Peter's Church, Eastern Hill, Melbourne, after the Solemn Eucharist there on June 5, the Sunday within the octave of St. Peter's Day. The vicar, Canon F. E. Maynard, is on the extreme right.

S. FRANCIS' FRIARY DEDICATED AT KOKI

FROM OUR OWN CORRESPONDENT

Port Moresby, July 13

The ten-year-old Anglican Mission in Koki became on June 29 the first House of the Society of St. Francis outside England when the Bishop of New Guinea dedicated the extensions to the building.

He did this in the presence of the Father Minister, Father David, S.S.F., and the Administrator, Brigadier D. M. Cleland.

A large congregation of Papuans and Europeans crowded and overflowed the large ground floor classroom, now twice the previous size, and when divided by screens, able to accommodate the four standards for whom education is provided.

The Administrator and Mrs Cleland were welcomed by the bishop who introduced Father David, S.S.F., and Father Geoffrey, S.S.F.

The bishop came vested from the chapel attended by Papuan acolytes; the Rector of Port Moresby, the Reverend K. Lashford, acted as bishop's chaplain.

The bishop then blessed and aspersed the threshold.

While the congregation sang Franciscan hymns the bishop was conducted upstairs to bless the new kitchen, wash-place and six cells which form the enclosure of the friary.

THE HOUSE

The parlour and chapel will remain available for the use of all: friars, Papuan teachers and Anglican boys working or studying away from their own villages.

Returning downstairs the bishop solemnly dedicated the building to its use as a centre of prayer and Ministry in Koki.

In his address the bishop recalled that it was St. Peter's Day, the Patronal Festival of the Cathedral at Dogura and the anniversary of the consecration of Bishop David Hand, and he felt

it significant that this feast should see the inauguration of the Religious life for men in the diocese.

Father Geoffrey then welcomed the Administrator who in turn welcomed the society to work in the Territory.

The previous evening the friars had been welcomed by the rector and people of St. John's pro-Cathedral at Port Moresby.

Father David, S.S.F., preached at Evensong and in the parish

hall afterwards introduced the friars.

He recalled that it was exactly a year since he had persuaded the society to send friars to New Guinea, but it was not only the diocese who welcomed them.

Only that morning he had received a letter from the Archbishop of Sydney who had been pleased to give a welcome to members of the same community with whom he had worked at Barking, England.

BISHOP BLESSES VICARAGE AT BOGGABRI

FROM A CORRESPONDENT

Boggabri, N.S.W., July 10

In the presence of a large number of parishioners, the Bishop of Armidale, the Right Reverend J. S. Moyes, blessed the new vicarage at Boggabri, last Saturday.

In his address, the bishop said that a family house was one of the most important units for the preservation and advancement of a truly religious community.

It was essential that all parishes should set the example of having good and comfortable vicarages, which should be the centre of the home life of the parishes.

The bishop said that the news, that plans for the construction of a new parish church had already been made, was pleasing and heartening.

He hoped that some way would be found to set a solid and permanent foundation for a brick or stone building in keeping with the beautiful vicarage.

The parochial council secretary, Mr R. H. Palmer, said that the vicarage was almost free of debt.

The parish council was confident that enough money would be found during the next two or three years to build a church in keeping with the importance of the parish.

All parishioners, he said, would be given the opportunity of making some tangible contribution towards the new church, the plans of which would be put before them in due course.

The Archdeacon of Tamworth, the Venerable F. S. Young; the Vicar of Inverell, the Reverend F. H. Myhill-Taylor; the vicar, the Reverend Harry Taylor, Mr R. H. Palmer, the churchwardens, Mr E. N. Vine, and Mr J. R. Lumby, accompanied the bishop while he blessed each room in the

STUDENTS AT CONFERENCE

CHRISTIAN WORK IN EDUCATION

FROM A CORRESPONDENT
Melbourne, July 10

Students of St. Christopher's College, East Malvern, last week took part in a special four-day Christian community conference on the latest theory and practice of Christian education.

The conference was conducted by the director of the General Board of Religious Education of the Church of England in Australia, Mr. Val Brown.

"We are putting Christian education into modern dress," Mr Brown said.

"The findings of psychologists and sociologists have led to a remarkable growth in Christian education theory and practice in recent times.

"New concepts are emerging — or perhaps it would be more correct to say that old concepts are coming forth in a new light.

"It is important that these young people, who will soon be engaged in full-time Christian education work in many dioceses in Australia, should understand and be able to use these theories," he added.

"This will make the students conversant with what happens at Parish Life Conferences conducted for parishes."

St. Christopher's College was established by the G.B.R.E. in 1945 to provide training in Christian education and youth leadership.

More than 50 students have graduated from the college, and this year 19 students — a record number — are in residence studying the two-year course.

FACT & FANCY

Bishop Collins, who died last week, delighted in writing "non-sense" rhymes. At one stage the editor (with great effort) and the Bishop (with apparent ease) corresponded in verse. During our first year of publication he wrote many clerihews which appeared anonymously. Here are a few:

"The Archbishop of Perth
Is not noted for the size of his girth;
But Bunbury in the South-West
Is much larger round the — er — chest."

"If you want to take a tumble
To Dr Rumble
Get what's under the hat
Of the Bishop of Ballarat."

"Bishop Storrs
Is against wars
And wants women in odd
Places like Synod."

"Bishop Wyld
Once said to a child:
'Get it out of your head
That books should be re(a)d'."

"Bishop John
Has a shattering effect on
The Devil's malice
From T. I. to Alice."

"There is no death
Of priests in Perth
But they are poorly
Off in Kalgoorlie."

"Bishop McKie
Says: 'I
Confirm along
The road to Geelong'"

"Having students from all parts of Australia has its advantages, and occasionally some disadvantages," records the current issue of "S.S.M. News." "After the first term vacation our men re-assembled from near and far, several of them bringing back with them the flu germ that flourished in their own neighbourhood. They all congregated here and quite a vigorous strain emerged. Despite several cases, there have been no serious after effects, and the routine of the house has been very little disturbed."

"One parish where there is an abundance of Sunday School teachers—St. John's, East Malvern, Diocese of Melbourne. St. John's is fortunate in having St. Christopher's College, where there are this year eighteen students in training close at hand."

Wading into the problem: "I think if we stand back from ourselves a moment, there is no essential difference in the human situation today from what it was before. We're all up to the knees in a certain kind of heavy mud which we have to get through, and this is part of the whole business of living." — Richard Hoggart, speaking on the B.B.C.



The new superintendent of the Sydney Boys' Homes, Mr J. H. Fraser, and the new Matron of Havilah Home for Little Children, Miss M. Moleworth, talking at the annual meeting of the Sydney Church Homes on July 1.



The Bishop of Armidale, the Right Reverend J. S. Moyes, speaking to the large congregation from the front verandah after he had blessed the new vicarage at Boggabri. With him are Archdeacon F. S. Young (left); the Vicar of Boggabri, the Reverend Harry Taylor, and the Reverend F. H. Myhill Taylor.

THE ANGLICAN

FRIDAY JULY 17 1959

THAT THIRTY PER CENTUM

Much public comment, some of it critical, has centred recently around the subject of overseas investment in Australia. Discussion has concerned, in particular, investment by overseas industrial companies in their own subsidiary undertakings in this country.

First let us recognise that local subsidiaries of overseas concerns make a significant contribution to Australia's industrial progress. The purpose of their establishment here is not benevolent. Overseas companies, generally speaking, open subsidiary activities in Australia because it pays to do so: they may be forced by competition or tariff restrictions, or both, to carry out in Australia part or all of the processes of manufacturing goods destined for Australian consumption.

The question is now being asked whether or not, as a matter of policy, Australian investors should be able as of right to participate as shareholders in the capital of all overseas companies operating here.

The match to the tinder was the annual report of General Motors-Holden's Limited. Thanks largely to its production of the Australian-made Holden car, this is an outstandingly successful enterprise, and the overseas parent company in U.S.A. is taking its reward in the shape of dividends which aggregate annually several times the total paid-up capital of its Australian undertaking.

No moral issue is involved in the question whether or not Australians should be denied direct participation in the profits of this success. It might in fact be argued that, as General Motors Corporation of the United States was prepared to take the risk of launching an Australian car-manufacturing industry, it is entitled now to reap the full reward of its enterprise.

Obviously, also, Australian investors (and consequently the Australian economy generally) do in fact participate indirectly in the success of General Motors-Holden's Limited through the profits earned by purely Australian companies which have developed and expanded by supplying components for the Holden car. Such considerations apart, the problem appears to be one to which long-term thinking should be applied.

Difficulties in the way of establishing an acceptable basis for Australian participation in overseas-controlled enterprises are formidable. Is it reasonable to expect an overseas company, having won success in this country through its own enterprise and initiative, in effect to "give away" portion of that success to appease local sentiment? Would Australians necessarily be prepared to provide essential venture capital at the outset by taking shares in an undertaking which has yet to prove its profit-earning capacity?

These questions cannot be answered with generalisations. Each case would require individual consideration. Meanwhile, the problem deserves full consideration, both at Government level and by overseas companies either established or contemplating establishment here.

A challenging suggestion was recently made in Melbourne by MR STANFORTH RICKETSON, speaking as chairman at the annual meeting of National Reliance Investment Co. Ltd. "Whilst it seems neither practicable nor desirable to invoke compulsion of any sort", MR RICKETSON said, "good results might flow from the Government's adoption of some 'notional' standard of participation, which Australia as a nation would feel to be equitable. For example, could we not say, and bring continuously to the notice of overseas interests seeking a stake in this country, that we regard 30 per cent. of the equity as the minimum which should be held by our own nationals"?

These are sober words on a heat-provoking subject. Future international discord is latent in a system which permits the whole of the direct profits of an industry to be transferred out of this country. Australians would wish to continue to enjoy the friendship of other countries with which they make common cause. A clear mutual understanding on such matters as this might well help to avoid the risk of a future rift, which could react unfavourably on the whole basis of international relationships in the free world.

It may be doubted whether most overseas industrial concerns will be able or willing to take the necessary steps, if only because so many of them are conducted by the new and impersonal professional "management class" which has succeeded the era of Ford and other captains of industry. On the face of it, paradoxically, we are faced therefore with the need for governmental action to ensure continued satisfactory relationships between the free enterprise economies of the West.



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

Violence Flares On Waterfront

Clashes between police and watersiders picketing Italian ships in Melbourne and Sydney in the past week shocked many people because in recent years there have been few serious industrial disturbances in Australia and none, so far as I can recall, with outbursts of violence.

Several reasons have been ascribed for this notably pacific period in industrial relationships. The most important, doubtless, has been the high level of prosperity in Australia. But unemployment registrations, exceeding 60,000 throughout this year to date, have shown that there are some dark clouds in this generally bright picture which are hard to dissipate.

Many of those who are in steady employment have so heavily committed themselves to the hire purchase of goods that involvement in a strike, with resultant loss of wages, would seriously embarrass them. This must be another powerful influence against industrial upsets.

Incidentally, the week produced a striking example of the extent of hire purchase business in Australia in the remarkable annual report of the six-year-old Custom Credit Corporation. It had over £60 million outstanding to it at June 30 last, and its net profit for the year was £1,423,526, after providing £938,752 for tax. It celebrated this achievement by raising its dividends from 15 per cent. to 17½ per cent.

While it would be pleasant to think that the predominantly placid state of industrial relationships in Australia to-day springs from better man-to-man trust and understanding, stark economic reason seem rather to be the explanation.

And the two ugly waterside incidents show that the past few years have represented more of a truce than a real end to industrial tension.

The Church is showing an increasingly active interest in

helping workers in industry to meet their personal, domestic and job problems. As Australia continues to grow this will probably become a steadily more important sphere of Church work.

While an industrial chaplain or similar Church representative needs to keep clear of entanglement in wider industrial issues, he still has the opportunity to influence both employer and employee toward seeking settlement of the differences that arise between them over wages and conditions in the true spirit of conciliation.

So there is work for the Church to do—work calling for wisdom, patience and understanding—in trying to convert to-day's industrial truce into tomorrow's real peace, based on Christian principles of charity and brotherhood.

Church Probe On Education

A survey of Church of England opinion on secondary and university education, which is being conducted by a committee directed by Dr Harold Fallding, a research sociologist at the University of Sydney, impresses me as a very well worthwhile enterprise.

A series of penetrating questions has been prepared, and the views of a sample of professional people within the Diocese of Sydney are being sought.

As is to be expected, a main concern of the inquiry is to ascertain whether there is a desire for religion to be taught in State schools as part of a core curriculum.

Several questions are also directed to university life. For instance, should more Church colleges be established or

should the Churches found their own universities because existing universities have become so completely secularised?

As far as I am aware, this survey is the first one of its kind in Australia. It is an admirable medium for obtaining quickly representative Anglican opinion on a highly important problem. Perhaps this innovation will pave the way to other similar investigations from time to time for the guidance of our Church leaders and the synods over which they preside.

Spokesman For The Church

Noting the diligence with which a Roman Catholic spokesman replies in the Press and elsewhere to any criticism of his Church (as, currently, over the pastoral letter of Roman Catholic bishops relating to the judiciary and the divorce law), the thought occurred to me again that the Church of England has much yet to learn in public relations.

However, I think the main scope for a Church of England spokesman would be to speak positively to make known the views of the Church on public questions, rather than defensively to try to justify its actions (although the latter would be necessary at times).

When we have a new Primate and when the Constitution is working, this should be a matter for attention.

Making The Prayer Book "Up-To-Date"

"Will this make you wince when you hear it in church?" is the heading over a review I read in a London newspaper, dated July 3, of a revision of the baptism and confirmation services by 20 scholars and noted parish priests. It is issued under the authority of the S.P.C.K.

While agreeing that there is a need for making obscurities plain, I am old-fashioned enough to regret any unnecessary interferences with the language of the Book of Common Prayer. In such regrettable changes I would include the shortening of sonorous but clear passages into flat, uninspiring sentences.

In the confirmation service, for instance, as the bishop lays his hand upon the head of the candidate he prays: "Defend, O Lord, this Thy servant with Thy heavenly grace, that he may continue Thine for ever; and daily increase in Thy Holy Spirit, more and more, until he come unto Thy everlasting kingdom."

The revision reads: "Confirm Thy servant with Thy Holy Spirit that he may continue Thine for ever."

"I'll wince at that one."

—THE MAN IN THE STREET.

ORGAN AT YORK NEEDS REPAIR

ANGLICAN NEWS SERVICE
The organ at York Minster, built by Elliot and Hill in 1832, and several times rebuilt, is in need of restoration.

An appeal for £10,000 has been launched.

The organist, Dr Frances Jackson, says "for sheer beauty of tone the organ has few if any rivals in the whole of England. It has done almost daily duty without major repair since 1931.

Dr Jackson hopes to put in some mutation stops to increase the variety and subtlety of tone available for playing Bach, and to move the console back to its original position in the gallery above the choir.

ONE MINUTE SERMON

THE TRIUMPH OF THE KINGDOM

REVELATION XI, 14—END.

THE first half of verse 14 might well have come at the close of Chapter IX. But here it fits the form of the prophecy.

The seventh trumpet sounds, ushering in the triumph of the Kingdom of Christ. These verses seem to anticipate in summary all that is to follow.

Great voices in heaven! Heaven is tremendously real to the writer, as real, if not more real, than earth. And voices from heaven are heard as clearly as any on earth.

These voices tell that the Kingdom (singular) of this world, that is, the Roman Empire, "is become" the Kingdom of God and of His Christ. God calls that which is not yet as it were, and faith in God enables us to look ahead and see likewise! For "faith is the substance of things hoped for, the evidence of things not seen". Through faith man lives in the sight of the ideal. "He shall reign." No distinction of glory is made between the Lord and His Christ.

As in Chapters IV and V, the glory of the triumph is suggested to the prophet and those who read, by the outburst of praise coming from the elders round the throne.

The words "and art to come" should be omitted. God is no longer the Coming One. He has come! "Thou hast taken Thy great power and didst enter upon Thy Kingdom."

That is the great truth now! The writer would make them and us keep in mind the complete triumph. One day we shall look back on the finished battle.

The words "the nations were angry" carry us back to Psalm 2. "Why do the heathen so furiously rage together?" God's wrath came in answer to man's wrath and wrought history.

We are beyond our present struggles to the day of judgement, the rewarding of the servants of God and the destruction of the wicked, working out to its logical conclusion idolatry and the worship of the beast.

And we in our day can be idolaters. The worship of money as it is found in this land where men are so often valued by their incomes and not by what they give in service brings us beneath this terrible judgement.

How does the writer know? He has been allowed to see into the very secrets of God, and so is sure of the truth of his prophecy. The Ark was to the Israelites the pledge of God's presence with them in their pilgrimage. The Cross of Jesus Christ is the witness and pledge of all that God is to the world which He "so loved".

NEW APPOINTMENT AT S. ANDREW'S

The Reverend Gordon Beatty has joined the staff of S. Andrew's Cathedral, Sydney, as Director of the cathedral counselling centre.

Mr Beatty has relinquished his commission in the Royal Australian Navy to take up this appointment in order to extend the work of the present Marriage Guidance Centre to meet a growing demand for help in all kinds of problems, including religious services.

Mr Beatty served not only as chaplain in the Navy but also in the Army during the war, and has a wide experience in hospital work.

He is particularly interested in the Church's part in the whole healing ministry.

CLERGY NEWS

BEATTY, the Reverend Gordon, has been appointed to the staff of the Cathedral of S. Andrew, Diocese of Sydney.

CODD, the Venerable E. A., organising chaplain of the Bishop's Home Mission Society in the Diocese of Adelaide, has been appointed Rector of S. Theodore's, Toorak Gardens, in the same diocese.

HAM, the Reverend F. C., Chaplain in the A.R.A., has resigned his Army Commission, and has been commissioned as Chaplain 3rd Class in the R.A.A.F. He will serve at the R.A.A.F. Ground Training Centre, Rathmines, N.S.W.

JONES, the Reverend B. R., Chaplain of the A.M.F. in the Diocese of Adelaide, has been appointed Rector of Semaphore in the same diocese.

McGRAW, the Reverend D. G., Rector of S. Thomas, Enfield, in the Diocese of Sydney, has been accepted for field service with the Australian Missionary Aviation Fellowship.

MEYER, the Reverend V. F., Rector of Balaklava in the Diocese of Adelaide, has been appointed Rural Dean of Clare in the same diocese.

PENN, the Reverend C. L., Mission Chaplain at Somerton Park and Warradale in the Diocese of Adelaide, has been appointed Rector of Port Elliot in the same diocese.

SWAN, Canon W. E., has been appointed Chaplain to Farr House, Mitcham, in the Diocese of Adelaide.

TAYLOR, the Reverend S., Rector of Mount Gambier in the Diocese of Adelaide, has been appointed Visiting Chaplain to H. M. Gaol, Mount Gambier.

TREBISH, the Reverend H. C., has been appointed Locum Tenens of S. Theodore's, Toorak Gardens, in the Diocese of Adelaide.

WARE, the Reverend S. V., Chaplain of S. George's College within the University of Western Australia, Diocese of Perth, has been appointed Domestic Chaplain to the Archbishop of Melbourne.

CHURCH CALENDAR

July 19: Eighth Sunday after Trinity.

July 22: S. Mary Magdalene.

July 25: S. James, Apostle and Martyr.

RELIGIOUS BROADCASTS

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

SUNDAY, July 19:

RELIGIOUS SPEAKERS: 3.45 p.m. A.E.T., and W.A.T. "Man in the Modern Novel"—Father E. Stormon, S.J.

PRELUDE: 7.15 p.m. A.E.T. and W.A.T. The Dorian Singers, Melbourne.

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

* The Right Reverend C. K. N. Bardsley, Bishop of Coventry.

THE EPILOGUE: 10.48 p.m. A.E.T., 10.48 p.m. S.A.T., 10.50 p.m. W.A.T. For the eighth Sunday after Trinity.

* Broadcast from the B.B.C. FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.

July 20: The Reverend Stanley Weeks.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.25 a.m. S.A.T., 8.10 a.m. W.A.T.

* July 20 to July 24: The Very Reverend Brian Macdonald.

DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

* July 20: Mrs Rosalie McCutcheon.

July 21: The Reverend A. Winston Jones.

July 22: School Service, "Stories from the Old Testament"—"God's Plan for the Servant of Man".

July 23: The Reverend A. P. Campbell.

July 24: Father William Dalton, S.J.

July 25: The Reverend Hector Dunn.

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

July 26: The Reverend K. Dowling and Professor D. J. F. Allen Williams, discuss putting ambition to work.

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

* July 23: S. John's Cathedral, Brisbane.

EVENING MEDITATION: 11.15 p.m. A.E.T., 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.

July 20 to July 25: The Reverend Frank Hamblly.

TELEVISION:

July 25:

ABN2, SYDNEY:

11 a.m.: "Divine Service"—S. John's Presbyterian Church, Wahroona.

Preacher: The Reverend R. A. Blackwood.

5.15 p.m.: "Young Sunday"—"A Great Teacher's Courage". The Reverend Lewis Firman.

10 p.m.: "The Church in Gavi."—A report on work among prisoners.

ABV2, MELBOURNE:

5.15 p.m.: "Young Sunday"—"Father John McMahon tells how the Bible speaks of Bread".

10.15 p.m.: "A Church in a City".

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 NORTHERN TERRITORY CHALLENGE TO WHOLE CHURCH

TO THE EDITOR OF THE ANGLICAN Sir. — As a parishioner of Darwin for many years standing may I bear out the arguments of the Bush Brother who claims that Darwin and the Northern Territory should be treated as a Missionary District.

For the past 60 years the population of Darwin has ebbed and flowed as the tide, depending on new enterprises flourishing and eventually dying, and also the constant changing of personnel working in the Government Offices whose homes are elsewhere than Darwin. It is still largely a Government town with not many industries, and the population is at its highest ever, but although the population is becoming more stable there is still this constant movement of people in and out of Darwin. The same applies on a smaller scale to the other towns of the Territory, Katherine, Batchelor, Tennant Creek, and Alice Springs.

It is utterly impossible for the permanent parishioners of Darwin or the other towns to provide for themselves adequately, let alone make provision for the carrying of the Gospel and Sacraments to the people in the outback stations and settlements.

We need more priests to carry out this work, we need vehicles and equipment for their use. We in Darwin, thanks to the advent of the Brotherhood of the Good Shepherd, are getting greater attendances at church, our activities are increasing, but we still only have the dear little church which our forebears built, to accommodate 100 persons at a squeeze. And what a squeeze it is now, the number of times we have had to make provision for seating on the concrete apron around the church is increasing to such an extent that in the near future it will become a permanent feature.

Even now we are thinking seriously of the necessary expansion that must come. We are thinking of more chapels in the suburbs of Darwin, Darwin is growing, and growing quickly. The Church must keep pace with its growth. A new High School is to be built shortly where students may attend from all over the outback. Where are they going to live? Exactly, in a hostel. But although the parishioners would do all they could to help finance and care for it, it would be beyond their means to build it.

Our bishop is unable, because of distance and finance, to give us the oversight that is desirable, once or at least twice a year at the most, is all the visits we get. Is it too ambitious to hope that we may eventually have him residing in Darwin instead of Thursday Island, thousands of miles away? What then for offices and dare I mention it—A CATHEDRAL! The Roman Catholics are building themselves a fine Cathedral—the United Church of the Northern Territory are building themselves a New War Memorial Church, but *not* by themselves.

They are getting funds from their fellow churches throughout the whole of Australia. They class this as a Missionary District. Why can't the Anglican Church in the Northern Territory also be classed as a Missionary District? What is needed is what the Bush Brother in charge of Darwin has already stated.

That General Synod, when it meets, should declare the Northern Territory a Missionary

Area, and give the Brotherhood of the Good Shepherd financial and spiritual support in its vital work in administering to the needs of the outback and to the growing City of Darwin.

By more finance the Anglican Church in Australia can support the Bush Brothers, who come from Dubbo and possibly establish a Brotherhood House here as a focal point from which the Territory can be administered. We in Darwin and other centres are doing what we can. What is the Anglican Church throughout Australia going to do? It is a challenge!

This Sunday Bishop Hudson will induct the Brotherhood of the Good Shepherd into the Parish of Darwin. Archdeacon Leslie Walker, Principal of the Brotherhood, is here as well as Brother Hamish from Katherine. Brother Aidan is its Priest-in-charge.

This is the beginning — what next?

Yours sincerely,
(Councillor)
PETER G. SPILLETT,
Darwin, N.T.

CHRISTIANS AND MARRIAGE

TO THE EDITOR OF THE ANGLICAN Sir.—I would like to contend the Reverend A. V. Maddick's opinion, published in "I'd Like to Know" (June 26, that a convinced Christian should "most emphatically not" marry an agnostic or atheist.

I see no reason for assuming, as he seems to, that agnostics or atheists should be passively indifferent, scoffing cynics or active persecutors. It is surely the case that there are many who are as honest and serious in their atheism or agnosticism as (and sometimes, regrettably, more so than) many a professing Christian. There are many people who care profoundly for the truth, yet have not been able to find it in the Christian way, and these are to be commended far more than any lukewarm Christian. However, this is not the real issue.

I agree that the difficulties in relationships where there is no communion between husband and wife on the fundamental matter of faith are many; but it surely shows a lack of confidence on the faith of the Christian partner, to suggest that he or she should avoid such an alliance for fear it should weaken his or her faith.

Christian life is not something to be kept to oneself for fear of its dissipation: it is something that of its nature, must be given out freely to Christian and non-Christian alike. We cannot avoid relationships with people who have not realised the Christian truth—it is to defeat the Christian purpose to try to do so—let us not be isolationists whatever we do.

And this I would suggest applies as much to marriages as to any other human relationship. And however much I agree with Mr Maddick that the fullness of marriage cannot be realised unless both partners agree in the understanding of the Christian faith; I do not doubt that, where there is love and honesty between two people, the Christian faith of one of these, if it is firmly based, runs no risk of being depleted, and cannot fail to bring its blessing to the marriage.

I do not think that a Christian-non-Christian alliance means the necessary failure of the Christian partner as a Christian, though it might mean that he needs to take a second look at either his relationship with the non-Christian partner or his faith, before entering upon marriage.

I say this because I think it extremely rare for a person profoundly committed to his faith to find understanding in the deepest sense with someone who knows nothing of it.

However, if the Christian is lacking and the relationship is strong enough to make the inevitable difficulties worth while then I see nothing to stop their marriage.

There is Scriptural support for this and I would like finally to quote S. Paul's First Epistle to the Corinthians, chapter 7. "If

any brother hath a wife that believeth not and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean, but now are they holy." and "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?"

Yours faithfully,
"STUDENT",
University of New England,
Armidale, N.S.W.

A NEW SECT?

TO THE EDITOR OF THE ANGLICAN Sir. — The Reverend Clive Goodwin asks (THE ANGLICAN, July 3) three questions about the Billy Graham Crusade, in connection with a post-Crusade organisation.

They are: (a) whether Dr Graham knows anything about the organisation; (b) whether Dr Graham gave his consent to the appointment of the staff of the organisation; and (c) whether, if the organisation has been set up, a public statement will soon be made about its intentions and methods.

Since no reply has been given by anyone officially connected with the follow-up campaign, it seems reasonable to assume that all the answers must be in the negative.

Surely, if any effort had been made, despite Dr Graham's expressed wishes to the contrary, to set up a Graham sect, a body would by now have been incorporated in a similar way to the Billy Graham Crusade 1959. This was registered under the Companies Acts as an Association not for Gain Limited by Guarantee. One of its signatories was our late archbishop. Its objects are plain for all to see, and they do not contemplate setting up any new sect or other body.

Yours faithfully,
(The Reverend)
RONALD S. WALKER,
Concord West, N.S.W.

KNOWLEDGE OF THE BIBLE

TO THE EDITOR OF THE ANGLICAN Sir. — The Reverend A. A. Smith states in your issue of July 3 that "the Bible Reading Fellowship notes are vague and indefinite" and asks for the production by Australian scholars of a more suitable set of notes.

As one who has used the notes for the past twenty-five years and been an accredited representative of the B.R.F. in Australia for the same period I would say that the growth of B.R.F. throughout the world is its own answer; it will reach the half million mark on the issue of the next set of notes and all within thirty-five years.

Mr Smith further asks for notes "from a definitely Anglican background, and taking into account all the gains from modern Biblical scholarship." That is just what the Bible Reading Fellowship does! With the aid of some of the best Biblical scholars in England. No set of notes can give all the answers within the compass of notes for one day; the aim of the B.R.F. notes is to help people in their devotional reading and to set them thinking, even supplying titles of books for further study.

Another point is: has Mr Smith sat down and "counted the cost"? B.R.F. in all its series — for children, youth, adults and a simpler set for adults with the Scripture passage printed — is available at less than 6d. per month. Could that be matched if the whole set-up was on an Australian basis?

Any desiring further information may obtain same from the writer or the B.R.F. Education, Finch Street, East Malvern, Vic. Yours, etc.

(Canon)
ERNEST CAMERON,
Mosman, N.S.W.

I'D LIKE TO KNOW . . .

A WEEKLY QUESTION BOX ON FAITH AND MORALS, CONDUCTED BY THE REVEREND A. V. MADDICK, CHAPLAIN OF MENTONE GRAMMAR SCHOOL, VICTORIA.

Why do Roman Catholics and non-Roman Catholic versions of the Ten Commandments differ?

Whereas the Bible states that there are ten commandments, it does not number them off. The Jews regarded the opening words, which we consider a prelude, as the first commandment.

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

The first and second commandments were united to make the number of commandments ten, mainly on the grounds that they are substantially the same, the second being an amplification of the first.

S. Augustine in the fourth century agreed with the union of the first two commandments, but divided the tenth. The Latin and the Lutheran Church afterwards followed this pattern.

The Greek Church and the

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. Questions marked "not for publication" will be answered by post if a stamped, addressed envelope is enclosed.

reformed churches accepted the pattern with which we are familiar.

The first commandment forbids the worship of false gods and the second, the use of idols in worship. The tenth is a unity in itself and therefore is not divided.

Is Baptism by immersion essential?

A Victorian correspondent has been to several non-Anglican churches lately where baptism by immersion is always practised. She wonders why, if baptism by immersion is essential, the Church of England does not always baptise by immersion.

The Book of Common Prayer shows that the Church regards immersion as the norm in bap-

tism. It is to be the accepted pattern. But, because many would not be hardy enough for immersion, the Church gives permission for affusion—the pouring of water over the candidate.

The rubric in the service of "Baptism of such as are of Riper Years" runs "then shall the priest take each person to be baptised by the right hand . . . and shall dip him in the water, or pour water upon him." To dip him in the water is to be the normal practice; but water may be poured over his head.

The Church is insistent, however, that if the candidate be not immersed, then the water must be poured—it must not be sprinkled.

NOT UNIFORM

The connection with S. Paul's figure is maintained: for when a candidate passes under the waters of baptism, the old life, with all its appeal its power and its penalty, is washed away; and as he comes out of the waters of baptism he rises to newness of life, with new motives to drive him and a new Lord to worship.

The next time you are in S. Paul's Cathedral in Melbourne, have a look at the large open baptistry: it is always available for the unbaptised to be baptised therein.

So then, while the Church allows for immersion, it does not, like the churches to which my correspondent has gone, stipulate that it is the only means of baptism.

In a little booklet published nearly twenty years ago, Bishop Marcus Loane traces the meanings and uses of the two Greek words used for baptism—baptizo, the parent word, which is used only four times, and baptizein, used about one hundred times.

His conclusion is that in many of these cases the idea of immersion is absolutely untenable, and in many cases it is highly improbable. It is quite impossible, in the bishop's view, to maintain the claim that the word baptizein always involves the meaning of immersion. So much for the only two words used in the New Testament.

When we look at some of the New Testament incidents in which people were baptised we realise that immersion could not have been uniformly practised.

"POURING"

There were 3,000 converted when Peter preached his first great sermon after the Resurrection, and they were all baptised the same day. Jerusalem is short of natural water supplies. There were no running streams in summer time. Where did they baptise such a large number? Obviously not by immersion.

Even the baptism of the Ethiopian eunuch, in Acts 8, which is often taken as immersion, is capable of quite a different interpretation. When it says that Philip and the eunuch went down into the water and came up out of the water, the two prepositions could just as easily be translated "to" and "from". It is not straining at a grammatical point, for the narrative itself reveals it was probably baptism by affusion rather than by immersion.

Are we to believe that the Philippian gaoler and his household were immersed at midnight? (Acts 16).

Earliest pictures from life in the Catacombs at Rome show that the candidate had water poured over his head by one standing with him in the stream.

My correspondent need not be perturbed that the Church of England is astray from Scripture in baptising by pouring as well as by immersion. Others equally sincere and spiritual may differ from us in this interpretation, but let every one of us stand in the light of the truth we have, balancing it always with the Scripture delivered to us.

THE MORPETH SCHOOL

TO THE EDITOR OF THE ANGLICAN Sir. — It has surprised me that no one has so far commented upon Brian Bailey's letter (June 12) concerning the closing of Morpeth Grammar School.

Here is a situation which concerns the whole of the Anglican communion. Whatever local reasons may have been advanced for the closing of the school, the incident sets at large the whole question of Anglican policy towards education in Australia.

No statement of policy was issued by Newcastle synod at the time of the Morpeth announcement. Since no firm determination apparently exists within either the diocesan authorities or the majority of the clergy, to re-establish or replace the Grammar school, we can only assume that the Diocese of Newcastle proposes to withdraw from the field of general education, and to throw in its lot with the State-controlled system.

If this be the case, it would seem to be in contradiction to the policies of other dioceses where (as we have read recently in THE ANGLICAN) Church schools are being extended and new ones begun.

An Australia-wide Anglican policy towards education is becoming increasingly desirable. In the meantime, a statement from Newcastle might be informative.

Yours sincerely,
S. B. CLARK,
Trinity Grammar School,
Summer Hill.

SUNDAY SCHOOLS AND WORSHIP

TO THE EDITOR OF THE ANGLICAN

Sir. — I read with interest the article on "Sunday Schools and Worship." I think that Sunday schools are necessary for the small children, but the older ones need to come to worship with their parents.

One vicar in this diocese has no Sunday school for the older children, but they come to the Holy Eucharist at 9.30 a.m. The sermon is at the end of the service and the children leave before the sermon and go to the hall for instruction. This is a sensible way of combining worship and instruction.

Children could be adequately instructed in the day schools if there were enough teachers. It is impossible for the clergy to do this adequately without the help of the laity. The laity must be taught to share in the work

of building the Kingdom of God on earth.

I would like to see this article on Sunday schools and worship printed as a pamphlet and distributed to parishes throughout Australia.

Yours, etc.
ELLEN KENT-HUGHES,
Armidale, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir. — Faint but pursuing, I still endeavour to follow Mr Owens' argument. He insists on the need for knowledge of the Bible, and claiming that it is not taught in one parish of his own Church, recommends sending children elsewhere. Would he answer these questions:

1. What course of Bible study, in detail, does he recommend for children of 8 to 14 years?

2. Why this could not be taught in the home, if the parent is not satisfied with the instruction already given to children in the parish? There is no claim that no instruction of any kind is given.

3. Since one can prove anything from the Bible, and every denomination justifies its own existence by so doing, what guidance does he recommend giving 8 to 14-year-olds on their own interpretation?

4. And my main point, is he sure that the average country Sunday school does give competent instruction; and the accent is on competent? In my own experience, a very large proportion fail to do so, and this failure is not confined to Anglicans alone.

Mr Owens appears to insist on equating knowledge of the Bible with attending Sunday school; what Sunday school does not appear to matter. How does he know that the Bible knowledge he insists on is not given in the Confirmation class; not to mention the fact that any child regularly attending Holy Communion will hear, read, year after year, the essential stories and Christian teachings in the Gospel and Epistle for the day?

May I ask Mrs Thiering what "New truth is struggling to emerge," that "Concerned Anglican" is trying to fetter? My impression was that Christians teach "the faith once for all delivered to the saints". Her argument has been the one that has justified every split and schism in the Christian Church. Her argument is one for disunity, not for unity.

Yours faithfully,
A. M. GILBERT,
Corryong, Victoria.

(More letters on page 11)

ANGLICAN OF THE WEEK



Our Anglican of the Week is the Father Minister of the Society of S. Francis which has just opened its first overseas house at Koki Mission, near Port Moresby.

He is Father David, S.S.F., who came out from the Friary at Cerne Abbas, Dorchester, for the opening of the new mission buildings on S. Peter's Day.

Father David is following in the footsteps of his well-known predecessor, Brother Douglas, the first Father Minister of the society, in applying the Franciscan spirit in a very practical way.

Although Brother Douglas, after the formal formation of the religious order, could leave more of his earlier work among the "down-and-outs" to others and did conduct missions, camps and pilgrimages at home and made important visits to Can-

ada and Germany, an overseas house was not established.

But as a result of his work, and through the years of prayer of many people, four friars have come to live in New Guinea in the new friary—to work among the mission boys who come to work in Port Moresby and later, it is hoped, to help pioneer the new work in the Highlands.

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BOOK REVIEWS

"DEBUNKING" BY A FRENCHMAN

THE RIDDLE OF THE SCROLLS. H. E. Del Medico. Burke. Pp. 432. English price 25s.

THIS is a provocative piece of iconoclasm by a member of the rather sensational section of French scholarship.

It does not give one great confidence to read the title of his earlier book dealing with the Ugaritic material, *La Bible Cananéenne*, but nevertheless every student of the Qumran documents should read *The Riddle of the Scrolls* because, in the midst of vigorous debunking, he does establish certain points which have hitherto been overlooked.

The main point of his argument is that these scrolls are simply the rubbish of a genazah, semi-heretical apocryphal stuff which could not, by rabbinic tradition, be burnt because the Name occurs in them but which were condemned to destruction because their teaching is incompatible with orthodoxy.

The traditional way of carrying out this sentence was by passing the offending documents through the fire so that they would be damaged and, after this ceremonial act, by burying them in the profaning neighbourhood of a cemetery.

This theory fits very nicely with the present state of the scrolls and the fact that the Qumran cemetery is nearby.

Del Medico points out that the scrolls were not sealed in their jars, as previously believed, and that no care had been spent on their storage, for some were inside out and showed marks of rough careless handling. Some scrolls are carelessly written and do not

appear to be the products of competent scribes.

He then turns his attention to the Essenes and seeks to show that this Order never existed and claims that monasticism such as the existence of such an Order would presuppose was not Jewish. His arguments are unconvincing, a charge which can also be sustained in his remarks on the Qaraites.

Turning to the individual documents he believes that Isaiah A is a worn-out orthodox copy; that the Thanksgiving psalms are of Italian post-Christian origin and are so heretical that they could never be used in an orthodox synagogue; that the Manual of Discipline is merely a sort of scrap-book (a well-developed and convincing argument); that the Wars of the Sons of Light against the Sons of Darkness dates from the time of Marcus Aurelius and that certain passages show Christian influences.

He claims that there is nothing here which could represent any sort of library, either Jewish or Christian, and so the Scrolls must be used with care if their actual value is to be appreciated.

I read this book in the original French edition before this excellent English translation by H. Garner appeared. I believe students of the Inter-testamental period and Judaism after the dawn of the Christian Era should study it. The translations of the documents are good and the notes valuable.

—E.C.B.M.

FOR OLD TESTAMENT STUDENTS

THE HEBREW THEOCRACY IN THE TENTH TO THE SIXTH CENTURIES B.C. E. C. B. MacLaurin. Angus and Robertson. Pp. 139. 21s.

THIS should prove to be a useful source book for Old Testament students, although this printing is limited to five hundred copies.

The author has written it to fulfil a need which he has felt in teaching Old Testament Language and Literature in the Semitic Studies Department at the University of Sydney.

He sounds a good note in the preface when he writes . . . "any attempt to evaluate the 'truth' of the Bible on grounds of mere historical accuracy is based on a false premise, and cannot be regarded as the product of impartial scholarship."

Unfortunately, the book is not exactly what it claims to be in either the title or the preface. The sub-title indicated that it is meant to be an analysis of the Books of Judges, Samuel and Kings, but it really turns out to be a précis of selected topics in those books, roughly constituting a "theology" of the period.

The preface, by implication, makes it to be "a simple presentation of the basic facts of the religious beliefs in the period of the kingdoms, and the troubled times which preceded it."

However, not one of the writing prophets is mentioned, and they must surely be taken into account when the basic facts of religious belief are being considered.

The book is divided into three main sections—God, Man, and Society, and various topics are considered under these, such as "The Lord of Hosts", "The Foresight of the Prophets", "Ashtaroth", etc.

For the most part, they are well done, the least satisfying being "The Ephod", which is dealt with in four lines, the only Biblical reference being that of Judges 8:21.

The Ephod is almost certainly a priestly garment worn when consulting the divine oracle, but MacLaurin does not mention this, and, in fact, has it in the index only under "Apostasy". Even his "Judges" reference can be read as a "legitimate" vestment.

At the end of the book is a chronological table designed to enable readers to ascertain quickly the date generally assigned to each passage, and thus to trace any development of religious thought during the period.

It is a pity that the author does not seem to have had the use of Professor C. A. Simpson's

work "Composition of the Book of Judges" which would enable him to give a much more detailed analysis of that book than the one he has.

However, these are not very loud grumbles. There is a great deal of value in this slim and well printed volume.

—G.D.G.

THE "HOW" AND "WHY" OF INDIVIDUAL GROWTH

AN OUTLINE OF HUMAN RELATIONSHIPS. Eustace Chesser. Heinemann. Pp. 446. 31s.

DR CHESSER'S book is a happy augury for the future. We venture to say that his book has not arrived, but he and others are blazing a path that will allow others to arrive at a later time.

The author's thesis is a straight-forward account of the psycho-social development of the individual. But he is concerned not only with the "how", but also with the "why" of human experience.

This leads him to affirm that there is a purpose in human endeavour, and purpose implies values.

Values in turn, require something other than ourselves, which we call God.

In Chesser's judgement, there are two basic ingredients in a mature personality: to know oneself, and to have the purpose which comes from religious belief.

The psycho-social development of the individual occupies most of the book, and is written in non-technical language and with some warmth of expression. So different, one is obliged to say, from many American productions, which are words, words, words.

This part of the book provides that information which is vital to all who presume to help other human beings: a knowledge of personality development and structure, without which it is impossible to understand people or minister to them according to their individual needs.

Chesser, like Toynbee, speaks of Religion, not Christianity. And religion is religion whether it be Hinduism, Christianity or some primitive tribal taboo.

In a very limited sense Chesser is right; all religions can give that purpose which the psychologist wants for successful living, but like C. S. Lewis, we must affirm that all other religions are caricatures of the one true faith founded by Christ.

Only Christianity provides a way of reconciliation between the psyche and its Maker, and only in Christianity can the personality grow into relative maturity in this life.

But this is a thesis which belongs to a future generation of psychologists. For the present we must be grateful that at least "behaviourism" is being left behind, and religion (*sic*) is coming into its own.

—A.J.G.

AFRICAN CHURCH ADOPTED

ANGLICAN NEWS SERVICE
London, July 10

The superintendent of fourteen churches in the Diocese of Ondo-Benin, Nigeria, is going back to Africa after serving as a curate for a year at S. Matthew's, Streford.

The parishioners of S. Matthew's have adopted a church in Ondo-Benin. It is known as S. Matthew's, Itapagi-Ekiti.

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OUR ANGLICAN HERITAGE

AN OUTLINE HISTORY OF THE CHURCH OF ENGLAND (By THE REVEREND H. E. S. DOYLE)

4. THE ERA OF THE REFORMATION

(Continued)

The Accession of Elizabeth brought about the restoration of the English Prayer Book of 1552, with but four slight alterations, which made it practically identical with the Prayer Book in use to-day.

The Elizabethan Church Settlement, which was brought about by the Act of Uniformity (1559), was definitely Protestant, and regarded as such by the public opinion of that time, and of the generation that followed. It created a taste for itself, and to such an extent that the less bigoted Romanists began to attend services held according to the Book of Common Prayer.

The Pope still tried to get his claim to supremacy acknowledged in England, and even sent a private nuncio to England in 1560 with an offer to agree to all changes the English Church had made in the Liturgy, the translation of the Scriptures, and the appointment of bishops, if only his supremacy might be recognised.

"The Nuncio was forbidden to land, but the circumstance proves that the chief struggle between England and Rome was for the right of a National Church to be free from alien jurisdiction; and that no new faith was imposed on the nation." (C. A. Lane, English Church History).

In 1570, when Pope Pius V saw that all hope of recovering supremacy in England by diplomacy had failed, he issued a Bull of Excommunication (Regis in excommunicis) against Elizabeth, in which she was most insultingly described, her throne declared vacant, and all Christians loyal to the Pope were commanded to separate themselves from the mode of worship which she upheld.

Those who obeyed became the first English Roman Catholics, but the vast majority remained firmly loyal to the Queen and to the National Church.

The Church of England is not a schism from the Church of Rome, but the English Roman Catholics seceded from the Church of England.

RESULTS OF THE REFORMATION

It cannot, therefore, be too plainly emphasised that at the Reformation no new religion was begun, but the religion of Christ, which had been practised in England from the earliest times, was purged of many errors and superstitions which had gathered around it during the centuries, and a new era of religious freedom was ushered in.

The basis of authority for truth was changed from the traditions of the Church to Holy Scripture, the thralldom of priestcraft and superstition was broken, and the Church returned to a true catholicity of thought and practice.

There were losses as well as gains resulting from the Reformation, but the verdict of modern historians, as well as that of others who lived nearer the events of the movement, is that the gains were well worth the price.

(To be continued)

THE QUEEN

The latest, and by no means the least attractive, stamp bearing a portrait of the Queen has just been issued by Canada to commemorate the visit of Queen Elizabeth and Prince Philip.

Placed on sale on June 18, 1959, the day the royal couple arrived at the airport at Torbay, Newfoundland, on their way to Canada for the opening of the St. Lawrence Seaway, this stamp incorporates a likeness of the Queen taken from a well-known painting by Pietro Annigoni.



The five-cent red stamp is the third issue commemorating a visit to Canada of a reigning sovereign.

In 1939 three special stamps marked the visit of King George VI and Queen Elizabeth, the Queen Mother; the other occasion was when Queen Elizabeth II and Prince Philip visited Canada shortly after their Coronation in 1957.

Ever since she was a baby, Queen Elizabeth has figured on postage stamps in various parts of the British Commonwealth, and a number of charming portraits are included in this philatelic record of her life.

The daughter of an illustrious King, Elizabeth II is an outstanding Christian monarch, of whom the words of the Psalmist might well be considered appropriate: "The King's Daughter within the palace is all glorious" (Psalm 45:13, R.V.).

Like her honoured father, the Queen has never been ashamed to profess herself a Christian, and her example has been an inspiration to her subjects.

We shall all wish her a safe return from her Canadian visit! —H.E.S.D.

The Youth Page

TALKS WITH TEENAGERS

A SECOND CHANCE

How often we meet people who say, "I never had a chance!" Perhaps we have said it ourselves at times, when the coveted prizes did not drop into our hands, or we met with some unexpected difficulty.

One of the glories of the Christian Gospel, however, is its message of a "second chance" for those who would begin again with Jesus Christ.

Scholars think that the story in the opening verses of chapter 8 of St. John's Gospel (John 8:1-11) may not have been written by St. John, but that it was added later in order to illustrate our Lord's saying in verse 15, "I judge no man."

Somehow it does not seem to belong to this chapter; it is "out of context", we feel, and it is not surprising to learn that in some of the early manuscripts it is found at the end of the Gospel while in others it is inserted after Luke 21:38.

All the same, there is no question as to its genuineness.

It is an authentic, and very beautiful story of our Lord's dealings with a sinful woman and her vicious accusers; indeed, Dr T. W. Gilbert says it is "a genuine incident of Gospel history, which . . . indicates some of the characteristics of the rulers of the Jews in their attitude to our Lord, and . . . well illustrates the lengths to which they would go."

Sit down with your Bible, and read the passage through.

ATTACK

There are three things to notice; first, the delicacy and shamelessness of these Jewish leaders in dragging this woman before the crowd whom our Lord was teaching, hoping to use her to entrap Him into making a rash statement which they could use against Him.

The Mosaic law was very definite on the question of adultery: it was one of the three crimes which carried the death penalty (Leviticus 20:10).

It is plain, then, that their question, "Moses in the law commanded us, that such should be stoned; but what sayest Thou?" was not asked in order to get information; they were trying to "catch Him out", as we would say.

Dr Gilbert says, "They probably thought that because of His preaching about forgiveness of sins He would not agree with the sentence of stoning to death, and therefore He would be in conflict with the Law of Moses (Deuteronomy 22:22-24)."

"On the other hand, if He publicly agreed with the penalty of stoning, then He would be infringing the prerogatives of the Roman authorities, who reserved the execution of capital punishment to themselves."

It would seem, then, that these scribes and Pharisees were deliberately attempting to get our Lord into difficulties with either the Jewish or Roman authorities, and they did not care how they did it.

REBUKE

Over against the shamelessness of these Jewish leaders is set the perfect modesty and delicacy of our Lord, as He "stooped down, and with His finger wrote on the ground, as though He heard them not" (verse 6).

What He wrote, no one knows, though the Armenian version of the New Testament says that He wrote on the ground the sins that the woman's accusers had themselves committed.

That is as it may be, but they continued to insist that He answer them, and when He answered they all received a shock! "He that is without sin among you" — the word He used means, literally, without a sinful desire — let him first cast a stone at her" (verse 7).

There was no condoning of her offence, but each one saw

the accusing finger of conscience pointed at him, and by one they slunk away (verse 9).

Their own consciences rebuked them, and they could no longer stand their ground nor press their attack.

MERCY

Read on now and see how our Lord dealt with the woman who stood there in front of the gaping onlookers in the Temple courts.

"Woman", He said, "where are they? did no man condemn thee?"

And she answered, "No man, Lord."

We should be very careful that we do not misunderstand our Lord's answer to the woman and think that Jesus forgave lightly and easily, as if the sin did not matter.

The words of Jesus were a suspended sentence.

He offered her a second chance: "Neither do I condemn you (just now). Go, and sin no more."

Jesus did not say that the past did not matter; what He did say was that the past need not be repeated, and that is something we should all remember.

As Dr Barclay says, "Jesus was sure that every man has a future as well as a past."

Sometimes we forget that, and grow censorious towards others; we say, "Look what you have done! How could I ever trust you again?"

How different it is with our Blessed Lord!

It was as though He said, "What you have done is bad; but you needn't repeat it. Here is your chance to begin all over again. Here is your opportunity to fight and overcome; go, and sin no more."

Jesus did not forgive lightly, but He gave a new hope to the sinner, challenging her to rise to greater heights of purity and goodness, believing that the best is yet to be for those who trust in Him for aid.

Perhaps there is a final thought for ourselves; and it is this, that we should watch carefully our own thoughts and motives.

Deep down within each one of us our secret thoughts and desires are moulding our life and character. How important it is that they should be pure and without spot in the sight of God.

FAITH

Faith is not merely praying Upon our knees at night; Faith is not merely straying Through darkness into light; Faith is not merely waiting For glory that may be. Faith is brave endeavour, The splendid enterprise, The strength to serve, whatever Conditions may arise.

CLEANSE OUR HEARTS

ALMIGHTY GOD, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid. Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name; Through Jesus Christ our Lord. Amen.

(The Book of Common Prayer).

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OBITUARY

BISHOP D'ARCY COLLINS

The Right Reverend M. d'Arcy Collins, whose death on July 9, in his seventieth year, is recorded elsewhere in this issue, enjoyed a reputation and influence in the Australian Church far wider than the boundaries of the two dioceses in which he served.

W. B. W. writes:—

Montague d'Arcy Collins was the son of a Hull corn merchant, and a mother descended from one of the old families of Essex.

At Uppingham School he won a classical scholarship to Oxford, which he abandoned for a law career in London.

His evenings were spent in boys' clubs and with the Scouts, and before long he had discovered a vocation to the ministry, and graduated Associate King's College to that end.



Ordained during the first World War, but receiving no chaplaincy, he enlisted in the R.A.M.C. and was wounded in France.

He was associated with Father Shaw in the great church which Lord Halifax built in Sheffield, and then with the same vicar in S. Mary Magdalene's, Paddington.

In 1927 he came to Holy Trinity, Mackay, N.Q., bringing his parents, his delicate sister Molly, and a cherished family companion to care for them.

D'Arcy Collins was a devoted son and brother, and for the best thirty years of his life the claims of his family had always to be fitted into the following of his vocation. He received in return the stimulating affection of a gifted sister and a strong but doting mother.

By a strange coincidence the two most dear to him died within a week or so of each other in 1947.

The beautiful church at Mackay had been built by the whirlwind labours of Fortescue, L. Ash, who had left to be rector of Warwick and who, shortly afterwards, became Bishop of Rockhampton.

D'Arcy Collins laboured to fill Holy Trinity with a congregation worthy of the temple.

He had come straight from London in the heyday of the Anglo-Catholic Congress, and priest and people had to adjust themselves to each other; but in the end it was a glorious ministry, full of faith and fun, with a tender love of souls and a simple preaching of the Cross, clothed in ceremonies at once homely and fastidious.

D'Arcy Collins used to say that "We should be a good cross between Rome and the Salvation Army," and there is no doubt that he preached Jesus, while he was a superb priest at the altar.

He was a superb priest in every way.

He had a lovely voice and knew how to use it. New curates were initiated into the right way to speak in Holy Trinity, which rewarded those who took pains.

D'Arcy always took pains. Sermons need not be eloquent, but they had to make sense and hang together.

One day a curate had failed miserably in dealing with a lad who had lost a leg in an accident on the new harbour works and was bitter and despondent. That night the curate was taken back to the hospital and shown what quietness and a touch of the hand in blessing could do.

The worst fault was to neglect to keep in touch with the sick.

It was parish policy that everyone's concerns were ours. When the organist was suddenly faced with a trip to Brisbane for a serious operation, d'Arcy was round the town and back again with her fare and her sister's in an hour.

D'Arcy Collins loved to do "mad" things to show that religion was fun.

He had us standing outside the church on Easter Day handing out penny chocolate Easter Eggs to all comers.

Plays, pageants, concerts, flower shows found him full of ideas.

Years afterwards parcels would arrive at Christmas time full of the most hilarious novelties for all the family.

His letters always ended with the word "luv".

A week before he died there came a letter written in a form he had made his own for short notes, each line with one less word in it until he finished with his name — part of the fun and fancy with which he invested so much that he did.

D'Arcy Collins was one of the pure in heart; but he enjoyed genuine music hall vulgarity and robust humour that was not suggestive.

He loved bright conversation a night at the pictures or a show.

Everything he did he seemed to do well.

He was one of the best amateur golfers in North Queensland in his day, a keen and successful gardener, and his virtuosity extended even to the kitchen.

Imagine a celibate bishop sitting in a rectory kitchen reading the paper while Mrs Rector was laddling out this and that in her cooking.

"How much of that do you put in, luv?" would come from behind the paper!

D'Arcy Collins was Arch-

D'Arcy had always preached the social gospel.

The wretchedness of the depression years had turned his thoughts more and more to dreams of a great Christian social reconstruction, and the alignment of forces during the war perhaps suggested an outcome in international justice and co-operation that proved illusory.

That was a phase that did his heart credit, but his clear judgement recognised the illusion in the war's aftermath.

From Townsville he went to Bathurst as Canon Residentiary, and then to Dubbo.

He was consecrated Coadjutor Bishop of Bathurst in S. Andrew's Cathedral, Sydney, on S. Barnabas' Day, 1951.

On several occasions he might have become a diocesan bishop, but many who knew him will be glad that he never ceased to be a parish priest.

That he should have had the plenitude of the priesthood in the last eight years of his glorious ministry was a fitting climax to a vocation followed with self-sacrifice, imagination, infinite pains and unwavering love.

He had no children, yet many will rise up and call him blessed.

He was a great priest of God and a dear friend of man.

May he rest in peace.

F. J. writes:—

Bishop Collins was a good friend to THE ANGLICAN from the days before it was even launched to incorporate the Church Standard, and he remained so to the end.

Away back in 1952, two of us who helped launch the paper called upon him at a Brisbane rectory, where he was convalescing after an illness.

It was the first time we had met, and we did not quite know how to take this bishop whose grave face and general demeanour belied the outrageously funny things he said. Not for a long time afterwards did we realise how thoroughly he had pulled our legs — which was a salutary experience for two young journalists.

The bishop penned several Leading Articles — generally on pastoral subjects — for the paper up until last year; but his brightest contributions were the limericks of 1953-1954, some of which are re-published in this issue. He gave them to us, with a twinkle in his eye, on the understanding that their author-

DEATH

*The star burns to dust, and the tree sheds her boughs.
Say, where is the guest who knew joy in this House?*

*The silvery birch shields her light 'neath the leaf.
Has Death trimmed the wick of your lamp—or proved thief?*

*A sigh into night marks the meteor's course.
Oh, surely not thus have you sunk to gemorse?*

*The voice of the Nazarene rings the reply:
"No. I am the Life, and the Risen One, I!"*

—L.M.H.

deacon as well as Rector of Mackay for some years, before going to Townsville as sub dean just before the Second World War.

The war years found him coping with the enormous flood of servicemen who flowed through Townsville, seamen at the Seamen's Mission in support of the chaplain, and reaching out along the long road that the C.C.C. built from Mt. Isa into the Northern Territory to minister to the men in their camps.

In all this there was a severe test for his energy, his exuberance of spirit, his love of souls and his concern for all the needs of men.

ship would not be revealed until after his death.

"One of two things might happen then," he said.

"If the subjects of the doggerel catch up with me in one place, they will be true Christians who will forgive me.

"If they catch up with me in another place, there won't be much else they can do!"

ACTIVITIES OF THE G.F.S.

EIGHT HUNDRED AT CATHEDRAL

FROM OUR OWN CORRESPONDENT

Perth, July 10

A fete, in support of a cot in the Jungle Doctor hospital was held last month by the Mosman Park branch of the Girls' Friendly Society.

The branch has supported the cot for twenty-five years.

Ten girls were admitted to full membership of the society, and twenty juniors were enrolled, at S. Columba's Church, Scarborough, by the Reverend A. C. Holland.

The special form of service, prepared for world-wide use of the G.F.S., was used at the annual festival service in S. George's Cathedral on June 21.

The service was conducted by the G.F.S. chaplain, the Reverend Russell Davis, and the Reverend Warwick Bastian preached.

The leader of the S. Andrew's Branch, Subiaco, Miss Alison Walker, led the members in the act of rededication. There were 800 members at the service.

INSTRUCTIONAL COURSE

MUSIC FOR SUNDAY SCHOOLS

Church musicians and Sunday school teachers will hold an instructional meeting at S. Philip's Church, Eastwood, on July 27.

The meeting will take place in the church hall at 7.45 p.m.

The Rector of S. John's Church, Dee Why, the Reverend N. J. Chynoweth, will discuss the special musical needs of the kindergarten and junior classes in the Sunday school.

The assistant organist of S. Andrew's Cathedral, Sydney, Dr Neville Stephenson, will describe and illustrate music suitable for older children.

Lists of music for Sunday schools will be considered, and recently published Sunday school hymn books will be reviewed.

Those present will be given an opportunity to sing some of the music the lecturers consider suitable for Sunday school children.

After the lectures there will be a discussion in which those attending the meeting may discuss their problems and make comments.

MISLEADING AND UNTRUE

ANGLICANS ARE CATHOLICS

FROM OUR OWN CORRESPONDENT

Perth, July 10

The Archbishop of Perth, the Most Reverend R. W. H. Moline, commenting on an article published by a Perth newspaper, writes:

"I wish to correct some very inaccurate statements about the teaching and practice of the Church of England which appeared in an article entitled 'Her Majesty the Queen' in your columns of June 25.

"In reference to the Blessed Sacrament your correspondent says that the Church of England does not accept the doctrine of the Divine Presence. This is quite untrue as anyone would know who is familiar with the teaching of the Anglican Church.

"In the next paragraph the writer asserts that Protestants do not genuflect—this also is untrue and most misleading.

GENUFLECTION

"If it refers to Anglicans I point out that some Anglicans are proud to call themselves Protestants because in a positive sense they protest their faith and in a negative sense they protest against certain doctrines and practices which they regard as superstitious and unwarranted by Holy Scripture.

"Others avoid the term Protestant because it is often used in contradistinction to Catholic, and whatever else they may be, Anglicans are Catholics.

"We have no hard and fast rule about genuflection and individuals are free to show their reverence to Our Lord in the sacrament of His body and blood in whatever way they find most suitable.

"The fact is that a great many Anglicans do genuflect before the Blessed Sacrament but we do not regard the practice as a test of faith of orthodoxy.

"The statements to which I refer may have been made in ignorance. Nevertheless they caused deep offence to many devout members of the Church of England."

ARCHBISHOP TO SPEAK IN LONDON

The Central Hall, Westminster, has been booked for September 25, in order that the Archbishop of Cape Town, the Most Reverend Joost de Blank, can speak on "Eighteen months in South Africa: First and Second Impressions."

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THREE THOUSAND ATTEND OPENING OF SYDNEY'S YOUTH CENTRE

ARCHBISHOP AT NAMING OF "DEER PARK"

FROM A SPECIAL CORRESPONDENT

Many of the 3,000 people who attended the dedication and official opening of the new Youth Centre at Port Hacking, Sydney, on June 27, were seriously delayed by a traffic jam involving more than 800 cars which blocked all approaches to the site.

The number of cars was so great that many people didn't reach the Centre until after the service was over.

Long lines of cars stretched back along the main road through National Park, and on the road leading to the Centre itself, many people having to leave their cars parked on the road in line, or driven off the road into the bush.

Some walked more than two miles to be able to hear the opening ceremony.

The Archbishop of Sydney, the Most Reverend H. R. Gough, who was also held up in the heavy traffic, had to leave his car and, with the dean, walked half a mile in order to robe and be in time for the service.

The service commenced as the youth chaplain, accompanied by other clergy, led the Bishop of Newcastle, Bishop R. C. Kerle and Bishop M. L. Loane and Archbishop Gough to the entrance porch of the dining hall.

The procession passed through a guard of honour formed by senior members of the Church of England Boys' Society and the Girls' Friendly Society. After the opening hymn, prayers and psalm, a lesson from Scripture was read by a Camp Howard counsellor, Mr Bruce Robinson.

The archbishop dedicated the new Youth Centre from a stone platform at the base of the flagpole and hoisted the flag, unveiling a commemorative stone, making the new Youth Centre "Deer Park".

The archbishop then opened the W. Stewart Ziele Memorial Hall.

The hall, which forms the central block of the Centre, and overlooks the swimming pool and a large expanse of the Port Hacking River, consists of an ultra-modern kitchen with separate preparation, washing-up and storage sections, with two bedrooms for the cooking staff.

The dining hall, which has large areas of glass, can be converted and used for recreation during wet weather.

LARGE MURAL

A large mural, which dominates the entrance, has as its theme, the Creation story, depicting Australian wild life. The mural was designed and painted by Mr G. Wade of Sydney.

The youth chaplain for the diocese, the Reverend N. C. Bathgate, described the way in which the Youth Centre was first conceived.

He said the Centre was the result of a plan known as "Operation Faith in Action", which was worked out about two years ago. Plans were soon prepared for 15 cabins surrounding a dining and recreation hall and an adjoining toilet block.

In January, 1958, the late

Archbishop of Sydney, Dr Mowl, opened the first cabin, which was given by S. Augustine's, Neutral Bay. At the same service the archbishop dedicated the whole site and outlined the complete plan.

During that year other cabins were built by voluntary labour and through a generous gift of £2,000 from W. Stewart Ziele Memorial Trust work was commenced on the dining hall and other facilities.

In January, 1959, Bishop R. C. Kerle dedicated six cabins and Archdeacon R. B. Robinson opened the seventh, "The Dorothy Anne Mowl memorial cabin", which had been given by the archbishop a few months before his death.

With the completion of other cabins and the spacious dining hall and cooking area together with toilet facilities, water and electricity supply, the whole pro-

ject was finished and ready for the official opening last month. Mr Bathgate said that most of the work was done voluntarily by the youth of the diocese.

He paid special tribute to those who directed the voluntary staff; to Mr A. Patterson, the honorary architect; to Mr G. Kneeshaw, in charge of cabin building; Mr L. Hare, in charge of plumbing; Mr J. Campbell, with Mr B. Townsend, in charge of electrical installation.

The Dean of Sydney, the Very Reverend E. A. Pitt, then explained the financial position in relation to the new centre.

"UNIQUE"

He pointed out that the property was valued at £25,000 but because of so many generous gifts and so much voluntary labour there was only a debt of £5,000 on the project.

The dean appealed to those

concerned with the importance of evangelism among youth to contribute generously that the debt might soon be wiped out, allowing the Youth Council to attend to the much needed repair of the existing properties of Rathane, and Chaldercot.

The dean said he believed that "Deer Park" was unequalled in the Anglican world.

He said the whole project is a testimony to the foresight, faith and energy of Mr Bathgate.

The archbishop, with the Bishop of Newcastle, and the two bishops coadjutor then moved round the Youth Centre and opened the remaining seven cabins.

The cabins opened are: S. Clement's Mosman Fellowship, Howard Mark and Margaret Ruth Noble, Johnson William Kells, S. Thomas', Kingsgrove, Nancy Smith, S. Paul's, Seaford, and the Rural Deanery of Randwick.

THESE CHILDREN ARE NOW SAFE IN AMERICA

TWO little girls and their baby brother, children of a Russian refugee in America, are to-day safe in America, following a dramatic, 1,000-mile race against time by refugee workers in Austria—and the last-minute help of a railway locomotive engineer.

The story of the little trio—it began when their mother went mad in a strange land and left them stranded—sent refugee and welfare personnel scrambling through mud and slippery loam to a mountain-top farm, and racing with helpful consulate officials to beat a man-made deadline.

For those helping the children knew that if two of the youngsters' papers expired, there would be little chance of re-entry permits to America because of their mother's breakdown.

And it was all a matter of days . . .

In the centre of the bewildering drama were the young Kotscharian children, Astrick, aged 10, Brigitte, 8, a bad cripple hardly able to walk, and little Armen, at 12 months a proud U.S. citizen. Their parents had emigrated to America in 1956.

The mother had repeatedly been confined to a mental home in Chicago, but her condition deteriorated constantly. The father, in his despair, eventually allowed her to visit her sister in Austria. And Astrick, Brigitte and little Armen went along too.

It was then that the complicated crisis arose. When mother and children arrived at their far-off relative's home, the door was slammed in her face.

Shortly afterwards local people, alarmed by the sick woman's behaviour, found her and the three children in a dirty and neglected state in a hut.

The authorities were told, but at first they were unable to identify the stricken family. For the mother had torn up and burned her money and all the family's personal papers and documents.

She was immediately placed in an Austrian mental home as probably incurable. The children were found families in the Graz area. Baby Armen found loving care in an isolated mountain farm.

Field workers of the World Council of Churches in Austria had an immediate set-back when they swung into the rescue operation following a call for assistance from Church World Service, the relief arm of the American churches.

Time was precious. They had already been advised that the two girls—Armen slept soundly assured of a passport—would stand little chance of re-entry permits "because of the mental condition of their mother and fear of hereditary effects."

The children were collected and rushed to Vienna. Armen's milk was warmed on the way on the car brake drums. The re-entry permits were granted. The children went back to their foster homes.

But the next day came a call to Salzburg. The children were now due there. Village team work—first a doctor as guide, then a teacher's motorcycle as transport—took the evening message to the mountain top again.

The children were on their last stage home when, with virtually only hours to go, it was found that there were no photographs attached to baby's passport application. They were wanted in Vienna. Plans paused. Two plane seats awaited the children.

Then someone had the inspiration to ask the local train driver 20 minutes before the last train left for Vienna. He put the photographs in his pocket. He was the saving link.

Three little children have returned home to their father, and another W.C.C. case file in World Refugee Year has closed.

SEMINARS BEGUN IN SYDNEY

SKILLED GUIDANCE FOR CLERGY

The Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle, opened a series of seminars for clergy, sponsored by the Father and Son Welfare movement, at the cathedral choir school on July 7.

The series will continue for six weeks.

They are designed to help clergy to a better understanding of the factors of psycho-sexual development and pastoral counselling.

Forty clergy are taking part in the seminars.

Bishop Kerle said he believed that the clergyman was facing increasingly complex situations in his parish work, and often found himself faced with people whose needs were so involved and complex that he could not help them without skilled guidance.

ANGLICAN SOCIETY AT NEWCASTLE

BY A CORRESPONDENT

THE FORMATIVE years which men and women spend at the university are the most vital factors in shaping people's attitudes towards the world around them, to each other, and especially to their Church.

During late 1958 and early 1959, some Anglican university students by chance discovered that they held similar views on the need for a society especially suited for Anglican requirements in the university.

Discreet enquiries revealed more than twenty students who would lend their support to an Anglican Society. An approach to the bishop was then made. He expressed interest and promised his support for the move.

It was at this stage that the greatest good fortune occurred. The foundation secretary of the Sydney University Anglican Society, Mr J. R. Giles, B.A., is a lecturer in mathematics at the Newcastle College. With his invaluable experience and knowledge, events rapidly approached a climax.

A room was reserved and arrangements made for an inaugural meeting on April 21, 1959. Notices were posted round the college advertising the meeting and other canvassing was also done.

At the meeting on April 21, twenty-one students were present, and an executive of three was elected to draw up and present a constitution on the following Tuesday. This executive was: president, John Todd; vice-president, John Giles, B.A.; secretary, John Roberts.

The following two weeks saw a constitution adopted and officers elected.

The full executive is: president, John Todd; staff vice-president, John Giles; student vice-president, Helen Marshall; secretary, John Roberts; treasurer, Ian Watkins; publicity

officer, Michael Southern; full-time students' committeeman, Margaret Paul; part-time students' committeeman, John Watkins; Teachers' College committeeman, Dinah Topham.

It was felt that the society should not be restricted to university students. Many Teachers' College students also attend lectures at the University College.

On Wednesday, June 10, the president, student vice-president, secretary, treasurer, publicity officer and full-time students' committeeman held a meeting at the Teachers' College which was attended by 43 students.

This brought the total membership of the society to 70.

Corporate Communion followed by breakfast have been held and are popular, more than 20 members communitarian.

A series of lectures on "The Nature and Functions of the Church" has been arranged for the second term and it is expected that these will prove popular.

ARCHBISHOP RAMSEY TO LECTURE IN U.S.

THE "LIVING CHURCH" SERVICE

New York, July 12

The Archbishop of York, the Most Reverend A. M. Ramsey, will deliver the Hale Memorial Lectures, at the Seabury-Western Theological Seminary, on the evenings of October 19 to October 22.

The subject of the lectures will be "The theology of the Anglican Communion of the past seventy-five years". The seminary will publish the lectures in book form.

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TAMWORTH CHURCH OF ENGLAND GIRLS' SCHOOL

Scholarship Examination

A Scholarship examination will be held at the school in October (provisional date—Friday, October 9), for the award of one Half-fee Boarding Scholarship and one Half-fee Day Girl Scholarship for entry into First Year Secondary and for one Half-fee Boarding Scholarship and one Half-fee Day Girl Scholarship for entry into Fourth Year Secondary in 1960.

Application forms may be obtained from the Headmistress and should be completed and returned to the school by Friday, August 7.

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FRIARS WELCOMED AT PORT MORESBY

BISHOP SAYS ARRIVAL AN ANSWER TO PRAYER

FROM OUR OWN CORRESPONDENT

Port Moresby, July 13

Five members of the Society of S. Francis were welcomed here after Evensong on July 5 by the parishioners of S. John's pro-Co-Cathedral and S. Martin's Church, Boroko.

The friars present were Father David, the Father Minister, who will shortly return to England, Father Geoffrey, Father Stephen, Brother Mark and Brother Andrew.

The Bishop of New Guinea, the Right Reverend P. N. W. Strong, was also present.

Evensong was taken by the sub-dean, the Reverend K. A. Lashford, the lessons were read by Brother Mark and Father Stephen and the bishop said the prayers.

Father David preached the sermon based mainly on the life, work and witness of S. Peter.

The parish hall was packed to capacity after Evensong to welcome the friars, when the rector said there have been great moments in the history of the diocese, but none greater than the arrival of the friars who were themselves dedicated men who had come to do a dedicated work.

He said that the Anglican Church was a pioneer Church in bringing the Gospel to the people of this land many years ago.

To-day the Church is set in the midst of many and great dangers; as it is estimated that many and various religious sects were now operating in the Territory and in some cases had not come to do a pioneering job but to proselytise those whom the Church has brought out of darkness into Light.

However, he said, a dedicated work by dedicated men cannot be mistaken or overlooked by people of any race; the Papuan especially is very quick to assess true values where religion is concerned.

The rector said that he was tremendously pleased to welcome the friars to the parish on behalf of all present, and wished them every blessing in their Ministry both collectively and individually.

The bishop said that he and the late Father Minister were friends from university days at Cambridge.

He said that when he was called to be the Bishop of New Guinea, he asked if it were possible at that stage to send some friars forth to work there; the Father Minister reluctantly had to say no, as they had not sufficient men to cope with the work they had undertaken in England.

APPROACH

The bishop said that when he was in England for the Lambeth Conference, he approached Father David to see if it were possible at this time to have the society established in his diocese.

The Father Minister's reply, was that he didn't think they were ready to do work outside England as they hadn't sufficient men to cope with the work at home... the demand is always so much greater than the supply.

The bishop in reply said that he felt that if they waited for the day when it would be possible or convenient they would never come.

In view of that remark, God's guidance was sought by prayer for several days, and the bishop said that Father David happily assured him before he left on his return that they were ready and willing to undertake work in the diocese, beginning at Koki Mission in the Parish of Port Moresby.

The bishop said that the coming of the friars was an answer to many years of prayer and hope, and he extend to them a

very warm welcome to the diocese and trusted that their Ministry would be richly blessed as their field of operation had unlimited possibilities.

Father David replied on behalf of the friars and he thanked all present for the wonderful welcome.

He said that since his arrival in New Guinea it was abundantly evident to him that a right decision had been reached in bringing the friars to this land, and the friendliness of the people here present, and people generally, helped to confirm that view. He said that the life and work within the Franciscan Order as somewhat different from that of certain monastic orders and other societies within the Church.

THEIR WORK

The Franciscans were not priests and brothers who just conducted Retreats and spent most of their time within the walls of their friary, but sought to combine with a life of prayer and meditation, living and working amongst people in order to uplift them spiritually and bring them to a closer and greater knowledge of God, thus part of every day is given up to visiting people.

He said that the friars would do visitation work amongst the Europeans in the Boroko area, and do concentrated visiting among the Papuans.

Father David mentioned that they were all grateful to Father Geoffrey who came out some weeks before the arrival of the other friars, to prepare the way, and had amazed them all by all that he had achieved in that space of time in preparing the new friary to house them on arrival.

NEW PHARMACY IN CEDUNA

BUSH CHURCH AID ACTIVITIES

The Bush Church Aid Society is building a modern pharmacy and doctors' and dentists' consulting rooms and surgeries at Ceduna, in South Australia.

Ceduna is the base for the Church of England Flying Medical Service and the two-way Radio Control Station.

The building, which will cost £12,000, will be erected by a South Australian firm, C. R. Wilson and Co., of Port Lincoln.

A three-bedroom house is being built for the single men on the staff of the society.

Mr John Argall, a pharmacist from the congregation of S. Luke's, Adelaide, has joined the staff, and will maintain the pharmacy service in a rented building until the new building is finished.

B.C.A.'s annual fair, conducted by the women's auxiliary, will be held in the chapter house of S. Andrew's Cathedral, Sydney, on Friday, July 24.

The fair will be opened at 11 a.m. by Miss Lorna Byrne of the Australian Broadcasting Commission.

There will be well-stocked stalls, and pictures of the activities of the society with special emphasis on North-Western Australia will be shown.

CHURCH WORK IN INDUSTRY

PLAN TO EXTEND MISSION

ECUMENICAL PRESS SERVICE

Geneva, July 9

According to a report received at Geneva, the Church of England is considering a plan which would greatly extend its missionary work in industrial areas.

The plan calls for the establishment of "a national structure of industrial mission that can accept responsibility for the development and extension of work from one area to another across diocesan boundaries."

It suggests that a committee and secretariat be established to co-ordinate existing work, start new programmes, recruit personnel and provide training facilities.

Closer contact with responsible people in industry, trade unions and government departments would be developed.

It suggests that there should be a research team to keep the Church informed of developments.

The plan will be submitted to the Church Assembly this month.

CHURCH CHOIRS UNITE

R.S.C.M. FESTIVAL AT LAUNCESTON

FROM A CORRESPONDENT

A choir of 160 voices took part in a Festal Evensong and Procession at S. John's Church, Launceston, on Saturday, June 27.

This was the second Northern Tasmanian Festival of the Royal School of Church Music.

The choir came from Launceston churches, and from Deloraine, Devonport, Burnie and Hobart.

It was directed by the organist and choirmaster of S. John's, Mr Lindsay O'Neill, in association with the organist of S. David's Cathedral, Hobart, Mr J. W. Nicholls.

The Dean of Hobart, the Very Reverend E. M. Webber, himself a keen supporter of the R.S.C.M., preached.

This festival was probably the largest to have been organised in the State. It attracted a congregation of between 500 and 600 people.

CHOIR FESTIVAL AT MOLONG

FROM A CORRESPONDENT

Molong, N.S.W., July 10

A choir festival, under the auspices of the Royal School of Church Music, was held in S. John's Church, Molong, on July 4.

The festival was conducted by Mr David Barkla of Sydney, and the organist was Mr Frank Carroll of Dubbo.

Two hundred visitors, including one hundred and eighty singers, packed the church.

The climax of the festival was the singing of Evensong at which the Bishop of Bathurst, the Right Reverend E. K. Leslie, pronounced the blessing.

NEW APPOINTMENT IN SYDNEY

On Monday, June 29, the Standing Committee of the Synod of the Diocese of Sydney elected the Rector of S. John's Darlinghurst, Canon A. W. Morton, to membership of the Board of Diocesan Nominators.

He succeeds the Reverend F. H. B. Dillon, who has retired from his parish of S. Clement's, Mosman, and has resigned from the Board of Nominators. This board, together with the parochial nominators, chooses clergy to fill vacancies in the parishes.

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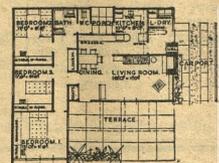
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LETTERS TO THE EDITOR

(Continued from page 5)

THE BLESSED VIRGIN MARY

TO THE EDITOR OF THE ANGLICAN
Sir, — It is surprising that no one has yet referred to a second grave error contained in the "I'd Like to Know" column of June 12, concerning the Blessed Virgin Mary: an error that should not go uncorrected. The Reverend A. T. B. Haines has written so clearly in upholding the Catholic teaching that S. Mary is "Ever-Virgin" that I shall not say more on that point.

But the Reverend A. V. Maddick says of the Virgin that "the Romans deify her." That is a completely false statement and one that can do great harm, especially when it is contained in a paper of such standing as THE ANGLICAN. It provides justification for Roman Catholics to say that we Anglicans misrepresent and falsify their teaching. It is such statements that make more difficult the attainment of the desired unity of Christian people.

Whatever excesses of belief and worship Roman Catholics may, and often do, indulge in, the Roman Church is just as definite as our own Anglican communion in asserting that the Blessed Virgin is not to be worshipped as God, nor are Divine honours to be paid to her. The Roman Church clearly teaches that to worship the Virgin as though she were Divine would be blasphemous.

Roman doctrine recognises two kinds of worship. There is the worship of "latría," which is due to God alone; and the worship of "dulía," which is an inferior honour, due to created excellence, that is, the saints. To the Blessed Virgin is accorded "hyperdulía," which simply means that she is regarded (very rightly) as the highest in honour of all the saints.

We cannot criticise Rome for this twofold use of the word "worship" seeing that we Anglicans go much further and apply it even to those who are not saints. In the service of Holy Matrimony the bridegroom says to the bride "With my body I thee worship;" and we accept the customary title of "Worshipful" which is given to certain civil magistrates, though they may even be pagans.

Yours faithfully,

(The Reverend)
J. S. DROUGHT,
Cheltenham, Victoria.

LOYALTY TO THE CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir,—I quite agree with "Concerned Anglican", and others who have written about the state of affairs in the Sydney diocese as I have experienced it in my visits to that diocese. However, what can one expect from a diocese which presents a cathedral like S. Andrew's to the world at large.

Why should a few men force their ideas, likes and dislikes on their brethren? If they are not prepared to accept the Catholic tradition and rules of the Church of England, why not be honest and join the body of Christians who think like themselves?

It seems ironical that while all the leading non-conformist Churches are drawing nearer to the Anglican Church, and putting crosses in their churches, S. Andrew's remains absolutely non-conformist, without a cross and without a proper altar, a perfect example of what a cathedral should not be, instead of being a beautiful place set up to the honour and glory of God and a credit to the diocese, and Australia as well. I am a flower lover, but I consider it an insult to Our Lord to replace the cross with a vase of flowers. Evidently as always "the cross is an offence to some".

On the other hand, I have found a Presbyterian church with two crosses in it. On the wall behind the Communion Table there is a large wooden cross. On the table itself is a

very nice brass cross, and the Communion Table is like a miniature altar made of beautifully carved wood.

All in all, it looks more like an Anglican church than does S. Andrew's Cathedral. There is a lesson which most Anglicans need to learn and that is loyalty to the Church. However, how can they learn it in the Sydney diocese when apparently they are never taught it?

If the people there, were instructed Anglicans they would not accept things as they are. Probably they have no idea what the Church of England stands for. The only teaching they have heard from the pulpit there is non-conformist teaching.

At one church service I attended there, we were told, I quote, "There is nothing the clergy do which the laity cannot do." That is exactly what the non-conformists say: they say that their ministers are not essential but are there for the sake of convenience.

No wonder Anglicans are laughed at. How can anyone respect a Church when some of the clergy profess one thing and act another.

What hypocrisy to speak of Christian unity when we are not united among ourselves. The enemy within is often much worse than the enemy without. I have proved that the loyal practising Anglican "cuts more ice" with other Christian bodies than the disloyal careless one.

Disloyal ones are secretly despised even while the hand of friendship is offered them.

Yours, etc.,

H. I. HUGHES,
Torrens Park, S.A.

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent's pathetic call to loyalty does not move those churchgoers from the Sydney diocese who go to other dioceses to live for a while because they are appalled at the goings on in some of these places that call themselves Church of England. The experiences we had while in Brisbane were enough to convince us of the harm being done by the "do as you please" attitude.

Apart from visits to many suburban churches, we spent some months in one parish where the sermons would make your hair stand on end: one was the story of the current film at the local, another was about the number of years one should pray for the souls of the departed. The rector had been advised seven years so was advising us! A talk we had with one of the lads of the Church prompted my asking him didn't he read the Bible. His reply was "the Father tells us all we have to know".

As we grew to know this parson we were astonished beyond measure at his interpretation of the fundamentals in the Scriptures. Believe me, we have every reason to be concerned at what is and is not being taught in some places.

A letter from friends moved to a northern town tells of the welcome to the new rector which was livened up with a keg of beer. We have noticed that most of the criticisms of Sydney diocese are because "we won't conform" etc. etc. I sincerely hope we will never have to. To "conform" to some of the practices would be distasteful indeed to people who have found Christ and worship Him in spirit and in truth.

Yours faithfully,
R. G. HAWKINS
Ryde, N.S.W.

CHRISTIAN SCIENCE

TO THE EDITOR OF THE ANGLICAN

Sir, — In the first place I desire to express appreciation for the publication of our letter in your issue of June 26, 1959.

The publishing of our letter has brought forth a reference from the Venerable M. James May, of Kingston Beach, Tasmania, and his letter addressed to the Editor appears in your issue of July 10. The writer seeks an answer in one word to the question, "Is Jesus God? Yes or No."

Christian Scientists appreciate the fact that Jesus showed forth the nature of God so fully in his life and works that he could truly say "He that hath seen me hath seen the Father."

In the textbook of Christian Science "Science and Health with Key to the Scriptures," Mary Baker Eddy, on page 497 gives a brief exposition of the important points or religious tenets of Christian Science.

The second tenet reads as follows: "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness."

Yours sincerely,
F. C. GARSIDE.

TWO SUBJECTS

TO THE EDITOR OF THE ANGLICAN

Sir,—Congratulations to you on your excellent leading article concerning "Works of Charity" in your issue of July 3. Congratulations also to your special correspondent for his understanding and down to earth analysis of the Sunday school as a means of training Christians.

I for one, as a State High School teacher, feel that now something worthwhile has been said about our methods of religious instruction by someone who is obviously an expert as much in practice as in theory. Some of the implications of our dependence on Sunday schools could also be examined, e.g., the effect on the drawing up of sermons. The Sunday school carries the burden of actual teaching and the standard of sermons descends to that of waffle.

Also dangerous in this matter is the false assumption that all the laity read their Bibles—or are capable of reading and comprehending the Scriptures. Any teacher can tell you that I.Q.s and abilities differ. Has the Church realised it?

Yours faithfully,
A. J. ARCHINAL,
Gloucester, N.S.W.

SEVENTH-DAY ADVENTISTS

TO THE EDITOR OF THE ANGLICAN

Sir,—Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them" (Acts 20:7).

They came to the regular service. This is the first notice in the Acts of the observance of the first day of the week, the Lord's day, the day of the Resurrection.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16:1, 2).

This systematic giving was to take place on the first day of the week.

It will not be without interest to add to this beautiful notice of a primitive Sunday, two other notices from different sources.

The first is written by a heathen, Pliny, Governor of Bithynia. Its date is A.D. 110.

Pliny says that he has found hundreds of the sect of the Christians of every age and rank in his province; that he has done his best to discover what they do, and has even tortured some to obtain their confession, but all he has been able to discover is that they meet together on a certain day, that they sing hymns to Christ as to God.

The second is from S. Justin, Martyr, written about twelve years after Pliny's letter.

"On the day called Sunday our common assembly is held, we read the writings of the Apostles, the books of the Prophets."

Yours faithfully,
E. T. GREVILLE,
Manly, N.S.W.

DIOCESAN NEWS

BATHURST

ORDINANDS

Eight students from the Diocese of Bathurst are in training for the sacred ministry of the Church. Six are being trained at S. Francis College, Brisbane, five for the Brotherhood and one for the diocese. There is one student at S. John's, Morpeth, and one at Trinity College, Melbourne.

BRISBANE

C.E.B.S.

The Church of England Boy's Society in the Diocese of Brisbane held its annual corporate Communion in the Cathedral Church of S. John on July 4.

The dean, the Very Reverend W. P. Baddeley, was the celebrant, and was assisted by the Venerable F. Knight, the Reverend R. A. Foote and the Reverend R. de Vill.

Two hundred members and fifty parents were present at the service, which was followed by breakfast in the Cathedral Building.

MELBOURNE

CONFIRMATION

The archbishop, the Most Reverend Frank Woods, administered the rite of Confirmation in S. Paul's Cathedral last Monday, July 6.

Seventy-three candidates, including six married couples, from twenty parishes, were presented.

FELLOWSHIP TEA

The Dean of Melbourne, the Very Reverend S. Barton Babbage, is organising a fellowship tea and Bible study group to be held in the chapter house each Sunday from 5.30 p.m.

The first fellowship tea will be held on Sunday, July 19. Mr. Ian Siggins will assist the dean.

ORDINATION

Mr Peter Thomas was made deacon at S. Alban's, North Melbourne, last Sunday.

The ordaining bishop was the Bishop Coadjutor, the Right Rev.

erend J. D. McKie, and the preacher was Dr Leon Morris. Special music was provided by the Canterbury Fellowship Choir.

PATRONAL FESTIVAL

The Church of S. Silas, North Balwyn, is celebrating its Patronal Festival this week.

The present temporary church was put up in 1945, and last year a parish hall was completed.

A permanent church is planned for 1961, and the present buildings will then be used as a community centre.

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BISHOP OF COVENTRY IN TASMANIA

JUBILEE OF THE C.E.M.S. IN AUSTRALIA

FROM OUR OWN CORRESPONDENT

Hobart, July 12

The Church of England Men's Society in Tasmania next week will reach one of the outstanding milestones in its history when the world president of the society, the Right Reverend C. K. N. Bardsley, visits this State.

Bishop Bardsley will be accompanied by the Australian president of the C.E.M.S., the Right Reverend J. S. Moyes.

The Bishop of Coventry arrived in Perth on July 10, and the two national leaders are undertaking a tour which will extend until nearly the end of August.

They will spend four days in Tasmania, and a busy itinerary lies ahead of them. After arriving by air on the north-west coast they will travel about 300 miles during which they will address three major gatherings of men in the State's biggest centres, be accorded two civic receptions, be welcomed by two country branches of the C.E.M.S., attend a function at Bishops Court, Hobart, given by the Bishop of Tasmania, the Right Reverend G. F. Cranswick, and conclude their visit by preaching at three services in Hobart and the suburbs.

STIMULUS

Besides coinciding with the jubilee of the C.E.M.S. in Australia and the jubilee of the first visitor from the mother society to this country, Bishop Bardsley's trip will provide a much-needed stimulus to the men of the Church.

The party will arrive at 12.05 p.m., on Thursday, July 23, at Wynyard and will be met by the Assistant Bishop of Tasmania, the Right Reverend W. R. Barrett, the State Lay President, Brother R. D. Wilks, and other C.E.M.S. leaders.

Bishop Bardsley will address a meeting of men at Burnie that night and on Friday, July 24, the party will travel along the coast to Deloraine where they will have morning tea with members of the branch and will also meet the national vice-president of the C.E.M.S., Bishop D. B. Blackwood, who is living in retirement at Deloraine.

In Launceston the visitors will be the guests of Bishop Barrett and Mrs Barrett.

On July 24 at 8 p.m. there will be a men's meeting in St. John's hall, Launceston, when it is expected that 1,000 people will be present.

On Saturday the visitors will travel south through the Midlands to Hobart, where they will stay at Bishops Court.

HOBART

At 3 p.m. on Sunday, July 26, the Bishop of Coventry will address a meeting in the Hobart Town Hall when men are expected to attend from centres as far afield as 50 miles from the capital. Those on the platform will include Bishop Cranswick, the Dean of Hobart, the Very Reverend E. M. Webber, Brother R. D. Wilks, the State Secretary, Brother A. A. Farlie, and the Deputy Lord Mayor of Hobart, Alderman Basil Osborne, who will welcome the visiting leaders on behalf of the city at a short reception at the town hall 15 minutes before the meeting.

In the morning of Sunday, July 26, Bishop Bardsley will be taken for a drive to the Derwent Valley through some of Tasmania's best rural scenery and will meet members of the New Norfolk branch which is one of the State's newest groups, having been formed only a year ago. At night Bishop

Bardsley will be the guest preacher at S. David's Cathedral, Hobart.

The same day Bishop Moyes will preach at S. Mark's, Bellevue, at 11 a.m., and at S. Alban's, Claremont, at 7 p.m. Evensong.

On Monday, July 27, our distinguished guests will travel by air to Melbourne where they will continue their tour of the eastern States.



The Archbishop of Sydney, the Most Reverend H. R. Gough, dedicating one of the cabins at Sydney's new youth centre, "Deer Park", on June 27. (See story Page 9.)

PARISH IN ROCKHAMPTON HOLDS TEACHING MISSION

FROM A CORRESPONDENT

Rockhampton, July 10

The Parish of S. Luke, Wandal, a western suburb of the City of Rockhampton, held a Teaching Mission from June 28 to July 6.

The mission was conducted by Father John Lewis, S.S.M., and Brother Christopher Reynolds, S.S.M., of S. Barnabas' Priory, Ravenshoe, North Queensland.

The missionaries were commissioned by the Archdeacon of Rockhampton, the Venerable S. J. Matthews, on Sunday, June 28, at 7.30 p.m.

The theme of the Mission was "The Drama of Redemption".

Each evening a mission service was held, followed by a cup of tea in the parish hall and a question box. The latter proved to be quite a lively affair and questions poured in from the first session.

They were so numerous and of such keen standard that the missionaries and the parish clergy, the Reverend P. J. Boulsover and the Reverend C. P. Shaw, who formed the panel—were kept on their toes throughout the week.

It was delightful to observe just how deeply and intelligently Anglicans are thinking about the vital things of the Christian Faith, particularly in relation to the modern world in which we live.

The Bishop of Rockhampton, the Right Reverend T. B. McCall, attended on two nights and joined the panel.

The Eucharist was celebrated each morning, as is the normal

custom of the parish, and in the afternoons at 3.45 p.m., a Children's Mission was conducted by Brother Christopher.

Attendances at both parts of the Mission were excellent, and the final Sunday saw a packed church for the 7 a.m. Solemn Sung Eucharist; a church full of children for a dialogue Sung Eucharist at 9.30 a.m., and an overflow congregation in the evening for the final mission service.

During the week, all the schools were visited, and the missionaries had an opportunity of speaking to several hundred children.

The women of the parish arranged an informal afternoon to "Meet the Missioners", and a men's dinner was held later in the week.

The Mission concluded on the note "This is the Faith of the Church—it is yours—make it yours and let it live for others."

The Bishop of the diocese was present at the final session, and gave his blessing.

TWO CANONS APPOINTED IN SINGAPORE

FROM OUR OWN CORRESPONDENT

Singapore, June 15

The Bishop of Singapore, the Right Reverend H. W. Baines, has appointed two priests as honorary canons of S. Andrew's Cathedral, Singapore.

They are the Reverend Yang Yin Huang and Canon George Kingsford Carpenter.

The Reverend Y. Y. Huang is the priest-in-charge of the growing Mandarin congregation at S. Andrew's Cathedral.

After ordination and service in the Diocese of Fukien he came to this diocese in 1930. Since then he has held many appointments under the Ministry of Education in Malaya.

He was appointed first Principal of the Anglican (Chinese) High School in 1956, and, after founding the school retired in 1958.

Canon Carpenter is the Secretary of the Church Missionary Society in the diocese. He is also Warden of the School of Discipleship in Malaya.

Made Deacon in Dublin, Canon Carpenter was in 1923, ordained Priest in Fukien, China.

He worked in Fukien from 1922-28, in Hong Kong from 1928-39, and from 1939-49 in Carlisle where he was made Canon Emeritus.

Canon Carpenter tried without success to resume his ministry in China in 1949, and has worked in the New Villages in Malaya since 1951.



The Bishop of Singapore, the Right Reverend H. W. Baines, with Canon Y. Y. Huang and Canon G. K. Carpenter, who were collated and installed in S. Andrew's Cathedral, Singapore, on June 21.

DEDICATION OF NEW CHURCH

BUILDING WRECKED BY WINDSTORM

FROM OUR OWN CORRESPONDENT

Bathurst, July 13

The Bishop of Bathurst, the Right Reverend E. K. Leslie, will dedicate S. Chad's Church, Mendooran, on July 16.

The new building replaces the church destroyed by a freak windstorm in 1950.

This is the third Church of S. Chad built at Mendooran; regular services were at first held in the village hall.

In 1886 a wooden church was built and served the congregation till 1914 when Bishop Long set the foundation stone of a brick building.

This was the church reduced to rubble in 1950 and again services were held in temporary premises.

In 1957, the new brick church, which will be dedicated this week, was begun.

Only £2,000, of the £6,000 the church has cost, remains to be paid.

CRITICISM OF THE PRESS

PRIMATE SPEAKS AT CLUB

ANGLICAN NEWS SERVICE

London, July 10

The Archbishop of Canterbury, Dr Geoffrey Fisher, told the Press Gallery Luncheon Club of the Houses of Parliament this week, that some sides of the Press tried to undermine the authority of the Church.

"The Church declares that divorce is against the law of God and fatal for the well-being of a nation," said the archbishop. "There are elements in the Press which say: 'That is all nonsense. Divorce is a jolly good thing and the more of it the better.'"

"Every fresh example we can get let us give it all the publicity in the world."

"GET AT HIM"

Dr Fisher said that they thought he was a good person to undermine because he said what he thought.

As he moved about the country he was told that the Press were trying to "get at him, but the people believe me and not the Press" said the archbishop.

"Press and Church ought to be working closely together because, fundamentally, unless the Press are far worse than I think they are, we do both believe in the same general religion of applied Christianity, and if we both believe in that we both ought to be working together," said the archbishop.

IMPORTANCE OF SYNOD

FROM A CORRESPONDENT

Writing in his current diocesan magazine, *The Witness*, the Bishop of Wangaratta, the Right Reverend T. M. Armour, emphasises the importance of the synod of the diocese.

He says that with increased transport facilities men in every part of the diocese should be available for membership of synod.

The first session of the twentieth Synod of the Diocese of Wangaratta will begin on Tuesday, August 25.

The life of each synod is three years, so that it will end in 1961—just before the diamond jubilee of the diocese.

This new synod will commemorate the golden jubilee of the dedication of the cathedral.

The bishop says that the completion of the cathedral must be "top priority" in the diocese.

BRING OUT AN ANGLICAN

Mr R. H. Belchem is anxious to migrate to Australia but as he is of late middle-age does not come within any Government scheme.

He is a member of the Church of England.

He has had nearly ten years practical experience as a technical teacher with a large London firm of engineers.

He also teaches in a Day Continuation School.

Mr Belchem holds first and second class certificates of the City and Guilds of London in electrical subjects.

He was on the short list as a technical librarian for H. M. Civil Service Commissioner, but was handicapped by housing troubles.

CLASSIFIED ADVERTISEMENTS

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APPLICATIONS for a Chaplaincy in the R.A.N. are invited. Applicants should write personally to the Archbishop of Melbourne, enclosing a commendation from their Diocesan Bishop.

DEATH

BRAMSEN, Anne Louise, infant daughter of Peg and Mervyn, The Vicarage, Casterton, Victoria. July 1, 1959.

WANTED

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