

THE SACRAMENTS OF THE CHURCH . . . 19

CELEBRATE, RECEIVE AND SEAL THE SACRAMENT OF HOLY UNCTION

By FRANCIS JOHN BREKLEY

THE third question which we must ask regarding the Sacrament of Holy Matrimony is "What is the inward and spiritual life of this sacrament?" To which the answer is: "The continual abiding presence of Christ in those whom God has joined together."

Tertullian, who lived in the second century, wrote, "How shall we describe the happiness of a marriage which is cemented by the Church, ratified by the Oblation (another name for the Eucharist) and sealed by the Benediction."

First, "How shall we describe the happiness of a marriage cemented by the Church?" The marriage service begins with the priest addressing the bride and bridegroom and those who have gathered together for the wedding. "Dearly beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this man and this woman in Holy Matrimony, which is an honourable estate, instituted of God in the time of man's innocence, signifying the mystical union that is between Christ and His Church, which Holy estate Christ adorned and beautified with His presence, and the Holy Sacrament that He wondrously in Cana of Galilee."

RESTORATION

Later the man and woman have pledged their troth and the man has placed the ring upon the finger of the woman. The priest says, "Forasmuch as 'N' and 'N' have consented to be joined in holy wedlock, and have witnessed the same before God in Holy Matrimony, and thereunto have given and pledged their troth either to the other, and have declared the same by giving and receiving of a ring, and by the use of hand, I pronounce that they be man and wife in the Name of the Father, and of the Son, and of the Holy Ghost, Amen."

THE ARMDALE SCHOOL

A Church of England School in Armdale for boarders and day boys from Fifth Class Primary to Matriculation. Comprehensive courses available including studies of academic, commercial and rural interest. Vacancies exist for 1968 and later years.

For information apply to—

The Headmaster, The Armdale School, Armdale, N.S.W.

TAMWORTH

Church of England Girls' School. Boarding and Day School. On the sunny North-Western Slopes. Splendid position, overlooking the town.

Prep School Kindergarten to Higher School Certificate. Comprehensive courses available including studies of academic, commercial and rural interest.

For prospectus apply to the Principal.

Miss W. A. WETHERILL, B.A. Tamworth 2965

THE NEW ENGLAND GIRLS' SCHOOL

Ardmale, N.S.W.

A Church of England Boarding School for Girls aged 11 to 18 years. Grades 6 to Form 6.

Girls are prepared for the Wyndham School Certificate and Higher School Certificate, and also for Matriculation and University Scholarships. There is a sound athletic team.

A special commercial course is also provided in Form 5.

Good sporting, music, art, dramatic and library facilities. Modern and well equipped classroom. New Science Block and new dormitories.

With this additional accommodation girls can be enrolled for 1968 and later years.

Apply in the Headmaster's Office.

Miss R. L. Howard, M.A. Castle, Dip.Ed.

the Holy Ghost, Amen."

When God created man, He created him in the image and likeness of "man became a living soul." That means, that having taken the form of man, man became part of God. When God took the form of man, He took from the body of Adam. He gave her to Adam to be his wife, and the man and woman joined together in Holy Matrimony. He instituted marriage for him and her to help him and her to help her and his man and his wife might enter into union not only with each other but with God, for it was through this state which He had ordained that He would send the Holy Spirit into the world.

When man fell from grace and the complete union between God and man was broken, man failed to cry for help, though he was in need of it. He was given Moses implicit laws regarding both those who committed adultery and those who committed fornication even to laying a greater responsibility upon the man who being seduced in the time of man's innocence, signifying the mystical union that is between Christ and His Church, which Holy estate Christ adorned and beautified with His presence, and the Holy Sacrament that He wondrously in Cana of Galilee."

RESTORATION

When man fell from grace and the complete union between God and man was broken, man failed to cry for help, though he was in need of it. He was given Moses implicit laws regarding both those who committed adultery and those who committed fornication even to laying a greater responsibility upon the man who being seduced in the time of man's innocence, signifying the mystical union that is between Christ and His Church, which Holy estate Christ adorned and beautified with His presence, and the Holy Sacrament that He wondrously in Cana of Galilee."

When man fell from grace and the complete union between God and man was broken, man failed to cry for help, though he was in need of it. He was given Moses implicit laws regarding both those who committed adultery and those who committed fornication even to laying a greater responsibility upon the man who being seduced in the time of man's innocence, signifying the mystical union that is between Christ and His Church, which Holy estate Christ adorned and beautified with His presence, and the Holy Sacrament that He wondrously in Cana of Galilee."

When man fell from grace and the complete union between God and man was broken, man failed to cry for help, though he was in need of it. He was given Moses implicit laws regarding both those who committed adultery and those who committed fornication even to laying a greater responsibility upon the man who being seduced in the time of man's innocence, signifying the mystical union that is between Christ and His Church, which Holy estate Christ adorned and beautified with His presence, and the Holy Sacrament that He wondrously in Cana of Galilee."

When man fell from grace and the complete union between God and man was broken, man failed to cry for help, though he was in need of it. He was given Moses implicit laws regarding both those who committed adultery and those who committed fornication even to laying a greater responsibility upon the man who being seduced in the time of man's innocence, signifying the mystical union that is between Christ and His Church, which Holy estate Christ adorned and beautified with His presence, and the Holy Sacrament that He wondrously in Cana of Galilee."

When man fell from grace and the complete union between God and man was broken, man failed to cry for help, though he was in need of it. He was given Moses implicit laws regarding both those who committed adultery and those who committed fornication even to laying a greater responsibility upon the man who being seduced in the time of man's innocence, signifying the mystical union that is between Christ and His Church, which Holy estate Christ adorned and beautified with His presence, and the Holy Sacrament that He wondrously in Cana of Galilee."

When man fell from grace and the complete union between God and man was broken, man failed to cry for help, though he was in need of it. He was given Moses implicit laws regarding both those who committed adultery and those who committed fornication even to laying a greater responsibility upon the man who being seduced in the time of man's innocence, signifying the mystical union that is between Christ and His Church, which Holy estate Christ adorned and beautified with His presence, and the Holy Sacrament that He wondrously in Cana of Galilee."

When man fell from grace and the complete union between God and man was broken, man failed to cry for help, though he was in need of it. He was given Moses implicit laws regarding both those who committed adultery and those who committed fornication even to laying a greater responsibility upon the man who being seduced in the time of man's innocence, signifying the mystical union that is between Christ and His Church, which Holy estate Christ adorned and beautified with His presence, and the Holy Sacrament that He wondrously in Cana of Galilee."

When man fell from grace and the complete union between God and man was broken, man failed to cry for help, though he was in need of it. He was given Moses implicit laws regarding both those who committed adultery and those who committed fornication even to laying a greater responsibility upon the man who being seduced in the time of man's innocence, signifying the mystical union that is between Christ and His Church, which Holy estate Christ adorned and beautified with His presence, and the Holy Sacrament that He wondrously in Cana of Galilee."

When man fell from grace and the complete union between God and man was broken, man failed to cry for help, though he was in need of it. He was given Moses implicit laws regarding both those who committed adultery and those who committed fornication even to laying a greater responsibility upon the man who being seduced in the time of man's innocence, signifying the mystical union that is between Christ and His Church, which Holy estate Christ adorned and beautified with His presence, and the Holy Sacrament that He wondrously in Cana of Galilee."

and Confirmation should be followed by the Eucharist in which the Sacrament of Holy Communion is received. When Absolution has been administered, the penitent should be given the Eucharist and make his Communion as soon as possible afterwards, as the means whereby giving that his sins having been forgiven, he is once again in union with God.

The Sacrament of Holy Unction is followed by the Eucharist which has been restored may be fed with Our Lord's own life, and the Sacrament of Holy Orders is always administered to the priest of Christ's Church who is completely united with Him in His work in the world.

The rubric which closes the service in the 1662 Prayer Book says "It is convenient that the unworshiped persons should receive the Holy Communion at this first opportunity after they are restored to the Church." The reason is that Christ through His Church, having blessed man and woman, their union is not broken, but God as it was in the time of man's innocence, signifying the mystical union that is between Christ and His Church, which Holy estate Christ adorned and beautified with His presence, and the Holy Sacrament that He wondrously in Cana of Galilee."

The reason is that Christ through His Church, having blessed man and woman, their union is not broken, but God as it was in the time of man's innocence, signifying the mystical union that is between Christ and His Church, which Holy estate Christ adorned and beautified with His presence, and the Holy Sacrament that He wondrously in Cana of Galilee."

FAMOUS ANGLICAN SEES . . . 78

the making of their Communion, the being fed with the eternal life of Christ their Redeemer.

Thirdly, "How shall we describe the happiness of marriage which is sealed by the Church, ratified by the Oblation and sealed by the Benediction?" To which the answer is: "The continual abiding presence of Christ in those whom God has joined together."

Tertullian, who lived in the second century, wrote, "How shall we describe the happiness of a marriage which is cemented by the Church, ratified by the Oblation (another name for the Eucharist) and sealed by the Benediction."

First, "How shall we describe the happiness of a marriage cemented by the Church?" The marriage service begins with the priest addressing the bride and bridegroom and those who have gathered together for the wedding. "Dearly beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this man and this woman in Holy Matrimony, which is an honourable estate, instituted of God in the time of man's innocence, signifying the mystical union that is between Christ and His Church, which Holy estate Christ adorned and beautified with His presence, and the Holy Sacrament that He wondrously in Cana of Galilee."

Later the man and woman have pledged their troth and the man has placed the ring upon the finger of the woman. The priest says, "Forasmuch as 'N' and 'N' have consented to be joined in holy wedlock, and have witnessed the same before God in Holy Matrimony, and thereunto have given and pledged their troth either to the other, and have declared the same by giving and receiving of a ring, and by the use of hand, I pronounce that they be man and wife in the Name of the Father, and of the Son, and of the Holy Ghost, Amen."

Tertullian, who lived in the second century, wrote, "How shall we describe the happiness of a marriage which is cemented by the Church, ratified by the Oblation (another name for the Eucharist) and sealed by the Benediction."

TWO BLESSINGS

It says, "God the Father, God the Son, God the Holy Ghost, bless, preserve and keep you; the Lord God the Holy Ghost, bless you with His favour and grace, and so fill you with all spiritual benedictions and gifts, that ye may so live together in this life, that in the world to come ye may have life everlasting."

The second command at the close of the service and says, "Almighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and bless them, as ye may remember; pour upon you the riches of His grace, sanctify you and bless you, as ye may remember; and Him both in body and soul and live together in holy love until ye are truly saved in the fourth estate, in fuller or dryer cleaner, named Anastasis."

YORK

By THE REVEREND EDWARD HUNT

It is fitting that the list of Anglican Sees should conclude with York, the oldest of the three British Bishops' Sees, and the oldest of the Council of Aries, 314, the Council of Chalcedon, 451, and the Council of Constantinople, 451.

Thus with this ancient see we are back in the earliest days of the Christian era, and the honourable history we should be able to read in the spiritual world.

The names of the three bishops who journeyed to Aries in the year of 314, were Athanasius, Respinus of London, Eborius of York and Adelphus of Colonia Londinensis, which probably stands for Lincoln, though some scholars suggest Carlisle Lion Ux.

At all events with the ancient and historic See of York the light of history begins best upon the early years of the English Church.

As far as we know only from records of the existence of the sees of London, York and Lincoln, it is certain that there were other bishops; and Melan suggests Colchester, St Albans, Norwich, Chester, Worcester, Exeter, Colchester, Cirencester, Bath and Exeter as the sort of places most likely to have been the seats of bishops.

Though London was probably the largest city of Roman Britain, York was the capital, "for obvious military reasons" as the Bishop of York would have been a man of eminence.

Although the Western Church has separated the three, Baptism which we are restored to God should be followed immediately by Confirmation in which we are strengthened by the Holy Spirit.

The story of Edwin's conversion is recorded in the Gospels, perhaps the most striking episode in the early history of the English Church, and is recorded in the Roman records.

Edwin's conversion was allowed for any diocesan organization, however, as Edwin was slain by a pagan lord, but he and Paulinus was forced to flee to Kent.

Christianity was restored by Oswald and Aidan, and Lindisfarne became the chief Northern See, although the Bishopric of York was somewhat indefinitely restored, 664.

THEODORE

Because of the troubled times which became the Church, Theodore "substituted Boss for Willford", 678, and gave limits to the three sees of York, Lindisfarne and Hexham.

In 735, Egbert applied to Rome for the grant of the pall which gave him metropolitan jurisdiction.

ENCYCICAL CRITICISED

ECUMENICAL PRESS SERVICE

Geneva, July 24

Pope Paul's encyclical on ecumenicity has brought strongly worded responses from several quarters.

Originally, he said, ecumenicity applied only to monastic orders. And the view is growing within the Church that insistence on ecumenicity is a radical interference with the Church's internal structure. He advocated turning the question over to the new Synod of Bishops.

In the U.S.A. the National Council of Catholic Bishops has indicated that it will continue to work for a change in the Church's internal structure. A statement issued by the Council's advisory board said the association fully accepts the discipline as it now stands, but "we do not consent to work for a reconsideration of the law," because we feel that a new situation of modern man demands it.

The association will proceed with plans to hold a symposium on ecumenicity at the University of Notre Dame from September 6 to 8.

PAN-ORTHODOX COUNCIL

ECUMENICAL PRESS SERVICE

Istanbul, July 24

In an interview with the Ecumenical Press Service, Ecumenical Patriarch Athanasios announced that he will be convening a Pan-Orthodox Council.

He said that two special Commissions of the Patriarchate of Constantinople would prepare the council, which will be the first gathering of all Orthodox churches in 1200 years.

Its purpose would be to freshen the renewal of the Orthodox churches and to enable Orthodoxy to make its contribution to peace and unity among Christians.

UNITY TALKS

Questioned about the possibility of an official dialogue between the Roman Catholic Church and the Orthodox churches, Patriarch Athanasios admitted he would be glad if he could arrange this programme.

Orthodoxy does not want to lag behind in the present movement towards Christian unity, he said.

In preparing for theological conversations in Rome, said the Patriarch, Orthodox Christians attach a major importance to attempts being made to create a favourable atmosphere as to the preparing of theologians for the dialogue.

The Patriarch believes a measure of practical unity already exists, but it is essential to prove this by making joint statements and undertaking joint action.

MERIDON

CHURCH OF ENGLAND SCHOOL FOR GIRLS

12 Bedmayne Road, Strathfield

BOARDING AND DAY SCHOOL

Kindergartens to Higher School Certificate

For further information, apply to the Headmistress.

Miss Sheila M. Barton, B.Sc.

S. CATHERINE'S

WAWERLEY

Situated 5 miles from Sydney, overlooking the city in extensive grounds.

Modern boarding conditions for country girls.

Ideal additions to buildings and equipment.

Kindergarten to Leaving Certificate Honours.

Illustrated prospectus on application to—

Miss D. F. Patterson, B.Sc.

TARA

Church of England Girls' School

PARRAMATTA

A city school in a country setting. Prep to Higher School Certificate.

Boarding and Day School. Comprehensive courses available including studies of academic, commercial and rural interest.

Prospectus on application to the Headmistress:

Miss H. W. O. Clarke, B.A., M.A.C.E., North Parramatta.

COMMUNITY OF THE SISTERS OF THE CHURCH

MELBOURNE

SISTERS C.E.G.S.A., Merton Court, St Kilda, S. Vic.

Prep to Higher School Certificate. Boarding and Day School. Comprehensive courses available including studies of academic, commercial and rural interest.

Prospectus on application to the Headmistress:

Miss H. W. O. Clarke, B.A., M.A.C.E., North Parramatta.

COMMUNITY OF THE SISTERS OF THE CHURCH

MELBOURNE

SISTERS C.E.G.S.A., Merton Court, St Kilda, S. Vic.

Prep to Higher School Certificate. Boarding and Day School. Comprehensive courses available including studies of academic, commercial and rural interest.

Prospectus on application to the Headmistress:

Miss H. W. O. Clarke, B.A., M.A.C.E., North Parramatta.

COMMUNITY OF THE SISTERS OF THE CHURCH

MELBOURNE

SISTERS C.E.G.S.A., Merton Court, St Kilda, S. Vic.

Prep to Higher School Certificate. Boarding and Day School. Comprehensive courses available including studies of academic, commercial and rural interest.

Prospectus on application to the Headmistress:

Miss H. W. O. Clarke, B.A., M.A.C.E., North Parramatta.

COMMUNITY OF THE SISTERS OF THE CHURCH

MELBOURNE

SISTERS C.E.G.S.A., Merton Court, St Kilda, S. Vic.

Prep to Higher School Certificate. Boarding and Day School. Comprehensive courses available including studies of academic, commercial and rural interest.

Prospectus on application to the Headmistress:

Miss H. W. O. Clarke, B.A., M.A.C.E., North Parramatta.

COMMUNITY OF THE SISTERS OF THE CHURCH

MELBOURNE

SISTERS C.E.G.S.A., Merton Court, St Kilda, S. Vic.

Prep to Higher School Certificate. Boarding and Day School. Comprehensive courses available including studies of academic, commercial and rural interest.

Prospectus on application to the Headmistress:

Miss H. W. O. Clarke, B.A., M.A.C.E., North Parramatta.

THE NEW INITIATION SERVICES USED

FAVOURABLE COMMENT AT CONDOBOLIN

FIGIO A CORRESPONDENT

Condobolin, July 24

The new experimental Adult Baptism and Confirmation rite of the Prayer Book Commission was used when three adults were baptised and confirmed at All Saints' Church, Condobolin, Diocese of Bathurst, on Saturday night, July 15.

Eleven other adults and teenagers were confirmed at the same service.

This was possibly the first time this service has been used in Australia, as copies were rushed from the printers especially for the occasion.

Much favourable comment on the service, its simplicity, dignity and meaningfulness were made by the candidates and congregation. All the traditional ceremonial associated with the administration of the Sacrament was retained.

All candidates for Baptism had been previously admitted formally as Catechumens under their instruction course at a principal Sunday service.

As the procession of candidates, servers, choir, priest and Bishop entered the church, Psalm 27: 1-7 in the Gelineau Modern English translation was said by all.

The rector, the Reverend Rex Jones, then presented the catechumens to the Bishop of Bathurst, the Right Reverend E. K. Kelly and after the invocatory prayer, then presented those who had already been baptised for Confirmation.

GELINEAU SETTING

The lessons used were all as set for the Baptism-Confirmation of Adults. The Old Testament Lesson, Ezekiel 36: 24-28, was read by rector, by Reverend Jones and Knowles. Choir and congregation then sang Psalm 43 in Modern English to the Gelineau setting.

John Robinson then read the Epistle, Romans 8: 1-11, and a very short hymn followed by the Gospel, John 3: 15, was read by the rector, and was accompanied by the usual procession.

The Bishop then gave his charge to the candidates, and this was followed by the renunciations and affirmations.

After this, the catechumen joined a procession to the font where the Bishop blessed the water of baptism, and the rector baptised each candidate preceded by their sponsors.

The bishop then received each candidate into the congregation.

and each received a lighted candle. Those baptised were all women, and their veils were now put on, and the procession went back to the chancel for the laying on of hands, which on this occasion was performed for all Confirmation candidates as one group.

Before hands were laid on each, they were assisted with the oil of chrism, the Bishop saying, "In the order of service 'The Seal of the Gift of the Holy Spirit'."

Bishop Leslie celebrated the Solemn Eucharist the next morning at the First Communion. He also presided at the usual Sunday Eucharist later in the morning at All Saints' at which "A Modern Liturgy" was used.

JIMI RIVER BAPTISM

CLIMAX OF EIGHT YEARS' WORK

FROM A CORRESPONDENT

Fort Moresby, July 24

The first baptisms will be made at the initiative of people of the Jimi River area in the Western Highlands of New Guinea at the end of this year.

Baptisms to be held in December, will be the climax of eight years' work in the district. It is expected that about 200 people will be baptised.

The Rev. Canon Peter Robinson, New Guinea's new assistant bishop, the Right Reverend John H. Durrant, who has just completed his first patrol in the Jimi since his consecration in February will be visiting the stations concerned specially for the occasion.

Anglican work in the Jimi has been pioneered by Canon Peter Robson, who has been in the Highlands of New Guinea for nine years.

He also pioneered the work in and around Simbai, where the first baptisms were made exactly a year ago.

It was from Simbai, in the company of lay missionary Tom Watson, that Canon Robson first began patrolling into the Jimi area in 1959.



Betty Hatfield Carter, daughter of the Lord's Prayer in S. George's Cathedral, Perth, on July 5. (See story below).

A "TIME AND CHALLENGE" MISSION WELL-ATTENDED

FROM A CORRESPONDENT

Coorparoo, July 24

Increasing numbers of people each night attended the Time and Challenge parish mission held at S. Stephen's, Coorparoo, Diocese of Brisbane,

at the end of this month. Modern communications with recent Biblical translations; colour film; tape records; commensurate flash boards and some recent musical background to lyrics were all blended in an effective harmony in the mission.

The Brisbane suburb responded well to the work of the Church Army team and showed that the day of the parish mission in small suburban areas is very much in demand.

The ministry of Word and Sacrament was a marked contribution to the spiritual life of the parish.

Each day commenced with Holy Communion and a thought for the day from the minister.

YOUTH LEADER

Captain Rex Harris as youth missionary captivated the hearts and minds of children and youth. He was ably supported by Captain Barric Ingham, a Helms Club Army officer.

Each night brought increasing numbers helped by the thought provoking addresses based on the theme of "Time and Challenge" and given by the Reverend W. B. Federal, Secretary of the Church Army.

A great tribute to his ability was demonstrated when the Wednesday night provided soaking rain for discouragement to many venturing outdoors.

It was this night that the

attendances of more than 80 on the two previous nights rose to 120. A total of 600 people attended the five week-nights of the mission.

An outstanding challenge by the Archbishop of Brisbane making the commissioning of the missionaries on Saturday, July 8, with 25 present.

By the end of the mission almost 6,000 attendances were recorded at services, Sunday school, home meetings, youth functions, women's meeting and a Father and Son tea.

All schools in the area were visited and Anglican children groups in assemblies with the co-operation of school staff.

On Sunday, July 16, Captain Bailey issued a challenge to the large congregation at Evening Prayer and 50 people came forward to receive cards as a mark of their commitment or reaffirmation of faith in Jesus Christ.

An attractively displayed booklet was well patronised

with 524 worth of Christian books purchased. The writer will continue at valuable ministry in many home meetings through Coorparoo and beyond.

Meetings in various homes of parishioners gave the missionaries an opportunity to speak to 200 people in this informal way during the week.

PREPARATION

Parish preparations for the mission included home prayer meetings with 50 people drawn together in this way; as well as a half night of prayer in the parish church which was attended by 80 people between 8 pm and midnight.

The Rector of S. Stephen's, the Reverend John Greenwood, was assisted by staff members. Sister Ruth Williamson, the Reverend Stanley Barrett, and the Reverend John Noble, as well as a large number of voluntary parish workers.

WORSHIP THROUGH DANCE IN PERTH CATHEDRAL

FROM OUR OWN CORRESPONDENT

Perth, July 24

At the lunch-hour service in S. George's Cathedral on July 5 parts of the worship were led in dance by Betty Hatfield Carter, lecturer in religious drama at the Cathedral Drama School.

This was the first time that religious dance had been featured in a service at the cathedral.

Mrs Carter was introduced to the congregation by the Dean of Perth, the Very Reverend James Ryan, who opened the service with prayer.

A short address preceded the dancing of the Magnificat, the palm and the Lord's Prayer, which Mrs Carter asked the congregation to join in, not vocally but by appreciation of the movement made as she danced.

"Creative religious dance is not a fad," Mrs Carter said. "There are no rules, except faithfulness to scripture, and dancers

have complete freedom of interpretation. Music is used only as a rhythmic guide."

The large congregation in the cathedral were asked to express their opinions to the Cathedral Drama Director, as to the suitability of this type of worship for use in the church.

Mr Anthony Howes reported that the general reaction was favourable and that enthusiasm was shared evenly amongst the young and the old.

"There is much precedent for the use of dramatic movement in Christian worship. Even the most conservative and traditional type of preacher uses gestures to illustrate his message. 'The whole body works' asked Mrs Carter.

SCIENCE BLOCK OPENED

FROM A CORRESPONDENT

"This new building is in part a Science building and this has a big significance in itself", said the Vice-Chancellor of the Macquarie University, Professor A. G. Mitchell, when he opened the new block at the Sydney Church of England Grammar School for Girls, Darlinghurst, on July 17.

Most of the cost of the building was met by the school council and \$30,000 has been contributed by the Commonwealth Government under the States Grants for Science Laboratories.

Professor Mitchell then unveiled a plaque on the building. It read: "To the glory of God on the 72nd Anniversary of the Foundation of the School, 11th July, 1967, this science and classroom block was dedicated by the Rt. Rev. H. G. S. Begbie, B.A., and opened by Professor A. G. Mitchell, M.A., Ph.D."

He then addressed more than 800 students, ex-students, teachers and parents in the Barbara Chisholm Assembly Hall.

Not so long ago, it was considered wasteful important time for a girl to learn science, he said. "An acquaintance with the sciences is an essential part of every person who aspires to be a cultured educated and an attempt

has been made to integrate the sciences."

He continued: "Integrated science is necessary because, as university professors have said, no one can understand on science properly without first knowing in a general way the other sciences."

He said means must also be found to keep the cost of good science education within certain limits. "Teaching science is expensive, but expenses are unavoidable if it is to be taught properly."

After the official opening, the S.C.E.G.S. Darlinghurst Old Girls' Union held its annual meeting and dinner in the Barbara Chisholm Assembly Hall.

The headmistress, Miss Barbara Chisholm, after whom the hall was named, and who celebrated her twentieth year of service of the school was guest of honour.

The President of the Old Girls' Union, Miss Jean Stevenson, presented her with a cedar occasional table with an embossed leather top as a mark of appreciation for all she has done for the school.

HISTORICAL SOCIETY

FROM A CORRESPONDENT

Melbourne, July 24

Two most interesting papers were given to the Church of England Historical Society in the Diocese of Melbourne in May and June.

Mr Robert Cunningham, an art teacher at Melbourne Teachers' College who recently returned from World War II, spoke on "The place where a man worships".

He showed slides of many churches and spoke of his history and architecture.

Mr Edgar Morrison of Yandoo, Victoria, spoke on "The London tribe of Aborigines" and their protector, Edwin Stiles Parker, who lived from 1802 to 1865.

Although Mr Parker was a Methodist, three of his sons became Anglican priests. One of them, the Reverend G. A. Parker, was Vicar of Daylesford and his son, the late the Reverend Bright Parker, was Vicar of All Saints, East St Kilda, in the course of his ministry.



Professor A. G. Mitchell with the headmistress, Miss Barbara Chisholm; and the Right Reverend H. G. S. Begbie, after he opened the new Science block at the Sydney Church of England Girls' Grammar School, Darlinghurst, on July 17. (See story above).

POPE'S GIFT TO BE SOLD FOR U.N.

By A. CORSEPOREN

On the occasion of his visit to the United Nations on October 4, 1965, His Holiness Pope Paul VI presented to Secretary-General U. Thant, a diamond cross and ring as a gift to the United Nations.

In making the presentation, the Pope said that the gift was a demonstration of his esteem for the United Nations and its activities.

He suggested that the cross and ring be sold, and the proceeds utilised by the United Nations to alleviate, in some measure, human suffering.

The Secretary-General has entrusted the cross and ring to

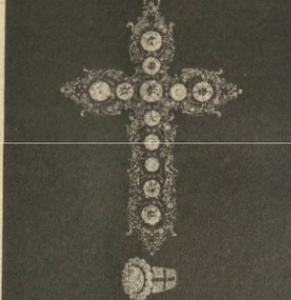
the Parks-Barnet Galleries, for sale at an auction on November 11.

It has already been decided, in consultation with all concerned, that the proceeds of the sale would be distributed in equal parts to the United Nations Children's Fund, the United Nations High Commissioner for Refugees, the United Nations Relief and Works Agency for Palestine Refugees in the Near East and the Food and Agricultural Organisation Freedom from Hunger Campaign.

SYMBOLIC

The gift was intended to be a symbolic appeal to all nations and a people of goodwill everywhere to join hands in the fight against poverty, hunger, ignorance and disease. In the same spirit His Holiness has already made a personal gift of \$10,000 to the World Food Programme.

The generosity of His Holiness and Pope will not doubt constitute a source of great encouragement to the agencies which will benefit from the proceeds of the sale of the cross and ring, pursuing their renewed vigour the essential tasks before them.



The diamond cross and ring which the Pope gave to the United Nations and to be sold by auction on November 11. The proceeds are to help alleviate human suffering throughout the world.

WOMEN THEOLOGIANS ENHANCE JOURNAL'S STANDARD

THE CHURCH QUARTERLY REVIEW, No. 366, S.F.C.A. 4th, weekly p.a., at 12s. 6d. per copy.

In an event better than usual the editors have compiled comments about church organisation and about training for the ministry. He finds that it is difficult to discover a proper use of the provincial synod between the general and diocesan synods. Hence it is not surprising that he would see nothing disturbing in the disappearance of the English convocation.

But it is correct to say that the diocese is the one crucial foundation stone of ecclesiastical administration? To be true, Wainwright only writes that this may be argued, whereas usually it is taken for granted. If the word "essential" takes us back to whatever organisation existed in New Testament times, and the word "diocese" is applied to its unit of administration, we might wonder whether it coincides at any point with the diocese of this age. Any equivalence might seem to be between the New Testament unit and the modern parish.

Women have always taken an active and necessary part in the church and its mission. Of late it has been an inspiration to note how high a place they hold in the traditional theology.

The same affairs it has become a commonplace to have them in many important posts, for example, Sheffield C.E.G.G.S. in Melbourne has a

female science graduate teaching divinity and counselling psychology.

Morna D. Hooker's work on Mark is of first rate significance. Two forthcoming books from O.U.P. are by women. Silvia New is a name respected by every advanced student of the New Testament.

This development is brought to mind by the fact that in the present number of C.Q.R. the first two articles are both by women.

Professor Margaret Desanyis gives an account of "Dura-Europos" which is both interesting and valuable. Dr. E. Lorna Kendall writes sanely and usefully on speaking with tongues. It might well be said that these articles not only reach the standard set by this journal, but even enhance it.

Canon H. J. Hammett gives us an article entitled "Unity of Creation in the Apocalypse". But his enquiry ranges far beyond the Apocalypse and leads

A.C.Q. IS GOOD VALUE

THE AUSTRALIAN CHURCH QUARTERLY, May, 1967, 60 cents.

There is a wide variety of topical comment in this issue. The Editor writes in "A Modern Church" being his comments and quotations from many theologians, on the questions raised in the correspondence in "THE AMERICAN". His survey is well worth reading.

The note on "Bishops and Viet Nam" summarises the protests that have come from Church leaders about the awful destruction of life and property resulting from American bombing and the uncalculated use of napalm.

Peter Elliott gives some solutions for the practical problems involved in adapting churches to new liturgical rites; the Rev. Ernest G. B. Smith, in his article on "The Invocation of Saints" and there is an excellent sermon by Canon C. C.

It is interesting to see how these exponents of Jewish orthodoxy meet to the challenge. It is also instructive, because very different, to see how they are substituted for "Judaism", and "Christianity" for "Judaism", and "Christians" for "Jews".

—A.W.H.

him to conclusions as fascinating as they are surprising.

Five other articles and fifty pages of book reviews complete an issue which in itself is worth a dozen or so of the conferences which try for modern man's attention.

—C.C.C.

PLAY HAS WIT AND CHARM

ENDING AS THE CAMPEIRO women, Melbourne.

First produced in Melbourne in 1946, this charming play deserves a much wider audience, being very suitable for repertory and older school groups.

It is set in the polite, formal form of traditional Chinese theatre and tells in whimsical fashion the story of ill-fated love.

An interlocutor binds the scenes together, filling in details and bringing the audience into his confidence: "The sad story draws near its close. The years have slipped by... This wistful, dusty figure you see approaching is none other than Chi Lin whom we know already, how to you."

This is an unusual play for an Australian of our generation to write, especially now. As a Modernist, it is rather age-seems so remote — an age, for some at least, marked by ill-placed veneration for ancestors, and a perfectly formed character of manner.

There are fourteen characters and plenty of background work for other members of a group. The edition makes the play easily obtainable; let us hope it will be widely used.

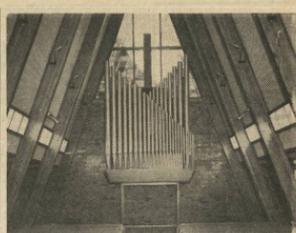
—J.S.

WEST AFRICAN TRANSLATORS' MEETINGS

ECUMENICAL PRESS SERVICE 5 Bible, July 24
Some 85 Bible-translators representing about 40 different West African languages are attending a course on Bible translation at the University of Ghana, Accra.

The course is under the auspices of the American Bible Societies of Ghana.

The countries represented are Ghana, Nigeria, Liberia and Sierra Leone. Delegates from the Sudan and the Sudan are also expected.



THE WALKER POSITIF

What it is. A true pipe organ, available in several models ranging in price from £A1,773. F.O.B. London.

What it does. According to the model selected it will support a congregation of up to 500, giving sufficient variety of tone for choral or congregational accompaniment. It is also an exciting solo instrument, capable of performing a wide range of organ music.

How it does it. Careful planning has ensured that all but essential sounds have been discarded and that all the voices combine to achieve true pipe organ tone.

Represented in Australia by Mr. Arthur Jones, "The Harmonics", 90 Harborne Road, Old Toongabbie, NSW. Telephone No. 631-9146

Recent Installations

St. Andrew's Presbyterian Church, Oakleigh, Melbourne, Victoria.
St. George's Church, Hamilton, Newcastle, N.S.W.
South Essendon Methodist Church, Victoria.
St. Catharine's Church, South Kogarah, Sydney.
St. Barnabas' Church, Woreham, New South Wales.

Established 1828

WALKER ORGANS

Registered Trade Mark
J. W. Walker & Sons Ltd., Ruislip, Middlesex, England



A PERSONAL TESTIMONY

HEM WE BECAME. *Outward Bound* by William Perrett, Pp. 192. New.

The former of these writers is well-known to the men of the Church in Australia. In the tour he made in 1959 with Bishop Moyses, Canon Percell is well-known in England.

They are both conscious of the gulf between the Church and the man in the street. They are not writing for the opponents of the Faith, but rather for those who feel deeply about spiritual things though they may not really express themselves.

Their approach therefore is by "testimony as to what Christ has meant, to themselves, and to others."

Some of their statements about modern Christians (Studdert Kennedy, Phillips, and others) are manifestly frank and should touch a variety of readers, calling them to a more complete commitment to Our Blessed Lord.

—J.S.M.

HALF-WITS

THE WIT OF THE CHURCH. *Commentaries* by Basil Stott and Shirley Stott. London, Pp. 153. 52s.6d.

The authors really don't have much to work on as most clerical jokes in public circulation are feeble old chestnuts, re-echoed at inductions and welcome-to-the-new-bishop gatherings.

Bishops, in particular, suffer from their utterance in this book. If we didn't know better we wouldn't blame the Presbyterians for not wanting them.

This is a good bedside book as it offers no undue stimulation at the wrong time. "What is a Diocesan Board?" Well, if a meeting lasts long, I am a Diocesan board", replied Bishop Stubbs. And no doubt hundreds of others.

The funniest man on the Australian Bench does not get a mention here but one hour with him is worth two with this book.

—J.S.

ESSAYS ON JUDAISM

CONTRIBUTIONS WITH EDITORS.

Hebrew Ed. Pp. 231. 54s.

"THIS is a book by Jews on Judaism", says the editor in the introduction.

Of the nine essays in this symposium, the first two deal with the position of the intellectual outsider, the possibility of any authentic Jewish mission which is not based on an acceptance of Judaism, and the problems of communicating Jewish values.

Each of the seven that follow concentrates on a specific area of Jewish Law and tradition which seems particularly difficult to reconcile with the assumptions of the open society — the relationship between law and morality, the implications of Jewish relativism, the policy of discouraging proselytes, the

relevance of orthodox values to the secular state of Israel, the laws relating to women, sex, marriage and divorce, the logic of rabbinic jurisprudence and the organization of Jewish religious life.

The nine essays tell us quite a lot about Judaism, which appears to be in a state of challenge as to which confronts Christianity today; the challenge of a secularist society. It is interesting to see how these exponents of Jewish orthodoxy meet to the challenge. It is also instructive, because very different, to see how they are substituted for "Judaism", and "Christianity" for "Judaism", and "Christians" for "Jews".

—A.W.H.

RELIGION IN THE U.S.S.R.

MY impression of relations between Church and State in Georgia is that the authorities intend, so far as possible, to give religious freedom whilst still preserving the status quo.

I feel that the attitude of the Communist Party there is analogous to that of the Roman Catholic Church towards Protestants in countries where it has not the power to exercise sanctions, toleration without conceding any vital point of dogma.

I had similar experiences in Central Asia. At Samarkand I found a group of men in uniform chanting the Quran in one of the mosques.

These men got up and left directly I appeared, which seemed to me to indicate that they felt that what they were doing was not quite the thing, but that they were not really afraid of being caught; their reaction was that of men who had been caught playing say during work-time.

A mosque in an out-of-the-way place was obviously largely tended by a woman who opened it for me to look in.

ARABIC SHRINE

She was accompanied by the two most exquisite little girls I have ever seen. For the first time in my life I understood the raptures of the Persian poets about women whose faces are as lovely as the full moon.

An old man working in a market garden, whom I had greeted in Arabic, remarked to my informant quite without a doubt: "I was one of the faithful come to visit their shrine."

The Jews also seemed to be treated with tolerance in these remote areas. I asked my charming Communist guide if there were any survivors of the ancient Jewish community which had once lived in Bokhara, Tashkent and Dushanbe.

He replied that they not only survived but were increasing in number. The Government had built a new synagogue for them in Dushanbe.

I was inclined to believe this statement, for I got to know the Jews well and believe them to be a truthful and honourable people.

Most of the young Russians I met impressed me as this way. One can describe their characters as Christian in the best sense, whatever their theological beliefs may be.

I think that there can be no doubt that this type of upbringing is the deposit of Russia's long history as a Christian country, and that her people must still be classed as Christians from an ethical standpoint for the domestic ethics of Communism are unquestionably of Christian origin.

It will be most interesting to see how these forms of our Lord's teaching eventually triumph over other non-Christian manifestations of Communism during its period of stabilisation.

CHRISTIAN ORIGIN

I believe the social divisions of our State must eventually become dominant once it has become accepted that the Communist powers are in the world to stay in spite of the opposition of the Christian Churches, deeply entrenched in capitalism, and of the frightened men who have their only means of distinction, the control of excess expenditure, threatened by the advance of Leninism.

The tragedy is that the only force really in a position to oppose the Reds are those whose loyalty is to persons, to liberty of expression, and these are virtually powerless and anti-Christian.

I believe that some day there will be freedom of thought and expression in Communist countries, but this will not come in my life-time.

There has to be a tremendous amount of political development before the leaders of these countries are ready to accept

This is the second part of an article by the Head of the Anglican Studies University of Sydney, Mr E. C. B. Macfarlan, based on his visit to Russia last year. The first part of the article appeared last week.

such doctrines, and it is clear to me that the "Hate Russia" campaign conducted by various pressure groups in the West—and this particularly applies to the famous D.L.P., and the extreme right wing of the Liberal Party who go along with them—are the worst obstructionsists with whom any freedom-loving category group in the Soviet Union has to cope, for their activities were merely to keep alive fears of the intentions of the West.

I believe that the best service an Australian can render to the cause of understanding between this country and the U.S.S.R. is to try to form a small group of thoughtful people who can study the matter dispassionately without being taken in by Communist propaganda.

I would like to see Communist groups regularly visited by Communist officials, and by Soviet Communists banned from their meetings.

Such people could speak with some knowledge about the Soviets without being suspected of subjective intentions.

Leaving this broad subject and returning to a more theological question, I wish to give thanks for the restoration of the future of Christianity in the U.S.S.R.

NOT FINAL

It is quite clear that the organised Church of Christ has had gone for ever to its traditional form and that much of its social and political functions, its teaching on society that the Church ignored and did not countenance in its practical life have been taken over by the Communist Party.

I cannot help feeling a stranger of society that a Foundation of Christendom has a much stronger interest in human than in organisational and ritualistic aspects of the Christian religion. Very strongly of this particular kind is the Communist revolution.

MANY LARGE AMOUNTS GIVEN FOR MIDDLE EAST REFUGEES

ECUMENICAL PRESS SERVICE.

Geneva, July 24
Gifts and pledges amounting to \$216,037 (U.S.) 2,000,000 appeal for funds to meet refugee needs in the Middle East.

Money is also being sought to restore S. Andrew's Church in Jerusalem. During the fighting the south wall received a direct hit. New Zealand, Australia, France, Finland, Switzerland and the Government.

The Inter-Church Aid Division of the Australian Council of Churches, through a donation of £10,000 (S11,200) announced an emergency appeal among Australian churches for the general public. Funds received in this campaign are being sent direct to W.C.C. to purchase tents and blankets for refugees on both sides.

The Church of Scotland's Christian Aid Committee allocated £1,000 (\$2,800) and launched a similar appeal among church members.

CANON RODGER TO BE PROVOST

ECUMENICAL PRESS SERVICE
London, July 24
Canon Patrick Rodger, formerly executive secretary of the World Council of Churches, has been named to be the new Provost of Westminster Abbey.

He will succeed the Very Reverend Reginald Foot, Bishop-designate of Penzance.

Where the thought of Christ and the Communist State are mutually exclusive, and finally in its replacement of God.

I am not sure that this is the final, but the State has been elevated to the place of God in the minds of many people concerned; this is an inversion of the ancient Semitic concept of the nature of God in society.

The Semites thought that God was the cohesive element in a society that completely belonged to him, "the creator and sustainer of all mankind," and so society represented an almost absolute faith in himself-revelations.

PARALLEL CULT

The same idea is found in modern Islam, but the modern Communist State has taken the place of God, and so is necessary of itself in so far as it has any ulterior meaning.

Yet men seem to feel that the State not the end-all of existence, and I think they may well come to see this as a personalisation of the State which may not end up far from the historic position of the Semitic theologians.

Lenin is already seen as the State in the end-all of its ideal and to his influence and teaching whatever is good in Communism is ascribed.

As already stated his frequent statues and pictures present evidence of a cult which is paralleled by the Communist Party and the situation seems to be well on the way to the concepts of the former formally Christian now being accepted as orthodox.

The social gospel is the same but the name of the sponsor has been changed among the Marxists, intelligent, but amongst the masses of the people the name remains the same and the stage is set for history to repeat itself. The only realising cult to be gradually conformed to will be that of the people whom they rule.

Another century will probably find Lenin emerging in the guise of a great reformer of religion, the inspired man who freed the Gospel of Christ from the theological obscurities which the vested interests of the Church had woven around it.

However the position of the doctrines concerning the person and work of Christ completely eludes me when I try to foresee the future in the U.S.S.R.

Whatever the result, theologically, of the Communist impact on orthodox Christianity this fact emerges, the situation of the faith in Russia is comparable to its circumstances in the Roman Empire before Constantine.

It has to meet an entrenched intellectual opposition on its own merits. If it can offer something which the people need, something that its rival cannot provide, it will triumph, and will engulf its opponent according to its time-honoured fashion.

I think that this will happen, basing my belief on the present theory of progress, being (Orthodox Christianity), anti-biblical (Communism), anti-biblical (Communism), synthesis (a new form of Christianity), anti-biblical (Communism), synthesis (a new form of Christianity) which the Communists will have a recognisable share.

NO INTERFERENCE
It is however most desirable that the Church in the West should try to keep aloof from the present strife between Capitalism and Communism if the possibility exists behind the door of Curtian is not to be compromised.

I think Christian leaders should bear one further fact in mind, the formalist Christian Church's involvement with the U.S.S.R. on her Western frontiers, and the fact that the frontier of any two nations in the world, America and Russia, is now facing the full brunt of a Chinese offensive as a result of the loss of her own China's aggression towards India and Tibet as a result of this.

The Russians may well be our strongest guarantors of security if the East is prepared to look at the matter as realists.

NOW READY!

REVISED PRAYER BOOK SERVICES

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

Price: \$1.00 (postage 5 cents).

The following revised Forms of Service are available separately:

MORNING PRAYER (8 pages)	6 cents each
EVENING PRAYER (8 pages)	6 cents each
HOLY COMMUNION (12 pages)	9 cents each
A MODERN LITURGY (20 pages)	15 cents each
THE MARRIAGE SERVICE (12 pages)	9 cents each
BURIAL OF THE DEAD (12 pages)	9 cents each
BAPTISM OF INFANTS (New Service) (8 pages)	6 cents each
BAPTISM OF INFANTS (Revised Service) (8 pages)	4 cents each
THE LITANY (4 pages)	4 cents each
A SERVICE OF CONFIRMATION (New Service) (4 pages)	4 cents each
BAPTISM AND CONFIRMATION OF ADULTS (New Service) (8 pages)	6 cents each
BAPTISM OF OLDER PERSONS (8 pages)	6 cents each

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

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

The Book Department,
The Anglican Book Concern,
G.P.O. Box 7002, Sydney.

BOOK BARGAINS

The following are available direct from the Book Department of THE ANGLICAN:

Neville Williams: A CHRONOLOGY OF THE MODERN WORLD. (One copy only, very slightly stop-soiled, 923 pages. This invaluable work of reference sells at \$8.40. We have one copy only available for \$7.00 including postage.)

A LITURGY FOR AFRICA. Copies are again in stock at 16 cents plus postage 4 cents.

Robinson: HONEST TO GOD AND THE DEBATE. 20 cents plus postage 4 cents.

Irving Benson: THE MAN WITH THE DONKEY. 6 cents. A few copies available at \$1.95 plus postage 10 cents.

WHITNEY: VIETNAM — MYTH & REALITY. 20 cents plus postage 4 cents.

H. LEVICKER'S ALMANAC, 1967. A few copies in stock only. \$4.25 plus postage 25 cents.

Geneva, July 24

Israel, seeking to relieve distress among them in the area under its control.

The Prime Minister's World Relief Fund of the Anglican Church of Canada is contributing \$23,000 for Middle East war victims. An initial grant of \$5,000 was augmented by an additional \$20,000.

ANGLICAN-ROMAN CATHOLIC MEETING

ANGLICAN NEWS SERVICE
London, July 24
The second meeting of the Anglican-Roman Catholic Joint Preparatory Commission is to be held in England.

Delegates will meet at Taplow, near Maidenhead, Berkshire, from August 30 to September 4. All those who attended the first meeting at Gazzo, Italy, last January will be present.

The Anglican bishops, the Bishops of Ripon, Llandaff, Colombo and Perth.

In addition, there will now be the Right Reverend H. R. McAdams from the Church of Ireland, and Dr A. T. Molleghan from the United States.

The Roman Catholic delegation will be headed by the addition of 100,000. Right Reverend Christopher Butler, O.S.B., and Fr Camillus Hay.

Protestant churches in Germany have sent a total of five charter planes to the Near East carrying supplies valued at about \$600,000.

The aircraft flew direct to Amman, Jordan, with large tents for families, blankets, beds, petroleum stoves and cooking pots.

With these a refuge camp has been set up near the Protestant Theodor Scheller School under the direct leadership of Ernst Scheller. In addition, German churches forwarded DM 100,000.

A similar sum went to the dm hoc ecumenical committee in

PLEASE MEET TARONARIANA

By JOHN T. STANLEY

THIS is a story of pioneering to be learned — and taught. It is of a different sort. We know the Diocese of Melbourne, the island of Geia, and the mission station of Taronaria. This is the technical training section of the diocese in the Solomon Islands.

Here at Taronaria there is a variety of trades and professions to be learned — and taught. It can perhaps be compared with the Iron-Church Trade and Industry Mission that is now developing in Australia.

The idea of ITIM and Taronaria is much the same: Christians in industry, the place of the Church in the world; Christianity, not a "holiday" for Sundays, but a way of life seven days a week.

Before our Blessed Lord's ministry of teaching and healing commenced in the latter part of His earthly life, we are taught that He worked in His Father's carpentry shop.

Carpentry in those days expressed a certain amount of cabinet making through to ship-building; it probably also included the carpentry of the (wood) artist.

And as in the case today, these trades had to be passed on, taught — to generation after generation.

Taronaria is following similar lines. There are the carpentry and boat-building sections. With boat-building today, too, has to be added marine engineering.

Hand in hand with the workshops is the printing press. So it can be said that Taronaria is pioneering on a scale in the world that was started by Our Lord.

A trip from Honiara up to four hours, depending on the weather which you travel, will bring the visitor along side the wharf. It is the hub of the island.

THE WHARF
The time of writing the skipper of the vessel would have to negotiate around the "Coral Reef" at the High Commission's former cruising vessel, but named by Crowther, Air-Commissioner of New Guinea; the "Kaitaba", owned by Allardyce Lumber Co., one of the top exporting firms operating in the islands; all of which are tied up at or near the wharf.

The visitor may well ask, "What are all these boats doing here?"

"What are all these private enterprises doing tied up at a mission station wharf?" The answer is simple — they are here to support the mission. The first mentioned is a major effort while the second is in for a long amount of time to be done on the deck. "How else possible?" In an endeavour to cut costs the mission decided that over a period of time it would install all of the machinery necessary to do its own maintenance on its fleet of ships.

OUTSIDE WORK
Naturally one does not keep a team of tradesmen and apprentices busy on a few small jobs 12 months of the year, and so to assist commerce in the islands, the workshops take on a certain amount of outside work.

This, of course, assists financially, too. A small profit is made on each outside job, and this of course funds its way eventually to mission funds. Work varies from changing a pair of 40-foot skis from the underwater (one weighing about 400 lbs. was recently changed), to fitting a 60-foot skis from the keel up, and includes the installation of new machinery, shafting etc. The boat-builders and engineers are kept busy all the year round, with usually two or three large jobs kept up all the time.

The mission vessels are kept

in top-line condition and so maintenance work is kept to a minimum. The spare parts when there is a pause in the maintenance work are usually purchased locally, but some are imported from the mainland, when the engineers and boat-builders are not to fix anything that takes attention.

The printing press, at a similar position to the workshops. The diocese has always had a printer on its staff since the turn of the century. Prayer books, hymn books, and other devotional aids, numbering by now millions of copies, have come off the machine.

But as elsewhere, mechanisation has come, and the Press is at once a period of four or five years. Mechanisation basically means that you can do a job better, faster, and cheaper. Printing is no exception. Mechanical typesetting, a fully automatic printing machine, a machine folder for the printed sheets, a power guillotine, a paper grainer, all these mean faster, cheaper, and in some ways, better production.

MISSION PRESS
Faster machines: more time between the way we are to concentrate on the paper books, hymn books and the occasional station requirements. So far, this is the only station that does not have a chance to make any money of their own.

A recent visitor to the islands saw the work that was being done for the first time. Outside industry by the mission, and the role of the mission. The work of the mission, surely, is to do into of the islands, preach, teach and heal!"

ALL EXPERTS

The answer to this question is simple. The expertise at Taronaria: what is he doing if he is not teaching? They are all experts in their respective fields: Mr Brian Ayres, marine engineer; Mr Peter Fog, electrician; Mr Dick Brown, a mechanical engineer; the builder; and the writer, printer.

These men are all giving their time and their talents — yes, and the high wages they could be earning elsewhere — in an endeavour to teach; not in the schoolroom, but at the workshop bench.

They are teaching the Solomon Islanders very useful trades, and the Islanders themselves will be able to carry on and develop their own economic independence comes.

But what is most important is that the Islanders themselves will be able to carry on and develop their own economic independence comes. They are teaching the Solomon Islanders very useful trades, and the Islanders themselves will be able to carry on and develop their own economic independence comes.

MOVE TO FORM NEW BRANCHES OF C.E.M.S. IN NORTH QUEENSLAND

FROM OUR OWN CORRESPONDENT

Townsville, July 24

The Provisional Secretary of the Church of England Men's Society, Brother A. W. Lacey, visited North Queensland last week. He spoke at a dinner in St. Charles' Hall, West Mackay, on July 19.

Representatives from the parishes of Holy Trinity and St. Andrew's, Mackay, and St. James, Townsville, attended the dinner and spoke. Evensong afterwards at which Brother Lacey read the letter of invitation.

Brother Lacey traced the history of C.E.M.S. which began in 1849 when Archbishop Taitus conceived the mission, and was later continued by the distinguished Bishop A. F. Williamson-Ingram to form ex-

isting men's groups into the form of a society all over England.

During the next ten years the movement spread to other parts of the world. The first meeting in Australia was held in Brisbane in 1905. Branches were subsequently formed in the various dioceses of Australia, but were discontinued by the World War II.

The only two branches north of Brisbane at present are St. Charles', Mackay, and St. James', Townsville, but it is hoped to form new branches at Holy Trinity, Mackay, St. Matthew's, Mundubberga and Cloncurry. The importance of these work is in the importance of the standards of their bearing, workmanship and in channeling the work in witnessing of churchmen into effective service.

PAPUAN PROJECT

This year the branches were concentrating on providing a Papuan project for the Hospital, Papua, and he congratulated St. Charles' branch on having exceeded their quota of 100. At Evensong, the Reverend A. W. Lacey read the letter of invitation to the visit of St. Paul to Aquila and Priscilla at Corinth said that the Apostle evangelized these workers together in their common work, they talked and they worked together, they talked about the Christian Faith, and their bearing, workmanship and enthusiasm commended the workers to their fellow workers.

By such means the Gospel was spread, and these workers together, they talked and they worked together, they talked about the Christian Faith, and their bearing, workmanship and enthusiasm commended the workers to their fellow workers.

By such means the Gospel was spread, and these workers together, they talked and they worked together, they talked about the Christian Faith, and their bearing, workmanship and enthusiasm commended the workers to their fellow workers.

By such means the Gospel was spread, and these workers together, they talked and they worked together, they talked about the Christian Faith, and their bearing, workmanship and enthusiasm commended the workers to their fellow workers.

By such means the Gospel was spread, and these workers together, they talked and they worked together, they talked about the Christian Faith, and their bearing, workmanship and enthusiasm commended the workers to their fellow workers.

By such means the Gospel was spread, and these workers together, they talked and they worked together, they talked about the Christian Faith, and their bearing, workmanship and enthusiasm commended the workers to their fellow workers.

everyday contacts with others. This was their vocation and was every bit as important as their ministry.

In this task they were one with Christians everywhere throughout the world and with the first pioneers of the Church, like Aquila and Priscilla.

This work could not be done in isolation, but within the Church as a whole. He urged the men of the Church to get with it, try with it, and spread it by the witness of their lives in the work-day world, which today so urgently needed the united and solid witness of Christian men and women in business, social, and political life.

DIALOGUE IN YUGOSLAVIA

ECUMENICAL PASTOR SERVICE

Geneva, July 24
The first public dialogue between Christians of different denominations in Yugoslavia took place last month at Zagreb, the capital in isolation, but within the Church as a whole.

A round-table discussion held in Zagreb, Yugoslavia, was attended by about 3000 people. The main speakers were Dr. Branko Bostjak, of the Faculty of Arts of Zagreb University, and Father John Skvanc, a Jesuit priest.

The basis of the discussion was the book by Professor Bostjak entitled "Christianity and Dialogue". The conversation soon became broader and dealt with fundamental religious questions.

CONSECRATION FOR CARLSLE

ANGLICAN NEWS SERVICE

London, July 24

The consecration of the new Bishop of Perth, the Very Rev. Reginald Fokett, will take place September 11 in Cathedral church of restoration work in York Minister.

Will YOU organise a collection in YOUR parish? If so, to go about it? The rags must be fumigated, and a certificate to verify them obtained. Then they should be packed and sent to: "The Diocese of Melbourne, c/o British Solomon Islands", and marked "Old Rags Only".

ABORIGINE SERVICE

FROM OUR OWN CORRESPONDENT

Perth, July 24

Portions of "Festive Material" by Donald Swain (son of Flanders and Swann fame) and a lesson read by George Phillips, well-known Aborigine leader) were heard in a service broadcast by the A.B.C. on Sunday, July 16.

The service was produced in the Perth studio of the A.B.C. by Gillian Waite to mark Aborigine Sunday. The Archbishop of Perth, the Most Reverend George Anderson, composed a service for the occasion and gave the address. The service was broadcast by the A.B.C. on Sunday, July 16.

ANY QUANTITY

The only support that Taronaria asks for, yet seldom receives, is a plentiful supply of clean rags.

Apparently it does not have the "glamour" that some "missionary collection" has, but please, next Sunday, after you have collected the rag, remember that you are using a valuable commodity — rag. When you do the dusting, think of the fashions change so much that the present ones are undesirable.

We don't want to wear them as we were used to use them as rag. The number of machines in use increases so does our demand for rag — clean shod. We'll gladly accept any quantity — but we need at least two wool balls full every year.

B.C.A. FAMILIES LEAVE FOR WESTERN AUSTRALIA

FROM A CORRESPONDENT

Mascot airport resembled a pre-school kindergarten last week as two B.C.A. families with seven children and seven left for the Diocese of North West Australia.

The Reverend Bill and Margaret Lawton with their two children flew to Perth on route to their new parish of Mulwala. Mr. Lawton will be inducted on July 28.

At the same time Mrs. Jan Green left via Darwin to rejoin her husband at Kunmura. The Reverend Barry Green is the pioneer priest in the cotton development on the Old River Irrigation Scheme.

The Greens began their ministry with the Bush Church Aid Society in April, 1965. Late last year Mrs. Green gave birth to two boys, Harry and Jocelyn in Perth.

On their return to Kunmura the babies contracted a type of dysentery which was promptly cured. Mrs. Green is an older child. Life became a vicious circle of cross infection, but after a few days, one "mine"!

Entirely without the Green's knowledge, a fund was opened, and the money was used to pay the family's rent. This year Mrs. Green's salary was \$800. This gave Jan and the four children six weeks with her parents at Kunmura, near Sydney.

TWINS RECOVER

The children responded immediately to the cold climate and rapidly regained their strength. Naturally the twins attracted comment wherever they went. At the airport their parents' attention was the centre of attention.

At the children were shuttled to the aircraft, a memorable night was an immaculate hostess, a flight attendant, a baby in a (type of dysentery) which was promptly cured. Mrs. Green is an older child. Life became a vicious circle of cross infection, but after a few days, one "mine"!

HEADMISTRESS TINTERN C.E.G.S. RINGWOOD EAST, VICTORIA

Applications are invited, not later than 21st October, 1967, for the position of Headmistress of Tintern C.E.G.S., Ringwood East, Victoria. The school is situated in the suburb of Ringwood, about 17 miles from the centre of Melbourne, and offers education from primary to matriculation level, to approximately 400 girls, of whom 60 are boarders. The buildings are modern, and are situated in grounds of 50 acres. Salary will be an attractive stipend, plus excellent accommodation, qualifications and experience, plus accommodation, allowances and superannuation.

Applicants who should be graduates of a recognised University and non-communicant members of the Church of England, can obtain further information from the Headmistress of Tintern C.E.G.S., Ringwood East, Victoria. Application, giving in the first instance details of age, marital and university status, should be made by 21st October, 1967, to the Chairman of the Selection Committee, Mrs. J. M. G. Jones, 11, Anson St., Paul's Cathedral Buildings, Flinders Lane, Melbourne, Victoria.

POINT PEARCE RESERVE WORK PROGRESSES

The first official report of the Church Army at Point Pearce Aboriginal Reserve, South Australia, shows that the ministry of Captain Alan Polgen has been welcomed by the staff and people.

Captain Polgen was inducted to this work last November. He was appointed by the combined churches of the York Peninsula.

In spite of co-operation, the report says "church attendances have been either small or non-existent." However, "the stage has been reached when a response could be forthcoming."

"Every home has been visited and a complete list of the people has been got to know the composition of their families and their religious persuasions, has been completed."

MANY CHILDREN

There are 326 Aboriginal people of a wide variety of mixed blood, half of whom are children, and the home of one family is being used for a regular "prayer meeting."

The report says that the Methodist, Anglican and Con-

POINT PEARCE RESERVE WORK PROGRESSES

The first official report of the Church Army at Point Pearce Aboriginal Reserve, South Australia, shows that the ministry of Captain Alan Polgen has been welcomed by the staff and people.

Captain Polgen was inducted to this work last November. He was appointed by the combined churches of the York Peninsula.

In spite of co-operation, the report says "church attendances have been either small or non-existent." However, "the stage has been reached when a response could be forthcoming."

"Every home has been visited and a complete list of the people has been got to know the composition of their families and their religious persuasions, has been completed."

MANY CHILDREN

There are 326 Aboriginal people of a wide variety of mixed blood, half of whom are children, and the home of one family is being used for a regular "prayer meeting."

The report says that the Methodist, Anglican and Con-

POINT PEARCE RESERVE WORK PROGRESSES

The first official report of the Church Army at Point Pearce Aboriginal Reserve, South Australia, shows that the ministry of Captain Alan Polgen has been welcomed by the staff and people.

Captain Polgen was inducted to this work last November. He was appointed by the combined churches of the York Peninsula.

In spite of co-operation, the report says "church attendances have been either small or non-existent." However, "the stage has been reached when a response could be forthcoming."

"Every home has been visited and a complete list of the people has been got to know the composition of their families and their religious persuasions, has been completed."

MANY CHILDREN

There are 326 Aboriginal people of a wide variety of mixed blood, half of whom are children, and the home of one family is being used for a regular "prayer meeting."

The report says that the Methodist, Anglican and Con-

POINT PEARCE RESERVE WORK PROGRESSES

The first official report of the Church Army at Point Pearce Aboriginal Reserve, South Australia, shows that the ministry of Captain Alan Polgen has been welcomed by the staff and people.

Captain Polgen was inducted to this work last November. He was appointed by the combined churches of the York Peninsula.

In spite of co-operation, the report says "church attendances have been either small or non-existent." However, "the stage has been reached when a response could be forthcoming."

"Every home has been visited and a complete list of the people has been got to know the composition of their families and their religious persuasions, has been completed."

MANY CHILDREN

There are 326 Aboriginal people of a wide variety of mixed blood, half of whom are children, and the home of one family is being used for a regular "prayer meeting."

The report says that the Methodist, Anglican and Con-

POINT PEARCE RESERVE WORK PROGRESSES

The first official report of the Church Army at Point Pearce Aboriginal Reserve, South Australia, shows that the ministry of Captain Alan Polgen has been welcomed by the staff and people.

Captain Polgen was inducted to this work last November. He was appointed by the combined churches of the York Peninsula.

In spite of co-operation, the report says "church attendances have been either small or non-existent." However, "the stage has been reached when a response could be forthcoming."

"Every home has been visited and a complete list of the people has been got to know the composition of their families and their religious persuasions, has been completed."

MANY CHILDREN

There are 326 Aboriginal people of a wide variety of mixed blood, half of whom are children, and the home of one family is being used for a regular "prayer meeting."

The report says that the Methodist, Anglican and Con-

POINT PEARCE RESERVE WORK PROGRESSES

The first official report of the Church Army at Point Pearce Aboriginal Reserve, South Australia, shows that the ministry of Captain Alan Polgen has been welcomed by the staff and people.

Captain Polgen was inducted to this work last November. He was appointed by the combined churches of the York Peninsula.

In spite of co-operation, the report says "church attendances have been either small or non-existent." However, "the stage has been reached when a response could be forthcoming."

"Every home has been visited and a complete list of the people has been got to know the composition of their families and their religious persuasions, has been completed."

MANY CHILDREN

There are 326 Aboriginal people of a wide variety of mixed blood, half of whom are children, and the home of one family is being used for a regular "prayer meeting."

The report says that the Methodist, Anglican and Con-

BISHOP McCALL PREACHES AT BALLARAT FESTIVAL

FROM OUR OWN CORRESPONDENT

Ballarat, July 24
The Bishop of Wangaratta, the Right Reverend F. B. McCall, visited Ballarat, for the patronal festival on July 2, at the invitation of the rector, the Reverend G. Y. Cracknell.

The Bishop was the celebrant at the 8 a.m. Holy Communion and preached at both Family Eucharist at 9.45 a.m., and the special Festival Evensong at 3 p.m., which was followed by tea in the school hall.

At Evensong the first lesson was read by the Reverend Hugh McCartney of the neighbouring parish of All Saints' and the choir was augmented by chorists from the Ballarat Grammar School, under the direction of Mr James Gullan.

During the services, which were attended by big congregations of both parishioners and visitors, the Bishop evoked a very real sense of the "cloud of witnesses" with which the Church is encompassed.

In his address he stressed the importance of the Communion of Saints . . . that we feel a constant continuity on the first day of the week at the Lord's Table, we are bound in

LITURGICAL SOCIETY

ECUMENICAL PRESS SERVICE

Geneva, July 24
Some 50 of the leading liturgical scholars from all six continents and the major commissions founded by the International Liturgical Society at a meeting at the end of June.

The meeting, in nature, the society will seek to deepen the mutual understanding of various liturgical traditions and to find ways of making the relevance of the liturgy clearer to the contemporary world.

The group is not primarily interested in comparing ancient manuscripts. Instead it hopes to discuss liturgical texts in the service of men, showing how they can enrich the daily life of Christians.

It will hold general meetings, smaller consultations and promote publications. Members are open to those teaching or doing research in liturgical studies and to those in the church responsible for promotion of liturgy.

THE MIRFIELD FESTIVAL

ANGLICAN NEWS SERVICE

London, July 24
6,000 people attended the annual Commemoration Day festival of the Community of the Resurrection at Mirfield on July 6.

The Solemn Eucharist, which marked the opening of the festival, was held on the front lawn under a huge marquee.

The Rector, the Right Reverend Bishop, and twelve other bishops, the community canonically celebrated the Bishop of Portsmouth, the Right Reverend Eric Trevelyan presided.

At the Commemoration service in the afternoon the procession of brethren included two bishops, the Right Reverend Thomas Hannay and the Right Reverend Victor Shearman; and the Priors of the Mirfield, London and Leeds houses.

A THEOLOGICAL CONSULTATION

ANGLICAN NEWS SERVICE

London, July 24
Canon Basil Moss, chief secretary of the Advisory Council for the Church's Ministry, will be the chairman of the four working groups at the World Consultation on Theological Education which will open at the London College of Theology, Northwood, in Middlesex, today.

They will examine the detailed changes which might be made in the way Christian ministers are trained, in the light of a changing world, educational advances and ecumenical thinking.

DIOCESAN NEWS

BALLARAT

MISSIONS TO SEAMEN

On July 23 the Right Reverend W. A. Hande, was at St. Stephen's Church, Ballarat, a service of thanksgiving for the 25th anniversary of the formation of the Fiving Angel Club there, which dedicates a number of parishioners to the work of the Seaman's Chapel at the club.

NEWCASTLE

BISHOP VISITS PARISHES

On July 23 the Bishop of Newcastle, the Right Reverend J. A. G.

DIOCESAN ROLLING

On June 30 deposits and gifts lodged in the Melbourne Diocesan Rolling Fund totalled \$158,640.

With the granting of loans for the erection of five vicarages and to assist in building two churches in new areas, the fund has become effective.

Further assistance in development and extension is envisaged as deposits mount.

"FORCE TEN" GROWS

Force Ten, Australian Inter-Church Aid's overseas aid project, was launched on July 1. Force Ten is Australians aiding at two dollars a month, self-help projects for people in need overseas; there are ten projects for ten months of the year.

The July project is urgently needed in a T. Claret, near Djibouti, Djibouti. Each month the "Force Ten" project, "Action", describes the project of the month.

To date, 147 individuals and groups have joined Force Ten. \$9 are from New South Wales. A member of one Sydney congregation writes: "I should like to congratulate you and your people for the amount which I think is an excellent one."

"I seem to be to combine in a virtually one action the professional and the layman, Christ with the Christian ideal of caring and sharing and Force Ten gives us all an opportunity to play a personal part in it and to know specifically where our money is being used and how."

"Deep down we all know that we should do more for human need overseas," said the Reverend Robert Spracklet, Secretary for N.S.W. Inter-Church Aid, this week.

"Force Ten enables us to share in a meaningful, informed and personal way in the world for relief and development."

"Individuals, families and groups who need more information about Force Ten," he said. "Send enquiries at 511 Kent Street, Sydney, or telephone 25-3789."

MOORE COLLEGE CONVENTION

The annual convention of Moore Theological College, Sydney, will be held from Wednesday, August 9, to Friday, August 11, in St. Stephen's Church, Newtown.

This was the site of the 1965 convention. It is being used again as it can comfortably accommodate more than 100 people in the college itself.

The first address will be evangelistic one given by the Reverend D. Howard on August 9. The next evening by the Reverend S. Horton of Bevelly Hills will conduct a Bible teaching night.

A.B.M. CONCERN ON JERUSALEM

(Continued from page 1)

casualties but there is a great need. People have lost the means of livelihood, and have no money to buy food. Families are divided and people are afraid of what the future may bring.

"Here at St. George's we are doing what we can to help the needs of the people who come to us and help find out about their relatives."

"I have been able to keep in touch with the outside world by constant visits to the New City, for without posts or telephones it is a feeling of helplessness among many people."

"From the Arab parts of the Archdiocese we in Jerusalem are cut off but we continue to pray for them."

"We pray for the day when the problems of the Middle East—impossible boundaries, huge refugee masses, together with hatred, suspicion and fear—may be squarely faced by men of goodwill, and that the present disastrous situation may lead to a more realistic approach to the problems of the Middle East. We hope for a just and lasting peace."

is well-known as a former member of the Westminster Madrigal Singers.

TEHLER DE CHADIN ASSOCIATION IN QUEENSLAND

Following a meeting at St. Michael's, New Farm, on July 9, it was decided to form the Tehler de Chadin Association (Queensland). The following officers were elected on October 25:

Chairman: the Reverend T. E. Peacock; vice-chairman: the Reverend D. J. Williams; both secretaries: Mrs. V. Peacock; member of executive committee: Mrs. M. Williams.

The aims of the association are to disseminate knowledge of the writings of the late Father Teilhard de Chardin, S.J., and to further his educational relations.

On July 23 the Director of Christian Education, Mr. B. P. Upton, preached at the 7.30 Holy Communion service at St. Andrew's, Westcott and at the 9 a.m. Holy Communion service at Abernethy. Mr. Upton then went to Maxwellbrook to conduct a training course for the Upper Hunter Region.

G.S.F. CONCERT

The annual G.S.F. Friendly Society concert will be held in the Cathedral Hall on Friday evening, August 10, at 7.30 p.m. The concert will comprise. This amateur effort will be supported by a large number of parents and friends.

WOMEN'S AUXILIARY

The Home Missions Women's Auxiliary will meet on Friday at All Saints' Hall, Campbell Street, at 7.30 p.m. on Friday at noon. Reservations may be made to the Women's Auxiliary at 6.30.212. The guest speaker will be the Rev. Canon W. H. Upton, Secretary of the Home Missions Office, Sydney. The Rev. Canon Upton is a diocesan auxiliary work will be held at 4.30 p.m.

NORTH WEST AUSTRALIA

CARNARVON

On Sunday, July 16, the Reverend John Rodway was presented in the parson, Mr. Rodway is employed with the Department and has been transferred to Carnarvon. He was a great help to the church in Carnarvon. The Rev. Canon W. H. Upton, Secretary of the Home Missions Office, Sydney, is employed at the Space Tracking Station.

DAMPER

The Reverend Len Greenhalgh is rapidly making his mark as the very first parish priest there, a working unit, it includes iron-ore towns as well as the two old north west towns of Oxley and Roobee. He also ministers in Winoocees where there was an asbestos mine that closed last year. Hopes are laid for its revival. Mr. Greenhalgh is sponsored by the Bush Church Aid Society, and his brand-new air-conditioned rectory was erected at discreet expense.

PERTH

MISSION TO UNIVERSITY

The Reverend Peter Newall, Rector of Glenunga, Diocese of Adelaide, has been appointed to the University of Western Australia. His commission was given by the 100-strong Evangelical Union with the university.

BISHOP AT METHODIST CHURCH

The Auxiliary Bishop in Perth, the Right Reverend Bishop, presided over the address at a special service at the Wesleyan Methodist Church, July 19 when members of the Perth Women's Home Missions League held their annual thanksgiving.

It was the first time that a reputation had been invited to take part in this service of dedication.

BRISBANE

ORGANIST APPOINTED AT ST. JAMES' LAXIA

Mr. Ian F. Bridges has been appointed organist at Christ Church, St. Lucia, in the parish in which the University of Queensland is situated. At various times, Mr. Bridges has been cathedral organist at St. Andrew's, Brisbane, and St. Andrew's, Brisbane. He was also organist at Addington Place, Croydon, and at St. James' Laxia, Brisbane, with the Royal Salsburgh and the University of Queensland.

With the rector of St. Lucia, the Reverend Philip Newell, he will be responsible for the organ and competent musicians, at St. Newell

the dialogue between Theology on the one hand and Science and Related Disciplines on the other hand. To this end, an annual Bulletin will be published quarterly Bulletin, and from time to time a study guide will be circulated. The first number of the Bulletin will be circulated in August 1967. It will be published in conjunction with a study guide on the Philosophy of Science. It is planned to hold a one-day conference in Brisbane, on October 25, at which details will be circulated in the first number of the Bulletin.

The chairman of the Queensland Association, Dr. Peacock, is a physicist, chemist and lecturer in physical chemistry at the University of Queensland. He is a member of the council of the English Association for the study of St. Chadrian.

Too soft for comfort?

There are good reasons why Sebel's don't over-cushion their chairs.

It's important to us that people be comfortable—and too soft a chair means that your body rolls about, doesn't get proper support. Our upholstery starts way down under, with properly contoured framing. Over that goes heavy-duty foam padding, and we top everything up with a wide variety of durable, goodlooking vinyl or soft fabric upholstery.

Comfortable listeners concentrate better. Comfortable customers come back to see you again.

Let Harry Sebel, Chair man, bring you more tidings of good comfort. Drop him a note.



sebel
THE PEOPLE SEATING PEOPLE



Sebels (Aust.) Limited,
36 Canterbury Road, Bankstown. 70.0771
15043

