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A BRIGHT BRISBANE SYNOD MALE-DOMINATED ASSEMBLY WILL NOT HAVE WOMEN ON VESTRIES

FROM A SPECIAL CORRESPONDENT

Brisbane, June 24

The Synod of the Diocese of Brisbane last week had more than a touch of revolution about it.

There was a move to disband the Bush Brotherhood of S. Paul, and one to admit women to parochial councils.

A move was made to cut the voting age in church councils down to 18 years, and a suggestion to make the cathedral canons "Senators of the Church" subject to election.

Some of these plans to the surprise of their proposers, had a substantial degree of success.

Synod opened with the annual service in S. John's Cathedral on the Monday night, when a crowded congregation heard the Chairman of the Australian Board of Missions, the Reverend Frank Coaldrake, preach the Synod sermon.

"The Church in Australia," he said, "had left the Bishop of New Guinea out on a limb."

Australia had promised staff to the bishop to open up new work, but the Church had not honoured it.

Native missionaries from the Pacific missionary dioceses were filling the places of the missing Australians.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, delivered a lengthy presidential address on the Tuesday afternoon.

THE CENTENARY

He said that the centenary of the diocese would be commemorated in 1959-60.

Possibly a committee of the whole diocese would be appointed by this Synod to make the necessary arrangements.

"I am pleased to announce that one of the great leaders of the Church in England, Dr. Cuthbert Bardsley, Bishop of Coventry, president of the Church of England Men's Society, will be visiting Australia in 1959, and might well be the visitor for whom we look.

"I have also not given up hope that the Archbishop of Canterbury and York will be invited to make a world tour about that time and, if they find it possible to accept, to join with us on some occasion of our centenary observances."

Archbishop Halse said that the "Bring Out a Briton" campaign could be urged on various grounds.

He was trusting the clergy and wardens of every parish to perform a national service to Australia, to-day and in the future, by supporting the campaign.

The absence of a large central building fund, the Archbishop said, might be a blessing in disguise.

A remarkable survey disclosed that during the past ten years more than forty new churches and mission halls had been erected where there was none before.

MANY RESTORATIONS

Thirteen replacements and countless restorations of old churches had taken place.

Twelve parochial districts had been made parishes, and six new parochial districts had been formed.

"The point that I would emphasise is that all these local projects, have been due to individual parochial initiative, and with practically no outside financial assistance.

"It is being proved everywhere that spoon-feeding is out of date.

"Our people are becoming proud of being self-supporting.

"It is now quite customary for me to hear that the Church officers of a parish church have rallied round a new housing area in the parish and given every encouragement and help to its resident church-people, to secure a building site by local gifts and with the help of a loan.

"The house-to-house canvass system," he said, "is spreading everywhere in some form or another throughout the diocese.

"There is no doubt that mistakes have been made in the past and in some places parochial self-sufficiency has merely taken the place of individual carelessness.

"This happens when the local building or renovation fund makes its appeal to the parishioner or is only to supply his own local needs of Sunday School, hall or church.

"As the Department of Promotion visualises in the near future, the extra-parochial claims of Home and Foreign Missions will be kept well to the front.

"Every effort would be made to remedy past defects and to press forward to the ideal of a truly great parish which gave greater support to worthy outside causes than it spent upon its own needs."

Archbishop Halse spoke of the opening of S. John's University College last year.

"At the recent conference in Brisbane of heads of Australian University colleges," he said, "it became all too clear that the need of further accommodation at all State University colleges was a most urgent necessity.

"S. John's College should be at least half as large again.

"There is still a debt of £6,000 on the present buildings, while very important parts of a residential college such as a chapel, common room and administration block are still lacking.

"It is abundantly clear that what is sometimes called 'the charitable public' is practically blind to the importance of University life and work."

(Continued on page 11)



The picturesque procession of the Knights of the Order of S. John entering S. Paul's Cathedral, Melbourne, last Sunday. (See story, page 3.)

PRIMATE ON ULTIMATE UNION OF THE CHURCH IN AUSTRALIA

FROM A SPECIAL CORRESPONDENT

Brisbane, June 24

The first official suggestion that the Church of England in Australia is interested in ultimate union with Protestant churches was made here on Thursday night last, June 20.

The Primate, the most Reverend H. W. K. Mowll, said that union between the Anglican Church and various Protestant bodies into one powerful national body might ultimately come.

He said that he did not think

that such a union could happen for "a long time."

There were many difficulties, especially over the matter of bishops.

However, discussions, both in Australia and overseas, increased the likelihood of the

eventual formation of one great non-Roman Catholic bloc, national in its character, and the biggest spiritual force in the country.

The archbishop spoke of the background of talks going on between the Church of England and the Methodist and Presbyterian Churches in Great Britain.

There were also the negotiations for organic union in Australia, now making progress, between the Congregational, Presbyterian and Methodist churches.

In the meantime, the Anglican Church in Australia had a great future ahead, he said, now that its Constitution was about to come into effect.

DIVERSITY

Archbishop Mowll said that one of the "great glories" of the church was the diversity of opinion allowed within it.

Policy statements on moral and social questions would remain ones for diocesan bishops to speak out on.

But there was need for the church to be much more active in many community and social spheres.

One of the greatest ways in which Anglicans could witness for their Church was for them to offer as candidates for public office, for Parliament, municipal councils, and similar bodies.

They would be abused for their pains and services, but that was the price of public office these days.

THE ANGLICAN PRESS RATE OF INVESTMENT RISES FROM £400 TO £580 DAILY

The total amount of cash with applications for Debenture Stock in The Anglican Press Limited had exceeded £11,000 by last Wednesday morning—an average rate exceeding £580 daily since the Prospectus was first published in THE ANGLICAN on June 7.

This shows a sharply increased flow of applications, as the average daily rate at the same time last week (including non-working days) was just over £400.

The Secretary of the Press, Mr. H. J. Reid, has been informed that firm applications exceeding another £5,000 are being made, including the sum of £2,500 from the A.B.M.

This means that the Press is assured of nearly £18,000 of its £70,000 issue of Mortgage Debenture Stock.

Mr. Reid announced last Wednesday that a meeting of the Directors of the Press had been called for next Monday, July 1, at which the Board would proceed to allotment.

Among the dioceses who have already subscribed to the issue is the Diocese of Bunbury, which took up £500 of Debenture Stock last week.

Mr. Reid said that many applicants had written to say that they preferred to make gifts to the Press, rather than to invest.

INFORMATION TRUST

"On behalf of my Board, I express our thanks to these generous persons," Mr. Reid said.

"But we have written in each case to the sender to explain that the Anglican Press is a strictly business proposition. It must stand on its merits as such.

"We have advised those who

wish to make gifts of money to send them to the newly-formed Church of England Information Trust, details of which will be announced in THE ANGLICAN next week."

Arrangements have been made by the Press to move into its premises in mid-July. It is intended now to start operations in mid-August, some weeks earlier than originally hoped.

G.F.S. EXPERIMENT IN U.S.A. A SUCCESS

THE "LIVING CHURCH" SERVICE

New York, June 24

Eighteen members of the Girls' Friendly Society have won scholarships under the society's 1957 Summer Service Opportunity Programme.

The scholarships will send them to work with Indians in South Dakota and New Mexico; to help build a summer camp and conference centre in Alaska; and to city missions in New York.

The scheme is the outgrowth of a G.F.S. experiment last year.

The programme aims at giving girls of high school age the kind of chance to "invest their summer," which is now available mainly to college students.

MEASURE FOR AID TO CHURCH SCHOOLS

SECONDARY SCHOOLS LOSS WOULD BE "DISASTROUS"

ANGLICAN NEWS SERVICE

London, June 24

A measure providing for payment not in excess of one million pounds (Sterling) in the next 25 years on church schools, and particularly church-aided secondary schools, was approved by the Church Assembly on June 17.

The Archdeacon of Totnes, the Venerable E. F. Hall, said that without central help the great majority of secondary schools would be lost to the church.

"To lose our secondary

HUNGARIAN CHURCH PAPER INCREASE

ECUMENICAL PRESS SERVICE

Geneva, June 24

Owing to extraordinary demand, the Hungarian Protestant paper *Reformatusok Lapja* will increase its circulation this autumn.

Its present circulation is 17,000 copies.

Four thousand letters of thanks have been received from readers, following appearance of the first eight numbers since March.

Back numbers are out of print.

schools at this juncture would, I believe, jeopardise the future and, in the long run, prove disastrous.

"To go back would be tragic, to stand still would be useless.

"We can now go forward in good heart."

Only one protest was made against the proposal.

Mr. Ivor Bulmer-Thomas (London) protested against the diverting of charitable funds to something other than that which the donors intended.

Archdeacon Hall, in reply, said that they could not go beyond saying that the total limit should be one million pounds and the time period limited to 25 years.

The Deputy Vice-Chancellor of the Central Board of Finance, Sir Phillip Williams, said that urgent consideration was being given to the augmenting of clergymen's pensions.

PLAN TO REORGANISE CHURCH REJECTED

ASSEMBLY REFERS MATTER TO STANDING COMMITTEE

ANGLICAN NEWS SERVICE

London, June 24

The scheme for reorganising the work of the Church Assembly "along suitable business lines" came to naught on June 20 when the assembly decided to discharge the members of the Committee on Central Funds, who produced the scheme.

The assembly decided to refer the whole matter to its existing standing committee.

The chairman of the Committee on Central Funds, Mrs. M. B. Ridley, had recommended earlier in the week the enlargement of the standing committee so that it could advise the assembly not only on matters of policy, but also on the general co-ordination of its work.

She recommended that four boards be set up—for education, social responsibility, Church relations and the ministry.

Mrs. Ridley said that the committee considered the central work of the Church Assembly was unco-ordinated.

There were gaps. Best value for money was not being obtained.

The present organisation was too inflexible, she said.

On June 19 the assembly agreed to the establishment of the boards of education and social responsibility, but rejected the proposed other two boards.

On June 20, before the assembly could consider the membership of these two boards and the standing committee proposal, Mrs. Ridley let off somewhat of a bombshell.

"We have not made this decision lightly," she said, "but with a full sense of our responsibility to the assembly."

"PISTOL AT HEAD"

Canon A. P. Shepherd, of Worcester, criticised the Committee on Central Funds for holding a pistol at the assembly's head.

Sir Peter Agnew, M.P. (Truro), proposed that consideration of the matters should be adjourned and that the situation thereby created be referred to the standing committee for guidance and advice of the assembly in due course.

Mrs. Ridley said that, committed as the committee was to a certain course, it would be better to discharge them.

The motion to discharge the committee was then carried.

Obituary

DR. G. V. SMITH

We record with regret the death on June 11 at Salisbury, England, of the Right Reverend G. V. Smith, who was Bishop of Leicester from 1940 until 1953. He was 76.

S. PAUL'S TO BE THE O.B.E. CHURCH

ANGLICAN NEWS SERVICE

London, June 24

S. Paul's Cathedral is to become the Church of the Order of the British Empire.

A permanent chapel is to be dedicated to the use of the order.

An appeal to the 86,000 existing recipients of awards is being made for subscriptions to an appeal fund to meet the cost of constructing the chapel.

A total of £5,000 has been given anonymously, but £10,000 is still required.

The dean and chapter were anxious that the chapel should

be much more than a show place, the Bishop of London, the Right Reverend Montgomery Campbell, said on June 13.

It should be a place of prayer, a place where sacraments were administered.

There would be a limited opportunity for baptism and marriage services for members.

The bishop said the Queen had created three new offices and made the following appointments to them: The Dean of S. Paul's, the Very Reverend W. R. Matthews, to be Dean of the order; the former Bishop of London, the Right Reverend J. W. C. Wand, to be Prelate Emeritus; and the Archdeacon of London, the Venerable O. H. Gibbs-Smith, to be Sub-Dean of the order.

The new chapel is to be in the east end of the cathedral crypt.

ALTAR MOVED

The ancient altar of S. Faith will be moved farther to the west to enable access to the sanctuary.

The area dedicated to the uses of the chapel will be demarcated by wrought ironwork resembling the famous gates and screens by Tijou, which adorn the cathedral choir.

This ironwork will consist of pilasters and otherthrows. They will support decorative finials incorporating candle-type light fittings with the stars of the order surmounted by crowns.

Glass panels, painted in grisaille, will be inset in the ironwork pilasters.

CHURCH HAS CRYING NEED FOR PIONEERS

CHURCH INFORMATION SERVICE

London, June 24

The report, "Service Overseas in the Ministry of the Church," read at the Church Assembly last week sought to correct a vague general feeling in this country that the day of the European missionary is done.

The reason for the report is the disquiet felt about the distinct drop, in the past ten years, in the number of ordained men offering to serve overseas.

It is true that the field was changed.

China has closed her borders to Western missionaries. The Anglican Church still flourishes there, but is now exclusively Chinese.

In parts of India and Africa, recruits for the ministry are coming increasingly from their own people.

But even here, European priests are still needed, men of experience and academic calibre able to give leadership and guidance to the keen young Church.

To get back to the pioneer, however—there are still places crying out for him. Places like the Arctic, the frontiers in South America, the country areas of the West Indies.

Bishops of the Anglican Communion in the dominions have asked repeatedly for fresh blood from Britain. Australia wants single men for her bush brotherhoods and other work of pioneering character.

She wants priests to serve the white communities in the outback.

She has, in fact, a wide range of jobs for first class

R.C. COLLECTION FOR PROTESTANTS

ECUMENICAL PRESS SERVICE

Geneva, June 17.

The suggestion of a theological professor at Basle, Dr. Oscar Cullmann, that during the annual week of prayer for Christian unity Protestants should make collections for needy Roman Catholics, and Roman Catholics for needy Protestants has met with response.

A member of a Roman Catholic order in Rome has given Dr. Cullmann a generous donation "for a poor Protestant in Rome."

Waldensian students in Italy have taken a collection to be used by a Franciscan monk in Rome to help necessitous Roman Catholics.

priests, graduates or non-graduates, married or single, and she wants them to come in a steady stream.

Canada wants a regular annual flow of two or three men from Britain for each of her twenty-eight dioceses. Here, too, in the developing areas of the west and north, there is work of a distinctly pioneering type.

WEST INDIES NEEDS

The West Indies want up to twenty recruits a year for the next ten years to work the urban districts, requiring not least "men prepared to be pioneers in a situation of remarkable opportunity."

The Church of the Province of South Africa wants recently ordained men, preferably unmarried, for pastoral work among Africans, Europeans and other groups. She also wants men of 35-45 for senior posts.

Rising costs have made it more and more difficult for the missionary societies to accept married men for overseas service.

The Church as a whole, says

the report, must be ready to make more adequate provision for these men where they are needed.

But, for reasons of mobility, it stresses the increasing need in this field for unmarried clergy.

SECURE BANNING OF ALL WAR SAYS BISHOP

ANGLICAN NEWS SERVICE

London, June 24

"If we cannot secure the banning of war we can never secure the effective banning or the limitation of destructive weapons."

The Bishop of Carlisle, the Right Reverend Thomas Bloomer, said this in his presidential address to the Carlisle Diocesan Conference on June 14.

All his sympathy was with those who cried out for the cessation of hydrogen bomb tests, he said.

If, however, this was all that was asked for it would be of little avail, because the development of inter-continental ballistic projectiles and other weapons could effect over a long period in war what hydrogen bombs could effect quickly.

"The great problem before mankind is not just the banning of the hydrogen bomb, nor the limitation of other destructive weapons, but the banning of war itself.

"Those people who put their faith merely upon the banning of the hydrogen bomb and the limitation of certain kinds of armaments are not, in my view, realists.

"The time is ripe for an adventurous attempt to bring together the Great Powers in a candid search for the path of peace."

This was an hour when Britain could manifest greatness of character, the bishop said, by an immediate suspension of further hydrogen bomb tests in an attempt to lift the whole issue of peace above the level of material might into the realm of righteousness, justice and moral responsibility.

"Is there a statesman in Britain adequate in moral status for such a time as this?"



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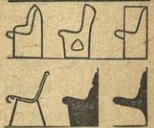
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PAGEANTRY AT ORDER OF S. JOHN SERVICE

PACKED CATHEDRAL IS ASKED "WHO IS OUR NEIGHBOUR?"

FROM A SPECIAL CORRESPONDENT

Melbourne, June 24

The annual church service of the Grand Priory of the Venerable Order of the Hospital of S. John of Jerusalem was held in S. Paul's Cathedral yesterday.

There was a parade of members of the S. John Ambulance Brigade.

Ambulance and nursing divisions, V.A.D. personnel, nursing cadets and ambulance cadet divisions marched to the cathedral from the Treasury gardens.

At 11 a.m. a fanfare at the great west door heralded the entry of the capitial procession comprising between 30 and 40 members of the Chapter in their ceremonial robes.

The Governor-General, Sir William Slim, and the Lieutenant-Governor of Victoria, Sir Edmund Herring, were seated on either side of the presbytery near the sanctuary rails.

Lady Slim and Lady Herring, the Lord Mayor and Lady Mayoress, Sir Francis Selleck and Lady Selleck, were also in the congregation of 1,400.

"We are not here to think of the Order and of our particular responsibilities," the Bishop of Geelong, the Right Reverend J. D. McKie, said in his address.

"It would be wrong to say that only Christian people help others, but it is right to say that a good Christian cannot help helping others.

THE REAL MOTIVES

"Our motives for helping others should be that every person is important.

"This is one of the great themes of our religion, and is found right through the Bible. "Live and let live," sounds all very fine," the bishop said, "but it can also mean 'Die and let die,' and nothing else. It was impossible to live to ourselves.

"All the time there was the tremendous factor of unconscious influence.

"When people speak about the importance of the independence of others and leaving them alone, often it is not respect for other people, but a

DEAD SEA SCROLLS

FROM A SPECIAL CORRESPONDENT

Mr. E. C. B. MacLaurin, Lecturer in Semitic Studies at the University of Sydney, will speak at S. Barnabas' Church, Broadway, Sydney, on Sunday evening on "The Messiahs of the Dead Sea Scrolls."

The scrolls, discovered ten years ago, are the most ancient Bible manuscripts that have been found. Their discovery was hailed by scholars as the most spectacular archeological development in recent years, and an extensive literature has grown up around them.

After the service in the church, Mr. MacLaurin will show pictures of the manuscripts.

GRAFTON SCHOOL FOR SUNDAY SCHOOL TEACHERS LARGEST YET

FROM A SPECIAL CORRESPONDENT

Grafton, June 24

Sixty-nine Sunday School teachers in the Diocese of Grafton attended a winter school at the diocesan centre, Grafton, from June 15 to 17.

The school, the largest yet held, was under the chairmanship of the Bishop of Grafton, the Right Reverend K. J. Clements.

Fifteen parishes in the diocese were represented. The Youth Director of the Diocese of Armidale, Miss Effie Sourry; the Grafton Cathedral organist, Mr. Ray Matchett; the conference mother, Mrs. C. H. S. Egerton (Kempsey); and the Reverend W. R. Paton, of Casino, made the school a success with stimulating talks, leadership and demonstrations.

The bishop conducted the doctrine and Bible study sessions, which were highlights of the school.

Miss Sourry gave advice on teaching method, answered many queries, and conducted a poster-making workshop.

Mr. Matchett was responsible for the music workshop, and Mr. Paton for the blackboard workshop.

NEW DEPARTURE

For the demonstration lessons in the cathedral Sunday School there was a departure from the usual practice in that six "pupils" of the conference conducted demonstrations, one in each division, and had their efforts criticised in the session that followed.

After Evensong on the Sunday night, two films, "The Com-

THE FUNERAL SERVICE OF SIR WILLIAM ANGLISS

FROM A SPECIAL CORRESPONDENT

Melbourne, June 24

Police stopped all traffic in Flinders Street on June 18 as the funeral procession of the late Sir William Angliss, millionaire philanthropist, moved away from S. Paul's Cathedral.

More than 1,200 people attended the service in the cathedral for the man, once a butcher boy, who became a leader of the meat industry in Australia and a parliamentarian.

Reputed to be a millionaire several times over, Sir William was greatly beloved for his works of charity.

In his private life he was a simple and sincere Christian man, frugal and almost austere in his habits.

HARD WORK

A great believer in hard work, he refused to retire from business even at the age of 92.

The funeral service was conducted by the dean, the Very Reverend S. Barton Babbage.

He was assisted by the Reverend W. I. Fleming, Vicar of S. Colomb's, Hawthorn, the parish in which Sir William lived.

The Venerable J. A. Schofield read the Lesson.

The address was given by the Archbishop Administrator, the Most Reverend J. J. Booth.

The archbishop said that Sir William had gone to New York as a very young man, and had done so well there that he was urged to stay and make it his home.

But unwilling to lose his British citizenship, he returned to England, still only 19 years of age, and a little later came to Australia—first to Brisbane, where he failed to find work, then to Sydney, and finally to Melbourne, where he settled.

Dr. Booth said that hard work, combined with strictly honest and upright standards of conduct, had been the secret of his success as a business man.

He had won a reputation as a man who made money, "but make no mistake about this, money in the hands of William Angliss was a trust, not to be used for his own selfish ends, but for the people of the community in which he lived."

It has been stated in the Press that a charitable trust of a million pounds is to be set up under Sir William's will, and that charities in Queensland and Victoria will benefit.

"A WONDERFUL ORGAN" IS DEDICATED AT BENDIGO

FROM A SPECIAL CORRESPONDENT

Bendigo, June 24

So big was the crowd at the dedication of the rebuilt organ at S. Paul's, on June 16, that the Bishop, the Right Reverend R. E. Richards, could not reach the pulpit.

He spoke instead from the lectern.

The organist of Christ Church, South Yarra, Mr. Leonard Pullard, after playing two works on the organ, left the console and walked to the chancel steps.

"You have a wonderful organ here," he told the packed church.

There were few organs in Melbourne as good.

The organ incorporates an organ built for the church by Alfred Fuller in 1833.

Preparations for a rebuild were made in 1954 with the purchase of a three-manual console from the Whiteley organ in S. Andrew's Cathedral, Sydney.

The old organ was taken to a firm to be rebuilt in 1956, and the new instrument returned to the church in February, 1957.

This rebuilt instrument, among other features, comprises 39 speaking stops and 15 coupler-rocking-tablets.

The orthodox and very compact console is located in the chancel, about forty feet away from the organ.

The organist faces his instrument and is able both to see and hear under ideal conditions.

The new choir organ is far in advance of any yet produced in this country.

The choir organ is an entirely classical department designed for the music of the 18th century and earlier.

S. Paul's organ owes more than a little to the great eighteenth century organ builders, Arp Schnitzler, Christian Muller and Gottfried Silbermann.

NEW SCREENWORK

An entirely new organ case and screenwork spans the whole transept, while the old Hill and Fuller pipes, with their original stencilling and gilding all restored, form a quiet and harmonious tapestry in keeping with the design.

At the dedication, a representative of the firm who rebuilt the organ addressed the rector, Canon E. H. Pickford, in the following words, "Reverend Sir, in the name of the craftsmen who have laboured in this enterprise, I ask you to

accept this newly rebuilt organ to the greater glory of Almighty God."

Canon Pickford turned to the bishop and asked him formally to dedicate the organ.

The church was filled for an organ recital in the afternoon, and again for Festal Evensong in the evening.

The S. Paul's organist, Mr. R. Anderson, said afterwards, "I am exceptionally pleased with the organ—it is a magnificent instrument."

NEW ADELAIDE DEAN CONGRATULATES THE BISHOP'S HOME MISSION SOCIETY

FROM A SPECIAL CORRESPONDENT

Adelaide, June 24

The new Dean of Adelaide, the Very Reverend A. E. Weston, congratulated the Bishop's Home Mission Society on the way in which it was meeting the tremendous challenge confronting it to-day.

Dean Weston was chairman at the annual meeting held in the Church Office, North Adelaide, on June 14.

There was a record attendance of members.

He said that although the expansion to-day was possibly no greater than that in earlier days, we had certainly never faced such rapid expansion as that of the present day.

The dean also congratulated the organising chaplain, the Venerable E. A. Codd, on the magnificent work he had accomplished during his term of office.

Of criticism regarding contemporary designs of buildings being erected in new areas, the dean said he did not think the society had anything to fear.

Throughout the whole world to-day there was a movement towards the type of architecture which met modern minds and trends.

THE FUTURE

The churches of the future would be very different from those of the past.

Archdeacon Codd said that the finding of priests to staff the new areas possibly constituted a greater problem than that of providing the money to erect a building. The constant prayer of all Anglican people throughout Australia should be for the increase of men to train for the ministry.

We had three times the population of fifty years ago, he said, but we were trying to work with the same staff.

VOCATION THEME FOR ST. ARNAUD RALLY

BISHOP CONDUCTS THE THIRD CONFERENCE

FROM A SPECIAL CORRESPONDENT

Wedderburn, June 24

"Tremendous Vocation" was the theme of the third youth rally of the Diocese of St. Arnaud, held here from June 15 to 17.

Seventy-two young people from fifteen parishes took part.

Before Evensong on Saturday evening, the leaders were formally commissioned by the bishop, the Right Reverend A. E. Winter, and so the rally formally began.

The chaplain, the Bishop of Geelong, the Right Reverend S. D. McKie, preached after the office and introduced the theme.

DANCING HOUR

The rest of the evening was spent in introducing the leaders who were to assist Bishop Winter, and an hour of dancing gave opportunity for rally members to become acquainted with one another.

Compline was said after supper, and so to bed.

The Sunday morning began with the family Eucharist at 8 a.m., at which the bishop celebrated and the chaplain preached.

The church was crowded for the Eucharist.

On Sunday morning and afternoon and on the Monday morning the usual Bible study and workshop groups took place.

The Bible study leaders were the chaplain, the Reverend George Lucas, Alan Baxter and James Murray.

The chaplain had chosen passages for study which centred around the theme of vocation.

The workshop groups were: "The use of G.B.R.E. Sunday School material," led by Beatrice Glascoine; "Youth Group Management," led by the Reverend Edgar Wood, and "Religious Drama," led by James Murray.

At tea on Sunday evening Bishop Winter spoke plainly about vocation to the priest-hood.

On Monday afternoon the rally members went to Melville's Caves, where the women of S. John's, Rheolla, entertained them to afternoon tea.

The youth director, piloting a convoy of four cars containing some of the "nobs" of the rally, missed a turning of the road and for a time the convoy was bused.

But the party did arrive in due course, much to the amusement of the members.

Bishop Winter solemnly commissioned the director as his director of youth.

A feature of the rally was the excellent book stall, organised by Beatrice Glascoine and Mr. Wood.

It was a happy coincidence that Trinity Sunday is the patronal festival of the parish church. It is safe to say that the festival has never been so enthusiastically celebrated.

As yet it is not known where next year's rally will be held, but it is hoped that one of the northern parishes will invite the rally to be its guest.

The billeting was a community effort. Methodists, Presbyterians, members of the Church of Christ and Roman Catholics all helped.

G.F.S. CONFERENCE AT NEWCASTLE

FROM A SPECIAL CORRESPONDENT

Lambton, N.S.W. June 24

A provincial conference of the Girl's Friendly Society was held at the Youth Centre in Newcastle from June 15 to 17.

About forty delegates, from as far north as Lismore and as far south as Wollongong, attended.

They represented the Dioceses of Grafton, Armidale, Newcastle and Sydney.

The meeting concluded with the showing of some films on the work of the society on Eyre Peninsula and the new development in country and metropolitan areas.

MEMORIALS IN KOORAWATHA

FROM A SPECIAL CORRESPONDENT

Koorawatha, N.S.W. June 24

Two church memorials have recently been dedicated in this parish.

On May 26, a lych gate of traditional design was dedicated at S. James, Greenthorpe.

The large congregation which attended the service filled the church for the Communion service afterwards.

The gate, beautifully finished, is of timber and brick.

It is a memorial to Maurice Williams and Leonard George Wilder.

The following Sunday, June 2, the 51st Anniversary of S. Andrew's, Bendick Murrell, was observed.

The rural dean and Rector of Boorowa, the Reverend Edgar Cutcliffe, preached at the service.

A memorial bell, suspended in a belfry of steel piping, was dedicated.

Although the church has been built for a number of years, there had been no bell to call the people to worship.

IMPROVEMENT

This was an improvement on the previous year for which we could feel very gratified.

Out of 247 congregations over 50 per cent. had reached the quota set.

To the 10 per cent. who had paid nothing at all an appeal had been made for a greater effort in the present year.

The quotas set for 1957/58 have been increased by 75 per cent. making a total of £7,500. The quotas make no provision for capital works, but are purely for the maintenance of the society and support of the mission districts.

To proceed with the building programme the society will need approximately £40,000 this year.

The Reverend G. E. Martin was elected to fill the vacancy caused by the resignation of the Reverend G. R. Delbridge.

It was decided to hold a B.H.M.S. Tea in the Town Hall on Monday, September 9,

THE ANGLICAN

FRIDAY JUNE 28 1957

A SOUND DECISION

Australia is to adopt the French and British policy of trading freely with China. Last week's announcement of the new policy by the Minister for External Affairs, THE RIGHT HONOURABLE R. G. CASEY, was welcome to this newspaper, which, for five years—far longer than any of the secular Press—has advocated trade with the Chinese and diplomatic recognition of what is without doubt as much the *de facto* and *de jure* government of China as Franco's administration is that of Spain.

We should be careful not to be unduly optimistic about the immediate results of the new policy. The volume of trade between Australia and China is at first bound to be small; and it will take the Pekin Government some time to recover from the injuries we have inflicted on its *amour propre* by refusing both to trade with it and to extend it diplomatic recognition.

The decision to trade with China—taken in the face of American opposition—shews that Britain, Australia, France, and the other Western countries concerned have all at last begun to formulate their foreign policies in accordance with their own interests instead of blindly following the United States' unreasoning refusal to recognise the Chinese Government.

The new policy probably has a good deal to do with recent successful tests of the British hydrogen bomb in the Pacific—the United States no longer has a monopoly in the free world of the supreme deterrent, and is no longer able to dictate the free world's foreign policy. The fatally inept United States interventions in the Suez affair, and her equally fatal display of weakness over the Hungarian revolt, could also have helped to bring on her allies' new mood of independence.

This new independence, fortunately, does not mean any serious "split" in the West; if it did, the days of the West would be numbered.

What it does mean is that the policy of the free world towards international Communism will henceforth be formulated by consultation and co-operation between the United States and her allies, instead of being dictated by the United States. It can scarcely be a more inept policy than it has been, and has every hope of being a better one, better calculated to win the cold war.

A Death-Bed "Conversion"

A Roman priest, the Reverend John Crozier, has caused some amusement to those who knew the late Professor Gilbert Murray, who died in his home outside Oxford on May 20, aged 91.

Father Crozier says that on April 17 he went to the late Professor Murray's house and administered the rite of Extreme Unction "in accordance with canon law," thus receiving him back into the Church of Rome into which he had been baptised as a child.

Father Crozier says that his action was the consequence of several talks he had had with Professor Murray between October, 1956, and April 17, on the subjects of faith and morals. It is significant, however, that the late Professor Murray's son, Mr. Stephen Murray, a barrister, says:

"I can tell you this, that on or about April 17, I received a message to say it would not be worth my while travelling from the North to my father's house as he would not know me. I have no reason to believe my father died other than as he lived—a reverent agnostic, reverent to the spiritual beliefs of others and to the dignity of man."

It is even more significant that Father Crozier should have inserted in his statement about the matter the reservation (in the mouth of a Roman priest it can be understood as nothing else) about his reception of the late Professor Murray "in accordance with canon law."

The inescapable conclusion seems to be that Father Crozier visited Professor Murray on April 17, and administered Extreme Unction to him at a time when he was not in command of his will and other faculties. Because Professor Murray did not resist his ministrations, Father Crozier, "in accordance with canon law," made bold to presume that Professor Murray wished to be received back into the Roman Church.

Whether this presumption was valid, everyone must judge for himself; but the incident seems to those who knew them both on a par with the false and impudent claim that Bishop Crotty, too, became a Roman convert at his death. It is simply nonsense to suggest that Gilbert Murray, whose life story is that of a noble non-Christian, suddenly went crazy on his death bed to join a body whose organisation he regretted for some eighty years. There is a nasty odour of body-snatching about it all.



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

Sir Arthur And The "Uninformed"

Sir Arthur Fadden was, I thought a trifle peevish in describing a forecast of tax relief for private motorists as "deplorable" and "mischievous."

After all, Sir Arthur has been Federal Treasurer for about 10 years, and should by now be well aware of the keen interest shown in the probable contents of a Federal Budget for about two months in advance of its appearance.

Of course, speculation about its contents must be "uninformed" (another of Sir Arthur's words) unless a definite promise of a Budget proposal has been given publicly in advance. But surely in a democracy a citizen, especially a representative one such as the president of the Australian Automobile Association, has the unfettered right to speculate about the Budget.

True, such action may be construed as propaganda. Even so, the Treasurer and the Government as a whole should be ready to consider any reasonable proposal, including constructive criticism, which has a bearing on the nation's economic welfare.

Sir Arthur Fadden told the annual conference of his own Country Party in Sydney the other day that there could be no easing of credit restrictions at present. But, despite his opinion, the conference decided to ask the Government to ease the restrictions to allow primary producers to proceed with essential improvements.

It would seem, then, that Sir Arthur should be a little more forbearing with the critics, seeing that he has some of them on his own hearth.

The Villages Of Canberra

In its 40 years or so of new life Canberra has been called a variety of things from "bush capital" to "dream city."

Its destiny as the Australian seat of government is firmly enough established now; yet the final pattern of the city has yet to emerge. Soon it is to have another substantial influx of population as Defence Department staff and their families are moved there from Melbourne.

Wisely, the Federal Government decided at this juncture to call in the eminent British town-planning expert, Sir William Holford, to see whether the original Burley Griffin plan for Canberra's development called for revision.

Judging by his national broadcast on Sunday, Sir William is impressed by Canberra, but is likely to suggest some

variations from the original plan. His reference to "the existing villages of Canberra" and "the beautiful open landscape, awaiting to achieve city status" indicate that he has some scheme for consolidation in mind.

There was certainly a challenging ring to his assertion that Australia is big enough to continue to develop Canberra while attending to the needs of other cities—such as the completion of sewerage in Sydney.

It is, indeed, a reproach that such large tracts in Sydney and in Brisbane should not yet have achieved sewer status. But that is no reason why Australia should not strive to do better in making Canberra, the national showplace, a city with up-to-date amenities as well as a garden plan.

Home Visits By The Clergy

An interesting point was raised in a newspaper letter I read the other day. The writer deplored the tendency of "a cup of tea and Christian fellowship" in the church hall after evening-song taking the place of visits by the rector or his curate to the homes of parishioners.

The correspondent thought this meant the loss of personal touch, and felt that the change was caused by there not being enough clergy to go around, "due mainly to the shockingly

inadequate stipends in many cases."

This column has frequently urged better stipends for the clergy. Yet, I feel that, even if that were achieved, it might be difficult for a rector and any assistants he may have to devote much time to visitations in a big city parish.

The cup of tea in the parish hall should do much to make a congregation a family. It should also give the rector the opportunity to meet many more parishioners regularly than he could in a year of visitations. It should enable him, too, to hear of people who are in need of a visit, through sickness or some other cause, but who perhaps are shy about making the need known themselves.

At the same time, I agree that some visitation apart from requests is highly desirable—and, especially among older people, is expected. In busy, under-staffed parishes the problem is to find the happy mean between personal calls and informal group meetings over a cup of tea after church.

Surrender To Sunday Sport

Sydney Church leaders have made an official protest against the growing commercialisation of Sundays by sporting bodies—a subject on which this column has voiced criticism from time to time.

It is to be regretted that one sport—Rugby Union—which hitherto has set a good example is now allowing the thin edge of the wedge to be applied to its principles.

I notice that at Manly Oval, near Sydney, next Sunday a team known as the Barbarians is to play Manly. Whether a charge is to be made I do not know. But in any case this is an organised Sunday match which, it has been stated, will help the Australian selectors in choosing the Australian Rugby Union team to tour Britain later this year.

The Barbarians usually comprise outstanding footballers—often internationals—and it is a signal honour to be asked to play for the side. The Barbarians recently played the New Zealand All Blacks (on the Queen's Birthday holiday), and the match was bright and attractive.

It is all the more to be deplored, therefore, that an organisation with such prestige should allow itself to be a party to Sunday football. And the same criticism must apply to the Manly Club.

Presumably, too, the N.S.W. Rugby Union is not ignorant of the fixture. If it does not ban Sunday sport, there has at least been a popular impression that it does not encourage the practice. What, then, is the reason for condoning this exception?

Methodist Tour Of Missions

What a splendid idea our Methodist brethren had in chartering the interstate liner Duntroon to enable church members to make a 5,000-mile, 25-day tour of Methodist missionary fields in the South Pacific.

The Duntroon, with 361 Methodists aboard, left Sydney last week to visit, among other places, Fiji, Samoa and Tonga. A more practical way of building up interest in missionary work is hard to imagine. Isn't it something Anglicans might think about, too?

—THE MAN IN THE STREET

The Ideal Way to Announce a BIRTH, MARRIAGE or BEREAVEMENT is in THE ANGLICAN See Rates Page 12.

ONE MINUTE SERMON

JONAH

Some one has compared Jonah to the elder brother in the parable of the Prodigal Son. He did not like people to be forgiven. In his self-righteousness he preferred to see them punished.

What a dramatic book this is with its several acts in the story:

1: Jonah is charged with a mission, but runs away from it and goes aboard ship to Tarshish.

2: A storm ensues; on Jonah's own confession he is the cause. He is cast overboard and swallowed by the fish.

3: He cries to the Lord, is thrown up on dry land and is once again told to go to Nineveh and preach.

4: He goes, he preaches, he sits down to await Nineveh's destruction.

5: But the people repent and God forgives them.

To many people this story is a story of the Israelite people. God has commissioned them to be His missionaries to the heathen world.

They have refused and turned to a different way of life, a business life, a self-centred life. This way of life has brought turmoil and trouble in the life of Palestine.

As a result God has had the Jews swallowed up in exile in Babylon, but He finally relents and brings them home again with still the same challenge, of which echoes can be heard in such prophets as Isaiah, Joel and Malachi.

But nevertheless the Jews did not respond. Their history has been a history of a people given to business life and to the gathering of wealth.

It has been a history isolated and exclusive as to their religion.

The result is that there has been trouble in every land whither they have gone. Their presence has meant turmoil wherever they have settled.

They themselves have never been accepted, but have been cast out from their fellows in every age since Christianity came to birth.

It should lie heavily on the heart of every Christian that the Jews should be accepted for His sake, who was a Jew, and reconciled to their Saviour.

For the world can never be healed while God's people are exiles.

OBITUARY

DR. F. W. DWELLY

We record with regret the death on May 9 of the first Dean of the new Cathedral of Liverpool, the Very Reverend F. W. Dwelly, D.D.

Dr. Dwelly died at his home at Liverpool at the age of 76. He retired two years ago.

At the time of the consecration of the new Liverpool Cathedral, Dr. Dwelly, upon the bishop's request, helped frame the series of great services to mark so unusual an occasion.

He achieved an acknowledged outstanding success, and the bishop made him a residentiary canon of the provisional Chapter.

From that time onwards the formation of all that has become distinctive of Liverpool Cathedral has been due to him.

For many years he had a hand, often the major share, in preparing services for special occasions in the Church of England.

Dr. Dwelly had a considerable knowledge of liturgy, and a great flair for combining material from ancient sources with that of his own and others' devising.

In the inauguration of the Dean and Chapter in 1931 he was nominated to the deanery.

However long Liverpool Cathedral stands, it can hardly have a more devoted Dean than Dr. Dwelly was.

He knew every stone of it and supervised meticulously all that went on in it.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always glad to accept for publication letters on important or controversial matters.

Letters should, if possible be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication.

Parts of some of the following letters have been omitted.

FOUR VIEWS

STEWARDSHIP IN ALL THINGS

To THE EDITOR OF THE ANGLICAN
Sir.—The last word on "Stewardship in All Things" has not yet been spoken, nor when we read the ancient protests of Isaiah, the man of God and Juvenal, the pagan satirist, do we think that we can say it in our own generation.

To many minds it is hard to argue against the good-natured plausibility of such writers as the Reverend A. Shirley. He allows freedom not to drink "as conscience directs" and some of us have reached such a convinced conclusion. But it does not seem that we should be turned aside from the main issues and be reminded again and again that "temperance" is not "prohibition" or that some individuals fasten on a particular vice and over-emphasise their protest.

Miss Terry is producing a leaflet which sets out to survey drink and gambling and it seems natural that sex offences have been brought within the survey. To those who have eyes to see here is a three-fold unholy alliance and no amount of verbal manoeuvring can dissolve their connection. The Christian moralist might well be reminded of the counsel of Mephistopheles in "Faust" to pay no attention to things in theology but to dwell solely on words.

The total abstainer uses his freedom and in so doing often has to endure strong pressure from the customs of social life and must take the consequences.

Others use their freedom and likewise must take the consequences. These take many-varied forms, but one form, too often unnoticed in discussion, is a breakdown of moral influence in public life.

Here we touch the tender spot, not only for clergymen, but for all who influence people, especially in the realm of youth. The teacher, the club-leader, and the staffs of homes and institutions are all involved, and all must make a choice and exercise the freedom which we all must agree is ours to use or to abuse.

Calling attention to the weakness of an over-emphasis on one point does not release members of the Church from the moral implications of their faith which are grounded in the holy, redemptive love of God. In such a light they will appear in their proper and inevitable perspective.

The issues are too big to be sidestepped. As a senior Bishop once said on one of these moral problems: "If the churches' hands are not clean, it is so much the worse for the churches."

Yours sincerely,
(The Reverend)
BERTRAM P. WRIGHTSON,
Harvey, W.A.

To THE EDITOR OF THE ANGLICAN

Sir.—The current correspondence on Stewardship has, on the whole, been very good; but there is one feature of the matter that has not been stressed which is the irresponsible attitude of a section (clergy mainly) who vociferously propagate their own views and confuse the majority of Church members. This is particularly true of the Reverend J. R. L. Johnstone and his clique and, more recently, the Reverend K. W. Campbell (June 7).

To Mr. Johnstone's assertion about his being "in the New Testament sense of the term" a bishop, the reply is that those who are already Bishops are in

the New Testament sense of the word, Apostles.

Any attempt to reconstruct the New Testament ministry without realising—as he seems to have done—that behind the descriptor given in Acts and the Epistles stood the Apostles—creates an entirely false picture.

One benefit of letters like Mr. Campbell's is that an interesting study of the subject can be made whilst searching for evidence to support such intemperate assertions as he has made. A study of the relevant articles in Hastings's Dictionary of the Bible, Christ, and the Gospels, and the Apostolic Church, as well as Professor Kennedy's very full article in the Encyclopaedia Biblica failed to produce any evidence to show that "grape juice" was a recognised beverage. It is further pointed out that any "fruit of the Vine" would have fermented by Passover time—for the vintage was then at least four months past. The most effective comment I came across was that by Professor Macalister in H.D.B.:

"An attempt has been made to obtain a textual support for total abstinence by differentiating intoxicating from unfermented wine in the biblical terminology; but it is only special pleading without adequate foundation. The teaching of Scripture as to the pernicious effects of intemperance in any form is clear and explicit, and the Apostle Paul has stated the case for total abstinence in Romans 14 in a way which does not require the treacherous aid of doubtful exegesis for its support."

It appears from the "Life and Letters of Mandell Creighton" that the question of using unfermented wine was more than once referred to him when Bishop of London. His rejection of the pleading is worth studying (see vol. II, pp.61/2 and 280/1). It appears that the matter was discussed at the Lambeth Conference and "has been emphatically negatived." (This was written in 1892.)

Mr. Campbell's reference to "the vast majority of churches of the other denominations" refers no doubt to the various protestant groups of the Western Church—it must not be forgotten that there are also the Church of Rome and the Eastern Orthodox Communions whose attitude is even more worthy of consideration.

Yours, etc.,
(The Reverend),
G. H. OFFICER,
Wyalong,
N.S.W.

To THE EDITOR OF THE ANGLICAN

Sir.—Had Mr. Shirley read my letter (April 18) he would know that it is because the Church is speaking loudly on these two particular evils, and doing nothing to actively combat them, while bewailing her poor spiritual resources, that the debate began. It seems senseless to fight other social evils without attacking the root of the tree. When we attack divorce, juvenile delinquency, drunken driving, we are lopping off the limbs, and until we attack alcoholic liquors and gambling our work is wasted. The money which is spent in these directions, if we attacked the basic cause, could be spent in more effective channels.

I agree with him that *apartheid* is an evil. Much graver, when it is in the reverse direction. At the present time it is seen in the rising nationalism of the Eastern countries. It is the result of our introducing them to a drink, alcoholic liquors, which until our advent was taboo in their society.

It would be far better as Mr. Campbell suggests to refrain from using fermented wine at Holy Communion for the sake of reformed members of Alcoholics Anonymous, and a temperance organisation recently passed a motion asking the Churches to do this, than to keep passing motions in Synods and Councils which soon become dead letters.

It is true that C.E.T.S. does not have a prohibitionist platform but it is at least keeping clergy and laity aware of the

problems named. Apparently Mr. Shirley dislikes prohibition, and I would challenge him to prove it morally indefensible. If it is, then so are the Commandments. Xenophon says "temperance is moderation in things which do not harm"; doubtless he stands to be corrected in this modern age.

Finally, knowledge must always precede conviction and without conviction there can be no successful social reform. As far as I know the historic Church never condemned slavery, child labour, and other evils gone from our midst, until her conscience was awakened—and it may even have been so with the South African Church and her present task. It is time our Communion here awoke and began to act effectively. She will not do that until she is spiritually alert—we are back where we started—with the baptismal vows, when they mean what they ought to every member.

Yours faithfully,
WILLMA TERRY,
Brisbane.

To THE EDITOR OF THE ANGLICAN

Sir.—In reply to Mr. Wrightson (May 31), if philosophical dualism is more abhorrent to the "stricter" denominations than drunkenness, it must be that they are muddledheaded, because the premises on which they base their objections to strong drink, *in itself* (which is not synonymous with drunkenness—a point that Mr. Wrightson appears to have overlooked) is philosophical dualism, whether they realise it or not. With regard to Miss Terry on the same subject, dualism is pre-Christian in the sense that it is pre-Christian heathenism (Zoroastrianism), while the Old Testament is pre-Christian Judaism. It was of Judaism, not heathenism, that Our Lord said, "I came not to destroy, but to fulfil." The cases are not parallel.

Both writers say, "Drunkenness is evil. Therefore abolish strong drink, which is evil *in itself*." "Moderates" say, "Drunkenness is evil, but the evil lies in the drinker, not in the drink." Miss Terry appears prepared to scrap "Cana of Galilee" because it does not fit into her preconceived notions. The "moderate" says, "From Our Lord's own action, moderation appears to be the correct answer." Moderates heartily agree as to the evil results of drunkenness. They disagree with the extremists as to the remedy. They cannot agree that the remedy is to brand the thing as evil, rather than the personal action of the "drunk."

To take a parallel case; all Christians agree that fornication and adultery are evil because they are a *misuse* of the body. Montanists in the Early Church and Catharists in the Middle Ages said, "The body, *in itself*, is evil. There is no essential difference between, marriage, and fornication, and adultery. Therefore abolish marriage"—and they did. The Christian says, "The body *in itself* is good. There are two legitimate alternatives to fornication and adultery, either voluntary chastity, or marriage."

The point is that though lifelong voluntary chastity is accepted as good, in certain circumstances, it is not imposed as a test of Christianity. Christian marriage is accepted as the norm, and Christian monogamy is essentially "moderation." "Natural" man has more than one wife, with concubinage and fornication thrown in, as all non-Christian cultures testify.

"Moderates" do not say that Temperance Associations and total abstainers are un-Christian, any more than voluntary celibates are. Both have their place. They do say, however, that it is no more right to make total abstinence from strong drink a proof of Christianity than voluntary celibacy, and for the same reason.

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

FUND-RAISING METHODS

To THE EDITOR OF THE ANGLICAN

Sir.—The letter signed "Layman" in the current issue of THE ANGLICAN calls for a prompt reply. The writer not only remains anonymous himself, but by generalising about a "well-known organisation" gives the substance of his letter the unsavoury brand of the anonymous. It could be aimed at a number of organisations, for he fails to specify which one is well known to him.

Of necessity, no organisation could reply to the allegations, for as stated they just generalise.

Only the pledges made by the several chairmen are witnessed at a loyalty dinner, and only then with the consent of the person pledged. The reasons for such witnessing should be obvious; to give a lead to the parishioners, and to silence the whisperer who says, "they have a lot to say about support of the Church, what are they doing about it?"

No family is told what to give. This is an explicit direction to the canvassers. If they are asked by the person they call on "How much do you think I should give?" they must not make a suggestion. If they are asked "what amount have you pledged?" they may, if they wish, witness their own pledge.

I must emphatically deny the accusation that the methods detailed are common to all parishes. They are not, and it is high time that "Layman" made his complaint in the proper quarter. If the canvassers were not properly instructed, then the Director should be reported and brought to account for his failing in a basic principle of his firm's teaching. If it is the canvassers that do such things, they are indeed a poor lot, and should be rooted out, for they fail entirely to measure up to standard, and lack all respect for the feelings of their fellows.

Then too, it is right off the beam to quote Matthew VI-2 to 4 in relation to fund raising. It was aimed at hypocrites who paraded their religious acts to be seen of men. It is usually only quoted concerning giving, by those who have cause to be ashamed of their gifts.

The aim of a canvass is "to disturb you, but not to distress you."

Yours faithfully,
W. B. KING,
Coff's Harbour, N.S.W.

To THE EDITOR OF THE ANGLICAN

Sir.—In fairness to the Wells Organisation (if that is the concern to which he refers), one must point out that the practices to which "Layman" objects are breaches of the rules of that organisation by the Church concerned.

This is definitely and flagrantly so if "all pledges are publicly recorded at the Church," and are open to discussion and comparison by Church members. Not more than two or three trusted senior officers should have access to this confidential information.

Canvassers are allotted to parishioners as nearly as possible in their own financial position, and are asked to witness their own pledge as a guide to the person canvassed. They are definitely not "instructed to say that any family has been put down for a certain amount" and absolutely forbidden to disclose what others have pledged.

The only pledges which are publicly disclosed, and then only by prior permission of the people concerned, are two or three at the Loyalty Dinner, again with the sole purpose of providing guidance to others.

In regard to Our Lord's teaching on almsgiving, it should be pointed out that contributions for the support of the Church and its worship are not "alms" at all. The Prayer Book term for them is "duties," as in the ninth paragraph of the rubric after the Communion service. The Old Testament custom, and Our Lord's own practice, was to pay such dues on a regular percentage basis, publicly recognised and publicly paid. Matthew

17:24 refers to such an annual due for the maintenance of the Temple.

Yours faithfully,
(The Reverend),
RALPH OGDEN
Oatley West, N.S.W.

VOCATIONS TO THE PRIESTHOOD

To THE EDITOR OF THE ANGLICAN

Sir.—The Bishop of Riverina is to be congratulated on his letter in the current issue of THE ANGLICAN. The matters to which he refers are of cosmic significance at the present time, especially in view of the orgy of "promotion" which the Church is embarking upon in most of our dioceses, but in particular I was struck by the wisdom of His Lordship's comment on the marriage of the younger clergy.

As an ordinand, I cannot help but see how our system in the Church of England is conditioned towards encouraging men to take the matrimonial plunge almost as soon as they are out of college, or even before ordination. What alternative is there, when we read in this same issue of your journal that at a farewell to a rector, he and his wife were thanked "for their magnificent ministry"! It seems as if the rector's wife has become now an indispensable part of Ecclesia Anglicana: that she is the "unpaid curate" or the "fourth order of the ministry." Surely, if a priest is married, then his wife is there to minister to him and his family, and not to be the "ex-officio" head of every organisation in the parish.

One of the chief topics of conversation among present-day ordinands is, "How soon can I get married?" "Oh! The Diocese of X is no good—you can't get married for four years!" When men come to a theological college at the age of 18, and are "unofficially" engaged, how can they give themselves sacrificially to work and study when they observe their fellow students and the Church generally condoning their action? It is time that our bishops began to stress unequivocally the sacrificial nature of vocation to the priesthood, and the desirability for the newly ordained to remain single for at least five years after they leave college.

Yours very faithfully,
ORDINAND

To THE EDITOR OF THE ANGLICAN

Sir.—As a new-comer to this country who has been here less than three months, I am not qualified to comment about many things.

I have enjoyed reading THE ANGLICAN each week and have learnt much about the life of the Church of England in Australia from the reports, articles and correspondence. A letter in the issue of June 7 particularly caught my eye under the heading "Vocations to the Priesthood" in which "Challenged" gave some of the reasons for the drift of the clergy from the country to the cities.

There is another reason which was brought to my notice not only in Melbourne, but also in Adelaide and Perth: it runs like this: "I was at —, but I had to get to the city for schools for the children." Very many of the clergy and their wives know that the great Church schools of the cities have something to give children which the State schools have not got.

Few of the clergy can afford to send one child, let alone two or three to these schools as boarders; even if they are fortunate enough to get a well-endowed scholarship, a lot of money has still to be found. From a city parish the children can go daily and the fees are quite another matter.

Might not the provision of special bursaries be something which could be considered by Departments of Promotion? And might it not be possible in this way to foster vocations to the priesthood at the same time

Yours faithfully,
PETER R. MONIE,
Merbein, Vic.

ASSISTANCE FOR ABORIGINES

To THE EDITOR OF THE ANGLICAN

Sir.—In recent months much has been written, especially in your contemporaries, concerning the plight of Aborigines in Australia.

Your readers will no doubt be interested to know that the Cooperative Department of the Australian Board of Missions, has now brought to fruition plans which have been developed during the last three years.

An A.B.M. Christian community cooperative society has been formed in Sydney with the object of establishing and running a hostel and training centre for Aborigines.

The centre will provide accommodation and supervision for lads desiring to undertake secondary education or apprenticeship courses or to receive experience in semi-skilled trades.

Coaching will be provided for lads in residence and instruction in the technique of cooperative societies and the conduct of cooperative businesses will be included in the curriculum.

The first centre will be established in Sydney, probably commencing at the beginning of 1958.

It is envisaged that other centres will be needed in other parts of Australia.

Support for this undertaking has already been promised by a wide cross-section of the community, but on July 4 in the Chapter House of St. Andrew's Cathedral a public meeting will be held to expand the membership of this society and enlist public support.

May I call the attention of your readers to this most worthwhile project and solicit their interest and support.

Yours sincerely,
FRANK W. COALDRAKE,
(Chairman, A.B.M.)

RESERVATION OF THE SACRAMENT

To THE EDITOR OF THE ANGLICAN

Sir.—With Fr. Patterson's permission, I would like to take up your correspondent, G. S. Clarke, on the subject of Reservation.

Three facts seem to have escaped his notice: first, the 1549 Prayer Book makes provision for Communion of the Sick from the Reserved Sacrament and as that Prayer Book was never either annulled or withdrawn, whatever is legal in it is legal to-day.

Secondly, in my previous letter to your correspondent on this subject, I quoted the Praecinnus Canon which commands that the Sacrament be reserved in every church. Since it is not reserved for purposes of adoration as Article XXVIII, points out, its main purpose must be for the Communion of the Sick.

Thirdly, since the Church of England prides itself upon following the practice of the Church during the first four centuries, and Reservation was the practice from the very early days, as Justin Martyr records, Reservation must be as legal to-day as it was then, otherwise the Church has no definite standard by which to gauge its practices.

It is evident that your correspondent has never been seriously ill and received his Communion in a weakened and enfeebled condition or he would know that even the shortest service by his bedside was too long. It is obvious, too, that he is neither crippled nor helpless or he would know what it means to be able to share in a Communion in which those with whom he used to associate so happily had taken part.

Finally, may I ask what did your correspondent mean by his remark, "An un-Anglican exaggeration of the importance of receiving the Sacrament"? I would be most interested in his reply.

I am, etc.
D. C. WATT,
Melbourne, Vic.

ANGLICAN OF THE WEEK



Our "Anglican of the Week" is one of the grand old pioneers of the Church in Western Australia, Dean R. H. Moore.

Born in 1872, in Ireland, Dean Moore sailed to Australia in 1898, in answer to the appeal of Bishop Montgomery of Tasmania for priests to volunteer for the goldfields of western Australia.

He worked in his early years at Coolgardie, Kanowna, Boulder and Northam.

From 1905-10 he carried out a 'back blocks' mission with a horse-drawn caravan, a magic lantern, slides and a library for equipment.

By 1910 four churches had been built and three parishes, with their rectors, established.

He was made a canon of St. George's Cathedral in 1910 and in 1921 was appointed Archdeacon of Northam, which included the areas he had opened up ten years before.

Such was the growth of the work, that Archdeacon Moore was freed from parish duties to travel throughout his area, advising on sites for churches and rectories in the new areas created by the rush of new and soldier settlement in the south west and in the wheat belt.

By 1929 there were fifteen parishes.

In 1929 he was elected Dean of Perth, and began, on Advent Sunday, a ministry of seventeen and a half years.

Not only did he reorganise the parish and its two dependent missions, S. James' and S. Bartholomew's.

He also worked among young people and encouraged social and evangelistic work through the depression and the war years.

He resigned from the deanery on his 75th birthday, Trinity 1947.

But his retirement to Scarborough was temporary.

The rector of Scarborough had to resign through illness

A FINE ORCHESTRAL AND CHOIR CONCERT

THE Dorian Singers of Melbourne gave a concert in the Nicholas Hall, on June 19, under the direction of their conductor, Leonard Fullard.

This choir, which is limited to thirty singers, has given a number of broadcasts of religious music for the Australian Broadcasting Commission in "Prelude," a session heard in all States at 7.15 p.m. on Sundays.

Their next broadcast will be on Sunday, July 28.

Assisted by some members of the Victorian Symphony Orchestra and other instrumentalists, accompaniment was provided for the two cantatas, "Welcome to all the Pleasures," by Henry Purcell, and "He that Believeth," by J. S. Bach.

These were both first performances in Melbourne.

The first was orchestrated for

and Dean Moore, worked energetically as the priest of the parish until 1954.

But Dean Moore still assists in parochial work, lectures and is the secretary in Western Australia of the Society for Promoting Christian Knowledge.

He refuses to lie down!

PIANO CLASSICS WELL CHOSEN AND PERFORMED

"FAVOURITE CLASSICS FOR PIANO." Leonard Pennario, Piano, Capitol P8312.

One of the mixed blessings of the L.P. record is the recorded recital which often contains items of so disparate a character that one looks apprehensively at each new jacket to see if Annie Laurie has yet been coupled with the sextet from Lucia Di Lammermoor.

The Capitol recording listed above contains no such irreverences.

The items chosen are so well known that for some people they may be considered to be parts of the same work.

We have the two Rachmaninoff Preludes, Clair de Lune, the Chopin A Flat Polonaise, Liszt's Second Hungarian Rhapsody and Lieberstraume.

The really pleasant surprise of the recital is Shulz-Evlin's transcription of "The Beautiful Blue Danube" a happily spun arabesque on the old masterpiece.

It is, as you can see, a very popular recital, saved from the commonplace by Leonard Pennario's splendidly assured playing.

There is no trace of the lacklustre routine to which these works are often subjected.

The pianist has a handsome technique and his interpretations are athletic and com-

strings only and the second for strings and two oboes.

The choir had the advantage of the collaboration of Mancell Kirky, who lent and played her harpsichord. This provided the continuo in these works.

The rest of the programme was made up of a group of English madrigals and Bach's Brandenburg Concerto No. 2, for four solo instruments, string orchestra and harpsichord.

The soloists were Dorcas McLean, violin; David Woolley, oboe; Keith Bauer, flute; and Brian Coogan, trumpet.

The concert, under the sure direction of Leonard Fullard, was vitalising and enthusiastic in both choral and orchestral sections.

The choir has built up a fine reputation in Melbourne.

—A.R.

BRUCH CONCERTO AN "IDEAL PERFORMANCE"

BRUCH: Concerto No. 1 in G Minor; MENDELSSOHN: Concerto in E Minor, Nathan Milstein, Violin. The Pittsburgh Symphony conducted by William Steinberg. Capitol P823.

The Bruch Violin Concerto is one of those few works that always sounds youthful.

It is like the poems one wrote at seventeen; their shortcomings in form are unimportant by comparison with the certainty of their love.

The Bruch may be criticised by some more able than I for its defection from sonata form, but I think that it judges and condemns those who find no music in it.

The only way to play it is to mix one's heart's blood with the resin. And that is how Milstein seems to play it.

His tone is broad and singing; his interpretation, as I have suggested, is highly charged indeed.

I think it an ideal performance.

The Pittsburgh Symphony sounds like the answer to a 64 thousand dollar subsidy, while Steinberg makes a glowingly romantic pressure pack out of the accompaniment.

The Mendelssohn concerto on the reverse is a most sensible coupling although it does not receive so winning a performance.

The trouble is that both soloist and conductor approach the Mendelssohn with its lyrical sensibility and charm in the same spirit or romantic fervour that they brought to the Bruch.

The work is borne along by the wings of an eagle and not on wings of song. The volume is rarely permitted to fall below a sturdy *mf*.

A THEOLOGIAN REMEMBERS

THE BOX AND THE PUPPETS, Nathaniel Micklem. Geoffrey Bles Ltd. Pp. 147. English price, 13/6.

THE author of this book of reminiscences and reflections has chosen a felicitous title for the volume, when the words are taken in their context.

—P.F.N.

THE SPIRIT OF JESUS

ALL HIS GRACE, Donald Soper. The Epworth Press. Pp. 119. English Price, 1/6.

THIS is a Lenten book by a Methodist preacher of world wide fame and it is rich and rare and its reading should not be confined to Lent.

Dr. Soper reveals that he has set himself to seek a "moral approach to the Cross." He wants to know more of the sublime virtues of Jesus.

"There was no other good enough to pay the price of sin" says to him something more and more deeply than the great ecclesiastical statements about the Cross.

"It is the goodness of my Lord which challenges my sinfulness."

So in this book he opens his life to the warmth and strength of the goodness of Jesus Christ, sees it confronted by the sin of the world and issuing triumphant in the Resurrection.

So he talks to us of the single mindedness of Jesus, of the courage, honesty, meekness, faith, love, etc. with vivid illustrations from deep, personal experience and with very much of the "wisdom which is from above."

He is so sure of the greatness and moral stature of the soul of man that he urges us to live greatly and not in trivialities.

Jesus was without pride, the deadliest of all sins, His meekness was revolutionary, not a subservience which might come from humble circumstances. But then, no one could convey the richness of chapter after chapter by a few sentences.

It is a book Anglicans can read with profit and find themselves as they read drawn nearer to the Christ on His Cross, in His Resurrection, and in His Body which is the Church.

—J.S.A.

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THE AUSTRALIAN CHRISTIAN YOUTH COUNCIL

The Australian Christian Youth Council is a co-operative venture in which over 100,000 young Australians affiliated with Christian youth groups in this country are participating, either directly or indirectly.

It is, on the one hand the means by which various Church youth departments co-operate in seeking to present the Christian gospel to young people, and it is also the means whereby young people are learning the meaning of the word "ecumenical".

The Australian Christian Youth Commission was set up in 1952 by the Australian Council for the World Council of Churches.

It was designed to be the instrument of co-operation of certain ecumenical organisations then existing—the Australian Student Christian Movement, the Young Men's Christian Association, the Young Women's Christian Association, and the Australian Council of Christian Education.

At the same time the Australian Council for the World Council of Churches formed its own Youth Department, with representatives from the youth departments of the member Churches. This became the fifth member of the A.C.Y. Commission.

REPRESENTATIVE

Subsequently, in 1955, this fifth member merged with the A.C.Y. Commission, forming the Australian Christian Youth

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Council, so that now the different Church youth departments, along with the ecumenical organisations, have direct representation on that body.

The Church of England is represented by four persons, appointed by the Primate, in consultation with the General Board of Religious Education and the Youth Department of the Diocese of Sydney. The chairman of the Australian Christian Youth Council, Mr. V. K. Brown, is an Anglican.

Since 1955, the work of the A.C.Y.C. has developed in all States of the Commonwealth. There are now Christian Youth Councils in all States and the A.C.T.

These State Councils are helping the large number of groups of young people from different churches who are meeting together in local areas and giving expression to the ecumenical movement in Australian congregations.

WORLD WIDE

The word "ecumenical" comes from the Greek, and means in the present day, "pertaining to the whole world wide Church."

Those engaged in ecumenical activity seek to give expression to the fact that Christian people are all members of the Body of Christ, even though our Churches are divided from one another.

They seek to bring the day closer when that unity in Christ will become visible in the Church.

To this end the Australian Christian Youth Council arranged in January, 1956, the Second Australian Conference of Christian Youth, which brought together at Geelong 160 young people from all States of the Commonwealth and from New Zealand and Malaya.

Eight denominations were represented, together with an observer from the Roman Catholic Church.

LEADERSHIP TRAINING

This conference made several recommendations which have been carried out by the council.

A handbook is in process of preparation for local inter-church youth groups.

Another example of the extent of the work is the liaison that has been achieved with the Churches in Indonesia.

The A.C.Y.C. was instrumental in bringing an Indonesian youth leader to Australia for further training in 1954, and has continued to maintain contact by sending a youth leader from Australia to participate in a work camp held there last year.

Currently, the A.C.Y.C. is asking Australian Christian youth to provide £200 for the 1957 youth leadership training programme in Indonesia.

In 1954, the A.C.Y.C. sent four youth consultants to the Evanston Assembly of the World Council of Churches, and since then has had a representative on the Working Committee of the Youth Department of the World Council of Churches.

The office of the Australian Christian Youth Council is at 100 Flinders Street, Melbourne. Further information may be obtained from the office or from the bi-monthly News Letter.

Why is there never such a thing as a whole day?
Because each day begins by breaking.

The Youth Page

TALKS WITH TEENAGERS

OUR LORD AT PRAYER

When should we pray?

There are some who never pray at all, except when some emergency arises in their lives. There are others who only pray spasmodically, in "fits and starts", so to speak, but seldom of set purpose.

In this, as in all things, our Lord is our best example, giving us not only the model prayer, but showing us the way to pray.

This week let us watch our Lord at prayer.

He has much to teach us about how to pray, and when to pray, and the way to pray.

PRAYING

First of all, open your Bible at S. Luke's Gospel, and turn to chapter 3, verses 21 and 22. When our Lord was baptised by John He was "praying (and) the heaven was opened, and the Holy Ghost descended . . . upon Him."

Do you see the significance of that?

"Praying, the heaven was opened."

Someone has beautifully said, "Jesus was always praying when He heard from home!"

The same thing happened at His Transfiguration (Luke 9:28-

was the model on which the Disciples were to fashion their own prayers (see Matthew 6:9, "After this manner . . . pray ye").

Perhaps it is not that Jesus prayed for, but the way He taught His Disciples to pray, that we should copy.

Look carefully, then, at "The Disciples' Prayer." It has much to teach us.

It tells us to put God and His glory and His Kingdom first in our praying.

Then comes petition for our own needs—daily bread, forgiveness, aid against temptation.

CHARACTERISTICS

David Smith, in his book, "The Days of His Flesh," points out that this prayer has sev-

BURDEN-BEARING

Gladly bear the burdens of others. Christ is the great Burden-Bearer of the world. Follow Him in so doing. You will not lack opportunities.

(From the Sayings of Mother Eva of Friedenshort, 1866-1930.)

36). As you read this passage, notice particularly verses 29 and 35.

"As He prayed, the fashion of His countenance was altered . . . Prayer brought Him into His Father's presence, and brought Him the assurance of His Father's voice:

"This is My beloved Son: hear Him."

Again, as we turn the pages to Luke 22:41-43, we find our Lord again at prayer, asking that the bitter cup might be withheld from Him, "and there appeared an angel unto Him from heaven, strengthening Him."

WHEN?

We began by asking, "When should we pray?"

Are we able to answer that question yet?

When did our Lord pray?

As we have seen, He prayed whenever He needed the help that God alone could give. As He began His Ministry, as He prepared to go up to Jerusalem for the last time, and as He came face to face with the Cross, we find our Lord at prayer.

And should we not pray at such times in our lives—times when we cannot see what the future holds, or when the future is full of foreboding, or when what seems like disaster stares us in the face?

When we need the strength that prayer alone can give, when we need the help that can only come from God, and courage to face the storm and strain of life—let us pray!

HOW?

"Pray, always pray; though weary, faint and lone, Prayer nestles by the Father's sheltering throne. Pray, always pray; amid the world's turmoil Prayer keeps the heart at rest, and nerves for toil."

But how should we pray? Here, again, our blessed Lord is our great Example.

What did He ask for when He prayed?

Look at the Pattern Prayer which He gave His disciples (Luke 11:4), and His teachings about prayer in the verses which follow (Luke 11:5-13).

Usually we call this prayer "The Lord's Prayer." But Jesus never prayed it for Himself—it was never His Own petition. It

eral characteristics we might well copy in our own prayers.

"It is brief," he says, "recalling the Lord's warning against the babbling prayer of the heathen and the long prayers of the Pharisees.

"It is simple, suiting the lips of a little child.

"It is catholic, addressing not the Lord God of Israel, but the Heavenly Father.

"It is spiritual, concerning itself with God's glory, His Kingdom, and His Will, and only secondarily with the worshipper's needs."

Have you learnt to pray thus? During this week, let us go to school with Jesus as our Teacher, and learn of Him how to pray.

HAVE YOU SEEN SANDY?

Twice a week an old seafarer appears on the Television screens in many homes around Sydney (ATN Channel 7) during the children's television programme, "Captain Fortune."

The old seafarer, who is known to the children as "Sandy," talks about ships and nautical objects, and introduces the children to interesting seafarers who come to the port of Sydney.

"Sandy" is actually the Reverend Colin Craven-Sands, Chaplain of the Sydney Missions to Seamen, and this month he has commenced the telling of Bible stories for children somewhere between 5.30 and 6 p.m. on Thursday evenings.

If you have a T.V. set in your home, look for "Sandy" and his Bible-stories on ATN Channel 7 on Thursday evenings.

TROUBLE

Never attempt to bear more than one kind of trouble at a time. Some people try to bear three kinds—all that they have ever had, all that they have now, and all that they expect to have in the future!

THE WAY TO LIVE

Be patient. Keep sweet. Do not fret or worry. Do your best, and leave the results to God.

WORSHIP

We are accustomed to think of our weekly times of worship as personal experiences, helpful to ourselves, but not necessarily having any vast influence on the world around us.

The real truth is that without our worship the world would be in a much more sorry state than it is.

Archbishop Temple once said, "This world will be saved from political chaos and collapse by one thing only, and that is worship."

Does that surprise you?

Then perhaps you need to get a new idea of the meaning of worship.

The archbishop went on to say: "To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God."

Looked at in that way, it is easy to see the importance of worship not only in our own lives, but in every aspect of human life and enterprise.

FACE THE SUN

Don't grumble, don't bluster, don't dream and don't shirk, Don't think of your worries, but think of your work.

The worries will vanish, the work will be done.

No man sees his shadow who faces the sun!

HOW TO KILL A FELLOWSHIP

If you want to kill the Fellowship—or any other church organisation—here are some simple, infallible rules to follow:—

1. Don't attend; but if you do, come late, and sit back.
2. Find fault with everything and everybody.
3. Leave it all to the rector; after all, that's what he's paid for. Why should you do anything when he is there to do it?
4. Don't invite anybody to come. They should know all about it, any way, without you telling them.
5. Don't sing. Leave it to the song-leader, or the choir.
6. Never congratulate anyone. They might get swelled heads if you told them that their part on the programme was helpful or good!

NO CONFLICT

It is said that after the close of the 19th century the French Academy of Sciences had no less than eighty-five items of discrepancies between science and religion; to-day not one of those items exists.

Rightly understood, there is no conflict between science and religion.

WEAK

When a person uses profanity in order to support an argument, it shows that either the person or the argument is weak—or probably both.

HAPPINESS

The place to be happy is here. The time to be happy is NOW. The way to be happy is to make others happy. Are YOU happy?

TEACH US TO PRAY

O LORD our God, Who hast given Thy peace to men, and didst send down the gift of Thy most Holy Spirit upon Thy disciples and apostles, and by Thy power didst open their lips with tongues of fire; open our sinful lips, and teach us how and for what we should pray; Through Jesus Christ our Lord. Amen. (Henry Vaughan.)

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

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MT. ISA FOR THE KINGDOM OF GOD

MODERN MISSION TECHNIQUE

BY A SPECIAL CORRESPONDENT

From December 8 to 22 a mission which is to have some significant features will be held in Mt. Isa, Queensland.

First of all, it is a mission which has been planned and prayed over for more than a year, since the Brother-in-charge at Mt. Isa approached the chief missionary-to-be.

Secondly, it is to be a piece of team-work, and the team is to be composed of priests of the Bush Brotherhood of S. Paul, Charleville, priests and lay-brothers of the Brotherhood of S. Barnabas, secular priests, and Sisters of the Sacred Advent.

One might legitimately call this a strong combination. (There are already in the parish two first-rate priests, an Englishman and an Australian).

Thirdly, it is a mission which is clearly envisaged as a means to an end, not as an end in itself. Those responsible for it realise that no miracles are likely to be done by the mission preaching or the mission singing, but that only a long, carefully worked out period of preparation, and a long follow-up (carefully planned for here and now) will produce worthwhile results.

The days when brilliant mission preachers could fill churches and produce conversions are past. (Billy Graham is the exception which proves the rule, and even he has his large and experienced team with him wherever he goes).

Only team-work will convert now. There has to be team-work in the parish, and team-work from outside the parish; team-work before the mission, during the mission and after the mission.

This emphasis on team-work as the key to modern evangelism is the secret of successful mission work in England by the Village Evangelists, by the Society of S. Francis, and by the Church Army; and in France in its magnificent apostolate to de-Christianised areas.

TEAMWORK

The teamwork for the mission to Mt. Isa has already begun.

The chief missionary (of the Bush Brotherhood of S. Paul) and the deputy chief missionary (of the Brotherhood of S. Barnabas) have twice travelled thousands of miles to meet (in North Queensland first, and recently in Victoria).

Priests to meet special needs have been enrolled: the Bush Brother at Quilpie (in Western Queensland) is to live with the miners at the B.S.D. Barracks, the priest in charge of Clontarf is to help with the children's mission.

In Mt. Isa, the chief missionary and the deputy chief missionary, with the two priests of the parish, have met, the keen nucleus of the people.

"Church representatives" have volunteered or been chosen to visit each house month by month between now and the mission.

They are not going round to the houses to "get the people to come to church". They are going round to the houses to show that the Church cares, that the Church is interested.

They take round with them at first a little questionnaire from the Church asking politely for information about children, sick people in the house, and seeking to know if a visit from one of the clergy would be appreciated.

The representatives go round to show that Mother Church cares for her children. Whether

they come to her or not, she goes to them.

During the last four months before the mission, the representatives will take round some information about the mission: letters from the bishop, from the Warden of the Brotherhood of S. Barnabas (the deputy chief missionary); from the chief missionary; and, with each, a little preliminary teaching about the mission (in the hope that it may be read).

In the meantime, the local clergy are beginning to take home meetings, simple gatherings in homes in the evenings, where they may tell about the message of the Bible and where ordinary people may talk frankly to them about the difficulties which an ordinary person feels about religion and the practice of it.

LAY APOSTOLATE

We hope that after the mission is over these home meetings will go on, developing in some cases into training centres for a lay apostolate, into prayer cells, and into centres of preliminary evangelisation. The Church must get back to the home, if ever the Church is to be built up again.

The mission itself is to be divided into two periods: December 8 to 15, and December 15 to 22; ("Meet the Missioners Week" and "Mission to the People" respectively).

During the first week there will be a children's mission under the general direction of the deputy chief missionary.

There is already in Mt. Isa a splendid Sunday School. On this much can be built up. (And perhaps the children will be missionaries to their parents).

Also during that week, as the mission team assembles, meets, prays together and visits, there will be many "meals out" (we hope), and every evening home meetings all over the parish.

Forty home meetings in every portion of the parish (we hope). Why not? The chief missionary has already prepared and circulated to members of the mission team his plan of campaign and his suggested outline for these home meetings discussions.

GOOD SUGGESTIONS

The churchpeople themselves made their own suggestions on the Sunday night, after the chief missionary had outlined the plan of campaign. No suggestion was more valuable than that of the young miner who said that fifteen hundred men lived together in the B.S.D. Barracks, and that the only chance of influencing any of them was to have a priest living in the barracks with them, accessible to them at all times. We accepted that challenge, and I believe that the right man has been found.

Daily during both weeks of the mission the team will meet together for the Eucharist, and for discussion and prayer together after breakfast. The

theme of the mission is to be the Kingdom of God: Mt. Isa for the Kingdom of God.

Night by night during that second week of the mission the Kingdom will be preached: the chief missionary on "What to believe," the deputy chief missionary on "What to do."

The sermons must be short, the hymns well chosen; every minute carefully worked out. The whole service will be short; it will be hot in Mt. Isa during December.

As soon as the service is over, we shall go out from the fine new church (already rising opposite the mine), to the terrace outside. There will be cold drinks there, and all the members of the mission team will be engaging different groups in conversation, challenging them to think about, and to talk about, and to act on, what they have heard in church.

Fairly early in the mission the people will be challenged to think about a new way of life, not just a new rule of life, but a new manner of living, a Christian manner of living at home, living at work; a way in which Faith shall guide conduct, and Sacrament and prayer provide Grace; a way of life for men and women serious about their membership of the Kingdom of God.

GROWING DISTRICT

Mt. Isa is a growing, spreading town lying under the mine, dominated by the mine. It towers above the houses and the people. Always it is working, all night its lights shine out like the lights on the decks of a great ocean-going liner.

Up and down the town, in the big houses and the small, all depend in one way or another on the mine.

Our hope is to make it a Christian community, a community in which the mine is a great and important organ, but whose heart is in Christ. "Mount Isa for the Kingdom of God, the Kingdom of God for Mount Isa."

We do not know what crowds we shall get at the mission services. We do not know if there will be any crowds at all.

But what we do know, what all modern mission experience teaches us, is this: that where there is a mission team which comes into the parish, and where there is a team of laymen and clergy at work to prepare for them and work with them, there are the foundations well and truly laid for an extension in that area of the Kingdom of God.

The mission is a step towards the evangelisation of Mt. Isa. We see beyond the mission to a trained apostolate of the laity, going on with the building of the Kingdom in Mt. Isa, following up the mission from the day it ends.

I have said nothing of prayer. Behind this mission are scores of religious communities in England, in Australia, in America, engaged in the work of prayer for it; behind the mission are hundreds of Christian folk daily using the little prayer card for the mission to Mount Isa. Such prayer cannot fail.

SCHOOLS AND CHAPLAINS

EXPERIMENT A SUCCESS

FROM OUR C.M.S. CORRESPONDENT Melbourne, June 10

Two years ago a pioneering experiment began in Victoria when, for the first time in the British Empire, full time chaplains were appointed in government schools.

The Acting Director of the Victorian Council for Christian Education in Schools, the Reverend Dudley Hyde, addressed the Heidelberg-Reservoir group of the Church of England Men's Society at a meeting at Ivanhoe on the problem of Christian education in schools.

The basic problems every country had to face, he said, were, what is to be the place of religion in the State school system, and, if there was a place for religion, what was the nature of Christian education in schools to be?

SECULAR VIEW

Eighty years ago, Victoria, in common with other States, had legislated for secular education.

But the forces of religion were so strong that ways were found to get around the secular provisions of the Act, and the Church found a place in school life.

In 1950 the council was authorised to provide an agreed syllabus.

"Something had to be done to make religion an integral part of school life," Mr. Hyde said.

"By the donation of £5,000 by an Anglican layman, chaplains were appointed to the Brunswick, Collingwood and Footscray Technical Schools."

Mr. Hyde was one of the pioneer chaplains. Seven chaplains were now in schools.

"The chaplain has the opportunity to integrate religion with the whole school."

"It comes into the sporting field, staff room and school assembly. It influences the teaching of other subjects and helps to create school atmosphere."

"It is no exaggeration to say that our schools are becoming Christian institutions."

Representatives from Coburg, Preston, West Heidelberg, Ivanhoe, Northcote and Cathedral branches attended.

At a meeting of the Melbourne Diocesan Executive Committee, Brothers A. G. Salisbury, W. H. Denehy and R. J. Manley were appointed the society's representatives to the Victorian Inter-Church Men's Societies, comprising seven Church organisations.

R.C. APPOINTED

It was stated that a representative of the Roman Catholic Church had recently been appointed.

It was agreed that the diocese will be divided into four areas — southern, eastern, north-eastern and western.

Members of the committee were allotted to each area to ensure that every branch be visited.

Brother A. G. Salisbury will deliver his presidential address at a meeting of the Melbourne diocesan council in the Chapter House on June 20.

S. Peter's branch, Murrumbidgee, has increased its membership and is carrying out an extensive programme.

POLISH PRIMATE MOBBED

ANGLICAN NEWS SERVICE

LONDON, June 24

The Roman Catholic Primate of Poland, Cardinal Wyszynski, was mobbed by crowds to welcome him home to Warsaw from a visit to Rome on June 19.

The communist authorities did not interfere in any way.

There was no sign even of ordinary policemen to control the crowd.

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MINISTRY IN MELANESIA

By the Archdeacon of the Solomon Islands,
The Venerable H. V. C. REYNOLDS

THE building up of Melanesian ministry has always been one of the most important aspects of our work in Melanesia.

It was in 1865 that Bishop Patteson ordained the first Melanesian deacon. Ever since then the ministry in Melanesia has been growing.

Now over a hundred Melanesian priests and deacons do nearly all the pastoral work of the diocese. Many of these are attached to our main mission schools, some as assistant teachers and others in charge of schools.

The theological college is at Sio and the Reverend J. Edwards was in charge of this until he recently retired owing to ill health.

His successor is to be the Reverend P. Baker who is at present at S. Augustine's College, Canterbury, where he is doing a special course.

Until a few years ago all the instruction was in Mota, one of the native languages which became, from the days of Bishop Patteson, a lingua franca.

In later years as English has been taught more and more in our schools, the instruction has been bi-lingual. It is now however on the eve of the final change to only English.

This policy is being adopted with the aim of allowing the students to have books in English to further their studies.

Students come to college for three years before being made deacons and then return to their districts for two years. If they have shown themselves to be faithful deacons they come back to college for another year for further training to the priesthood.

SINCE the war a number have been to New Zealand for extra training, and two have recently done almost the full course at S. John's College, Auckland.

Two went to S. Francis' College, Brisbane during the war and were made deacons by the Archbishop of Brisbane.

The policy is now to give certain chosen ones more responsibility. For that reason the Reverend Leonard Alufurai and Dudley Tuti have recently been appointed Rural Deans of Malaita and S. Ysabel respectively.

They work directly under the archdeacon.

The bishop has appointed other priests as Canons. They are regarded as the senior priests of the island where they minister.

Not many years hence, it is expected, there will be Melanesian archdeacons and later an assistant bishop.

Melanesians generally live in villages of a population varying from about 40 to 200, though probably the average village is between 80 and 100.

Districts vary a good deal in size and area. On an average the priest who works in a district has ten to twelve villages to serve.

Each village has a church. One or perhaps two catechists, attached to the church,

are responsible for the daily services of the village and general oversight of all church matters.

They should report to the priest when he visits any matters which need his attention.

On large islands such as Malaita, Guadalcanal, S. Ysabel the districts are quite large. The priest has to travel long distances by foot or along the coast by canoe. It is hard work.

Others have more compact districts. Many islands in the New Hebrides, or islands like Save and Ulawa in the Solomons, may have no more than six villages with a population of a few hundred.

Then there are the outer islands occupied mainly by Polynesians.

Some of these have only one

large village with about 300 people. The clergy of these islands live in isolated places and owing to the vast distances by sea, have few visits from the bishop or the archdeacon.

They will be visited once or twice a year.

In the Reefs and Santa Cruz islands there are districts where the islands are widely scattered and the canoe journeys are often dangerous.

These clergy receive the small salary of only £35 a year for a priest and £25 for a deacon. The rural deans receive more.

The Bishop is most desirous that these salaries be increased but by more contributions from the people themselves.

This will enable the clergy to spend more time in pastoral work.

ANGLICAN FELLOWSHIP RALLY IN BALLARAT

FROM OUR OWN CORRESPONDENT

Ballarat, Vic., June 24

The Church of England Fellowship in the Diocese of Ballarat held a rally from June 15 to 17 at the Church of England Conference House at Rocklands.

One hundred and twenty young men and women took part in the rally.

The leaders included the Archdeacon of Ballarat, the Venerable Robert Porter; the Vicar of Merino, the Reverend Peter Prentice, who is diocesan chairman of the fellowship; and Mr. Boyces Homes, of Hamilton, who is diocesan commissioner of the fellowship.

On the opening day, Saturday, business matters were discussed.

The chief item was a proposed new constitution sent to the dioceses from a conference held in Canberra last month.

NEW CONSTITUTION

Mr. Prentice submitted the proposed constitution, which proposes to amalgamate the Church of England Fellowship and the Young Anglicans' Society.

The gathering unanimously approved the proposed constitution.

The Bishop, the Right Reverend W. H. Johnson, said the diocese of Ballarat had the honour of being the first diocese to take this step.

On Sunday, after Holy Communion was celebrated in the morning, the day was devoted to a study of the Church's task in the world.

The bishop preached at Evening.

Archdeacon Porter took the service and two young laymen read the lessons.

On Monday, after a celebration of Holy Communion, the whole company went to Balmoral sports ground for a programme of sports.

The influence that Archdeacon Porter had on the conference is indicated by the fact that two of the members offered themselves as candidates for missionary work.

CHURCH EXTENSION DEDICATED

FROM A SPECIAL CORRESPONDENT

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, dedicated the extension to S. Dunstan's, East Denistone (within the parish of Eastwood), on June 23.

An observer might have been pardoned for thinking that the extension would soon require extending, as the enlarged building could not accommodate the crowd of nearly three hundred parishioners, friends and visitors.

The crowd overflowed into a marquee to which the service and address were amplified.

The spiritual development which has taken place since the original building was dedicated in 1951, and which made it necessary to double its size is a healthy sign for the future.

ANGLICAN CHURCH-GOERS BREAK THE LAW

ENGLISH BISHOP FORTHRIGHT

ANGLICAN NEWS SERVICE

Stockport, June 20

"Great areas of the Church's law are disobeyed by every clergyman in every church of our land," said the Bishop of Chester, the Right Reverend G. A. Ellison, last month.

Bishop Ellison said that much of the law of the Church of England was entirely out of date.

The Book of Common Prayer, which was a schedule attached to the Act of Uniformity, had the force of law.

"It is virtually impossible," he said, "to observe strict obedience to the Prayer Book, and there is not a single church in the land of whatever tradition, that does so."

The bishop said that everyone who took part in a service which did not strictly conform to the minutiae of the Book of Common Prayer was a law-breaker.

Referring to rejection by the House of Commons nearly thirty years ago of the Revised Prayer Book, he said that it was just and right that a close liaison should be maintained between Church and State.

A measure of control should also be held by the State.

"But it is not healthy that a great number of churchpeople should consciously have lost confidence in the manner of legislating for some of her most cherished concerns."

Bishop Ellison said that the final court in Church matters was now in Judicial Committee of the Privy Council. It consisted of the most learned and skilled judges of the land, but they were laymen.

It was true that its judgments had not been in favour of any one ecclesiastical party.

The bishop said "the Church must make up her mind about the kind of court she wants."

"Then she can enter into negotiation with the State.

"It is essential that some acceptable solution should be found, for it is highly unsatisfactory that the supreme court of appeal in ecclesiastical cases should be one that does not possess the universal confidence of churchpeople."

YOUTH RALLY TO BE AT BERRI

FROM A SPECIAL CORRESPONDENT

Berri, N.S.W., June 24

The annual rally for young people of parishes in the Upper River Murray district will be held this year at Berri.

This is announced by the priest-in-charge of the Berri-Barmera parish, the Reverend Peter Hopton.

Mr. Hopton says in his parish paper *The Branch* that Berri parishioners will billet young people from the parishes of Waikerie, Loxton, and Renmark for the rally which will take place on October 26 and 27.

A large service is planned for the Rivoli Theatre, Berri, on Sunday morning. There will also be group discussions, and a barbecue.

Recent attempts to hold the annual youth rally were upset by the serious flooding of the river, which cut off normal means of communication and kept residents busy with the building of levee banks to protect the riverside towns.

OBITUARY

THE REVEREND A. H. ROAKE

We record with regret the death on June 19 in S. Luke's Hospital, Launceston, Tasmania, of the Reverend Albert Henry Roake.

CHILE PROTESTANTS INCREASE

ECUMENICAL PRESS SERVICE

Geneva, June 24

Roman Catholic sources report that since 1940 the number of Protestants in Chile has increased from 119,000 to 241,000.

The total population of Chile is about six million.

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NEWCASTLE "FAMILY YEAR" MARKS 110TH ANNIVERSARY

FROM A SPECIAL CORRESPONDENT

THE Feast of S. Peter, June 29, marks a very important anniversary in the life of the Church of England in Australia.

On that day, one hundred and ten years ago, William Tyrrell was consecrated in Westminster Abbey, the first bishop of the newly formed Diocese of Newcastle.

With him were consecrated two other bishops for the newly formed Dioceses of Adelaide and Melbourne.

Since 1836, Australia had been one vast diocese, presided

over by Bishop Broughton who, on this day, became the Bishop of Sydney.

Before 1836, the whole of Australia had been a part of the Diocese of Calcutta.

The anniversary is being observed in Newcastle diocese as the beginning of a diocesan Family Year.

The Bishop of Newcastle, the Right Reverend Francis de Witt Batty, has written a letter, thirteen thousand copies of which have been sent to families within the diocese.

In this letter the bishop has told his people about the anniversary of the consecration of the first and greatest "Bishop of Newcastle." He has asked them to observe Sunday, June 30, as diocesan Family Sunday by attending their local church as a family.

A special booklet has been prepared to mark the Family Year, the purpose of which is to present the teaching of the Church in a straightforward way, with good illustrations.

The bishop has written the preface to the booklet, in which he has expressed the hope that it may find its way into every Anglican home in the diocese.

Family services are being ar-

ranged in various parishes in the diocese, to which every other parish is to be asked to send at least one carload of people.

The parishes in which these services are to be held will act as hosts to the visitors.

The first of these family services will be held at Dungog on Sunday, July 21, at 3 p.m.

The committee appointed for the Family Year is also planning a great diocesan rally, which will probably be held at Morpeth in September.

The chairman of the committee is the Archdeacon of Maitland, the Venerable C. W. Nicholls.

He was responsible, ten years ago, for the great centenary rally at Morpeth, the home of Bishop Tyrrell and the place where his remains now lie.

NEW BISHOP OF BEDFORD

ANGLICAN NEWS SERVICE
London, June 24

The Queen has nominated the Archdeacon of Bedford, the Venerable B. T. Guy, as Bishop Suffragan of Bedford in succession to the Right Reverend A. C. MacInnes.

TAMWORTH FELLOWSHIP CONDUCT STIMULATING YOUTH RALLY

FROM A SPECIAL CORRESPONDENT

The Fellowship of S. John's, Tamworth, arranged a very smoothly-run and interesting programme for a youth rally held from June 15 to 17.

About sixty folk attended the rally from Armidale, Manilla, Quirindi, Barraba and West Tamworth.

The Saturday afternoon was spent on tours and games. In the evening all went to Mr. Knowles' wool shed, Piallmore, for a dance and an impromptu concert.

On Sunday they attended 7.30 a.m. Holy Communion in the parish church.

During the day they attended lectures and study groups at Dungowan.

The Chaplain of New England Girls' School and The New England University, the Reverend J. O. Rymer, gave the lectures and led the discussions.

The subject was "The Prodigal Son — Renunciation, Faith and Obedience."

At Festal Evensong in the parish church, Tamworth, Robert Armstrong sang the service, Warren Woodley took the occasional prayers, Caroline Woodley and Len Ware read the Lessons.

The Venerable F. S. Young preached on Vocation. The Reverend R. J. Gorrie celebrated Holy Communion at

7.30 a.m. on Monday. Despite the cold morning there was a good attendance.

At 10 a.m. rally members met for lectures.

Captain R. Buckingham of the Church Army addressed the gathering, also on Vocation, and Captain N. Polgen spoke on Missions.

Both addresses provoked most helpful discussion.

After lunch the archdeacon gave the Blessing and the members dispersed.

The visitors were billeted at the homes of members of S. John's Fellowship.

All the meals with the exception of breakfast were prepared and served by members of the fellowship.

R.C. INCREASE IN UNITED STATES

THE "LIVING CHURCH" SERVICE
New York, June 24

Roman Catholics in the U.S.A. and its territories now number 34,563,851, an increase of 989,834 in the past year, according to the Official Catholic Directory for 1957.

BISHOP DAVIDSON CALLS FOR CHRISTIAN ACTION

FROM A SPECIAL CORRESPONDENT

Yallourn, Vic., June 24

"Religion is as much concerned with what goes on in a workshop or business, in that nearby power house, as it is with prayers," the Bishop of Gippsland, the Right Reverend E. J. Davidson, said here on June 16.

He was speaking at the service at which he set the foundation stone of the new Sunday School of S. John's Church.

"We cannot afford to follow wearily in the wake of an advancing industrial society. We must lead it."

The bishop said that we must envisage the real goal of all human society—the art of living harmoniously in groups as part of one great family.

"For far too many of us Christianity is a strange mesh of dimly remembered Bible stories and echoes of sentimental sermons."

We could not help men seeking firm structures on which to build personal lives "if we ex-

hibit merely vague sentimentalism instead of a vital, well-informed faith."

"Our church must be a teaching Church."

The setting of the stone marked the completion of the first big step in the elaborate reconstruction plan for the church.

The building is to be 90 feet deep with a 40 feet frontage. It will be a 50 feet by 30 feet auditorium with stage, surrounded by 10 rooms.

These rooms will provide classroom accommodation, kitchen and similar facilities.

The setting of the stone, the bishop said, marked the beginning of a further stage in the rapid development of the Latrobe Valley and Yallourn.

GEELONG GRAMMAR CENTENARY SPECIAL TRAIN BRINGS BOYS FOR CATHEDRAL SERVICE

FROM A SPECIAL CORRESPONDENT

Melbourne, June 24
Boys of Geelong Grammar School came to Melbourne by special train for a service to mark the centenary of the founding of the school.

The service was held in S. Paul's Cathedral to-day. More than two thousand people attended.

The headmaster, Dr. J. R. Darling, read the sentences of commemoration and the senior prefect read the lesson.

"Geelong Grammar School is part of that living vine which has its roots deeply set in the earliest days of the Christian era," the Archbishop-Administrator, the Most Reverend J. J. Booth, said in his address.

The school had, in its hundred years of life, proved the truth of the words, "except the Lord build the house, their labour is but vain that build it."

Church, civic and education leaders later attended the centenary dinner in the school's Royale ballroom, which four hundred old Grammarians also attended.

"Young people must be taught which of two views is right—

the view of the people who had crushed Hungary or the view of the Western world."

The Lieutenant-Governor of Victoria, Sir Edmund Herring, said this at the dinner.

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DAVID JONES

A Bright Brisbane Synod

(Continued from page 1)

the Good Shepherd, N.S.W., should decide to send missions of help to the Northern Territory in the Province of Queensland.

This would enable the Bishop of Carpentaria to provide the ministrations of the Church in the vast areas between Alice Springs and Darwin.

Under a new system, reports were disposed of in record time. They were taken as read, and little debate took place.

The real work was in the flood of private motions. The Rector of Chelmer (Brisbane), the Reverend W. A. J. Brown, obtained leave to introduce a private canon, the Parishes Regulation Amendment Canon Amendment Canon of 1957.

This passed the first reading. The purpose of this, according to the Statement of Intention accompanying it, was to recognise women's rights, by admitting them to parochial councils.

POOR RESPONSE

He was "greatly disappointed" at the lack of response to the appeal to church members for the completion of the college.

Archbishop Halse said that the diamond jubilee of the Bush Brotherhood movement would be observed on Thursday and Friday, August 22 and 23, by organising a clergy conference in Brisbane.

This would begin after the clergy retreat.

The anniversary should be made memorable by the setting of the foundation stone of the Halford Memorial Youth Centre at Wilston.

The Bush Brotherhood movement began on September 14, 1897, when George Halford was commissioned to become its leader and first member.

After tea, the Rector of Chelmer (Brisbane) moved a private member's motion to reduce the voting age for church elections from 21 years to 18, but retaining 21 as the minimum age for office-holders.

Unexpected support came from the Chancellor (Mr. F. T. Cross, Q.C.), who said he was entirely in favour of anything which gave the younger section of the church a greater stake in its affairs.

The motion was carried without dissent.

Next business was in relation to the Cathedral Chapter. Mr. C. G. Wanstall, Q.C. moved "That the Archbishop-in-Council present to 1958 Synod a draft Canon with the following objects:—

1. To give the dean and Chapter an independent status with the functions of Rector of the Cathedral and with the dean as president of the Chapter.

2. To provide for an elective method of appointing clerical canons and lay members to the Chapter."

TWO-DAY TALKS

Speeches for and against went on over two days.

The proposers said they felt that present canon law gave the diocesan far too much power, and that the dean was like an assistant curate in status.

There were suggestions from the floor of the House that the canons should be regarded as "Senators of the Church" and elected for six-year terms.

As the debate went on for hours many views were put forward.

The Diocesan Registrar, Mr. R. T. St. John, brought the synod back to earth with an

amendment which seemed to satisfy almost everybody and was carried.

The Diocesan Council will examine the position closely, and report to next Synod with drafts on any alterations that it feels necessary.

Mr. St. John suggested there was room for some change, but close study was needed.

When Mr. Brown's private canon on women on parochial councils reached the second reading stage, the all-male Synod reacted violently.

The Rector of East Brisbane, the Reverend J. Smith, said parochial councils were the last strongholds of men in the parish, and he was not going to have this men's club invaded by talkative women who did not know when to stop.

Voting was 104-63 against the canon, and it was thrown out. Synod considered for some time the position of the world-famous Bush Brotherhood of S. Paul.

The Reverend N. Tomlinson of Beaudesert, asked Synod to consider disbanding the Brotherhood and replacing its patrol areas with parochial districts.

Mr. Tomlinson said he was not happy with the present position of the large Brotherhood area, and he did not think the people in its compass were sufficiently supporting the diocese as a whole.

It was a speech which raised the eyebrows of many clerics and laymen.

The head of the Brotherhood, the Reverend Dunkerley, rose to his feet.

It was true, he said, that the Brotherhood area did not send large sums down to Church House.

Nor did any Brother live in a room behind the church.

FINE CHURCHES

Fine churches were being built, and the people were pouring thousands of pounds into the funds for them. There was a fine church spirit and the Brotherhood had been considering the progress the 150,000 square mile district was making.

The Brothers also ran Slade School at Warwick, and had fine hostels at Charleville for boys and girls attending State schools.

It was hoped that some parochial districts might be established, the Head said.

Synod soon afterwards threw out the proposal to disband the Paulists, but decided to look at the situation next year.

It is understood that the Brotherhood may discard some of its patrolling functions in favour of a parochial districts organisation, but retaining the discipline of the Brotherhood as a group.

Father Michael spent most of his four months in America conducting a mission to students at Brown University.

He also visited Dartmouth and Yale.

Comparing American with British students, he said that, in terms of spiritual needs, there was very little difference between them.

"I think the students really want—desperately in some cases—a pattern for living."

He said that America seemed to be "very self-conscious; confused by its wealth and power; very anxious to be loved, and worried because it's criticised and not trusted by other countries."

DIOCESAN NEWS

BATHURST

DIOCESAN DOINGS

Four more little girls were admitted to S. Michael's Home, Kelso, last week. Coombie Young Anglicans are doing well. East Orange parish Ball with the U.S. Consul, wife and son in attendance proved a most happy success. School girls at Kambala and Meriden Schools in Sydney continue to send cases of books for distribution to children in Brotherhood of the Good Shepherd areas. Eugowra sent a parcel of goods last week for the Girls' Home at Kelso. The diocesan commissioner will be at Cowra and Canowindra parishes on Sunday, July 7. The Managing Director of "The Anglican," Mr. Francis James, has been addressing gatherings for the A.M.M. in the diocese lately and has been well received and welcomed.

MEMORIAL

A memorial is soon to be placed in Holy Trinity, Dubbo, in memory of the late Charles Smith. The choir of Holy Trinity, Orange, sang at Evensong at Dubbo church on Trinity Sunday. A return visit from the U.S. Consul, wife and son, many gifts have been given and good works done in the churches at North Dubbo, Emmagool, at the Dubbo, and West Dubbo. The Right Reverend R. C. Kerle, one of the Coadjutor Bishops of Sydney, will visit Dubbo on July 7.

PARISH PAPER

Members of the A.M.M. are responsible for the excellent parish newspaper issued in Parkes Parish. More than 900 people attended the recent Parkes parish Ball. A landscape architect from Sydney City Council has provided a beautification scheme for the church grounds of S. George's, Parkes, and a model is being prepared to show the effect of the adoption of the scheme. The Parkes guild president, Miss R. Tanswell, has expressed thanks to the members who have made great successes in catering for wedding receptions.

CHILDREN AID A.B.M.

Parishes Sunday School children held a film afternoon recently to aid the work of the Australian Board of Missions. Many Bathurst diocesan Y.A.s attended the recent Y.A. rally at Camden, and joined happily with members from the Sydney and Canberra-Goulburn Dioceses.

VERGER RESIGNS

After 28 years of faithful service as verger of All Saints' Cathedral, Bathurst, Mr. Roy Purdon has resigned. The cathedral treasurer, Mr. R. G. Bass, has also resigned. He has been appointed to a position in Wega. Mr. Bass gave great help in Sunday Schools at South Bathurst and later in the cathedral parish.

AUXILIARY

The first auxiliary for S. Michael's Home, the Bathurst and District Auxiliary, with Mrs. Coleman as secretary, went quickly to work when the four new girls were admitted with only the clothes they wore. It is hoped that soon a second auxiliary will be formed in Condobolin parish.

HISTORIC CHURCH RESTORATION

ANGLICAN NEWS SERVICE

London, June 24

The work of rebuilding the Church of S. Mary-le-Bow, Cheapside, as Wren designed it, has begun.

The architect hopes that the church, which was damaged by fire in 1941, will be completely restored by 1962.

"REVIVAL" IN U.S.A. IS "DISAPPOINTING"

MICHAEL FISHER COMMENTS ON RELIGIOUS SITUATION

THE "LIVING CHURCH" SERVICE

New York, June 24

The Reverend Michael Fisher, S.S.F., expressed disappointment at the religious revival in the United States.

"There is a great revival of religious organisation," he said, "and a certain efficiency about the way in which the Church is going about its work."

"But in many ways the religious revival in the Anglican Church in England has a depth which the American Church has not yet reached."

Father Michael said that the parish and people movement, the large number of parochial missions, the industrial mission and the growing recognition of the value of confession and spiritual direction were parts of Anglican work which appeared less evident in the Episcopal Church.

CANBERRA AND GOULBURN

The parish assistant of Murrumbidgee-Harden, Miss May Marsh, has announced her engagement to Captain Roy Buckingham, of the Church Army. She is a graduate of S. Christopher's College and has been on the staff of the parish for 18 months. They plan to marry early in the new year. May is the daughter of Mr. W. J. and the late Mrs. Marsh of Perth, Western Australia, and Roy is the third son of Mr. and Mrs. E. M. Buckingham, of Adelaide, South Australia.

GIPPSLAND

C.E.B.S. RALLY

The first diocesan rally of the C.E.B.S. was held at Sale, from June 15 to 17. It was organised by the diocesan chairman, the Reverend Allen Quee, and the diocesan secretary, Mr. John Matthews.

After the dedication service in the cathedral, at which the Reverend Kevin Currow, of Melbourne, preached, 150 boys took part in an athletics meeting. The winner of the diocesan cup was Sale branch, with Traralgon second and Morwell third. The bishop and Mrs. Davidson entertained the boys and their leaders at Bishopcourt for afternoon tea, where the bishop presented the cup to Harry Alexander, who received it on behalf of the Sale C.E.B.S.

MELBOURNE

FRANKSTON VICARAGE

Last Saturday afternoon Archbishop Booth dedicated the new vicarage at S. Paul's, Frankston.

NEW CHURCH HALL

On Saturday, June 29, Archbishop Booth will dedicate S. Peter's Church Hall, Hoffman's Road, East Kellor, at 3 p.m.

JUNGLE DOCTOR RALLY

Dr. Paul White will conduct a Jungle Doctor rally in the Assembly Hall, Collins Street, Melbourne, to-night, June 28, at 7.45 p.m.

DONNELLY, The Reverend A. C., Vicar of S. Luke's, Yarraville, Diocese of Melbourne, to be Vicar of S. Paul's, Canterbury, in the same diocese. He will be inducted there on August 8.

COLLINGS, The Reverend J. R., Rector of George Town, Diocese of Tasmania, to be Rector of Kingston, in the same diocese.

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IS GOD AT HOME?, 10/- J. B. Phillips. A collection of modern questions and answers, which originally appeared as Lutterworth Leaflets.

A CONCISE BIBLE DICTIONARY, 7/6. Cambridge. The object of the present volume is to provide Sunday School Teachers and other students with a concise book of reference to the Bible.

AN HISTORIAN'S APPROACH TO RELIGION, 34/9. Arnold Toynbee. A volume of tremendous scope, in which is considered the attitude of the 20th century Western World towards Christianity.

GUIDE TO THE USE OF THE STANDARD EDITION OF HYMNS A. & M. (Wm. Clowes & Sons), 10/- A list of Hymns suggested for use on Sundays and certain special occasions.

PRAYER BOOK FOR THE PRAYER DESK, 28/17. S. Great Primer, Octavo, size 8 1/2 x 11" Persian Morocco, Flat Boards, Gilt Edge.

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The new organ at the Cathedral in Ballarat. (See story, page 3)

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THE ANNUAL RALLY OF THE C.E.B.S. IN TASMANIA

FROM A SPECIAL CORRESPONDENT

Launceston, June 24

Nearly two hundred boys attended the annual rally of the Church of England Boys' Society in Tasmania, held at Launceston from June 15 to 17.

On the Saturday afternoon a quiz and Bible reading contests were held. A quiz and Bible reading contests were combined with the games.

S. Peter's, Sandhill, won the junior section, and S. Anne's, Moonah branch, the senior section.

In the evening a competitive concert was held, resulting in a win for S. John's, Launceston.

We were very privileged on Saturday afternoon and evening to have at the rally the bishop, the Right Reverend G. F. Cranswick, and the assistant bishop, the Right Reverend W. R. Barrett.

After the concert the cups for the winners of the junior and senior sections in the contests held that afternoon were presented by Bishop Cranswick. The pennants for the winners

and runners-up in the concert were presented by Bishop Barrett.

On Sunday the boys went to the parish church in the parish where they were billeted.

In the afternoon they went on a bus trip in and around Launceston.

EVENSONG

At night there was a C.E.B.S. Service at Holy Trinity, where there were some leaders commissioned by the Reverend Andrew Schreuder.

Mr. Schreuder gave the address.

After the service supper was provided in the parish hall for the members of the congregation and the many visiting boys.

At this supper opportunity was given to say farewell to the youth director, Mr. Schreuder, who was leaving the next morning.

A presentation was made to him on behalf of the C.E.B.S. branches in the north of the State.

On Monday morning at Western Junction Airport nearly a hundred boys gathered to bid farewell to him.

Mr. Schreuder left to take up his appointment as general secretary for the C.E.B.S. in the Diocese of Melbourne.

MUSICAL LIFE OF A PARISH

FROM A SPECIAL CORRESPONDENT

Since the Reverend William Twine, an accomplished organist, has come to S. Paul's, Bankstown, the parish has established itself as a centre of musical activity in the municipality.

The standard of choral music has been given a great lift, and with it the volume of choral and musical activity.

The rector gives frequent organ recitals, often after Evensong on Sunday nights.

PLAINSONG

The Eucharist is now sung each Sunday morning at 8 p.m. by a liturgical choir using plainsong, Tudor, and modern unaccompanied settings and motets. The full choir, which sings at Evensong every Sunday, Wednesday, and a number of Saints' days, is composed entirely of young people—fellow-shippers and church workers.

They are preparing to give a secular recital shortly. In addition to the choral and organ music, regular recitals and musicales are given in the parish hall for music lovers. These, of a high standard both in performance and type of content, supply a much appreciated cultural need in the district.

It is hoped to form a Bankstown Choral Society later in the year using the church as a base and the present singers as a nucleus.

It is felt that the church, by initiative and boldness, can well take the lead in developing the cultural life of the community.

GIRLS' HOME OPENED

FROM A SPECIAL CORRESPONDENT

On June 22 the Archbishop of Sydney, the Most Reverend H. W. K. Mowll, dedicated the new T. A. Field Home at the Carlingford Church of England Girls' Home.

The home is the gift of Mrs. T. A. Field and her family, in memory of the late Thomas Alfred Field.

Mrs. Field, at the end of the opening ceremony, was presented with the key.

This new home commands an extensive and attractive view overlooking Carlingford Heights.

Owing to the slope it has been planned on two levels, the higher portion consisting of the common room, sewing and hobbies room, and kitchen.

As this is the Home for Girls in the 13 to 15 year age group, each has an attractive furnished cubicle with built-in wardrobe and dressing table.

The room of the house matron and of the assistant house matron are placed centrally in the building so that the matrons may be within call of their family of sixteen girls.

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PUBLIC NOTICE

THE CHURCHWARDENS of the Parish of Tunnit wish to advise all who may be interested that the Fund to provide a memorial to the late Ethel Bridle (late Organist at All Saints') will be closing on Monday, July 15. All contributions towards this Fund should be in by this date.

ENGAGEMENT

THE ENGAGEMENT is announced of May Jean, only daughter of Mr. W. J. and the late Mrs. Marsh of Perth, Western Australia, to Captain Roy Muir Buckingham, The Church Army, third son of Mr. and Mrs. E. M. Buckingham, of Adelaide, South Australia.

BIRTH

BORN TO Judy and David Sykes of Young, a daughter—Virginia Ruth. Thanks be to God.

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