

THE ANGLICAN

Incorporating The Church Standard

No. 310

No. 1 Rawson Lane, Sydney, N.S.W.
Telephone MX 5488-9. G.P.O. Box 7002.

FRIDAY JULY 18 1958

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

Price: NINE PENCE

FORMER RHODES SCHOLAR TO BE BISHOP OF GIPPSLAND

CANON DAVID GARNSEY ELECTED

The Headmaster of the Canberra Grammar School, Canon D. A. Garnsey, has been elected fifth Lord Bishop of Gippsland in succession to the late Right Reverend E. J. Davidson, who died after a brief but notable episcopate last April.

No dates have yet been set for the consecration and enthronement of the bishop-elect, but it is expected that these will take place in or about November, after the return of the Australian bishops from Lambeth.

Canon Garnsey was elected two weeks ago by the board of six lay and six clerical members appointed for a term of three years to elect Bishops of Gippsland.

Under the provisions of the constitution of the Church in Victoria, the name of a new bishop-elect thus chosen by the board is submitted to the Metropolitan of Victoria, who, in turn, transmits it to the other bishops of the Province for approval.

The notification of Canon Garnsey's election was cabled last week to the Archbishop of Melbourne, the Most Reverend Frank Woods, who is attending the Lambeth Conference.

Archbishop Woods was able at once to consult the Bishops of Ballarat, Bendigo, S. Arnaud and Wangaratta, and to cable his and their cordial approval the same day.

CAREER

David Arthur Garnsey is a third-generation member of one of Australia's most distinguished families of clergymen.

He was born at Armidale, N.S.W., on July 31, 1909, the son of the late Canon A. H. Garnsey, one-time warden of S. John's Theological College, Armidale, and later warden of S. Paul's College, within the University of Sydney.

His grandfather was the Reverend C. F. Garnsey, a former rector of S. Matthew's, Windsor, and of Christ Church S. Laurence, Sydney.

Garnsey came from Armidale to Sydney at the age of seven years, when his father was appointed warden of S. Paul's. He was educated at Thornbury Grammar School and Trinity Grammar School during Bishop Chambers' headmastership. He later went on to Sydney Grammar School — his father's old school.

He had a distinguished career at the University of Sydney, where he rowed and played cricket for S. Paul's, and whence he graduated B.A. with First Class Honours in Latin and Greek in 1931.

S.C.M. PRESIDENT

He became president of the S.C.M. during his second year.

In addition to cricket, rowing, the S.C.M. and his studies, Garnsey found time to play an active part in many other activities open to undergraduates. Among the more serious of these were the editorship of the *Pauline* and a directorship of the union.

It was not surprising that, with so outstanding a record, he was chosen to be N.S.W. Rhodes Scholar in 1931.

He went up to New College and Ripon Hall, and came down with a Second Class in Greats and Theology.

He was made deacon on S. Thomas' Day, 1934, by the Bishop of Oxford, and priested in the following year. During this time he continued his association with the university—and the S.C.M. in particular—as assistant curate of the university church of S. Mary the Virgin, and as Intercollegiate Secretary of the S.C.M.

In 1938, Garnsey left Oxford to become first assistant priest at

S. Saviour's Cathedral, Goulburn. Three years later he became Rector of Young, in the Diocese of Canberra and Goulburn, and, in 1945, he was appointed General Secretary of the Australian Student Christian Movement.

Garnsey's appointment as headmaster of the Canberra Grammar School in September, 1948, occasioned some surprise in academic circles. He was not, by training, a schoolmaster, and he had had none of the experience normally acquired by headmasters.

Those who knew him well were less surprised, however, for they knew he had gifts of heart and mind which, together with tolerance, organising ability and a liking for children, fitted him eminently for the post. The appointment has proved, in the event, a signal success.

WIDE INTERESTS

His interests during his years at Canberra have ranged far beyond the bounds of the school.

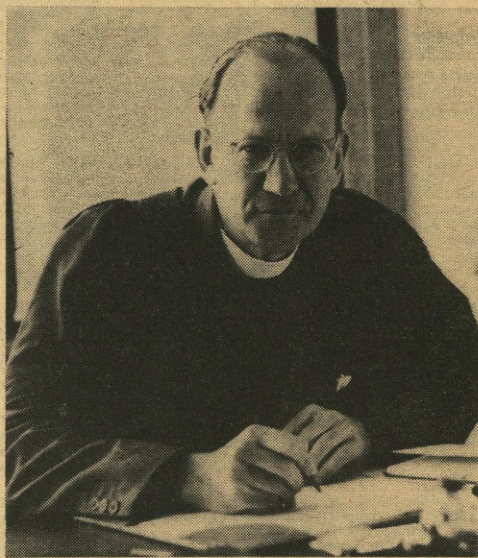
He is a member of the diocesan council, and a member both of Provincial and General Synods. For some years past, he has been secretary of the Constitution Committee of General Synod.

He married, in 1934, Evanne, daughter of the late Professor G. H. Wood, who occupied the Chair of History for some 39 years. Like her husband, Mrs. Garnsey has been an active member of the S.C.M. since her student days.

The bishop-elect has two sons (one teaching at Sydney Grammar School, the other a uni-

versity student) and two daughters (one at the university, the other at school). Also now part of the family are two of his nephews, aged 10 and 8 years, whose parents died in England within the past eight months.

Their father was Alan Wood, the great Australian war correspondent.



M.U. MEETING IN LONDON

500 DELEGATES OF MANY LANDS

ANGLICAN NEWS SERVICE

London, July 12

The Bishop of Croydon, the Right Reverend J. T. Hughes, preached at the service in S. Paul's Cathedral last Monday, which marked the opening of the world-wide conference of the Mothers' Union this week.

The bishop said the Mothers' Union had always been clear in its aims and superbly organised.

It had the support of the majority of the clergy, but none the less it was always finding itself under attack. It was, he said, constantly criticised for holding to its first object—to uphold the sanctity of marriage.

"But the union must either stay as it is or cease to be," he said.

After the service the union gave a reception which was attended by many of the Lambeth bishops.

NOW IS THE TIME TO PUSH THE ANGLICAN PRESS TO ITS GOAL

At the close of business last Tuesday night, within five days of publication of last week's Open Letter by the Managing Director of The Anglican Press Limited, readers of *The Anglican* had invested a further £800 in the issue by the Press of £70,000 Mortgage Debenture Stock.

The total amount now invested is £63,340. This leaves a balance of exactly £6,660 to fill the Issue, which closes on August 1—or earlier, if fully subscribed before that date.

To fill the Issue within that time will require an average daily flow of investment at the rate of £475.

Several parishes, in addition to dioceses and official organisations including the Australian Board of Missions, have already invested in the Debenture Stock.

The Press started its night shift this week, a fortnight earlier than scheduled, in order to handle its increasing volume of business.

The Secretary of the Press, Mr. H. J. Reid, said last Tuesday his Board of Directors hoped the bulk of the addi-

tional money required would come in small amounts from individual readers of *THE ANGLICAN*.

"We are asking for a lot of money," he said.

"But it ceases to be a very big sum if we can rely on just over 1,000 readers of *THE ANGLICAN* to show their faith in the Press.

"That is much less than a tenth of our readership.

"If one reader in ten will take up only one Debenture

Stock unit of £5, then we shall pass our goal."

Mr. Reid said a number of readers of the paper had written to say they did not think an investment of £5 would really be of very much help. Some asked the Press to accept the money as a donation.

NO DONATIONS!

"We are grateful to them; but we have refused in each case to accept the money," he said.

"In one or two cases, we have transferred the Debenture Stock to the Diocese of New Guinea. "But my Board has insisted from the start that Anglicans everywhere must regard this as a straight investment, and we must continue to treat the Press as a self-supporting business enterprise.

"At present, the Press is like a six-cylinder car with only five good spark plugs. It has plenty of power, and it goes along safely; but it does not go nearly as fast or as economically as it would with the extra spark plug.

"That plug is the remaining £6,660."

Installation of the new high speed folding machine in the Press last week almost completes the range of equipment required to make it self-contained.

With equipment already installed, the Press is now producing books, newspapers, posters, magazines, offering envelopes and a considerable range of other printed matter. The volume of jobbing work

produced by the Press last week is its highest to date.

The machinery required to complete the equipment includes a "Ludlow" headline machine and a new automatic stitching, gathering and collating machine. Acquisition of these, which will materially speed production, is dependent on the filling of the Debenture Stock issue.

The electronic block making machine used in the Press is now working almost to capacity, producing considerable numbers of blocks for parish magazines and other publications. This machine was used to produce the block of the opening service of the Lambeth Conference which appeared in *THE ANGLICAN* last week.

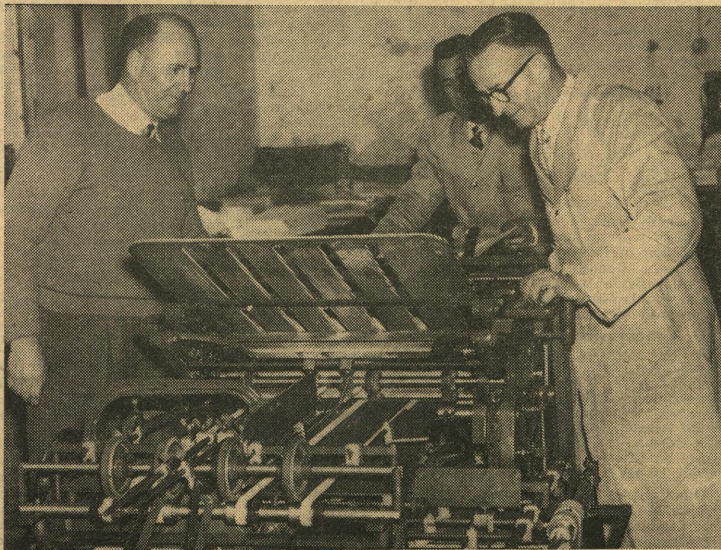
THE ANGLICAN— A SMALL PROFIT

The Board of Directors of *THE ANGLICAN* announced last Tuesday that the newspaper had made a profit, subject to audit, of £320 for the year ended June 30 last.

The profit would have been £1,520, but for amounts totalling £1,200 spent in promoting *The Anglican Press Limited* and in honouring the contract to provide certain secretarial and managerial services without charge.

THE ANGLICAN has accordingly waived repayment of any part of this sum of £1,200.

The profit of £320 compares with a loss of £203 last year (due to expenses in sending a representative to China and in helping without charge to form *The Anglican Press Ltd.*); a profit of £952 for 1956; a profit of £890 for 1955; a profit of £181 for 1954; and a loss of £7,652 for 1953, after the first year of the paper's existence.



The Head Printer, Mr. D. R. Nuthall, with his two assistants, inspects the new automatic folding machine installed in the Anglican Press last week.

If YOU will help us attain

our target you will find:—

The PROSPECTUS . . . pp. 7-10

The Application Form . . . p. 16

FIVE ENGLISH MONKS VISIT RUSSIA

YOUNG MEN BRING VITALITY TO ORTHODOX CHURCH

ANGLICAN NEWS SERVICE

London, July 13

The five Anglican members of religious orders who visited Russia in May and June said the warm-hearted welcome they received was a symbol of the brotherly affection which the Russian Orthodox Church has for the Anglican Communion.

The priests said they had found two facts which encouraged the growth of this friendly attitude and eagerness for fellowship.

The first was that the Russians regarded the Anglican faith as the nearest of all the other faiths to Orthodoxy. The second was that the religious orders, which both Churches have as a vital part of their lives, formed a strong bond which Anglicans and Orthodox people shared.

FIVE COMMUNITIES

The five monks represented the Franciscans and religious communities at Mirfield, Kelham, Nashdom and Cowley.

They were received at the Moscow Patriarchate by the Metropolitan Nicolai, who showed great interest in the religious communities in England, in their organisation and their relation to the Anglican episcopate.

The monks said they were surprised by the large congregations in the two Moscow parish churches they visited for evening services.

The priests told them that probably the majority of Russian babies were now baptised. Although there was no way of being sure of the figures, various guesses had put the number of Orthodox believers now in Russia as high as 20,000,000.

The Reverend Mark Tweedy, C.R., writing in the *London Observer*, said he had been amazed at the number of monks and nuns in religious communi-

ties who were hardly out of their teens.

He visited one monastery which was run by a young monk aged twenty-five, "who presided with the greatest dignity over a large number of monks, some of them three times his age."

"This is typical of the present-day Russian Church," he said. "Everywhere there is a gap in the ranks, recalling the years not so long ago when monasteries were suppressed and those who were ordained priests had received no theological training."

"Now the high places are beginning to be occupied by men of a younger generation, who have been through the eight years' training at seminary and academy."

"In the hands of these keen and lively youngsters the Russian Orthodox Church of the future does not look to be in any danger of inanition, to say the least," Father Tweedy said.

PUZZLING QUESTION

The five monks said they were continually puzzled about how the Russians were drawn to the Church.

As Father Tweedy put it: "To answer the question of how, under the mysterious providence of God, a perfectly normal boy brought up in a school where all religion is officially ridiculed and the teaching of atheism is compulsory—how such a boy comes to offer himself as a priest in the Church, or even a monk, would take more than a fortnight's tour to discover."

EUCCHARISTIC CONGRESS

REVIVAL OF THE CATHOLIC FAITH

ANGLICAN NEWS SERVICE

London, July 5

The Archbishop of York, the Most Reverend A. M. Ramsey, gave the inaugural address of this year's Eucharistic Congress in the Albert Hall last Wednesday.

The day before, Princess Margaret attended a thanksgiving service in Westminster Abbey to mark the centenary year of the Church Union.

The theme of the congress is "The World for God."

BISHOP'S ADDRESS

In his opening address, the archbishop said: "It was a hundred years ago that those who held the very unpopular belief in the catholicity of the Church of England were compelled to organise themselves."

"A number of local Church unions in different parts of the country joined with the Church Protection Society to create the English Church Union."

"This union, in turn, lasted until 1934, when, by another amalgamation of forces, it became the Church Union of modern times."

"To-night, our hearts are full of gratitude, not primarily for a society or a party, but for the Catholic Revival within the Church of England," Dr Ramsey said.

"A revival of supernatural religion has come about which, by its essential character, cannot fail to transcend any society or party which has served its cause."

"We are here to-night in the service of the Gospel of God and of the Holy Catholic Church," he said.

NEW CLUB IN LONDON

BISHOPS' WIVES' "RETREAT"

ANGLICAN NEWS SERVICE

London, July 13

In Church House, Westminster, a hall and an adjoining committee room have been equipped as a club for the wives of the bishops attending the Lambeth Conference.

The Central President of the Mothers' Union, Mrs B. C. Roberts, opened the club on July 7.

Invitations to attend the opening were sent to 160 wives of bishops and the hall was crowded.

Among those who accepted were the wife of the Presiding Bishop of the Protestant Episcopal Church in the U.S.A., Mrs H. K. Sherrill, the wife of the Archbishop of Quebec, Mrs Philip Carrington, the wife of the Archbishop of Perth, Mrs R. W. Moline, and the wife of the Archbishop in Jerusalem, Mrs MacInnes.

The wife of the Archbishop of Canterbury, Mrs Geoffrey Fisher, addressed the gathering. She said she was extremely pleased to meet so many old friends who had been her hostesses in Canada, the United States, Australia, New Zealand and Africa.

MOTHERS' UNION

The rooms have been attractively furnished and staffed by the Young Members' Department of the Mothers' Union.

There are comfortable chairs, a balcony overlooking Deans' Yard to Westminster Abbey, and an information bureau conducted by the English Speaking Union.

The women can relax here, write letters, sew or just chat about the round of activities associated with their part in the Lambeth Conference.

MONOCHROME CHURCHES

DETERRENT TO MISSIONARIES

ANGLICAN NEWS SERVICE

Rochester, July 11

The Bishop of Rochester, the Right Reverend C. M. Chavasse, told his diocesan conference last month that he regretted that Lambeth was not tackling the problem of what he termed "monochrome churches."

The bishop defined "monochrome churches" as churches "of one party colour." The term "monochrome," he said, could be applied to national churches, provinces, dioceses and parishes.

TIME FOR SOLUTION

The bishop said that Lambeth was the only assembly which could effectively consider this issue. The time was more favourable for a solution now, he said, than it had been for more than a century.

It had been stated officially that one of the chief deterrents to missionary recruitment was the existence of monochrome areas in the mission field.

Dr Chavasse said the Catholic and Protestant traditions in the Anglican Communion had each absorbed much of the truth which the other more particularly upheld. Their comprehensiveness was proving increasingly to be a dynamic force.

But where the party colour was monochrome, he said, the Church's impact on people and affairs was weak and separatist.

The monochrome Anglican Church of Wales, Ireland and Scotland had been occasioned by the reaction of a minority church against the prevalent religion of the country. Thereby they failed to make the headway expected of them.

LACKING ALLEGIANCE

The Church of the Province of South Africa, founded in 1847 as a Tractarian reserve and reacting against the Dutch Church, was a poor Church in a rich dominion.

Despite its religious communities, for which it was distinguished, he said, it lacked the wholehearted allegiance even of English church people who settled there.

"There are many examples of monochrome dioceses," he said, "and even of provinces, such as the West Indies. They have chiefly come into existence through missionary societies at home agreeing to divide missionary lands into spheres of influence. This is the unashamed practice of the Roman Church."

"It is, unfortunately, easier to become monochrome than to achieve comprehensiveness," the bishop said.

I.M.C. REVIEW OF MISSIONS

ECUMENICAL PRESS SERVICE

Geneva, July 13

The July issue of the *International Review of Missions*, the publication of the International Missionary Council, continues the emphasis on Africa that followed the January meetings in Ghana and Nigeria.

L. B. Greaves reports on the All-Africa Church Conference which was held in Ibadan, Nigeria. J. H. Nketia, of the University College of Ghana, discusses the contribution of South African culture to Christian worship. Miss Betty Hares writes on "Men and Women in Africa To-day."

Other articles in the quarterly publication include a review of the Lambeth report on "The Family in Contemporary Society" and a discussion of the urgency of the Christian mission among millions of non-Christians in the world to-day.

PROGRESS IN COMMUNION

BONDS BETWEEN TWO CHURCHES

ANGLICAN NEWS SERVICE

London, July 12

The Archbishop of Utrecht, the Most Reverend Andreas Rinkel, of the Old Catholic Church, spoke about the common bonds between Anglicans and Old Catholics at Church House, Westminster, on June 30.

He said: "We are so convinced of the reality of our intercommunion that we ask our faithful who emigrate to countries where Anglicans have a diocese to ask for admittance to that Church."

He said that in the 25 years which had passed since intercommunion was established, a process of "growing together" had continued, but it was not yet complete.

By sharing the consecration of each other's bishops and by the Old Catholic confirmation of Anglicans cut off from the Church of England during the war, growth in unity had been assisted, he said.

It had become the custom, he said, for Anglicans travelling on the Continent to make their communion in Old Catholic churches, and for Old Catholics in English-speaking countries to do the same in Anglican churches.

The archbishop spoke of the remaining differences which separated the two Churches.

VIEW OF ORDINATION

As a theologian, he said, he attached decisive value, not to the term "sacrament," but to whether the two Churches ascribed to confirmation and ordination a "grace-giving character." This, he maintained, was the essential point.

He said the essence of intercommunion was the "recognition of each other's catholicity." He deplored the attitude which saw common participation in the Eucharist as "merely a step on the road to reunion."

"For us, intercommunion stands at the end," he said. "It is the result, the aim, the key-stone."

IBERIAN CHURCHES SEEK RECOGNITION AT LAMBETH

ANGLICAN NEWS SERVICE

New York, July 13

Two small national churches in the Iberian Peninsula are seeking recognition by the Anglican Communion.

They are the Reformed Episcopal Church of Spain and the Lusitanian Church in Portugal.

The Bishop-in-Charge of the American Convocation in Europe, the Right Reverend Norman B. Nash, said he hoped the Lambeth Conference would take favourable action.

"These small, suffering churches, like the Old Catholic Church, which has been recognised by the Anglican Communion, arose from seceding groups of Roman Catholics in the last century."

"The Church of Ireland became responsible for sending bishops to confirm and ordain and gave approval to their Spanish and Portuguese Prayer Books."

"Like all the other non-Roman Christians in Spain, legal disabilities, social pressures and ecclesiastical persecution are the lot of the Spanish Episcopals," he said.

A few years ago the Right Reverend Santos Martin Molina was elected by the Reformed

NOTED PREACHER DIES IN LONDON

ANGLICAN NEWS SERVICE

London, July 2

Canon F. H. B. Otley, preacher of Gray's Inn for many years, and a Sixth Preacher of Canterbury, died last Thursday.

VIOLENCE IN CEYLON

DEATH THREATS TO CHRISTIANS

ECUMENICAL PRESS SERVICE

Colombo, July 13

Extremist and nationalist groups in Ceylon have launched a violent campaign against Europeans and against Christian, Hindu and Muslim minorities.

The campaign follows an outbreak of violence between Tamil and Sinhalese-speaking groups in Ceylon.

On June 27, the Church of Ceylon requested the prayers of other churches in the Anglican Communion for the restoration of peace and communal harmony.

GRIM ALTERNATIVE

The 7,000 Europeans, predominantly British, are being told they must leave the country by the end of the year or face possible death. Thousands of leaflets have been distributed to members of Christian, Hindu and Muslim minorities.

One of the pamphlets reads: "Ceylon is only for the Buddhists. You are the people who brought these foreign religions to Ceylon. We orthodox Buddhists feel that unless, and until, we liquidate you, we shall not be able to stop the spread of Christianity and Islam in Ceylon."

The Prime Minister of Ceylon, Mr S. W. R. D. Bandaranaike, made a special broadcast last week threatening drastic punishment to the organisers of the campaign.

Victims of the attacks in June were the Tamils, the Burghers (descendants of early Portuguese and Dutch settlers), and the Christians of all communities.

Between 12,000 and 20,000 persons are reported to be homeless, and at least 300 persons have been killed.

Ceylon has more than five million Sinhalese Buddhists, 1,600,000 Hindu Tamils, 500,000 Moslems and 715,000 Christians.

PROVINCES IN THE U.S.

CENTRALISATION "A DANGER"

THE "LIVING CHURCH" SERVICE

New York, July 13

A joint commission to study the Provincial system of Church government has issued a report which advocates that more power be given to Provincial synods and Provincial presidents.

The report will be considered at the next meeting of the General Convention of the Protestant Episcopal Church in the United States.

The joint commission made its recommendations after considering at length the merits of the ancient system of Provinces and its role in Church government.

The Church in the U.S. has a Provincial system which was created in 1907, but these Provinces are not separate and independent ecclesiastical institutions.

It has been claimed by many in the U.S. that, because of this, a state of affairs has arisen in the Church in the U.S. which is contrary to the practice of most of the rest of the Anglican Communion (THE ANGLICAN, June 27).

The report recommends that the Provinces should participate to a greater extent in the preparation of the Church's budget.

It recommends, too, that the task of consecrating bishops be transferred from the Presiding Bishop to the bishops who are Provincial presidents.

The members stated that they regarded the Province as a possible intermediary group between the National Council and the 102 dioceses and missionary districts.

NATIONAL COUNCIL

This is in line with a great deal of thought in the Church in the U.S. which is opposed to too much centralisation of power in the National Council.

It has been pointed out that there are gaps between the parish, the diocese and the policy-making National Council which result in local needs being overlooked.

In this concentration of power in the National Council, the Bishop of Chicago, the Right Reverend G. F. Burrill, has said, there is a danger that the General Convention will become a mere "rubber stamp" for National Council policies.

The report also asks for increased Provincial representation in the National Council and that joint commissions should send their reports to each Province in the year preceding each triennial meeting of the General Convention.

THE GOSPEL FOR "SLOW" CHILDREN

ANGLICAN NEWS SERVICE

London, July 13

A book of lessons to help mentally retarded children understand the Gospel message has been published for the Church Assembly Children's Council by the Church Information Board.

The book, *Listen and Do*, is written by Aurea Sumner, a professional teacher, who is in daily contact with backward children.

By means of stories which they can enjoy, "slow" children are helped to understand the truth of God's care for man and His revelation of Himself in Christ.

The facts are presented in a ready-made form, and a great deal of emphasis is laid upon practical work to be done by the children themselves.

DEATH OF BISHOP HIND

ANGLICAN NEWS SERVICE

London, July 8

The C.M.S. organising secretary in Northern Ireland and a former Bishop in Fukien, the Right Reverend John Hind, died yesterday, at the age of 79.

RUGBY LEAGUE STARS GO TO CHURCH

FIERCE RIVALS ON THE FIELD WORSHIP SIDE BY SIDE

FROM A CORRESPONDENT

Brisbane, July 10

Last Sunday, the day following the second Rugby League Test between Australia and Great Britain, a special sportsmen's service was held in the new air-conditioned church of S. Stephen, Coorparoo.

The large church was crowded to capacity, as many other sports were represented, including Rugby Union, soccer, cricket, basketball, hockey, athletics and swimming.

The secretary of the Australian Rugby League Board of Control, Mr Harold Matthews, suggested that this service should be held.

A large contingent of the visiting Great Britain side attended the service with the two managers, Mr Barney Manson and Mr Tom Mitchell.

Members of the Australian Rugby League test side were in attendance with all the members of the Australian Board of Control.

Other special visitors included the Mayor of Ipswich, Alderman J. T. Finimore, and the Mayor-elect, both of whom are keen Church members and Rugby League enthusiasts.

Russ Tyson, of the Australian Broadcasting Commission; Ron Anwin, Sports Editor of Station ABC; and Mr Maurice Herring, a director of the *Courier-Mail* and Lennon's Hotel, also attended the service.

FORM OF SERVICE

The service was conducted by the Assistant Curate of S. Stephen's, the Reverend Thomas Treherne, who used a specially prepared form of service.

The lessons were read by Mr Clive Harburg, Sporting Editor of the Australian Broadcasting Commission in Queensland, and Mr Bob Kille, a former Queensland Rugby League player and a keen layman of S. Stephen's.

The Rector of S. Stephen's, the Reverend James Payne, who represented the R.A.A.F. at inter-service Rugby and cricket, preached.

In his address, Mr Payne said that there was a danger of sport

becoming a grim, serious affair.

"As Australians we acknowledge sport as one of the best things in life," he said, "but let us not reach the stage where sport is played without a smile."

"We all respond very readily to a true sporting gesture and to the spirit of self-sacrifice so often apparent in sport."



—A Brisbane "Courier-Mail" Photograph.

English and Australian Rugby League test footballers attended a special sportsmen's service at Coorparoo, Brisbane, on Sunday, July 6. They are: Bill Marsh (Australia), Ken Jackson (England), Norm Provan (Australia), David Bolton (England), and Alan Davies (England).

MISSION WORK IN SUDAN IS AN UNFINISHED TASK

FROM A CORRESPONDENT

Melbourne, July 11

"There is such an increasing response to the Gospel in many areas in the Southern Sudan that we can describe it as a 'people's movement'," said the Venerable Arthur Riley in S. Paul's Cathedral last Monday.

Archdeacon Riley, who is on furlough from the Southern Sudan, was preaching at the Church Missionary Society Thankgiving Service.

The service was conducted by the general secretary of the Victorian branch, the Reverend R. E. Marks, and the assistant secretary, the Reverend K. C. Nancarrow.

Archdeacon Riley said: "The task ahead of the Church Missionary Society is still unfinished and vast. As the C.M.S. pamphlet has it, 'there are a thousand million neighbours, extending right to the uttermost parts of the earth, and awaiting the Word of Life.'"

"The Sudan is an example of the unfinished task," he said. "In February this year, the Diocese of Sudan held its first synod. At the same time, the Gordon

Memorial Sudan Mission of the C.M.S. in the Southern Sudan celebrated its jubilee.

"It is just over 50 years since the first missionaries sailed up the Nile from Khartoum in a native sailing boat and established the first outpost among the Dinka people."

GROWING POINTS

"We, therefore, praised God for the 50,000 baptised Christians from among the numerous tribes of the Southern Sudan, for the 19 fully ordained Sudanese priests and for the eleven parishes."

The archdeacon outlined the pressing needs of his area. "In a recent book on missionary strategy, the point was made that wherever there are 'growing points,' that is, where converts are coming in considerable num-

bers, it is there that the Church should strengthen her leadership."

"There are a number of 'growing points' in the Sudan now," he said. "In one place last year, where the staff and students of the Bishop Gwynne College held their annual evangelistic tour, there were more than 300 converts."

"The difficulty is, however, that the mission staff is so reduced these days that there is no possibility of reinforcing these 'growing points,'" he said.

Archdeacon Riley said there was urgent need for an experienced missionary adviser, for a Mothers' Union worker and for a doctor in the C.M.S. hospital at Omdurman.

DEPARTMENT OF IMMIGRATION

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, has announced that the Department of Immigration in the Diocese of Sydney will become a section of the Public Relations Department.

The Public Relations Officer is the Reverend Kenneth Roughley.

SILVER JUBILEE RALLY FOR QUEENSLAND C.E.B.S.

FROM OUR OWN CORRESPONDENT

Brisbane, July 14

The Church of England Boys' Society in Queensland celebrated its silver jubilee, the 25th anniversary of its formation in the province, with a rally here, on July 5.

Three hundred members and friends of the society attended the celebration of the Eucharist in St. John's Cathedral, which began the day's activities.

After the service and breakfast, the vice-principal of St. Francis' Theological College, the Reverend John Hazlewood, spoke to the boys on vocation.

"Christ's Church is like a battleship," he said. "And there is a grave shortage of the pilots needed to guide the ship." Mr Hazlewood explained the exciting ways in which God called upon boys to enter His service and to become "pilots" of His Church.

The chairman of the C.E.B.S. in Queensland, the Reverend R. A. Foote, presented trophies to the winners of various sporting events held throughout the year. Three newly qualified leaders then received their certificates of leadership.

Special buses took the boys to Kalinga Park, where picnic

games and races were held. The Lutwyche and Chermide branches gave an excellent display of gymnastics.

In the afternoon, Victor Spork, of the Albion branch, won the first cross-country run to be held by the C.E.B.S. in Queensland. This new sporting feature was most popular—there were no less than 130 starters.

FIRST ANNUAL REPORT
This year is also the 25th anniversary of the presentation of the first annual report on the activities of the C.E.B.S. in this State.

The first Queensland branch was formed in 1915 at Toowoong. The provincial executive did not come into being until 1932. The first annual report was presented in 1933, and from that date, the society has built up an unbroken history in our State.

Now the branches number about forty, with a total membership of 1,000 boys and leaders.

OLD CEMETERY REDEDICATED

NEW STONE AT COOK'S RIVER

The Bishop, Coadjutor of the Diocese of Sydney, the Right Reverend R. C. Kerle, set the consecration-stone of the cemetery of S. Peter's, Cook's River, last Saturday afternoon.

For one hundred and twenty years, S. Peter's has stood beside the cemetery as a monument to our pioneers who built the church in 1838.

All our cemeteries have a consecration-stone, which records that they have been consecrated.

As there was no visible sign of the consecration-stone at Cook's River, the new stone was erected. The old stone had evidently been removed and lost when Cook's River Road was widened in 1928.

On the top of the consecration-stone there is a sun-dial, which was presented to S. Peter's by Mr P. W. Gledhill, a prominent layman in the Diocese of Sydney.

GROUP LIFE CONFERENCE ENDS AT SHERBROOKE

FROM A CORRESPONDENT

Melbourne, July 12

The Church and Group Life Laboratory, which has aroused great interest in dioceses throughout Australia, came to an end last Saturday.

The conference was conducted for the General Board of Religious Education by the Reverend David Hunter and his team from the Protestant Episcopal Church in the U.S.A.

Also in the team were two Australians, the Reverend Noel Delbridge, who has just returned from studying religious education in the United States, and the director of the G.B.R.E., Mr V. K. Brown.

The sixty-four delegates from seventeen Australian dioceses and from New Zealand were warm in their appreciation of the conference, which they described as an "unforgettable experience."

UNITY AS A GROUP

The visiting American experts on Christian education left the conference town of Sherbrooke on July 5 for Melbourne airport, en route for Sydney, Singapore and, later, Japan.

The Archdeacon of Bundaberg, the Venerable H. J. Richards, in paying tribute to all the leaders, said: "Their outstanding qualities were humility and sincerity. In an admirable manner they preserved a sense of unity as a group."

NEW CHURCH FOR GERALDTON

FROM OUR OWN CORRESPONDENT

Perth, July 14

Eighty years ago a church was built in the main street of Geraldton, but the district has grown so rapidly of recent years that the church is now in the business centre, surrounded by shops and banks.

The vestry of Christ Church, Geraldton, is trying to secure land in a commanding position in what is to be a new civic centre, where it proposes to build a new church, hall and rectory. The vestry plans further to build a daughter church in a new housing area on the outskirts of Geraldton.

Geraldton, which is in the Diocese of Perth, is administered by the Diocese of North-West Australia, and is its biggest town.

COMBINED SERVICE IN MELBOURNE

FROM A CORRESPONDENT

Melbourne, July 14

The Victorian State Committee of the Australian Council for the World Council of Churches is organising a service of thanksgiving, dedication and witness.

It will be held on the arena at the showground on Sunday, September 21, at 3 p.m.

The heads of all the member Churches have promised unanimous and wholehearted support.

The Archbishop of Melbourne, the Most Reverend Frank Woods, will give the address. The Salvation Army Band and a large combined choir will lead the singing.

There will be a dedication of seed and soil and of the plough as typical of the implements of cultivation.

FINE MUSIC AT BENDIGO'S R.S.C.M. CHORAL FESTIVAL

FROM A CORRESPONDENT

Bendigo, Victoria, July 13

The annual festival of choirs affiliated with the Royal School of Church Music in this diocese was held at S. Paul's, the parish church of Bendigo, on July 10.

The festival was arranged on this date to coincide with the triennial festival of the Royal School of Church Music being held in the Royal Albert Hall, London.

The combined choir consisted of 103 members of the choirs of All Saints' Cathedral, Eaglehawk, from Castlemaine, Echuca and Bendigo.

Evensong was conducted by the Rector of S. Paul's, Canon D. L. M. Anthony, and the lessons were read by Canon J. H. Lee and the Reverend A. Melver Wright.

The choir sang a sixteenth century Introit from Lydney's Priory, for which John Hilton the elder wrote the music.

Psalms 119 and 72 were sung to chants by Woodward and Turner and Norris. The anthem was Geoffrey Shaw's *Hail, Gladdening Light*.

NEW ORGAN

The opportunity was given to hear S. Paul's new organ in the sparkling introduction to Purcell's *Bell Anthem*. This was followed by *Victoria's Jesu*, the very thought is sweet, and Charles Wood's *O Thou sweetest source of gladness*.

The choir gave a very fine rendition of the Evening Canticles to the famous setting of Walmisley in D minor.

The preacher was the Rector

SYDNEY PRIEST FOR JAPAN

The Chaplain for Youth in the Diocese of Sydney, the Reverend N. C. Bathgate, will represent the diocese at the Fourteenth World Convention on Christian Education at Tokyo, Japan.

The convention opens on July 19.

The theme of the convention will be "Jesus Christ, the Way, the Truth and the Life."

Mr Bathgate will attend the section of the convention which deals with youth work.

It is expected that 4,000 representatives from all parts of the world will travel to Japan for the convention.



—Picture by our Staff Photographer.

Mr and Mrs R. S. Hartnell on board the "Oracles" before it sailed for the United States on July 12. Mr Hartnell has been closely associated with Christian television programme arrangements, both in Australia and in the United States. He will take up an appointment at the University of Maryland.

THE ANGLICAN

—Inspired by the Church of England—

FRIDAY JULY 18 1958

MORE HELL IS NEEDED

One great lack in the Christian presentation of the Gospel to-day is that all Hell has gone out of it. In this, the Church is reflecting, and not shaping, temporal society. That society, in Australia and in the West generally, has tended to become softer and easier for decades past, as hard and high thinking has given way to higher standards of living.

Now, whether Hell is literally a place in which those consigned thereto burn endlessly in the flesh, or whether it is a state of mind or spirit, or something else, is a matter for careful thought, and one upon which there may be many views. However Hell may be defined, it undoubtedly exists. We have the warrant of Holy Scripture for that. What bothers us is that many Christians, including even priests of the Church, have tried to "abolish" Hell by ignoring it. They have done so because the very thought of Hell is uncomfortable, even disquieting, and it does not mix in well with the decadent secular humanism of our time which has corrupted the Church. With the "abolition" of Hell has gone the abolition of its great value, attested again in the Scriptures, as a powerful negative deterrent to evil conduct. Human nature being what it is, who is going to bother observing the Commandments if he believes he can do what evil he wills without retribution? It is all very well to speak of Almighty God as a loving Father. That none who knows him doubts. But without labouring pre-Christian concepts of the nature of God, there is the clear testimony of the New Testament that He has other attributes than love—and that the Divine love is not soppy sentimentality, either.

Along with the "abolition" of Hell, in the wake of soft sentimentality, has come confusion in the minds of those who should know much better about what the Church is and stands for. There are too many who equate Christianity with "good works." There are even more who believe and preach the kind of nonsense that can be summed up as "It doesn't much matter what a man believes, provided he does good." The number even of priests of the Church who, eschewing the tough intellectual stuff of Christian theology, concentrate almost exclusively on "good works," has grown to alarming proportions, continues to grow, and must speedily be reduced. It cannot too often or too strongly be stated that Christianity is first a system of belief, and only secondly a code of conduct, the latter flowing as a consequence of the former; and similarly, that the job of the ministry is first to help save men's immortal souls, and only second to bother about their wretched bodies. None of these aims excludes the others. It is simply a question of priority. And Christians in the West as a whole have got these priorities tangled.

It is not surprising, in these circumstances, that many Christian ministers—notably among the Protestant bodies—have reacted sharply against the bowl of icy water which THE LORD ARCHBISHOP OF CANTERBURY has splashed into their warm and sleepy beds of soft, un-Scriptural and even un-Christian thinking, with a theologically unexceptionable statement about nuclear bombs. His GRACE expressed no "approval" of hydrogen bombs or anything of the kind. "For all I know," he said, "it is within the providence of God that the human race should destroy itself in this manner." It escapes us completely that anyone should take exception to this straightforward statement on grounds of Christian theology, or to the further statement by His GRACE that "there is no evidence that the human race is to last for ever, and plenty in Scripture to the contrary effect."

Do the critics of His GRACE believe in the life eternal? Or do they in their hearts believe with the Sadducees? We frankly find it difficult indeed not to suspect that they want perfection in this life, from fear that nothing lies beyond it.

It is high time we got back to a few basic points. We are here on this earth for a very short time. Man is the veriest newcomer in God's creation. So far from hoping that man will "grow better and better, happier and happier," and live upon the earth for ever, we have the best of reasons for believing otherwise. Whether man, in the exercise of his free will, will blast himself off this planet or not, is known only to God. What is certain is that eternity stretches before each of us after physical death. That eternity embraces Heaven and Hell. In trying to bring the former to this world, now, we have forgotten the latter. We could do worse than hink occasionally of Hell for what it certainly is: a consequence.



"Everything which touches the life of the nation is the concern of the Christian."

—The Archbishop of Canterbury

Christians And The H-Bomb

I spoke too soon last week in contrasting the bitter attacks being made on Church of England leaders in the London Press with the indifference to the Church and its works usually shown by the Australian metropolitan Press.

On Monday last, one of the Sydney evening papers featured as its main story an attack on the Archbishop of Canterbury for views he expressed on the H-bomb, and particularly for his comment: "For all I know, it is within the providence of God that the human race should destroy itself in this manner." (That is, by H-bomb warfare.)

I don't propose to enter into the argument that has been provoked by this statement, except to say that one presumes that all Christian leaders would want to do everything in their power to ban the bomb and so avoid the ghastly horrors of a nuclear war.

But that aspect of the question seems to have been lost in the heated attack on the archbishop, regrettably, by other clergy.

Particularly was I disappointed to read a comment by a Sydney Presbyterian minister, Dr. Malcolm Mackay, that "this is the depressing outlook of an old man who despairs of a better world."

Dr. Mackay appears to be allergic to archbishops. One still remembers the attack he made on the Archbishop of Sydney over Communist China about 18 months ago.

As the organiser of a regular television programme, Dr. Mackay is known far beyond the congregation of his city church, and one would wish that, to improve the climate for Church reunion, he were sometimes less sharply critical of Anglican leaders. Dr. Mackay has an influence in the Australian community through television, which should cause him to weigh his words with extra care.

Archbishop Has Some Press Admirers

Reverting to London Press criticism of the Archbishop of Canterbury (particularly by cartoons in the *Daily Express* and articles in the *Daily Mail*), I was glad to note in the past week a couple of entries on the credit side of the ledger.

The *Times*, in a Leading Article a few days before the Lambeth Conference began, said there were many ways of being an Archbishop of Canterbury. Then the article added: "It is not by his *ad hoc* judgements that an archbishop's contribution to public affairs must be assessed. And Dr Fisher is not alone among Archbishops of Canterbury in being thought to have blundered more than once when entering this field."

"There is a class of issue, however—such matters as gambling and the numerous questions on which modern legislation affects family life—in which Dr Fisher can be counted on to display at its best the Anglican faculty for moral judgement."

The *Times* also praised the archbishop for his untiring work in the task of unifying the Churches, and added: "His distinctive contribution is that of a man whose mind is powerfully imbued by the idea of the Church, not as a unit held together by dictatorial, but as a coherent body displaying the harmony which its Founder decreed."

The other heartening comment was made in the "Notebook" feature of *The Spectator*. It quoted part of a critical Leading Article in the *Daily Mail* on the archbishop's view that "a little discipline" is needed before divorced people are received back into the Church.

The *Spectator* writer commented: "This sort of thing is typical of the nonsense that the Beaverbrook newspapers have been writing about the archbishop and the Church during the past few weeks. There is nothing new about this, of course. The Church and the archbishop have long occupied a conspicuous place in Lord Beaverbrook's personal pandemonium. . . . But recently Dr Fisher has been receiving a particularly high proportion of Lord Beaverbrook's poisonous, if rather blunt, arrows."

Incidentally, Lord Beaverbrook is a son of the manse. His father was a minister in New Brunswick, Canada.

Perhaps Presbyterians just don't like bishops!

Should Parsons Be Politicians?

Canon J. Done, of Wilton, via Pictou (N.S.W.), writes to express surprise that I "seemingly approve of the clergy entering Parliament"—a reference to examples quoted a fortnight ago of former clergymen in the New Zealand Parliament, including

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 20: Opening Service of the Lambeth Conference from Canterbury Cathedral, England.

DIVINE SERVICE: 11 a.m. A.E.T. (N.S.W. only).

*July 20: St. Paul's Church of England, Burwood. Preacher: The Reverend R. A. Osborne.

RELIGION SPEAKS: 3.45 p.m. A.E.T. and W.A.T.

*July 20: "The Lambeth Conference and the Bible" the Right Reverend J. W. C. Wand.

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T., 6 p.m. W.A.T.

*July 20: Congregational Church, South Australia.

PRELUDE: 7.15 p.m. A.E.T. and W.A.T.

*July 20: A.B.C. Adelaide Singers.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. and W.A.T.

*July 20: The Reverend Maldwyn Edwards.

THE EPILOGUE: 10.48 p.m. A.E.T.

*July 20: Seventh Sunday 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 21: Major-General the Reverend C. A. Osborne.

READINGS FROM THE BIBLE: 7.45 a.m. A.E.T., 8.10 a.m. A.E.T., 8.45 a.m. W.A.T.

*July 21-25: The Reverend Henry Davis.

PAUSE A MOMENT: 9.55 a.m. A.E.T., 8.50 a.m. W.A.T.

*July 21-25: The Reverend John Fahey.

DAILY DEVOTIONAL: 10 a.m. A.E.T.

*July 21: The Reverend Thomas Horgan.

July 23: School Service—"Stories from the Old Testament"—Joseph interprets the King's Dream.

*July 24: The Reverend A. P. Campbell.

*July 25: The Reverend George Nash.

*July 26: The Right Reverend W. R. Barrett.

EVENING MEDITATION: 11.20 p.m. A.E.T., 11.45 p.m. July 20, 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.

*July 21-26: The Reverend W. R. Ray.

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

*July 23: "Wise or Otherwise?"—"You Can't Keep a Good Man Down"—the Reverend J. Norton.

EVENSONG: 4.30 p.m. A.E.T.

*July 24: St. John's Cathedral, Brisbane.

TELEVISION, July 20:

*6 p.m.: "Stories from the Bible"—the Reverend Hugh Girvan.

9.45 p.m.: "Watch and Pray"—the Most Reverend James Freeman.

ARV2, Melbourne:

*11 a.m.: Divine Service from All Saints' Church of England, Hunter's Hill, N.S.W.—Preacher: The Reverend C. W. J. Gumbly.

*5.20 p.m.: "Stories from the Bible"—the Reverend Gordon Brown.

10 p.m.: "Discovering the Bible," No. 2—Presented by Professor J. Davis McCaughey.

the present Finance Minister, Mr. Arnold Nordmeyer, a Presbyterian.

I remarked then that "few Anglican clergy seem disposed to prefer the platform to the pulpit," on which point Canon Done writes:

"I'm glad of it. They should not, and cannot, without breaking their ordination vows. Look up the ordination services and you'll see that the candidate for Holy Orders has to answer the bishop's question in the affirmative 'as to whether he thinks in his heart that he can be truly called according to the will of our Lord Jesus Christ to this order and ministry,' and on this he is solemnly set aside from all worldly occupations. It may be all right for members of Protestant denominations—I don't know—but a priest of the Church of England is on an entirely different footing."

I'm obliged to Canon Done for his note. Perhaps I wrote a little loosely if I gave the impression that I favoured clergy as such entering Parliament. I did say I did not necessarily believe an ordained man should not seek political office, but added that a choice should be made—that is, he should not be both practising parson and politician.

There is, of course, a well-known current instance of a Church of England clergyman being a Sydney city alderman and identified with one of the civic political parties. I wonder what view Canon Done takes of that?

Sunday Sport And Post-Christians

Mr Ken Gulliver, of Mosman, a Sydney suburb, missed his first major grade baseball match for twenty-seven years last week-end. The reason was that he is opposed to Sunday grade competition.

Not often does one find a sportsman standing out against the mob on a matter of principle like that. His "dare to be a Daniel" attitude wins this column's warm approval. Sundays in many Australian cities and towns are becoming indistinguishable from Saturdays as days for organised sport.

Britain has noted the growing up of a generation of men and women who stand completely outside institutional Christianity. The name of "post-Christians" has been coined for them, as they are held not to be lapsed Christians because they have never belonged to any Church.

With the elevation of organised sport to the activity of dominating Sunday interest for many people, both as players and paying spectators, Australia would seem to have plenty of post-Christians, too.

—THE MAN IN THE STREET.

CLERGY NEWS

DROUGHT, the Reverend T. G., Missionary Chaplain at Woodville Gardens, Diocese of Adelaide, to be Priest-in-Charge of St. James', Walkerville, in the same diocese.

NANCARROW, the Reverend K. C., Assistant Secretary of the Victorian Branch of the Church Missionary Society, to be Rector of St. Aidan's, Launceston, Diocese of Tasmania. He will begin his ministry on August 14.

NORTON, the Reverend M. A., to be Priest-in-Charge of Maydena, Diocese of Tasmania.

TERRY, the Reverend W. H., formerly Rector of Westbury, Diocese of Tasmania, was inducted to the Parish of St. Helen's, in the same diocese, by the Archdeacon of Launceston on July 4.

CLERGY ILLNESS

ADAMS, the Reverend A. G., Rector of Queenstown, Diocese of Tasmania, has been a patient at St. John's Hospital, Hobart, since early in May.

ONE MINUTE SERMON

PAUL AS A MAN OF PRAYER

Very few people realise that a man is as he prays. A man without prayer is a threadbare soul. Study the prayers of men and women in the Bible and without doubt you will see the men and women as they are. Jacob's bargaining prayer reveals his calculating nature. When he became a changed man, his prayers changed also. Eli's prayer with its fatalism shows a weak character.

How interesting it is to study the prayers of St. Paul. For he must have fashioned his prayer life in those years in Arabia, when, in loneliness, he learned to know Jesus Christ and His way of life. St. Paul is at his best in his prayers. At times he soars to the very heavens, "caught up into Paradise," as he himself expresses it.

But St. Paul's prayers are always based on his theology, his knowledge of God. So should ours be! A reading of the Word of God is always a wise and helpful prelude to prayer. It is God speaking to man, which is the true preparation for man to speak to God. The New Testament, learned, digested, believed and known, is the best preparation for prayer. And there is then no weariness in prayer. It is as when a man speaks heart to heart with a friend.

St. Paul's prayers are unceasing. He "prays always with all prayer and supplication in the spirit." His prayers are the breath of life. "I cease not to pray for you," he says.

All of us could, and should, take much more time for prayer. We scamp our prayers; we hurry over them; we are so busy with the earthly that we have no time for heavenly things. But prayer is the heart beat of life. "Take time to be holy."

Paul is wonderful in his praying for others. His prayers are nearly all intercessions, with bursts of praise here and there. How often have we forgotten to pray for those who asked us to pray? How rarely did he forget. He loved men! He longed for their salvation. A man of prayer!

Are you? Do you set aside time each morning and night; do you plan your confession, your thanksgiving, so that each touches your life? Do you list the people for whom you ought to pray and bring some, daily, before the Throne?

The greatest thing we can ever do for anyone is to pray for them. Is it not written that Jesus Himself, "is able to save to the uttermost them that come unto God by Him, seeing He ever liveth to make intercession for them?"

LAMBETH DEGREES FOR BISHOPS

FROM OUR OWN CORRESPONDENT

London, July 12
The Archbishop of Canterbury has conferred the Lambeth degree of Doctor of Divinity on the Bishop in Polynesia, the Right Reverend L. S. Kempthorne, the Presiding Bishop of the Episcopal Church in the U.S.A., the Right Reverend H. K. Sherrill, the Primate of all Canada, the Most Reverend W. F. Barfoot, the Metropolitan of India, the Most Reverend A. N. Mukerjee, and on the Presiding Bishop of the Nippon Sei Kai Kai, the Right Reverend Michael Yashiro.

WESTMINSTER ROLL OF HONOUR

ANGLICAN NEWS SERVICE
London, July 14

The vice-chairman of the Imperial War Graves' Commission, General Sir John Crocker, has given the Dean and Chapter of Westminster the seventh and final volume of the roll of honour of civilians killed by enemy action in the Second World War.

The volume records the names of 6,000 men and women who died in countries outside the United Kingdom, and those who died at sea when their ship or aircraft was lost or damaged.

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 writers' names are appended for publication. Parts of some of the following letters may have been omitted.

QUICK RESPONSE

GIFTS FOR CHURCH OF SOUTH INDIA

TO THE EDITOR OF THE ANGLICAN

Sir,—Thank you for publishing my letter about the Indian Army chapel without furnishings.

The paper arrived on Friday. To-day, Sunday, a friend, who must remain anonymous, offered to help with a generous gift of money.

I am to procure the necessary communion vessels, etc., and send them to the Reverend John Cotelingam, of the Church of South India. Whatever sum is left over is also to be sent to be used at the chaplain's discretion.

It would seem that "Catholic Layman" (THE ANGLICAN, June 20) knows less than nothing of the Church of South India, or he would not call it a foolish hybrid and class it among "barren religions."

Our Lord said: "By their fruits ye shall know them." Here is a Church manifestly bringing forth the fruits of the spirit.

Who dares say that the Holy Spirit is not operating within it? Why try to define it as either Catholic or Protestant? It is something better. It is Christian.

Faithfully yours,

H. E. L. PATTON.
Kew, Victoria.

CELIBACY FOR CURATES

TO THE EDITOR OF THE ANGLICAN

Sir,—A comment attributed to the Dean of Adelaide (THE ANGLICAN, June 27) on suggestions that young curates should stay single for at least five years after ordination, should cause concern to all thinking members of the Church.

To describe such a proposal as "plain tripe" seems to smack of complacency, prosperity and accidia.

No experienced and responsible priest would view the immediate product of any theological college, however efficient, with any complacency.

The cure of souls is a life, not a profession. There is, of course, no particular merit in staying single for five years, but the presumption is justified that undivided attention to their pastoral work will produce priests of God, rather than sincere and well-intentioned counsellors.

If we rightly view marriage as a vocation, the young married curate faces conflict between his vocation as husband and father, and the absolute priority of his vocation as priest of God.

Better priests and husbands can be expected if the two vocations are not placed in competition in the first years in the ministry.

So much for the need of the young priest. What of the need of the Church? Surely she can expect from her priests what the world calls sacrifice?

Lady Poverty is the best helpmate for a young priest. Foreign and home missions call the young priest to be reckless for our Lord, and to reject the standards of the world.

Will it be £800 a year in suburbia or £50 a year in New Guinea or the outback?

Marriage in the first years of the ministry should be regarded by bishops and laity as the exception, and not, as at the present, the rule.

Yours, etc.,

A. GRAHAM.
Coburg, Vic.

CONGREGATIONAL SINGING

TO THE EDITOR OF THE ANGLICAN

Sir,—May I, through you, urge our clergy to simplify the music set to those parts of our services which are allotted to the congregation, in which they are supposed, or ordered, to join.

These parts include the Confessions, Te Deum, Creeds, Lord's Prayer, Psalms, and the Gloria in the Holy Communion.

These parts of our services are, with increasing frequency, being set to music in which the ordinary worshipper cannot join, and which compels him or her to stand like a silent dummy.

The Reverend A. Walker is reported to have suggested that popular rhythm and even Rock 'n' Roll be incorporated in our services as an attraction to youth to attend.

It has yet, however, to be proved whether this would be the case; but it is quite certain that the robbing of the people's part in the services by the choir and organist will not fill our churches.

A great Church worker wrote as follows:—

"I went to the cathedral on Easter night. . . I felt as if I had been to a concert rather than having taken part in an act of worship."

"The choir sang, most beautifully, six lovely carols. They sang the Psalms to very fancy tunes while the congregation sat and listened."

"The Lord's Prayer and the Creed were also sung by the choir alone."

"I cannot enjoy this. It makes me wonder how much of it is absolute worship and praise."

"I'm afraid I'm a 'Plain Jane' who enjoys sharing in the prayers and praises rather than listening to something that is studied."

Surely this is a warning to those who would lead us into this kind of service in our parish churches as well as in our cathedrals.

I suggest that if any of our clergy have any doubts on this matter they go down and stand with their congregations when one of the "highbrow" settings is being sung by the choir to one of the Creeds or Gospels.

May I remind our vicars that the musical portion of their services is completely under their control. The organist who, according to the Act, is appointed by them alone, must act in accordance with their wishes.

May I say, as a retired vicar who now sits and often suffers with the congregation, that if our clergy will use their lawful authority, they will earn the grateful thanks of their congregations.

Yours faithfully,
"A ROBBED CHURCHMAN."
Melbourne.

THE CHURCH OF WHIT-SUNDAY

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent, W.A.S. (THE ANGLICAN, July 11), evidently mistakes me for a Roman Catholic. I hasten to assure W.A.S. I am an Anglican, born and bred.

There are too many muddled-headed Anglicans like W.A.S. who feel just as much "at home" in the Salvation Army Citadel as they do in their parish church. This so-called broad-mindedness simply means that they do not think at all.

For want of a better word, I plead guilty to being narrow-minded, feeling that it is a more grievous sin to condone error and heresy than it is to condemn it.

Combined lunch-hour services forsooth! Rather let me see a congregation of three worshipping and adoring God's Majesty at the Holy Eucharist than an audience of three thousand listening to the Reverend Fuller Dishwash expounding his pet themes and leading the "bright" hymn singing! Poor souls.

Yours, etc.,
CATHOLIC LAYMAN.
Melbourne.

TO THE EDITOR OF THE ANGLICAN

Sir,—W.A.S. (THE ANGLICAN, July 11) may have read with horror a letter from Catholic Layman, but it was perfectly truthful, because Catholic Layman has had the benefit of the teaching of the Catholic Church of England, which W.A.S. so obviously lacks.

Of course, the Protestant sects are doing a wonderful work, but so are the Masons, Rotarians, Apexians and a host of other people, according to their lights.

If W.A.S. knew a little more about the Church, of which he is a member, he would readily admit that the Protestant sects are in schism, and combined services will do nothing towards bringing them together.

One has only to look at the Presbyterian and Baptist churches in America, where each is split into further sects, and even in the city of Geelong, in Victoria, there are three different varieties of Presbyterianism, each claiming to be the true Presbyterian Church.

In conclusion, I would recommend W.A.S. to buy the April number of the *Australasian Church Quarterly*, which was reviewed in THE ANGLICAN recently. There he will find an extremely learned article on the Church of South India; the second last paragraph must embarrass a large number of extremists in the Church of England.

Yours faithfully,

ANOTHER CATHOLIC LAYMAN.
East Melbourne.

NEW PREFACE TO CROCKFORD

TO THE EDITOR OF THE ANGLICAN

Sir,—Please allow me to say a few words regarding "Thankful Readers' letter" (THE ANGLICAN, July 4).

In the first epistle general of S. John, chapter 2, verse 19, we read: "They went out from us, but they were not of us; if they had been of us, they would not have continued with us, but they went out, that they might be made manifest that they were not all of us."

Also, the second epistle of Paul to Timothy, chapter 3, verses 3 and 4: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears. And they shall turn away their ears from the Truth, and shall be turned unto fables."

Again, Paul's epistle to Romans, chapter 16, verses 17 and 18: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words, and fair speeches, deceive the hearts of the simple."

Article XXXIII states: "That person which by open denunciation of the Church is rightly cut off from the unity of the Church and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereto."

In view of the foregoing, would "Thankful Reader" suggest the Church link up with the Seventh Day Adventists, Jehovah's Witnesses, British Israelites, Quakers, Mormons, Holy Rollers, Christadelphians, and the many other sects?

Reference to the Church as "High" or "Low" is the devil's weapon to sow dissension and hatred.

Our Creeds plainly state that we believe in "one Catholic and Apostolic Church."

"Thankful Reader's" letter is but another example of the neglect of education in history and other matters pertaining to the Church.

HENRY G. EEKHOFF.
Cairns, North Qld.

A WEEKLY QUESTION BOX ON FAITH AND MORALS

I'D LIKE TO KNOW . . .

Is there a difference between Paradise and Heaven?

The correspondence, particularly that of the Reverend W. F. Hart, of Victoria, on my reply to a question, in turn deserves a reply.

Dogmatism, when our knowledge is slight and obviously incomplete, is unwise. Particularly is this true on the subject of the after-life.

We know little about it from the Scriptures. The New Testament uses the word "Paradise" but three times, and our Lord only once. Too much fabrication on such obvious restraint would seem, therefore, the path of indiscretion.

There are, I think, two schools of thought on this subject. Some theologians consider that Paradise and Heaven are two different states, two different entities. This arises from following the Jewish rabbinical tradition that there were two Paradises—the one, Sheol, and the other, Heaven.

In *A Theological Word Book of the Bible*, the editor, Canon Richardson, says: "The expression (Paradise), as used by Jesus (only once), is merely a conventional way of saying 'after physical death,' and should not be held to constitute an endorsement of rabbinic theories. In post-Biblical Christian theology, the term came to be used interchangeably with 'Heaven.'"

"There is no support in the New Testament for rabbinic speculations (or later Christian ones) about Paradise as a place of purgation, where souls are purified from sin and fitted for Heaven."

While there are those who consider that, at death, a believer goes to Paradise, and at the general resurrection, goes to Heaven, another school of thought thinks the terms refer to one and the same state.

In the *Hastings Dictionary of the Bible*, Professor Shailer Mathews writes: "In Christian theology, the term 'Paradise' is commonly used as identical with 'Heaven,' although, in some cases, it is distinguished as the temporary abode of the saints, either in some place on earth or above the earth."

"Lack of data, however, makes it impossible to reach certainty in the matter, and the most modern theology maintains an attitude of reverent agnosticism regarding the state of the dead, and uses the term 'Paradise' as

THE MINISTRY OF HEALING

TO THE EDITOR OF THE ANGLICAN

Sir,—In reading the report of the Commission on the Church's Ministry of Healing I was amazed at its conclusions and sadly disappointed.

Its summing-up reveals subservience to men and their reasoning rather than the clear, unequivocal Word of God.

Its approach to this vitally important part of God's Word is dampened with cautiousness and streaked with timidity.

Where is the faith and miracle-working power in the Church to-day that was so triumphantly present in the early Church?

Truly, the Bible prophecy regarding the Laodicean Church of the "last days" is being fulfilled to-day, when we read such an article as that printed on the findings of the Commission, which comprises men who should be preaching with power and authority based wholly on the word of holy writ.

If suffering is not repugnant to God, as the Commission believes, why did Jesus go around healing the sick and alleviating suffering wherever He found it?

Remember, Jesus said, "I came to do the will of My Father," and God said, "This is My Beloved Son in whom I am well pleased."

Yours, etc.,
DORIS ALLAN.
Ballarat, Vic.

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.

a symbol, rather than with precise definition."

Dr Charles Hodge, in his *Systematic Theology*, quotes the commonly accepted doctrine that "the souls of the believers are at death made perfect in holiness, and do immediately pass into glory."

He supports his argument by Scriptural quotations, chief among which is Philippians 1: 21 and 23: "For me to live is Christ, and to die is gain . . . for I am in a strait betwixt two, having a desire to depart to be with Christ, which is far better."

In 2 Corinthians 5: 6 and 8, the Apostle says: "Therefore, we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. We are confident, I say, and willing, rather to be absent from the body, and to be present with the Lord."

At death, then, the believer is admitted to Christ's own presence, and, since He sits at God's right hand, what is that but Heaven?

To quote Dr Hodge further, "The word 'Paradise' occurs in three places in the New Testament. In Luke 23: 43 we read: 'To-day thou shalt be with Me in Paradise.' In 2 Corinthians 12: 4, Paul says that he was caught up into Paradise, which he explains by saying that he was caught up into the 'third heaven.'"

In Revelation 2: 7, Christ says: 'He that hath an ear, let him hear what the Spirit saith unto the churches: to him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God.'

"There can, therefore, be no doubt that Paradise is Heaven, and, consequently, when Christ promised the dying thief that he should that day be in Paradise, he promised that he should be in Heaven."

"It would, therefore, seem impossible that any who do not rest their faith on the Fathers rather than on the Bible, should deny that the souls of believers do at death immediately pass into Heaven. The Fathers made a distinction between Paradise and Heaven, which is not found in the Scriptures."

I do not wish to prolong discussion on the point, save to reiterate something which I wrote when I was first asked to write this column. Let us avoid the *odium theologium*, realising that there are differences of opinion, which do not necessarily indicate ignorance.

A Melbourne correspondent wants to know why spiritual healing is so neglected to-day. He is thinking primarily of his own city and he cites a Sydney Church which some weeks ago advertised services for the mentally and physically ill.

What is spiritual healing? From the New Testament, we glean that Christ frequently healed people of various kinds of sickness—in fact, over a quarter of His Ministry was concerned with healing. This practice was followed by the Apostles. Every eighth verse in the Acts of the Apostles deals with spiritual healing—a healing of the spirit, and thus of the body. Actually, so great and widespread was this gift that, if even the shadow of Peter fell on a sick person, he was healed. Then from the Epistle of James we know that it was the routine

custom for those who were sick to be anointed with holy oil.

For some years this healing gift continued. Irenaeus, writing at the end of the second century, said: "Some do certainly and truly drive out devils, so that those who have just been cleansed from evil spirits often both believe and join themselves to the Church. . . . Others, still, heal the sick by laying their hands upon them and they are made whole. Yea, moreover, as I have said, the dead even have been raised up, and have remained among us for many years."

There is little doubt that the power to heal was an integral part of the life of the early Church.

By the end of the third century, however, the gift began to cease, and although some miracles of healing were recorded as the centuries went by—those, for example, of which *The Miracles of George Fox* and John Wesley's *Diary* speak—the experience of the early days had ceased.

The present generation has seen a rebirth of spiritual healing—a rebirth so spectacular that, almost without exaggeration, it can go down with the ecumenical movement as a great new fact of our time.

James Moore Hickson, an Anglican layman who conducted the Hickson Healing Mission forty years ago, stated, "The cause of much suffering in the world to-day lies far deeper than the physical part of man's being. It is hidden in the mental and moral life where physical remedies cannot reach, and are powerless to heal." It is just here that the Church can play its most effective part. For many people are burdened with anxiety, depressed, hag-ridden by fear or made unhappy by guilt. Occasionally, these cause physical manifestations—and it is the inward peace which settles in after anxieties are brought to the surface, fears and guilty secrets revealed, which allows healing to take place.

Other people have no organic diseases, but are troubled in spirit. "To be able to talk to a wise and understanding man with a warm heart, a loving smile and a silent mouth is their greatest need. Do not think for one moment that any man reaches such a position easily."

There is no easy road to spiritual healing of the sick in mind. To listen sympathetically is of paramount importance, but to provide the right cure comes only from dwelling much in the presence of God.

This is a time-consuming age, and the busy world pushes the parish priest more and more into being an office priest. His prayer life can suffer and, rather than nourishing his spiritual life, by learning to wait on Christ, he takes the busy road of unending duties.

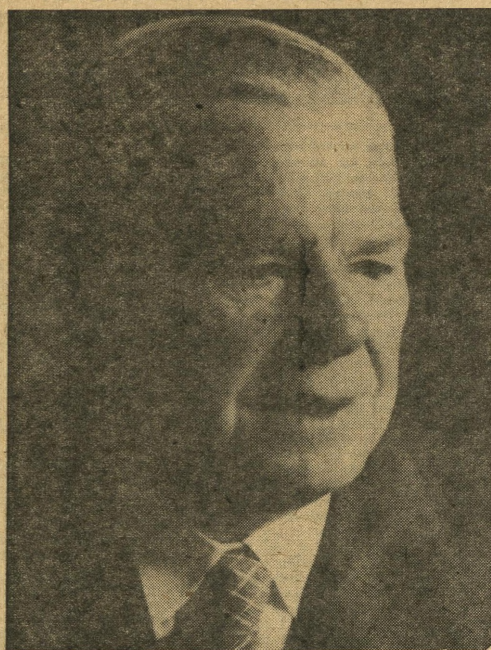
It was Dr John Henry Jowett who pointed out the similarity between "bless" and "bleed"—only the one who bleeds can bless. Only the man who spends much time with God can spiritually bless his people.

Allied to this is faithful, persevering prayer from God's people. This also takes time and thought. "It is not just the mentioning of names in a group, or by individuals praying simultaneously in different homes. It is a realisation that no man can pray effectively while he considers sin in his life. Stock must be taken—grudges forgiven and restitution made."

If my correspondent will read such a book as *Highway to Healing*, by Dr Harry Hutchinson, or *Everyman's Adventure*, by Dr Rebecca Beard, he will find the conditions for spiritual healing set out—and these will answer his question more fully.

My correspondent has probably already seen the report of the commission on the Church's Ministry of Healing, which appeared in THE ANGLICAN on June 20.

ANGLICAN OF THE WEEK



Our Anglican of the Week has been described as "one of the moulders of the Anglican Church in Australia."

He is Mr. P. W. Gledhill, who has been a diocesan lay reader in Sydney for the last forty-one years.

Builder, trustee, historian and synodman, Mr. P. W. Gledhill has played a most important part in the development of the Anglican Church in New South Wales, and particularly in Sydney.

His work has been so outstanding in the district of Manly that the Commonwealth Government has called the look-out alongside Barrenjoey Light-house "Gledhill Lookout," and the State Government has named two waterfalls on McCarr's Creek at Pittwater "Upper and Lower Gledhill Falls."

A large area of water frontage at North Harbour is called "Gledhill Park" as some recognition of the many services he has rendered in Brookvale and the surrounding district.

He has laboured at S. Luke's, Brookvale, for twenty-four years, building the church, acting as churchwarden and as superintendent of the Sunday school.

Two other churches owe their existence to his efforts—S. James', Curl Curl, and S. Andrew's, Oxford Falls.

He acts as trustee to the historic Camperdown Cemetery and is also trustee to other churches and cemeteries.

His historical work covers a vast area. He is a Fellow of the Royal Australian Historical Society and of the Society of Australian Genealogists.

Last Saturday he visited four old churches near Sydney with members of the Historical Society and read a paper on the history of the Holy Innocents Church at Rosmore.

FILM REVIEW

BIBLE SOCIETY FILM

THE Bible Society's main film for the coming year, "Leaves of the Tree," is an account, partly of bringing a Bible to the people of Eritrea, and partly of the work of two Swedish missionaries, Dr Karl Wingqvist and Mrs Wingqvist.

Beginning in the Swedish pine forests, the narrative continues through to the paper mill and from there to Ethiopia, where the Bible is being translated in the language of the people, Tigrinya, which had never been reduced to writing.

A clear, descriptive commentary is given by B.B.C. commentators, Alvar Lidell and Mary Wimbush. The photography by James Normington is excellent, both in colour and technique.

—R.A.S.

He has written the histories of a dozen parishes in and around Sydney, a scholarly treatise on Anglican Heraldry, and some descriptive accounts of the Hawkesbury River and the Manly district.

He also arranged and registered the coats of arms of nine Australian dioceses. They are Armidale, Bathurst, Carpentaria, North-West Australia, North Queensland, Polynesia, Riverina, Rockhampton, and Willochra.

As senior vice-president of the Church of England Historical Society he has given lectures on Australian cathedrals, the beginnings of Christian life in Australia, and the life of the Anglican Church.

In addition to all this, he has helped to guide the Church as a member of Diocesan and Provincial Synods over the past thirty years.

At the present time he is engaged in writing, as its official historian, a history of the Diocese of Bathurst.

BISHOP NOTES CHANGE IN ATTITUDE TO CHURCH UNITY

DOCUMENTS ON CHRISTIAN UNITY. Fourth Series: 1948 to 1957. Edited by G. K. A. Bell. Oxford University Press. Pp. 243. 34s. 9d.

"THE measure of our concern for unity is the degree to which we pray for it," said the Faith and Order Section of the Evanston Assembly of the World Council of Churches.

We may add that the measure of the sincerity of our praying for unity is the degree to which we make ourselves aware of the current movements towards unity among Christians and actively participate in them.

The former Bishop of Chichester has done invaluable service to the Church at large in bringing together significant documents—pronouncements, reports, letters, schemes of reunion—concerned with Christian unity.

This book is the fourth and final volume of such documents for the period 1920 to 1958. It begins in 1948 with extracts from the Encyclical Letter and the Resolutions of the Lambeth Conference.

This included a call to "all the churches of the Anglican Communion to seek earnestly, by prayer and by inference, the fulfilment of the vision of a Church, genuinely Catholic, loyal to all truth, and gathering into its fellowship all who profess and call themselves Christians, within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common and made ser-

viceable to the whole body of Christ."

Extracts from Roman Catholic pronouncements include an instruction from the Holy Office in 1949, which, while beginning with the words, "The Catholic Church takes no part in ecumenical conferences or meetings," gives limited encouragement to conferences between Roman Catholics and others.

It will be news to most of us in Australia that "it is not forbidden to open or close these gatherings with the common recitation of the Lord's Prayer or some other prayer approved by the Catholic Church."

Bishop Bell maintains that a careful consideration of the various documents in the four volumes reveals "at least a change in atmosphere" since 1920, on the part of Rome.

A message from the Moscow Patriarchate to the Central Committee of the World Council of Churches, at the end of 1955, speaks of "the Christian duty to use the time for the purpose of knowing one another better, not only in those things which divide us, but mainly in those things which we possess in common, and in which we are spiritually akin." It welcomes opportunities for "personal encounter."

The documents cover every significant move towards unity among churches throughout the world in the last ten years.

Reviews of Recent Books

FICTIONAL ACCOUNT OF JESUS' WORK

THE LETTERS OF NICODEMUS. Jan Dobraczyński, translated and abridged from the Polish by H. C. Stevens. Heinemann. Pp. 350. 22s. 6d.

FROM the first century fiction in which Jesus appears as the chief character has been very popular.

The book before us is one of the latest of the series and has the faults and merits of its type.

It is written in the form of letters purporting to be from Nicodemus to his former tutor. The writer tells how and what he heard of Jesus and the impact this had upon him.

It would appear that the book was charmingly written and that it has been excellently translated.

But the thing to remember is that this is fiction. Indeed, it is expressly called "a fictional account of the impact of the life and ministry of Jesus Christ" upon Nicodemus. And the reader ought to bear in mind that the fiction is no less evident in the presentation of the material adapted from the Gospels than in, say, the rather unconvincing account of the sickness of the wife of Nicodemus and her treatment by Luke, "the beloved physician."

I suppose no real harm is done by identifying or disposing of certain New Testament characters. But it could be very misleading to the uninformed reader.

Nicodemus, for example, becomes one of the disciples who walked to Emmaus with the risen Jesus. Mary of Magdala in this work is also Mary of Bethany. Joseph of Arimathea is killed off at the tomb of Jesus. Jesus Himself here often seems no more than a lay figure upon which to hang certain Christian doctrines.

Lovers of this sort of fiction will be interested at the role given to the Blessed Virgin.

In almost poetic words she is portrayed in such a way that the descent of the Holy Spirit at Pentecost seems to follow upon her prayer.

Nor could I fail to admire the way our author describes her bodily assumption without death into heaven before the eyes of the brethren.

But if you were to ask what is the biblical authority for such exquisite fancies, I should have to remind you that this book is not, nor does it claim to be, a biblical study. You must not judge it as such. It is fiction. As fiction it must be read and judged.

—C.C.C.

VITALITY IN PRAYER

MEDITATION AND MENTAL PRAYER. Wilfred L. Knox. S.P.C.K. Pp. 69. English price 3s. 6d.

"WHILE I live I'll grow" is the motto of an old Sydney emporium. Growth in prayer is a sign of spiritual vitality. Lack of growth spells at least aridity. Hence the need of instruction for Christians who have outgrown their first lessons in prayer and are hungry for growth.

The author is one of the best-known priests in England, a member of the Cambridge Oratory of the Good Shepherd and the son of a former Bishop of Manchester. He is a recognised master of the spiritual life.

The book, first published in 1927, has been reprinted three times to meet the continuing demand. True to its title, it is a very vivid, detailed and practical introduction to the art of mental prayer—that development of prayer life which follows elementary "vocal prayer," and which may merge into contemplative prayer or mystical experience.

Meditation is described as one of the simple forms of mental prayer. Examples, hints, treatment of difficulties, make this a most useful primer. Very clearly the author writes from a wide personal experience. Occasionally a phrase reminds that he is an Anglo-Catholic, but he writes acceptably for every spiritually minded Anglican, of every school of thought.

—G.W.A.K.



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Church Societies

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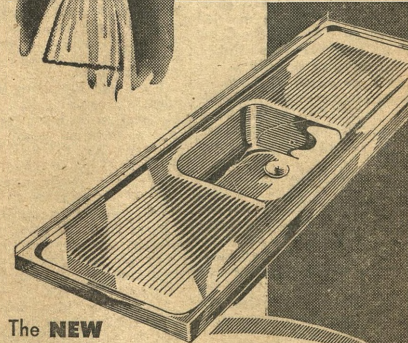
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SEE THEM AT YOUR HARDWARE STORE

—R.G.A.

THE PROSPECTUS

This Prospectus is dated the fifth day of July, 1957.

Copies of this Prospectus, duly certified, have been filed with the Registrar General in New South Wales; and have been delivered for registration to the Registrar General in Victoria; the Registrars of Companies in the Australian Capital Territory, in South Australia, in Western Australia and in Queensland; and the Registrar of the Supreme Court of Tasmania, which officers take no responsibility for its contents.

THE ANGLICAN PRESS LIMITED

(Incorporated in New South Wales under the Companies Act 1936 on the twentieth day of March 1957.)

PROSPECTUS

of

An issue at Par of

£70,000 7% REDEEMABLE MORTGAGE DEBENTURE STOCK

Redeemable at par on August 1, 1977, or at the option of the Company on August 1, 1967, or August 1, 1972.

AUTHORISED CAPITAL

| | |
|-------------------------------------|---------------|
| 10 "A" Shares of 10/- each | £ 5 |
| 9,990 "B" Shares of 10/- each | £4,995 |
| | <u>£5,000</u> |

ISSUED CAPITAL

| | |
|----------------------------------|-----|
| 10 "A" Shares of 10/- each | £ 5 |
|----------------------------------|-----|

DEBENTURE STOCK OFFERED HEREIN

| | |
|---------------------------------------------|----------------|
| £70,000 7% Redeemable Debenture Stock | <u>£70,000</u> |
|---------------------------------------------|----------------|

DIRECTORS

The Right Reverend JOHN STOWARD MOYES, M.A., D.D., Th.D., Bishopscourt, Armidale, N.S.W., Lord Bishop of Armidale (Chairman of Directors).
 PETER MICHAEL BOWEN, LL.B., 2 "Bromley," Gladswood Gardens, Double Bay, N.S.W. Solicitor (Deputy Chairman of Directors).
 ALFRED FRANCIS PHILLIP JAMES, 67 Billyard Avenue, Wahroonga, N.S.W., Journalist (Managing Director).
 Canon THOMAS EDWARD JONES, M.B.E., Th.L., 53 Cheltenham Street, Cheltenham, N.S.W., Clerk in Holy Orders.
 HAROLD MORGAN, 24 Fairlight Avenue, Killara, N.S.W., Solicitor.
 The Reverend FRANK WILLIAM COALDRAKE, M.A., Th.L., 55 William Street, Roseville, N.S.W., Clerk in Holy Orders.
 JOYCE MILFRED JAMES, B.A., 67 Billyard Avenue, Wahroonga, N.S.W., Newspaper Editor.
 The Reverend THEODORE BRUCE McCALL, B.A., Th. Schol., 2 Waverley Crescent, Bondi Junction, N.S.W., Clerk in Holy Orders.
 FRANCIS ALFRED TIMBURY, A.A.S.A., 71 Turnbull Street, Hamilton, N.S.W., Registrar of the Diocese of Newcastle.
 HENRY JAMES REID, 16 Robert Street, Artarmon, N.S.W., Secretary.

TRUSTEES FOR THE DEBENTURE STOCK HOLDERS

The Most Reverend REGINALD CHARLES HALSE, D.D., Bishopscourt, Brisbane, Queensland, Lord Archbishop of Brisbane and Metropolitan of the Province of Queensland.
 The Most Reverend ROBERT WILLIAM HAINES MOLINE, M.C., M.A., D.D., Bishop's House, Perth, Western Australia, Lord Archbishop of Perth and Metropolitan of the Province of Western Australia.
 The Right Reverend FRANCIS de WITT BATTY, M.A., Th.D., Bishopscourt, Newcastle, N.S.W., Lord Bishop of Newcastle.
 The Right Reverend WILLIAM HERBERT JOHNSON, B.A., Th.D., Lord Bishop of Ballarat and Acting Metropolitan of the Province of Victoria.
 The Right Reverend GEOFFREY FRANCEYS CRANSWICK, B.A., Th.D., Bishopscourt, Hobart, Tasmania, Lord Bishop of Tasmania.
 The Right Reverend EDWIN JOHN DAVIDSON, B.A., Th.D., Bishopscourt, Sale, Victoria, Lord Bishop of Gippsland.
 The Right Reverend THOMAS THORNTON REED, M.A., D.Litt, Th.D., Bishop's Court, Adelaide, South Australia, Lord Bishop of Adelaide.

BANKERS

Australia and New Zealand Bank Limited.

AUDITORS

C. O. Beck and Wayland, 33 Macquarie Place, Sydney, N.S.W., Chartered Accountants (Aust.).

SOLICITORS

J. D. L. Gaden and Bowen, 11c Castlereagh Street, Sydney, N.S.W.

SECRETARY

H. J. Reid, 1 Rawson Lane, Sydney, N.S.W.

REGISTERED OFFICE AND SHARE REGISTER

1 Rawson Lane, Sydney, N.S.W.

THE ANGLICAN PRESS LIMITED

OBJECTS OF THE ISSUE

The objects of the present issue of Debenture Stock are:—

- (a) to establish a comprehensively equipped modern printery to serve the Church of England in Australia, and for that purpose
- (b) to purchase freehold lands and buildings suitable for housing such a printery.
- (c) to purchase and install new letterpress and other printing

machinery, photographic and block making equipment, and other machinery incidental thereto, and

- (d) to provide working capital necessary to enable the Company to carry on the business of printers, publishers and block makers.

Note.—The only share capital of the Company allotted or intended to be allotted in the near future is the 10 "A" shares issued to the Directors as qualifying shares. The whole of the capital required to carry on the

business of the Company and to carry out the objects referred to in the Memorandum of Association is to be provided for out of this issue and any subsequent issue or issues of Debenture Stock.

CONDITIONS OF THE ISSUE

The Debenture Stock will be issued at par in multiples of £5. Certificates for the Debenture Stock will be in amounts of £5 or multiples thereof.

Interest on the Debenture Stock will be payable on the first day of August in each year. The first payment of interest will be made on August 1, 1958, for the period from the date of issue

of the Debenture Stock to that date, or at such later date (not being later than August 1, 1959) as the Company may decide. The initial operating expenses of the Company are expected to be heavy, and the Directors have deemed it a necessary precaution to provide for a postponement of payment of the first year's interest should this be advisable.

The Debenture Stock will be redeemed at par on August 1, 1977 or at the option of the Company (upon three months' notice in writing having been given) on August 1, 1967 or August 1, 1972.

Principal and interest will be payable free of exchange in any Capital city in Australia.

SECURITY FOR THE ISSUE

The Debenture Stock is secured by a Trust Deed dated the twenty-ninth day of May, 1957 made between the Company and the Most Reverend Reginald Charles Halse, D.D., Lord Archbishop of Brisbane and Metropolitan of the Province of Queensland; the most Reverend Robert William Haines Moline, M.C., M.A., D.D., Lord Archbishop of Perth and Metropolitan of the Province of Western Australia; the Right Reverend Francis de Witt Batty, M.A., Th.D., Lord Bishop of Newcastle; the Right Reverend William Herbert Johnson, B.A.,

Th.D., Lord Bishop of Ballarat and Acting Metropolitan of the Province of Victoria; the Right Reverend Geoffrey Franceys Cranswick, B.A., Th.D., Lord Bishop of Tasmania; the Right Reverend Edwin John Davidson, B.A., Th.D., Lord Bishop of Gippsland; the Very Reverend Thomas Thornton Reed, M.A., D.Litt., Th.D., Dean of Adelaide and Bishop Designate. The Company agrees that in accordance with the Trust Deed it will observe the conditions therein contained including its obligations to repay the Debenture Stock and to pay interest in

accordance with the issue. In support of its agreement the Company has charged, by virtue of the provisions of the Trust Deed, in favour of the Trustees its assets for the time being, both present and future, excluding its uncalled capital, with the payment in all monies owing for the time being in respect of this issue.

These provisions and others are set out in full under the heading "Relevant Extracts from the Trust Deed" below.

REPORT BY THE RIGHT REVEREND J. S. MOYES, LORD BISHOP OF ARMIDALE, CHAIRMAN OF DIRECTORS OF THE ANGLICAN PRESS LIMITED

To The Trustees for the Debenture Stockholders.
The Anglican Press Limited,
1 Rawson Lane, SYDNEY, N.S.W.
Your Graces, My Lords Bishop, and Mr. Dean,

I have pleasure, as Chairman of the Board of Directors, in submitting the following report on the history and proposed activities of the Anglican Press Limited, for inclusion in the Prospectus of the issue by that Company of £70,000 7% redeemable Debenture Stock.

The Church of England in Australia has long needed a specialised printing and publishing house. Every other major denomination in Australia already owns or controls one. Most other branches of the Anglican Communion throughout the world own or control their own presses. Our need in Australia is now becoming urgent. The impetus towards unity shown by the progress of the Constitution, the rapid development of Church promotion schemes, and the expansion of every department of the life of our beloved Church, all make the present a most opportune time to establish our Press. This will in turn help powerfully to awaken fully to a sense of their privileges and responsibilities the great number of lay members of the Church.

Now, no one diocese or Church organisation has the money and experience to set up a comprehensive modern printery which could produce the wide range of books, pamphlets, newspapers, magazines, posters, leaflets and other matter which the Church demands. The money can be provided only by a joint, united effort. Another consideration is this, that even if the machinery existed through General Synod, for example, to enable it to be done, many people feel that the Church herself is not the proper organisation to conduct the day-to-day affairs of a big business enterprise. These two matters have been discussed for two years past with most of the dioceses and with several Church organisations. The ideal solutions have proved to be: (1) for several dioceses and Church organisations to co-operate in providing at least the nucleus of the money required; (2) to invite lay members of the Church, and Church bodies, to find the remainder of the money, and (3) to devise a Board of Directors on which the Church would be officially represented, but without limiting its flexibility by making it an "official" body.

To meet the need, under these conditions, The Anglican Press Limited was incorporated in New South Wales on March 20, 1957, and was issued by the Registrar General of that State with a certificate of compliance with the requirements of Section 77 of the Companies Act, 1936, on March 27, 1957.

Among the bodies which have already agreed to find some part of the capital are certain dioceses in New South Wales and Victoria, and the Australian Board of Missions. This fact is reflected in the Company's Articles of Association. They provide that the Bishops of Newcastle and Armidale shall each nominate one Director; the Australian Board of Missions two Directors; and Church Publishing Company Limited (publishers of THE ANGLICAN) three Directors. Provision is made for three further Directors who need not necessarily be connected with any of these bodies.

Particulars of the Directors are given elsewhere in this Prospectus. The Articles

are carefully framed to ensure that they must all be members of the Church of England, and that the control of the Company will remain in Anglican hands.

The Memorandum and Articles provide that there shall be 10 "A" Shares, and that every Director must hold one of these as his qualification. They provide that the 9,990 "B" Shares may be issued at such time and subject to such conditions as to premium or otherwise as the Directors may resolve. It is not proposed to issue any "B" Shares for the time being. Church organisations in general prefer, or are bound by law to invest in, other than ordinary risk-bearing shares, and in order to make the venture more attractive to those who will, it is expected, subscribe most of the capital required, it was resolved to issue Debenture Stock instead of ordinary Shares, while at the same time fixing the rate of interest thereon at as high a level as was felt practicable.

The first requirement for a soundly-based printing and publishing house is suitable premises. Tentative arrangements have been made to purchase a freehold building with three floors, a total floor area of some 18,000 square feet, and with frontages to three streets, in a central position at Nos. 3-13 Queen Street, Sydney. The land and building have been valued by Messrs. Hardie & Gorman Pty. Ltd. at £30,000. The property would be acquired, together with a modern electric hoist, fittings for lateral and transverse hoists on the ground floor, a pneumatic tube system, and sundry floor coverings and fixtures, for £31,000. These premises are ideally situated for our proposed operations, and provide adequate room for expansion. It would be proposed at first to use only the ground floor for the printery, and to let on lease the two upper floors. The rental yield from these would be expected to amount to between £2,000 and £2,500 per annum.

It is proposed to acquire most of the printing machinery, the total cost of which is expected to amount to £43,367, upon terms requiring initial payments of £11,298 and the balance of the payments over a period of six years. The purchase of the building may be financed temporarily in part through a first mortgage of approximately £16,800, and in part through applying thereto premiums payable in respect of leases of the two upper floors and expected to amount to £6,000.

The equipment which we have planned includes the latest type of electronic block-making machine. It is capable of enlarging and reducing photographic prints upon zinc, copper and other materials at considerably less expense than conventional processes. This machine, which will be the first of its type to come to the Southern Hemisphere, is expected to yield considerable revenue, and to be most helpful to those responsible for the production of parish magazines and other Church matter.

In addition to printed matter required directly by Church organisations, it is of course proposed to undertake appropriate types of commercial printing so as to achieve

the highest possible utilisation of plant. Of the continued availability of commercial printing in an expanding economy there seems little reasonable doubt. It would in my judgement be wrong to hold out expectations of great profits from this; but given good machinery, skilled and conscientious craftsmen, and prudent management, it should prove a steady source of revenue.

I must make it quite clear that this is a completely new venture. It will have to overcome most of the risks and "teething" troubles inseparable from any new enterprise. Our capital structure, for reasons imposed upon us by the very organisational structure of the Church in Australia, is unusual, to the point of being completely unorthodox, by everyday commercial and financial criteria. Apart from the proceeds of this issue, the Company will have no tangible, material assets whatever. It is clear that we must depend largely upon the loyalty and imagination of individual members of the Church of England, and of Church organisations of all kinds, to invest whatever they can, as speedily as they can, in this Debenture Stock issue. My colleagues and I are confident that if they back us up we shall in a short time see our Church served by a printing and publishing service which will be an invaluable aid in extending her work and influence.

I draw your attention particularly to the fact that we have set down the minimum subscription before we can proceed to allotment, and start limited operations, at £9,000. This is a most unusual procedure, since the total value of the land, building, plant and working capital that we have in contemplation exceeds £84,000, and since we should fix the minimum subscription, were this not a Church enterprise but an ordinary commercial enterprise, at not less than £52,000. We have good reasons for so fixing the minimum subscription, and it is important that I should give them clearly. My colleagues and I are confident that Church people will subscribe for the whole of the Debenture Stock offered within the year that the subscription lists will be open; but we cannot wait until then to acquire the building. In order to ensure that we acquire the freehold property for which we are negotiating we must complete its purchase within a matter of weeks. We estimate that by taking a calculated risk we can do this by setting the minimum subscription at £9,000. We then purpose, with your necessary consent under the powers vested in you through the Trust Deed, as soon as we proceed to allotment, to acquire the freehold premises partly through a short-term first mortgage. We should propose then to liquidate this first mortgage as soon as a sufficient further amount of Debenture Stock is taken up. The rental from the two upper floors is estimated to be sufficient to cover our outgoings by way of rates and interest thereafter. We shall enter upon the remaining stages of our proposed operations subsequently as quickly as the rest of the Issue is taken up.

However great the need of the Church for her own printing and publishing house, and however sound its prospects once established, it is important that the normal risks attendant upon such a new venture as this should be offset from the start with an assured and regular minimum amount of work. We have therefore entered into a contract with Church Publishing Company, Limited, to print THE ANGLICAN for a period of ten years. I make it clear that THE ANGLICAN will continue to be conducted independently, that its editorial independence is guaranteed, and that its editorial policy is something for which the Company has no responsibility. The contract is a straightforward printing contract, upon normal trade terms. It will place us from the outset, however, in the enviable position of having one half of our entire anticipated operating expenses covered, including provision for capital repayments of all kinds including the Debenture Stock. Additional printing which we have already agreed to do, though we have not thought it necessary to cover this by formal contracts, will mean that nearly three-quarters of our entire outgoings, including provision for all capital repayments, will be covered from the day we start operations.

There is one further important clause in our contract with Church Publishing Company Limited. Until the printery is firmly established and in a position to afford it, the contract provides that management and accounting and secretarial services (but not auditing services) will be supplied without charge by Church Publishing Company Limited. This not only relieves us from the start of a considerable financial burden, but places at our disposal, without charge, the considerable expert experience which we shall need.

One last feature of our proposed operations will, I feel, commend itself to Church people. Industry generally in Australia tends to be bedevilled by unsatisfactory relations between employers and employees. We feel that the Church might well give a lead, and set an example, in bettering industrial relations. To this end, we have completed arrangements with a group of highly qualified printing tradesmen to operate our plant. They are all unusually versatile and experienced practical men. They have a sound knowledge between them of every aspect of the printing trade in Australia. They will be employed on the basis of a profit-sharing partnership scheme which will not only yield them a better livelihood than they would otherwise gain, but which will place upon them responsibilities and opportunities of the kind too rarely given nowadays to labour, and which it will be to their moral advantage to accept no less than it will be to their financial advantage and that of the company.

Yours faithfully,

John S. Moyes,
Bishop of Armidale.

THE BISHOP OF ARMIDALE has a wide and varied experience of finance and administration in his own Diocese, in the Australian Board of Missions and other Church organisations. He is a member of the Board as of right under the Articles.

Mr. P. M. BOWEN, a graduate in Law of the University of Sydney, is a partner in a Sydney legal firm with considerable experience in company and real estate matters. He represents Church Publishing Company Limited on the Board.

Mr. A. F. P. JAMES is Chairman and Managing Director of Church Publishing Company Limited. He has considerable experience in the printing and publishing field, and is one of the group of Anglican laymen who founded THE ANGLICAN in 1952 and increased its circulation tenfold within a few months. He is one of the three independent Board members.

CANON T. E. JONES is Organising Missioner for the Bush Church Aid Society. He has a wide knowledge of the Church in Australia, and considerable financial experience. He is an independent member of the Board.

Mr. HAROLD MORGAN is a partner of the Sydney legal firm of Sly and Russell. He has for twenty years past been an active member of the N.S.W. Branch of the Australian Board of Missions, which he represents on the Board.

The REVEREND FRANK COALDRAKE represents the Australian Board of Missions, of which he is Chairman. He graduated in Arts from the University of Queensland, was for some time Bursar of the Brotherhood of S. Laurence in Melbourne, and served as a missionary in Japan after the war.

Mrs. J. M. JAMES is a graduate in Arts of the University of Sydney. Her editorship of "The Anglican" for four years

past has given her an unusually wide and intimate knowledge of the Church in Australia. She represents Church Publishing Company Limited on the Board.

The REVEREND T. B. McCALL is a graduate of the University of Queensland who has served in several Australian dioceses and is now Home Secretary of the Australian Board of Missions and editor of the A.B.M. REVIEW. He is an independent member of the Board.

Mr. F. A. TIMBURY is an accountant by profession and Registrar of the Diocese of Newcastle, which he represents on the Board.

Mr. H. J. REID left a large public company in 1956 to join Church Publishing Company Limited as Secretary and Business Manager. He represents Church Publishing Company Limited on the Board.

REPORT BY THE AUDITORS

The Chairman of Directors,
The Anglican Press Limited,
1 Rawson Lane,
SYDNEY.

C. O. Beck and Wayland,
Chartered Accountants (Aust.),
33 Macquarie Place,
SYDNEY, N.S.W.
April 3, 1957.

Dear Sir,

Pursuant to Section 137 of the Companies Act 1936 we, as Auditors to your Company, submit our report on the following matters for inclusion in a Prospectus for the issue of Debenture Stock in the immediate future:—

- (1) The Company was incorporated on March 20, 1957.
- (2) No accounts of the Company have, therefore, been made up in respect of any part of the period of three years ending on a date three months before the issue of the Prospectus.
- (3) No profits have been made and no dividends paid by the Company in each of the three years immediately preceding the issue of the Prospectus.

Yours faithfully,
For
C. O. BECK AND WAYLAND
(Signed) J. E. Wayland

STOCK EXCHANGE LISTING

As it is hoped that the principal subscribers to the Debenture Stock issue will be members of the Church of England in Australia, or bodies affiliated therewith, it is not proposed to seek the listing of the Debenture Stock for official quotation on any Stock Exchange.

REGISTER OF DEBENTURE STOCKHOLDERS AND TRANSFERS OF DEBENTURE STOCK

The Company's Register of Debenture Stock is located at 1 Rawson Lane, Sydney, N.S.W. Transfers may be effected by a form of transfer obtainable from the office of the Company. Transfers will be accepted only for denominations of Five Pounds or multiples thereof. No transfer will be registered within fourteen days before the first day in August each year.

APPLICATION FOR DEBENTURE STOCK

Applications must be for £5 of Debenture Stock or multiples thereof, and should be submitted on the form accompanying this Prospectus, together with a cheque or Money Order for the full amount of the Debenture Stock applied for, made payable to "THE ANGLICAN PRESS LIMITED," and crossed "Not Negotiable." Exchange must be added to cheques where applicable.

Applications may be lodged personally or by post with the Company at its registered office, 1 Rawson Lane, Sydney, N.S.W.
Subscription lists will open at 9 a.m. on Friday, May 31, and will remain open until 5.30 p.m. on Thursday, July 31, 1958.

ALLOTMENT

The Company will begin to allot as soon as the minimum subscription has been received. The last date for allotment is August 1, 1958. The Directors reserve the right to reject any application or to allot such amount of Debenture Stock as they think fit up to the amount applied for by each applicant. Where an application is rejected or a lesser amount than that applied for is allotted, the whole of the balance of the application money will be refunded to the applicant.

RELEVANT EXTRACTS FROM THE TRUST DEED

The following are extracts from the Trust Deed referred to above:—

2. The Company hereby acknowledges its indebtedness to the stockholders in respect of the various principal monies appearing due to them for the time being by the register of stockholders and covenants with the Trustees that the Company will on the first day of August, 1977, or on such earlier day as the said principal monies shall become payable to the stockholders under Clause II of this deed pay to the stockholders at the registered office of the Company or in any Capital city of any State in the Commonwealth of Australia free of exchange at the option of the stockholders the principal monies due to them respectively and hereby secured and will until the repayment of the principal monies pay interest to the stockholders at the rate of Seven pounds per centum (7%) per annum yearly on the First day of August in each year the first of such payments to be made on the First day of August 1958 for the period from the date of issue of the debenture stock to that date and thereafter yearly PROVIDED HOWEVER that at the option of the company the first payment of interest may be postponed to a date to be determined by the Company but not later than the First day of August, 1959.

3. The Company shall be entitled on the First day of August, 1967 or on the First day of August, 1972 to redeem the whole or any part to be selected by the Company of the stock at par on giving to the holders of the stock to be redeemed not less than three (3) calendar months' notice of its intention to do so at the expiration of such notice the Company shall be bound to redeem such stock in respect of which the notice has been given at par and to pay any interest that shall have then accrued thereon.

5. The Company as beneficial owner hereby charges all the undertaking and other property and assets of the Company not hereinbefore assured both present and future including the Company's uncalled capital in favour of the Trustees with the payment of the amount secured by the stock and interest thereon by way of floating security and the charge created by this clause shall accordingly in no way hinder or prevent the Company (until the security hereby constituted becomes enforceable and the Trustees shall have taken some steps or become bound to enforce the same) from selling alienating mortgaging charging or otherwise disposing of or dealing with the mortgaged premises other than the specifically mortgaged premises in the ordinary course of its business and the following provisions shall apply, viz:—

- (a) Except as hereinafter provided the Company shall not without the consent of the Trustees have power to create any mortgage or charge ranking in priority to or pari passu with that charge.
- (b) On the purchase of any additional lands or buildings the Company may at the time of the purchase mortgage or charge the property purchased for the purpose of raising or securing the whole or any part of the purchase money.
- (c) Except as hereinafter provided the Company may sell lease exchange or otherwise deal with its property for the time being subject to the floating charge as the Company shall think fit.

6. The Trustees shall permit the Company to hold and enjoy the specifically mortgaged premises and to carry on thereon and therewith any of the businesses authorised by its Memorandum of Association for the time being until some event shall happen whereby this security shall become enforceable and upon the happening of such event the Trustees may at their discretion and shall when so required as in Clause 12 hereinafter appearing enter upon and take possession thereof and deal therewith as hereinafter mentioned.

ADDITIONAL STATUTORY INFORMATION

In accordance with the provisions of the Companies Act 1936 of the State of New South Wales, the Companies Ordinance 1954 of the Australian Capital Territory, the Companies Acts of the State of Victoria, and in accordance with the provisions of the relevant Statutes of the other States of the Commonwealth of Australia, the following additional information is included in and forms part of this Prospectus:

1. A copy of the contents of the Memorandum of Association, with the names, descriptions and addresses of the signatories, and the number of Shares subscribed for by them respectively, is set out at the end, and is deemed to form part of, this Prospectus.

2. There are no founders' management or deferred Shares.

3. The qualification of a Director fixed by the Articles of Association is the holding of one "A" Share. Articles 85 and 86 which provide for the remuneration of Directors, and for the payment of their expenses, and Article 99 which provides for the remuneration of a Managing Director, are fully set out under the heading "Extracts from the Articles of Association."

4. The minimum amount which in the opinion of the Directors must be raised by the issue of Debenture Stock herein, to cover the first stage of the Company's operations, namely, the acquisition of freehold premises, is £9,000. This amount would be applied, subject to the consent of the Trustees for the Debenture stockholders, as follows:—

| | | | |
|-------------------------------------------------------|---------|---------|--------|
| Purchase of freehold property..... | | £31,000 | |
| LESS First mortgage..... | £16,800 | | |
| Premiums in respect of leases of two top floors | 6,000 | £22,800 | £8,200 |
| Legal and preliminary expenses | | | 800 |
| | | | £9,000 |

No amounts except the first mortgage over the freehold property are to be provided in respect of the matters aforesaid otherwise than out of the proceeds of the issue.

5. The amount payable on application for each unit of Debenture Stock is £5. No further amount is payable on allotment. There has been no previous offer of Shares or Debenture Stock for subscription.

6. There have been no shares of Debenture Stock issued, or agreed to be issued, nor are there proposed or intended to be issued as fully or partly paid up otherwise than in cash.

7. The names and addresses of the vendors of the property proposed to be acquired by the Company which is to be paid for wholly or partly out of the proceeds of the Issue offered for subscription by this Prospectus are: (a) in respect of the freehold property situated at 3-13 Queen Street, Sydney, N.S.W., Lamson Engineering Limited of the same address; (b) in respect of one book and newspaper printing press and sundry items of composing room equipment, Edwards Dunlop & Company, Limited of 123 Clarence Street, Sydney, N.S.W.; (c) in respect of typesetting and block making machinery and certain items of composing room equipment, Gollin & Company, Limited of 50 Clarence Street, Sydney, N.S.W. No Director, promoter or expert named in this Prospectus has any interest now or has had any such interest within the two preceding years in the property proposed to be acquired from the proceeds of this Issue. Payments for such property will be made in cash in the manner set forth elsewhere in this Prospectus and no part will be payable in Shares or Debenture Stock, and no amount will be paid by way of premium for vacant possession or goodwill.

"A" share: Ruth Byfield, 79 King
 Georges Rd., Wiley Park, Stenographer
 Thomas E. Jones (Thomas Edward
 Jones), Clerk in Holy Orders, 52
 Cheltenham Rd., Cheltenham, N.S.W.
 "A" share: Edith M. Lawrence, 36
 Mer St., Balmain, Clerk..

DIRECTORS: John S. Armidale; P. M. Bowen; A. F. James; H. Morgan; Frank W. Coaldrake; Thos. E. Jones; Joyce James; T. Bruce McCall; F. A. Timbury; H. J.

GOD BLESS YOU!

God bless you! Words are empty things;
We speak and think not of our saying—
But in this phrase forever rings
The higher tenderness of praying.
It means so much—it means that we
Would have no fears or threats distress you,
Nor have your heart timed to a sigh.
God bless you!

This trinity of blessed words
Holds all our wishes, oldest, newest,
The fairest deeds that can be wrought,
The holiest greetings, and the truest—
It's more than wishing joy and wealth,
That kindly fortune may caress you,
That you may have success and health,
God bless you!

God bless you! why, it means so much
We almost whisper as we say it;
We dream that unseen fingers touch
Our hands in answer as we pray it.
May all it means to all mankind
In all its wondrousness possess you,
Through sun and cloud, and calm and wind,
God bless you!

—Author Unknown.

THE CAMBERWELL
CHURCH OF ENGLAND
GIRLS' GRAMMAR
SCHOOL

Torrington St. and Woodstock St.
CANTERBURY, VICTORIA
Kindergarten to Matriculation
All Sports Facilities, Domestic Science,
Crafts and Commercial Subjects.

S. HILARY'S

John Street, Kew, Victoria.
Kindergarten to Form II
MISS L. S. TAYLOR, B.A., Dip.Ed.,
Headmistress.
Canon Mary W. Britten, M.A.,
Dip.Ed., B.D., Chairman.

S. CATHERINE'S
WAVERLEY

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

Ideal boarding conditions for
country girls.
Modern additions to buildings and
equipment.
Kindergarten to Leaving Certificate
Honours.

Illustrated prospectus on application to
the Headmistress:
MISS D. F. PATTERSON, B.Sc.

CHURCH OF ENGLAND
GRAMMAR SCHOOL
MORPETH, N.S.W.

The Country Boarding School for Boys.
Registered under the Bursary
Endowment Act.

Chairman of the Council:
The Right Reverend the Bishop of
Newcastle.

Full curriculum from Primary to Matriculation, including an Agricultural Course,
Music, Art and Dramatic work, fostered,
and good facilities for cricket, football
and athletics.

The School has over 90 acres of
grounds and playing fields.

Boys accepted from the age of 7 years.
Illustrated prospectus on application to
the Headmaster:
R. BRENDON GARNER, B.A.,
post grad. (Oxon.)

CLAREMONT
COLLEGE

A CHURCH OF ENGLAND
SCHOOL FOR GIRLS
30 COOGEE BAY ROAD
RANDWICK, N.S.W.

Kindergarten to Matriculation
Special attention given to
Sport and Physical Culture.
Reduced Fees for Daughters
of the Clergy.

Headmistress:
DR. O. WILSON
B.Sc., B.P.D.
Tel.: FX 4217

TAMWORTH
Church of England
Girls' School

On the Sunny North-Western Slopes.
Splendid Position, Overlooking the
Town.

BOARDING AND DAY SCHOOL

Kindergarten to Leaving Certificate,
with special opportunities for Physical
Training and Sport. Excellent
health and scholastic record. Splendid
new dormitories, classrooms,
music-block, etc.

For Prospectus apply to the
Principal:

MISS A. I. S. SMITH, B.A.
Hons. London
Tamworth B 965

CHRISTIANS

This name, "Christians," probably
originated as a nickname by a wit of Antioch, to distinguish the followers of Christ
from the Jews, says Ernest H. Hayes, in "Jesus and the Kingdom," commenting on Acts 11: 26.

He goes on to point out that no
better name could have been
found by the Church itself.

(a) It expresses personal attachment
to Jesus Christ.
(b) It recognises Him as the
anointed One of Jewish prophecy.

(c) It uses a Greek rendering of
a Hebrew idea with a Latin
termination—thus summing up
the comprehensive and universal
character of Christianity.

It did not stand for a political
party like "Herodians." It
did not stand for a philosophical
school like "Aristotelians."

The people of Antioch had no
idea that Christ was not a proper
name, and in their ignorance of
this fact they chose the one
designation which best suited
the Disciples of Jesus—they
called them "Christians," after
the Anointed Son of God.

BE GENEROUS

Be prodigal of praise,
Be generous with joy,
Give love and kindness,
Give faith and hope and charity.
The more you give,
The more you have,
The more you spend,
The richer you will be.
If you have naught to give,
Then you are poor indeed.
Be prodigal of praise,
Be generous with joy.

—M. E. Rock.

IN THE MORNING

Look at your life as you will
see it on Eternity's morning,
when life will be all behind you.

What will you and I count
valuable on Eternity's morning?

Money? No, that will have
gone—never to come back again.

Position? That will be past
forever.

Pleasure and ease? They, too,
will have gone.

But there will be two things
that we shall value with all our
being on Eternity's morning.

The first is to know that we
have done His will all our lives,
and the second thing will be to
know that there are precious
souls standing around the throne
on that solemn day that God has
used us to have a share in winning.

—G. S. Ingram.

THE HAPPIEST

The busiest are the happiest.
Cheerful, active labour is a
blessing. An old philosopher
says: "The firefly only shines
when on the wing. So it is
with the mind; when we rest, we
darken."

The Youth Page

TALKS WITH TEENAGERS

AS WE FORGIVE

It is said that one morning, as he was leading
family worship in his South Seas home, Robert
Louis Stevenson got up from his knees in the
middle of the Lord's Prayer and left the room.

When his wife followed him to see if he were
ill, Stevenson replied, "I am not fit to pray the
Lord's Prayer to-day!"

So often we repeat the words
of the Prayer which our Lord
taught His Disciples "parrot-
fashion," not really thinking of
what they mean.

Let us learn to think carefully
as we offer the Prayer of
Discipleship, and constantly re-
view our own lives in the light of
what this prayer teaches.

The familiar phrases come so
easily to our lips:

"Our Father . . ."
"Thy Name . . ."
"Thy Kingdom . . ."
"Thy will . . ."

We have said them so often
that there is a real danger that
they may become just so many
words—something to be said as
a matter of routine or custom—
without any real meaning or
purpose so far as we are concerned.

TRESPASSES

Let us look again at the
phrase which voices our first
spiritual need:

"Forgive us our trespasses,
as we forgive them that tres-
pass against us."

These are searching words,
turning our eyes in on our own
lives, and laying bare "the sin
that doth so easily beset us," the

Not only have we "done those
things which we ought not to
have done," as we say in the
General Confession; "we have
left undone those things which
we ought to have done"—we
have been delinquent in our
duty, we have given God less
than His due, and we have
robbed our neighbour of the
help and comradeship that ought
to have been his.

We may look outwardly re-
spectable, but in actual fact we
are sinners, those who have
failed in their duty to God and
our fellows, and whose short-
comings (i.e., our debts) make
us ashamed.

FORGIVENESS

How much we need to pray
this prayer, "Forgive us our
debts, as we forgive our
debtors."

But notice carefully what we
ask:

"As we forgive . . ."

These words ought to make it
perfectly clear that only the per-
son who exhibits a forgiving
spirit can expect God's forgive-
ness; if we refuse to forgive
others, God cannot forgive us.

How tragic a thing it is, then,
when someone says, "I will

I ROSE AND FOLLOWED

Next day, as Jesus passed out towards the sea,
He paused beside my desk expectantly;
His face was bright: He whispered, "Follow Me!"
And so my life began. Sweethearts at play
Ask, "What did we do to pass the time away
Before we loved? We were not born!" they say.
Thus on that day, I bade my waking soul
Good morning, and I closed the place of toil;
And rose and followed Him who makes me whole.

—EDITH A. S. ROBERTSON.

hidden evils in our own lives,
and our need for the mercy of
God.

Actually, the word "tres-
passes" is not an exact transla-
tion of the word Jesus actually
used.

It is in our prayer because
Tyndale used it in the first
printed English Bible, and
people got so accustomed to
using it that no one liked to
alter it.

The Authorised Version is
correct when it says:

"Forgive us our debts, as we
forgive our debtors." (Matthew
6: 12).

There are several words for
sin used in the New Testament,
and the word used here means
simply, a debt, a delinquency, a
failure to pay that which is due,
and so, a sin.

SINNERS

So often we try to persuade
ourselves that we are not really
sinners—we don't like the sound
of the word "sin"; we usually
associate it with such gross evils
as drunkenness, murder, adultery
or theft, and we are sure that
we have not committed any of
these.

But, of course, no one can
ever claim that he has com-
pletely fulfilled his duty to God
—that he has done all that God
might expect of him, all his life
long.

Not can any one of us honest-
ly claim that we have always
done our duty to our fellow man
—that we have always given
help where we might have
given it, that we have always
lifted the load or eased the care
of our fellow man when it was
within our power to do so.

Faced with the question of
our duty to God and our
neighbour, we can only plead
for mercy as we realise how
far we have failed to do our
duty.

never forgive so-and-so for what
he (or she) has done to me!"

If we say such a thing, and
then pray this prayer, we are
asking God not to forgive us.

The unforgiving person is not
in a right relationship with his
fellow man; how can he be possibly
be right with God?

His unforgiving spirit bars the
door against his own forgive-
ness; his own hate, and bitter-
ness and resentment locks out
of his own life the forgiving
love of God.

How warm and generous is
that forgiveness our Lord shows
us in His amazing story of the
Wayward Son.

Read it again in Luke 15: 11-
32.

He had sinned against his
father; he was in debt to his
father's love; he had disgraced
his father's name; he had no
right to expect anything at his
father's hand.

But when he came, confess-
ing his sin, he stepped into a
new world—the love and for-
giveness that met him were be-
yond his wildest dreams.

And that is how God forgives
—welcoming us back into His
family as sons, surrounding us
with His love and goodness,
and giving us another chance to
prove our worth.

But the great lesson we have
to learn first is the lesson of
love—the love that Christ
showed us from the cross, the
love that reaches out to others
in warm-hearted benevolence,
the love that teaches us to for-
give as we have been forgiven.

The great Apostle must
have had this Prayer of Dis-
cipleship in mind when he
wrote to his converts at Ephe-
sus: "Be ye kind one to an-
other, tender hearted, for-
giving one another, even as
God for Christ's sake hath for-
given you" (Ephesians 4: 32).

BIBLE SOCIETY NOTES

A DAY'S VISIT
TO CHICKALA

By RAJAS DONGRE

"You cannot go to Chickala
villages except when the tide is
out, because the only way there
is through the sea," said the
boatman.

"Which, then, is the best
time?" we asked.
"In the morning before 1
p.m."

So we were ready with many
Gospels and went visiting two
villages in Chickala.

As we went into the heart of
one village, talking to folks on
the way, we came to a mud
house and were invited to sit
down on a mat.

The whole village collected
around us in no time.

They were mostly fishermen
and women.

"What are these books?" they
inquired.

"They tell about our God.
One who died for the sins of
the whole world."

"What? Did your God die
for the sins of all of us? We
never heard of any God doing
that! We go on pilgrimages to
our gods, and we sacrifice money
and all the best of the things
we possess to get rid of our
sins."

HE IS GOD

So, while we were talking, the
story of "The Feeding of the
Five Thousand" was told.

They exclaimed, "What? Only
two fishes and five loaves fed
five thousand? Your Yesu
(Jesus) is God no doubt! We
would not have to toil in the
sea, then. Your God could feed
villages and villages."

But we said, "He is the liv-
ing Bread and only those who
believe in Him can have life
eternal."

So they went on discussing,
and we explained His Crucifixion
and Resurrection.

"Do these books tell all about
Him?"

"Yes, and more than that, for
they are His Word, and give the
world His message."

So we distributed copies of the
Gospels.

As usual, even the illiterate
took them, because someone in
the family could read aloud to
them.

In many huts that Gospel
became the only book.

(Continued next week)

WHAT YOU SEEM
TO BE

The Duchess in *Alice in Won-
derland* was preaching a real
Christian sermon when she said:
"My dear, always be what you
seem to be."

This was the great difference
between our Lord's conception
of religion and that of the
Pharisees: they said, "Blessed
are those who set a good ex-
ample." He said, "Blessed are
the pure in heart."

—G. R. Balleine.

FORGIVE US, O LORD

ALMIGHTY AND MERCI-
FUL GOD, the fountain of all
goodness, Who knowest the
thoughts of our hearts, we con-
fess that we have sinned
against Thee and done evil in
Thy sight. Forgive us, O Lord,
we beseech Thee, and cleanse
us from the stains of our
former offences. Give us grace
and power to put away all
hurtful things; so that being
delivered from the bondage of
sin we may bring forth fruits
worthy of repentance. O Eternal
Light, shine into our
hearts, O Eternal Goodness,
deliver us from evil, O Eternal
Power, be our support, O
Eternal Wisdom, scatter the
darkness of our ignorance.

Grant that with all our heart,
and mind and strength we may
evermore seek Thy face; and
finally bring us in Thine in-
finite mercy to Thy holy pre-
sence: Through Jesus Christ
our Lord. Amen.

(Alcuin, 735-804.)

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CONTINUING OUR DRAMATIC SERIAL . . .

THE SMALL WOMAN

By ALAN BURGESS

The story so far . . .

Gladys Aylward recalled her early experiences in China as she lay in the Baptist Mission Hospital at Sian. She had gone to help Jeannie Lawson, an elderly missionary at Yangcheng. To contact the people, they opened an inn for passing travellers.

After a difficult start, the business flourished, but Jeannie, quick tempered by nature, in a fit of rage, dismissed Gladys, who retired to the Tsechow Mission.

After three days a messenger arrived saying Jeannie was dying. Gladys was greatly relieved to find her still alive, though desperately ill, in an inn at Chin Shui.

Now read on . . .

THE servants in the inn came scurrying at the bidding of this second "foreign devil" come to plague them. The globes of lighted paper lanterns went bobbing through the darkness. They brought hot water. Gladys bathed Jeannie's open cuts and, little by little, coaxed the story from the half-delirious woman. Apparently, the day after Gladys's departure, still in her temper, she had left the inn at Yangcheng in the charge of the cook, hired a mule and had set off westwards. She had arrived at Chin Shui and hired an upstairs room at this inn. In the darkness she had walked out on to the balcony and shouted down to the cook to make her some scrambled eggs. She had put out her hand to lean on the balustrade, which in Yangcheng fenced off the upper balcony. But there was no balustrade; it had rotted away long ago. Overbalancing, she pitched forwards and downwards, crashing heavily on to the pile of coal twenty feet below.

As Gladys bathed and banded her cuts with pieces torn off her underclothes, she perceived how badly she was injured. She seemed to have broken the fingers of both hands. Her face and body were badly grazed and coal-grit was embedded in all the cuts and grazes. What was far worse, however, was the fact that she appeared to have injured her spine, for the slightest movement racked her with pain. Her scream as she fell had brought the Chinese in the inn running to her assistance. They had lifted her off the heap of coal and placed her under the veranda. They did not know what else to do, and the old lady, dazed with shock and pain, could not tell them. The Chinese, too, were scared of the "old one with the white hair." They were quite certain she would die within a few hours, so they left her alone. From time to time they gave her water, but not food. What was the use of wasting food on a dying "foreign devil"? Besides, she didn't want any; she was quite delirious.

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That she was dying, Gladys also was prepared to believe, but she did everything she could to make her more comfortable. The nearest European doctor was six days' journey away at Luan, and in Jeannie Lawson's condition and at her age it was unthinkable that she could stand such a journey.

For six weeks Gladys stayed in the inn, and scarcely left Jeannie alone for a minute. Her condition hardly seemed to improve at all. The wounds healed, but she was still in pain, and at times she seemed mentally deranged. At the end of six weeks Gladys decided that somehow or other she had to get her to the hospital at Luan. Unless she managed this, Jeannie would never get well, she decided. With the help of the cook and a local merchant she hired two mules and secured a thick quilt between them. She packed it with straw, and put bedding on top. It made a comfortable litter. With an attendant muleteer—the one who had accompanied her from Tsechow had left long ago—she said good-bye to the friends she had made at Chin Shui and set off on the long journey to Luan. They spent the next two evenings at Chinese inns on the mule-trail, and at each halt Gladys supervised the removal of the sick woman. Then they came to Yangcheng, and it was not really a happy home-coming.

THEY found that Yang was still managing the Inn of Eight Happinesses with success. In his old age he had found a job which both comforted and amused him. Gladys listened to his evening story-telling, and discovered without much surprise that it was Noah who fed the loaves and fishes to the five thousand, as he was sailing past the coast of Galilee in his Ark. Yang had a fondness for Noah and his mercantile adventures which nothing could eradicate. He was always willing to credit a miracle or two to him; and even though he accepted Gladys's correction with good grace and a bland nod of his head, she had a feeling that he quickly restored Noah to favour as soon as her back was turned. He accepted Mrs Lawson's condition with a fatalism which was typical of the Chinese. The gods had willed it so. She would soon be at peace with her honourable ancestors. He was perfectly happy to go on running the inn until Gladys returned.

When they reached Luan, travelling in the same laborious manner, Jeannie Lawson was admitted to the hospital at once. There was an English doctor working in the wards, and two British nursing sisters. For four weeks more Gladys stayed with Jeannie, living in a room at the hospital.

The doctor was quite frank with her. "She had injured her spine, I'm afraid, and there is little we can do for her," he said. "She's seventy-four years old. The shock of the fall and the injury have unbalanced her mind. She'll have periods of coherence, but slowly she will become more and more paralysed, and then she will die. We don't quite know when. A few weeks, a couple of months? She's lived a long and useful life, and you must not grieve about it."

THAT afternoon Gladys sat by her friend's bedside and held her hand. It was one of Jeannie's moments of lucidity, and perhaps she divined the truth from the look of deep pity in the girl's eyes. Impulsively she whispered, "Oh, Gladys, let's go back to Yangcheng. Please take me home!"

Gladys looked down at the worn face of the woman who had befriended her, opened the gates of China to her; this woman, now old and dying, who had been seized with a spirit of service to God so long ago. She must have been very pretty

when she was young. Gladys thought, as she looked into the eyes which were still a deep, clear blue. All the years of her life Jeannie had spent fighting to establish the word of her Christian God in this alien land. Her husband had died and she had been left alone, but she had still worked on. Now she was so far divided from the people of the land which bore her that she called a tiny hill-top city in southern Shansi "home"! Yet this was how she wished to end. Gladys knew that Jeannie Lawson would desire no one to shed tears for her. If she had willed it, she could have remained in Britain and dwindle her life away at a guest house in Bognor Regis or a private nursing-home in Dundee. She had chosen this more adventurous, this more gallant finale of her own free will.

"I'll take you home to-day, Jeannie," said Gladys gently. "I'll go and see about the mule litter now. We'll go off home together."

They set out three hours later. Yang was pleased to see them back. Gladys did not realise they had so many friends, as they all came round to greet her. Jeannie was happier, but her condition grew slowly worse. The slow, paralytic decay which the doctor had predicted ran its course. Day by day she died a little.

That last night in November she raved wildly. There was a full moon, and its light poured in brightly through the open window. A little wind with a growl of winter in its throat rattled the shutters. The dipping yellow light of the lamp, fed from its castor-oil reservoir, wavered uncertainly. Gladys's shadow when she moved to tend the sick woman was a dark spider on the walls. The old woman's face was sunken, but her lips moved, endlessly repeating in disjointed phrases the great rhetoric that had guided her life from the beginning:

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness."

Gladys went out on to the veranda and looked up at the bright, high moon sailing against the wash of clear sky. The moonlight touched the tiles of the pagodas above the city walls with brightness. It accentuated the knife-edge ridges of the far-off peaks; it lit the gauze-like wisps of mist, wreathing them in a soft radiance. She knew now that Mrs Lawson was dying. It had been plain to Yang for several days, and through him they had ordered the plain black coffin which stood in the courtyard below. Gladys looked down upon it. How this Chinese habit of producing the coffin before life had flickered out of the corpse would have horrified her at other periods of her life. Now she accepted it as normal custom. Wryly, she reflected how much she had changed in her short year in Shansi.

Jeannie Lawson was dying. That fact she had to accept. She rested her chin on her elbow and propped her elbow on the balcony. Yet one was lucky even to be born. What enormous chances there were against it, when one considered the billions and billions of life-cells in the world: animal and vegetable structures, the vertebrates, anthozoa, coelenterata, the dead, and the non-dead existing upon the earth. In the permutations of cellular structure, the chances against ever being born at all must work out at an astronomical figure. To be born a human being with a soul, that, indeed, was a God-given gift. Jeannie had possessed the gift. She had savoured the

golden luxury of simply being alive, enjoyed every year allotted to her. It was sad that the gift was now withdrawn; that she was sinking back into the cradle of matter beyond all practical knowledge.

Gladys mused for many minutes there in the moonlight over the perplexities of life and death, and, indeed, over her own situation. When Mrs Lawson died she would be alone in this wild, mountainous province of Shansi. The rent for the year had been paid, but Mrs Lawson's tiny income would stop. Gladys had no more than a few pence in all the world, yet at that moment she felt no fear, only a great calm, a new dignity. But she did not want Jeannie to die at night in the darkness; she was a little afraid of that. In the daylight it would be more bearable. Jeannie would prefer it that way; she knew that also.

She heard Mrs Lawson's voice suddenly soft and resigned inside the room:

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me: for I am meek and lowly of heart; and ye shall find rest unto your souls. For My yoke is easy and My burden is light."

Next morning, the sun rose up in the east and the day came down from over the mountain peaks; and at noon Jeannie Lawson died.

TO Gladys her God was a suit of chain-mail, proof against any arrow or bullet the mortal world could fire at her. Her faith was durable; it was like a warm blanket on a cold night, medicine when she was sick, food on the table, a roof over her head, a bed in which she could lie enfolded and secure. None of the intellectual problems of the theologians ever troubled her; the fears and dilemmas of the doubting intellectuals blew above her head at stratospheric level. Legs gripping an earthbound mule, she rode forward cheerful as a London sparrow, strong as Richard Coeur de Lion, in resolution redoubtable as the Krak des Chevaliers. The word of God was plain for all to read. She knew her task was to scatter that word like seed through her adopted town and through the mountain villages. In the pages of the faded black book she carried everywhere she had been bequeathed all the emotions, the philosophies and glories that her mind could encompass. And many were the strange vicissitudes this faith was to lead her into during those early years in Yangcheng.

(To be continued)

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SUNDAY IN THE NEW GUINEA HIGHLANDS

By the Reverend Peter Robin

ON the humid coast, station life starts at daybreak to catch the coolest hours for the day's devotions.

Up here, 6,000 feet higher, the mountain mists have the dawn to themselves, and it is too cold for even the hardy Highlanders to venture forth much before eight.

There's movement to be seen, though, on the mission station before this, for the little team of Christian workers must be ready for the flocking people when they come.

These workers, teachers, medical evangelists, builders and their wives are coastal folk themselves, but they have learnt to beat the cold with both a sense of purpose and a woolly sweater as standard equipment.

First, on Sunday morning they have their own Morning Prayer together, or, a rare privilege, the Eucharist, if it is their turn for a priestly visit. Then the wives coax up the cook-house fire, and someone goes for the water.

The teacher, whose turn it is to give this day's "giu" (instruction), will be thinking it over, his calendar and Bible out, and, doubtless, with a puzzled frown over the shortcomings of Pidgin English as one of "the tongues."

Another will be looking over

the Roll of Hearers, and the Roll of Catechumens, and making sure he has a pencil. Then, as you settle to a quick breakfast, someone will "fight the bell," to call the people in.

"The bell" is most likely a beaten, wooden drum, or a thin-sounding board carved in a growing tree, whose resonant "clunk" carries far and wide.

It takes quite a while for young, old, maidens, warriors, toddlers, babies, nursing mothers, pigs and all to wend in over narrow tracks from many villages and houses scattered about on their crazy perches along the steep ridges.

But, eventually, the flock is shepherd together on the wide station playground, or squeezed into a burdened building, which has to double for school and meeting-house.

There is no church yet, for none can be "fitly framed" till there are members to make it up. It will be two, three, five or more, years before many of those now gathered will come to baptism.

First, as Hearers, they prove a true intention by regular attendance and readiness to hear. After two or three years, they then, as catechumens, give a simple undertaking to begin to try to practise, as well as hear, the Word.

For the first time then, they may step inside a church build-

ing, but only west of the font. In a Highlands church (as yet there is only one) you'll find the font and its railings far up the aisle, the unbaptised congregation looking across it to the altar.

At long last will come the great day when they may take the third step into the arms of Mother Church in baptism itself, coming with conviction and understanding, as partakers in the threefold gift and the threefold promise.

THEN they will pray, and not just say, the Lord's Prayer and affirm the Apostles' Creed.

But that's a long way ahead still to-day. A white-clad teacher and his helpers stand before an informal, half-comprehending assembly and simple prayers are said in English, with a hymn which the children have learnt in school.

Of many barriers in a heathen land, the most formidable is ever the language. Pidgin is a tenuous link, though a vital one. It serves now, but should never displace the local vernacular when translation of the Prayer Book can eventually be done.

All that exists yet is a very tentative version of the Lord's Prayer. So at the teacher's elbow stands a young Highlander, who, with a few of his fellows, has picked up Pidgin on ventures into the outside world.

He relays the day's lesson and



A Papuan missionary chats with catechumens at the Nambaiyufa Mission Station.

address, with the brief biddings of the prayers, into his own staccato tongue to be "understood" of the people.

These are crucial moments for the missionary, brown or white, for the words he utters will, to such newly opened ears, either instruct or merely confuse, enlighten or mystify, inspire or inhibit.

He is working in the dark about the way his hearers think. This is the real meaning of heathen darkness. The light of the pure Gospel, applied for these people specifically, alone can penetrate it.

This is the moment the missionary is most often imagined in, because it is his highest and most challenging moment. He or she meets it far more often than at the one hour of Sunday worship.

Every worker-teacher, minister, doctor, nurse or layman, is familiar with it in daily and individual encounters, when knowledge must dispel ignorance and despondency. It has inspired every missionary call and will ever do so.

In the New Guinea Highlands, the missionary finds a merry

people and quite a bright lot to talk to. An interjection of interest or assent from the congregation in the middle of a Sunday sermon is quite the order of the day, and is often a chance to drive a good point home.

BUT beneath the cheerfulness still lurk a cut-throat, self-interest and a fatalistic fear of sorcery and death. Against this, the standing preacher, the tending doctor and the toiling workmen are soldiers at battle and no less.

And so with a rumbling "amen" around the company, their first simple offering on each Lord's Day is completed.

The rolls are called, and the work for the week to help with the building and maintaining of their station, its school or hospital, church and houses is discussed and allotted village by village.

After this, the workers, all being well, have their day or afternoon of rest concluded by family Evensong. They have earned it, for the whole week is filled with the round of teaching in school, village pastoral visits and the many jobs that fall to the "jack of all trades" missionary.

The "medicals" particularly are always on call, and their Sunday begins where that of the others ends. The people flock from prayers to have their cuts or sores, pains or worse diseases eased or cured.

In the Siane Valley district of the Highlands, where this story is written, the one hospital at the head station treats 80 patients daily. The eight schools teach 750 children, the teachers instruct some 3,000 hearers.

Two Europeans—doctor and nurse—and a "thin red line" of 25 native workers, try to tend this flock, which still does not embrace a half of the valley's population.

There is only one priest, who has to share his time with two other cures. So we look forward with excitement and anticipation to the coming of Australian clergy who will join us at the end of this year, and we pray for the success of the special Highlands appeal.

In your church next Sunday please pray for these people and their missionaries, and send all the help you can, and meditate earnestly, are not you the one to come?

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NEWS FROM LONDON OF OUR "EPISCOPI VAGANTES"

FROM ONE OF OUR EPISCOPAL CORRESPONDENTS

London, July 1

The second of the two "Lambeth Walks," when overseas bishops visit English dioceses in teams of three or four, has been completed, and the Conference is about to begin.

Visits have been made to important centres all over the country. Schools, factories and Rotary clubs as well as cathedrals and parish churches have been included in the various itineraries.

In Bournemouth, two great Processions of Witness had been planned for the Monday evening of the bishops' visit. It rained in the best English fashion up to half an hour before the starting time.

The faithful in that godly seaside resort bore it with equanimity, assuring their less faithful visitors that all would be well. So it was. Ten minutes before the two processions,

each 1,000 strong, were due to start, the rain stopped.

The two great streams of Church people walked to the two large churches where each congregation listened to addresses from the Bishop of Delhi and an Australian in turn, the bishops being shuttled to and fro by car during a hymn and prayers in the middle of each service.

VISIT TO SALISBURY

Last Saturday, 3,000 people, including about 100 Lambeth visitors, a Greek archbishop, an Old Catholic prelate and a Swedish bishop, filled Salisbury Cathedral for its 700th anniversary.

The music, sung by the choir in the west gallery, came softly but beautifully to those in the sanctuary in the East End. But the splendid sermon preached from the nave pulpit by a former Bishop of London and Archbishop of Brisbane, the Right Reverend J. W. C. Wand, was scarcely heard by the bishops near the altar.

The service was attended by Queen Elizabeth the Queen Mother, who later met many of the overseas visitors at the garden party in the cathedral grounds.

The great Eucharistic Congress, arranged by the Church Union, begins tonight.

CHALLENGE TO THE CHURCH

New Guinea Highlands Special Appeal

A rector sending a large donation said, "This represents the savings of one of my parishioners. It came as a challenge to me and should challenge others." This is an opportunity to send your contribution.

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C.M.S. DISPLAYS ABORIGINAL HANDICRAFTS



The Reverend N. Woodhart, who has served as chaplain at Oenpelli, Roper River and Groote Eylandt, explains details of a model of an Aboriginal canoe to two pupils of S. Andrew's Cathedral Choir School. The Church Missionary Society is holding a display of Aboriginal works of art on the ground floor of C.M.S. House, Bathurst Street, Sydney, in connection with Aborigines' Sunday.

ALEXANDER III OF ANTIOCH

THE "LIVING CHURCH" SERVICE
New York, July 12

The death was announced last month in Damascus of the Patriarch of Antioch, His Holiness Alexander III.

He was 89. His death occurred less than a month after he had returned from the last of many visits to Moscow at the invitation of the Patriarch Alexei of Moscow and all Russia.

CO-OPERATIVE TEACHES ABORIGINES
HOW TO "STAND ON THEIR OWN FEET"

The work of the Lockhart River Mission Station Co-operative was discussed in the programme "Fellow Workers With God—An Aboriginal Co-operative" telecast last Sunday over Channel 2, ABN, Sydney.

The Lockhart River Mission is situated about 100 miles south of Thursday Island on the eastern side of Cape York, North Queensland.

The Home Secretary of the Australian Board of Missions,

the Reverend T. B. McCall, discussed the work of the co-operative with the Federal Supervisor of Religious Broadcasts for the Australian Broadcasting Commission, Dr. J. A. Munro.

The idea for the co-operative, formed some five years ago, came from John Warby, a master pearler from Thursday Island, who sold his business to work among the Aborigines.

"He felt that Aborigines in isolated areas should be helped to stand on their own feet, after the missions had given them schools, medical aid, improved health standards and Christian teaching," Mr McCall said.

Accordingly, the Lockhart River Mission Station Co-operative came into being under the guidance of the co-operative

officer of the A.B.M. in New Guinea, the Reverend Alfred Clint.

The mission itself was established thirty years ago by the Bishop of Carpentaria at the request of the Queensland Government.

WORK OF NATIVES

The co-operative's first venture was in trochus shell. Later it carried out a housing development scheme in the village, provided laid-on water, and forged an adult education programme.

It intends to start a cattle industry.

A committee of ten or twelve, elected by co-operative members, looks after the administration. The supervisor of the mission and the chaplain sit in as advisers, but not as voters.

The plan has taught the station's Aborigines to "stand on their own feet" and develop an independence while retaining their natural communal society.

Any of the 300 Aborigines at the mission can become a life member of the co-operative for ten shillings a share.

"The co-operative was initiated as an experiment, and we feel it is a solution to the problem of Aboriginal welfare, particularly in remote areas where there is no possibility of the Aborigines being absorbed into the community," Mr McCall said.

GIFT FOR N.G.
APPEAL

FROM A CORRESPONDENT
Koorawatha, N.S.W., July 14

The parish of Koorawatha, with only 250 Anglican families, has pledged almost double its previous giving to diocesan and missionary needs this year.

To the New Guinea Highlands Appeal the parish has sent £100.

This represents a tremendous effort in a small parish which is without a rector at the moment and which has had many years of struggle and debt.

The parish council takes a very serious view of its responsibilities. It is determined that the parish will fulfil its commission in the Koorawatha district and also serve the Church overseas.

MORAL LEADERSHIP
PROGRAMME

A Navy and Army moral leadership course will be conducted at the School of Artillery, North Head, in Sydney, from July 21 to August 1.

The Chaplain General of the Australian Army, the Reverend A. E. S. Begbie, and senior chaplains in both Services will act as chairmen at the meetings.

The programme consists of lectures by clergy and leading laymen, religious films, visits to Church institutions and a brains trust.

The course is designed to give the servicemen a clear picture of the Church's rôle in the world to-day and the special responsibilities of a Christian in the Forces.

INSURANCE OF
CAMPERSY.A.F. SCHEME IN
VICTORIA

FROM A CORRESPONDENT

Melbourne, July 14

The standing committee of the provincial council of Victoria has completed arrangements with a leading insurance company to provide full cover against injury of any member of a recognised Young Anglican Fellowship camp or rally.

The rate is exceedingly low and gives a maximum of £250 per person.

The advent of this type of insurance means that camp leaders are freed from the worry involved when a member is accidentally hurt during the course of camp activity.

The question has always been: how can we help financially if a member is forced to stay away from employment, incurring medical expenses, as a result of some injury received at camp?

Now, however, at the cost of 3d. per person each day of the camp, it will be possible to provide financial help without touching Y.A.F. funds.

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OUTBACK

NOTE.—Please send gifts of cakes, sweets, produce, groceries, handwork, etc., to B.C.A. House, 135 Bathurst Street, Sydney. (Tel. BM 3164) OR bring them to the Chapter House on the day of the Fair.

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P237

DIOCESAN NEWS

ADELAIDE

HOME FOR THE AGED

The new infirmary of S. Laurence's Home for the Aged is nearing completion. The opening will take place on Sunday, August 31, at 3 p.m.

THE ANGLICAN HALF-HOUR

July 20: 5.30 p.m. on Stations SKA, 5AU, 5RM.
"Five Mysteries of Jesus"—The Finding in the Temple—the Reverend L. E. W. Renfrey.
"Common Needs"—Assurance of Forgiveness—Mr. M. Pennington.
"Religion in Life"—Parental Irresponsibility—Miss Betty Teasdale.

ARMIDALE

MEETING OF MEN

The Associate Professor of History at the University of New England, Professor E. J. Tapp, was the speaker at a meeting of 160 men in Holy Trinity Church Hall last week.

He spoke on the Church's role in shaping the history of the world.

BALLARAT

PARISH CHURCH REBUILT

The Archdeacon of Ballarat, the Venerable R. E. Porter, will re-hallow the Church of S. Peter, Dimboola, on Sunday, August 10. The foundation-stone of the present church was set in 1885 by a former archdeacon of Ballarat, the late the Venerable Churchill Julius.

The church held only 57 people, and as the town grew it was obvious that a new parish church must be built.

The Every Member Canvass, held in July, 1956, stirred the parishioners to action, and in November 1957 the new building started.

MELBOURNE

MISSIONARY FAIR

The Heralds of the King in S. Jude's Parish, Alphington, will hold a fair in the parish hall on Saturday, August 9. The fair is held annually in aid of the missionary work of the Church.

TEACHERS' MEETING

A group meeting for teachers in the inner suburban areas was held in the Chapter House of S. Paul's Cathedral last Monday evening. Mr. Herbert Condon gave a demonstration lesson showing three different methods of presentation. An actual recording of a Beginners' Department story and talk was played.

C.E.M.S. LUNCHEON

The Police Medical Officer, Dr. J. W. H. Birrell, was the speaker at the monthly luncheon of the Church of England Men's Society held in the Chapter House last Tuesday.

FESTIVAL OF ARTS ENDS

The Bishop of Geelong, the Right Reverend J. D. McKie, preached a special sermon to mark the conclusion of the S. Paul's Cathedral Festival of Christian Arts at Evensong last Sunday.

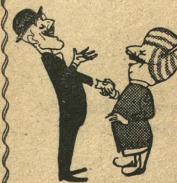
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CHOIRS IN S. PAUL'S

Boys from various church choirs affiliated with the Royal School of Church Music sang Evensong in S. Paul's Cathedral last Saturday at 6 p.m. The Reverend Bruce Reddrop, of S. Mark's, Sunshine, preached.

NEW CHURCH AT BURWOOD

The Bishop of Geelong, the Right Reverend J. D. McKie, will dedicate the new church of S. Faith, Burwood, on Saturday, July 19. The last services in old S. Faith's were held last Sunday.

PERTH

WORK AMONGST ABORIGINES

The Administrator of the Diocese of Perth, the Right Reverend R. E. Freeth, is planning to engage a deaconess, who is experienced in work amongst Aborigines and half-castes, to initiate work of this type amongst these people who live in the outer-metropolitan area of Perth.

HOSPITAL VISITING

The Invalids' Prayer Circle of the Mothers' Union, which is under the care of Mrs. A. Outtrim, reports that more branches of the Mothers' Union are engaging in hospital work.

The Applecross branch has begun to visit the Mount Henry Home for Aged People, the Rosalie branch visits the Home of Peace, and the Kensington branch has offered its services to the South Perth Community Centre Hospital.

DIOCESAN STATUTES

The Perth Diocesan Council has accepted the last group of recommendations from the committee which has been revising all the Statutes.

This completes five years' work by the committee, and the latest recommendations will now go before synod.

Synod's assessments of parishes have risen steadily from £1,000 per annum to £10,000 per annum within the space of three years. It is pleasing to note that parishes are honouring the increased expectations.

NEDLANDS RECTORY

This residence used to be one of the shabbiest buildings in Tyrell Street.

It has now been fully provided with fly-wire doors and window screens, two-and-a-half years after its erection. Painting, both inside and outside, is almost completed.

When the work is finished, the rectory will be a most attractive dwelling-place.

SYDNEY

M.U. CONFERENCE

The Mothers' Union will hold a Workers' Conference in the Chapter House of S. Andrew's Cathedral next Monday at 10.30 a.m. The theme of the meeting is "Brightening up the Branch." Speakers will address representatives from many branch committees on enrolling procedures, the responsibilities of the branch secretary, and guest speakers. The Reverend K. B. Roughley will lead the devotions. Luncheon will be served after the meeting.

WOMEN'S LUNCHEON

The wife of the Bishop Coadjutor of Sydney, Mrs R. C. Kerle, was the guest speaker at S. Mark's, West Wollongong, women's Guild luncheon last Wednesday.

WOLLONGONG FETE

A pet show and novelty afternoon is being arranged by the auxiliary which works for the S. Michael's, Wollongong, branch of the Church of England Boys' Society. It will be held on July 26 at 2 p.m. A yo-yo competition, a dolls' show and a cooking competition are planned for the afternoon.

PUBLICITY MEETING

The first meeting of the newly appointed Publicity Officers in the diocese will be held in the private dining-room at the C.E.N.E.F. Memorial Centre on Friday, August 1.

The meeting will be preceded by a dinner.

YOUTH DINNER

A special diocesan youth dinner will be held on Wednesday, August 13, in the C.E.N.E.F. Auditorium, 201 Castlereagh Street, Sydney, at 6 p.m.

The speaker will be the Rector of Birmingham, England, Canon Bryan Green.

The tickets are 6/6 each and are obtainable from the Youth Department.

FIREWOOD FOR THE NEEDY

In response to the Archbishop's Winter Appeal a certain box company has offered free firewood to anyone who will cart it away. The Superintendent of the Charlton Memorial Home, Mr. Sachisthal, has undertaken to move the firewood to the yard of the home in Avons Avenue, Glebe Point, and to have it sawn into convenient lengths.

Rectors and churchwardens are asked to contact Mr. Sachisthal by

telephone—MW 1583 or MW 3412—if they know of anyone in their parish who cannot afford to buy firewood.

DUNKIRK SERVICE

A Dunkirk Thanksgiving Service will be held at S. John's, Darlinghurst, on Sunday, July 20, at 7.15 p.m. Office-bearers and members of the Australian Red Cross and V.A. Detachments, Parliamentary and civic leaders, R.S.L. members and servicemen have been invited to attend. A warm invitation is extended to Dunkirk veterans, their friends and relatives. Further information is available from the Rectory, 120 Darlinghurst Road, Darlinghurst (FA 6412).

TASMANIA

NEW VICAR AT CARRICK

The Church of S. Andrew, Carrick, was filled to capacity on July 10 when the Reverend L. T. Penwill was instituted as Vicar by the Assistant Bishop of Tasmania, the Right Reverend W. R. Barrett.

The retiring vicar, the Reverend E. E. Johnson, and Mrs. Johnson were given a social farewell in the Carrick Hall.

The bishop spoke of the good work they had done in the parish during the past ten years, and he paid tribute to Mr. Johnson's work in the diocese during the past forty years.

NEW RECTOR AT WESTBURY

The Reverend J. A. L. Davies, formerly Rector of S. Helen's, was instituted to the Parish of Westbury by the Administrator of the diocese, the Right Reverend W. R. Barrett, on July 2.

The parish church of S. Andrew was well filled for the service, after which a welcome was extended to the new rector and his wife in the parish hall.

Mr. Davies is the first occupant of the new brick rectory.

PATRONAL FESTIVAL

More than one hundred people attended the parish tea at S. Peter's, St. Leonards, Launceston, on the occasion of the Patronal Festival.

The Rector of Holy Trinity, Launceston, the Reverend A. McDonald, gave three short play readings at the tea. He preached at Evensong later that evening.

CONFERENCE ON
PROMOTIONSIX DIOCESES SEND
REPRESENTATIVES

FROM A SPECIAL CORRESPONDENT

Melbourne, July 11

Representatives of departments of promotion from six dioceses met here on Monday and Tuesday of this week.

No statement was made after the meetings, at which certain recommendations were made to be referred back to the diocesan authorities concerned.

Dioceeses represented were: Sydney (the Reverend R. S. R. Meyer and Mr G. Walker), Canberra and Goulburn (the Reverend F. R. Woodwell), Melbourne (the Reverend W. E. Weston), Bathurst (the Reverend D. N. Sherman), Brisbane (the Reverend D. H. W. Shand), and Newcastle (the Reverend Eric Barker).

Representatives from Adelaide and Perth were unable to attend.

CHURCH BUILDING
ON KANGAROO IS.

FROM A CORRESPONDENT

Kangaroo Island, July 14—Kangaroo Island Mission, in the Diocese of Adelaide, is in the middle of a most progressive building scheme.

The new church of S. Richard, at Parndana, is now almost complete. The dedication ceremony will take place in the early part of September.

Funds are now being accumulated to buy furnishings, communion vessels and a Bible for the church.

Last month the Penneshaw annual vestry meeting accepted plans for a new church.

Improvements have also been gradually made to the grounds of S. Alban's, Kingscote, and the rectory has been renovated and improved.

SYDNEY UNIVERSITY
ANGLICAN SOCIETY

The Sydney University Anglican Society will hold its second house party for 1958 at "Rathane," Port Hacking, on the first week-end of August.

The speaker will be the Reverend John Vockler.

CONFERENCE AT
MERREDINYOUNG PEOPLE'S
WEEK-END

FROM A CORRESPONDENT

Merredin, W.A., July 11
About thirty young people from the surrounding districts attended a conference at the Merredin High School Hostel from July 4 to July 6.

The main speaker was the Rector of Scarborough, the Reverend A. C. Holland.

The week-end aimed at pointing to some of the treasures of the Anglican Communion, and the faith of those who attended was strengthened as the theme, "The Way, the Truth and the Life," was unfolded.

The conference concluded with Festal Evensong in the parish church. In his sermon, Mr. Holland said that people are either Christians or they are not.

"A Christian must be on his toes so that he wastes no opportunity to spread the good news; he must have his feet firmly on the ground so that he has a secure understanding of his faith; he must be on his knees, constantly in touch with his Lord; and, at the same time, he must have his head up in the heavens, so that he knows where he is going, secure in the knowledge that God has a purpose for him," he said.

HOSPITAL VISITING
BY C.E.M.S.

At the annual meeting of the Church of England Men's Society branch at S. David's, Arncliffe, it was decided that C.E.M.S. members in the district should undertake to visit men in hospital.

The Mothers' Union arranges visits to women patients, and it was felt that the C.E.M.S. should do the job amongst men.

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HISTORICAL SOCIETY VISITS CHURCHES NEAR SYDNEY

The Church of England Historical Society made a pilgrimage to four historic churches in the Diocese of Sydney last Saturday.

Three buses were needed to transport members of the society on the excursion.

The first stop was Narellan, where visitors inspected the newly renovated Church of S. Thomas and the Broughton School Room, which adjoins it.

The party then proceeded to S. John's, Camden, where the rector, the Reverend A. H. Kirk, told the history of the church since its consecration more than one hundred years ago.

The Rector of Cobbitty, the Right Reverend E. N. Wilton, welcomed the visitors to his parish for lunch.

PARISH CANVASS AT INVERELL

400 AT LOYALTY DINNER

FROM A CORRESPONDENT

Inverell, N.S.W., July 12. Four hundred Anglicans met at the town hall last Monday evening for the first of three loyalty dinners which began an Every Member Canvass in the parish.

In an address before the dinner, the Reverend C. R. Evans described the canvass as "one of the greatest and most broadening experiences of our lifetime. 'Never before,' he said, 'has the congregation of this church embarked upon a canvass as courageous and soul-satisfying as this.'"

Other speakers at the dinner described the great needs of their church and the way in which every Anglican in Inverell could help in satisfying these needs.

Mr D. C. Body presided at the dinner and meeting. He said the canvass was an opportunity for everyone to show his loyalty to the Church and to God.

He said the canvass organisers hoped to raise £45,000. Already £10,000 had been pledged.

The guest speaker was Mr H. E. Manning. He gave an interesting address on the history of the parish from the time it was part of the Parish of Barabara to the present.

Bishop Wilton spoke of the early pioneers of Cobbitty and told the history of the Heber Chapel, which adjoins S. Paul's.

The Heber Chapel is the only memorial building in Australia to the memory of the late Bishop Heber of Calcutta, who had the oversight of Australia before the formation of the Diocese of Australia in 1836.

The main ceremony of the day was held at the Church of the Holy Innocents at Rossmore, one of the oldest agricultural localities in the State.

Its foundation-stone was set in 1848, and the church is to-day a picturesque and hallowed memorial to our early settlers.

Many of the district's pioneers are buried beside the church. They include Charles Hunt, John McKughan, Thomas Simpson, George Hambridge, and Elizabeth and Richard Bell.

DEPUTATION TO MINISTER ON BRITISH IMMIGRATION

FROM A CORRESPONDENT

The Council of Churches in New South Wales has sent a deputation concerned with the immigration of British subjects to Australia to the Minister for Immigration, the Honourable A. R. Downer.

The deputation made important recommendations for a new quota system.

The members of the deputation were the president of the N.S.W. Council of Churches, Principal A. W. Stephenson, the secretary of the council, the Reverend B. G. Judd, the Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle, and the Reverend T. P. McEvoy.

The deputation presented a statement to the Minister on behalf of the Anglican Church and several Protestant denominations.

It said, *inter alia*: "Our position is that only such policies as will preserve the British preponderance in the population can command our support."

"We repudiate any concept of racial prejudice... but we cannot

42 NEW YOUNG ANGLICANS

ADMISSION IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, July 13. Forty-two members of the S. John's Cathedral Fellowship were admitted to the Young Anglican Fellowship during Evensong on Sunday, July 6.

The preacher was the principal of S. Francis' Theological College, Canon I. E. Church.

More than sixty members of the fellowship were present, and those who had served their probationary period of three months were admitted to the nation-wide fellowship of Young Anglicans.

The cathedral fellowship was formed at the beginning of 1955 with a membership of about forty young people. This membership has grown steadily to more than a hundred.

The fellowship applied for affiliation with the Young Anglican Fellowship early this year.

AID FOR DEAF CHILDREN

SUNDAY SCHOOL AT MORTDALE

The St. George Club for Better Hearing has formed a Sunday school class for deaf children at S. Peter's, Mortdale.

The first meeting of the Sunday school was held last Sunday. The class is conducted by the superintendent of the Sunday school, Mr L. Shannon, who is also a teacher of deaf children at Enfield Public School.

The St. George Club was also instrumental in arranging facilities to help deaf people to take part in Evensong at S. Peter's on July 6.

Copies of the service and a summary of the sermon were distributed to the congregation beforehand. Approximately one-sixth of the congregation was hard of hearing.

Although it is sponsored by S. Peter's, the club is open to people of any denomination. It was formed in May this year when some 50 people attended a meeting at which the aims of the club were outlined.

Since then a social evening has been organised, and it is hoped soon to form a dramatics class for deaf people.

BOYS' SCHOOL AT WOLLONGONG?

FROM A CORRESPONDENT

Wollongong, N.S.W., July 14.

The possibility of building a Church of England school for boys in Wollongong was discussed at a meeting in S. Michael's Church Hall on Tuesday night, June 25.

More than eighty people attended the meeting, at which the Rector of S. Michael's, the Venerable H. G. S. Begbie, presided.

A parishioner of S. Mark's, West Wollongong, has made available land for a school at a very low purchase price.

A committee has been set up to assist in raising additional funds towards the erection of the school.

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

ADMINISTRATIVE OFFICER with experience in Youth Work required for Young Women's Christian Association of Newcastle, New South Wales. Opportunity for creative community service. Further positions available in other parts of Australia. Details from Miss Florence C. H. L. L. H. n. Headquarters, Y.W.C.A. of Australia, 68 Powlett Street, East Melbourne, Victoria. Telephone JA 3298 (Melbourne Exchange).

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 parish. For further details apply the Administrator, P.O. Box 116, Rockhampton.

ORGANIST-CHOIRMASTER (R.S.C.M.) required for S. Paul's, East Kew, Victoria. Enquiries: WL 1522 (Melbourne Exchange).

MANAGER. BOTTLE Department. Modern suburban hotel. Person previously in constant employment mass firm desired. No prior hotel experience necessary. Knowledge Bites. Male, 30-50 years. Excellent references absolutely necessary. Salary £1,100 per annum and bonus. Apply J. B. Ryan, c/o Toorak Post Office, Victoria.

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.

DISTRICT MANAGER wanted to organise and control charitable activities of the United Protestant Association in Parramatta district. For particulars apply J. E. Gilmour, 1 Brien's Road, Northmead, New South Wales.

OUTBACK HOSPITALS and FLYING MEDICAL SERVICES offer outlet for Christian Service to Qualified Nurses. Apply to Bush Church Aid Society 135 Bathurst Street, Sydney.

ORGANIST AND CHOIRMASTER required for Holy Trinity Church, Kensington, Diocese of Melbourne. Application to be made to the Parish Priest, 5 Epsom Road, Kensington. FF 1005 (Melbourne Exchange).

APPLICATIONS ARE invited for the position of Maron at the North Coast Children's Home, Lismore, New South Wales. The Home cares for 36 children of both sexes, aged from one to 15 years. Further particulars regarding salary and conditions, etc., may be obtained from the President, P.O. Box 378, Lismore.

POSITIONS VACANT

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Set up and printed by The Anglican Press Limited, 3-13 Queen Street, Sydney, for the publishers, Church Publishing Company Limited, 1 Rawson Lane, Sydney, N.S.W.

THE ANGLICAN PRESS LIMITED

(Incorporated under the Companies Act 1936 of the State of New South Wales on March 20, 1957)

AUTHORISED CAPITAL: £5,000

ISSUE OF £70,000 7% REDEEMABLE MORTGAGE DEBENTURE STOCK

Redeemable on August 1, 1977, or, at the option of the Company, on August 1, 1972, or August 1, 1967.

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I/We hereby apply for *£..... of Mortgage Debenture Stock of the above issue on the terms of the Company's Prospectus dated May 29, 1957.

I/We enclose the sum of £..... being payment of the application money in full.

I/We agree to accept the said Mortgage Debenture Stock or any lesser amount that may be allotted to me/us.

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