

THE ANGLICAN

Incorporating The Church Standard

No. 311

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SEVEN DAYS TO GO ... AND ONLY £3,755 TO RAISE MAGNIFICENT RESPONSE FOR ANGLICAN PRESS ISSUE

Readers of *The Anglican*, in a magnificent response to the appeal sent out to them, have invested some £3,000 in The Anglican Press Limited during the past week — an average of about £450 each day.

With exactly seven days to go before the *Debenture Issue* closes, on August 1, *The Anglican Press Limited* requires only £3,755 to complete its *Issue* of £70,000.

At the close of business last Tuesday night the Secretary of the Press had received applications totalling in all £66,245.

Although individual investments received last week included several large amounts of up to £400, an interesting feature of the *Issue* has been the increasing number of smaller amounts being invested at the last moment.

The Secretary of the Press, Mr H. J. Reid, issued last Wednesday the text of the Half-Yearly Report to the Trustees for the *Debenture Stock*.

An analysis of investment to date was released by the Press last Tuesday.

It shows that a total of 990 Anglicans have invested:—

Amount £	No. of Holders	Total £
5	158	790
10	179	1790
15	19	285
20	84	1680
25	76	1900
30	20	600
35	3	105
40	9	360
45	2	90
50	168	8400
60	2	120
75	4	300
80	3	240
100	177	17700
110	1	110
125	1	125
150	9	1350
200	31	6200
250	8	2000
300	7	2100
400	4	1600
500	16	8000
600	1	600
750	2	1500
800	1	800
1000	3	3000
2000	1	2000
2500	1	2500
Totals	990	66245

The analysis by States is:—

	No. of Holders	Total Amount £
New South Wales	415	27690
Victoria	289	19505
Queensland	113	7480
Tasmania	29	3040
South Australia	89	4745
Western Australia	46	3485
Overseas	9	300
	990	66245

The text of the Deputy Chairman's Report to the Trustees is as follows:—

I have the honour by direction of the Board of Directors, in the absence at the Lambeth Conference of our Chairman, the Lord Bishop of Armidale, to submit for your information the appended report on the progress of *The Anglican Press Limited* for the six months ended June 30, 1958.

It is proposed, with your approval, pursuant to a Resolution of the Board dated June 25, 1958, to furnish Your Graces and Your Lordships with half-yearly statements of this nature henceforth, and to make the

same public through the columns of the religious Press.

It is further proposed to forward copies of each such report covering the full financial year ending December 31, to each *Debenture Stockholder*, together with a copy of the Balance Sheet and Financial Accounts of the Company.

GROWTH OF STAFF

We employed a full time staff of 5 and a part time staff of 4 at the beginning of January. The numbers have increased now to 19 full time and 3 part time. In terms of our wages bill, this represents a four-fold increase.

The following cable of encouragement was received by *The Anglican* from the Bishop of Armidale, the Right Reverend J. S. Moyes, just before this edition went to press:—

CHURCHPRESS SYDNEY SEVENTEEN AUSTRALIAN BISHOPS HERE AT LAMBETH WISH THE ANGLICAN PRESS LIMITED SUCCESS IN COMPLETING DEBENTURE STOCK ISSUE STOP OTHER BISHOPS AWAY STOP URGE CHURCH PEOPLE TO CO-OPERATE
— ARMIDALE

By the beginning of August we anticipate that we shall have 25 or 26 full time and possibly 7 part time workers engaged in the Press.

My colleagues feel that particular praise is due to the Head Printer, Mr D. R. Nuthall, and his deputy, Mr J. Glover, for their tireless and selfless work during this trying establishment period.

By careful choice of staff, they have carried out the management's object of engaging tradesmen of the highest personal character as well as technical skill.

A FINE TEAM

We are satisfied that the staff of the Press is as fine a team of skilled workers as can be found in any comparable establishment anywhere. As an indication of this it may be mentioned that there is no time clock or "bundy" in the establishment.

On the management side, we continue to enjoy the benefit of our highly advantageous contract with Church Publishing Company, Limited, publishers of *THE ANGLICAN*.

Under the terms of this contract, we print *THE ANGLICAN* at the same price, and under the

holders by the Deputy Chairman of Directors, Mr P. M. Bowen.

The Trustees are the Archbishops of Brisbane and Perth, the Bishops of Newcastle, Ballarat, Tasmania and Adelaide.

Copies of the Report have been sent to the Trustees, and are being circulated to all *Debenture Stock* holders.

same conditions generally, that we would print any commercial newspaper. We provide office premises without charge to *THE ANGLICAN*. In return, Church Publishing Company provides all managerial and secretarial (but not auditing) services without charge.

The management of the Press, and the provision of secretarial and accounting services, has now grown to be a very considerable item. It is estimated that our arrangement with Church Publishing Company saves us an expenditure of approximately £4,500 p.a.

SCOPE OF WORK

I have now to report that *The Anglican Press* is fully and profitably engaged in printing a great range of printed matter, which includes at the moment the following:

newspapers
books
business cards
parish magazines
envelopes
pamphlets
leaflets
letterheads
forms of service
brochures
greetings cards
posters
magazines
account books
synod papers
year books
directories
labels
and so on.

All these items, from the plainest small card to the most intricate four-colour illustrated glossy magazine, are, in their class, excellent examples of good craftsmanship.

We produce them for Church organisations at prices, and at a speed, which guarantee that we
(Continued on page 9)

ANOTHER BISHOP - ELECT



ARCHDEACON TWIGG CHOSEN AS BISHOP OF WILLOCHRA

The Synod of the Diocese of Willochra has unanimously elected the Rector of Griffith, the Venerable Victor Edward Twigg, to be third Lord Bishop of Willochra in succession to the late the Right Reverend Richard Thomas.

In accordance with the provisions of the constitution of the diocese, notification was sent forthwith, after the election last Friday, to the Most Reverend the Primate.

In the ordinary way, no announcement would be made until after Archdeacon Twigg had accepted the see and until after his name had been approved in the manner laid down.

A premature announcement, however, was made in Adelaide. As late as last Wednesday, Archdeacon Twigg had not indicated whether or not he would accept.

The Primate explained the constitutional position in a statement made to *THE ANGLICAN* last Tuesday, which read:—

"The Synod of the Diocese of Willochra has elected Archdeacon Twigg and, as their constitution provides, they have notified me, as Primate.

"But I have not yet been informed that he has accepted nomination.

MAJORITY VOTE

"Then I have to secure the certificates of a majority of the bishops of the Church in Australia and Tasmania that they are satisfied as to his canonical fitness.

"At a later date, the date for his consecration in S. Andrew's Cathedral, Sydney, will be announced."

Under the Determinations of General Synod, the names of bishops-elect of the three extra-Provincial dioceses of Adelaide, Tasmania and Willochra are submitted for approval to all the Australian diocesan bishops.

In the case of other dioceses, approval by the bishops of the Province only is required.

Victor Edward Twigg, Archdeacon of Hay, was born in Sydney on December 10, 1904, the younger son of the late Albert Edward Twigg.

He lived as a boy at Bondi, which in those days was covered with sandhills where multi-storied flats now stand, and in due time became a pupil at Cleveland Street Intermediate High School, Randwick.

Here, like many other prominent citizens of New South Wales to-day, he came under the influence of the late "Roly" Newton, who was deputy headmaster of the school for two decades, and its most inspiring and picturesque master.

EARLY CAREER

Twigg left school to join the firm of Norman Shepherd, a Company which then had a large Sydney office.

After a short time with this firm, which had a large connection in the wholesale soft goods and millinery trade, he started reading Law; but finding this the less to his taste the more his family pressed it upon him, he soon abandoned it to start work as an evening student at Moore College, Sydney.

At Moore College, under the aegis of the then principal, the late the Venerable "Ben" Davies, he worked for the matriculation examination and at New Testament Greek until, after attaining his majority, he was in a position successfully to resist the parental pressure exerted against his seeking ordination.

By this time, he held a responsible position in his firm, and his future commercial prospects were assured.

However, he was a foundation member of Toc H in Sydney—together with two other outstanding young men, also destined later to become

bishops: the late Bishop of Gippsland, the Right Reverend E. J. Davidson, and the present Bishop of Grafton, the Right Reverend K. J. Clements.

Like them, he turned his back on a secular career.

One night, while barely in his twenty-second year, Twigg met the then Bishop of Riverina (now Archbishop of Brisbane) at a Toc H function.

He was so impressed by the bishop that, in company with the future Bishop of Grafton, he at once offered himself as a candidate for ordination.

He then went to S. John's College, Morpeth, and became Archbishop Halse's first ordinand and two years later.

Ordained in 1928, he served assistant curacies at Leeton, and Broken Hill in the Diocese of Riverina, and at S. Anne's, Strathfield, in the Diocese of Sydney.

ABLE ADMINISTRATOR

He was appointed Rector of Griffith in 1938, and Archdeacon of Hay in 1945.

The bishop-designate is regarded as one of the most able priest administrators of his diocese, and has an outstanding reputation for his skill in parochial organisation.

A keen Scouter since his boyhood, he has been a District Commissioner of the Boy Scouts Association for many years.

He was awarded the Medal of Merit by the Association in 1950.

In 1936 he married Christine, daughter of Mr and Mrs C. N. Anderson, of South Australia. By a happy coincidence, Mrs Twigg was confirmed by Bishop Gilbert White, the first Bishop of Willochra.

A BARREN REPORT OF REUNION TALKS

METHODISTS FIRMLY REJECT RE-ORDINATION SCHEMES

ANGLICAN NEWS SERVICE

London, July 19

A report of the conversations between the Church of England and the Methodist Church was published by the Society for Promoting Christian Knowledge and the Epworth Press last week.

The report is, in fact, an interim statement, making no specific recommendations or proposals.

Its authors admit that they do not yet see their way through the difficulties involved in schemes for union or inter-communion.

The former Bishop of Chichester, the Right Reverend G. K. A. Bell, was chairman of the representatives nominated by the Archbishop of Canterbury, Dr Fisher.

The conversations were requested by resolutions of the Convocations of Canterbury and York and by the Methodist Conference.

The common grounds of agreement are reviewed. "Both Churches," the report says, "accept and use the sacraments of baptism and Holy Communion as divinely appointed means of grace."

"The ordained ministers of both Churches are pledged to a life-long vocation."

THE MINISTRY

The Methodists' insistence on Christian fellowship and the institution of the class meeting is weighed against the Church's maintenance of the threefold ministry and adherence to the formulated statements of faith—to the creeds and the findings of general councils.

The vital matter of disagreement is, of course, the ministry. The report gives a cautious acknowledgement of the Methodist ministry, based on the statement of the 1920 Lambeth Conference that "these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace."

By this, the Anglican representatives emphasise that they do not call into question the "spiritual reality" of non-episcopal ministries. The Church of England itself, according to the report, does not claim it possesses the perfect pattern of ministry. However, equally, the Anglicans emphasise that the historic episcopate "signifies a special link with the episcopate of the primitive Church as well as other values which belong to the fullness of Christian life in the Church."

"FATAL OBJECTION"

The Methodist representatives who wrote the chapter on the Methodist approach to the episcopate make it clear that they would not consider any scheme of reunion which insisted on the re-ordination of Methodist ministers.

They say in the report: "The one fatal objection to reunion would be any requirement of re-ordination of (Methodist) ministers, which would, in fact, be a denial of Methodism's place in the Catholic Church." The nearest the report comes to making a recommendation is

PRIEST AS JUDGE AT EMPIRE GAMES

ANGLICAN NEWS SERVICE

Cardiff, July 20

The Rector of St. Michael's, Vancouver, Canon S. E. Higgs, is here as one of the Canadian judges for the British Empire Games.

Canon Higgs has been staying in England on a short exchange of parishes with the Vicar of Ryton-on-Tyne, Durham.

In the past, the canon gained some distinction himself on the running track, and is accepted now as one of the principal track judges in British Columbia.

INTEGRATION PROBLEMS

CHURCH STAND MADE CLEAR

ANGLICAN NEWS SERVICE

London, July 20

An archbishop and a bishop from areas in which the colour problem has caused distress and contention gave a special Press conference at Lambeth on July 9.

The Archbishop of Cape Town, the Most Reverend Joost de Blank, and the Bishop of Arkansas, the Right Reverend Robert Brown, gave the impression that the Church in South Africa and the Protestant Episcopal Church in America are one in their approach to the racial problem.

Their agreement was based on identical principles and a realistic sense of what was immediately possible.

The Bishop of Arkansas said that in many ways the Church in America had taken a stand against discrimination. It had been in favour of integration in schools long before the State had intervened.

For the most part, he said, Church schools in the north were integrated, and the greater number of the Church's teaching establishments in the south accepted students of any colour.

CHURCH SCHOOLS

This was true of the diocese in which he had previously worked, but in Arkansas he had no Church schools.

To his personal knowledge, the Negro students refused admission to the school at Little Rock had been refused on proper scholastic grounds. But, the bishop added, it was possible to blame the south for the low educational standards of the Negroes concerned.

Bishop Brown said that he could not think of one single diocese in which Church conventions were not entirely integrated. The Arkansas diocesan convention had been integrated for the past fifteen years.

Asked if he would entertain Negro laymen in his home, the bishop replied: "We do. Let us be clear about this. We recognise no distinction between people of different races."

"The other side of the problem is that there is a hesitancy, an embarrassment, on the part of some of our Negro friends."

On the matter of separate churches for Negroes and white people, the bishop explained the historical background which had established a solid tradition of separate churches.

HISTORICAL BASIS

He said that after the war between the States, Negroes had tended to assert their freedom by founding separate churches. It was also natural for Negroes to wish to worship amongst people who shared their interests.

The Archbishop of Cape Town said the same feeling existed in South Africa.

"It is a very natural thing in the normal intercourse of social life that people should gravitate towards those having the same interests and background," Dr de Blank said.

TALKS ON FAITH AND ORDER

ECUMENICAL PRESS SERVICE

Lake Geneva, Wisconsin,

July 12

Two hundred executives of local, state, national and international church councils discussed faith and order participation at the annual meeting of the Association of Council Secretaries at Lake Geneva, Wisconsin, U.S.A., last month.

A daily seminar dealt with aspects of "The Challenge of Faith and Order to American Christianity." It was led by a former staff member of the Division of Studies of the World Council of Churches, Dr Nils Ehrenstrom.

The chairman of the W.C.C.'s Central Committee, Dr Franklin Fry, discussed problems and issues before the World Council.

NEW FORM OF LITURGY

EXPERIMENT TO BE TELEVIEWED

ANGLICAN NEWS SERVICE

London, July 20

A communion service based on an experimental form of liturgy drawn up by a group of Anglicans and Free Churchmen will be televised from Birmingham over the Independent Television network next Sunday.

The producers of the programme have said that it is intended as a contribution to the present discussions on liturgical reform.

The programme had its origins on a study course on this subject conducted by the Extramural Department of the University of Birmingham.

This was attended by Anglican clergy and laity and later by several Free Church ministers, including two Congregationalists, a Baptist and a Methodist.

COMMUNION SERVICE

This group produced a draft form of a communion service, not based primarily on the order of service of any denomination.

It was framed to allow a greater measure of congregational participation than usual and to make as clear as possible the essential meaning of the Sacrament.

With the permission of the Bishop of Birmingham, the Right Reverend J. L. Wilson, several celebrations of communion in this form were held. The communicants were all Anglicans, but, on the last occasion, Free Church ministers were present.

It was thought best to follow this procedure, it was reported, because the questions of liturgical revision and inter-communion were separate matters.

BISHOPS SPEAK OF THE BIBLE

GOSPEL'S ROLE IN MODERN LIFE

ANGLICAN NEWS SERVICE

London, July 20

Three bishops from widely scattered parts of the Anglican Communion spoke of the message and importance of the Bible in an A.B.C. television programme here on Sunday, July 6.

They were the Bishop of Michigan, the Right Reverend Richard Emrich; the Assistant Bishop of Lahore, the Right Reverend Chandu Ray; and the Bishop of North Queensland, the Right Reverend I. W. A. Shevill. During the programme, Bishop Emrich said: "There is in every man a hunger for God."

CONVERSION

"People to-day find life interesting with cars and radios and news, and so on, but in the end they find, if they are just secular, worldly people, that this does not add up to much."

"There is not enough meaning in a life without God. People turn to the Scriptures for meaning and to find God."

Bishop Ray said it was through reading the Bible to a friend that he was converted, as a young man, from Hinduism to Christianity.

His friend, who was already a Christian, was in danger of losing his sight. On the day before he was to have an operation on his eyes, he asked the young Hindu to read to him the fourteenth chapter of John.

After reading of the promise Christ made in this chapter, Chandu Ray joined in prayer for the recovery of his friend's sight.

The friend's sight was saved. Both men had prayed in faith and Christ's promise had been wonderfully kept.

Bishop Ray said: "You see, through reading the Bible I came to know that Christ meant what He said. I know Christ is alive, and that is what the Bible does to you. It gives you a picture of a living God."

CHRISTIAN EDUCATION LIVELY ISSUE IN U.S.

SEABURY SUNDAY SCHOOL PLAN UNDER ATTACK

ANGLICAN NEWS SERVICE

New York, July 20

One of the most vital issues which will come before the General Convention of the Protestant Episcopal Church in the United States when it meets at the end of this year is the question of Christian education.

Amongst the various working schemes of the Department of Christian Education which will be reviewed will be the Seabury series.

The Seabury series is the Sunday school curriculum published by the Department of Christian Education. It has been in use for three years now, and has won both firm friends and fierce opponents.

At the time of the last General Convention the series was brand-new, but it was already a hotly debated issue. Now, as General Convention time comes round again, the opponents of the series are getting ready to battle for a return to the more familiar Sunday school plan.

On the other hand, the supporters of the series are preparing to defend the new plan and the principles on which it is based.

LOGICAL FALLACY

The *Living Church* magazine, an organ of the Church in America, has published a series of three Leading Articles in an attempt to make clear the issues involved.

The opposition to the series at the time of the last General Convention presented a resolution which was proposed but not adopted.

This resolution is the epitome of all that has been said before and since then against the new approach to Christian education. It was requested that the series should be brought "more in line with the Book of Common Prayer by taking away the centre of attention from man and back to God."

This, the *Living Church* pointed out, was an example of the well-known logical "fallacy of many questions." Everyone present would wish to vote in favour of the Book of Common Prayer and the centrality of God.

REAL QUESTION

The real question was whether the series did or did not pay adequate attention to these fundamentals of the Church's teaching.

The proposal also asked that the series should introduce "more organised factual content for weekly teaching assignments and rely less upon current theories concerning solution of psychological exigencies of the individual at the moment."

There are two different Sunday school series in use in the Protestant Episcopal Church—the Seabury and the Episcopal Church Fellowship series.

The former is the main concern of the National Council's Department of Christian Education, and, as such, involves the

UNIQUE ANGLICAN COLLEGE

ANGLICAN NEWS SERVICE

Toronto, July 19

The first college to be founded in fifty years by the Anglican Church of Canada is also believed to be the first instance of co-operation of its kind between the Anglican and Roman Churches since the Reformation.

The Anglican Arts College, which will be known as Canterbury College, at Windsor, Ontario, has been established at the request of a Roman Catholic order, the Community of S. Basil.

This community administers the Assumption University of Windsor and is affiliated to it.

expenditure of a large amount of Church funds.

The Seabury series represents a complete break from the old type of weekly lessons on Church doctrine and history. There is no such systematic lesson plan.

"What is really intended," the *Living Church* claims, "is a return to the methods of Christian education used in the first eighteen centuries of the Church's existence—the method, incidentally, set forth for the Jewish Church in the Book of Deuteronomy."

"It is the inculcation of religion among children by adults who believe in it and explain the child's problems and experiences to him in religious terms."

"It implies the exposure of the child to the Bible and Prayer Book. It implies regular participation in the worship of the Church and living the Christian year. It implies Sunday school teachers who are convinced and articulate Christians."

"The principle behind the abolition of the weekly lesson plan is not that the intellectual content of Christianity is unimportant. Essentially, the principle is just the opposite."

PRAYER BOOK VIEW

"Some part of the great and various intellectual content of the faith is of immediate importance, of urgent necessity to this particular child at this particular moment."

"You cannot tell him to wait until you get to that subject in class if he needs to learn about it now."

"The first question which faces the Seabury teacher, accordingly, is: 'What are the religious questions upon which the members of my class must make decisions now? What problems are on their minds, what experiences demand interpretation, what spiritual insights are open to them?'"

Another charge made against the series is that some of the stories and experiences which they illustrate have upset the children.

To this charge the *Living Church* replied: "A religion which is difficult and challenging, which convicts children, as well as adults, of sin and moral inadequacy—such a religion is in conflict with the social platitudes of even the chastened secular society of to-day, but not with the Prayer Book view of man."

DR FISHER ON T.V. REMARKS

ANGLICAN NEWS SERVICE

London, July 20

The Archbishop of Canterbury, Dr Fisher, has sent a cable to the leaders of the Greek Orthodox Church, who have protested about his reference to Archbishop Makarios as a "bad character" in a television broadcast.

The text of the cable was released earlier this month. In it, Dr Fisher said he honoured highly the ecclesiastical office held by Archbishop Makarios.

His remarks, he said, expressly excluded reflections on the archbishop's personal character. His criticism was confined strictly to certain political aspects.

Dr Fisher said he sincerely regretted the "use of an unmediated phrase liable to give offence."

He earnestly prayed, he said, that "ecclesiastical brotherhood may remain unimpaired."

ARCHITECTURE WITH A DIFFERENCE

FISH-SHAPED DESIGN IN MELBOURNE CHURCH

FROM OUR SPECIAL CORRESPONDENT

Melbourne, July 21

More than five hundred people were present when the Bishop of Geelong, the Right Reverend J. D. McKie, dedicated the new church of S. Faith, Burwood, last Saturday afternoon.

The church, which is fish-shaped in design, was filled to capacity long before the service began.

Visiting clergy who took part in the procession included the Right Reverend D. L. Redding, formerly Bishop of Bunbury, and Canon J. A. Knife, who was Vicar of S. Faith's from 1950 to 1954.

The vicar, the Reverend G. A. Brown, and the Archdeacon of Kew, the Venerable R. H. B. Williams, attended the bishop as he made his way to the different parts of the church for the prayers of dedication.

After the whole building had been dedicated the vicar lit the new sanctuary lamps with a taper which had been lit from the lamp in the old church.

A NOTABLE EVENT

In his sermon Bishop McKie said that the dedication of S. Faith's was a notable event not only in the history of the parish, but in the history of ecclesiastical architecture in this country.

"Most of us," he said, "are conservative in our ideas and dislike change. We are inclined to say, 'Why change? We are doing all right.'"

"Let us not get the idea that there is only one proper shape for a church."

"Architecture should not tie us down to the practice and custom of the last few centuries."

"The past is there to instruct us, not to bind us down," he said.

The bishop paid tribute to the architects, Messrs. Mockridge, Stahle and Mitchell, and to the builders, Messrs. A. R. P. Crow and Sons, for their notable achievement.

THE AIM IN BUILDING

He said that the question to ask when looking at a church is not "Is it beautiful?" but "Does it bring me to my knees?"

This has rightly been the aim of those concerned in building the new church, Bishop McKie said.

At the close of the service the congregation adjourned to the parish hall for afternoon tea, during which the vicar welcomed the visitors.

Mr. J. Mockridge, of the firm of Mockridge, Stahle and Mitchell, made a brief speech on behalf of the architects.

The church represents a radical departure from conventional designs, but it is not so very different in its basic elements from very early churches.

Some round or polygonal churches are to be found to-day in England and the continent.

The main source of natural light is the clerestory; there are no conventional windows at eye-

level. Some light enters from the chapel, baptistry and narthex.

The decision to build a new church at Burwood was made during the Parish Canvass conducted by S. Faith's in October, 1955.

Bishop McKie set the foundation stone in December last year.

More than eight hundred people attended services in S. Faith's on Sunday. Canon J. A. Knife assisted at all services.

The dedication festival is continuing throughout the week with special services.

NEW SCHOOL CHAPEL FOR S. MARGARET'S, BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, July 21

The new Chapel of S. Margaret, in S. Margaret's School for Girls, Albion Heights, was dedicated and consecrated yesterday afternoon by the Bishop of Newcastle, the Right Reverend Francis de Witt Batty.

S. Margaret's is the largest of many schools cared for by the Sisters of the Sacred Advent.

Nearly 600 people attended the service—the parents and friends of the present pupils, the students themselves, many past students, and the staff and sisters of S. Margaret's.

For many years the students shared the sisters' chapel, but lately the school has grown so much that this small chapel could not even accommodate the boarders.

When the new wing was added to the school, a chapel end was built into the assembly hall, and for a time this was used by the girls as the school chapel.

However, it has been the dream of the Sister-in-Charge, Sister Mary, that the girls should worship in a beautiful school chapel that was preserved for that purpose alone.

The generous Sir Edwin Tooth Bequest to the school made the dream a reality for her this year.

The school architects, Messrs Powell, Dodds and Thorpe, have carefully adapted the general design of the school buildings to a suitable church design.

The walls at each end are

plain brick and the side walls are brick-faced, faced with plain board. The numerous windows are pale blue, and this soft colour has been repeated throughout the chapel.

The inside walls are painted in the same shade, but the carpets in the chancel and down the aisle are a deeper, richer shade of blue. The furniture is of silky oak.

A very good, small pipe-organ

has been set at the back of the chapel.

The altar ornaments—the brass cross and candlesticks—are very simple and plain. This simplicity in the whole design is responsible for the great beauty of the little chapel so suitable to the worship of God.

Your correspondent, who is an old girl of the school, almost envied the girls the charm and beauty of their new chapel.

TAMWORTH RURAL DEANERY MEETING DISCUSSES ASPECTS OF CONVERSION

FROM A CORRESPONDENT

Tamworth, N.S.W., July 14

The Tamworth Rural Deanery met last month for a one-day conference at Quirindi.

The day began with the celebration of Holy Communion by the Rural Dean of Tamworth, Canon G. A. Baker.

The administrator, the Venerable F. S. Young, and clergy from Tamworth, Manilla, Barraba, Bingara, Delungra, Werris Creek, Tambar Springs and Quirindi, were present.

The topic for the day was "Conversion." The Archbishop of Cape Town's book, *This Is Conversion*, was used as resource material.

During the morning, the Reverend J. F. Fincher presented a paper on "Conversion in the New Testament."

During his address, Mr. Fincher said that a purely individualistic Christianity, common in our day, was foreign to the New Testament.

The "wholeness" of the process of conversion, he said, had to be stressed. Seen in this

light, conversion was part of the progress of the individual Christian within the fellowship of the worshipping community.

After lunch, the Reverend K. B. Bago presented a paper on "The Meaning of Conversion for To-day."

Mr. Bago said: "Conversion is a continuing process in the life of a Christian. It is initiated with an act in the past—baptism—and is continued by personal

commitment to Christ as Saviour and Lord.

"This commitment must then be followed by daily commitment, for the Christian to grow and be transformed into the likeness of Christ."

Thus conversion, he said, was the point of God's redemptive action in Christ—a process begun in the past, continued in the present, to be completed in the future.

MISSION SHIP FOR MELANESIA

The new mission ship, *South-east Cross*, which the Australian Board of Missions has built for work in the Diocese of Melanesia, will be dedicated in Sydney on August 23.

The Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle, will dedicate the ship, and the Archdeacon of Auckland, the Venerable W. S. Southward, will preach.

Its main work in Melanesia will be transporting the bishop, the Right Reverend A. T. Hill, to different parts of his diocese in the region of the Solomon Islands and the New Hebrides.

NEWS OF CHRISTIAN EDUCATION

FROM A CORRESPONDENT

The Australian Teachers' Christian Fellowship has published the first number of its new *Journal of Christian Education*.

The journal is designed to show "that for the solution of educational problems to-day, the Christian faith offers insights and a dynamic which are not found outside that faith."

The journal will appear three times a year. It is obtainable from the Business Manager, The Journal of Christian Education, 201 Castlereagh Street, Sydney.

SCHOOL PAYS TRIBUTE TO A GREAT HEADMISTRESS

A tablet was unveiled in S. John's Church, Darlinghurst, to the memory of Dorothy Irene Wilkinson, a former headmistress of the Sydney Church of England Grammar School for Girls, Darlinghurst, on July 17.

The school's 60th Foundation Day Service was conducted by Canon A. W. Morton, Rector of S. John's and chaplain of the school.

The present headmistress, Miss Barbara Chisholm, unveiled the tablet, which has been placed in the west wall of the north transept.

It bears these words:—
To the Glory of God and in loving memory of Dorothy Irene Wilkinson, Headmistress of S.C.E.G.S., Darlinghurst, 1921-1947: "A woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her." (Prov. 31: 30, 31.)

In his sermon, Canon H. M. Arrowsmith asked the girls to think of Miss Wilkinson as a great person, who has left the impress of her work and witness on the school, as a great teacher who did much for education, and as a noble woman, who lived always in the faith she had in God.

The church was filled with the present girls of the school, mem-

DEDICATION AT PERTH

ADDITIONS TO S. MARY'S

FROM OUR OWN CORRESPONDENT

Perth, July 21

A large congregation gathered in the Church of S. Mary the Virgin, South Perth, on Sunday, July 13, to take part in the service of consecration of the additions to the church.

It is many years since S. Mary's was built; for a long time it was the only Anglican church in South Perth. Since then the daughter parishes of Kensington, Applecross, Como and Collier have come into existence.

Churches have been built at Kensington and Applecross, while at Como and Collier the congregations worship in well-maintained halls.

Now, after a lapse of many years, and as a result of an intensive parish fund-raising scheme, major additions to S. Mary's have been completed at the cost of £20,000.

They consist of extensions to the nave, a war memorial chapel, new chancel and sanctuary, and choir and organ lofts with adjoining vestries.

Canon F. W. Guest, who has been Rector of S. Mary's for thirteen years, having established the four daughter parishes, has waited long for the completion of his parish church.

The Administrator of the Diocese of Perth, the Right Reverend R. E. Freeth, officiated at the ceremony of consecration, and preached the occasional sermon.

MEMORIAL FUND FOR PRIEST

A memorial window will be placed in S. Andrew's, Sans Souci, in memory of the former rector, the late Reverend R. T. Hallahan, who died earlier this year.

It is proposed to dedicate the window during the church anniversary celebrations in September.

Many people in places far from his last parish will remember Mr. Hallahan with gratitude, and will welcome the opportunity of contributing to the memorial fund.

Gifts should be sent to the Honorary Treasurer, S. Andrew's, 539 Rocky Point Road, Sans Souci.

Any surplus from the memorial fund will be given to the Bush Church Aid Society for use in connection with the Murat Bay District Hospital.

Mr. Hallahan was himself a patient in the old building, and while there many years ago he became a Christian by personal conviction.

CORRECTIONS

Seven young high school teachers have joined the staff of the Board of Religious Education in Sydney and not in Newcastle, as stated in THE ANGLICAN on July 11. A recommendation has been made that a similar scheme be adopted in Newcastle.

There are 35 students in S. John's College, Morphet, and not 28, as stated in THE ANGLICAN on July 11. They come from 10 dioceses and 7 are from the Diocese of Newcastle.



A picture of the model of the new church of S. Faith, Burwood.

THE ANGLICAN

FRIDAY JULY 25 1958

THE MIDDLE EAST AGAIN

The melancholy course of events in the Middle East constitutes sufficient justification for two points of view propounded in these columns during the past two years. One touched upon American foreign policy; the second dealt with the Nazi dictator of Egypt, NASSER. There are few more satisfactory sensations, which the Christian finds it more difficult to subdue, than those arising from being able to say "I told you so;" but this is one of those rare cases when he who could justifiably say so would infinitely prefer to have been proved wrong.

The proximate cause of NASSER's unilateral abrogation of a solemn treaty obligation—and one which had in any event only a few more years to run before it expired—is too often forgotten. It was the decision by the United States, pursuant to the policy of economic blackmail and intimidation consciously or otherwise followed by the State Department ever since the war, to reverse the decision to aid the upstart dictator to build a dam on the Nile. To have agreed to finance this extravagant project in the first instance, contrary to the best available technical and financial advice which could be derived from the massive experience of such British institutions as the Bank of Egypt, was a vulgar enough piece of American ostentation. To confuse, as the Americans did, the economic and political issues in the project to the point of reversing a much-publicised decision, while at the same time refusing to accept the moral and military implications of their actions, was an error of the most reprehensible kind.

In the event, due solely to the poor judgement of the American Department of State, the rapacity of American financial interests and the frightened timidity of an Administration which has so far outlived its usefulness to the point of succumbing to internal corruption, the Americans have found it expedient to put themselves in the Middle East in a position which by any accepted standard of private or international morality is wrong. It is a saddening reflection that the United States, so loudly righteous when the United Kingdom and France defended their undoubted rights in the Middle East two years ago, yet, as not a few thought at the time, concerned less with righteousness in international affairs than with the prospect of further loot at the expense of their European allies, should act as it has in the Lebanon.

The only mite of consolation for the Church in all this is that alone of any group of importance in the United States two years ago, the bishops of our sister Church stood against the tide of anti-British sentiment which swept their country, and pleaded for a cool and fair judgement of that same British policy which has now proved to have been so sound.

On the Last Lap

With a bare week to go, it seems highly probable that The Anglican Press Limited will confound the pessimists and doubters of a year ago, and the critics of more recent months, by finding its issue of mortgage debenture stock over-subscribed. This is a most happy circumstance which reflects great credit upon the Bishop of Armidale, his co-directors and the staff of the Press. Starting from nothing, they relied upon two things: the undoubted need of the Church in Australia for a printing press, and the loyalty of Anglicans when confronted with a concrete proposal affecting the Church.

The Anglican Press Limited is a separate entity from this newspaper. Our editorial independence is thereby safeguarded, instead of being "guarded" by too close a connection with a body partly financed from official Church sources! Despite this, the Press actually prints this newspaper; we take some modest pride in being its very first customer; we were able in some small measure to assist in setting it up. It is with very real satisfaction, therefore, that we note the progress detailed in the Report, published elsewhere in this edition, by the Deputy Chairman of the Press on behalf of the Board. It is evident, reading between the lines of the Report, that sheer misfortune brought in its train more than the usual number of teething troubles. It is equally clear that these have been successfully surmounted, and that the Press has a good future.

On its record, and supported by the goodwill of the Australian bishops who watch its progress carefully even from England, the Press deserves the final support of all Church people who have been asked to contribute the remaining few thousand pounds which will complete its capital structure.



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

We Must Strengthen The U.N.

The United Nations seemed to be a fine concept when the organisation was founded in 1945, even before World War II had ended. And I believe it still is.

The trouble is to make it work so that its decisions, impartially reached, are accepted as binding by all powers, great and small.

The current Middle East crisis, which gravely imperils world peace, makes it more than ever imperative that the United Nations Organisation should be re-devised to become a thoroughly potent arbiter in international disputes.

On occasions in the past few years it seemed to be gathering the necessary prestige and authority. The Suez settlement was impressive.

It may well be that some artificial frontiers in the Middle East will have to be re-drawn, and that much more cognisance will have to be taken of nationalistic movements.

The prayers of Christians must surely be that through God's guidance men may be able to perfect the work they began in the United Nations—to save the peace and, at the same time, to ensure justice to "all people that on earth do dwell," so that they may, indeed, "sing to the Lord with cheerful voice," untroubled by the constantly recurring fear of a horrifying nuclear war.

Keeping Sport In Perspective

The boomerang, according to the tourist posters, is Australia's characteristic throwing weapon. But it is in danger of eclipse by the bottle.

In a disgraceful demonstration by some spectators at a Rugby League test match between Australia and England in Sydney last Saturday oranges, broken peel and other rubbish were thrown over the fence to mark disapproval of the referee's rulings.

But as the crowd warmed to its task, bottles and even beer glasses were hurled. And this was no sudden burst of anger which quickly subsided. The demonstration began halfway through the second spell and continued to the end of the game.

Various kinds of sport become ruling passions with some people. They have no other real interests. And so they are no longer able to view a comparatively trivial happening—such as a dubious ruling by a referee—in its right perspective.

The healthier, saner approach to sport was provided in the comment made by Herb Elliott, crack Australian mile runner, who denied at the Empire Games in Cardiff a few days ago a report that he was not concentrating on the job.

"Athletics are not my only interest in life," he said. "But when I do a thing I set out to do it well."

But the Empire Games appear to be in danger of developing undesirable features. There has been far too much emphasis in some of the camps, including the Australian, on winning gold medals. This has led to much offensive boasting.

We have sent a fine band of young people to the Games. As long as they do their best within the bounds of sportsmanship we should feel satisfied.

Far better that they should return to Australia broadened by their experience, appreciative of the prowess of others and without loss of modesty, than decorated with dozens of medals.

Drunken Drivers Merit No Sympathy

Sydney's new police superintendent of traffic, Mr M. W. Chaseling, said something that was overdue for emphasis when he told a church gathering last Sunday that too many motorists who were convicted for drunken driving were allowed to retain their licences.

Of 3,654 who were so convicted in N.S.W. last year, 1,350 (more than a third) were able to keep their licences.

Drunken drivers deserve no sympathy. They are a greater danger to the lives of others than to their own. Driving can be difficult enough in all conscience on crowded roads and streets without the brain of the person behind the wheel being clouded by alcohol.

Some convicted drunken drivers claim in court that they need their car or other motor vehicle in the course of their business. If they cannot keep sober at the wheel, they should be forced to ride as passengers. And if a man claims a car is essential to the earning of his livelihood, he should be prepared to abstain from drink in working hours.

One hopes that, in addition to making his views on this vitally important subject known to the public, Mr Chaseling will be able to get State Cabinet support for strengthening the Crimes Act to block such loopholes as the notorious Section 556a, which enables magistrates to find an offence proved, but not to proceed to a conviction.

RELIGIOUS BROADCASTS

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

RADIO SERVICE: 9.30 a.m. A.E.T., 10 p.m. W.A.T.
July 27: From King's College, University of Queensland. Preacher: The Reverend I. H. Grimmett.

DIVINE SERVICE: 11 a.m. A.E.T. (N.S.W. only).
July 27: Holy Name Church, Warrington.

RELIGION SPEAKS: 3.45 p.m. A.E.T. and W.A.T.
July 27: "The Lambeth Conference and What's the Right Reverend J. W. C. Wand."

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T., 6 p.m. W.A.T.
July 27: Royal School of Church Music, Perth.

PRELUDE: 7.15 p.m. A.E.T. and W.A.T.
July 27: Westminster Madrigal Singers, Melbourne.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. and W.A.T.
July 27: The Bishop of Sheffield, the Right Reverend L. S. Hunter.

THE EPILOGUE: 10.48 p.m. A.E.T., 10.55 p.m. W.A.T. after Trinity Broadcast from the B.B.C.

FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.

July 28: The Reverend Frank Borland. **READINGS FROM THE BIBLE:** 7.10 a.m. A.E.T., 8.10 a.m. A.E.T., 8.45 a.m. W.A.T.

July 28-August 1: The Reverend Henry Davis. **PAUSE A MOMENT:** 9.55 a.m. A.E.T., 8.50 a.m. W.A.T.

July 28-August 1: The Reverend Evan Wetherill.

DAILY DEVOTIONAL: 10 a.m. A.E.T.
July 28: Mrs D. R. Garnsey.

July 29: The Reverend Ralph Sutton. **July 30: School Service—"Stories from the Old Testament"—"Joseph Meets His Brothers."**

July 31: The Reverend C. Wright. **August 1: The Reverend J. McMahon.**

August 2: The Reverend Alan Watson. **EVENING MEDITATION:** 11.20 p.m. A.E.T. (11.45 p.m. August 2), 11.25 p.m. S.A.T., 10.35 p.m. W.A.T.

July 28-August 2: The Reverend B. L. Langford.

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

July 30: "Wise or Otherwise?" "The Lord Helps Those Who Help Themselves"—Dr F. R. Arnott.

EVENSONG: 4.30 p.m. A.E.T.
July 31: S. David's Cathedral, Hobart.

TELEVISION: July 27: **ARNZ:** Sydney.
July 28: "Stories from the Bible"—The Reverend H. Girvan.

10 p.m.: "Discovering the Bible," No. 1—Presented by Professor J. Davis McCauley.

ABVZ: Melbourne.
11 a.m.: Divine Service from S. Mary's Cathedral, Sydney. Preacher: The Reverend T. Muldoon.

5.20 p.m.: "Stories from the Bible"—The Reverend H. Girvan.

10 p.m.: "Watch and Pray"—The Reverend Winston O'Reilly.

A conference of magistrates might well be called by the Minister of Justice with a view to getting tighter unified penalising of drunken motorists. Their offences often merit, not only disqualification, but also gaol. But the main concern should be to keep them off the road as drivers for a salutary period. Only then will the dreadful toll of road slaughter and maiming be reduced.

Need To Check Hire Purchase

A Sydney Presbyterian clergyman, the Reverend Gordon Powell, made what I thought was a very sensible suggestion the other day when he urged that it should be compulsory for television sets (and, presumably, other goods sold on hire purchase) to be marked both with the cash price and the full h.p. price, including interest.

Some frightening figures about hire purchase debts have been published recently. One firm admitted that it has about £3 million outstanding in payments on television and electrical goods.

If a real recession hit Australia, one wonders whether it would be worthwhile for such a firm to try to re-possess sets on which payments could not be maintained. The Melbourne or the Sydney Town Hall wouldn't be big enough to hold them, I fear.

However, although Australia has seen through the recent drop in export income, particularly from wool, that post-war prosperity is not invariable, it is still a remarkably fortunate country in the standard of comfort most of its people can enjoy.

Nevertheless, it would be nationally wise to keep in check over-indulgence in hire purchase as a means of acquiring goods. One of the most effective ways to do this would be to adopt Mr Powell's idea.

A Friendly Bishop's Idea Of Heaven

Perhaps because the Lambeth Conference has brought bishops into the news, they have recently, as a class, been under closer scrutiny than usual.

Like the stars, they doubtless differ from one another in glory. Of those we get to know, either personally or by repute, some appeal more to us than others do.

But I found my own ideal of what a bishop should be in relation to his flock set out the other day in a tribute by a correspondent to *The Times* (London) to Bishop Herbert Gresham Jones, who retired as Bishop of Warrington (Lancashire) in 1945, and since then until his recent death at 88 had been Honorary Assistant Bishop in Liverpool.

This is what the correspondent wrote: "Take him to a fete in a strange village and within half an hour you would find him on intimate terms with all the stallholders, enthusiastically patronising the sideshows, discussing campanology with bellringers or art with a collector. . . In a crowded gathering you might think he was at his happiest—he once described a mission on Blackpool Beach as his idea of heaven—until you saw him with two or three in a quiet room or a great cathedral, united in worship."

In other words, I would say he loved his neighbours, and, even more important, sought them out to love and help them like a true pastor.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

THE STORY OF RUTH

Ruth 1: 1-5

FAR back in the days of the Judges, when the Hebrews still had but a primitive view of God, was laid the foundation of the lovely story of Ruth.

Following the customs of the peoples who surrounded them, the Hebrews worshipped God who was the God of their particular land, whose authority was limited by that land. They had not then any conception of the God who is the God of all the families of the earth. The narrow conception, henotheism, as it is called, of one God among many lasted a long time and can be found in the story of Jephthah (Judges 11: 24) or in David's lament to King Saul in 1 Samuel 26: 19.

It is found again in the story of Naaman (2 Kings 5: 17), when he takes Hebrew soil home with him as a standing ground on which, and through which, he can worship the Hebrews' God, whom he recognised as being far more real than the gods of the Syrians.

It is this limited conception of God which gives such point to the beginning of the story of Ruth. For the action of Elimelech was not merely the migration of a man with his family to another country because of famine—it was really a denial of his God and of his religion.

By going to the land of Moab, he accepted the authority of Chemosh, the god of Moab. But not only this, he cut off his sons from their own country and from their own God by arranging for them to marry into alien families of an alien faith. For religion in that day was hereditary—a matter of race and birth, rather than of conviction and choice.

One cannot avoid the thought that judgement descended upon Elimelech and his family in dire fashion. Not only was Elimelech punished, but the whole family, except Naomi, was wiped out. The sin of the father was visited upon the sons in no uncertain way.

Nor can one avoid the thought that Naomi had been an unwilling partner in all that had happened. When she was left with her two daughters-in-law, a stranger in a strange land, her eyes and heart turned back to the homeland. There, it would seem, God had visited His people, giving them bread. And she planned to return to her home and her religion.

Have we not known people in our own day to turn from God and from their religion because of disappointment and adversity, as though God only existed to satisfy our needs?

We exist to know and do His will, "for in His will is our peace."

MR NIXON WILL SEE CHAPEL DEDICATED

ANGLICAN NEWS SERVICE

London, July 20
The Vice-President of the United States, Mr R. M. Nixon, will represent President Eisenhower at the dedication ceremony of the American Memorial Chapel at St. Paul's Cathedral on November 26.

The Queen and the Duke of Edinburgh will attend the service.

The chapel is behind the new High Altar.

CLERGY NEWS

AUBREY, the Reverend K. G., Vicar of Greyhound, Diocese of Nelson, New Zealand, to be a canon of Nelson Cathedral.

FINLAY, the Reverend D., Curate in S. Paul's Cathedral, Bunbury, to be Rector of Bosrup Brook, in the same diocese.

WALLER, the Reverend O. A., Rector of Williams, Diocese of Bunbury, to be Rector of Gnowangerup, in the same diocese.

WRIGHTSON, the Reverend B. P., who has been acting as locum tenens at Bosrup Brook, Diocese of Bunbury, to be Priest-in-Charge of Williams, in the same diocese.

LETTERS TO THE EDITOR

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

MOTHERS' UNION IS ANSWER

NATIONAL BODY OF CHURCHWOMEN

TO THE EDITOR OF THE ANGLICAN

Sir,—I feel I must answer Mrs. Brown's eloquent plea (THE ANGLICAN, June 6) for a national organisation for church women.

As Mrs Barrow (THE ANGLICAN, May 23) stated, the Mothers' Union is more than national—it is an international organisation for women. But if, as she suggests, its "objects may not suit the particular requirements of the Australian dioceses," the fault does not lie with the Mothers' Union, whose objects are as binding and universal as the Gospel itself.

Mrs. Brown is obviously right to value a more varied programme "different . . . from the old guild meetings where the main business was to discuss ways and means of raising money."

The Mothers' Union is not concerned with raising money, but with building Christian homes. Its aim is to uphold Christian marriage as a permanent union of one man with one woman, to train children in the way of Christ and to pray to God for those homes that are Christian, and all those which are not, every day.

This is more relevant to married women, but many single women have joined the Mothers' Union and found there the friendship and help they needed and an outlet for their energy.

Members of the Mothers' Union cook, arrange flowers, run young wives' groups, sew and help with the Girls' Friendly Society.

The difference is that instead of being a secular organisation attended by church-women, the Mother's Union is a Church Union with the highest Christian ideals.

In answer to Mrs. Beadle (THE ANGLICAN, June 6), suitable times can usually be chosen for meetings so that business women may attend as well as housewives.

She calls for a women's organisation run by women. The Mothers' Union is precisely that; and if it is true to the high ideals laid down in its constitution, it does not cause vicars to bicker or rectors to be hectoring!

It is the core of faithful, prayerful, evangelistic women who, because they share their incumbent's desire to win the world for Christ, are His willing and able helpers.

Yours faithfully,

JILL ADAMS.

Wau, New Guinea.

THE A.B.M. REVIEW

TO THE EDITOR OF THE ANGLICAN

Sir,—I hope that the fault-finders who have been so critical of the Editor of the A.B.M. Review lately will have the grace and courtesy to write and compliment him on the excellence of the July number.

It was so informative and wholesome that I read much of it to the congregations on Aborigines' Sunday and do not doubt that good seed has been sown.

Yours faithfully,

(The Reverend)

K. LUDERS.

Culcairn, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—In contrast with your correspondent, E.L. White, who claims that he has for the first time opened a copy of the A.B.M. Review, and likes it so little that he purposes never to do so again, I think that I can claim to have read every issue of the Review since it was first published.

I find it, under its present editorship, more interesting than ever.

Since its early days, the magazine, under various capable editors, has changed much in its format as well as in the material and balance of its contents.

Because the field of our A.B.M. interests was formerly somewhat narrower than it is now, and more concentrated, comparatively little room was found for the wider aspects of the missionary call and activities of the whole Church, although these were never entirely excluded, and the records of our own work were often in the nature of tedious repetition.

While I agree that such news of our own particular fields should have foremost place in A.B.M. publicity, I feel that it is all to the good that we should also be given information on what is happening in other fields, and be thus enabled to realise and appreciate the world-wide extent and value of the missionary interests and activities of the Anglican Communion.

The importance of this to us in Australia should receive emphasis as we watch the gathering at Lambeth of the bishops of our communion from the four quarters of the earth.

With regard to those items of editorial comment, book reviews and the like, which have now a more extended place in the Review than formerly was the case, opinions may vary, but personally I find them of real interest and a mental stimulant even though one may not always be in accord with them.

One would hate to think that so gifted an observer and writer as the present editor of the Review had to be limited to the recording of other people's sayings and doings.

May I, in conclusion, express the hopes that this spate of correspondence in your hospitable columns will lead to greater interest in the Review and more careful consideration of its contents.

Yours faithfully,

W. GEO. THOMAS.

Elsternwick, Vic.

TO THE EDITOR OF THE ANGLICAN

Sir,—If the A.B.M. Review were an independent publication like your own, I doubt whether it would be in the best of taste or wisdom for you to have allowed the correspondence which has appeared for the past weeks about it.

Since it is an official publication of a Board set up by the General Synod, I congratulate you on your courage, and above all on the obvious fairness and decency with which you have tried to handle the correspondence.

The fact that you have published them all without comment speaks volumes.

The fact that you have published without comment Mr Mottishead's letter, with its deeply regrettable—in fact, downright wicked—innuendoes against THE ANGLICAN, and the letter of another reader who accused you of telling a direct lie, should in turn give the lie to those who say you have any bias against the A.B.M.

What your paper has done for the Diocese of New Guinea, through your readers, at a time when you wanted to help the Anglican Press get under way, is good enough for me.

One effect of your liberal attitude has undoubtedly been an improvement in the A.B.M. Review. Its last issue, on the Aborigines, was excellent.

Let us hope the A.B.M. now keeps it up, having been jogged out of lethargy.

Yours truly,

WM. N. HOBSON.

Surfer's Paradise, Q.

TO THE EDITOR OF THE ANGLICAN

Sir,—The chief fault of our missionary journals is their limited circulation and clientele. A better service would be done were they scrapped. Then THE ANGLICAN could contain set pages purely missionary in nature.

The benefits accruing would be these:

(1) 15,000 would have ample missionary information weekly or fortnightly.

(2) The news would no longer be limited to circulation amongst the missionary elite.

(3) A more Catholic news spread would be obtained. We would not merely read of the A.B.M. or the C.M.S.

(4) Trained journalists would have oversight, a missionary editor being part of the staff.

(5) Mission societies would contribute to production costs. These would be greatly reduced—office expenses, postage, etc.

(6) Your paper would be enhanced in value and, maybe, in circulation.

(7) The central pages of THE ANGLICAN, so published, could, if needed, also be sold in bulk for distribution at a lesser cost.

Yours sincerely,

(The Reverend)
NORMAN CRAWFORD.

Gilberton, S.A.

(This correspondence is now closed.—Editor.)

THE CHURCH OF WHIT-SUNDAY

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent W.A.S. (THE ANGLICAN, July 11) seems to have confused the issue by placing the Anglican Church in the same boat as the Protestant sects he mentioned.

This is not the case. The Anglican Church by the Grace of God has remained within that ship which was launched by Christ on the day of Pentecost, whereas the others were launched by themselves without any visible blessing from God.

Although you will find flocks of people at a mid-day service composed in a popular way by man, how many of those same people will you find at a week-day celebration of the Eucharist at six or seven o'clock in the morning?

Because a thing is popular it does not necessarily mean it is right.

The good works to which he refers do not make the organisation which performs them part of Christ's Holy Church.

The Salvation Army is probably more active in good works than any other body we could name, but it openly disobeys God and cuts itself off from Christ's Church by disregarding our Lord's command to go out and baptise all men in the name of the Father, and of the Son, and of the Holy Ghost. Let us not condemn these people; let us rather pray for them that they may be removed from error and led into the way of truth.

Yours faithfully,

M.C.H.

Cottesloe, W.A.

TO THE EDITOR OF THE ANGLICAN

Sir,—I should like to reply to W.A.S. of Roseville (THE ANGLICAN, July 11), who has taken one of our Anglo-Catholic laymen to task for his excellent piece on the Church of Whit-Sunday.

One cannot possibly reconcile his statement, "I only wish the Anglican Church would have more combined services more often," with the teachings of the Church Catholic, nor can one agree that the lunch-hour services held mid-weekly in Sydney have any religious significance.

Those who attend them have had their lunch, and, having satisfied their appetites, are seeking an "escape" from the hurly-burly.

There is a great difference between listening to an address on a full stomach and attending the early Eucharist, which calls for fasting before receiving.

Yours faithfully,

E. J. DONOGHUE.

Nimbin, N.S.W.

A WEEKLY QUESTION BOX ON FAITH AND MORALS

I'D LIKE TO KNOW . . .

Is the doctrine of the Virgin Birth a fundamental doctrine of the Church of England?

The doctrine of the Virgin Birth is that Christ was born without the intervention of a human father. The New Testament evidence is given in Matthew 1:18-25 and Luke 1:26-28.

If you and I are making a claim to Christian orthodoxy, I would not hesitate to say that the Virgin Birth is an integral part of our Faith. It is found in the Creeds—"conceived by the Holy Ghost, born of the Virgin Mary"—in the *Te Deum*, which we say daily at Matins, and in the Special Preface appointed for Christmas Day—"who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary, His Mother . . ."

Let me add to it two public statements, one made by a former Archbishop of Canterbury, William Temple, and the other

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

by the present Archbishop of Canterbury, Dr Geoffrey Fisher.

Preaching in Canterbury Cathedral on Christmas Day, 1943, Archbishop Temple said: "Our Lord is not one among the children of men, nor one among many sons of God. He is Man, but also God. He is the only begotten Son of God. And while both aspects of the truth about Him are of vital importance, this is the more important for religion, and this is the more likely to be neglected or denied in our own time. It is, therefore, upon this aspect that we need to lay our special emphasis."

"No doubt, it is possible to hold the full Christian belief in Christ as perfect God and perfect Man without believing that He was born of a Virgin Mother. It is possible, for there are some who do it. But I believe that it will not be found possible in the long run."

"That is no more than a personal opinion. What is quite certain is that many of those who reject the Virgin Birth do so because they do not accept the full deity of Him who was born on the first Christmas morning. If we believe that His whole life is an act of God in human nature, such as is nowhere else to be found, is it not reasonable—and, indeed, strictly scientific—to expect that it should have a unique beginning, and, for that matter, a unique culmination?"

The present Archbishop of Canterbury said some years ago: "The Church of England . . . holds and proclaims the doctrine of the Virgin Birth, as portrayed in Scripture and the Creed, to be a fact of history by means of which our Lord Jesus Christ came down from Heaven and was made man for our salvation."

Twenty years ago, our Church issued a Report on Christian Doctrine. It left it optional to believe or disbelieve in the Virgin Birth, as long as members of the Church accepted His Incarnation. That is, we must believe that being the Son of God, He was born in human flesh. It left the matter to a man's own mind.

For this is a mystery. It touches the most delicate matters, where the line between that which is most sacred, and that which is most degraded, is finely drawn. It involves the secret history of the Holy Family and concerns the private experience of the Mother of our Lord.

Yet in this very freedom there is a danger—a danger to which Archbishop Temple gave voice—that, in rejecting the Virgin Birth, we might take an inadequate view of Christ—of His Person and His Ministry.

This, to my way of thinking, is the crux of the matter. For Christ, to ensure our salvation, must be both God and man. If He was man only, and not God as well, He could never procure for us our salvation.

A section of the Report is worthy of note here. "It is a safeguard of the Christian conviction that in the birth of Jesus we have, not simply the birth of a new individual of the human species, but the advent of One who 'for us men and for our salvation,' came down from Heaven." It is congruous with the belief that in the Person of Christ, humanity made a fresh beginning. It coheres with the supernatural element in the life of Christ, indicating a unique inauguration of that unique life. It gives expression to the idea of the response of the human race to God's purpose through the obedience and faith of the Blessed Virgin Mary."

The attitude of the Report is,

therefore, that while it is orthodox to accept the doctrine of the Virgin Birth, it is not heresy to reject it.

Why, then, you may well ask, does a clergyman write: "I am no supporter of the doctrine of the Virgin Birth, and of the invocation of saints?"

First, they say that only Matthew and Luke refer to it, while Mark, the earliest Gospel, and John, the last Gospel, do not mention it, and Paul has only one reference which can have the slightest bearing on the subject. Mark says nothing at all about the birth and childhood of Jesus. The argument from his silence is futile, for, on that ground, anyone can argue that Christ was never a child at all! Further, John, if he does not add to what Matthew and Luke write, does not question what they did write. Is not the reticence in the Gospel narrative natural and understandable?

Then, many pagan cults have stories so corrupt and vile that the 20th century intelligence is repelled by them. In the Grecian fables, it is asserted that Perseus was born of the Virgin Danae; Jupiter, as they called him, coming down upon her in a shower of gold.

But the coarseness and crudity, the sensuality and unspirituality of these debasing pagan stories are infinitely removed from the sober accounts of the Gospels. Compare, for example, these stories with Luke 1:35.

Dr James Orr, referring to these fables, said: "It is the fact that not one of these tales has to do with a virgin birth in the sense in which alone we are here concerned with it. The gods of whom these impure scandals are narrated are conceived of as being like in form, parts and passions to mortal men. If they beget children it is after a carnal manner. A god inflamed by lust—Zeus is a chief sinner—surprises a maiden, and has a child by her, but it is by natural generation. There is nothing here analogous to the Virgin Birth of the Gospels. . . . It is a strange imagination that can suppose that these foul stories could be taken over by the Church, and in the short space before the composition of the Gospels, become the inspiration of the beautiful and chaste narratives of Matthew and Luke."

Others dislike the miraculous. It is not just the Virgin Birth alone, but anything supernatural which repels them—His physical resurrection, His miracles, both great and small. But special veneration is unleashed against the Virgin Birth, for this is thought to be a miracle more easily set aside than others.

As to the possibility of such a birth; there is no known natural law and no real fact of science which would make such an event impossible.

Since I believe Him to be the Son of God, "God of God, Light of Light, Very God of Very God," I do not find it difficult to believe that He entered life in a unique way.

A West Australian correspondent has written asking for information to "tie up for two intelligent 12 and 14-year-olds, Genesis, Darwin's theory of Evolution and Anthropology." She asks for the name of a recent book, preferably one already in Australia.

The book I recommend on the advice of a theological lecturer is called, *Is There a Conflict Between Genesis 1 and Natural Science?* by N. H. Ridderbos.

The author has the Chair of Old Testament Studies in the Free University of Amsterdam. It is interesting to note that his father and brother were professors of theology. The book is priced at 15s. 6d.

ANGLICAN OF THE WEEK



Our Anglican of the Week has given loyal service to the Australian Red Cross Society for more than forty years.

She is Mrs. Jane Bundock, who was awarded the Red Cross Long Service Medal with two bars in 1955.

The Long Service Medal is awarded on the completion of twenty consecutive years of practical service, and each bar re-

presents a further ten years' service.

Mrs. Bundock was born in Essex, England, and came to Australia in 1912.

She has been an active parishioner of St. Stephen's, Willoughby, a suburb of Sydney, for many years. She is a foundation member of the Mothers' Union at Willoughby, and has been a member of the Women's Guild for thirty-six years.

Church activities have always been among Mrs. Bundock's chief interests. She became a member of the Girls' Friendly Society in England in 1899, and was an associate member of the branch at Willoughby until it was disbanded in 1945.

She is also honorary secretary of the Willoughby Branch of the Women's Christian Temperance Union.

CHURCH WORK IN SYDNEY

DIOCESAN DIGEST. The Public Relations Department, Diocese of Sydney. Pp. 96, 2s.

IN a diocese as large as Sydney, the number of organisations which function on a diocesan level is correspondingly great. This, the third edition of the *Digest*, provides easily accessible factual information about each one.

Its chief value is as a directory with potential use to every parishioner and to kindred organisations in other dioceses.

The handbook is very good value for the money, so it may appear ungrateful to point out inconsistencies in style and some misspellings. But yet, in a work of reference, surely we should not have Bishop "Reid" of Adelaide and Bishop "Wilde" of Bathurst?

The pen drawings do add interest, but photographs would have been more realistic! Who ever saw such an elegant deaconess and why are women parishioners (as in Promotion literature) such fashion-plates? One might as well depict a Franciscan friar with the padded shoulders and nipped waist of a Teddy boy.

However, with the content of the letterpress we have no quibble: it is required reading for every Anglican in the diocese and should have the fullest support from every parish.

—J.S.

[Copies are available from the Public Relations Office, Diocesan Church House, George Street, Sydney.]

STUDENT LEADERS IN WEST AFRICA

ECUMENICAL PRESS SERVICE Geneva, July 18

The World Student Christian Federation is setting up a course for student leaders in West Africa.

This follows recommendations made by the All-Africa Conference held last January at Abadan, Nigeria.

The sessions will be held from August 25 to September 4 at Aburi, near Accra, Ghana.

The aim of the conference is to define the nature of Christian witness in West Africa.

Reviews of Recent Books

PRIEST'S GUIDE TO MODERN HERESIES

QUAINT CREEDS. Brian S. Kugelman. Anglican Truth Society. Pp. 23. 2s.

AN English rector, ministering in a church built on the site of a Roman Temple to Jupiter, who can trace the unbroken line of his predecessors back to Saxon days, whose parishioners know that their forefathers have worshipped at their parish altar for many centuries, is, on the whole, protected by the historic evidence about him from the pretensions of modern sects.

But the Australian rector is not so fortunate. If an earnest preacher builds a little tabernacle in his township and preaches a "gospel" enunciated yesterday in America, his preaching house is just another church like the Anglican parish church in the next street.

The Australian pastor starts off from scratch beside the heretical and schismatic hot-gospelers, whose brand-new creeds were unheard of during the long centuries when Europe was won to the Cross and the blood of martyrs was the seed of the Church.

Archdeacon Kugelman's *Quaint Creeds* tells us all about the pretensions of the Mormons, Christadelphians, Rosicrucians and Pentecostals. He pulls no punches, but is still charitable in this publication, which is one of a most valuable series.

The chapter on the Mormons, or Latter Day Saints, was skillfully written by the Reverend W. A. J. Brown. The founder, Joseph Smith, was born in 1805.

His revelation was given him by an angel in 1827, written in "Reformed Egyptian" on golden plates! Unfortunately, the angel commandeered the plates after the uxorious Smith had seen them.

Smith was an uneducated man. Like Seventh Day Adventists, Jehovah's Witnesses and Christian Scientists, the Mormons reject the Christian doctrine of the Holy Trinity.

The hotch-potch involved is too ridiculous for serious treatment. But Americans can be very dewy eyed!

The Christadelphians also be-

gan early in the nineteenth century. Their founder, Dr John Hunter, associated the term "Christian" with "Anti-Christian," so he called his followers Christadelphians.

Hunter claimed to be proud of two things. One was that he knew no books except the Bible. The other was that he had not been "cursed with a theological education."

HIS teaching concentrates on a bodily "immortality" to be lived out on this earth. After Armageddon, the mortals who remain on the earth will be ruled from Jerusalem by Christadelphians. The faithful have not been disconcerted by the failure of the Second Coming to take place in 1868 or in 1910.

The Rosicrucian heresy is today largely financed by American money and influenced by American ideas. Rosicrucians claim to be an extra, as it were.

One might remain an Anglican or a Methodist and yet belong to the sect, participating in a secret source of knowledge known only to initiated Rosicrucians. On the whole, it is high-sounding nonsense, which disregards Christ.

There are scattered congregations of Pentecostals, or Assemblies of God, in Australia, who take one fragment out of the Bible, isolate it, and magnify it above the rest of the faith. They thus produce a distortion, which is quite foreign to the plain sense of the New Testament.

Most of us remember the picturesque vagaries of Mrs Aimee Semple McPherson, that eminent Pentecostalist.

Emotion is over-emphasised. It is claimed that they experience the external circumstances of Pentecost, "the sound of a rushing wind and the cloven tongues of fire resulting in a speaking of tongues."

So far one has not heard of a Pentecostalist being so endowed as to be able to preach the Gospel in a foreign field!

—W. A. B.

BEST-SELLERS OF THE PAST APPEAR IN CHEAPER GUISE

HE IS ABLE. W. E. Sangster. Pp. 124. PSYCHOLOGY IN SERVICE OF THE SOUL. Leslie Weatherhead. Pp. 123. THE WAY, THE TRUTH AND THE LIFE. J. R. Macphail. Pp. 126. Epworth Press, English price 2s. 6d. each.

THE Epworth Press, like the S.P.C.K., has taken to publishing, in cheap paper-back form, books which have been best-sellers in past years.

We have before us three such books, and, if we may not judge a book by its cover, we must not condemn it because of its print.

The three are printed in type which is not particularly easy on the eyes; in fact two of them remind you of the occasional offices in the pocket-type prayer book. To reprint books in a cheap form is commendable enough, but the format should make them inviting.

We cannot help wondering whether these three books, huddled together on the church bookstall, or on the youth leader's shelves, contemplating their former glory, might not whisper: "We have seen better days."

The one we give honours to is Dr Sangster's, first published in 1936. The author, writing with a wealth of pastoral experience, shows that our Lord Jesus Christ is able to help in every circumstance of life—sickness, death, fear, and so on.

Dr Sangster never falls into writing platitudes, and lives his subject with his wide reading.

Leslie Weatherhead's book has gone through many impressions since 1929 when it was published. To say the least, it is the kind of exciting book you find it hard to put down.

In a popular (and, dare we say, superficial?) way he tells what psychology has to say about the recesses of the soul. Mr Weatherhead seems to be indebted to Freud, and has Freud's permission to make use of his writings.

RELIGION, of course, has its place, even if as a bit of an extra. The writer will not command the assent of all his readers when he describes our Lord's miracles as spiritual healing. "The healing miracles of Jesus were not wrought to prove what God could do and man could not, but what man could do and ought to do."

The book will have served its purpose if it serves as an introduction to a fascinating study, providing the young reader doesn't feel he is now able to discern the secrets of all hearts.

J. R. Macphail, of Scottish training and background, is now a presbyter in the Church of South India. His purpose is to give an outline of Christian doctrine against a world background. His method is to take a key passage of scripture, and to develop its theme.

He would not seem to pass for a conservative theologian, particularly in regard to the atonement. He has a proper appreciation of the position of the Church and Sacraments in the divine scheme.

One sentence is worth quot-

ing here: "A sacramental Church can be seen at a glance to be well nourished spiritually—perhaps sometimes over-nourished."

—C.M.G.

GIFT BOOK FOR CHILDREN

STORIES FROM THE LIFE OF JESUS. April Ouster Armstrong. The World's Work. Pp. 288. 2s.

FULTON OURSLER's life of Christ, *The Greatest Story Ever Told*, has been brilliantly adapted by his daughter to be read by children.

The stories from the Birth until the Resurrection re-tell the Gospels with dramatic skill and with a charming delicacy of language.

The young reader will have no difficulty in recognising the people who surrounded our Lord from childhood on as people who really lived. This makes all the clearer the emphasis given in every story to the fact that Jesus Christ was perfect God and perfect Man.

There is the magic of poetry in the descriptive background, whether it be the journey to Bethlehem or the dark garden of Gethsemane.

The book is most attractively produced in large, clear type and with expressive line drawings. It is ideally a gift book and suitable for children from eight to twelve years.

—J.S.



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IF JESUS CAME TO YOUR HOUSE

If Jesus came to your house to spend a day or two,
If He came unexpected, I wonder what you'd do?
Oh, I know you'd give your nicest room to such an honoured Guest.

And all the food you'd serve Him would be the very best.
And you would keep assuring Him you're glad to have Him there.

That serving Him, in your home, was joy beyond compare.
But when you saw Him coming, would you meet Him at the door?

With your arms outstretched in welcome to your Heavenly Visitor;
Or would you have to change your clothes before you let Him in?

Or hide some magazines and put the Bible where they'd been?

Would you turn off the radio and hope He hadn't heard,
And wished you hadn't uttered that last loud hasty word?

Would you hide your worldly music and put some hymn books out?

Would you let Jesus walk right in or would you rush about?

And I wonder—if the Saviour spent a day or two with you,
Would you go right on saying the things you always say?

Would life for you continue as it does from day to day?
Would your family conversation keep its usual pace?

And would you find it hard each meal to say a Table Grace?

Would you sing the songs you always sing? and read the books you read?

And let Him know the things on which your mind and spirit feed?

Would you take Jesus everywhere you'd plan to go?
Or maybe, would you change your plans for just a day or so?

Would you be glad to have Him meet your very closest friends?
Or hope they would stay away until His visit ends?

Would you be glad to have Him stay—forever—on and on?
Or would you sigh with great relief when He at last had gone?

It might be interesting to know the things that you would do,
If Jesus came in Person to spend some time with you.

—Author Unknown.

DO NOT DISTURB

Sometimes we see "Do Not Disturb" signs on doors to rooms in hotels and hospitals.

These signs seem to hang on the doors of some churches and minds.

We have come a long way since Pentecost, but some of our distances may have been in the wrong direction.

Our own comfort, our consciences, our conduct have been dictated more often by respectability than disturbed by the implications of the Gospel.

Because we have been soothed by the Gospel, our response to it does not disturb others—not transform the world to which we have become conformed.

The early Christians gave themselves up to the power of the Holy Spirit. As the result they had a disturbing effect on others, who wondered and were amazed.

Early Christians had the reputation of turning the world upside down. Because the Holy Spirit prompted them to good works, their good sentences became titles of honour.

—Elinor Lenen, in
The Upper Room.

TO STABLISH OUR FAITH

When we be in trouble, we doubt of a stranger, whether he will help us or not; but our Saviour, commanding us to call God "Father," teacheth us to be assured of the love and goodwill of God toward us.

So by this word, "Father," we learn to stablish and to comfort our faith, knowing most assuredly that He will be good to us.

—Bishop Hugh Latimer.

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THE JOY OF FORGIVENESS

The chorus, "Joy, joy, joy," which all small children love, is right in emphasising the joy of sins forgiven.

"My sins are all forgiven,
I'm on my way to Heaven.
My heart is bubbling over
with His joy, joy, joy!"

David's heart was "bubbling over" with joy as he wrote the thirty-second Psalm.

Sin is a desperate disease, and while it is unconfessed and unforgiven it often affects our physical health (Psalm 32: 3, 4).

More sickness is caused by the guilt of sin than the non-Christian admits.

David's happiness was not merely the result of the psychological feeling of "release" when he openly confessed his sin (Psalm 32: 5), for that would have given only temporary relief.

The basis of his joy was that God had forgiven him, "covered" his sin, so that it no longer stood in the account-book against him (Psalm 32: 1, 2).

Does your heart sing for joy because "God for Christ's sake hath forgiven you" (Ephesians 4: 32)?

Your joy will soon evaporate if in the new life you are not immediately responsive to His direction, so enter His instruction class (Psalm 32: 8) and obey His guidance.

May His Spirit deal with our stubbornness (verse 9), for "there's no other way to be happy in Jesus, but to trust and obey."

—The Right Reverend Frank Houghton.

ANDREW RYKMAN'S PRAYER

Pardon, Lord, the lips that dare
Shape in words a mortal's prayer

Let the lowliest task be mine,
Grateful, so the work be Thine;
Let me find the humblest place
In the shadow of Thy grace;
Blest to me were any spot
Where temptation whispers not.

If there be some weaker one,
Give me strength to help him on,
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true

With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant.
—John Greenleaf Whittier.

The Youth Page

TALKS WITH TEENAGERS

AS GOLD IN THE FIRE

When a new motor car, or ship, or aeroplane has been built, careful examination and testing are needed before it can be put into service.

Such testing is not just to try to find some defect or fault, but to prove its capabilities, and to determine its usefulness.

It is not surprising, then, to find the thought of "testing" coming into the great Prayer of Discipleship in the petition:

"Lead us not into temptation" (Matthew 6:13).

In both the Old and the New Testaments the word which is here translated "temptation" is used in a number of different ways.

Although we usually think of temptation as "incitement to do evil," that is not always the meaning of the word in the Bible; nor is it the primary meaning of this petition in our prayer.

TESTINGS

Perhaps, before we try to discover just what it is that our Lord taught us to pray here, we should first of all see how this word is used in the Scriptures.

Turn, first of all, to Acts 9: 26.

There we are told that Saul (Paul) "endeavored to join himself to the Disciples."

The word *endeavored* means attempted; we find it again in Acts 16: 7—"they endeavored to go into Bithynia."

This is one use of the word: it means to try whether a thing can be done.

Now turn to John 6:6: "This

"Strong in the strength which
God supplies
Through His Eternal Son."

The trouble with us is that so often we dally with temptation, and fail to recognise its danger, until we fall into sin.

As Dr Bright says:

"The perils that we well might
shun
We saunter forth to meet;
The path into the road of sin
We tread with careless feet."

If our prayer is a prayer that we may be found faithful in the day of trial, so, too, it is a prayer that we may be on our guard lest we fall to meet the insidious attack of evil and are overcome by it.

STRENGTH

It may help us in thinking about this clause in our prayer to remember that we can never develop a strong body without regular exercise: in the same way we shall never develop spiritual strength by refusing to face trial.

From this standpoint we may think of this petition as a candid confession of our own weakness and inadequacy, and a plea for help.

A PRAYER FOR THESE DAYS

FATHER, let Thy healing hand be laid upon this world which Thou hast created and which Thou lovest. Show us where we have gone wrong, through avarice, or selfishness, or lazy acquiescence in wrong-doing. Stir up, O Lord, our wills and kindle our imaginations that we may find the way to a just and ordered society, where all may work and all may gain a due reward, and Thy people may serve Thee and one another in peace and goodwill, in the spirit of Thy Son, Jesus Christ our Lord. (From New Every Morning.)

He said to *prove* him . . .—it is the same word, but here it means to test a man to see what he will do.

S. Peter uses the same word in another sense in 1 Peter 4:12, where he speaks of "the fiery trial" (of persecution) "which is to try you"—it is a time of testing of the life and character of the Christians.

But S. James uses the word to mean temptation to sin, when he says, "Every man is tempted, when he is drawn away of his own lust, and enticed" (James 1: 14).

Of course, these are not the only places where this word is used in the Scriptures, but they are sufficient to illustrate the fact that the meaning of the word must be determined according to the way in which it is used.

So, then, the words of our prayer would seem to have the thought behind them that, though God may allow us to be tested, yet the purpose of that testing is that we may prove our loyalty and faithfulness.

EVIL

There is, however, always lurking in the background the knowledge that our life is constantly under attack from evil.

Someone has said, "Temptation is inherent in life; you can escape it only by ceasing to live."

That is true, but we must also remember that temptation is not sin; being under attack is not the same as being defeated.

Incitements to evil do come, and it would be foolish to deny it, but every such temptation is a chance for a victory if we meet it . . .

We cannot escape all temptation, whether we think of it as the attack of evil or as the testing of our loyalty and faithfulness, but we do not want more than is absolutely necessary.

Quite naturally we shrink from the test, and pray so far as possible to be saved from it.

The ancient Jewish writer of the Book of Ecclesiasticus saw temptation as a refining fire, which, if used aright, purified the heart of those who would serve God:

"My son, if thou comest to serve the Lord,
Prepare thy soul for temptation."

Set thy heart aright, and constantly endure,
And make not haste in time of calamity. . . .

For gold is tried in the fire,
And acceptable men in the furnace of humiliation.

Put thy trust in Him, and He will help thee:

Order thy ways aright, and set thy hope on Him."

(Ecclesiasticus 2:1-6.)

This is as we have seen again and again the Prayer of Discipleship.

There is no promise anywhere in the Bible that the disciple of Christ will not suffer, or that he may not have to pay a heavy price for his loyalty to his Master.

This petition is a prayer for moral and spiritual victory.

We are committed to the cause of our Lord and His Kingdom; we pray that no trial and testing may prove beyond our strength to endure, and that no incitement to evil may lead us into sin.

BIBLE SOCIETY NOTES

A DAY'S VISIT TO CHICKALA

BY RAJAS DONGRE

(Part 2)

We walked to another village, and the children soon got the news to all.

We had a crowd around us, the majority being women, while the men came later.

The story of the woman of Zarephath was told.

"Fancy, fancy her faith! What a generous and unselfish heart she had; we would not have offered our last little oil and flour to anyone!"

"It was famine time once in our village, and our condition was so bad that we were starved. We would have liked the Saint of God to bless us then so that our oil and flour would not have finished until the famine was over. But we know faith in God is very important."

So the whole village talked about it.

Then we told them about Jesus Christ walking by the sea of Galilee and saying to the fishermen: "Follow Me, and I will make you fishers of men."

We repeated the story of the feeding of the five thousand.

The village crowd said: "If He were here we would follow Him."

"Yes, you can follow Him now, we are His followers and disciples. He invites all."

INTERPRETER

One woman came forward and was so wonder struck with all she heard about Jesus Christ that she began to tell them all over again, so that it might sink into their hearts, and she was a wonderful interpreter.

We also told the story of the Lost Coin.

"We are all lost in sin and Christ is looking for us so that He can deliver us and wash all our sins away if we repent and accept Him as our Saviour."

There, too, many Gospels were given, and we finished them all.

As we got into the boat to hurry back, some boys followed wanting more Gospels, but we had to say: "We will bring more next time."

What a wonderful opportunity it was to tell those villagers about Christ.

They had never heard of Him, and did not know that through Him they could receive salvation.

How fortunate we are today that we have at our disposal so many Bibles and portions of the Bible to distribute.

We still have an "Open Door" in India to work for Him.

A TREMENDOUS FACT

The Gospel is not an opinion. It is a tremendous fact of history.

It is more than a fact; it is an act of God Himself.

It is something of which you and I could never have formed an opinion unless God Himself had revealed it, and done it.

The Gospel is the whole story of Jesus, and that actual story, even to the death on the Cross and the Resurrection, alone made and still makes it credible that God is Love, omnipotent Love.

—Dr R. H. Strachan.

THAT WE SIN NOT

ALMIGHTY AND MOST HOLY GOD, who hast promised that we shall not be tempted above that we are able to bear, have pity upon us, Thy weak and sinful servants. Be Thou with us when we are tempted that we sin not, and strengthen us by Thy Spirit that we may overcome all the enemies of our salvation; through Jesus Christ our Lord. Amen.

(E. Hawkins, 1789-1882.)

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CONTINUING OUR DRAMATIC SERIAL . . .

THE SMALL WOMAN

By ALAN BURGESS

The story so far . . .

As Gladys Aylward lay in the Baptist Mission Hospital at Sian, she recalled her desire as a young girl to do missionary work in China.

When she heard that Jeannie Lawson, an elderly missionary at Yangcheng, wanted someone younger to help her, Gladys read the writing on the wall.

In spite of Jeannie's quick temper, they had combined remarkably well, and, with the help of Yang, the Chinese cook, they opened an inn for passing travellers.

Then disaster came; Jeannie met with an accident and died, and Gladys was left on her own. Her faith in God was her only defence in that remote part of the world.

Now read on . . .

THE weeks following Jeannie Lawson's death were amongst the most precarious that she ever experienced in China. She was saved from possible disaster by two of the unlikely people: a cook and a Mandarin. Yang laid Jeannie into her coffin and sealed her down, and because it was a solemn and reverent occasion, he induced an old man who owned a plate camera in the city to come and take a picture. In the courtyard, with the muleteers and neighbours and the converts and a few odd children all anxious to have their photograph taken, they assembled decorously around the coffin of the "old one," and the shutter clicked. The old man hurried away to develop the picture.

Now she discussed their financial position with Yang. Their rent was paid for a year. The few cash they earned every night from the muleteers just about covered their overheads, but there was no margin of profit and hardly a livelihood. Still, the Mission was in being, and Gladys had no intention of abandoning the inn until she was forced to. Her Chinese was improving daily; she was now fairly fluent in the mountain dialects of the Yangcheng district. Each province around had its own dialect; villagers twenty miles from each other in the mountains often could not understand the other's speech. They rarely moved from the place where they were born; they knew nothing but their own dialect and their own folklore. In the years that followed, Gladys found it necessary to speak five distinctive dialects from that one province.

IT was several weeks after Jeannie's death that Yang evolved the idea of Gladys visiting the Mandarin of Yangcheng to pay her respects.

"But why?" she demanded. "The Mandarin doesn't want to see me. I don't particularly want to see him. It's a waste of everybody's time."

She did not realise at that moment the complicated system of taxes, licences and residential passes upon which the economy of the province was based. Jeannie Lawson's experience had protected her from them; she had performed all official duties.

"But your time of mourning is over," insisted Yang. "You should put on your best clothes and pay your respects to him. It's necessary. It is a courtesy."

"But I've never met a Mandarin in my life," protested Gladys. "I don't know what to say to him. How many times do you bow? Who speaks first? You go and find out these things and I'll consider it; but I can't afford a new robe to go in, anyway."

Yang shuffled off into the city and returned an hour later looking very crestfallen. Nobody, apparently, knew the laws gov-

erning a "foreign devil" woman's mode of conduct when meeting the Mandarin. Everybody else, from coolie to Government official, was covered by firm protocol; there were so many bows, so many obeisances. But Gladys was a strange species. Dejectedly Yang sighed, and explained that obviously a special law would have to be passed for her, and until it was, she obviously could not be granted any audience with the Mandarin whatsoever. It was regrettable, but for the time being she would have to remain that unrespected and inferior being—a woman. Gladys sensed his disappointment at her lack of importance.

The Mandarin of Yangcheng was a powerful figure. In that part of mountainous southern Shansi, the chief city was Tschow. Several days' journey away, grouped in a rough circle around the capital were the four smaller sister cities: Yangcheng, Chin Shui, Kaoping and Ling-chuang, tiny walled citadels nestling in the high mountains. The Mandarin of Yangcheng ruled his city and district by decree from the governor and war lord at Tai Yuan, the capital of Shansi far to the north. The government at Tai Yuan owed nominal allegiance to the Nationalists. Yangcheng lay deep in the mountains. News travelled only as fast as a man could walk. The Mandarin as Magistrate commanded the power of freedom or imprisonment, life and death over all the people in his territory. In a feudal society he was an absolute lord and treated with obeisance. That he should make the first move towards the strange woman who had elected to live under his authority was, therefore, all the more surprising.

GLADYS was busy in an upstairs room when she heard the commotion down in the courtyard. She looked over the balustrade to see Yang running for the outer door. At the gate he turned and shouted up to her:

"The Mandarin's coming! The Mandarin's coming!"

He sounded very frightened; she saw his pigtail swing as he disappeared through the gate; and it was the last she saw of him for three hours, for, although Yang had been insistent that she should meet the Mandarin, his own courage failed him completely when it came to the fulfilment of the wish.

Gladys patted her bun into place at the back of her head, and quickly smoothed her rather grubby tunic into place. It was awkward that he should catch her like this, quite unprepared, but it was his own fault if he didn't give her proper notice, she decided.

She ran down the stairs and into the courtyard, just as the retinue began to troop in. It was so magnificent that she halted in mid-stride, frozen with a mixture of awe and delight. Coolies bore the sedan chair, curtained against prying eyes. Around it were grouped the Mandarin's clerks in robes of dark blue, while gathered at a respectful distance were other retainers; a backcloth of spectacular, learned-looking gentlemen with thin faces, tight skull-caps and black almond eyes.

A clerk stepped forward and carefully opened the door of the chair, his arm proffered to help the Mandarin out. Gladys's eyes were as round as brandy balls as he emerged through the curtained door. He was quite magnificent. He was tall, with black hair, a pale ivory face and a moustache which drooped at the corners. His wide-sleeved gown fell smoothly to pointed black shoes. His long, glossy, jet-black queue hung down his back.

His bright black eyes caught hers, and she closed her open

mouth and gulped, bowing low. When she came up for air he was standing looking down at her with a faintly worried expression on his face, his retainers grouped like a vase of flowers behind him. As there appeared to be no possible topic of conversation between them Gladys decided the best thing to do was to make another deep bow. She hinged over at the waist, counted five, returned to the perpendicular, and decided that she had been subservient enough for even the most high-born, worshipful Mandarin.

"I COME to ask your advice," he said at last.

"Oh!" said Gladys. She knew it was not a very intelligent comment, but she was so stupefied by his appearance she could think of nothing else to say. She was surprised to hear her own voice.

"You are aware that for many generations the custom of foot-binding has been practised in this province?" he went on.

"Has it?" she murmured. His Mandarin Chinese was pure and beautifully evocative. She felt pleased with herself that she had no difficulty in understanding him.

"The feet of females are bound soon after they are born," he explained.

"Oh!" said Gladys again. She realised that she was not taking a very virile part in the conversation; she knew a little about the custom of foot-binding, but as she had no idea in which direction this discussion was leading, she did not know how to react.

"Now we have received a decree from the Central Government that all foot-binding must cease immediately," he said.

"Have you?"

"Every woman in this province has bound feet. Therefore, someone with big feet, unbound feet, must undertake the work of inspection."

With a sudden twinge of alarm Gladys looked down at her own size threes. In England they were reckoned small; here they were gargantuan.

"Obviously, no man can undertake this work. It must be a woman. You have friends in the outside provinces who would know of such a woman. Will you write to them and ask them if they could send such a woman for this purpose?"

"I will do that with pleasure," said Gladys automatically. A momentary flutter of panic gripped her as she realised that, with the exception of Mrs Smith at Tschow, she did not know anyone in all China, but she sternly repressed the thought, and hoped the quake of fear was not reproduced on her face.

"It is not a well-paid position," explained the Mandarin. "The wages will be one measure of millet a day and a farthing to buy vegetables. A mule will be supplied to make the journey out to the lonely villages, and a guard of two soldiers will accompany the female. You will find such a woman for me? She is most necessary."

"I will do my utmost," repeated Gladys, and, deciding that convention demanded it, she bowed again.

Everyone bowed to everyone else, or so it seemed to her. It was all very polite. The Mandarin got back into his sedan chair, and the deputation moved out of the courtyard. Gladys felt rather breathless. She would have been more breathless had she been aware that she had just secured for herself the job of official foot-inspector of the Yangcheng province of Shansi; become, in fact, a humble and lowly servant of his High and Mighty Eminence,

Mandarin of Yangcheng. She was unaware that she was to attain this new rank until several weeks later. In an effort to obtain a female foot-inspector she wrote letters all over China: to the Mission in Tientsin, to Luan, to Hong Kong, to Shanghai, to wherever she thought there might be a Christian community. The replies were almost identical. Firstly, any suitable girl, with large feet, could not speak the dialect; secondly, she could not, or did not wish to, ride a mule; thirdly, she did not wish, or was not able, to exist on a staple diet of millet. Girls with big feet or little feet, from Hong Kong or Tientsin or other parts of China, liked rice! They could not enjoy life without rice. There was no rice in Yangcheng or its province, and Gladys did not think mules would be used to carry sacks of this special diet across the mountains for anyone as lowly as a foot-inspector. The girls, it seemed, were not prepared to face a diet of grain for all the Mandarins in Shansi.

Approximately two months later, complete with his retinue, the Mandarin swept once again into the courtyard of the Inn of Eight Happinesses. He dismounted from his sedan chair, and his followers grouped in a serious semi-circle behind him.

"You have not found a woman?" he asked accusingly.

Gladys decided that this time she would omit the bows and scrapings. "I am still trying," she said humbly.

THE Mandarin's dark bird's wings of eyebrows contracted slightly.

"Why have you not found a girl?" he said coldly.

Gladys explained all the reasons put forward by the Missions. "Could not ride a mule; did not want to ride a mule; could not eat grain; thought the place too far away and too lonely."

With a contemptuous flick of his fan the Mandarin silenced her. "Then it must be you who becomes foot-inspector," he announced.

"Me!" repeated Gladys in a strangled voice. At moments like these her conversation seemed to fail her.

"You are the only woman in the province with big feet. You must take the job!"

Gladys's mouth opened and closed again. She searched in her mind for some conversational straw on which to cling. "But I'm a Christian . . . I'm not Chinese. I don't know anything about feet . . ."

"It is very simple. You will travel from village to village and tell the people of the Government's decree. You will assemble the women in the centre of the village or in their houses and inspect their feet. If the feet of the infants are bound, you will unbind them. You will report any hindrance on the part of any village elder to me and I will deal with it. You will be armed with my authority and report to me personally. The Central Government is most anxious to stamp out this reprehensible habit and you must start your duties at once. Do you agree?"

As he talked, Gladys's thoughts fell into place. She wondered why she hadn't thought of it before. A mule out to the most distant villages? A guard to protect her? It was an opportunity without parallel for her to visit every part of the province, preaching wherever she went. But would he accept this? She did not know whether the protocol allowed her to suggest "conditions" to the Mandarin; she decided to risk his displeasure. "You must realise, Excellency," she said, "that if I accept this position I shall try and convert the people of this province to Christianity wherever I go!"

(To be continued)

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BOOK REVIEWS (CONTINUED FROM PAGE 6)

CHANGING TRENDS IN PARISH LIFE

HIGHWAYS, HEDGES AND FACTORIES. E. Moore Darling. Longmans. Pp. 158. 13s. 3d.

CANON DARLING'S little book covers a half-century of experience in taking the Church's message to those who do not normally attend her services. It also mirrors the very great change in English rural life in the post-war period, and, naturally, many of his suggestions have particular relevance to contemporary English life.

There are others, however, which would apply equally well to the Australian scene—for example, his insistence on the need for clergy who have some experience of the conditions under which men have to work and live, and his emphasis on the importance of making contact with people in their own environment and making them feel that the Church sincerely cares about them and their problems.

The author has been uniquely successful in bringing men back to God, through befriending them in such unlikely and diverse places as "clubs and pubs, factories and farmyards, back streets and front parlours." All of this makes an interesting study of unorthodox, but effective, evangelism.

—A.T.B.H.

AN ISSUE FOR THE STUDY

THE EXPOSITORY TIMES, May

TWO Anglican dignitaries contribute thoughtful articles in the May number of *The Expository Times*.

The Dean of Chester writes on S. Francis de Sales' well-known classic, *The Introduction to the Devout Life*, bringing out its value for us to-day.

Evangelism is in the air, and Canon E. Moore Darling of Coventry has some pertinent things to say on it. "We are using," he says, "ninety per cent. of our manpower for ten per cent. of the folk."

"When we go to the 'outsider' it must be as fellow-sinners, leaving behind the taint of self-righteousness which we are prone to have on us."

The canon is concerned at the alienation of the industrial classes from the Church, and says that the Church must shoulder much of the blame. To-day even our bishops and deans are all drawn from one class, and are unaware of the gulf that separates them from the "common man."

Other items include book reviews, notes on biblical exegesis and sermon suggestions. An issue for the study rather than the armchair. —C.M.G.

SPIRITUAL HEALING LED AN AGNOSTIC TO FAITH

A REPORTER FINDS GOD THROUGH SPIRITUAL HEALING. Emily Gardiner Neal. Longmans. Pp. 192. 13s. 3d.

CURRENT interest in spiritual healing is responsible for an increasing number of books on the subject. Their value varies very much, but this is one which is really worthwhile.

It contains the factual findings of "a professional reporter, who has worked extensively in the scientific field." It is also "the story of an agnostic's journey into faith."

The author's first encounter with spiritual healing occurred in an Episcopal church in Pittsburgh, Pa., and the present reviewer, having had the privilege of seeing these services, can confirm the author's statements.

After listing additional typical healings, Miss Neal goes on to a survey of healing in the early Church and traces its decline to the divisions of Christendom after the fourth century.

A clear distinction is drawn between faith-healing and spiritual-healing, the latter being described as "the direct intervention of the Holy Spirit in our lives."

It is stressed that "the benefits of spiritual-healing are not limited to those who are seeking physical-healing," and that "those whose bodies have not been healed have received, time and time again, the far more important healing of their souls."

The author's research suggests answers to many questions that are commonly asked by sceptics, and the opinions of scientists and doctors are freely quoted.

For Anglicans, the experience of the writer within the Anglican Communion will be of particular interest, as will her statement that "sixty-five per cent. of all healing within the organised Church takes place in the Episcopal" (the Anglican Church in the U.S.A.).

There is a most helpful chapter on the relation of healing to the seven Sacraments, and the writer is convinced that, so far as the Christian faith is concerned, "either the whole thing is true or the whole thing is false."

To interpret away, or attempt to make more palatable, the difficult teachings of Christ, is to degrade Christianity into a chaotic and untrustworthy cult."

Miss Neal admits that "our Lord's emphasis was not on healing as such . . . He came to bring us God." But after extensive investigation, she concludes: "I have seen in the healing Church the same transforming power of the Apostles, who knew they were handling the power of God."

This is definitely a book that sceptics should read, for, as the Bishop of West Virginia says, it "bears the eloquent witness: 'Whereas I was blind, now I see.'"

—A.T.B.H.

DAILY READINGS FOR LENT

SOME CATHOLIC COUNSELS. M. B. Dewey. Mowbrays. 5s.

THIS publication, sub-titled *Daily Readings for Lent*, is a selection from the series of *Catholic Counsels* which have been a feature of the *Church Times*.

Readings are given for every day from Ash Wednesday to Easter Day. The chapter headings, taken from the Prayer Book version of the Psalter, give an appropriate lead to the subjects presented.

Although they are designed for Lent, there is much in these readings of year-round value. The section dealing with the Bible and the reading "Before Communion" are particularly good.

To the reviewer there are some irritations. The "topical" allusions are inclined to be out of date and tend to derail the train of thought the readings should be starting.

Another thing is the somewhat extreme attitude in certain devotional suggestions. It is doubtful, for example, if the "Hail Mary" will ever be widely acceptable for use in corporate Anglican devotions.

These are minor matters and it would be a pity to reject the whole book because a few points are unacceptable. On the whole it is an excellent little book.

It is a pity that the Australian Church has not yet started to produce devotional literature suited to local requirements.

—G.H.O.

[Our review copy is from Church Stores, Sydney.]

THE ANGLICAN PRESS

(Continued from page 1)

do not lose customers once they have come to us.

THE BOARD OF DIRECTORS

During the past six months, we have lost the services of four of the ten original members of our Board of Directors. They were Canon T. Jones (nominated by Church Publishing Company); the Reverend T. B. McCall (also appointed by Church Publishing Company); the Reverend F. W. Coaldrake, and Mr Harold Morgan (both appointed by the Australian Board of Missions).

The Company owes much to these original members of its directorate for their imaginative contribution towards setting up the Press. By placing their resignations in our hands they have now made it possible for us to strengthen the Board by inviting experienced business men to join us.

We welcomed to the Board, during May, Mr Clyde Packer, as alternate director to our Chairman, the Lord Bishop of Armidale.

My colleagues feel that particular praise is due to one of our number, Mr H. J. Reid, who is one of the nominees of Church Publishing Company on our Board.

As Secretary of both companies, charged in addition to general accounting matters with the preparation of the highly detailed costing system maintained by the Press, Mr Reid has done a remarkably efficient job, without any remuneration from us.

PREMISES

Our freehold premises comprise three floors, each of approximately 5,000 square feet, and an undeveloped yard of slightly smaller area. We intended when the Company was formed to let the two top floors of the building, retaining the ground floor and the undeveloped area for our own use.

We found it more advantageous, financially and operationally, to let the top floor and the undeveloped area, retaining the ground floor and the first floor for our own use. It became clear towards the end of last year that this would probably be the better course.

As it happens, we are receiving a larger sum in rent than we had expected a year ago, thanks to this alteration in our plans. I mention this because it represents a departure—and a profitable one—from the letter of our intention when the prospectus was first issued.

In other respects, the development of the freehold premises has gone ahead according to plan. The publishing, folding, stitching, binding, guillotining and wrapping sections are now located on the first floor. Typesetting, imposing and machining, together with block-making, are carried out on the ground floor. Much of the first floor is also used for storing our large stocks of paper.

Some minor work still remains to be done on the ground floor, to accommodate additional machines, which are due to arrive this year.

MACHINERY

Every item of machinery now installed is now working satisfactorily and is giving good service. We are moving steadily, week by week, towards maximum use of our plant.

The plant comprises: 3 Inter-type typesetting machines; a stop cylinder, high-speed automatic press; a self-feeding platen press; the large Buhler book and newspaper press; a stitching machine; a folding machine; a wrapping machine; an electronically controlled guillotine; an electronic block-making machine; and sundry necessary items of composing room equipment. We carry a complete range of some 50 type faces of various sizes.

Although each other item of machinery functioned satisfactorily as soon as it was installed, this was not the case with the large Buhler press.

It caused us much difficulty, and very considerable losses in terms of money and man-hours,

almost from the start. The Australian agents for the machine did their utmost to rectify the faults which developed, even calling in a well-known consulting printing engineer to assist.

When it became clear that local skill was unequal to the task, the makers sent out by air one of their own experts from Switzerland. He spent nearly a month in the Press.

When he left, the machine was in perfect condition, and has since given complete satisfaction.

In all these circumstances, the agents have agreed to give sympathetic consideration to a claim from us for compensation. We are asking for a very considerable sum indeed, and the matter is in course of negotiation.

Dependent on the success of our Debenture Stock Issue, we shall add to our present equipment a new Ludlow machine and an automatic collating and stitching machine within the next few months.

So confident are we that the Issue will be filled, we have already placed orders for these items.

VOLUME OF BUSINESS

Our weekly income has risen steadily from a mere £233 at the beginning of January to £946 for the week ending June 27. The average weekly income over this whole period, at the end of the week ending June 27, has risen to £520.

Although this shows a very healthy and satisfactory trend, my colleagues are by no means satisfied with it.

Had our Buhler press worked satisfactorily during this entire period, instead of only since May, we estimate that our weekly average income would have been some £400 higher over this period.

In other words, our gross turnover would have been about £24,000 instead of £13,530 as shown in the interim Profit and Loss Accounts.

As things were, we showed a loss on our operations each week, from the beginning of the year, up to the end of last April. We are awaiting completion by our Auditors of our accounts for the past two months, May and June, which we hope will prove we have turned the corner.

It will be appreciated that this whole report covers only the running-in period of our first few months of full operation, when the normal teething troubles of any large new enterprise in its first year were aggravated by the special difficulties we had with the Buhler machine.

In these circumstances, the Board has decided to defer until December consideration of paying the first year's interest on the Mortgage Debenture Stock. It would have been perfectly legal to pay this interest, amounting to some £2,500, out of capital; but as a matter of sound financial policy the Board felt it better to wait until December.

At the present moment we are printing one weekly and one fortnightly publication. Within the next two months, we have contracted for additional work which will see four weekly and two fortnightly publications come off the Buhler press.

This will increase our gross revenue by some £25,000 per annum. The effect will be clearly seen in our trading figures for the six months ending on December 31st next.

As you probably know from statements in *THE ANGLICAN*, we started a night shift at the

Press this month in order to handle the increased volume of business, part of which is represented by this additional work for the Buhler machine.

We are only now beginning to receive a substantial volume of Church printing.

We regard this with satisfaction; but, in fairness to those loyal members of the Church of England whose money, invested in our Debenture Stock, has made the Press a reality, we are bound to say in the clearest terms that we do not consider that parishes, dioceses and Church organisations are giving us anything like the amount of work that it is their duty—and in their interests—to give us. There are, of course, many exceptions.

The Diocese of Sydney, in which the Press is sited, did us the honour as far back as last September of asking us to print a new revised edition of the Standing Orders of their Synod, and we have had the pleasure of doing much work for S. Andrew's Cathedral.

The Bush Church Aid Society gives us a regular monthly volume of work.

The Australian Board of Missions is giving us an increasing amount of work month by month.

The Diocese of Grafton entrusted to us the printing of the high-class brochure used in their Diocesan Canvases.

We are producing a regular monthly journal for the World Council of Churches.

Orders of many kinds, some of them considerable, have begun to come to us from Newcastle, Melbourne, Adelaide, Tasmania, Brisbane, and other dioceses.

However considerable these orders, they only take up a fraction of our total printing capacity, the remainder being filled with commercial printing, especially now that we have two working shifts. We are doing only a small proportion of the total amount of Church printing that is done throughout Australia.

I feel, and have no hesitation in saying bluntly, that this is wrong.

This is our own Press for the Church of England. That alone should be reason enough for Church people and organisations at least to ask for quotations from us.

NO SHAREHOLDERS

In addition, it should be made clear that there are no shareholders in this Press, in the sense that apart from the fixed interest of 7 per cent. on our Debenture Stock, no one receives any dividend of any kind.

Our printers are of course properly paid; but at present there are no directors' fees, and neither the Managing Director nor any of the managerial staff receives any payment whatsoever.

Our presents needs, finally, are two.

We hope, first, that our total Issue of £70,000 Mortgage Debenture Stock will be taken up by August 1, when the Issue closes.

We hope, second, that many more parishes and dioceses will follow the example of our present satisfied customers in bringing us their printing problems.

Given these two things, we have no doubt whatever that our prospects for the next half-year are excellent.

I have the honour to be, etc., PETER M. BOWEN, Deputy Chairman of Directors.

HELPFUL ADVICE ON EVERYDAY PROBLEMS

MY PRAYER BOOK B: For Women and Girls. H. F. Tomkinson. Longmans. Pp. 78. 3s. 9d.

FOR more than thirty years this little book has been widely used, and has been commended by four successive Archbishops of Canterbury.

It is concise and comprehensive, providing a practicable routine of prayer for the devout but busy woman. It includes morning and evening prayers, occasional prayers, and notes on Bible-reading and the great festivals.

Among the most helpful prayers are those suggested as a preparation for the Holy Communion and for use before and after Receiving.

The Marthas of this generation will find in it valuable help.

THE HUMAN VENTURE IN SEX, LOVE AND MARRIAGE. Peter A. Bertocci. Longmans. Pp. 143. 18s. 9d. ALTHOUGH this is the British edition of the widely read

book by Professor Bertocci of Boston, one feels that there is much in it that is only applicable to American conditions.

On the other hand, statistics in this country warn us of the prevalence of pre-marital sexual relations, and it is with present concern the case against these that the author is mainly concerned.

He deals with the subject in its widest context—that of life as a whole—and so presents his arguments as to compel the attention of young people unsettled by the conflicts of adolescence.

TEN YEARS. Edited by Alan A. Jucka. Epworth Press. Pp. 105. English price 7s. 6d.

THIS volume contains a selection from the English quarterly review *Child Care* over the years 1947-1957. Many of the extracts are editorials from this journal devoted to the work of voluntary societies caring for deprived children.

They deal with a variety of topics, including the Children's Act of 1948, the establishment of Children's Committees, juvenile delinquency, religious education, residential care and vocational guidance.

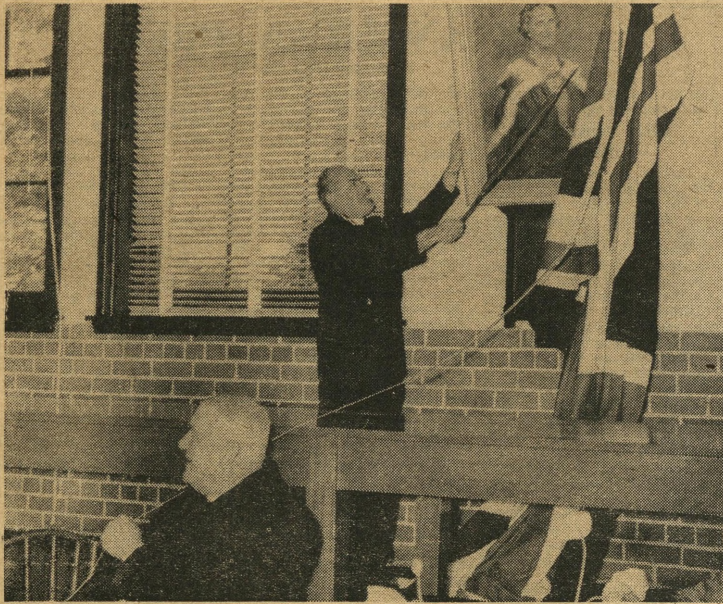
There is much in these pages that will interest and help people working in children's homes in this country.

—J.S.

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The Primate was in good spirits during his first public act since his recent illness, from which he is not yet fully recovered. Here, by remote control, His Grace unveils the portrait of Miss Hirst at "Abbotsleigh" last Saturday, while the Reverend D. R. S. Begbie makes sure the relay works properly!

NEW TEACHERS IN TAMWORTH

30 WILL SIT FOR EXAMINATIONS

FROM A CORRESPONDENT

Tamworth, N.S.W., July 22

Twenty-one people of all ages from the parishes of Tamworth and West Tamworth will sit for the Commission to Teach examination on Thursday.

These candidates, with eighteen others, prepared during an eleven-weeks course for the examination.

The eighteen remaining students will take their examinations with a number of correspondence students in October this year.

Although they have completed their formal course, the students have decided they wish to continue their association for group study of the Bible and teaching problems.

They will meet for one evening each month in the Church of England Girls' School in Tamworth.

The first meeting was held on July 3. The group heard a talk on "Spreading the Gospel before the New Testament was written." In the Bible study session, the students discussed "Jesus the Evangelist."

Next month the talk will be on "The Oldest Gospel—Mark," and the Bible study will be on "Paul the Evangelist."

STUDENTS AT QUIRINDI DISCUSS FUTURE CAREERS

FROM A CORRESPONDENT

Quirindi, New South Wales, July 22

Fifth year students at Quirindi High School spent last week-end in camp in the comfortable shearer's quarters at "Inglewood," near Wallabadah, discussing the problems affecting the choice of their future careers.

Anglican, Methodist and Presbyterian boys and girls met under the leadership of the Assistant Curate of S. Alban's, Quirindi, the Reverend Fred Edwards.

Mr. Edwards, who is a former science master, planned the camp with the full support and commendation of the headmaster of the high school.

The central features of the camp were two Bible study periods and a series of three group discussions.

After tea on Friday evening, the young people were invited to state their problems and difficulties in relation to future work and study.

They were asked to study three questions: What are the difficulties in the way of choosing now what to do next year? How far should I be influenced

COLOURFUL INDEPENDENCE DAY BALL FOR Y.A.F.

FROM A CORRESPONDENT

Canberra, July 19

Canberra's first Young Anglican Ball, held here on July 4, was a great success.

The theme for the ball was a "Night in the States," to celebrate American Independence Day.

The flags of the United States were a most colourful feature of the decorations. The guests were entertained with music and dancing in the American style.

The first secretary of the United States' Embassy, Mr. Robert Hoey, opened the ball. He said the Y.A.F. did his country great honour by holding its first ball on America's national day.

"It is interesting," he said, "to think of the bonds which tie Anglicans throughout the world and the part they play in the peace and prosperity of the world."

Young Anglicans came from Braidwood, Berridale, Boorowa and Yass. Presbyterian youth groups from Canberra and Braidwood and Methodist youth groups in Canberra were also well represented.

Three Canberra Y.A.F. branches—S. Paul's, All Saints' and S. John's—were responsible for the organisation of the ball. The women of five churches in Canberra prepared the American

supper, which included hot dogs, hamburgers, doughnuts and apple pie and cream.

The proceeds of the ball will be used to buy an electric floor-scrubber for the Bungaribill Home.

BIBLE SOCIETY'S EXTRA TASK

Speaking at S. Anne's Church, Ryde, on Friday, July 11, the State Secretary of the Bible Society, the Reverend Alan F. Scott, announced two new fields of responsibility accepted by the British and Foreign Bible Society in Australia.

"The world demands upon the parent society in London more so great and growing so rapidly that Australia had accepted the responsibility for meeting half the cost of the society's work in East Africa and Indo-China," he said.

"Australia's share for 1958 will be £7,500."

The East Africa territory embraces Kenya, Uganda, Tanganyika, Zanzibar, Madagascar, Mauritius, and the Seychelle Islands.

Scripture circulation in Indo-China exceeds 200,000 volumes annually. The rapid increase in demand is evident in Vietnam, Cambodia, Laos, and the tribal areas.

FUNERAL SERVICE OF SISTER ROSALIE

FROM OUR OWN CORRESPONDENT

Perth, July 20

Sister Rosalie, one of the original band of the Community of the Sisters of the Church who arrived in Perth in 1901, died on July 16 in her 93rd year.

For twenty-four years she was Principal of Perth College, and some years ago she was awarded the Order of the British Empire for service to education in Western Australia.

The Chaplain of Perth College, Canon C. A. Walsh, officiated at a Requiem Mass at the college chapel.

The Administrator of the Diocese of Perth, the Right Reverend R. E. Freeth, delivered the oration at the funeral service, and the lesson was read by the Right Reverend C. L. Riley, formerly Bishop of Bendigo.

The Bishop of Bunbury, the Right Reverend R. G. Hawkins, also attended the service.

PORTRAIT OF MISS HIRST

ABBOTTSLEIGH'S TRADITION

Abbotsleigh Church of England Girls' School, Wahroonga, Sydney, celebrated its 73rd anniversary last Saturday.

The highlight of the day was the hanging of the portrait of Miss E. R. Hirst, who was headmistress of the school from 1954 to 1957.

The portrait, which was painted by Mr Arthur Boothroyd, now hangs in the school dining-room with the portraits of four former headmistresses.

As the fifth headmistress of Abbotsleigh, Miss Hirst won the respect and affection of both staff and girls. She always had the best interests of the school at heart.

She will be remembered for her integrity, high principle, and true Christian spirit.

During afternoon tea the Archbishop of Sydney, the Most Reverend H. W. K. Mowll, was invited to hang the portrait of Miss Hirst, in accordance with school tradition.

It was the Primate's first official engagement since March.

EVANGELISM IN SINGAPORE

FROM OUR OWN CORRESPONDENT

Singapore, July 17

The Malayan Council of Churches has invited the famous American evangelist, Dr Billy Graham, to visit Singapore for an evangelistic campaign in 1959.

The Bishop of Singapore, the Right Reverend H. W. Baines, signed the invitation, together with several prominent churchmen.

Although Dr Graham has not as yet replied, he is making the invitation a matter of prayer.

Meanwhile, united prayer meetings are being held in Singapore. Members are asked to pray that Christians may be united in their desire for a Dr Billy Graham Crusade, and that, if it be God's will, Dr Graham may come to Singapore in 1959.

85 SUNDAY SCHOOL TEACHERS AT MARYBOROUGH MEETING

FROM A CORRESPONDENT

Maryborough, Queensland, July 14

The first conference for teachers of the Wide Bay-Burnett Rural Deanery was held on July 5, at S. Paul's, Maryborough.

Eighty-five Sunday school teachers from Maryborough, Bundaberg, Gympie, Childers, Pialba and Biggenden were present.

In the absence of the Rector of S. Paul's, the Reverend G. A. Lupton, who, with the Venerable H. J. Richards, of Bundaberg, was attending the Church and Group Life Laboratory at Sherbrooke, Victoria, the Reverend Robert Mawson acted as chairman for the afternoon.

Miss P. Lusk, of the Diocesan Board of Religious Education, Brisbane, addressed the teachers on "The Sunday School Teacher in Action."

She stressed the need for preparation in the lives of teachers, of their lessons and of the surroundings.

Teachers must consider themselves to be "in action" all the time, she said, in worship as well as in teaching the lesson.

Mr E. Giddy, of the Australian Religious Film Society, Sydney, gave a demonstration of religious films and daylight screens.

Teachers formed groups for discussion of special teaching problems. Miss P. Lusk took the companionship leaders; Miss S. Fletcher, of S. Paul's, Maryborough, led the junior and intermediate group, and Miss J. Davidson, of Christ Church, Bundaberg, led the kindergarten teachers' group.

Evensong was sung by S. Paul's choir, under the leadership of the assistant curate, the Reverend D. L. Barratt. Mr Mawson preached.

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W. A. Hardie, M.A., B.D.

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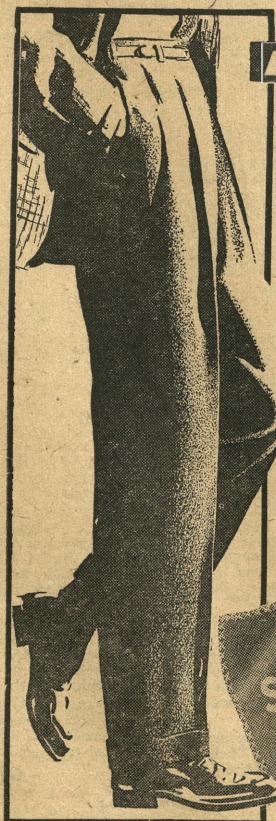
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DIOCESAN NEWS

ADELAIDE

THE ANGLICAN HALF-HOUR
July 27: 5.30 p.m. on Stations
SKA, 5AU, 5RM.
"Five Mysteries of Jesus"—His
Baptism—the Reverend L. E. W.
Renfrew.
"Common Needs"—Healing—Mr
M. Pennington.
"Religion in Life"—the Reverend
J. R. Stott.

MORAL LEADERSHIP

The General Officer Command-
ing Central Command, Major
General L. J. Bruton, has planned
a series of moral leadership courses
at Woodside Camp.
The courses, which will deal with
fundamental beliefs and moral prin-
ciples and their application to
problems of human conduct, are

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foundation is laid for men who may feel the call
to Ordination later.

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August 2 to August 9 is the week
scheduled for the Church of Eng-
land course.

ARMIDALE

TAMWORTH FETE

The Tamworth branch of the
Girls' Friendly Society will hold
its annual fete in the parish hall
on Saturday, August 30.

BATHURST

PARISHONERS' GIFT
BLESSSED

During Evensong at St. Stephen's,
Peak Hill, last Sunday, the Arch-
deacon of Bathurst, the Venerable
W. C. Arnold, blessed a new and
spacious built-in cupboard in the
vestry the gift of a parishioner.

PEAK HILL Y.A.F. BALL
Visitors came from Parkes,
Tullamore, Forbes, Dubbo and
Trundle for the Young Anglican
Fellowship Ball at Peak Hill on
Friday, July 11. Among the
guests were the Archdeacon of
Bathurst, the Venerable W. C.
Arnold, and Mrs. Arnold, the
Rector of Peak Hill, the Reverend
W. T. and Mrs. Armistead, the
Reverend Aubrey Reeder, from
Bathurst, and the Reverend W. D.
McAlister, from Dubbo.

DUBBO G.S.S.

The Guild of Servants of the
Sanctuary, Chapter of the Holy
Faith, Dubbo, will sing the office
in St. James', Tomingy, on August
8. Afterwards the members of the
guild will be entertained at "Will-
dale," the home of Mr and Mrs
C. Mewburn.

WOMEN'S PARISH EFFORT
The Women's Guild of Holy
Trinity, Dubbo, has set itself the
task of raising enough money to
pay for the interior and exterior
painting of the rectory. The
Mothers' Union in the parish will
pay for the vestment cupboard in
the proposed new vestries in Holy
Trinity.

BUNBURY

BIRTH IN ENGLAND

A baby daughter has been born
to the Reverend Douglas Davies
and Mrs. Davies in Chiswick,
England.

Mr. Davies is the son of the
Rector of Boyanup, the Reverend
R. E. Davies.

The Reverend Douglas Davies
was one of the first men trained
at the Society of the Sacred
Mission, Kelham, South Australia,
and was later rector of a parish in
the Diocese of Kalgoorlie.

WEDDING ON BOARD

It was a unique wedding
ceremony when Lieutenant David
Howells, son of the Rector of
South Bunbury, the Reverend V.
P. Howells, married Miss Beverly
Louer on board the aircraft-carrier
"Melbourne."

Captain O. H. Becher gave the
bride away.
The best man was Lieutenant
Donald J. Davidson, and the maid
of honour was Clair Loving of
Wilcox, Arizona.

BUILDING EXTENSIONS

Tentative plans are being pre-
pared to enlarge the existing
Retreat and Conference House in
Bunbury.
The new buildings will contain
an assembly hall and rooms to
accommodate every priest in the
diocese.

CANBERRA AND
GOULBURN

NEW PARISH HALL

The new parish hall of S. John,
Young, will be dedicated by the
Bishop Coadjutor of Canberra and
Goulburn, the Right Reverend
R. G. Arthur, on Saturday,
August 16, at 2.30 p.m.

GRAFTON

VISITOR FROM A.B.M.

The New South Wales State
Secretary of the Australian Board
of Missions, the Reverend N. J.
Eley, returned to Sydney last
week after a three weeks' tour of
the diocese.

He visited fifteen parishes and
had a very busy time speaking
and showing films at schools,
youth clubs and parish meetings.
While he was in Ballina he
visited the new mission ship,
"Southern Cross," which is nearly
completed.

MELBOURNE

THE REVEREND JOHN STOTT

The Vicar of All Souls',
Langham Place, London, the
Reverend John Stott, who has been
conducting a mission within the
University of Melbourne, preached
at the concluding service of the
mission in St. Paul's Cathedral last
Sunday. On Monday, Mr. Stott
spoke at a clergy luncheon held
in the Chapter House of the
cathedral.

C.E.B.S. LEADERS' SERVICE

A dedication service for leaders
of the Church of England Boys'
Society was held in St. Paul's
Cathedral on Thursday evening.
The service was followed by a
dinner in the Chapter House.

COMRADES OF S. GEORGE

The State secretary of the Aus-
tralian Board of Missions, the
Reverend C. E. B. Wood, preached
at St. Peter's, Eastern Hill, on
Sunday evening. He admitted the
first members of the newly
formed branch of the Comrades of
S. George.

COMPANIONSHIP GROUPS

Leaders of Companionship
Groups—study groups for younger
teenage boys and girls—met in the
theatre in St. Paul's Cathedral
buildings last Wednesday to dis-
cuss plans for future Companionship
rallies.

NEW GUINEA

PATRONAL FESTIVAL

On June 29, the feast of
St. Peter and St. Paul, large
numbers of people from coastal
and mountain out-stations joined
with local worshippers for Solemn
Eucharist in the cathedral at
Dogura. The service to commemo-
rate the patronal festival of the
cathedral was conducted by the
sub-dean, Canon John Chisholm.

NEW RECTOR AT MORESBY

At S. John's pro Co-Cathedral,
Port Moresby, on the feast of
St. Peter and St. Paul, the
Reverend Kenneth Allan Lashford
was instituted and inducted as
Priest-in-Charge and Rector of Port
Moresby and installed as sub-dean
of the Co-Cathedral. The new
rector was instituted by the Bishop
Coadjutor of New Guinea, the
Right Reverend David Hand.

SYDNEY

BIBLE READING
CONTEST

At the request of the Roseville-
Lindfield Branch of the Australian
Council of the World Council of
Churches, the City of Sydney
Eisteddfod will this year include
a contest for Bible reading and
recital.

The Authorised, Standard Re-
vised, Douay or Knox versions
of the Bible may be used.
A total of fourteen guineas has
been donated to provide prizes for
the three contests.

CORRIMAL YOUTH SERVICE

The chaplain for youth in the
diocese, the Reverend Neville
Bathgate, preached at a special
youth service in St. Alban's,
Corrimal, on Sunday, July 13. Mr
Bathgate spoke on the Book of
Ecclesiastes.

ORCHESTRAL CONCERT

The Students' Orchestra of the
Conservatorium of Music, con-
ducted by Dr Noel Nickson, will
give a concert at the Con-
servatorium this Saturday at 8
p.m. The programme will include
"Arias with Orchestra" by Mozart,
"Poeme for Violin and Orchestra"
by Chausson, and orchestral works
by Beethoven, Schubert, Wagner
and Sibelius. Admission is free.

ADDRESSES ON DOCTRINE

A series of nine addresses on
"What the Church of England
Teaches and Believes" will be
given at St. Alban's, Belmore, from
Sunday, July 27, to Sunday,
August 3. The subjects to be dis-
cussed include the Bible, the
Sacraments, salvation and worship.

WOMEN'S LUNCHEON

A luncheon for S. Luke's
Women's Guild, Liverpool, will be
held on August 13 in the parish
hall. Mrs W. C. Wentworth will
speak of her travels in Anahem
Land.

H.M.U. MEETING

The Ladies' Home Mission
Union meeting will be held in
S. Luke's parish hall, Liverpool,
next Tuesday.

NEW C.E.M.S. BRANCH

At a meeting at Woonona on
Monday, July 14, thirty men
formed a branch of the Church
of England Men's Society in the
Bully-Woonona parish. Mr E.
Perkins was elected the first chair-
man of the branch. Mr Maurice
Amos was elected honorary sec-
retary and Mr Edgar Johnson
honorary treasurer. The next
meeting will be held on August 4
in S. Paul's parish hall.

THE REVEREND E. H. LAMBERT

A correspondent writes:—

The following resolution was
passed at the last meeting of the
Sydney Church of England
Finance and Loans Board:

The Sydney Church of Eng-
land Finance and Loans Board
records with gratitude to Al-
mighty God our wholehearted
appreciation of the exceedingly
valuable contribution made by
the late the Reverend E. H.
Lambert in the creation and
effective development of the
board.

He was one of the two who
moved the motion in synod
which set this board in opera-
tion and was the secretary of
the committee which carried
through all the preliminary in-
vestigations and work. He main-
tained his keen interest to the
end.

HONORARY CHAPLAIN TO THE QUEEN

ANGLICAN NEWS SERVICE

London, July 21

A Royal Navy chaplain, the
Reverend John Armstrong, who
is an Australian, has been ap-
pointed honorary chaplain to the
Queen.

He is at present serving in the
cruiser *Bermuda* in the Medi-
terranean.

He joined the Service in 1935,
and was mentioned in despatches
for work in action aboard
H.M.S. *Punjab* at the second
battle of Narvik. During most
of the war, he was attached to
the Royal Marine Commandos,
and was wounded at both the
Salerno and Normandy landings.

He was awarded the O.B.E. in
1944.

S.S.M. NOVITIATE

Your prayers are asked for:

Derek Vedier

John Gordon Hamilton

Richard Graham Borthwick
to be admitted to the Novitiate
of the Society of the Sacred
Mission in the
Chapel of St. Michael's House,
Crafrers, South Australia,
on Wednesday, August 6, 1958

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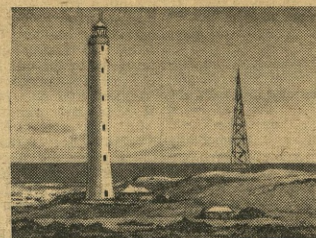
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A 25/7/58

CHATEAU TANUNDA

Stories of the Coastal Lights No. 18



Cape Wickham

The granite lighthouse tower at Cape Wickham, on the
northern end of King Island, Bass Strait, is the tallest in
Australia. Its height is 158 ft. from the ground to the top
of the ventilator on top of the lantern, and the focal plane of
the light is 230 ft. above sea level.

For more than half a century after the discovery of Bass
Strait (1798), the coasts of King Island were a constant
danger to shipping. However, the first official moves to
build a lighthouse there were not made until 1855 and it was
1860 before building began. The light came into use on
November 1, 1861, being manned by a superintendent and
three assistants (an extra hand was employed for the first five
months).

The original fixed lens was used from 1861 until 1946,
when it was replaced by a modern electric revolving lens. So
sturdily was the first lens made that it has since been put into
service at Quobba Point, north of Carnarvon in Western
Australia.

The present light at Cape Wickham has a strength of
170,000 candle power and is visible for 23 miles in clear
weather. It is now unattended, but is under control of the
lightkeeper at Currie, which is the main township and only
port of King Island.

Cape Wickham was a point on the first submarine cable
linking Victoria and Tasmania. This cable was laid in 1859,
but was abandoned in the following year.

A marine radiobeacon was established at the Cape in 1941.
This beacon, together with the radiobeacon established at
Cape Otway on the Victorian coast in 1938, is an important
safeguard to shipping in Western Bass Strait.

Cape Wickham was named after Commander J. C. Wickham,
R.N., who made a survey of Bass Strait in 1838 and 1839 in
the famous H.M.S. "Beagle."

The position of the light at Cape Wickham is latitude 39°
36' south, longitude 143° 57' east.

You can have confidence in the quality
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PATRONAL FESTIVAL OF AN HISTORIC SYDNEY CHURCH

FROM A CORRESPONDENT

The historic city church of S. James, Sydney, is celebrating its patronal festival this week.

Last Sunday the congregation prepared for the festival in each of the services.

The preacher at both family Eucharist and Choral Eucharist was the Reverend R. Harley Jones. At Evensong, the Reverend O. V. Abram preached.

Mr Abram said: "Here, in this church, you are celebrating your patronal festival. But what is your purpose and objective?"

"Are you going to be satisfied with the personal comfort you receive as you gather together to gaze at the beauty of the altar and its ornaments, to take part in the colourful processions or to listen to the messages?"

NEED FOR THOUGHT

"If you want to make your festival a means to an end you will need to study and think. Not only should you study the Bible and its eternal messages from God to man, but also the whole ramifications of secular life today."

"We are challenged to go forth and do battle against the fleshly pagan enemies that beset us and which are destroying our civilisation."

W.C.C. REPLY TO CRITICS

SUPER-CHURCH IS NOT AIM

ECUMENICAL PRESS SERVICE

Geneva, July 22

The accusation that the World Council of Churches is creating a super-church "has no foundation in fact," the general secretary of the W.C.C., Dr. W. A. Visser 't Hooft, says in this month's issue of the "Ecumenical Review."

The characteristics of the ecumenical movement were the opposite of the super-church, he said.

"However, although the World Council differs fundamentally from the super-church in intention, spirit and structure," Dr Visser 't Hooft said, "it is not necessarily immunised against infection by the super-church psychology."

This infection threatened every ecclesiastical body, he said, and more especially large ecclesiastical bodies.

Humanity has had unhappy and even tragic experiences of the super-church, he said. "It is not surprising, therefore, that there is, in many quarters, deep distrust of all movements for Christian unity."

"WORLD CHURCH"

He suggests that the term, World Church, should be avoided when describing statements and actions of the W.C.C.

It should be made clear, too, he said, that the word of the council is "never a last word, but a first word; it is the task of each church to consider whether it should or should not identify itself with positions taken by the World Council's organs."

"Steps should be taken to ensure that the Council does not become the victim of a self-centred institutionalism which suppresses prophetic voices," he said.

Dr Visser 't Hooft also suggests that the Council should refuse to over-rule minorities in matters of spiritual significance. "It is better to record disagreement," he said, "than to seek to enforce agreement."

YUGOSLAV LEADERS TO VISIT POLAND

ECUMENICAL PRESS SERVICE

Geneva, July 18

A delegation from the Old Catholic Church of Yugoslavia will visit Poland next year.

It will be the first visit from Yugoslav religious leaders since the end of the war.

On Tuesday the women of S. James' parish met for the Women's Fellowship festival service. Dr Hugh Fraser spoke on "Psychotherapy and Christian Perspective."

The distinguished speakers at other meetings and services this week included the Bishop of Newcastle, the Right Reverend F. de Witt Batty, and a lay canon of S. Andrew's Cathedral, Mr Norman Jenkyn, Q.C.

The Governor, Sir Eric Woodward, and Lady Woodward will attend Choral Eucharist in S. James' on Sunday morning. The Rector of S. James', the Reverend W. J. Edwards, will preach.

At Festival Evensong, the preacher will be the Headmaster of Canberra Grammar School and Bishop-elect of Gippsland, Canon D. A. Garnsey.

WOMEN'S WORK CAME FIRST FOR ONE WEEK AT LAMBETH

FROM OUR SPECIAL CORRESPONDENT

London, July 21

The world-wide conference of the Mothers' Union met in London from July 7 to July 11, as briefly reported in THE ANGLICAN last week.

The busy week of formal and informal meetings, when members from many lands met to talk over their special problems, began with Choral Evensong in S. Paul's Cathedral.

The cathedral was bright with the colours of national dresses worn by delegates from Japan, Africa, India and Pakistan.

The chaplain to the Mothers' Union, the Bishop of Croydon, the Right Reverend J. T. Hughes, preached.

The service was followed by a reception for all the Lambeth bishops, their wives and members of the Mothers' Union Conference in the Caxton Hall. The hostesses to the 600 guests were the central president of the Mothers' Union, Mrs B. C. Roberts, and members of the M.U. executive.

This is one of the few occasions when the Archbishop of Canterbury, as a guest, is received by the president and his own wife, Mrs Fisher.

GREETINGS ABROAD

On Tuesday morning and afternoon, the Central Council met; greetings were sent to members in all parts of the world.

Our Commonwealth president, Mrs T. M. Armour, gave an outstanding account of the work in Australia.

Later in the day, the wife of the Presiding Bishop of the Protestant Episcopal Church in the U.S.A., Mrs H. K. Sherrill, opened a special exhibition called "Panorama, 1958," in the Central Hall at Westminster.

The exhibition demonstrated the help that the Mothers' Union can give in the Christian upbringing of children and the opportunities open to mothers in many fields of service. Literature, films and other displays gave an impressive picture of activities all over the world.

THANK-OFFERING

Wednesday was the "big day" of the week when delegates from every diocese of the Anglican Communion brought their special thank-offering money to be dedicated for use in overseas work of the M.U.

These offerings amounted to more than £14,000.

7,000 members were present at this rally in the Albert Hall when Sir John Wolfenden spoke on "Moral Standards and the Family."

To the great disappointment of everyone, the Queen was unable to attend because of her sudden illness.

Mrs. Roberts told the delegates that the Queen had said that the message she had intended to give was of such a

personal nature that she did not feel able to delegate it to anyone else.

The bouquet of roses and lilies, which Mrs. Chivanandan, of Pakistan, was to have presented to the Queen, was sent to Buckingham Palace instead.

On Thursday, the delegates met in S. Margaret's, Westminster, for Corporate Communion at 8.30 a.m. In the

afternoon, in Central Hall, speakers from five continents described the life of the Mothers' Union in their lands.

The round of activities connected with the conference ended on Friday with a visit to the new cathedral at Guildford and a service in the pro-cathedral, when a banner was dedicated and given to the diocesan president of Lahore.

MISSIONS TO SEAMEN MEETS IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, July 18

The forty-second annual report of the Brisbane Branch of the Missions to Seamen was presented at the annual meeting held at the Mission Institute on Wednesday, July 9.

About forty members and friends attended the meeting.

The Warden of St. John's College, Canon A. L. Sharwood, was in the chair, as the archbishop, the Most Reverend R. C. Halse, is at the Lambeth Conference.

The Bishop Coadjutor of Brisbane, the Right Reverend H. H. Dixon, was unable to be present.

In his annual report the chaplain, the Reverend R. Lynn Roberts, said that the past year had been a very busy one.

The mission had paid 444 visits to ships and 439 visits to hospitals and gaols; 779 seamen attended services in the Mission chapel, 2,014 joined in special entertainments, and 5,771 visited the club during the year.

The chairman's report showed that plans for preliminary work on land near the wharves at Hamilton are nearing completion.

THE PRIMATE HAS AN ANNIVERSARY

An interesting function was held at Bishopton, Sydney, on Wednesday, July 23, the twenty-fifth anniversary of the announcement in 1933 that the Archbishop of Sydney had sent a cable from Peking accepting the invitation of the synod of the Diocese of Sydney to become its archbishop in succession to the late Archbishop Wright.

In previous years the archbishop has invited retired clergy and their wives, and widows of clergy, to worship with him in S. Andrew's Cathedral on the anniversary of his enthronement (March 13). On account of illness he was unable to do so last March.

This year, His Grace took the opportunity of inviting the members of that synod who are still living, and the widows of the clergy, to afternoon tea.

tion, and it is hoped that it will be possible to provide amenities for seamen in this area at an early date.

The financial statement showed the funds of the mission to be in a very fluid state.

Both the Harbour Lights Guild and the Lightkeepers' Guild reported a happy and busy year's work, and their financial statements both showed a credit.

ANNUAL MEETING OF THE GUILD OF LAY READERS

FROM OUR OWN CORRESPONDENT

Perth, July 21

The annual report of the Guild of Lay Readers in the Diocese of Perth shows the valuable service which it renders to the Church.

There are, in all, seventy-three lay readers in the diocese, of whom fifty three are parochial, two special and two emeritus.

Besides assisting in their parish churches, lay readers conduct services at times of clerical illness and holidays, and in new housing areas where there is not a full-time priest.

The guild now operates under a constitution which came into force in June last year.

FIRST CHAIRMAN

Its first chairman, Mr C. A. P. Gostelow, was admitted to the diaconate on S. Mark's Day this year.

The present office-bearers are: Warden: The Right Reverend R. E. Freeth.

Chairman: Mr N. Watson. Secretary, Treasurer and Synod Representative: Mr S. M. Seymour.

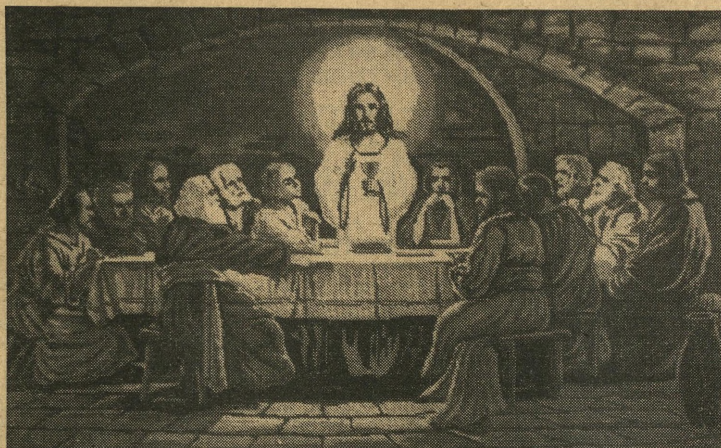
The report paid tribute to Bishop Freeth, who has helped the guild on every occasion, and who has paid close attention to its meetings and requests.

It also thanked Mr Milton Boyce, who has given efficient service to the guild for nine years.

Of recent years the Archbishop of Perth, the Most Reverend R. W. H. Moline, has made public recognition of the work of the lay readers by presenting them with their renewal or new licences at Evensong in the cathedral during synod.

The Guild of Lay Readers possesses no funds of its own. Not only is the work of its members voluntary, but at times they incur expenses in travelling to a parish in which they have been requested to officiate.

A recent diocesan regulation therefore necessitates the payment of a subscription of 10/6 annually by a parish for the issue or renewal of the licence of its lay reader.



—A "Northern Star" Photograph.

This tapestry has been placed above the altar in the chapel of S. Andrew's Church, Lismore, in memory of the late Edwin Parry, as the gift of his wife and family. It was made by Miss Peg Parry, who took eighteen months to complete it. The tapestry, which measures 4ft. x 2ft. 6ins., contains more than 250 skeins of thread.

WORK IN NEW VILLAGES

EXPANSION IN SINGAPORE

FROM OUR OWN CORRESPONDENT

Singapore, July 17

The young churches in the five new villages where the Anglican Church has resident workers are growing up and learning to walk by themselves.

On an average more than two hundred and fifty patients are treated in the clinics every day. The annual figure for 1957 was 74,906, an increase on the previous year's total.

The village churches have elected their own committees. Each is learning to take responsibility for its own work and for its financial support.

At the end of 1957 there were 200 Christians in the village churches.

Regular week-day activities are held in the various villages. They include youth fellowships, night schools, women's meetings, old folks' meetings and home meetings.

The Service Fund Committee hopes to concentrate more on youth work, for which there are great opportunities everywhere. However, there is one handicap: more evangelistic workers are needed.

In Sungei Buloh, the committee hopes to build a small maternity home.

Of those who hear or read about the new villages, one question is asked: "Will you help us?"

B.B.C. APPOINTMENT

ECUMENICAL PRESS SERVICE

Geneva, July 18

Miss Nina Borelli, who has worked with the Young Women's Christian Association for sixteen years, has been appointed secretary of the Youth Department of the British Council of Churches.

She will succeed the Reverend E. H. Patey, who has been appointed resident canon of Coventry Cathedral, England.

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

S. NICHOLAS' SCHOOL, and Home for Blind Children requires a Primary teacher to commence work in January 1959. The school is in Penang. Ability to teach music will be an advantage. In order that the teacher will be able to establish personal contact with the children, the post is a residential one. Furnished quarters are provided free. Reply Box No. 67, "The Anglican."

ORGANIST REQUIRED for S. George's Church, Earlwood, Sydney. Further particulars from the Rector, L.L.173 (Sydney Exchange).

WANTED, ASSISTANT Priest, Holy Trinity Church, Orange. New residence available. Replies: The Secretary, P.O. Box 174, Orange, New South Wales.

HANDYMAN WANTED, able to help in kitchen and garden. Apply: The Matron, Moore College, Newtown, New South Wales. LA 4095 (Sydney Exchange). References essential.

LONGREACH, DIOCESE of Rockhampton Rector retiring shortly. Active successor required for this large and important country parish in Central Queensland. Successful Parish Canvass has been held. Stipend according to diocesan scale. Well-furnished Rectory. Parish car, electricity supplied by paragon. For further details apply the Administrator, P.O. Box 116, Rockhampton.

SCHOOL CLEANERS, female. Apply in writing to R. Hird, c/o Abbotsleigh School, Wahroonga, N.S.W.

GROUNDSMAN-HANDYMAN, single, for school at Wahroonga. References essential. Apply in writing to R. Hird, c/o Abbotsleigh School, Wahroonga, New South Wales.

A VACANCY exists for an Organist-Choirmaster, Holy Trinity, Hobart. Ample opportunities exist for a man with energy and initiative who wishes to make music a full-time career. Pipe-organ three-manual and pedal. Churchmanship evangelical. Applicants must be experienced in speech rhythm and the standards set by the R.S.C.M. Particulars and terms of appointment may be obtained from the Rector, 17 Church Street, Hobart. Applications close July 31, 1958.

OUTBACK HOSPITALS and FLYING MEDICAL SERVICES offer outlet for Christian Service to Qualified Nurses. Apply to Bush Church Aid Society, 135 Bathurst Street, Sydney.

POSITION WANTED

ENGLISH ORGANIST and Choirmaster, en route for Australia, would be pleased to accept similar position in or around Sydney. Keen Church family with Anglo-Catholic teaching. Apply Box No. 66, "The Anglican."

FOR SALE

FOR SALE. Steel filing cabinet, 2-drawer "Ronco", excellent condition. £10. 1A 1315 (Sydney Exchange).

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