

FESTIVAL HELD AT PERTH COLLEGE VISIT OF THE MOTHER SUPERIOR

FROM OUR OWN CORRESPONDENT

The Chapel of St. Michael and St. Angela at Perth College had emptied. Priest, first deacon and second deacon had departed; the archbishop who had presided had been escorted from the sanctuary.

Candles had been snuffed out—only the fragrance of the incense lingered as the dean was reluctant to disperse from the sanctuary since the faint, but sublime scent of worship which had been offered to God.

The Feast of St. Michael and St. Angela had been anticipated to enable friends of the Community of the Sisters of the Church to meet the Reverend Mother Superior of the Community, who recently had arrived in Perth on her first visit to Australia since her election as Mother Superior of the Order in January, 1962.

Canon Walsh was the celebrant at the Solemn Eucharist, with Fr. Laurence Fyler, S.S.M., as first altar server and Canon Warwick Bastian as second deacon.

The Archbishop of Perth, the Most Reverend George Appleton, wore a cope and mitre which were gifts to him from the Anglican Diocesan Association, London, and the chaplain in the figure of a black swan, symbol of Western Australia, was welcomed.

The pastoral staff which he led consisted of the Dean and Chapter of St. Paul's Cathedral, London. In his address, Archbishop Appleton said that the ministry of the Church is to be in the Epistle to the Hebrews, literally the offering of the self to God in worship. Their other function is to be in the New Testament according to the will of God.

WORSHIP FIRST

We were fortunate in the Diocese of Perth in that two religious communities, needed there by the Community of the Sisters of the Church and the Society of the Sacred Mission, for these two communities put worship first, which is a reminder to all of us that worship was of primary importance.

We rejoiced that day with the Sisters of the Church in their festival, and in the visit to them of their Superior.

Angels rejoiced in the creation of the world when "all the sons of God shouted for joy." We know now that of the inherent powers of the universe there is no end.

We know more of the secret of nuclear energy and of galaxies in the heavens, which could supply power for the service of men.

Today, it was easier to say "My God, how wonderful Thou art!" from the depths of the faith that we learned that all these things were created for God's pleasure. We should pray that men might not misuse the gifts which God has given.

The choir was augmented by students of Wollaton College. Miss Anne Nayler, organist of St. George's Cathedral, played

the organ in the chapel of Perth College. A large congregation was later entertained to a buffet breakfast, the singing being by the mother Superior, the Mother Superior, to meet Mother Dorothy, the Mother Superior.

During Mother Dorothy's stay in Perth, Novice Jennifer made her profession. She was the first novice to do so in Western Australia. St. Mary's Novitiate has been in existence for four years in the grounds of Perth College.

CANON BENNIE ON THE CONGRESS

FROM OUR OWN CORRESPONDENT

Brisbane, September 16

Dean Baddeley's panel on television channel BT9 interviewed Canon Peter Bennie yesterday instead of answering listeners' questions on "What Do You Think."

The panel's questions were directed at Canon Bennie about the Toronto Congress, at which he represented the Diocese of Brisbane.

The congress in Canon Bennie's opinion gave the "green light" to Bishop Bayne. It was a large and successful conference, in planning a more rational strategy. Catholicism with freedom seemed to be the ethos of the congress, and the aim of the Anglican communion.

On Africa, Canon Bennie said that the congress had been on racial policy and that it seemed to require a greater maturity. The congress expressed opinions on racial toleration (which of course was very welcome), in answer to questions by Dr. Felix Arden. Canon Bennie said that the congress seemed to have very little that was relevant to what is the aim of an ecological and theological issues.

This indicated the diversity of the Anglican communion, which includes primitive societies and of great technological nations.

After the Archbishop of Canterbury, Canon Bennie felt that the most significant victory of the Okridze Nuclear Research

Foundation, who seemed to have a positive point of view with regard to religion and science. Theologians with training in the new seem to have a superiority complex, with regard to science, and appear to suggest that everything in the world must be subjected to scientific methodology and measurement.

The Bishop of Woolwich and others seemed to have acquiesced to this, but Dr. Pollard asserts that a scientist that the opposite is true. There are areas (personal relations, religious outside of exact measurement).

DR POLLARD

The Church, facing a technological age in which the very things man seems to have made, are overruling and need nothing, need to hold fast to its role in the world, which he deems all life.

He predicted that if science is used properly a classless society will appear, without classism, for automation and robotics will do the work of only a 20-hour week.

This wider issue raised by Dr. Pollard deserves careful consideration, Canon Bennie maintained.

Questioned on ecumenical matters, Canon Bennie said that

he was surprised how little there was said about this vital topic, and how very Anglican the congress seemed to be.

Indeed, one Archbishop of Canterbury and others opposed the fairly common viewpoint that the vocation of the Anglican communion is to disappear, its mis-leading and unhelpful.

Though someone had stated that the aim of the congress was to "live-with" dissenters, Canon Bennie concluded that there could be many worse things than that.

Indeed, Bishop Bayne is one of a trim quartet. He and there should be now a greater mutual sharing of the aims of all its members.

HOBART SYNOD HELD LAST WEEK

The Bishop of Tasmania, the Right Reverend R. E. Davies, presided at the first synod held since his enthronement, in Hobart last week.

The bishop gave his pastoral charge at Synod Eucharist in St. David's Cathedral on September 9 from John 21:17, "Jesus said unto him, feed my sheep."

He spoke of the frequent mention in the Bible of God as the Shepherd of Israel.

As Laotouretz has pointed out, other religions have their prophets and their messiahs. Christianity has had pastors.

Man today, said the bishop, was spiritual and hungry and his needs were not being met.

There was a growing realization of the importance of pastoral work in theological training, said there was a long way to go.

There was throughout the Congress a rediscovery of the New Testament concept of the Church as a community of clergy and lay alike—"a ministering community."

In his presidential address, Bishop Davies said in the five months since his enthronement he had tried to see as much of the diocese as possible.

There were serious problems to be tackled in the very small parishes and the very large parishes, the latter being underdeveloped.

He hoped synod would give attention to the need of a commission to examine parochial structure in a high degree.

The bishop said there were some areas in the diocese which could be better served by priests working as members of a team as in a brotherhood.

A report of the committee of the clergy are to give religious instruction. Anglican children in the vast majority of countries are not being taught. A Christian Education Board was necessary for the total programme of the diocese.

MICHAELMAS AT MURUMBENA

FROM A CORRESPONDENT

Murumbena, September 16

Eighty men and boys will sing solo in a festival of music in honour of the Holy Spirit at St. Peter's Memorial Church, Victoria, on Michaelmas Eve, September 28.

The choir will practice in the afternoon for the festive Evening with anthems and procession.

Two works by Purcell will be performed as well as anthems by Farratt and Weldon.

The music will be accompanied by the newly-organized special organ, 100 years old, and by a trim quartet.

Evening song will commence at 8.30 p.m. and the festival of music under the direction of the Reverend Paul Harvey, baritone will complete the celebrations.

A FLORAL FESTIVAL PRAISE FROM COMMUNITY

FROM A CORRESPONDENT

Marborough, Q.,

September 16

The Sixth annual Floral Festival of St. Paul's Church, Marborough, in the Diocese of Brisbane, on September 8 and 7 was visited by a continuous flow of people presenting all sections of the community.

The festival was opened officially by Sir Raymond Huisa, S.I.C.A., representing the R.S.S.A.L.L.A. of Queensland.

Visitors from Bundaberg and other neighbouring towns made special trips to Marborough, for the occasion and were welcomed by the rector, Canon L. W. Grayson.

The arrangements were in the hands of an augmented Women's Guild, with Mrs. E. Brim as president and Miss J. Pitts, secretary.

The "Marborough Church" acclaimed the festival by devoting the service to the function, and consisted of more than a Church flower show, having been appropriated to the occasion as an item of unique interest in the city's life.

At such a qualified well for still more.

In the words of the leader-writer, the effects created in art and in the new patterns and stone-work have excited admiration and interest in the warm terms from the succession of the church.

The setting this year had a different motif, and the new patterns and stone-work for wonder that each year, a new pattern and stone-work is invited to carry out the opening ceremony.

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NEW SOCIAL QUESTIONS COMMITTEE

"We need to be strengthened in our acceptance of moral values and in our resolve to exercise that responsibility which is more fundamental than morality itself," said the Bishop of Canberra and Goulburn, the Right Reverend K. J. Clements, at the formation of the Church of New Social Questions Committee in the diocese.

He said such a committee of clergy and laymen could make it possible to select social problems.

It will be creative in enabling its members to engage in cooperative work, thus stimulating and strengthening the Church.

It could give good leadership in synod, and in fringe could be a model for the Church at large.

He who who study the social life of primitive peoples tell us that the primitive had a morality that existed under seemingly crude circumstances of tribes.

He said that the moral standards established by Moses were among the finest that have ever been known.

"In our modern society we must recognize morality is that behaviour which ensures that an individual shall retain personal integrity and self-respect, and that a community shall withstand all that endangers its well-being."

"We should look to almost any aspect of our lives to today and

detect the need of moral judgment and the exercise of morality. We are not to suffer direction, but to marry to marriage is without its tension for us are all human.

Christian parents accept as their responsibility the true welfare of their children, even when they are not faithful in their own lives.

"We can say that the morality of marriage is a proper sense of responsibility for each other and for our children."

"But the Christian does not depend on morality alone. He must be a person who is not in addition, go the second mile and turn the other cheek."

"Behind a proper sense of responsibility lies a sense of confidence, and it is not furnished by self-satisfaction, it is in fact free from the spirit of the law, the Cross."

CHURCH ARMY BIRTHDAY RALLY IN SYDNEY

FROM A CORRESPONDENT

Three hundred people packed St. Michael's Church, Flinders Street, Sydney, on Monday evening, September 15, for the birthday rally of the Church Army in Australia.

This was the first to be held in Sydney since the inauguration of the Church Army in 1924.

The presence of the federal office and training college of the society in Sydney has made this possible, and it is hoped to make it an annual event.

It was also the opportunity to welcome home the society's federal secretary, Mrs. A. W. Batley, and Mrs. Betty Batley, after their 25,000-mile journey across the world during which they travelled across five continents and eight countries.

The purpose of the tour was to visit the work of the Church Army in Africa, England, the U.S.A., Canada and New Zealand.

While in Canada, Captain Batley attended the Anglican Congress in Toronto, at which he presented the diocese of Grafton-Elgin.

The rally and welcome home was chaired by Mrs. A. Sidwell and presided over by the rector, who was provided after the rally in the church hall.

ANGLICAN OF THE WEEK

of the congregation of St. Paul's Church, Yarra Glen, Diocese of Melbourne, who have given close to 140 years of continuous service to the one parish.



Our Anglicans of the Week are two members of the congregation of St. Paul's Church, Yarra Glen, Diocese of Melbourne, who have given close to 140 years of continuous service to the one parish.

They are Mr. William Sadler, who has just celebrated his 86th birthday, and his sister, Miss Mary Sadler, who is 84.

They settled in Yarra Glen as young people in 1890 and have been actively associated with the life of the parish ever since.

Mr. Sadler, by now well and truly a grandfather, reveals his ancestry by working into most conversations a joke with an Irish flavour; this is typical of his relaxed and humorous outlook on life.

It is surely this which has sustained him over the 60 years or so in which he has served as a vestryman/churchwarden. In the horse and buggy days Bill Sadler was a cross-pinner by trade and admits to having painted St. Paul's Church himself several times.

He traced his hand again when painting recently when at his sign the church noticeboard.

However, his main occupation since his retirement from his trade thirty or thirty-five years ago has been small farming.

He has a few dry cattle and grows vegetables so successfully that he regularly captures first prize at the Yarra Glen Show for his manumoth pumpkins. In 1970, at the age of 62, when most men race a placid retirement, Mr. Sadler had to go out and rebuild his home which had been destroyed in the bushing of that year.

Miss Mary Sadler is a very gracious country lady still to be found at the church organ week by week. This organ was presented to the church by the Sadler family in memory of Mr. Sadler's wife, who died three years ago. Miss Sadler exhibits

INTERESTING REVIEW

S. MARK'S REVIEW, ANNO 1953, S. 64.

Archdeacon Ross Bowdler, of Albury, writes in the current issue of "St. Mark's Review" of the task of the Anglican Congress at Toronto in facing the challenge of the three great frontiers facing the Christian Church to-day—the frontiers of religion, science and culture.

What is the congress to recommend? Will it be necessary to alter radically the syllabi for ordination candidates? The article deals with important issues, but there is scarcely room to develop each issue in more than a short space.

The archdeacon has been following in the Townsville stream and has a few uncompromising thoughts to say about the Australian Church. "It is a complacent backwater in the stream of world Church life."

However much we may talk about world strategy, it is well to remember that at the centre of the faith is a personal devotion to God in Christ.

The next article is a timely study, and under the heading "The Mission of the Church" is concerned with care for the individual soul. The writer is a priest of wide experience, the

BOOK REVIEWS

WALL PAINTINGS IN CHURCHES

ENGLISH MEDIEVAL WALL PAINTINGS. A. Colyer-Smith. Oxford University Press. Pp. 198. 6s.

THE author of this book was later, the "Last Judgement" was awarded a Research Studentship from King's College, Cambridge, which allowed him both to visit many of the churches in England which possessed wall paintings, and also to undertake historical research into their origins. The findings as a result of his activities are presented in this book.

The book is introduced by an analysis of the paintings in three historical periods, the Romanesque Period, the Early Gothic and the Late Gothic.

The Romanesque paintings, he maintains, were adapted to the architectural plan, but himself aimed to show an impingement of the eternal into the temporal form of the building.

The Early Gothic period (1200 to late fourteenth century) showed a more human tenderness in which vigour and emotion were evident. Here we have the appeal to the aesthetic taste.

The Late Gothic (end of fourteenth century to the Reformation) showed a decline in standard with a use of brighter colours and an inclusion of many emblems.

In the middle portion of the book, he shows how the paintings were used as a function of the Ministry of the Church.

At one stage we have a vision of "Christ in Majesty," and at a

later, the "Last Judgement" was more prominent.

As an adjunct to this, the moralities were portrayed calling people to repentance both in their Christian vocation. Later in this period various lives of Christ are presented.

As the pictures were influenced by the literature of the age, many apocryphal stories were introduced.

It was natural that the Virgin and Child theme should be common, and it is interesting to note in the pictures the signs of devotion of the Virgin Mary.

The latter portion of the book tells of painters, both religious and secular, who were responsible for the paintings. Even the materials and techniques used are named.

The formal part of the book concludes with an account of the destruction of so many of the paintings at the time of the Reformation and later.

As an appendix to the book, the author advises of the churches in England which now possess wall paintings, and also 25 plates of paintings specifically mentioned in the body of the book.

Most fascinating aspect of this book is that although many of the churches named would be unknown to the majority of Australian readers, yet one is an ever a thrilling insight into the place that works of art had in the development of the Church in the Middle Ages. —J.O.R.

FIVE EXCELLENT REPRINTS

THE IMITATION OF CHRIST. A New Translation into Modern English. Thomas à Kempis. Collins, Fontana Books. Pp. 172. 6s.

THE PRESENT AGE. Sure Knowledge. Translated by Alexander Duff. Collins, Fontana Books. Pp. 172. 6s.

THE PLAIN MAN LOOKS AT THE BEATITUDES. William Barclay. Collins, Fontana Books. Pp. 124. 4s.

FOSTANA, in addition to publishing as paperbackbacks such popular authors as S. Lewis, J. B. Phillips, William Barclay, J. B. Dodd, Gerald Van Wyck, and others, has included the more strictly theological works of Thomas à Kempis, Bonhoeffer, Paul Tillich, Kierkegaard and Schweitzer.

The five titles under review provide an excellent selection, all good value for parish book-stalls and private buying.

Thomas à Kempis' "The Imitation of Christ" has for long ranked only after the Holy Bible as the Christian's guide to daily life.

Miss Betty Knox's translation into modern English should do a great deal to make it a favourite of this generation as it has been for so many past years.

In a practical book in that it helps the reader face the issues which arise from day to day, it always points to life after death, in no uncertain terms, as "Healed from him, he receives no bribes, and listens to no excuses, but he is not a man who is ready to forgive."

What the "Imitation" is for mortals, Kierkegaard's "The Present Age" is for the modern Christian. It is a great pity his works are not more widely known in this country, particularly among those people who work with the young.

Evangelical Underhill, although published in 1876, would be more relevant for today's liturgical movement. The editor's own comment the editor on raising the issue at a time when it is not possible to do more than this fact when he writes on the so-called "wars."

The editor's has become famous for that its remarks were contained in the secular Press "Poker Machines and Church" comment the editor on raising the issue at a time when it is not possible to do more than this fact when he writes on the so-called "wars."

Before we put our copy down for the editor of the New Letter of the Bishop of New Guinea in which he makes some comments on the article by the Reverend Harold Palmer which appeared in the previous number.

In writing book reviews, including one by "E.H.H." keep in very much aware to the last sentence. —C.M.G.

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PAPERBACKS

GEORGE MULLER AND HIS ORPHANS. New Edition. Pp. 137. 4s. 6d. Australian and New Zealand Publishing. Dorothy Keir. Pp. 137. 4s. 6d.

Few have been demonstrated by the author and his wife to the credit that God has given and as much as George Muller, the German pastor whose orphanages in Bristol are a living memorial to his faith.

Mrs Gordon is a wife's wife who lives close to Bristol. She undertook to write the biography of this remarkable man. Largely based on his four autobiographical volumes, "The Narrative," "The Confessions," "The Progress of My Soul," and "A Faithful's Story," it is a faithful and timely work, all "Times and Sunday Times" commended.

By an Unknown Diabler's is a new moving story, first printed in 1918 and now reissued in forty times. It is essentially a story of the life of the Christ whose majestic personality has inspired a new movement in the world.

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FOR the first time in my life I have an Organ to play on! writes the organist of Christ Church Cathedral, Newcastle, Australia. And continues: "Without doubt this is the most important organ-building event since the late 1950's. Tonally, its achievement leaves one searching for superlatives. Everyone who has heard it is thrilled and delighted."

The original organ, the pipe-work of which forms the basis of the present instrument, was built in 1806 and enlarged in 1923. But by the late 1950's it had become almost unplayable, and rebuilding became essential. In 1960 the Cathedral Chapter awarded us the contract and this rebuilding adds yet another chapter to our work in Australia—amongst other post-war examples may be mentioned the organ in

Adelaide Roman Catholic Cathedral, Perth Cathedral, Geelong Church of England Grammar School, and Hobart Cathedral, Tasmania. The organ was dedicated by the Bishop of Newcastle, the Right Reverend J. A. G. House, on March 16th, 1963, the opening ritual being given by Mr. Keith Noake, B.M.S.M. (Dunelm), I.R.S.M., I.T.C.I. Organist and Director of Music.

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THE SUNDAY SCHOOL TEACHERS' STUDY GROUP . . . II

THE BABE AS PROPHET

By W. INGRAM M. MERRITT

THE dictionary defines a prophet as an inspired or inspired of Scripture who foretells the future, but we must expand this description before it is adequate for our purpose.

No Sunday school teacher should fail to make a study of the history of prophecy in Israel, a history to which no parallel has been found in any nation.

In Genesis 20, Abraham is called a prophet, and in Psalm 105:15 the title is given to the patriarchs. In Exodus 7:1, Moses is described as a prophet. Miriam and Deborah also are referred to as prophets. These did not, in any particular sense, "foretell the future," though they were God's "spokesmen."

The above passages are of much later date than the incidents which they relate, and employ the words and ideas of later times. Yet we may believe that during all the long patriarchal and settlement period, God was directing His people through His special messengers when they succeeded most notably.

When the term is used more concretely with the events described, we find two types of prophet—Seers, who sought to discover the will of God through visions and omens and dreams and almost pagan magical practices and Ecstasies, the counterpart of the modern wild Eastern dervishes. The latter roamed the land, armed or in hands, and we have in the Bible the story of Saul attacking himself to such a group.

A new prophetic era began with Samuel, the King Maker. Whether he originated the organized communities of prophets of his time we do not know, but at least he was as Ramoth, Bethel, Jericho and Gilgal, there were in existence during his lifetime. Training schools which provided a succession of men who were to be prophets, if not always in practice, in possession of the credentials necessary for the maintenance of the prophetic spirit in the nation. It is to these "colleges" for training prophets that we probably owe the early recording of national traditions and the beginnings of historical literature in Israel.

By the time of the Shepherd King David (c. 1000 B.C.) a very close association had come to exist between the kings and the prophets, and this continued with fluctuating intensity until the Exile.

The prophets in the days of the monarchy did not hesitate to warn, rebuke and expose wrongdoing kings, and at times bring about their removal from the throne. Where the monarch was a good man, the prophet gave to him strength and support.

REFORMERS

In the sixth century, B.C., in the idolatrous times of the wicked King Ahaz, Elijah was a fearless and uncompromising reformer, while his successor, Elisha, overtook the evil ways of his former. Of these two, it is essentially prophets who are active in the writing-prophets did not appear until a century later.

If we would really understand the prophetic part of the Bible, we must place the writing prophets in the order of their appearance, which is not the Bible order.

The Judæan Farmer, Amos, the first of the first-century writing prophets, introduced what is known as the "Golden Age of Hebrew Prophecy," which the Statesman-Prophet Isaiah was the great climax. Amos, Hosea prophesied in the Northern Kingdom around 750 B.C., and the eighth century B.C.

By W. INGRAM M. MERRITT

Isaiah and Micah a little later in the same century. The prophet of Jeremiah, the last of the pre-exilic prophets, lived in the sixth century B.C. to oppose "princes who would lead the people astray to decree that none of his prophets should be named, and that no one should stand alone, persecuted, imprisoned and ill-treated; charged with the crime of patriotism and even with actual treachery." He stressed the importance of the declaration that because of the fall of the spiritual blessings, which might still come, though hopes of material good and national prosperity had gone. He lived to see the overthrow of Jerusalem.

POST-EXILE

During the Exile period, Ezekiel expanded many of Jeremiah's ideas, but it was a prophet of whom we know nothing, but whom we term "Deuterocanonical" or "Pseudepigraphic," who uttered the most spiritual message of them all. He was a prophet with renewed hope. His writings are in chapters of the Book of Isaiah.

After the return from Babylon in the latter part of the sixth century B.C., some prophets, including Haggai and Zechariah, lived in Judaea (Chapters 56-60 and finally Malachi, Chapter 3).

Some prophets were over, and the post-Exile prophets are described in the Bible. For several centuries there was no prophet, until the days of John the Baptist, who was the forerunner of Jesus Christ, the Bible says by Alice Farquhar, contains some good chapters on the work of the prophets.

Some of these who trained in the schools of prophecy became prophets, and of those who were not, some were "false prophets." Some prophets, like Amos, had a definite moral message for all, either in the schools or elsewhere. Amos tells us about himself in his book: "I was a prophet, neither was I a prophet's son, but I was an herdsman and a dresser of sycamore trees, and the Lord took me from following the flock, and Go, prophesy unto my people Israel."

Upon some, the Divine Spirit appears to have descended, but occasionally for a specific purpose, while in other instances the Spirit of God came upon such men when they set apart for the work of a lifetime. The great test in every case was that the Spirit of God should rest upon the individual, such as was that the prophet could say "I have been called by the name of the Lord." The "false prophet" spoke in his own name, and his message was not of God, but of the prophet's own mind. The prophet understood that they were prophesying for their own time, and that the conditions of a distant millennium would not be the same. All they were required to do was to give the message with authority, and by the people who listened.

Others who will preach at special events include the Archbishop of Uganda, the Bishop of London, Coventry, Chichester, Guildford, Bath and Wells, and Bishop Stephen Bayne, executive director of the Anglican communion.

From July 10-16, there will be an exhibition of church treasures in the cathedral, and the Christians there will also be a number of musical

first of all what, in their plainness and simplicity, a prophet meant by his words when he spoke them; then any other words he himself used; then any further understanding which may be gained from any appointed fulfillment in the future; and finally, any application of them, which may concern generations as yet unborn.

SPIRITUAL GOAL

The importance of Biblical prophecy lies in its spiritual, rather than its literal meaning. Fulfillment of Old Testament prophecies is to be found, not in a superficial consideration of the Church, but in the past, Pariah and People has tended to concentrate on liturgy and the parish Communion, while Keble Conference Group has been particularly interested in group ministries and administration.

It is felt that the new movement may be successfully based on either of its two component parts, and there is a wish for a stronger group to take advantage of the opportunities offered by the Anglican Methodist report, by any proposals arising from Mr. Leslie Pugh's investigation into the pay and deployment of the clergy, and by the growing desire for renewal and reform throughout the Church.

The Bishop of Worcester, the Right Reverend Henry de Courville, will be the president of the new organization, which will preserve the name of Parish and People; the chairman will be the Provost of Southwark, the Very Reverend Ernest Southcott, and the general secretary will be the Rev. Canon T. B. Lees, the Reverend Trevor

DIOCESE'S GOLDEN JUBILEE

ANGLICAN NEWS SERVICE

London, September 16

A processional cross, with the crown and arms of St. Edmund and the names of every parish in the diocese engraved upon it, was blessed by the Bishop of Edmundsbury and Ipswich, the Right Reverend A. H. Morris, in St. James' Cathedral, Bury St. Edmunds, on September 22.

At the end of the diocese commences its golden jubilee year celebration.

As the object of the service cross, which has been designed by Mr. Jack Penton, will be a permanent possession to the diocese, it will be handed over to Canon R. C. R. Godfrey, Vicar of St. Mary's Church, Bury St. Edmunds, and member of his congregation.

During the next eleven months the cross will be taken in turn to every parish of the diocese, and will be returned to the cathedral, where from then on it will be kept, on July 8 next year.

The object of the jubilee year will be to help the parishes realize their unity within the diocese, and to deepen their prayer life, and encourage them in their evangelic work.

Each congregation will use the diocese-wide service which is present within their parish church to promote the aims of the jubilee year, and to serve the needs of the particular district.

SPECIAL EVENTS

Many events are planned for the jubilee year, including twelve months including visits to be made by the Archbishop of Canterbury on July 23 and 24, and the Archbishop of York on August 14 and 15. Others who will preach at special events include the Archbishop of Uganda, the Bishop of London, Coventry, Chichester, Guildford, Bath and Wells, and Bishop Stephen Bayne, executive director of the Anglican communion.

From July 10-16, there will be an exhibition of church treasures in the cathedral, and the Christians there will also be a number of musical

URGENT NEEDS OF MINISTRY

The most urgent and immediate need of the Church was of many more men who recognized and responded to the call of the ordained ministry. The Rev. Canon R. C. R. Godfrey, Vicar of St. Mary's Church, Bury St. Edmunds, and member of his congregation, is measured in minutes.

Bishop Knapp-Fisher said that the number of the clergy had no monopoly of vocation.

This was far too frequently forgotten—a fact reflected in the unimproved tendency of students as "going into the Church," with the wholly misleading suggestion of religion rather than baptism was the sacramental initiation. He said it was a grave responsibility which had been laid down and disastrously neglected to foster an awareness of vocation in every Christian, and to enlist all in the active service of the Church, and all of mankind.

TWO GROUPS TO MERGE

ANGLICAN NEWS SERVICE

London, September 9

Proposals for a merger between the Parish and People movement and the Keble Conference Group are to be put before a special council meeting of Parish and People on Saturday, October 12.

The council will also be asked to approve a statement indicating that the combined group will be especially concerned with liturgy and its setting; ecumenical partnership; group and team ministry; and supplementary ministries; the deployment, pay and pensions of the ministry; religion, sociology, industrial mission, and Christian social action; the supply and training of the ministry, ordained and lay, male and female; and the constitutional administration and financial procedure of the Church.

In the past, Parish and People has tended to concentrate on liturgy and the parish Communion, while Keble Conference Group has been particularly interested in group ministries and administration.

It is felt that the new movement may be successfully based on either of its two component parts, and there is a wish for a stronger group to take advantage of the opportunities offered by the Anglican Methodist report, by any proposals arising from Mr. Leslie Pugh's investigation into the pay and deployment of the clergy, and by the growing desire for renewal and reform throughout the Church.

The Bishop of Worcester, the Right Reverend Henry de Courville, will be the president of the new organization, which will preserve the name of Parish and People; the chairman will be the Provost of Southwark, the Very Reverend Ernest Southcott, and the general secretary will be the Rev. Canon T. B. Lees, the Reverend Trevor

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DEVELOPING

BY THE BISHOP OF ROCKHAMPTON, THE RIGHT REVEREND T. B. MCCALL

SOME years ago we read with amazement that candles had been banned in churches in Rome—a practical rather than theological point. Certainly, they were causing too much mess all over the place, but the faithful were not to be out of the popular devotion and the Roman candles remain!

Authority was defied, as it always must be when people go far against the will of the people, though it may be that little things are often symbols of bigger things.

One of the refreshing things about Rome is that its grandeur and pomp are levelled by the devotion of its pilgrims and people: there is not a church to be found where there are not numbers of people praying. Incidentally, the churches are clean despite the candles.

Nevertheless, we are told, as was not well in the Diocese of Rome when John XXIII ascended his throne in 1963. From his personal church, the Basilica of St. Peter, he is seen listening to the prayers of some of the 700 odd clerics employed in the Vatican papacy.

A little book has recently appeared in a paper-bound edition which everyone, be he Anglican, Methodist, Roman or Episcopalian, should read. It is called "That They May Be One" and is a series of letters written to a young Roman Catholic who is friendly with a Protestant and a little puzzled as to what the correct Catholic attitude should be towards such a friendship and what he should say when certain inevitable arguments crop up.

The author leaves his young friend in no uncertainty that the Church breathes the spirit of a wonderful charity and a wonderful clarity as the King of Kings specifically denies that the new Roman Catholicism is a "denial" of the "separated brethren" within the fold.

BOTH ERRED

Reason is not to come that way he says, but rather the Roman Church must clean up its own stables and put the garments of charity. *The Protestant spirit do the same, and, in the end, the guidance of God's Holy Spirit do the two work towards each other.* Both are members of Christ, and both have erred in different ways.

Dr King goes on to point out that it is both wrong and silly even grave errors in the Church even these must be faced and overcome.

Many of them are of a purely practical nature and they must be continued under the cloak of tradition or an orthodoxy too stupid to admit that all is not well everywhere.

It was some of these practical reasons no longer even recognised as such after no many years that John XXIII set himself out to clear up within his own diocese.

It was the first day he was conscious of his task as Bishop of Rome. The Pope had been ailing and the left the administration of the Church to his first deputy, but presumably a capable man.

John XXIII, an experienced diplomat, considered that something must be done. The doctors had tasks far beyond the physical capacity of one so frail and his faithful were neglected and the unfaithful were not being sought out, yet one bungee jumper, a clergyman on an exercise corner.

It was true on the whole, that these horses of clergy were not

lazy nor was their behaviour in question. They were nearly dressed in soutane and round their necks were the medals of their streets nor frequent takers of holy simply and they had their jobs to do.

After all, 500 city servants in the Vatican is not a lot. It is not such a very big number when you think of the immensity of the work.

Many others were young clerics doing the greater part of the work. The religious had their particular tasks—it was "very easy to explain" to the visitor or even to the poor, overburdened pastor of a parish.

Despite all this the Pope, who literally lived by the gospel, could clearly see the real problem—the work was not being done among the people and secondly, many of these men were not really fulfilling the task for which they were ordained, even though may perhaps be doing some good.

The Pope announced a synd of clerics to look into it. It is said this was not a success—nor was the Bishop of Rome doing it. It did not really face the problem.

It did one thing above all others—though it did nothing wrong, it showed the Pope what he must do, and more than that, it showed the Pope pitfalls that could wreck or render ineffective an ecclesiastical council.

Quite suddenly and without warning, the Pope himself found himself faced with an order from the bishop of the diocese of Rome.

CHURCH SHOULD DO MORE FOR THE PEOPLE, CENTRAL COMMITTEE TOLD

ECCLESIASTICAL PRESS SERVICE

A leading layman of the Evangelical Church in Germany, Dr Klaus von Bismarck, told the Central Committee of the World Council of Churches that the Church must do more for the people.

Dr von Bismarck is one of the seven laymen on the Central Committee. He is also a member of the W.C.C.'s Department on the Laity.

Dr von Bismarck noted that people generally show "non-urgent readiness" to help others who have got into difficulty through no fault of their own.

But such help is not forthcoming for the so-called "outsiders from society," he added.

"The Church should do more to help the unemployed and leave the great catastrophes to the organisations which can usually raise a larger number of volunteers," he said.

"The Church is sympathetic felt in the same cases—undoubtedly genuine," he noted, "it nevertheless has a particular streak—the idea of bringing a share-offering and thus persuading the gods not to send evil on one's head."

OBSCLETE CODE

Dr von Bismarck said the Church must get rid of its "outdated code of laws" in the interest of those united by the "network of official social welfare measures of present times." He stressed the "blows of fate."

"The single old criminals, male and female, blind and crippled, and the mentally handicapped are neglected because of physical handicaps."

"Such people particularly need the help of the Church, but they find their place in the world only through the help of the Church. We have to look after the individual cases."

"The Church should also be critical of the tendency to retain an obsolete petty-bourgeois code of laws in the midst of a changing social situation."

"The individual formerly virtuous" are no longer the virtuous, he said. "They can

the Nation, they must hold some position as well as priesthood again.

He said that in the last 24 hours, not on Sundays and weekends, the saying in Mass and Office was not as usual.

In future each one of them would, he said, hold some pastoral appointment; they would preach with the Masses and the preaching they would attend church at specified times, and the hearing of confessions, and at least once a week, after leaving their office, they would enter the church and pray in the direction of the parish priest to whom they were attached.

Huge blocks of flats heard priority footstep for the first time in years climbing laboriously step flights of stairs, and petty crimes were hushed by knocking where they had not knocked before.

VISITING

Sigora Salvatore was amazed on seeing the door to find a French-complexioned clergyman on the door. He did not merely to ask questions, but to ask questions.

No, he had not been to Miss. She had just been with her last Easter, but he had not been to her house that made it a little awkward.

The difference was that he had not brought up Catholics. What a ridiculous question. Well then, the effect is not only gradually becoming more and more the Montini next door—it is having its table effect on the collar, too, Don Antonio.

shall we call him—a good joke man, he is beginning to realize his priesthood again.

He said that in the last 24 hours, not on Sundays and weekends, the saying in Mass and Office was not as usual.

Souls needing the love of Christ is the most difficult art of love, he must learn to live the love of Christ in the most earnest prayer and by putting it into practice.

Perhaps, if he tries hard and gives himself more, he can love it. It is not as easy as the last driver (who voiced communist views) said. "If Papa is a nice body's friend."

It is not something that we do for us, too? Is there not some truth in the charge that we no longer visit?

Is there anything else we can take its place? Are we not becoming victims of "expertise" and a vast number of "look-bound" or "rottrum-bound" clergy who visit with our own Anglican world?

Group life, conferences, midweek prayer, and so on, all very excellent, all very necessary, but they do not make the faithful, but what of Mrs Smith, who had the baby done?

What of Mr Smith? Perhaps he should be a little more of a ministerial figure (Reverend Smith).

There is another side to the story. Who knows and loves his own people? Who knows the needs of his people? Who does not do to make take stock occasionally?

NINE MORE CHURCHES JOIN THE WORLD COUNCIL

ECCLESIASTICAL PRESS SERVICE

Nine more Churches have been provisionally admitted to full membership, and one to associate membership, in the World Council of Churches by its Central Executive Committee in its 1963 meetings held at Rochester, New York State.

The new constituents, who will bring the W.C.C.'s tally up to 209 full members and four associate members, are:

- The Evangelical Church in Japan (75,000 members in 354 parishes); the Methodist Church of Nigeria (45,000 members); the Evangelical Church of Ghana (27,200 members); and congregations served by 40 ministers; the Evangelical Lutheran Church in Chile (28,000 members), six parishes, and 57 "preaching places"; the Evangelical Church of the Congo (87,274 members); the Cameroon Presbyterian Church (85,500 members in 214 parishes with 68 ministers); the Congo Evangelical Church, Egypt (30,000 members in 180 congregations with 200 lay preachers and 20 by priests); and the Tablighi Church (2,600

members in 67 parishes with 53 ministers), which was founded in 1952.

The new associate member is the Lutheran Church in Japan with 1,417 members, 31 congregations, and 24 ministers. Associate member Churches of the World Council are those (27,200 members) provisionally added in 1960, but which the World Council maintains intimate contact.

Some of the new member Churches were founded by missionaries, but they have now achieved autonomy.

The Central Committee's action will now be communitarian. All member Churches, and unless objections are received from at least one-third of the constituents within the next six months, the new members will be automatically admitted to the World Council.

It was reported that since the Central Committee met in Paris last year, one Church—the Union of Baptist Congregations in the Netherlands—had withdrawn from membership.

The World Council of Churches is now the largest of the World Council.

"BOWLER HAT" CLERGYMEN

ECCLESIASTICAL PRESS SERVICE

LAY PEOPLE TOO PASSIVE

ANGLICAN NEWS SERVICE

LONDON, September 9

The suggestion that laymen and laywomen should be allowed to have a greater and fuller share in the running of church services is made by the Bishop of Liverpool, the Right Reverend Clifford Martin, in the September issue of the Liverpool Diocesan Journal.

"For too long the members of the laity have been allowed to remain passive and uninvolved," writes Dr Martin. "They are content to take part in the layman's part must be thought of as being subordinate to that of the clergyman, but in partnership with it."

In support of his suggestion, Dr Martin quotes the result of an investigation recently carried out to discover the amount of work performed by the 200 lay members in the Liverpool diocese during 1963.

"The results were: 'Last year 3,910 members were preached to; 2,610 of these were in the Church of mission work, but in which the reader was licensed, and 1,300 in other churches.'

"This means that, on any one Sunday, 75 sermons were preached in 230 parishes, in a very good proportion," says Dr Martin.

while acting close to the center of real life on weekdays.

Dr von Bismarck also chided churchmen for retaining a language which tends to put God out of real life as it becomes inaccessible.

"Christian living," he insisted, "means living in the world with God."

MATRONS

ECCLESIASTICAL PRESS SERVICE

Applications are invited from trained nurses for the position of Matron of Health Home for Little Children.

APPLICANT must be a qualified nurse, a member of Anglican Church preferred, but not essential. Previous experience in child-care necessary, also must have the capacity to manage a Home.

Applications, stating age, religion and accompanied by copies of testimonials, marked "Matron," should be addressed to—

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CHURCHES PROVIDE HOUSES FOR SKOPJE VICTIMS

ECCLESIASTICAL PRESS SERVICE

Funds totalling nearly 400,000 dollars have been received for servitors by member Churches of the World Council of Churches to build prefabricated houses for survivors of the July 26 earthquake in Skopje, Yugoslavia.

This was announced in Geneva on August 30, by the International Committee of Churches Aid, Refugee, and World Service.

The funds will enable construction of upwards of 100 prefabricated houses. The record 15-second earthquake in which 10 persons lost their lives and approximately 80 per cent. of all buildings were either completely destroyed or seriously damaged.

The first truckloads of the prefabricated houses, which are constructed by a firm in Upper Austria, are expected to leave on their way to Skopje. Meanwhile work is under way in Skopje, preparing the foundations for the new dwellings.

Yugoslav authorities are providing the trucks and drivers to transport the houses, while the construction firm, as part of its contract, is supplying the petrol for the trucks and hospitality for the workers.

Contributions received on behalf of the following are: United States, 36,800 dollars; Denmark,

4,000 dollars; Germany, 125,000 dollars; Great Britain, 52,000 dollars; Canada, 10,000 dollars; New Zealand, 2,800 dollars; and U.S.A., 150,000 dollars.

The funds are being sent to the W.C.C. office in Geneva, Switzerland, which will set up to oversee the project.

Occupants of the houses, each of which costs 3,500 dollars, will be selected by the special five-man committee of city, church, and W.C.C. representatives.

Since most of the older persons and children in the city have been evacuated, the first occupants will be the city's working-age population.

For an estimated 100,000 people it is possible to occupy each house. After that the houses will be converted into one-family dwellings.

DIOCESAN NEWS

ADELAIDE

S. JUDEN PLAYERS
The S. Juden Players' group connected with St. Jude's Church...

FELLOWSHIP OF MARRIAGE
The Fellowship of Marriage at the Church of the Holy Spirit...

GRAND CONCERT
A Grand Concert will be held in the hall of St. Edward's Rectory...

BARTHURST

CLERGY RETREAT
Dean Falkenberg, of Christ Church Cathedral, Newcastle, was the conductor of the annual clergy retreat...

WAGGA WAGGA

CLERGY MEETING
The Bathurst Diocesan Council met in its next meeting in Forbes on Sunday...

MUDGE

A new letter given as a memorial to the Church of the Redeemer at Windytree...

DIOCESAN CANVASS

Results of the parish canvass are down on the parish, the canvass has embarked on a series of parish meetings...

BRISBANE

BISHOP OF ROCKHAMPTON RETURNS FROM TORONTO
The Bishop of Rockhampton and his family arrived in Brisbane from San Francisco on September 10th...

THE ARCHBISHOP

TO BRACH
The Archbishop of Brisbane, Philip Strong, Archbishop of Philip Strong, arrived in Brisbane on Saturday evening on Sunday...

UNIVERSITY ANGLICAN SOCIETY

The annual general meeting of the Queensland University Anglican Society was held in the schoolroom of St. John's Cathedral...

RETURNS TO RANGON

The Reverend Daniel Hill, Vicar of the Holy Trinity, Brisbane, returned to Rangon after a two years absence...

QUIET AFTERNOON

The Very Reverend Dr. G. H. M. Brown, Bishop of Brisbane, conducted a quiet afternoon for youth in St. John's Cathedral...

Ballydoon, Dean of Brisbane, conducted a quiet afternoon for youth in St. John's Cathedral...

BUNBURY

CLERGY CHAPTERS
The Clergy Chapter of the Archdiocese of Brisbane met on September 11th after a business meeting...

MELBOURNE

THE ARCHBISHOP
The Archbishop, with Mrs Woods and Mr. G. H. M. Brown, arrived in Melbourne last Saturday...

TASMANIA

NEW TOWN PROGRESS
In the past four years over £100,000 has been spent on roads and new works in the Parish of St. Mark's, Devonport...

FOR NEW GUINEA
Miss Mena Muffey, formerly on the operating staff of the Alfred Hospital, Melbourne, has been accepted by the Bishop of New Guinea as a missionary teacher...

NEWCASTLE

COLLEGE CHOIR
Members of the choir from St. Andrew's Cathedral, Newcastle, held Sunday Mass a special service...

PERTH

ARCHBISHOP AND MRS APPELTON WELCOMED BY C.E.G.S.
Forty ladies, commissioners and members of the Church of England Society were present at a luncheon...

CANBERRA AND GOULBURN

R.S.C.M. AT COOMA
The R.S.C.M. was held at Cooma on September 14th and 15th...

MARRIAGE GUIDANCE

The Clergy Chapter of the Archdiocese of Brisbane met on September 11th after a business meeting...

SYDNEY

MISSIONARY CONVENTION
A Missionary Convention will be held at Holy Trinity Garrison Church, Miller's Point, on Saturday October 5, from 7.30 p.m. to 7.30 p.m. with a banquet the next day...

HONG KONG NICHOLI

The Archbishop has appointed a committee to assist the founder of the Hong Kong Children's Orphanage...

CONFIRMATIONS

The Right Reverend G. T. Samsell, Bishop of Brisbane, will be officiating at the service of Holy Communion at St. Aidan's, Strathmore, on Sunday morning...

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Miss Mena Muffey, formerly on the operating staff of the Alfred Hospital, Melbourne, has been accepted by the Bishop of New Guinea as a missionary teacher...

FATHER AND SON

Members of the Father and Son Welfare Organisation attended a meeting at St. Andrew's Cathedral, Newcastle, on September 10th...

The Reverend Bruce Redwood, Diocesan Organist, was appointed to the Diocese of Melbourne...

NEWCASTLE

COLLEGE CHOIR
Members of the choir from St. Andrew's Cathedral, Newcastle, held Sunday Mass a special service...

PERTH

ARCHBISHOP AND MRS APPELTON WELCOMED BY C.E.G.S.
Forty ladies, commissioners and members of the Church of England Society were present at a luncheon...

but prospects for the future are bright. The report summarised the activities of 20 dioceses which reflected the general prosperity of the two churches. The balance sheet was £1,419,486 (last year £1,385,000), with a surplus of £67,777. The revenue was £6,837, 147. The average cost £1,863.

OBITUARY

THE REVEREND C. P. BROWN

We record with regret the death at his home in Knox, Melbourne, of the Reverend Canon Plesley Brown, on September 7, his health in recent years had curtailed his activities, but after his retirement in 1947, he had exercised a remarkable mastery as a young tenor and supply preacher.

MR A. E. SINGLETON

We record with regret the death of Mr A. E. Singleton, Registrar of the Diocese of Grafton. He had been registrar for 17 years. He was also a lay canon, a leader in the Church of England Boys' Society superintendent of the cathedral Sunday school and a cathedral warden.

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