

THE ANGLICAN

Incorporating The Church Standard

No. 250

No. 1 Rawson Lane, Sydney, N.S.W.
Telephone BA 3994, G.P.O. Box 7002.

FRIDAY MAY 24 1957

Registered at the G.P.O., Sydney, for
transmission by post as a newspaper

Price: NINE PENCE

RACE PROBLEMS IN AFRICA AND DEFENCE AT HOME

MAJOR RESOLUTIONS FROM THE GIPPSLAND SYNOD

FROM A SPECIAL CORRESPONDENT

Sale, May 20

Two very important resolutions were passed at the Synod of the Diocese of Gippsland held here this month.

One commended the Church in South Africa on its stand over the race problem there and the other dealt with Australian defence.

Other motions dealt with parish contributions towards the maintenance of the Cathedral and financial aid to theological students.

The Dean, Dr. C. B. Alexander, moved the resolution approving and commending the approach of the Church of the Province of South Africa to the colour problem.

The motion, which has been forwarded to the Acting-Metropolitan of the Church in South Africa, reads:

"That this Synod commends the Christian approach to the colour problem by the Church in South Africa, and in thanking God for the witness of the Anglican Church in this way calls upon Christians in Australia to address themselves to the problem of the treatment of the Australian Aborigines, as well as to the major world problem of colour."

The other motion of major importance to which Synod gave a great deal of time dealt with Australian defence.

By implication it admits the

"MESSAGE FOR A MISSION"

ANGELICAN NEWS SERVICE

London, May 20

The sermon preached by the Archdeacon of London, in St. Paul's Cathedral, on February 24, in which he suggested that the Church should undertake a mission to the nation and present the Gospel in terms of an ideology, has been published in a booklet, "Message For A Mission."

In the foreword, Bishop J. W. C. Wand says he supports the archdeacon on every count and prays that his scheme will be put into operation speedily.

necessity for using nuclear weapons in the event of war.

Dean Alexander moved: "That this Synod, realising the need and responsibility for us to preserve both our democratic and Christian inheritance in a world-situation rendered critical by the possible aggressive use of nuclear weapons, supports as realistic the efforts of the Commonwealth Government to ensure adequate defence of Australia in the event of war; but at the same time urges the Government to give every support and co-operation to the United Nations Organisation in its search for peace, and to explore, and where possible make full use of every measure to bring about world disarmament."

CATHEDRAL REPAIR

The Vicar of Bunyip, the Reverend K. L. McConchie, moved: "That this Synod, realising the necessity of maintaining the Cathedral of the diocese in good repair, recommends that the parishes of the diocese contribute between them a sum of £300 annually, to be used solely for the purpose of maintenance of the cathedral furnishings, and that the Bishop-in-Council be asked to decide the method of collection."

The Bishop of Gippsland, the Right Reverend E. J. Davidson, in his presidential address, referred to the meagre sum available for assisting candidates for the Ministry during the period of their college training.

He stressed the need for a well-educated and equipped ministry, especially in view of the clamant needs of expand-

ing populations in industrial areas.

Synod immediately responded with a motion commending the use of certain moneys in other funds.

Synod expressed its appreciation of the long and fruitful leadership of the Most Reverend J. J. Booth as Archbishop of Melbourne and through the president conveyed its hopes that in his retirement he would have many years of activity beneficial to himself and the Church.

ADELAIDE NEEDS FIFTY NEW PRIESTS IN NEXT TEN YEARS

FROM OUR OWN CORRESPONDENT

Adelaide, May 20

The grave shortage of clergy looming in the Diocese of Adelaide was discussed at the annual clerical conference held at the Retreat House, Belair, last week.

It was estimated from reliable statistical information that more than 50 new priests would be needed in the diocese in the next ten years.

The population of South Australia is increasing at the rate of 25,000 people a year, or three and a quarter per cent. of the population.

"A tremendous amount of money will be needed for the training of the new priests," the secretary of the conference, the Reverend W. C. Gray, told THE ANGLICAN.

"The Church in the diocese must give on an unprecedented scale."

"This responsibility is considerably the concern of the whole Church—clergy and laity."

Mr. Gray said there must be more prayer to influence men

S.S.M. would be able to train many more priests if they had the necessary funds available for expansion.

As reported in THE ANGLICAN last October, the Director of the S.S.M., the Reverend Paul Hume, S.S.M., believes that the society should establish another House in Australia if it is to be able "to carry out the tasks which it has undertaken at the requests of the Australian Church."

[The diocesan Synod which met at St. Peter's College last September appointed a committee consisting of the Reverend W. C. Gray, T. B. Macdonald and L. E. W. Renfrey, and Major-General G. W. Symes, "to assist the bishop or his deputy in conducting diocesan-wide appeals to young men to offer themselves for the Sacred Ministry of the Church, and to report back to the next session of Synod." Their report is expected to provoke keen discussion when Synod meets again in September.]

COLLEGE TO BE RE-OPENED?

Your correspondent understands there is an influential body of opinion among both clergy and laity in the diocese for the re-opening of St. Barnabas' Theological College, which was closed by Bishop Robin a short time before the establishment of the Society of the Sacred Mission's Australian House at Crafer's, South Australia.

On the other hand, many clergy point out that the

PROBLEMS OF INDUSTRY

BISHOP ON NEW APPROACH

ANGELICAN NEWS SERVICE
London, May 20

The Bishop of Chester, the Right Reverend G. A. Ellison, said at Birkenhead on May 14 that it was abundantly clear that there was something radically wrong with the structure and spirit of industry.

"Industry should be the servant of man. Somehow, industry has become man's master, dictating to him how he should live and what he must do," he said.

This malaise was to an extent due to the infiltration of communist agitators.

"They make no secret of their avowed intention of using the strike weapon as a means to destroy the present system, and out of the dislocation which follows, by unconstitutional means they aim at imposing the tyranny of communist government."

"Those in industry should be awake to the dangers of this deliberate policy of which so many of them are being made the tools."

TODAY'S FEAR

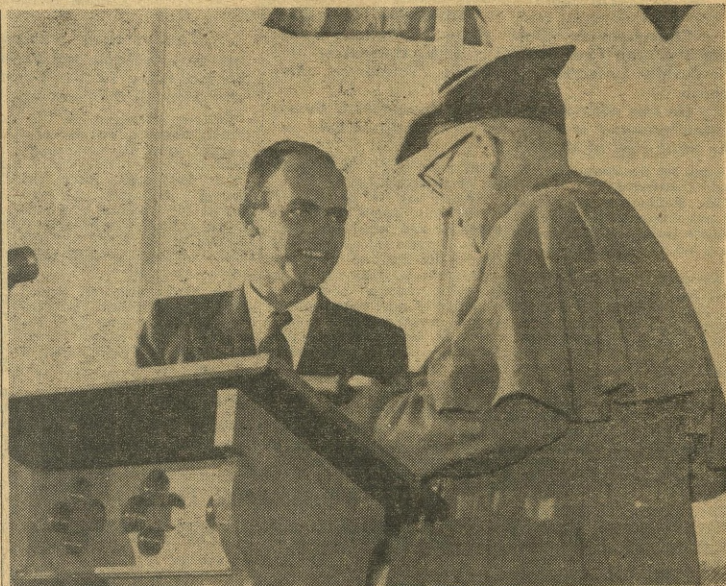
Many industries had failed to achieve a satisfactory wage structure, and machinery for its revision and adjustment by constitutional methods.

"The nation has the right to look to the leaders in government, in industry, and in trade unions to evolve a method of government in industry whereby its problems may be solved by peaceful, constitutional means rather than by recourse to the bitterness and dislocation of the strike."

"The fundamental trouble in a great part of industry is a failure to solve the problem of personal relationships."

"Much of the fear and suspicion of the present day is the heritage of past victimisation by the strong over the defenceless."

"It should not, however, be too much to hope that men of goodwill in all branches of industry will appreciate the danger and make a determined effort to see industry as a whole, in which each has a particular contribution to make to the common good."



Mr. W. May, of the S. Philip's Church Committee, Canberra North, presents the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, with an altar book for S. Mark's Memorial Library chapel. The presentation was made on May 5, when the Bishop set the foundation stone of S. Philip's Church Centre.



Bible Society officials at the screening of the new film on New Guinea, "The Brier and the Myrtle," which was shown to a large Papuan audience at Port Moresby on May 5. The film sets out the history of the beginning of Christian missions in Papua and New Guinea, and highlights certain sections of the Anglican Mission. (Left to right): The South Australian State Secretary, the Reverend L. Buckman; Mr. A. Charles; the Commonwealth Secretary, Canon H. M. Arrowsmith; Mr. A. Burchitt and Mr. G. Mathers.

CATHEDRAL CHOIR IN TOWN HALL CONCERT

The S. Andrew's Cathedral Choristers are to give a concert in the Sydney Town Hall on Tuesday next, May 28, at 8 p.m., to help raise funds for the new choir school.

The concert is under the patronage of the Governor-General and Lady Slim.

The well-known saxophonist and clarinetist, Clive Amadio, accompanied by Olga Krasnik, and Ereach Riley, the tenor, will be appearing with the cathedral choristers.

While overseas recently, Clive Amadio gave recitals on the B.B.C. and was soloist with the B.B.C. Concert Orchestra.

He also broadcast in Paris, Vienna, Madrid, and for the South African Corporation.

With Sydney pianist, Olga

Krasnik, two programmes of Australian music were recorded for U.N.E.S.C.O. for broadcasting to over fifty countries.

Mr. Amadio's saxophone is an improvement on the ordinary instrument.

It was made specially for him in Paris during his recent visit overseas.

Ereach Riley was, until recently, a principal tenor with the Sadler's Wells Opera Company, and since returning from England, he has been a principal of the Australian Elizabethan Opera Company.

JESUS CHRIST OR JIM CROW: THE CHOICE

CHURCH LEADERS DISCUSS NEGRO PROBLEM

THE "LIVING CHURCH" SERVICE

Milwaukee, May 20

Churchpeople must choose between Jesus Christ or Jim Crow, said Dr. J. K. Barnett at the Vanderbilt University, Nashville, Tennessee, this month.

He was addressing the first inter-racial, inter-denominational meeting on race relations held in the south-west of the U.S.A.

Some 300 Southern Church leaders attended.

"The Southerner can be led but not driven to see that his ultimate loyalty is not to Jim Crow, but to Jesus Christ," he said.

"We who once saw no contradiction between Jim Crow and Jesus Christ—why did we change?" he said.

"Why are we here? Education played a part. Social science helped.

"But above all we saw the teachings of the Bible in a new light. We came under a type of Christian influence that convinced but did not coerce.

"Moreover, we had an opportunity to meet the Negro, to break bread.

"And when we did he was no longer an 'invisible man'—but the brother for whom Christ died."

Dr. Barnett said churchmen must be the conscience of the South, a sane guide of a transition that must come during desegregation.

PILOT ATTEMPT

"The local minister is the key to social action. It must begin at the grass roots. Sociological conditions determine the specific steps.

"Ministers need to learn the art of Christian persuasion.

"Then," he said, "they can change the unchristian attitudes of some churchpeople on the subject of race without manipulating them; many ministers must be provided with in-service training in community leadership.

"A pilot attempt at such training will take place during August in Dallas," he added.

Dr. Martin Luther King, a leader in the Montgomery, Alabama, bus boycott, attended the conference.

In an interview he predicted that the Negroes will soon get more support from "white moderates."

"We are still in a shock period," he said. "There's still a great deal of fear in the South on the part of the white people but this is only temporary.

"After the 'shock period' passes the whites will give the

Negro more support in the matter of desegregation."

He said the fear on the part of the white people stems from economic and social pressures. He recommended that the Church-sponsored colleges and universities lead the way in integration, adding that the majority of the Church schools should integrate now.

The 28-year-old minister said the only reason for Negroes to use a boycott is to "create shame on the part of the oppressors."

He said that other Negro leaders in the South had conferred with him on what he called "passive resistance."

PRESBYTERIANS DISCUSS PROPOSAL FOR BISHOPS

ANGELICAN NEWS SERVICE

London, May 20

"Trial by newspaper is not the way to settle this or any other serious matter," the Principal of Westminster College, Cambridge, the Reverend R. D. Whitehorn, told the General Assembly of the Presbyterian Church in England on May 9.

He was referring to Press comments and statements which had appeared since the publication of a report to promote greater unity between the Anglican and Presbyterian Churches.

Mr. Whitehorn, who represented the English Presbyterians at the talks which led to the report, said that a number of the newspaper statements did not appear to be based on a will or a wish to work for the unity of the Church.

The report, which is "no more than an exploratory survey," proposes, among other things, elders for the Church of England and the Episcopal Church of Scotland and bishops for the Church of Scotland and the English Presbyterian Church.

Newspaper reports have indicated that there is strong hostility in Scotland to such a compromise.

Mr. Whitehorn said that all four churches were agreed that the time for authoritative an-

CHURCH UNITY REPORT TO BE DISCUSSED

CONVOCATIONS OF YORK AND CANTERBURY

CHURCH INFORMATION SERVICE

London, May 20

The recently published report, "Relations between Anglican and Presbyterian Churches," will be presented in the Convocations of Canterbury and York at their sessions which open to-morrow.

Further discussion on the report, however, will be adjourned until at least next year.

This will enable both the General Assembly of the Church of Scotland and the Lambeth Conference of 1958 to consider it, before any full discussion or decision on it takes place.

The report proposes, among other things, bishops for the Church of Scotland and the English Presbyterian Church and elders for the Church of England and the Episcopal Church of Scotland.

The report has already caused a strong wave of protest in Scotland.

The Bishop of Exeter, the Right Reverend R. C. Mortimer,

will present the report in the Convocation of Canterbury, and the Bishop of Manchester, the Right Reverend W. D. L. Greer, will present it in the Convocation of York.

Probably the most important business before both Convocations will be the consideration of nineteen canons which have been provisionally agreed to by the two convocations and the House of Laity and have now reached the second stage of the Canon Law revision, that of agreeing formally on their wording and content.

Expert advice will be given on the legal implications of the proposed new canons and on the parliamentary legislation required to legalise certain parts of them.

Many of the canons to be considered are non-controversial and merely repeat those of 1603 or the existing Statute Law.

One of the most controversial is Canon 17, which deals with the question of vestments. Small amendments will be moved to Canon 5, "Of the Doctrine of the Church of England," to put it beyond doubt that the doctrine rests on Holy Scripture as the final authority, and to Canon 14.

SAINTS' DAYS

The amendments to Canon 14, "Of Sundays and other Days of Special Observance" will make it clear that no attempt is intended to make the observance of local Saints' Days compulsory.

A second report, prepared by a joint committee of both Convocations, will be presented on the New Lectionary, which has been in experimental use since last December.

In Canterbury Convocation, the House of Clergy will resume their consideration of the resolutions passed by the House of Bishops on the pastoral care of those who have remarried after divorce.

These resolutions provide for the admission of such persons to Holy Communion by permission of the bishop, after consultation with the rector or vicar of the parish.

They also permit the clergy to say prayers with and for such persons at the time of their marriage.

In York Convocation, the Bishop of Manchester will present a report on the teaching of religion in secondary modern schools, produced by the Schools' Council of the Church of England Council for Education.

Canon A. S. Picton has tabled a motion asking for a committee to consider the possibility of revising the Thirty-nine Articles.

COMMONWEALTH FLAG ADVOCATED

ANGELICAN NEWS SERVICE

Cape Town, May 20

"Church News," the organ of the Church of the Province of South Africa, in its current issue, supports the proposal for a Commonwealth flag.

The article says: "It is a great pity that when the political settlement between Great Britain and South Africa was brought about something in the nature of a Commonwealth flag was not produced, similar to that of the United Nations, which could have been flown at certain times in all Commonwealth countries, leaving the Union Jack to be the emblem of Great Britain only. "Thus the actual nature of the Commonwealth would have been typified, and internal conflict between several national flags of Commonwealth countries might have been avoided."

differing groups that make up the country," he said.

"I think that there may be a change of heart on the whole question.

"My reasons? I read the papers, and certainly more liberal statements have been coming out from certain Church and Government leaders."

SCANDINAVIAN HEAD VISITS ISRAEL

ECUMENICAL PRESS SERVICE

Geneva, May 20

The Archbishop of Finland, Dr. Ilmari Salomies, is the first Scandinavian church leader to visit Israel at the invitation of the Israeli Government.

He was officially received in Jerusalem.

During the last world war the archbishop helped to save the lives of many persecuted Jews.

WHITBY ABBEY CELEBRATIONS

ANGELICAN NEWS SERVICE

London, May 20

The Archbishop of York, the Right Reverend A. M. Ramsey, was among several hundred people, including townsfolk in period costume, who made a pilgrimage through the streets of Whitby on May 12 before attending a united service in the ruins of Whitby Abbey to mark the thirteenth centenary of the founding of the abbey by S. Hilda.

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Their Excellencies the Governor-General
and Lady Slim

S. ANDREW'S CATHEDRAL CHORISTERS

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NEW ARCHBISHOP OF CAPE TOWN SPEAKS OF HIS APPOINTMENT

ANGELICAN NEWS SERVICE

London, May 20

The Bishop Suffragan of Stepney, the Right Reverend Joost de Blank, told a Press conference on May 10 of the challenge that his recent appointment as Archbishop of Cape Town presented.

"If it had been an easy job which looked like the promotion of a bishop suffragan to an archbishop, I do not think that I would have been tempted at all to make the change," he said.

"To have refused this invitation, however, would have looked like running away from a difficult job."

Bishop de Blank said that he thought that the lead which the statements of the Anglican Churches of South Africa had given regarding the colour problem, would "meet the fundamental conviction of Churches in this country."

But he was determined, he said, not to go to South Africa with a preformed judgement.

"I must learn from experience from the men on the spot."

The bishop made it clear that he was opposed to compulsory segregation of Church communities.

He regretted that the Edu-

cation Act had meant the closing of schools.

Then, drawing on his experience in London's East End, he told how differing sects had learned to live happily side by side.

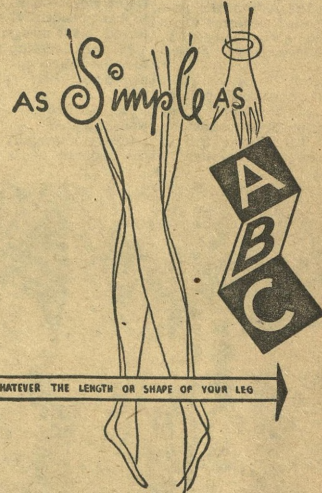
"It is to be hoped that the day may come when in South Africa there may be some kind of mutual acceptance of the

WHITBY ABBEY CELEBRATIONS

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This price applies in N.S.W. and Victoria but may vary slightly in other states.

A GREAT SPIRIT OF FELLOWSHIP

QUEENSLAND YOUTH CONGRESS

FROM A SPECIAL CORRESPONDENT

Warwick, Qld., May 20

A joyous, uplifting spirit of Christian fellowship pervaded every activity of the Southern Downs Anglican Youth Congress, which was held at the Methodist "Kamp Stacey," Cunningham's Gap, over the weekend, May 11 to May 13.

About seventy young Anglicans from Warwick, Inglewood, Goondiwindi, Stanthorpe, Killarney, Toowoomba and Brisbane took part in a programme that was active, entertaining and instructive.

This congress has initiated a system of mutual aid by which youth groups on the Southern Downs will visit one another for mutual assistance.

Warwick already plans to visit Inglewood and Stanthorpe, and Killarney hopes to visit Warwick.

The spirit of Christian fellowship which spread through the congress lifted everything that was done above this Earth, whether it was washing up, reciting the psalms at Evensong or munching barbecued steak.

This wonderful spirit of fellowship seems to have been largely lost by the Church.

Something for all to ponder is how this same spirit can be brought into ordinary parish activities in fuller measure.

The Acting Principal of S. Francis' Theological College, the Reverend John Hazlewood, gave a series of three lectures called "Why I Believe in God," "Why I Believe in His Son," and "Why I Belong to His Church."

These lectures, with their sincerity, wit and forcefulness were both a stimulant and a challenge to all.

DISCUSSIONS

The Reverend Eric Hawkey from the Australian Board of Missions, Reverend G. Walker of S. Marks, Warwick, and Mr. Hazlewood spoke to the congress on the meaning and fulfilment of the word "worship," both in private devotion and collective worship in Church.

Discussions were held on the formation and organisation of youth groups and on their responsibilities and value to the Church and parish.

These discussions should have far reaching effects on youth activities in this rural deanery.

A most interesting feature of the week-end was the practical illustration of the use of drama in group activity, directed by Miss Yvonne Hooper and Mr. Mervyn Vining of Brisbane.

The seeds these two planted bore fruit on Sunday evening when the resulting drama performances were of an outstandingly high quality. Varied and unexpected talents were unearthed.

The athletic types expended their surplus energy by hiking from the camp site to the base of Mt. Mitchell and Mt. Cordax.

One party was particularly keen and reached the top of Mt. Mitchell.

Each day began with Morning Prayer and Holy Communion, but the spiritual

climax of the congress was reached on the Monday morning with the celebration of the Holy Eucharist in the ancient manner, with three sacred ministers.

The altar was set up in the middle of the dining room, surrounded by the worshippers.

Not only were the congregation able to see the action of the rite but the celebrant paused at intervals to explain its significance.

Here the whole work of the congress was offered to God in union with the sacrifice of Christ, and grace was given to its members to carry forth its spirit into their several parishes.



The Sanctuary of the new Church of S. Luke, South Singleton, Diocese of Newcastle, which was dedicated by the Bishop, the Right Reverend F. de Witt Batt, on May 4 ("The Anglican," May 17).

COLOURFUL CEREMONY AT THE ENTHRONEMENT IN BENDIGO

FROM OUR OWN CORRESPONDENT

Bendigo, May 20

The ceremony here on May 2 in All Saints' Cathedral for the enthronement of the new Bishop of Bendigo, the Right Reverend R. E. Richards, was not only reverent and dignified but imposing and colourful according to Anglican tradition.

The bishop, formerly the Archdeacon of Ballarat, was consecrated in S. Paul's Cathedral, Melbourne, on May 1. ("THE ANGLICAN," May 10.)

Owing to the serious illness of the Administrator, the Venerable R. P. Blennerhassett, the Archdeacon of Kyneton, the Venerable N. D. Herring, acted as Administrator and carried out the ceremony, as he did when Administrator nineteen years earlier at the enthronement of the previous bishop, the Right Reverend C. L. Riley.

All the arrangements in the cathedral such as the seating of the very large congregation, were carried out by the Sub-Dean, Canon J. H. Lee.

The very beautiful music at the service was rendered by the combined choirs of the cathedral and S. Paul's.

We were much encouraged and gratified that the Primate,

the Most Reverend H. W. K. Mowll, not only graced the ceremony by his presence, but also, at the request of the bishop, preached the occasional sermon, giving a very fine historical record of the previous bishops as well as stressing the great opportunity that lay before the Church, not only at home, but also in the Mission field, with special emphasis on South-East Asia.

THE BLESSING

A beautiful and touching episode took place, when, again at the request of the bishop, the Primate gave his blessing, not only to the bishop as he commenced his task, but also to the diocese.

The bishop, immediately after the enthronement, ad-

ressed a few words to the congregation, and then proceeded to the Communion service, in which he was assisted by the Acting-Administrator, the sub-dean and Canon E. H. Pickford, all vested in cope.

The enthronement was also given added dignity by the presence of five bishops, in addition to the Primate; the Acting-Metropolitan, the Bishop of Ballarat; and the Bishops of St. Arnaud, Gippsland and Riverina, as well as Bishop Baker, sometime Bishop of Bendigo.

After the enthronement, a luncheon was tendered to the bishop and Mrs. Richards at which some 200 guests sat down and at which the usual toasts were honoured.

A public welcome was given in S. Paul's large parish hall in the evening, at which happy and sincere speeches were delivered by the Mayor, senior and junior clergy and laymen welcoming the new diocesan and his wife on behalf of the city and the Church.

The bishop's fine reply caught the imagination of the large gathering, and the diocese is looking forward to happy years ahead under the devoted and spiritual leadership of its new Father-in-God.

PROGRESS IN ARMIDALE

FROM A SPECIAL CORRESPONDENT

Armidale, May 20

References to acres of potatoes, butter and eggs, and receipts for the wool clip abound in the annual reports and balance sheets of the children's homes in the diocese of Armidale.

The Agricultural side of the Armidale homes, besides giving the children a direct interest, brings a considerable income.

The Ohio Home for Boys at Walcha has received more than £400 for this season's wool clip, and the Coventry Home for Girls has received just under £200.

The Coventry Home and S. John's Hostel for Boys went shares in two and a half acres of potatoes which the staff of the Coventry Home planted.

POTATO CROP

The potatoes are now being dug at the rate of about ten to twelve tons to the acre.

Mr. and Mrs. Edmonds are now superintendent and matron respectively of the Ohio Home. Mr. and Mrs. A. E. White are in charge of the Coventry Home.

The ladies' auxiliaries and many friends have helped in each case to provide clothes and other necessities.

S. John's hostel, now managed by Mr. and Mrs. W. J. Henderson, has recently been restored to good order by external and interior renovation, and by the re-development of a productive garden.

There are fifty-nine boarders at the hostel.

CANON SHAND LEAVES

TOOWOOMBA'S FAREWELL

FROM A SPECIAL CORRESPONDENT

Toowoomba, May 20

On April 10, the Archbishop of Brisbane, the Most Reverend R. C. Halse, confirmed more than two hundred candidates here in S. Luke's Church.

The Archbishop said that this was the largest single Confirmation he had ever had.

On Palm Sunday the newly-confirmed had their first Communion.

There were more than 750 communicants that morning.

Easter and later in the month was a very eventful time for our church.

There were near-record congregations for the Good Friday and Easter Day services.

On Friday, April 26, the people of the parish packed the parish hall to say farewell to the rector, Canon R. Warrner Shand, and Mrs. Shand.

The canon, who has been rector for nearly 28 years, received a wallet of notes as a token of the affection of the people of S. Luke's.

Many smaller functions were held by the various guilds and societies of the parish.

GARDEN PARTY

The next two days the parish celebrated the centenary of the opening of the first church on the site.

On the Saturday a garden party was held which the archbishop attended.

On the Sunday afternoon the archbishop unveiled and blessed a commemorative stone, in the new portion of the church, in memory of the occasion and of the work of the Reverend Benjamin Glennie, the first priest in the parish. Mr. Glenrie was also the first Christian clergyman on the Darling Downs in permanent residence.

On May 5, Canon Shand's last Sunday in the parish, the church was packed at every service.

On the following Tuesday night the City Hall too was filled with a civic farewell to our rector.

The Mayor of Toowoomba made presentations.

Mr. J. Duggar, M.L.A., Mr. Wood M.L.A., most of the clergy of Toowoomba and many other distinguished guests were present.

BOOKS FOR SEAMAN

FROM OUR OWN CORRESPONDENT

Adelaide, May 20

More than 5,500 books and magazines were distributed to seafarers by the Whyalla branch of the Missions to Seamen in the first four months of this year.

Gifts of a similar kind will be gladly received by the port chaplain, the Reverend Henry Kelly, at the mission in Darling Terrace, Whyalla.

MOTHERS' UNION FESTIVAL HELD IN YORK

FROM OUR OWN CORRESPONDENT

York, Western Australia, May 20

The annual festival of the country branches of the Mothers' Union in the Diocese of Perth was held here on May 9.

Holy Trinity Church was crowded to the doors for the Sung Eucharist which the Rector of York, the Reverend Malcolm Ward, celebrated.

He was assisted by the Archdeacon of Northam, the Venerable J. Bothamley, and by the Mothers' Union Chaplain, the Reverend W. G. Painter. The Archbishop of Perth, the Most Reverend R. W. H. Moline, presided.

At the basket lunch at the Town Hall which followed the service, Mr. Ward welcomed the Archbishop, and Mrs. Moline, and all other visitors. The presiding member for the Country, Mrs. Porter, then took over and called on the enrolling member of the York branch, Mrs. Newton Burges, to speak.

PROCESSION

The diocesan president, Mrs. Hill, then addressed the assembly.

A bouquet of flowers was presented to the retiring diocesan secretary, Mrs. McKinlay.

After the procession of banners in the afternoon, the Reverend Dennis Bazely read the Mothers' Union Office in the church.

Mr. Bazely was in the happy position of being rector for three branches present, S. Stephen's, Toodyay, S. Augustine's, Bolgart, and S. Paul's,

Goomalling. Mr. Bazely and his wife started the S. Paul's branch in 1956. The branch from All Saints' Merredin, which also attended the festival for the first time, was started by Mr. Bazely and his wife in 1953.

Later, in the Town Hall, Mrs. Gilchrist, of Perth, conducted a Christian Homes Forum.

The various branches dispersed after afternoon tea and farewells.

The branches which attended were from York, Northam, and West Northam, Toodyay, Bolgart, Goomalling, Merredin, Moora, Bruce Rock, Corrigin, Beverley, and Wooroloo, and there was a representative from Morawa.

G.B.R.E. CONFERENCE

FROM OUR OWN CORRESPONDENT

Melbourne, May 20

A conference of full-time Sunday School and youth organisers from all States was held this week-end at the Retreat House, Cheltenham.

The chairman was the Director of the General Board of Religious Education, Mr. V. K. Brown. Future policy for Christian education in the Church was discussed.

The conference was held before the annual meeting of the G.B.R.E. which takes place in Melbourne this week.

R.S.C.M. PARISH AGAIN

FROM OUR OWN CORRESPONDENT

Adelaide, May 20

S. Andrew's, Walkerville, will again become a staunch Royal School of Church Music parish with the appointment of Mr. Brian Petchell as the new choirmaster and organist.

Mr. Petchell's appointment was announced to THE ANGLICAN last week by the Rector of Walkerville, the Reverend C. F. Eggleston.

Aged 22, Mr. Petchell is the son of Dr. and Mrs. J. H. Petchell, of Unley Park.

He was educated at Prince Alfred College, Adelaide, and was confirmed into the Anglican Church: two years ago in S. Columba's Hawthorn. He has been a member of the S. Peter's Cathedral choir for the last 18 months.



The Archbishop of Perth, the Most Reverend R. W. H. Moline, at the stone-setting ceremony at S. David's, Applecross, W.A., on May 12. ("The Anglican," May 17.) On the dais are (left to right) the Reverend C. A. Walsh, Canon E. C. Jaquet, Mr. F. W. Godfrey (diocesan trustee), the Reverend J. Best, Canon F. W. Guest, the Reverend L. Brown, the Archbishop, the Reverend L. W. Riley, and Mr. A. Blankensee and Mr. H. Bird (churchwardens).

THE ANGLICAN

FRIDAY MAY 24 1957

ON THE HYDROGEN BOMB

Everyone in his right senses, everywhere in the world, must surely condemn in general principle the exploding of nuclear and thermo-nuclear weapons. They are damnable devices because of their dramatic immediate effects. They are unspeakably damnable because of their unknown, or scarcely known, long term hidden effects upon human life.

This said, there are two further considerations to be kept in mind. These ghastly bombs are only quantitatively worse than previous evidences of man's ingenuity in producing weapons to kill his brothers: they are the logical extensions of bigger and better weapons to kill more and more people. Condemnation of thermo-nuclear weapons alone, without condemnation of all other means of breaking one of God's commandments, does rather beg the question. Second, to talk about these bombs, and to condemn them, is all very well as far as it goes; but it does not touch those underlying causes of mistrust and hatred between men and nations which cause men to make them.

It would undoubtedly be logical, from condemnation in general, for Anglicans to oppose in particular the current series of tests of thermo-nuclear devices being carried out by Her Majesty's Government in the United Kingdom at Christmas Island. The fact is, however, that the great majority of Anglicans, sincerely though they deplore tests of this kind in general, will equally sincerely applaud the decision of the British Government to press on with the tests.

A certain patriotic emotion naturally invests this approval. Here is England, the country which saved Western civilisation in the critical days of 1940, which suffered relatively more than any of her allies, whom the Russian and American giants only last week openly and officially referred to as "no longer a Great Power," demolishing this misconception! Not merely in a destructive military sense. The Christmas Island tests are but a part of the stupendous effort that England has made in the field of nuclear research since the war. It is a satisfying fact, of which every one of Her Majesty's subjects may justly be proud, that England, cut off from information about development of atomic energy of every kind in the United States (based upon British fundamental research from the beginning) has far outstripped both Russia and the United States, by her own unaided efforts, in every application of nuclear energy, civil and military. To have produced the first successful and practical atomic power station, to have contracted to build the lion's share of all such stations planned in Europe to-day, is a fine achievement.

It is clear that the latest British hydrogen bombs are more terrible than any produced by the Americans or Russians. The trouble is that they could not have been demonstrated to be just that without exploding some of them.

The question must now be asked by all Christians: what is the price of that demonstration?

No one can say. The available evidence from a United Nations commission of enquiry, from a committee set up by the American Medical Association, and from Australian biologists and geneticists of irreproachable standing, is that any increase in background radiation is genetically harmful, potentially lethal. There seems little doubt about this, whatever the physicists may say.

It is much to be regretted that Ministers of the Crown, even in Australia, have in the past pool-poohed the suggestions of responsible bio-geneticists that nuclear and thermo-nuclear tests must contain at least some dangers. Statistically, it is true, the number of people who will certainly be killed, and the number of babies who will certainly be born maimed and defective, as a result of the increase in background radiation in the past ten years, is tiny. But the certainty, however tiny, remains.

On the other hand, LORD CHERWELL, whose status as a truly scientific thinker is almost unique, has effectively disposed in the Lords of the more gross exaggerations born of the understandable fear of atomic explosions and sedulously fostered by those who wish Britain ill. He stated without equivocation that "the argument that the British tests constitute a danger to the health of humanity is unmitigated nonsense . . . they could not in any circumstances cause any significant increase in the number of still-births, or in leukaemia, or cancer."

It remains only to ensure now, before the level of background radiation has attained a significantly dangerous level, that Christians everywhere will renew their efforts to remove the root causes of war, to win all men to the view that thermo-nuclear tests should now cease before it is too late. But to concentrate the attack on England is not only unrealistic, flying in the face of the facts of international life; it is choosing the easiest and least blameworthy target.



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

Change Of Scene For Dr. Evatt

Good Australian though he is, Dr. Evatt could be excused if he sighed with relief this week at the sight of his native land receding beneath the wings of the aircraft which was taking him to England and the first Commonwealth conference of the Labour parties. Behind him he left a party still divided. While he is away the split in the party in Queensland could reach the anti-climax of Labour's loss of office after 49 years of governing (apart from three years in opposition in the depression era). The chances of Labour's recapturing Federal office next year are dim indeed.

Yet Dr. Evatt has ridden the storm and can at least claim that no more acceptable leader has been found. He looked very tired when he was fighting the last Federal election 18 months ago. But ambition and a resilient spirit have sustained him.

So, although he has gone away, now on a busman's holiday, in which he is not likely to spare himself in travel or in talk, he will almost feel he is on a real vacation, surely, with new scenes to refresh his mind—and probably more indulgent and sympathetic audiences to address than those he has had to face, and keep in order, in the Labour caucus room in the past two or three years.

One hopes that this distinguished Anglican layman will return in July, reinvigorated for the tasks that lie ahead of him.

Aldermen As World Travellers

Some other pending tours abroad have not been so well-earned as Dr. Evatt's. The party of five Sydney aldermen who are planning three weeks in New Zealand to investigate slum replacement will be hard put to it to refute the charge that the tour is a "junket."

That is not to minimise the urgency of better housing. There is no more important social problem to solve. But, if

New Zealand can help Sydney to do so, the council should send an expert there.

Better still, the council should get cracking on its own scheme. The lack of result from an aldermanic trip to the United States three years ago to investigate traffic problems (after the council's own expert officer had already done so) does not suggest that too much can be hoped for from the mass tour to New Zealand housing areas.

The Lord Mayor of Sydney, Alderman H. F. Jensen, also has housing on his agenda for a world tour, beginning in July. But he has treatment of the aged, traffic problems (that hardly perennial) and marketing also on the list.

Even though he is going wired for sound—he's taking tape recorders for both immediate and considered impressions—it is highly unlikely that he can gather in three months' hard travel in, say, a dozen countries, more than superficial general ideas.

Admittedly, modern means of travel make it possible for our public men and commercial leaders to cover much ground in a comparatively short time, but taxpayers would get more value for their money if trained officers made most overseas investigations instead of aldermen who might be in office only for three years.

Public offices should not be so blatantly used for private touring.

Tea For The Cups Of Australia

Nearly everyone in this country is interested in a cup of tea. And most of them must have been shocked at the allegations in Federal Parliament last week that a Melbourne firm had been blocked in its attempt to get a licence to import Formosan tea.

The Formosan tea was said to be of poor quality. Even so, many housewives struggling on a tight budget might prefer to buy it if it can be retailed at between 4/6 and 5/- per lb., which is at least 2/- below current rates for tea in Australia. It may well be that import

licensing is still necessary in Australia—although, one would suppose, decreasingly so in the light of the big swing-round in the trade balance from adverse to highly favourable.

The big point is that the licensing system should be administered in a way that is in the general public interest, not merely the interest of importers.

Sir Wilfrid Kent Hughes, an erstwhile Cabinet Minister, deserves the thanks of all "the little people" for his ventilation of this subject in Parliament. Apparently the last has not been heard of it. One hopes the final result will be to ensure that bureaucratic administration of the import licensing regulations is loosened sufficiently to ensure that trade competition is not stifled.

Drought Anxiety Growing

Graziers in parts of all the mainland States are becoming increasingly anxious as the long dry spell takes on the aspects of a drought. Already in New South Wales some areas have been proclaimed as drought-ridden so that fodder and stock can be transported at concession rates.

Australia has had at least ten good seasons in a row—probably the longest period in its recorded history. So, on the law of averages, a drought is somewhat overdue.

For all the growth of its cities and the development of manufacturing industries, Australia is still a country heavily dependent on the export of its primary products for its continued prosperity—particularly of wool, which last year contributed £338 million (or 43 per cent.) of total exports of £748 million.

We should be thankful for all the blessings of Providence on this land. But the saying that "the Lord helps those who help themselves" is in the best sense in which that advice is given, surely has a practical application in Australia.

So, if a severe drought does develop, it is to be hoped that it can be offset to a large extent by preparations made to meet just such a contingency in the fat years.

Why Should Clergy Be Kept Poor?

Parsons' wives are expected to be efficient in a variety of roles, including acting as unpaid curates.

A series of interviews in a city newspaper the other day showed—not unexpectedly—that they are regarded as models of careful housekeeping, including skill in getting the greatest value from their dress allowances.

The reason for this, of course, is that they have to be. No Church pays its clergy extravagant salaries. Most of them get less than unskilled workers.

So, although these worthy wives of the clergy were able to give some valuable practical advice on being reasonably well-dressed on a modest allowance, it did seem to me a reproach to people who sit on synods and on similar bodies in other denominations, that a newspaper should immediately think of persons' wives when wanting to find out how people manage on a restricted budget. Even in the light of financially successful stewardship campaigns, most churches have still neglected to give the clergy adequate stipends.

I know that many clergy would feel embarrassed if they were asked to accept salaries commensurate with those paid in other professions. Their self-denial is beyond all praise. But it should not be required to the extent that it is generally imposed today. True, a general improvement in stipends is being achieved. But the process should be hastened.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

ELISHA

1 Kings 2-8

How different is Elisha from Elijah, even though the mantle of the greater fell upon the less great.

God had charged Elijah to anoint Hazael, King over Syria, Jehu, the son of Nimshi, to follow the House of Ahab, and Elisha, the son of Shaphat, to be his own successor.

Elisha had a different background. He is not a man of the desert but the son of a rich farmer, and yet a hard worker with the best of his employees.

On him Elijah's mantle falls and he cuts himself off at once from the old life by slaying his oxen and offering them to God in the flames of his burning plough.

"He burned his boats," as he would say.

And for fifty years, inspired by the double portion (i.e., the eldest son's portion) of Elijah's spirit, he leads and teaches the children of Israel.

He is an humble soul with none of the thunder and volcanic power of Elijah.

All the time that Elisha was wishing he might die and becoming his loneliness, God was preparing a successor.

How often to-day Church people sit faithless under juniper trees, wondering what will happen to the Church when this leader or that passes away, while all the time God is preparing successors.

How wonderfully, too, the sons of the prophets accept Elisha though he was young and lately but a ploughman, and bow down before the better man than themselves, even though he has not been a member of the school of the prophets.

Signs and wonders are accounted to Elisha comparable indeed with those told of Elijah, the parting of the waters, the purifying of the spring, and of the potage, the saving of the widow and her sons by the increase of oil, and most of all the gift of a son to the woman of Shunem and his raising from the dead after sunstroke.

Three other incidents merit attention.

Elisha is recorded to have cursed some mocking small boys, quite against, his gentle nature, and the account associates the attack by bears with the cursing.

There are no secondary causes to the Hebrew minds of the scripture days. Everything which happens is directly the hand of God.

Another story is that of the healing of Naaman, the Syrian, washed in the waters of Jordan.

There is here a very wonderful preview of the Sacramental idea of the waters of baptism and of the faith that opens the way to the Grace of God.

Finally we see Elisha saving Israel from the King of Syria, and the generous kindness which turns an invading enemy to a friend, and made Gehazi, the servant, realise the wonderful truth that the armies of God are more than the forces of men.

"Fear not for they that be with us are more than they that be with them."

ABORIGINES ASK TO BE BAPTISED

FROM OUR C.M.S. CORRESPONDENT

Twenty-five aborigines at the Church Missionary Society's Oenpelli Mission Station, Arnhem Land, have asked for instruction in preparation for baptism.

Following well attended Easter services at the mission, the opportunity was given for any who wished to make the decision to be a follower of Jesus Christ, to meet in the Church for a brief service.

Twenty-five aborigines, none of whom had been baptised, came to the service.

Their course of preparation is now in progress and the Superintendent of the Oenpelli Mission, the Reverend R. V. Ash, asks for prayer for them that their understanding of the meaning of the Christian faith may be real.

CLERGY NEWS

FISHER, The Reverend David, at present studying in New York on a Rotary scholarship, to be Rector of Latrobe Valley Diocese of Gippsland. He will return to the diocese later in the year.

GRIFFITHS, The Reverend T. B., Assistant Curate at Gunnedah, Diocese of Armidale, to be Vicar of Mungindi, in the same diocese. He is to be inducted there on May 25.

HARKER, The Reverend Brian, to be Assistant Curate at Gunnedah, Diocese of Armidale.

McWILLIAMS, The Reverend G. B., Vicar of the Church of the Epiphany, Northcote, Diocese of Melbourne, to be Rector of Christ Church, North Adelaide, Diocese of Adelaide. He will be inducted there in August.

PULLIN, The Reverend N. A., formerly Rector of Cessnock, Diocese of Newcastle, was instituted and inducted as Rector of Gosford, in the same diocese, on April 28.

SERVICE FOR CHILDREN

FROM AN A.B.M. CORRESPONDENT

Melbourne, May 20
The Children's Missionary Service for the presentation of the children's Lenten offering tokens will be held in St. Paul's Cathedral on Sunday, June 2, at 3 p.m. in the presence of the Bishop of Geelong, the Right Reverend J. D. McKie.

The Reverend E. A. Leaver will conduct the service and the Reverend T. R. H. Clark will preach.

The collection will be for the maintenance of the New Guinea aircraft "S. Gabriel."

The service is to be broadcast over station 3AK.

RELIGIOUS BROADCASTS

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

RADIO SERVICE: 9.30 a.m. A.E.T. May 26: Solemn High Mass from Brompton Oratory, London. Celebrant: Father Patrick Bush.

DIVINE SERVICE: 11 a.m. A.E.T. May 26: St. Peter's Cathedral, Armidale. Preacher: The Bishop of Armidale, the Right Reverend J. S. Moyes.

RELIGION SPEAKS: 3.45 p.m. A.E.T. 3.45 p.m. W.A.T. May 26: "To H. To-day and Tomorrow"—an interview with Mr. John Caff.

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T. 6 p.m. W.A.T. May 26: St. Stephen's Presbyterian Church.

PRELUDE: 7.15 p.m. A.E.T. and W.A.T. May 26: Dorian Singers, Melbourne.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. and W.A.T. May 26: The Reverend Harvey Perkins.

THE EPILOGUE: 10.45 p.m. A.E.T. May 26: The Fifth Sunday after Easter.

DAILY DEVOTIONAL: 10 a.m. A.E.T. May 27: Mrs. Mabel Wylie.

May 28: The Reverend John Douglas.

May 29: School Service, "Stories from the New Testament," Episode 105, "The Mission is Launched."

May 30: The Bishop of Armidale, the Right Reverend J. S. Moyes.

May 31: The Reverend Stanley Weeks.

June 1: The Reverend Ralph Sutton.

PAUSE A MOMENT: 9.55 a.m. A.E.T. 8.50 a.m. W.A.T. May 27-31: The Reverend Sidney Price.

FACING THE WEEK: 6.40 a.m. A.E.T. 6.35 a.m. W.A.T. May 27: Major-General the Reverend C. A. Osborne.

WEDNESDAY NIGHT TALKS: 10 p.m. A.E.T. 10.30 p.m. W.A.T. May 28: "Some Christian Frontiers"—the Reverend Quinton Stow.

The Reverend George White. EVENSING: 4.30 p.m. A.E.T. May 30: St. David's Cathedral, Hobart.

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.

MISSIONARY DIOCESES

SCATTERED AREAS AT HOME

TO THE EDITOR OF THE ANGLICAN
Sir,—It is news to me that the Parish of Wilcannia is vacant, and that the Bush Church Aid Society has withdrawn from its work in the Diocese of Riverina. I have received no such intimation from the society and, as far as I know, the Reverend W. J. D. Stockdale is still at Wilcannia, doing a work which I value very highly, and which, I hope, may be continued when his first period of service with B.C.A. ends.

It is true that the Bush Church Aid Society has not been able to send a priest to Menindee to succeed the Reverend W. J. Mitchell, and that that area has to be worked from Wilcannia, which makes an impossible task. The two areas together make up the greater part of New South Wales west of the Darling River. As far as this diocese is concerned, the only regions excepted are the parish of Wentworth, a large area adjacent to the Murray River, and the city parish of Broken Hill.

The Diocese of Bathurst has the care of region along the Darling from Tilpa north and including Wanaaring and Hungerford. The B.C.A. area also includes country down to Ivanhoe. It is obvious that more than one priest should be working in this vast area. To expect one man to care for so much is to expect the impossible.

Surely this underlines the failure of the Church in the densely settled areas to do its own home mission work, and care for the people of the Church who live in remote areas, under circumstances of great difficulty, and with few of the opportunities of their city brethren. Why do all advertisements for clerical assistance have to hold out offers of good stipend, modern house, liberal allowances, and the like bribes? And still there are no answers.

We are not producing enough priests for our work, and those areas which have most to do not encourage the young men to take their turn in this missionary work. Rather they encourage the best men in the country to gravitate to the cities. Our young ordinands want to marry and live in comfort, and do not face up to this challenge. And, lastly, why should dioceses which may rightly be called "missionary dioceses" be expected to find, train and equip their own staffs?

Whilst we are hearing so much about the Church in Australia speaking and working as a united whole, I should like to see some attention given to these matters which should concern us as a whole Church, and I thank Mr. Saunders for drawing my attention to the question.

Yours, etc.,
H.G. RIVERINA.
Narrandera,
N.S.W.

TO THE EDITOR OF THE ANGLICAN
Sir,—Your correspondent, Mr. E. H. Saunders, commences his letter in your last issue, "May I be permitted to kindly ask..."

I should like to suggest to him that as his address is given as Sydney, if his enquiry is a kindly one and is asked in order to obtain the information for which he then goes on to ask, he would have paid us the courtesy of enquiring from this

office, by letter or telephone, as to the position in the Parish of Wilcannia. As he chose not to do this, I think I may be pardoned for suspecting his motives.

So far as I am aware, there has been no retreat from the oversight of the Parish of S. James, Wilcannia. The Reverend J. Stockdale is in charge, and has been for the past four years. He has the oversight of Wilcannia, Menindee, Ivanhoe and White Cliffs, as Mr. Saunders points out.

Certainly, for a time, Menindee and Ivanhoe were separated, but certain difficulties regarding the vicarage have militated against this since the Reverend W. Mitchell left. By arrangement with the bishop it is hoped that a man can again be stationed at Menindee as soon as the present building has been sold. I have, in the name of B.C.A., promised the bishop that we will either raise or put in from our funds £500 for a new house.

It would be interesting to hear from Mr. Saunders upon what information he based his statements.

Yours sincerely,
(Canon) TOM JONES,
Organising Missioner,
Sydney.

THE QUEEN AT THE RACES

TO THE EDITOR OF THE ANGLICAN
Sir,—Congratulations for daring to criticise the Queen. It is both proper and sometimes necessary (unfortunately) to remind Her Majesty that Royalty is not an institution *unto itself*, but the symbol of responsible government from whom the public expect the highest devotion to duty at all times.

The attitudes of your critics, H. A. Fowler and C. V. Brayne (May 17), are deplorable. In that there seem to be certain people who think the Queen incapable of neglect or inattention, or if so, that she should be surrounded by an artificial and aristocratic form of *aparthoid*; and that if she should offend any section of the populace, we should put our tongues in our cheeks and hypocritically pretend we did not notice.

The Queen is obliged to set an example requisite to her high office and as a member of the Church of England accepts the spiritual and external obligations of Lent until such time as she retracts them.

What your critics fail to realise is that the Monarchy is not a self-existing institution but continues by the will of the people, and if the Throne should fail to implement the noble standard expected from it by the people, it will soon topple like any other throne.

It is therefore, in these days of anti-Royalist feeling, imperative that Her Majesty be pertinently reminded that she must at all times be worthy of our respect and admiration, by her faithful practice of the precepts of the law and the Church.

To fail in this duty, as your critics seem to expect of you, would be to acquiesce in their blind and illogical form of adulation.

Yours sincerely,
JACK R. BLAIR.
Coogee, N.S.W.

CHAPLAINS IN INDUSTRY

TO THE EDITOR OF THE ANGLICAN
Sir,—I was interested to read "The Man in the Street's" comments (May 10) on the proposal of the Reverend Walter Abbot that chaplains should be employed by big industries to minister to their employees, and the reports of trade union reactions to the proposal.

As one who has been making a first hand study of the problem for over 30 years, both in the Church and in industry, I feel that I must make some comments.

Firstly, the idea of business men employing chaplains as chaplains to minister to the spiritual needs of the workers is anathema to workers who have any self respect, as is well understood by anyone who knows anything about the problem.

A better idea is that which is being applied in some countries, where theological students and/or clergymen actually work as skilled or unskilled tradesmen alongside other workers, and live on the wages they earn thereby.

But why shouldn't the occupation of blacksmith or boiler-maker be considered as much of a Christian vocation as that of a priest? And what is the Church doing by way of training its laymen to be witnesses for Jesus Christ in their daily "avocation"?

Secondly, if the Church thinks it is going to win back the lapsed or convert the unsaved by presenting a "gospel" which is merely a substitute for or improvement on communism, or with the motive merely of building up the Church in numbers or wealth or power, then it has several things coming to it.

And while there are many workers opposed to Communism, it is hardly right for the Church to offer its services to them as a bulwark against the spread of Communism.

Thirdly, there is widespread feeling among working-men that the Church ought to be backing them up in their struggle for justice. The general impression the Church gives them is that it is a middle class institution, standing pat for the status quo.

Some of us think this is due to the individualistic and other-worldly emphasis in its theology. For that reason we welcome the action of the World Council of Churches in setting up a division for the study of theological and social problems. But will it really try to understand the workers' point of view?

It seems to me that both churchmen and unionists need to learn that the most important thing in industrial affairs, as in every department where human beings have to work together, is not the amount or quality of wealth produced, or the quantity of the wages paid, but the quality of the relations that exist between the persons involved.

It is true that "there is much hardness in industrial relationships in this country," as the "Man in the Street" says. That can only be remedied by people who have learned to love the Lord Jesus Christ, and are being taught by Him to love their fellow men.

Yours sincerely,
FRED E. BROWN.
Camberwell, Vic.

RESERVATION OF THE SACRAMENT

TO THE EDITOR OF THE ANGLICAN
Sir,—your correspondent, G. S. Clarke, is quite wrong in thinking Reservation illegal. It is, on the contrary, so legal that one of the Praecipuus Canons of the Church reads, "We command (praecipimus) the most worthy Sacrament of the Altar from henceforth so to be kept that in every parish Church there be a tabernacle... in which the Lord's Body may be collocate... and the priest who is negligent in keeping of the Sacrament shall be punished after the rule of the general council, and sharper if he continue in negligence."

What objection does your correspondent raise against Reservation?

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

OUR CATHOLIC HERITAGE

TO THE EDITOR OF THE ANGLICAN
Sir,—How refreshing to read Mr. Bagot's letter on "Our Catholic Heritage" in your issue of May 3.

It has always surprised me how many of the laity and, alas, clergy too, who by word and action "water down" the Catholicity of the Anglican Church whilst giving lip service to the one Catholic and Apostolic Church. Surely if there was less compromise and a closer adherence to the Book of Common Prayer without individual interpretation the Church would yield greater power in the world to-day.

Yours faithfully,
G. H. BOWEN.
Ringwood East, Vic.

MARRIAGE: THE PITFALLS OF DIFFERENT FAITHS

By THE REVEREND JOHN S. COWLAND

It has been said that "Love is blind."

It has also been said "There are none so blind as those who won't see."

THERE is truth in both sayings. It is usually only temporary blindness in the first case and during the period of courtship young people usually begin to "see" and become aware of each others' weakness as well as their strength. This enlightenment enables them to use their own free will and to come to a decision which can prevent disaster.

Regarding those who "won't see," there is oftentimes disillusionment which comes too late for effective remedy.

It therefore behoves those who are contemplating marriage to be very careful in the choice of a partner. Herein lies the value of free will. This greatest of all gifts is jeopardised when people of opposing religions, beliefs and practices do not study, carefully, the real importance of the questions involved in what is called a "mixed marriage."

They must first ask them-

selves one or two vital questions such as, "Am I just moved by an emotional impulse because someone has taken notice of me and I am afraid if I do not respond the chance may never come my way again?" Such an attitude would be dishonest with yourself and dishonest to the other person concerned.

Again, "Have I used my God-given reason to weigh the pros and cons of the situation. Do I realise fully what such a position would involve for others as well as myself?" This attitude would suggest that you are approaching the situation with honesty and good sense.

DISCIPLINE

The question is not by any means solved by such an observation as "we are all striving for the same end." Experience has taught many that religion is a major issue in marriage and can be the cause of much unhappiness.

Perhaps you may say, "In

what way?" Let us suppose that one party to a proposed marriage is a non-Roman Catholic, and the other a Roman Catholic. In the former you are allowed to exercise your own free will and your partner will be accepted as your choice.

In the latter you must conform to the discipline and traditions of that particular Church without question; thus you are denied the privilege of using your own free will. You have no choice, you must conform or suffer the penalties imposed.

If you remain adamant and make it clear that you will adhere to your own principles, the marriage in the form of that Church will be valid but regarded as irregular.

You will be required to promise that any children of the marriage will be brought up in the Roman Catholic faith. That promise is extracted before the marriage. There is not much free will about that, is there?

If you agree to submit to the discipline of the Roman Catholic Church, you will be required to attend "Classes of Instruction" which will, of course, consist of the doctrines and traditions of the Roman Catholic Church.

Again, you are not allowed to exercise your own free will, for you must accept, without question, what you are taught, regardless of your own principles. This implies, at least, an admission that the faith of your Church, your parents and yourself, are, and always have been, in error.

Your would-be partner in life is fully in agreement with this procedure and it can hardly be conducive to happiness if you are subjected to his or her will, as well as to that of his or her Church, before you are married.

SADNESS

Should you remain a member of your own Church and accept Roman Catholic consecration to your marriage on their terms, there is the prospect of your going to your own Church alone, whilst your husband or wife go to his or her own, a very unhappy procedure, to say the least of it. Any children would, on your promise, become Roman Catholic.

You have also to remember the sadness which will be the lot of the parents and relatives of those who spurn their own faith to accept, for the convenience of marriage, the strange, faith, contrary to the truths which have been dear to you from your earliest days.

You must do all the giving, for the Roman Catholic Church is relentless in her demands. Ask yourself the simple question, "Why should I be compelled to accept their terms against my better judgement, when my own Church offers me would-be partner the same gift as it offers to me, namely free will?"

Would it not be wise to consult your own rector on the question, before committing yourself in any way? No Church has a monopoly of truth and he, at least, could explain the fundamental differences involved.

of people trusting in their own righteousness.

I do not necessarily intend these remarks to be taken as a plea for the association of the Prayer of Oblation with the Consecration Prayer, but as a reminder that one is not guilty of a terrible presumption if the prayer is said before the Communion, simply because it is the prayer of all those who co-inhere in the Mystical Body of Christ which so offers itself in union with its Lord.

Yours sincerely,
(The Reverend)
PETER W. PATTERSON.
Mannum,
S.A.

HERESY CREEPS IN

TO THE EDITOR OF THE ANGLICAN

Sir,—Quite frequently in reading THE ANGLICAN one finds correspondents advocating some unorthodox or heretical view which is not consistent with the teaching of Scripture, and with the views and practice of the Primitive Fathers of the Church. In the issue of May 10 there is a crop of such unorthodox views.

That such heresies are held as parts of truth by certain Anglicans must distress the large majority who pray "for them that be in error... that they may return into the way of righteousness... and that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same."

Firstly, I must say how shocked I was to find on the Youth Page a poem entitled, "At His Table," which is a clear and unambiguous statement of the heresy of Reservation. The first three lines might be redeemed from this error if the first were amended to read, "Both in the Bread, and in the Cup."

Then, to make the whole poem theologically acceptable, the first word, "But," of the fourth line would need to be "While" or "And." How much better than this heretical verse of Barlow's would have been these much earlier lines which admirably express the truths so beautifully woven together in the Eucharistic hymns of S. Thomas Aquinas:

"Christ took the bread, and broke it;
His was the word that spake it;
And what that word doth make it,
That I believe, and take it."

Secondly, I was disturbed by a remark of the Reverend J. R. L. Johnstone, of the Diocese of Sydney, reported on page 12, under the head, "The Constitution Accepted." He said, "I am already a presbyter in the New Testament sense of the term. That means I am a bishop." Clearly this man's views on the ministry are at variance with the Anglican and Catholic conception of Holy Order expressed explicitly and implicitly in the Ordinal and its Preface.

Perhaps it would be more justifiable for him to seek membership in the Presbyterian Church as a minister of an unorthodox and schismatic sect, than that he should continue to exercise the cure of souls within the fellowship of the Catholic Church.

I do not, of course, call this man's manner of life to question, only his right to ques-

tion, only his right to "minister the doctrine and sacraments, and the discipline of Christ," and "to banish and drive away all erroneous and strange doctrines contrary to God's Word," as he undertook to do at his ordination to the priesthood, because he himself holds an erroneous and strange doctrine.

Thirdly, I was surprised that G. S. Clarke, in his letter to the editor, should have stated so categorically, "At present, of course, Reservation is illegal, being forbidden by the Prayer Book." A careful examination of Catholic custom from primitive times up to 1549, and a sifting of the documents, history and controversy of the period of Prayer Book revision from that date to 1661, and an impartial evaluation of Anglican practice and intention from that day to this would show such an assertion to be misleading and a contradiction of fact.

Charles Harris, in "Liturgy and Worship," examines with minute care the whole question of Reservation, not leaving out of account the views and desires of ultra-Protestant "reformers" who were involved in the various Prayer Book disputes and revisions. He concludes that "the majority of the best liturgical authorities are still of opinion that the 1661 rubric neither did nor was intended to prohibit Reservation."

What is intended is that we should be free of uncatholic and superstitious practices involved in a "cultus of the Blessed Sacrament." Harris says of the modern situation that "the recent revival in the Church of England of continuous Reservation on a large scale is the result, hardly at all of antiquarian, or legal, or 'liturgical' considerations, but almost entirely of practical pastoral needs."

Fourthly, in connection with Archdeacon James Norman's letter, may I say that even when the Prayer of Oblation comes after the Communion of the people, the words, "here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee," are said by the priest, NOT primarily of himself and the congregation as individuals, but of the Mystical Body of Christ, which offers itself in union with the only perfect Sacrifice, that of its Head, Jesus Christ.

The Prayer of Oblation, whether it precedes or follows the Communion, is the Prayer of the Whole Body of Christ, not the petition of a small group

ANGLICAN OF THE WEEK



Our Anglican of the Week is this charming and hard-working lass who is combining the important posts of Secretary for Youth and Bishop's Secretary in the Diocese of Canberra and Goulburn.

She is Miss Helen Dewhirst whose headquarters are now at S. Mark's Library, Canberra.

After studying at S. Christopher's College, Melbourne, for two years she graduated from there in 1953.

Before that she had been living and working in Goulburn and had been a member of the Young Anglican Movement and a leader for the Order of Junior Anglicans.

Since graduating from S. Christopher's and until February this year, Miss Dewhirst acted as Secretary for Youth for the diocese.

Her headquarters were in Goulburn and from there she travelled around the diocese visiting branches of the Young Anglicans and Junior Anglicans in the parishes, giving demonstration lessons in the schools and Sunday Schools and visiting small country schools to talk to children who belong to the Church Mail Bag School.

Since February Miss Dew-

CELEBRATIONS IN PERTH

FROM A SPECIAL CORRESPONDENT
Perth, May 20

The centenary of the Church of England in the Diocese of Perth will be celebrated in July by the holding of the following services and functions:

Monday 8: Men's service in S. George's Cathedral. The Bishop of Armidale, the Right Reverend J. S. Moyes, will preach.

Monday 15 to Friday 19: Presentation of the play "Murder in the Cathedral" in S. George's Cathedral.

Sunday 21: Anglican Youth Demonstration.

Monday 22: Debutante Ball in the Embassy Ballroom.

Tuesday 23: Men's Rally.

Thursday 25: Thanksgiving Service in S. George's Cathedral. The Primate, the Most Reverend H. W. K. Mowll, will preach.

PLAN TO EXTEND S.A. CHURCH

FROM OUR OWN CORRESPONDENT
Adelaide, May 20

The parishioners of S. Jude's, Brighton, have decided to invite engineers to examine the church with a view to going ahead immediately with building expansion.

The rector, the Reverend R. D. Lloyd, said that the present building would become the chance of the proposed new church, and a new nave would be built.

A plan by the trustees of the church in 1955 to pull down the present building, which was severely shaken by the 1954 earthquake in Adelaide, and erect a completely new and enlarged church on the site was thwarted by a Supreme Court judgement.

hirst has been at S. Mark's acting as Bishop's Secretary and still doing the work of secretary for Youth although her travelling time has been limited. In addition, she helps in S. Mark's Library and arranges diocesan and regional youth conferences.

M.P. SENDS SPECIAL MESSAGE FOR CANVASS

FROM OUR OWN CORRESPONDENT

Adelaide, May 20
"Seldom before in history has there been a period when the Church has been required to play so persuasive a part," Mr. A. R. Downer, the Federal Member for Angas, said in a special message to the people of S. Alban's, Berri.

Mr. Downer's message was read at the parish's Loyalty Dinner which marked the beginning of a highly successful Wells Organisation canvass.

"The impact of two world wars in the lifetime of many of us has shaken traditional practices and old beliefs to their foundations," he said.

"A generation had arisen which was too pre-occupied with making money, careers, and other attributes of material advancement, to realise sufficiently that the real object of life was the development of the spirit God had placed in each of us.

"None of the world's major problems will be solved satisfactorily until this fundamental truth is apprehended: until materialism is regarded not as the goal but merely as a useful means to the spiritual end," he said.

NEW METHODS

"The Church is Christ's institution; and just as I believe God to be working in an evolutionary way in the world, so must we who belong to the Church be inventive in new methods of applying Christian teaching in a time of expanding scientific knowledge, rapid growth in population, and changing social customs.

"But, so far as one can perceive the future, nothing will ever supplant the parish church as the fountain of communal religious life in each district. This is where we meet to pray, to receive instruction, to plan for assisting the clergy in the gigantic tasks confronting them. Above all, it is in their own church that so many people receive the inspiration and strength to go out and do good in their daily lives.

"And here I come to the core of what you have set out to do. Each community must have its church, but equally it needs a church beautiful in design and enduring in construction. The lovelier the building, the more enthralling the joy becomes of worshipping God.

"Beauty is one of the innum-

BOOK REVIEW

A BELOVED PADRE

A BELOVED PADRE. Melville Harcourt. Hodder and Stoughton. Pp. 153. Australian price, 7/-.

THOSE who know the Reverend Philip Thomas Byard Clayton by the name of "Tubby" will be glad that Canon Melville Harcourt, a New York priest, has written what he calls a "personal saga" about the Founder Padre of the Toc H Movement.

For the many friends of Tubby Clayton, driven almost to desperation every time they try to set down on paper the amazing personality of this Elizabethan somehow let loose in the 20th century, will have before them a book that faithfully reflects the genius of the man they love and admire.

Australia can claim some part in the history of Tubby Clayton. His father, the eldest son of the Rector of Farnborough in Hampshire, was sent to Australia after a serious illness, and Tubby was born in Queensland on December 12, 1885. The family returned to England in 1886, and when the writer first saw Tubby's father he was digging roses in his lovely garden with his trousers tied up with string in the old Australian fashion of "bow-yangs."

The old man's pioneering spirit lives on in Tubby, who dispenses wherever possible with constricting conventions, and pursues all objectives with grim pertinacity, conscripting anyone and anything for the cause nearest his heart. This is the movement that had its

origin in Poperinghe in Flanders during World War One, and has come to be known as Toc H, the Army signaller's abbreviation of Talbot House.

Those who have lived on Tower Hill near Tubby's rebuilt Church of All Hallows will be familiar with the rotund little man who shares with Dick Sheppard, Studdert Kennedy and Neville Talbot a warm place in the hearts of those who suffered the mud and blood of Flanders in the 1914-1918 holocaust.

FOR these men, the unique product of that strange world, shared in the attempt to rescue from war something of the spirit of service and sacrifice and translate it into terms of everyday life. Tubby alone remains of that trio, a man who has lived to see the movement, of which he is the Founder Padre, spread across the world. His biographer rightly describes him as "a man of dreams who has had the impudence to believe that, under God's hand, he could make them come true."

None of Tubby's friends will absolve him of human faults. But they will gladly agree that he represents the vitalising power always resident in the Church that makes some men scorn the conventions and periodically give the world a fresh vision of a relevant, daring and courageous faith.

—E.G.

ANGLICANS SCOOP POOL

CHURCH CRICKET IN N.S.W.

FROM A SPECIAL CORRESPONDENT

More than 130 teams competed in the competitions conducted by the New South Wales Churches Cricket Union in the past season.

All four competitions were won by Church of England teams.

The "A" Grade Premiers, Holy Trinity, Dulwich Hill, will receive a set of blazers and the Trustees' Cup. The "A" Grade runners-up, another Anglican team, S. Stephen's, Hurlstone Park, qualify for the Gordon J. Faulkner cup.

S. John's, Campsie, won "B" Grade, S. Bede's, Drummoyne, "C" Grade, and S. Luke's, Concord, "D" Grade, to complete an amazing performance by the Church of England.

It is pleasing to observe that Sydney Anglicans are able to play with such a straight bat, but then what a splendid lead they receive from their cricketing bishop, Bishop W. G. Hilliard, himself a grand bowler for so many years on the cricket field and still able to keep his deliveries well on the wicket, as was revealed by his recent speeches in Synod on the Constitution!

OUR ASCENSION

When our labours here are o'er
We shall gain a fairer shore;
Leaving this our mortal strife
To achieve a greater life.

Through the flood-gates open wide,
Borne upon the ebbing tide;
Though amidst the surging stream,
Surely will the Lord redeem!

Rising on the wings of light
Far above the darkness night,
Lifted from the age of time
Unto glory more sublime.

Shining stars, as burnished gold,
Our celestial race behold,
Mile-stones by the sacred way
Leading to immortal day.

There to sing the heavenly song
With the bright angelic throng;
Anthems we may not aspire
Till we join that holy choir.

Meeting round the Father's throne
Those we here on earth have known;
What amazing love is this—
Raptures of eternal bliss!

—G. SMITH-GRAY.



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THE CHURCH OF ENGLAND BOYS' SOCIETY

By R. G. Hawkins
(Executive Member)

The Church of England Boys' Society is an Australia-wide organisation with branches in every State. It is the official Boys' Group and is proud to have the Primate as president.

It especially caters for boys between the ages of seven and eighteen years and is intended to provide boys with the kind of things they enjoy doing.

The aim of the leaders is in winning the boys for Jesus Christ and providing an attractive programme to maintain the boys' interest in spiritual things, at the same time recognising that boys need vigorous activity.

The meetings therefore are planned with a four-square ideal, providing spiritual, social, mental and physical activity.

The uniform is attractive and serviceable and is used for

club nights and many official functions, including Guards of Honour to the Governor and other important people.

Boys are proud to wear the uniform and look well when marching. There is keen competition to gain craft badges for the various sections of craft work laid down on spiritual, first-aid, and special service for the church and community.

BRANCH PROGRAMMES

Branches always have a time of spiritual refreshment, reading of God's word and prayers, divided into groups of boys, in competition games during which point scores are taken. There are social nights, inter-branch competitions, and participation in diocesan activities, which help to show the boys the wider scene—that they are part of a great group, and they begin to feel the spirit of C.E.B.S.

All C.E.B.S. love camping and here is offered the greatest opportunity to get to know each other fully and to present the challenge of accepting Jesus Christ as Saviour and personal Friend.

Many enjoyable times are spent tramping through the countryside, swimming in pools in delightful surroundings, and camping under canvas in the many spots around Sydney. Most camps are run for instruction as well as enjoyment, and training includes first-aid and bushcraft, pitching and striking tents, camp cooking, hygiene, knotting and rope work.

These are important things which can be of great value right through life.

SUTHERLAND CAMPSITE

The C.E.B.S. as well as participating in the Howard Camps, are developing a grand campsite on the Woniara River, on forty-two acres of delightful natural bush.

Water has been brought on to the site and a road is being made—all the work of keen C.E.B.S. boys and leaders, and a very strong and keen committee is determined to make this campsite a powerhouse and place of enjoyment for future C.E.B.S.

Tours are arranged between groups in other States and once a year there is a tour to Melbourne, where lads from all States are accommodated in the famous C.E.B.S. campsite at Frankston.

The tours always include inspections and visits to places of interest. There have been many tours to Sydney by boys from other States.

C.E.B.S. IN EVERY PARISH

Branches are springing up and great interest is being shown in forming groups throughout the metropolitan area and in country centres.

A leader who has his rector's permission to start a branch comes in to the C.E.B.S. office, 3rd Floor, 201 Castlereagh Street, Sydney, and is given a copy of the handbook containing the training programme, other literature and information, and, if he is wise, contacts a strong branch where he observes how to run the branch and perhaps assists in the running to gain experience.

Then a link is made with the Commissioner of the District who maintains a close contact while the branch is getting underway.

In this way, the branch, through the district, is linked with Head Office and becomes a part of the Church of England Boys' Society.

The Youth Page

TALKS WITH TEENAGERS

CHRISTIAN DISCIPLESHIP

"Come follow Me!"

The words were often spoken by our Lord, and at His bidding men left home and kindred, and set aside their accustomed tasks, and followed Him.

What does following Christ mean? What is the meaning of Christian discipleship?

Some years ago the following advertisement appeared in a newspaper:

"MEN WANTED . . . for hazardous journey. Small wages, bitter cold, long months of complete darkness, constant danger, safe return doubtful. Honour and recognition in case of success."

The advertiser was Sir Ernest Shackleton, who was recruiting men for his great Antarctic expedition—and numbers of men answered his advertisement.

There is something in his words that recall the challenge of our Blessed Lord:

"WHOSOEVER will come after Me, Let him deny himself, And take up his cross, And follow Me!"

Crowds of people responded to that challenge, too. But, like those who answered Shackleton's advertisement, not all of them set out on the adventure to which they were called.

SINGLE AIM

In the Collects for the Sec-

I GAVE MY HEART TO HIM

You ask me how I gave my heart to Christ?

I do not know.

There came a longing in my soul for Him

So long ago.

I found earth's flowers would fade and die—

I wept for something that could satisfy;

And then—and then—somehow I seemed to dare

To lift my broken heart to Him in prayer.

I do not know—

I cannot tell you how,

I only know He is my Saviour now.

ond and Third Sundays after Easter we pray that we may "daily endeavour ourselves to follow the blessed steps of His most holy life," and "to follow all such things as are agreeable" to our Christian profession.

They are prayers of discipleship. They set before us the single aim of the Christian life—to follow where our Lord leads us.

Let us sit down with our Bibles and see something of what following Him means. Perhaps we could start with Matthew 4:18-22.

Read the passage through carefully and note the response which in each case followed the Call. "Straightway" (verse 20), "immediately" (verse 22) are the same word, translated by different English words. They followed at once—there was no hesitation and no delay.

Now turn to Matthew 10:39. Does this saying of our Lord seem strange to you? What about Luke 14:33? or Luke 9:62? How do they fit into your ideas of Christian discipleship?

Our Lord gave Himself completely to the work which His Father sent Him into the world to do (Luke 2:49; John 4:34).

He had a single aim—to do the will of His Father. So had St. Paul. He tells us that he "determined not to know anything . . . save Jesus Christ and Him crucified" (1 Corinthians 2:2). Like his Lord, he had a passion which drove him to give his all.

REVOLUTIONARY

Turn back to Luke 9:23. Here our Lord sets out the conditions of discipleship.

"There are three conditions of discipleship," says one writer "There is self-denial, bearing one's cross, and obedience."

Make no mistake about it, our Lord does not just ask for occasional self-denial; the man who "takes up his cross" is as good as dead, he is on the way to execution—he is committed to go through with his task until death.

Christian discipleship is a revolutionary thing. It is not just a spurt of service or testimony now and again—it is a life of commitment.

Now, read on the next two verses (Luke 9:24-25).

It is the challenge you must face up to.

The person who "saves" his life, who lives only for himself, actually robs himself of the companionship of Christ; he may gain the world of things he can hold in his hands, and then die empty and frustrated.

Our Lord calls us to "lose" ourselves in the cause of His

Kingdom. He challenges us with complete commitment to Him and His cause (Luke 9:59-62).

The choice is clear: serve yourself and die; serve Christ and live!

NOT EASY

But our Lord never promised His followers an easy life.

Discipleship means that we must be ready and willing to follow "whithersoever He goes."

Read our Lord's warning in Matthew 10:16-22—danger, distress, death, all are possible, nay, likely to those who follow Him. Following Him is costly.

Following God cost Abraham the willingness to yield his only son, we discover as we read the Scripture story. It cost Esther the risk of her life. It cost Daniel being thrown into the den of lions.

Read on, and you will see that it cost Shadrach, Meshach and Abednego the penalty of being cast into a fiery furnace. It cost Stephen death by stoning. It cost Peter a martyr's death.

But a discipleship without a cross—a discipleship that costs nothing—gets nowhere and accomplishes nothing.

Does your discipleship of Christ cost you anything?

AUTUMN

*A haze on the far horizon,
The infinite tender sky,
The rich, ripe tint of the corn-fields,
The wild geese sailing high—
And all over upland and lowland,
The charm of the goldenrod—
Some of us call it Autumn,
And others call it God.*

—CARRUTH.

WITNESS OF YOUTH

The great "Church of England Witness of Youth" Rally, to be held in the Sydney Town Hall on Wednesday, June 19, looks as though it will be the biggest event of its kind for many years.

It is being supported by every Anglican Youth Organisation in the Diocese, and every effort is being made to see that as many as possible of the young people of the Church will have an opportunity of knowing about it.

Organised by the Church of England Youth Department, this great Youth Rally will include in its programme items from St. Andrew's Cathedral Choir, speakers representing Industry, Sport and Clerical and Academic Work.

There will also be a play by the Christian Theatre Guild, and a march of banners of every Youth Organisation within the Diocese. It is anticipated that portion of the evening will be Televised.

Clergy and Youth Leaders desiring further information are advised to contact the Chaplain for Youth (the Reverend Neville Bathgate) at the Youth Department, 201 Castlereagh Street, Sydney.

BOOK REVIEW

A BRIGHT NUMBER

YOUNG ANGLICAN MAGAZINE—Opening of Children's Home Issue. Published by the Young Anglican Youth Department, Diocese of Bathurst.

The Young Anglican Youth Department of the Diocese of Bathurst is to be complimented on the bright and interesting issue of their magazine, which commemorates the opening of St. Michael's Children's Home at Kelso.

"The Story of Homes and Youth, 1947-57" is told in some detail by Canon ("Padre") Harry Thorpe, who has just resigned from the position of Diocesan Homes and Youth Commissioner, which he has held for the past ten years. It is the story of a splendid achievement and of consecrated endeavour for the welfare of the youth of the diocese.

The greater part of the magazine is taken up with an interesting series of short articles, contributed by Young Anglicans and former Young Anglicans, on ways of service for God and His Church. There are several interesting photographs of St. Michael's Home and of various youth demonstrations.

Miss Joan Halloran, Youth Secretary for the Diocese, writes of the activities of St. Christopher's College, and outlines her plans for youth and Sunday School work, which should have a far-reaching and helpful effect throughout the diocese.

Other articles present the Call to the Priesthood, the work of the Sisters of the Holy Name, of the Society of the Sacred Mission, the Brotherhood of St. Barnabas, the Church of England Boys' Society, and St. Augustine's College, Canterbury.

Your reviewer feels that the whole magazine is, in its own way, a tribute to the work and enthusiasm of the retiring Youth Commissioner, Padre Harry Thorpe.

—H.D.

DISCIPLESHIP

TEACH US, GOOD LORD, to serve Thee as Thou deservest;
to give and not to count the cost;
to fight and not to heed the wounds;
to toil and not to seek for rest;
to labour and not to ask for any reward, save that of knowing that we do Thy Will;
through Jesus Christ our Lord. Amen.
(Ignatius Loyola, 1491-1556)

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BOOK REVIEW

MEANING OF THE ATONEMENT

THE CROSS OF CHRIST. Vincent Taylor. Macmillan. Pp. 108 Australian price, 17/6.

HERE is a book by an Old Master on a subject with which he is thoroughly familiar.

Vincent Taylor has already written about the Atonement in a well-known and much-read trilogy, "Jesus and His Sacrifice," "The Atonement in New Testament Teaching," and "Forgiveness and Reconciliation," and each of them is a standard work.

However, in "The Cross of Christ," which consists of eight lectures delivered at Drew University, in the United States, he re-thinks the whole problem and makes an independent attempt to find the meaning.

He examines the New Testament evidence for the Atonement. Saint Paul, Saint John and the Epistle to the Hebrews and, in the process, deals with modern theories and methods of biblical criticism in a very interesting and convincing way, e.g., he urges caution of "de-

mythologising" lest... "In the process of interpreting images, we lose realities."

He makes a special chapter of "The Cross as Jesus Himself saw it" and, again, thinks Bultmann too devastating in refusing to leave very much original material in the Gospels... "It is hard to believe that Jesus went to His death without any idea of its meaning for Himself and His ministry, and that no glimmer of light breaks through the primitive sources at our disposal."

He sees many of the ideas attributed by other writers to primitive Christian communities as coming from Christ Himself, and sums up Jesus' interpretation of the Cross under three headings:

1. He thought of His death in terms of His vocation as the Son of Man.
2. He interpreted His vocation as the Son of Man in terms of the idea of the Suffering Servant of the Lord.
3. He interpreted His vocation in terms of Old Testament conceptions of sacrifice.

Here, Dr. Taylor makes his most important point, as this is the basis of his attempt to draw up a modern statement of the Atonement.

For Christ, he says, "... sacrifice is a representative offering in which men can share making the vehicle or organ of their own approach to God"; "... at the Last Supper, when Jesus said, 'this is My Body,' he meant, 'this is I, Myself,' and He commanded His disciples to take the bread in this sense and with this meaning."

"Their eating was meant to be an act of self-committal and a sharing in His sacrifice" ... "they were to share in the power of the sacrifice for which they could claim no merit in themselves."

He develops this point after examining several modern theories of the Atonement in a most interesting chapter under this title.

If, for nothing else, this book would be useful for reminding us of the works of such men as J. McLeod Campbell, Horace Bushnell, R. W. Dale, John Scott Lidgett, and the better known Gustav Aulen, R. C. Moberley and Hastings Rashdall.

AFTER all his considerations, Taylor sees two aspects of the doctrine, the saving deed of Christ and the appropriation of His work by faith.

The saving deed is an eternal thing, both an event in time and a present and continuous ministry on high and, in this connection, he quotes the magnificent description from Horace Bushnell, "Nay, there is a Cross in God before the wood is seen upon Calvary; hid in God's own virtue itself." Then the saving deed is vicarious, representative and sacrificial.

Representative, rather than substitutionary, along the lines of the sacrifices of the Old Testament... "the idea of a representative offering with which the worshipper identifies himself so that it becomes the means of his approach when in penitence he draws near to God."

The author's treatment of "faith" is quite thrilling, concluding with a plea to the Methodists especially, to whom the lectures were originally addressed, to value highly the Lord's Supper, for here...

KOREAN TO VISIT THIS COUNTRY

FROM A SPECIAL CORRESPONDENT

The distinguished Bible Society Secretary in Korea, the Reverend Young Bin Im, who showed such courage and devotion in the invasion of Seoul, will visit Australia during August and September, and will speak at special services in Sydney on Bible Society Sunday, August 25.

"with angels and archangels and the whole company of heaven the believer is brought into communion with Christ, pleads His sacrifice, and shares in the power of His saving ministry."

The modern theory of the Atonement is a sacrificial theory and the great modern need, Dr. Taylor sees, as a need... "to experience once more the wonder of reliance upon Christ's ceaseless saving ministry, which is the true centre of Christian devotion and the abiding source of Christian living."

This small book is a really great work and must rank along with H. A. Hodges' "Pattern of the Atonement" as outstanding contributions to the literature on the doctrine of the Atonement.

—G.D.G.

THE MINISTRY A VOCATION

A large number of senior boys and young men attended a very successful conference on the vocation of the ministry at Christ Church, South Yarra, on May 12.

The Reverend John Falkingham, examining chaplain to the Archbishop of Melbourne, was chairman and the Reverend T. H. Timpson, headmaster of Camberwell Grammar School, gave the address.

Mr. Timpson explained the work of the priest against the background of the spiritual warfare which is constantly being waged.

He also showed the S.P.C.K. film "No Alternative," to illustrate the way in which a lad who is called to the ministry finds the fulfilment and expression of his talents.

Many questions were raised and discussed, including the meaning of vocation, educational standards, ways and means, the training required and the work of the ministry.

ARCHITECT SPEAKS TO MEN'S GROUP

FROM OUR OWN CORRESPONDENT

Adelaide, May 20

Monthly Anglican Men's luncheons seem certain to become a regular feature in the Diocese of Adelaide.

That is the opinion of the organisers following the "outstanding success" of the first two luncheons.

Nearly 70 men attended the May lunch on Monday, May 13, when the Professor of Architecture at the University of Adelaide, Professor R. A. Jensen, spoke on "The Architect in the Community."

The chairman was Mr. Gavin Walkley, head of the Department of Architecture at the S.A. School of Mines and honorary secretary of the S.A. Institute of Architects.

Also at the official table were the diocesan registrar, Mr. A. C. Jeanes; the State Secretary of the Church of England Men's Society, Mr. M. E. Dunn; the Master of S. Mark's College, University of Adelaide, Mr. R. B. Lewis; and chaplains to the diocesan C.E.M.S.

YOUTH LUNCH AT DAPTO

FROM A SPECIAL CORRESPONDENT

Dapto, May 20

More than a hundred young people attended a youth luncheon in S. Luke's church hall, Dapto, on May 11.

The Secretary of Dapto Young Anglicans, Margaret Vickers, welcomed young people from Albion Park and Oak Flats, as well as from Dapto.

The Dapto Y.As and Albion Park Fellowship did the catering for the luncheon.

The rector, the Reverend V. Evans, introduced the parish missionary, the Reverend P. F. Newall, who outlined the opportunities and the difficulties and the dangers for young people.

He urged them to pledge their personal loyalty to Jesus Christ as Saviour.

At the end of the address, the leader of Dapto Y.As, Kevin McPhail, moved a vote of thanks to Mr. Newall, which was seconded by the secretary of Albion Park Fellowship, Alice Swan.

THE MUTUAL LIFE AND CITIZENS' ASSURANCE COMPANY LIMITED

The seventieth Annual Meeting of the Company was held in Sydney on the 9th May, 1957. The Chairman, Sir Henry Manning, in moving the adoption of the Report, Balance Sheet and Accounts, said:—

"With your concurrence, I shall adopt our usual course of taking the Annual Report, Balance Sheet and Accounts as read."

"Our Seventieth Year has been an outstanding one in the Company's development. The total new business written, viz., £68,309,124, was a record. Interest earnings have continued to improve and notwithstanding the expansion to which I shall refer later, the business has been managed at an even lower expense rate than in 1955. I am pleased to be able to announce very considerable bonus increases amounting in some cases to as much as 20% in the rates of bonus which the Company has been able to declare in both the Ordinary and the Industrial Branches."

"The number of policies in force at the close of the year in the life assurance departments totalled 1,598,300, and inclusive of bonuses these policies covered amounts totalling £479,000,000. This figure represents a growth of nearly £45,000,000 during the past 12 months, an increase of more than 10%."

Claim Payments
"During the year we paid to the relatives and dependants of policyholders who had died a sum of £1,901,494. In very many cases there was little else to provide for the needs of the beneficiaries than the proceeds of the life assurance policy. We are pleased to have been associated for several years with other leading Life Offices in The Life Insurance Medical Research Fund of Australia and New Zealand, the object of which is to promote and assist scientific and medical research. The results are expected to improve health and longevity but, notwithstanding all endeavours, there are many each year who meet an untimely death and who can provide for their dependants only through the services made available to them by the Life Offices. In some cases claims arise shortly after the policies are effected. This emphasises the unique nature of a life assurance contract in that a substantial estate may be created by the payment of only one premium."

"During the year we paid to living policyholders a sum of £4,648,751, the total claim payments being £6,550,245. Since its in-

ception the total amount paid to policyholders by the Company has now reached almost £100,000,000. It gives us satisfaction to settle maturity claims which often means so much in the everyday life of policyholders, for example, in the provision of money for the Secondary or University education of children, travel abroad or funds with which to enjoy retirement."

Taxation Concession

"We note with pleasure the Commonwealth Government's decision to increase from £200 to £300 per annum the deduction which may be claimed for income tax purposes in the payment of premiums on life assurance and contributions to Staff Superannuation Funds by individual taxpayers. This has proved to be a real encouragement to many to provide additional protection for those dependent upon them—a very necessary step in these times of inflation. It also assists in the National effort to maintain the stability of our currency by providing an additional incentive for saving."

Accident and Sickness Insurance

"I mentioned last year that the Company's Australian prospectus for Accident and Sickness Insurance had been entirely revised. It is pleasing to report a very considerable growth in this class of business during the year. There is evidence of growing awareness in the community of the risk of accident to which we are all exposed in addition to sickness. There is also a growing recognition of the desirability of effecting such insurance as is necessary adequately to protect families against total loss of income should the breadwinner become incapacitated."

Income, Assets And Investments

"The Balance Sheet indicates that the Company's Assets rose during the year to more than £134,000,000, the amount of the increase for the year being £12,455,711. Income totalled £22,936,453, an increase of £2,237,926 over the previous year, a striking indication of the growth of the Company. In rapidly expanding economies such as we have in Australia and in New Zealand there is a constant call for funds for investment—indeed the demand

for finance has far outstripped the supply at present available. With a continuation of our programme of immigration and National development this difficulty is likely to continue and can only be solved by the investment of overseas capital and by greater savings on the part of our own people. The Board recognises its responsibility, not only to policyholders and shareholders but also to Australia and New Zealand in the investment of the funds under its control. There is at present a great demand for funds for housing and the M.L.C. has more than played its part in the past 12 months in providing directly nearly £7,000,000 for this purpose. The remainder of the funds available has been invested with regard not only to security but also to the assistance to industries calculated to play an important part in National progress. The return to the Company on its overall funds continues to improve and the net rate in the year under review in the Ordinary Branch increased from £4/7/4 to £4/9/10%."

New Business
"Ordinary Branch New Business written during the year totalled £56,456,078 excluding term assurance, whilst Industrial Branch New Business amounted to £11,853,046. The total £68,309,124 is the greatest amount ever written in one year in the history of the Company. As in previous years much of this new business has been written on the lives of existing policyholders. Whilst we always welcome those who come to us for a policy for the first time, we take special pleasure in observing how much of our business comes from those to whom we are well known and who for their part appear so well satisfied with the excellent range of policies offered and the service they receive."

Group and Superannuation Business
"It is pleasing to report a steady growth in the number of Group and Superannuation Plans which we have arranged for the benefit of employees of both large and small businesses. During the past year we have been called upon to re-arrange superannuation benefits in the light of changing financial circumstances. We have now reached a

stage in our economy where most employers of labour have attempted in some form or other to provide security for their employees. This apportionment of some part of each year's profits to a fund to provide benefits on retirement or for dependants in the event of earlier death is welcomed by employees and plays its part in the creation of goodwill between employer and employee."

Buildings

"Since our last Annual General Meeting modern and distinctive buildings have been opened to house the Company's staff at Auckland, Brisbane, Adelaide and Wollongong. Our new office buildings at North Sydney and Perth are nearing completion. A District Office has been opened in Wanganui and another will be opened at Toowoomba next month. The construction of similar Offices for Geelong, Ballarat and Launceston is well under way. An ideal site for the erection of a modern building has been secured in Canberra, and we are expecting building operations to commence there in the near future. This heavy building programme has been necessitated by the very rapid growth of the Company in the post-war period."

Mechanisation

"Much time and thought have been given to the mechanisation of a great deal of the Company's clerical work and during the year important decisions were reached with regard to future procedure. The latest types of machinery have been ordered from overseas and some units have already been installed. It will take nearly three years to complete the mechanisation programme, but when this is accomplished much of the routine clerical work will have been eliminated and our staff will then be more easily able to cope with our rapidly expanding business."

The Future

"With each succeeding year The M.L.C. becomes more deeply rooted in the economies of Australia and New Zealand. We are fortunate in having a clerical staff well capable of meeting the requirements of our increasing business and this together with a team of reliable and energetic field representatives enables us to look to the future with every confidence."

ML108/10.4

JUNIOR CLERGY SEMINAR

FROM OUR OWN CORRESPONDENT

Goulburn, May 20

A school of instruction for junior clergy in the Diocese of Canberra and Goulburn was held at the Canberra Church of England Girls' Grammar School from May 13 to 17.

All clergy ordained within the past five years were required to attend, and all but three of them were able to do so. The places of these three were taken by older men, who specially asked to be allowed to attend.

The programme was arranged by Bishop R. G. Arthur, who acted as chairman, and both he and Archdeacons F. M. Hill and A. W. Harris were resident at the school.

Each day began with Matins and Holy Communion in the school chapel; there were five study and discussion periods in each day; and Evensong (with a sermon) was said in S. John's Church, Canberra.

The morning study periods were held in the lecture hall at S. Mark's Library.

Bishop Arthur, besides acting as chairman, spoke on the conduct of services; Archdeacon Hill, on counselling and the Ministry to the Sick, Baptism, Confirmation and Marriage; Archdeacon Harris, on parochial administration, and parish and diocese; the Reverend H. Hunter, on teaching in schools and adult education.

PRACTICAL USE

Miss Helen Dewhurst, the diocesan Youth Secretary, spoke on Sunday Schools; the Reverend D. B. Hobson, on Australia and Asia; and the Reverend G. D. Griffith, on the priest in his study.

The Reverend H. McCallum, who gave two talks on preaching, also contributed critiques of the sermons preached at Evensong by members of the school.

The programme was designed to be of practical benefit to the younger clergy, all of whom are conscious of the lack or deficiency of college training and of the fact that, in many cases, they have been appointed to the cure of souls without long experience as assistant-curates.

All were agreed that such a course of practical instruction, with opportunity for discussion, supplied their needs, and they have asked that the talks given should be duplicated and circulated among them.

It seems likely that such schools of instruction will become a regular part of the life of the diocese, supplementing the clergy conference which is held each year in the month of August.

RESOLUTION OF DUTCH REFORMED CHURCH

AFRICAN HOSTILITY GROWS

Pretoria, May 20

The Transvaal Synod of the Dutch Reformed Church has shown clearly its opposition to the contentious Church clause in the Native Laws Amendment Bill by approving of an eight-point statement which the federal council of the Church drew up in March.

he statement says, in part, "where the State lays down provisions which limit attendance at services or bona fide religious gatherings arranged by the Church, it affects freedom of religion and the sovereignty of the Church."

"Therefore, it is to the benefit of the Church and State that each strictly should confine itself to the task which through the word of God is entrusted to it and the Church is called upon to warn the State of the possible obstruction of the execution of the task of the Church."

The document expresses regret that the Dutch Reformed Church and other Christian Churches did not at first devote the necessary attention to the original Act which, in principle, imposed limitations on specific Church gatherings.

The federal council had appointed a delegation to visit the Minister of Native Affairs, Dr. Verwoerd.

After the interview, only four points of the federal council's eight-point statement were published.

Dr. Verwoerd had promised the delegation to amend the clause, said the Moderator of the Church, the Reverend A. M. Meiring, so that without any doubt there would be no interference with freedom of worship.

As the objections were thus removed, the delegation did not publish the full eight points. The Professor of Theology at Pretoria University, Dr. Ben Marais, regretted that the eight points were not published. Damage had been done because many wondered what the attitude of the Church was, and they would only now know.

He said that at a later stage the principle of separate churches had been adopted, but this did not mean the reckless application of the principle.

The Synod passed a motion that the matter of the corporate worship of different races from different churches should be referred to a special commissioner.

Professor A. P. du Preez, of Pretoria University, told the Synod that non-whites cannot worship together with whites, because they originate from different cultures.

In Cape Town, the Moderator of the Dutch Reformed Church, Dr. A. J. van der Merwe, said in an interview last week that the eight points of principle had been originally drafted as points of discussion with Dr. Verwoerd and were not binding on the Churches.

ing on the Churches.

He said that Dr. Verwoerd, when interviewed, so clearly bound himself to respect freedom of worship that the delegation was convinced that while any Church confined itself to the functions of a Church, and did not lend itself to demonstrations, it could not be interfered with under the clause as it now stands.

Dr. van der Merwe said that he thought, however, the Church clause was an error, because it gave an opportunity for hostile propaganda.

If the Dutch Reformed Church proves in fact to be united in opposition to State interference with the right of all people to corporate worship, then the whole body of Churches in South Africa will be a formidable obstacle to any legislation which restricts that right.

CHURCH FOR DEAF AND DUMB

ANGELICAN NEWS SERVICE

London, May 20

S. Margaret's, Canterbury, is to become a church and institute for the deaf and dumb of Canterbury and East Kent.

The nave will be maintained as a church, and the two aisles will be converted into rooms for recreation, television, drama and instruction.

A DEDICATION AT FIRLE

BIG CROWDS ATTEND

FROM OUR OWN CORRESPONDENT

Adelaide, May 13

More than five hundred people witnessed the licensing and dedication of the strikingly beautiful new church of S. Barnabas, Firle, yesterday afternoon by the Bishop-Designate of Adelaide, the Very Reverend T. T. Reed.

The Archdeacon of Adelaide, the Venerable A. E. Weston, and the Rector of Maylands and Firle, the Reverend Errol Pitzner, assisted Dr. Reed.

Among the clergy who attended, robed, were the Venerable E. A. Codd, the Reverend R. H. Pearman, P. A. Day and G. C. H. Mellowship.

The church, of stark contemporary design, has been built at a cost of £10,000. Its main entrance is at the side, and an imposing glass window dominates the western wall.

All the polished wooden pews have been donated as memorials to past parishioners, and as acts of thanksgiving by present parishioners.

CREAM AND PINK

The floor of the nave is of blond polished wood, which contrasts sharply with the cream and pale pink terrazzo of the chancel and sanctuary. The attractive cream and pink tapestry bricks of the walls blend beautifully with the fine panelled ceiling.

Against the simple wooden reredos is surmounted a large, plain cross of Queensland maple.

In his address, Dr. Reed stressed the great difference between a house and a home.

CHOIR SCHOOL APPEAL NOW £16,725

The choristers of S. Andrew's Cathedral, Sydney, will be giving a concert in the Town Hall on Tuesday May 28, at 8 p.m. in aid of the Choir School Building Fund.

The concert will be under the patronage of their Excellencies, the Governor-General and Lady Slim.

The choir school appeal has now raised £16,725/2/7. Donations may be sent to the Dean of Sydney, S. Andrew's Cathedral, George Street, Sydney.

Previously acknowledged, £16,027/15/1.

Keen's Estate Pty. Ltd., £250; sale of bricks (making a total of £449/1/9), £47/14/3; Mrs. C. Dickens, £15/10/-; S. Alban's, Epping, £15; A. B. Gabbott, £13; Dr. E. F. Lonsdale, £10; Mrs. E. W. Fisher and Co., £10; Mrs. A. F. Mocatta, £7/7/-; Dr. E. A. Booth, Frank G. Carroll, Moxham Bros. Constructions, Dr. E. Kelly, each £5/5/-; Dr. and Mrs. T. Y. Brown, Miss Rene Devey, Mrs. D. Sloman, M. and P. C. McCarthy, Dr. F. J. Sappin, Mrs. Cecil H. Paton, Dr. Keith Barry, W. Geoffrey Sapsford, L. Simpson, Dr. R. Armistead, Dr. C. S. Churchward, S. Peters, Croxford, £3/13/3; Anthony Horden and Sons Ltd., Dr. E. Becke, Dr. L. M. Greenaway, Dr. R. J. Jenner, Mrs. Maud Weisall, each £3/3/-; M. Le Compte, Admiral C. J. Pope, each £3; Christ Church, Springfield, £2/10/3; Lodge Darling No. 286, Dr. C. E. Ratcliffe, Mrs. Edith Matchett, Mrs. F. Dennerley, Narnol Royal Ave. Chapter No. 50, Dr. John Church, K. K. Strang, F. B. McCullagh, Dr. P. Walters, Messrs. Kednar Veneer Co. Pty. Ltd., Mrs. E. A. Mitchell, E. Bucknell, A. D. Shirley, Dr. F. J. Collett, Reverend John Neville, Dr. V. M. Copleston, P. Hook, the Reverend D. Sherris, Bowas Constructions, Dr. A. C. Lopes, Miss Ruby Clapham, J. A. King, Olive C. Clapham, Dr. H. G. Royle, C. G. de Mestre, Anonymous, Mrs. Maud Weisall, Mrs. E. Baker, Kelly Wallah Pty. Ltd., Dr. E. S. Morris, S. E. Armstrong, Dr. J. V. Lofberg, L. F. Cowdray, Dr. Thomas Sinclair, E. J. Owen, Dr. E. C. Palmer, Dr. K. A. McGarrity, Dr. Cotter Harvey, Bishop and Mrs. Wilton, each £2/2/-; Miss S. Caves, Miss J. S. Steeper, Mrs. J. B. Clarke, Messrs. Stokes and Son, Mrs. A. M. Stevens, each £2; Mrs. Hal Barendse, W. E. Lewis, H. G. Palmer Pty. Ltd., A. H. Smith, Miss Gwen Newman, I. Schubert, Mrs. F. Williamson, H. S. Thompson, Miss W. E. Bates, J. B. Kirk and Son Pty. Ltd., K. C. McGregor Constructions Pty. Ltd., E. Barton, N.S.W. Croquet Association, Dr. F. J. Graham, Edmund Fuss Drug Store, Dr. C. W.

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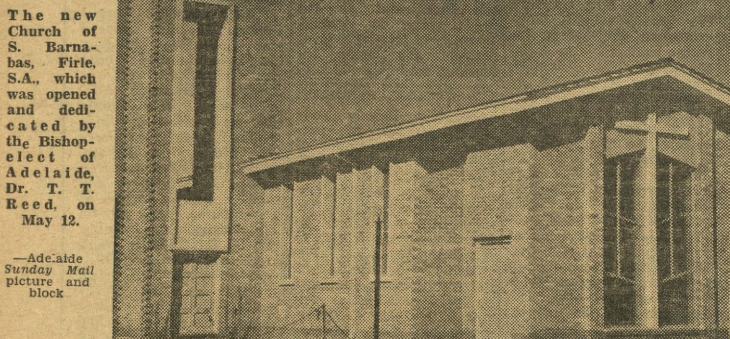
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The new Church of S. Barnabas, Firle, S.A., which was opened and dedicated by the Bishop-elect of Adelaide, Dr. T. T. Reed, on May 12.

—Adelaide Sunday Mail picture and block

YOUTH GROUPS INCREASE

FROM OUR OWN CORRESPONDENT

Bathurst, May 20

Six youth groups have registered in one week with the Anglican Youth Department of the Diocese of Bathurst.

This brings the grand total of registered youth groups in the diocese to 44, and there are 805 members badged.

The new groups are the Young Anglicans of Parkes, Gilgandra, Nyngan and Binnaway, and Junior Anglicans of Blayney and West Wyalong.

The Forbes Y.As, who have now paid for the training of two young men for the ministry, sent a goodwill letter for the opening of S. Michael's Children's Home at Kelso, together with £25 from the branch funds, and £13/10/- from Y.As and friends.

During the height of the rally of youth at Bathurst on May 5, £50 was taken in sales of the 1957 edition of "The Young Anglican."

Copies at 2/6 each may be obtained from the Secretary for Youth Box 66, P.O. Bathurst.

"The house is but the shell of the home," he said.

"This house is now the home of God's people here in Firle. Have care to welcome those who come to your home. Don't treat your brothers and sisters in Christ as strangers."

People were often not welcomed into a new church. They should be made to feel that they had come into the family.

"This depends on the worshippers and the clergy," he added.

He said there was a wonderful correspondence between life in the family home and in God's family home.

After the service, the large congregation were entertained to afternoon tea by the S. Barnabas' Ladies' Guild.

ADELAIDE DIOCESAN GATHERING

FROM OUR OWN CORRESPONDENT

Adelaide, May 20

The Adelaide diocesan gathering on Monday, May 27, will be held in the Freemasons' Hall, North Terrace, City, instead of in the S. Peter's College Memorial Hall as previously announced.

A number of presentations will be made to the bishop-elect, Dr. T. T. Reed.

HIGH PRAISE BY C.E.M.S.

PRESIDENT RETIRES

FROM OUR C.E.M.S. CORRESPONDENT

Melbourne, May 20
Members of the diocesan executive committee of the Church of England Men's Society in Victoria, attended a dinner at St. Kilda on the eve of the retirement of their president, the Most Reverend J. J. Booth.

Members, both clergy and lay, in brief addresses, said that Dr. Booth was held in the highest respect and affection by all churchmen.

He had been a guide, philosopher, and friend, and his retirement as Archbishop of Melbourne was regretted, but they extended their good wishes for peace and contentment.

The two vice-presidents, the Bishop of Geelong, the Right Reverend J. D. McKie, and the Right Reverend Donald Baker, were present.

The lay president, Brother A. L. Salisbury, presided, and later in the evening presented the archbishop with a set of pipes and a supply of tobacco.

The archbishop had frequently expressed the desire to see a branch in every parish, and always found time to give a message to a new branch, he said.

Brother W. C. Brady, on behalf of past lay presidents, spoke of Dr. Booth's accessible nature.

AN OVATION

Bishop McKie, for the clergy, spoke appreciatively of the help given to the clergy, and said the archbishop had always presented the Faith in a right and fair way.

The secretary, Brother S. P. L. Charteris (for the laymen), C. Moore, and Dr. W. J. Deney also spoke.

Archbishop Booth received an ovation as he rose to reply.

He emphasised the value of fellowship, and the influence a Christian man had had on his own life.

"What you are yourself," he said, "comes to the top."

Presence and companionship meant so much when we tried to be Christian and were surrounded by others like-minded.

He was sorry, he said, that the C.E.M.S. had not flourished as it might have done, and he suggested improvements to make meetings more attractive to members. The formation of groups of branches would assist in this.

The toast of the C.E.M.S. was proposed by the Reverend J. Burnett who is a past lay president and now a chaplain.

Brother F. H. Gaunson supported the toast, and the archbishop gave the blessing.

BRANCH ACTIVITIES

At St. Mary's branch, Caulfield, the lay president, Brother A. L. Salisbury, spoke on "Philately," and illustrated his talk with many examples, showing the various methods of stamp production. He also showed a number of stamps of great rarity and interest.

On a visit to the parish of the Olympic Games village at Heidelberg, the lay president, Brother A. L. Salisbury, members of the executive committee and the secretary of the Reservoir-Heidelberg Lines group, Brother A. H. Ellis, a branch was formed at St. Phillip's Church. The president is the vicar, the Reverend P. R. Cooke, and lay chairman and secretary are Brothers E. Glover and K. J. Anderson.

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DIOCESAN NEWS

ARMIDALE

ARMIDALE Y.A.S. ACTIVE
The Young Anglicans are beginning the winter season with social events to which the members of neighbouring branches are being invited. The Armidale Young Anglicans had a barbecue in the Pine Forest, and guests from Tamworth, Glen Innes and other towns were present. Last Saturday the Tamworth fellowship invited guests from the diocesan centres to their dinner and dance. On May 18 the West Tamworth members staged a similar function. The St. Peter's branch began the year with five members and a membership drive. They now have 30 members, with Max Youmans president, and Janice Cadden vice-president.

BATHURST

PARISH DOINGS
Many events have taken place throughout the diocese recently. All Saints' College boys and Marden girls held end of term parties together in happy strain. Blayney Y.A.s gave a supper farewell to the D.C. and invited the congregation after Evensong. Trundle Parish held its annual Flower Show. Marden sports were held with well organised precision and speed. The Brotherhood of the Good Shepherd have secured interesting numberplates for a number of their vehicles, commencing at BGS-001. Peak Hill Parish Ball was held last Friday.

Canon Harry Thorpe, the Reverend A. P. Reeder and Miss Joan Halloran were diocesan representatives at the G.B.E.E. Board meetings in Melbourne this week. Lieut.-General H. Gordon Bennett wrote expressing compliments on the ceremonies in connection with the opening of the children's Home and the youth rally.

GRENELL
The Reverend John Bootle, formerly assistant priest at St. Anne's, Strathfield, has been accepted for similar duties in this parish. Two new stained glass windows have now been set in St. Peter's Church, Caragabal, and later will be dedicated. All money from sale of goods at harvest festivals throughout the parish is given to St. Michael's Home at Kelso, in addition to the amount budgeted by the parish. The Finlake Centre has sent a case of bottled jams and preserves to the Home.

DUBBO
Great work was done by volunteers in preparing the road around Holy Trinity Church in readiness for far seeing. The West Dubbo property now has a fence. Arrangements are being made for the painting of the church at Emmagool. The family of Bruce Stevenson has given one of the Communion rails before the High Altar in his memory. Two brass candlesticks have been given to the West Dubbo church by Mrs. R. Burge in memory of Charles and Mary Garrett. The same church has received a silver chalice and paten from the Women's Guild, fair linen cloth from the Mothers' Union, and a candle extinguisher from Miss Mary Leavers.

BRISBANE

FREEMASONS AT SERVICE
A large number of freemasons belonging to district lodges and chapters augmented the congregation and taxed the seating accommodation at Evensong in St. Paul's, Maryborough, on May 12. Many brethren were accompanied by their wives and families. The lessons were read by Worshipful Brothers T. E. Klupp and J. Boge.

NORTH-WEST AND THE TERRITORY

New work has been commenced in the Diocese of North-West Australia, and in the Northern Territory, but the Church as a whole has failed to back the Bush Church Aid Society and the Brotherhood of the Good Shepherd in this. An appeal is made to well-established parishes in the cities and larger towns to contribute to this pioneering work. £12,000 is needed for the North-West and £5,000 for the Northern Territory.

The following donations have been received towards the B.C.A.'s work in the North-West: £3,493/8/9 at B.C.A. headquarters; £351/7/- at "The Anglican" office.

Previously acknowledged

Ex Fitzroy Crossing	£341 5 0
Anonymous	£3 0 0
Dr. E. Kent-Hughes	£5 0 0
Anonymous	£2 2 0
Total	£351 7 0

The following donations have been received towards the B.G.S.'s work in the Northern Territory:

Previously acknowledged	£59 3 0
Miss Margaret Lang	£2 0 0
Dr. E. Kent-Hughes	£2 0 0
Anonymous	£10 0 0
Total	£63 3 0

of Star of the East Lodge, which initiated the church parade. Worshipful Brother R. Dempster sang "Abide with Me." The rector, the Reverend G. A. Lupton, spoke on the dangerous and expensive life which a Christian was called upon to live. In exhorting his hearers to follow unflinchingly in the service of the Master, he drew from his own life the dangers and expensive lives.

S. FRANCIS' CHOR

The choir of St. Francis' Theological College in Brisbane is becoming more widely known. Their latest service which members of the public were privileged to take part in was a corporate Communion of the Friends of St. Francis' College held in the lovely old stone chapel at Bishopscourt, which is used by the college. About 100 of the more than 500 Friends of the College attended the service on May 11, and with the 40 students the little chapel was almost uncomfortably full, but the beauty and dignity of the service and the inspired singing of the choir lifted the hearts and thoughts of those present far above such mundane things as hard floors and uncomfortable chairs. The archbishop was present and joined the "Friends" at breakfast afterwards which was served on the lovely sunny verandah of the college. The students mingled with the "Friends" and it was felt that the growing fellowship between students and "Friends" was greatly strengthened.

MILTON GARDEN PARTY

The annual garden party and fête held at Christ Church in the Brisbane Parish of Milton, is a very informal affair. It is not even officially opened. On May 11, in brilliant sunshine and a cool breeze many people gathered to spend their money and to meet and talk with each other while a Scottish pipe band played merrily in keeping with the mood of the crowd. The stalls were well stocked

but so many people were anxious to buy that stallholders wished they had had even more stock, while the puppeteers and other items provided amusement and were much appreciated. The rector, the Reverend James Hardman and Mrs. Hardman were very pleased with the results of the fête and most grateful to all those who had helped so willingly.

MELBOURNE

RETREAT FOR LAYMEN

The Chapter of All Saints', Melbourne Guild of Servants of the Sanctuary has arranged a retreat for laymen, to be held at the Retreat House, Cheltenham, from Friday, June 7, to Sunday, June 9. The Reverend Laurence Evers, S.M., will conduct the retreat. Further details may be obtained from Mr. W. Gibson, 4 Collins St., Freston.

DEDICATIONS

The Archbishop-Administrator dedicated a new church hall at St. Paul's, Boronia, on May 18.

On Sunday, May 19, he dedicated the new Church of the Ascension at Angelsea.

SERVICE FOR ENGINEERS

Members of the Institution of Engineers attended their annual service in St. Paul's Cathedral on Sunday morning. The Bishop of Geelong, the Right Reverend J. D. McKie, preached. Mr. J. A. McIntosh, and Professor A. J. Francis, chairman and vice-chairman respectively of the Melbourne division of the Institution of Engineers, Australia, read the lessons.

FLORENCE NIGHTINGALE SERVICE

The annual Florence Nightingale service was held in St. Paul's Cathedral on Sunday evening and was attended by more than 400 nurses (including two male nurses) in uniform, from metropolitan hospitals. They filed into the cathedral from the Chapter House and occupied the entire north side of the nave, making an impressive sight with their white caps and veils and various coloured capes. The Senior Chaplain of the Royal Melbourne Hospital and recently-appointed cathedral Precentor, the Reverend Godfrey

Kircher, preached. The president of the Florence Nightingale Victorian committee, Miss Betty Lawson, and the Director of the College of Nursing, Miss Patricia Chomely, read the lessons.

ST. ARNAUD

YOUTH RALLY

The annual youth rally will be held this year at Wedderburn from June 15 to 17. It is styled as "Operation TV." The chaplain will be Bishop J. D. McKie, of Melbourne. Workshop groups will be conducted by Miss B. L. Glascoine (G.B.R.E.), James Murray, and the Reverend Edgar Wood, of A.B.M.

NYAH-WOORINEN

The Reverend Cyril Griffiths leaves Nyah West this month for Natimuk (Diocese of Ballarat). Mr. T. J. Tully will become Stipendiary Lay Reader-in-Charge as from June 1.

INGLEWOOD

The Reverend E. D. T. Allitt has been inducted to the charge of St. Augustine's, Inglewood, where the Reverend J. H. Madden had been locum tenens for a short time.

TRESCO

The Reverend J. H. Madden has been instituted as Vicar of Tresco in succession to the Reverend E. D. T. Allitt.

ST. ARNAUD

The Reverend R. S. Halls with his family left England on May 18. He has been Rector of St. Mark's, Portobello, Scotland, and on his arrival will be inducted as Rector of Christ Church, St. Arnaud, and installed as canon-residential. This will be near the end of June.

MILDURA

On Sunday, May 19, the bishop set the foundation stone of the new tower and vestries of St. Margaret's, Mockridge. Stahl and Mitchell, are the architects.

VICTORIANS

Your opportunity of meeting the new Chairman of the Australian Board of Missions, the Reverend F. W. Coaldrake, and Archdeacon Brady of New Guinea at the

ASCENSION TIDE RALLY

in the Chapter House on 3rd June at 7.45 p.m.

See the new A.B.M. film, "Papuan Pioneers," which will be screened that night.

Don't miss this wonderful opportunity to hear two outstanding missionary speakers.

A 13-year-old schoolboy tells why
oil is our way of life...

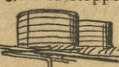
OLEUM THE GREAT

John Pullen, of Burnie, Tasmania, won the junior section of a nation-wide essay competition sponsored by the Petroleum Information Bureau (Aust.) with this original approach to the part oil is playing in our everyday lives.



Oleum the Great, God of Oil, looked down and decided that men on earth were using too much machinery and not enough of their own energy: furthermore, they were taking all this mechanical aid very much for granted. Oleum decided they needed a lesson and waved the grease gun which served him for a wand.

The effect was instantaneous and startling. Oil wells stopped flowing; refineries, storage tanks and pipelines were suddenly emptied; the engines of ships, trains, cars and planes spluttered, coughed, and came to a standstill. All over the world, in factories, on roads, in the depths of mines — all petrol and diesel-powered engines stopped immediately.



For a short time, those machines powered by electricity, steam or atomic power kept working. Gradually, however, the absence of lubricating oils and greases caused their moving parts to become hotter and hotter, stiffer and stiffer. Wheels, cogs, pistons, cranks, pulleys, one by one, ceased to operate.

At the same time kerosene supplies vanished. Living in shacks, caravans, tents and boats



became unbearable. Many people in their own houses were also affected. Some were not connected to electricity services, while even in the cities more and more homes had to come to rely on kerosene refrigerators and heating appliances.

Other less dramatic results became evident as the months went by. No bitumen roads could be made or repaired; asphalt yards, paths, tennis courts became unusable; paraffin oil, petroleum jelly, and other medicines disappeared from the shops. Many kinds of cosmetics, plastics and paints were unobtainable.

Far on high Oleum the Great smiled grimly to see the confusion he had created. A wave of the grease gun and normal oil-powered living was resumed. "I don't think they'll forget again", he said to himself, "how vital I am in the modern world".



... Yes, in countless ways, oil is one of the greatest necessities of the modern world... It is as vital to the engineer, the makers of paper, printing inks, and typewriters, as it is to the man on the land, and the woman in the home... Here, an ever-increasing range of petroleum products perfected by SHELL research is seeing that the wheels of life run cleanly, smoothly, and evenly.

Shell serves Australia...

YOU CAN BE SURE OF



SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mrs. M. V. Rust, of Toowoomba, Q., who sent us this picture, taken at the Ladies' Guild farewell to Canon R. W. and Mrs. Shand. Canon Shand was Rector of St. Luke's for 25 years. (Left to right): Mrs. E. M. McDonald (Guild secretary and member for 25 years); Canon and Mrs. Shand; and Mrs. G. E. Fogarty (Guild treasurer and member for 50 years).

A MOVING CIVIC FAREWELL TO ARCHBISHOP BOOTH CITY AND STATE LEADERS GIVE GREAT PRAISE

FROM A SPECIAL CORRESPONDENT

Melbourne, May 20

"The greatest Archbishop of Melbourne of them all," the Lord Mayor, Sir Frank Selleck, said at a civic farewell at the Town Hall, to the most Reverend J. J. Booth, on May 17.

During all the controversies that have occurred, even within the Anglican Church, Archbishop Booth had shown himself able to look both ways before crossing, and then follow a central path, straight and decisive.

It was a remarkable testimony to the archbishop's outstanding work, he said, that representatives of all Christian churches and the Jewish faith were present.

Dr. Booth, in his address, said that Australia was an amazing nation that had a tremendous opportunity before it. "The rank and file of this country is a very sound community."

Dr. Booth said that he landed in Melbourne 47 years ago without a friend. "I did not know a soul, but I found friends quickly. Australians are a friendly people."

He asked the Roman Catholic Coadjutor Archbishop in Melbourne, Dr. J. D. Simonds, to convey his felicitations to Archbishop D. Mannix who, he said, was "a very able man."

The Minister for Labour, Mr. Holt, representing the Prime Minister, said that Dr. Booth

was a great Australian and a distinguished churchman.

The Chief Secretary, Mr. A. G. Rylai, representing the Premier, said the people of Victoria would miss the archbishop in the position he had held, and would look forward to his enjoyment of a happy retirement.

State Ministers, Supreme Court judges, and leaders of church, civic, and commercial life attended the reception.

CLERGY CONFER IN PERTH

FROM A SPECIAL CORRESPONDENT

Perth, May 20

The clergy of the country archdiocese spent the three days, April 29 to May 1, at Le Faux House, Cottlesloe, studying religious education.

A short course was specially arranged at Claremont Teachers' College.

Lectures were also delivered on religious education in England and America.

In his opening address, the Archbishop of Perth, the Most Reverend R. W. H. Moline, spoke of his recent visit to China.

CATHEDRAL MEETING

FROM OUR OWN CORRESPONDENT

Brisbane, May 20

The Archbishop of Brisbane was present at the annual general meeting of the congregation of the Cathedral Church of St. John the Evangelist, Brisbane, on May 8.

The Dean of Brisbane, the Very Reverend Denis E. Taylor, was in the chair.

The financial statement and report for the year ended March 31 were presented and showed an expenditure of approximately £6,000 for the year.

The dean, in his report, said that the number of Acts of Communion had risen greatly during the year.

The various organisations within the cathedral presented their reports, and all showed even greater activity than in the previous year.

The Bible Reading Fellowship group is growing, and the secretary hopes that soon it will include every member of the congregation.

STEADY INCOME

The Weekly Freewill Offering envelope group is also growing and provides a steady income each year.

The Women's Guild, the Mothers' Union, and the S. Barnabas' Guild of Nurses, and the Friends of the Cathedral are all very active.

The Servers' Guild and the Bellsingers, the choir and those who do the flowers, all presented interesting reports and show great activity during the year.

The Cathedral Fellowship, the youngest of the organisations, reported a small increase in membership, but a very marked increase in the average number attending meetings. Their programmes are very varied and cover many subjects.

MEN'S HOME

Archbishop Halse spoke to the meeting and expressed his real joy at being able to worship in St. John's and in being able to administer the sacrament to his flock. He said that he was indeed thankful that the cathedral is not one of his worries.

The meeting adopted enthusiastically a resolution that the cathedral should raise at least £500 for the appeal for a new building for the S. John's Home for Men at Toowong, which is the special diocesan appeal for this year.

The money would be found by direct giving, a film evening, and various other functions.

HERALDS OF THE KING IN CAMP

N.S.W.'S FIRST FOR MANY YEARS

Forty-five children attended a Heralds of the King camp at the Sydney diocesan youth centre, "Shuna," Leura, from May 14 to 19.

They came from ten parishes in Sydney diocese; as well there was a representative from the Dioceses of Canberra and Goulburn and Crafston.

Every day was planned, commencing with morning prayers at 7.30 a.m. and concluding with evening prayers at 9 p.m. Daily activities included instruction on the Bible, and the Book of Common Prayer.

Talks were given by the chaplain, the Reverend W. H. S. Childs, and centred around Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

Books were issued to each child, and a project was worked out on the theme of the Bible talks. What appeared to have no relationship to the task of

alms' Book of Prayer and Praise.

A very fine selection of hymns was used, and the children learnt to sing a verse of "Jesus shall reign" in Japanese, in preparation for the Annual Heralds service which is to be held at St. Andrew's Cathedral on Sunday June 2.

The children were divided up into four houses, each one named after a bishop of a missionary diocese supported by A.B.M., being Cornwall, Strong, Hudson, and Hill.

One evening was given over to missionary films and another period was devoted to making teaching aids for children in the mission field.

Organised games, a concert at which some of the children



The Bishop of Newcastle, the Right Reverend F. de Witt Baty, entering St. Luke's Church, Singleton, N.S.W., for the dedication on May 4 ("The Anglican," May 17). With him are the deacons of honour and the bishop's chaplain, Archdeacon A. N. Williamson. Members of the Church of England Boys' Society, who formed the guard of honour, are giving the C.E.B.S. salute.

the Australian Board of Missions and this particular text worked out in a most convincing way for the children.

The chaplain reminded the children that God gave to members of the Church, through Baptism and Confirmation, the gifts of the Holy Spirit and this gift was conditional that it be used in fighting what was wrong and serving Our Lord.

For the children, "Jerusalem" meant their own home, their parish, and their country, especially the Aborigines and the Torres Strait Islanders.

"Judaea" took them beyond the territories of their own country, to the missionary endeavours of the Church in New Guinea, Polynesia, and Melanesia.

"Samaria" represented the land of the enemy and this was interpreted to mean the land of Japan, which no longer is an enemy, and where Australian missionaries have been at work. "Unto the uttermost part of the earth" was shown to mean places such as Singapore, Borneo, Malaya, and Korea.

The periods of corporate worship proved a great surprise to all the leaders as the children used what must be one of the finest manuals of devotions of prayer and praise of the Australian Church, "The Her-

alds of the King" which, a hike, a bus trip, and worship in the parish church of St. Alban's, Leura, all combined to make what was an experience the children are never likely to forget.

A House Sports afternoon was held, and one of the youngest girls, Janet Cooke, from Burwood Church of England Girls' Home, proved to be the champion runner.

During the time of the camp, visits were made by three priests, some of the parents, and a surprise visit was from a resident of Katoomba, an elderly lady who had been in "Herald" many years ago.

The children were delighted to have with them over the week-end period, Mr. S. Sherwood, the chairman of the N.S.W. Provincial Council of the Heralds of the King, and Mr. L. Harpley, who, as secretary, did most of the organising for the camp.

This Heralds' camp was the first for many years, and it proved a success beyond the wildest hopes of the organisers, and it seemed that this was one way in which God was giving His blessing to a revival which has taken place in this junior auxiliary of the Australian Board of Missions in N.S.W.

The children and staff alike voted the time together an experience which they hoped would be repeated annually.

CLASSIFIED ADVERTISEMENTS

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

POSITIONS VACANT

TWO ASSISTANT priests required for the parish of Broken Hill, Diocese of Riverina. Stipend £800-£900. City duties. Write Canon E. L. Kerdel, Th. Schol., S. Peter's Rectory, P.O. Box 185, Broken Hill, N.S.W.

APPLICATIONS are invited for the position of DIRECTOR, Council for Christian Education in Schools in Victoria. The appointment, initially for 5 years, includes: Oversight of religious education in Victorian Government Schools (350,000 children). Supervision of several full time Chaplains at Government Secondary Schools. Christian service in an ecumenical sphere as chief executive officer of an interdenominational council. Full details available from the Chairman of the Council, Canon T. W. Thomas, 552 Burke Road, Camberwell, Victoria. With whom applications must be lodged by June 30, 1957. All enquiries will be treated as confidential.

PRINCIPAL REQUIRED for Palliser Girls' Home, Greenwich. Preference to applicant having welfare experience. Apply in writing to the Honorary Secretary, Church of England Deaconess Institution, 20 Cherry Street, Warrawee, N.S.W.

CHURCH OF ENGLAND Deaconess Institution, Sydney. Incorporating Deaconess House, Braeside Maternity Hospital, Home of Peace, Palliser Girls' Home. But-But-But Girls' Hostel, require an ORGANISER. Qualifications: the primary essential is a keen interest in the advancement of the Christian work of the Church, coupled with a sound knowledge and experience in the organising and conduct of such activities. Remuneration: a salary and travelling allowance commensurate with experience and capacity of the applicant will be paid. Replies with copies of references, to the Honorary Secretary, 20 Cherry Street, Warrawee, N.S.W.

WANTED. ORGANIST, Church of England, Bondi Junction. 1 manual (motor), no pedals. FW3339 (Sydney Exchange).

OUTBACK HOSPITALS

and FLYING MEDICAL SERVICES offer outlets for Christian Service to Qualified Nurses, Wardmaids, Cook-Housekeepers. Apply to Bush Church Aid Society, Church House, St. Andrew's Cathedral, George Street, Sydney.

S. DAVID'S CATHEDRAL, Hobart. Precentor required. Beginning August. Priest with good singing ability essential. Pastoral opportunities, Schools and Hospital work. Reasonable stipend and house. Enquiries from the Dean of Hobart, 9 Pillinger Street, Hobart, Tasmania.

ACCOMMODATION VACANT

VISITORS To the North Coast of New South Wales are welcome at the Diocesan Centre, Grafton. Comfortable lodging and excellent board at a reasonable cost in a modern building. Full particulars from Mrs. H. Macmillan, Hostess.

CHURCH NOTICES

CHRIST CHURCH S. LAURENCE, South George Street, Sydney. SUN-DAY SERVICES. Holy Communion, 7.30 a.m. and 9 a.m. Solemn Eucharist and Sermon, 10.30 a.m. Solemn Evensong, Sermon and Devotions, 7.15 p.m. WEEKDAY SERVICES. Holy Communion, Monday, Tuesday, 7. Wednesday, 7 and 10. Thursday, 7. Friday, 7. 10. 15. Saturday, 7.30. EVENSONG. Monday to Friday, 5.20 p.m. Saturday, 7.30 p.m. (Holy Hour). CONFESSIONS, Friday, 4-6 p.m. Saturday, 8.15 p.m., or by appointment.

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