

# THE ANGLICAN

Incorporating The Church Standard

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## A CHANCE AND A CHALLENGE FOR ALL OUR READERS

### THE ANGLICAN PRESS ISSUE

Sydney, July 9, 1958

Dear Reader of *THE ANGLICAN*,

The picture which you see on the right of this letter represents a modest triumph for your paper, *THE ANGLICAN*, and for The Anglican Press Limited. You yourself are entitled to a share in that triumph, because you have made it possible by buying this newspaper week by week.

Those of you who are also Debenture Stockholders in The Anglican Press deserve additional credit because, without your investment, there would be no Press capable of giving *THE ANGLICAN* such an excellent service.

In the ordinary way, this space in which I am writing would be filled by the account which you will find on page 8 of the opening service at the Lambeth Conference.

*We are using it instead, as we did just over a year ago, to say something about the Anglican Press Limited. We asked you then to invest in the Press. Since that time, you readers of THE ANGLICAN have subscribed more than 95 per cent of the non-official money invested in the Press.*

Our applications for Mortgage Debenture Stock now stand at £62,540. We need another £7,460 by the end of this month to complete our £70,000 issue. I invite you confidently to make the effort to fill it.

Nearly 15,000 people read *THE ANGLICAN* regularly each week. Of these readers, only 1,000 are Debenture Stockholders in the Press.

I am quite sure that, if we had "pushed" the Press through the columns of *THE ANGLICAN* more regularly during the past year, many of you 14,000 readers who are not Debenture Stockholders would have invested.

The main difficulty has been that *THE ANGLICAN* is, after all, a newspaper, and is a quite separate entity from the Press. On a dozen occasions, when we fully intended to say something in its columns about the Press and its Debenture issue, important news prevented this.

Early this year, for example, *THE ANGLICAN* learned of the plight of the New Guinea Mission.

#### URGENT NEED

The need in New Guinea was immediate, and urgent. Obviously, to Christian people, it took priority over the mere financial needs of the Press. So no effort was made to "push" the Press while you gave so generously to New Guinea.

Other important news happenings, week by week, have crowded the Press from the pages of your paper.

The time is now come, however, when the Press needs this remaining £7,460 quickly. We must in fact have it by August 1, when the Debenture Stock issue must close.

The picture in the bottom

left hand corner of this page will tell you better than I can in words one of the reasons.

It is part of our store, showing some of the great stocks of newsprint which we have bought cheaply, in large quantities, to enable us to print the five papers which will be coming off our presses each week by the end of this month.

Next week, we shall publish for the last time the Prospectus and a form of application for 7 per cent Mortgage Debenture Stock.

#### TERMS OF ISSUE

Most of you know already, from past editions of *THE ANGLICAN*, the terms and conditions of the issue.

If you have them by you, please do not bother waiting for another application form. I hope that the best part of 1,500 of you will invest at least £5 before next week.

If you will forgive me a personal note, I should like to confirm one thing about which several people have written in recent months. It is a fact that I am the Honorary Managing Director of both The Anglican Press Limited and *THE ANGLICAN*.

My colleagues of the Board of Directors of the Press are in the same position. They receive no directors' fees, and do not occupy paid positions of any kind in the Press.

They are all extremely busy people—Bishop Moyes' activities are manifold; Mr Bowen has a demanding legal practice; Mr Timbury is as pressed as only a diocesan registrar can be; Mrs James, as well as caring for four young children, still manages to keep an eye on *THE ANGLICAN*; Mr Reid does the impossible by keeping the accounts for two companies; Mr Packer is not

only a hard-worked newspaper executive, but a director of several other companies.

However busy they are, my colleagues never fail to find, somehow, all the time that the Press demands of them. United in their common effort, I must say what I feel, at the risk of embarrassing them, that they are a credit to the Church of England, and that they have earned your fullest support.

I claim no particular credit for myself. The jobs are worth doing. I enjoy them enormously. They have brought me into close contact and co-operation with the finest and most loyal Anglicans in this country. Frankly, if I were paid, and if my livelihood depended upon this Debenture Stock issue being fully subscribed, I could not bring myself to ask you to do it.

But since financially it does not benefit me, I have no hesitation at all in enlisting your financial support for what our Chairman of Directors, the Bishop of Armidale, has described as one of the greatest steps taken by us Anglicans in this century.

Yours sincerely,

FRANCIS JAMES.

## BISHOP BATTY SPEAKS OF 27 YEARS OF LEADERSHIP

FROM OUR OWN CORRESPONDENT

Newcastle, July 3

The charge which the Bishop of Newcastle, the Right Reverend Francis de Witt Batt, gave to the diocesan synod yesterday was marked by a note of sadness.

At this, the thirty-second synod of the diocese, the bishop said: "In all probability, this is the last occasion on which I shall have the privilege of addressing you as president."

Although the bishop made frequent references to the past and to the many years in which he has been Father in God to the people of Newcastle, his address was a closely-reasoned argument concerned with present difficulties and future aims.

Bishop Batt congratulated the people on their choice of his successor.

He said he knew Bishop Housden to be "a man of acute intellect, of profound integrity and of deep-rooted devotion. I shall hand over the leadership of this diocese to him with the utmost confidence."

The bishop made special mention of *THE ANGLICAN* and the Anglican Press in his charge.

"In common with what is, I am sure, the great bulk of my fellow Anglicans, I have been delighted to hear of the continued success of *THE ANGLICAN* newspaper.

"This newspaper exists to give expression to just the point of view I have been describing. The directors of the company are greatly to be congratulated on the remarkable success which their efforts have achieved."

#### A SURE FUTURE

"The future of *THE ANGLICAN* and of The Anglican Press would appear to be, indeed, irrevocably sure.

"I am glad to give this assurance because rumours have been emanating from some source or sources unknown, casting doubts upon The Anglican Press in general, and *THE ANGLICAN* in particular.

"Let me assure you that any such doubts are entirely without justification. They have had the

unfortunate effect of slowing down the supply of capital which is still needed (roughly £8,000) and the amount of work still required to keep the Press at work for the full twenty-four hours.

"I am hopeful that these needs will speedily be met. Meanwhile, although I do not ordinarily recommend investments, I am fairly confident that those who decide to contribute to the amount of capital still required, would have no cause to regret their decision."

The greater part of the bishop's charge was concerned with the omnipresent problem of proper training for the ministry. "At the moment," he said, "our greatest need is for more young men to serve as assistant curates. We are, however, suffering from our own virtues."

"I am more and more convinced that to ordain men who have not been given the opportunity (Continued on page 9)

## RADIO PICTURE OF LAMBETH — A "FIRST"



This radio picture is unique.

It shows the splendid scene in Canterbury Cathedral last Thursday, July 3, during the great service with which the Lambeth Conference opened.

It is the first radio picture ever published in an Anglican newspaper, in any part of the Anglican Communion.

As far as we can ascertain, it is the first radio picture to be published by any religious newspaper of any denomination in Australia.

The postal strike in England, and the uncertainty of air mails, made it doubtful whether the pictures taken specially for "The Anglican" in Canterbury Cathedral and at Lambeth on the opening day of the conference would reach us in time for our interstate edition this week.

By special arrangement with the Church Information Board, this picture was transmitted by radio at 0300 hrs., E.S.T., on Wednesday, when our air mail pictures had not arrived.

The block was then made by The Anglican Press Limited with their electronic block-making machine in less than half an hour, and inserted in this edition.





## SEVERE CRITICISM OF A BISHOP'S ACTIONS

### DIVORCE, RE-MARRIAGE AGAIN CENTRE OF CONTROVERSY

ANGLICAN NEWS SERVICE

London, July 6

Two actions of the Bishop of Ripon, the Right Reverend G. A. Chase, have brought stormy protests from clergy and from the secular and religious Press here.

Dr Chase began the controversy when he made deacon a man who had been convicted of an offence against a boy.

The young man was, in fact, on probation following the court's decision when the bishop accepted him for Holy Orders.

Towards the end of last month, the bishop became involved in further altercation over the question of the re-marriage of a divorced person.

The bishop told Mr J. Godman and his fiancée, both of Leeds, that they would not be allowed to take part in Holy Communion for six months after their marriage.

Mr Godman's first marriage was dissolved in 1955.

Both he and his fiancée are members of the parish of S. Matthew, Holbeck.

After telling their vicar of their intention to marry in August, they were invited to see the Bishop of Ripon, who pronounced the ban.

The bishop said: "This is an ordinary matter of Church discipline. There have been similar cases several times before in my diocese."

On June 25, the bishop issued a statement to the secular Press on the two matters.

#### PRESS STATEMENT

He said: "I have reason to think that not a few good people are puzzled by the different lines of action I have taken in two cases recently."

"In the case of the young man whom I ordained, I was assured by expert advice after careful examination that it was not a case of homosexual vice but a yielding to a sudden temptation. "It was a very grievous sin, of which the young man has deeply repented."

"In the other case, two persons who have been active Christians, are about to do something which is contrary to the explicit teaching of Jesus. The decision to act in this way is a matter for their own consciences, deliberately taken."

"But for the sake of the upholding of Christ's standard of marriage and the home life which has been built up on it, I felt it right to ask them to abstain from Communion for a period. I do not think they should always be excluded from this means of grace, if they sincerely desire it."

This statement drew fire first from the Rector of Birmingham, Canon Bryan Green (who will visit Australia this month).

#### "ACT OF TYRANNY"

He said, on June 27, that the public should know that the views of the bishop on the re-marriage of divorced persons "did not represent the official, legal view of the Church of England."

A rigorist attitude to divorce, Canon Green said, brought Christianity into disrepute.

According to the Prayer Book rubric, the condition of expelling anyone from the Lord's Table was that he was "an open and notorious evil liver."

"Since divorce was allowed under civil law," Canon Green said, "it has been expressly stated by archbishops and leading theologians of our Church that they could not, and would not wish to, repel people who are married, from Holy Communion."

"Any guidance in this matter was left as the Prayer Book leaves it, with the parish priest and not with the bishop."

The Church of England Newspaper followed up the canon's attack in a Leading Article entitled, "An Act of Tyranny."

In the matter of the ordination of the young man who had committed an offence, the Leading Article said, the secular Press was right in publishing the news and commenting on it.

"The public should not be left with the impression that the bishop has the whole Church behind him."

"The bishop wanted the young man to have a second chance... yet, surely, patience would at least have counselled delay."

"There will be no peace until an understanding is reached more in accordance with the traditions of Christendom."

"Perhaps the bishop was unfortunate in having to deal with the case of re-marriage after divorce shortly after ordaining a young man while still on probation... but the close succession of incidents has revealed to everybody the absurdity and inconsistency of the Church's position."

#### TREATED AS PARIAS

The paper notes that the desire of the couple was to do rightly.

"They wanted to rebuild their lives on a new foundation after the earlier breakdown."

"Yet, whereas the young man, who was still on probation for an offence, was actually ordained and raised to a position of honour in the Church, they are treated as pariahs and flung out. "If Dr Chase were not on the verge of retirement, it would be necessary that he be asked to resign."

### DUTCH VIEW OF APARTHEID

#### RENEWED ATTACK ON DR FISHER

ANGLICAN NEWS SERVICE

Cape Town, July 4

The Moderator of the Dutch Reformed Church in the Cape, the Reverend A. J. Van Der Merwe, has described the Archbishop of Canterbury's television remarks on the Dutch Reformed Church and "apartheid" as "breath-taking self-righteousness."

Dr Fisher said during the broadcast that the Reformed Church upheld apartheid for theological reasons, and had not got further than the Old Testament and the Book of Judges in that.

Dr Van Der Merwe said that his Church practised apartheid for practical and not theological reasons.

Attempts by some pastors to induce the Church to accept apartheid as a theological doctrine had been decisively rejected.

They believed that different races felt more at home with their own people and had organised their Church on those lines.

"We try to help the Government where we can," he said, "and where differences arise we try to talk to the Government in a spirit of helpfulness," he said.

#### CHRISTIAN PUBLICITY

ANGLICAN NEWS SERVICE

London, June 30

The Advertising Christian Group has published the second in its series of booklets on Christian publicity.

It is called "Writing the Words," and sets out the principles to be followed when preparing the text for printed matter aimed at the general public.

## S.P.C.K. USE OF RECORDERS

### LACK OF MONEY HAMPER'S WORK

ANGLICAN NEWS SERVICE

London, July 6

The Society for Promoting Christian Knowledge has supplied the tape-recorders, which have replaced stenographers at the Lambeth Conference.

The society is already at work on a sound and colour film to be used in parishes as a "follow-up" to the visits which the home and overseas bishops have been making.

The director of the society, the Reverend F. N. Davey, mentioned these two projects as typical of the many which demonstrate that the society is alive to the need to make use of media which form opinion in the modern world.

#### NEW TECHNIQUES

Mr Davey was speaking at the annual meeting of the society at Holy Trinity, Marylebone Road, last month.

Attention to the possibilities of new techniques for the promotion of Christian knowledge did not mean that the means used in the past would be neglected, he said.

"The Church all over the world is increasingly ready to use literature for its evangelistic and pastoral work," he said. "The demand has expanded so fast that it is no longer paper restrictions and lack of material which are limiting what is done—it is lack of money."

In past years, he said, the society had been responsible for translating the Prayer Book into more than 170 languages. It had produced ten entirely new translations since the war.

#### TRANSLATIONS

During the past year, it had also produced prayer, hymn and altar books in several African languages, a new English communal Manual for South Africa, and scripture portions in four Sudanese languages.

Translations into Hindi, Marathi and Arabic continued. There was also growing support for newspaper and magazine literature, which offered Christian comment on current affairs in several parts of the world.

Mr Davey said the society was not richly endowed. "Let us hope that the time is coming when people will rid themselves of this illusion," he said.

"Let us hope, too, that they will recognise the society for what it is—an unprecedented and unparalleled instrument for carrying out one of the Church's primary tasks—the propagation of the Christian faith at home and overseas."

### MURAL PANELS FOR NEW CATHEDRAL

ANGLICAN NEWS SERVICE

London, July 6

Eight mural panels for the new Coventry Cathedral will be designed and executed by the London sculptor, Mr Ralph Beyer.

The text and symbols in each stone will represent the person and work of Christ in His life upon earth.

The words have been chosen by the chapter of the cathedral, and the symbols chosen in consultation with Professor Basil Spence and Mr Beyer.

Four panels will be placed each side of the nave.

### DR FISHER WILL VISIT JAPAN

ANGLICAN NEWS SERVICE

London, July 6

The Archbishop of Canterbury, Dr Fisher, has accepted the invitation of the Presiding Bishop of the Church in Japan, the Right Reverend Michael Yashiro, to visit Japan in the spring of 1959.

He will take part in the centenary celebrations of the Nippon-Sei Ko Kai, the Japan Holy Catholic Church.

## A BOYCOTT ON LAMBETH

### GREEK CHURCH UNREPRESENTED

ANGLICAN NEWS SERVICE

London, July 4

The Orthodox Church of Greece sent no representatives to the opening of the Lambeth Conference this week.

This action was a protest against the remarks made by the Archbishop of Canterbury, Dr Fisher, on a television interview about Archbishop Makarios, the exiled head of the Cypriot Church.

The Primate of Greece, Archbishop Theoklitos, said in a telegram to Dr Fisher last week that Dr Fisher had used "most improper language" in connexion with Archbishop Makarios.

It is regrettable, the message said, that such "unwonted behaviour" should disturb the relations between the two sister Churches.

"The head of the Cyprus Church enjoys the respect of all the Orthodox Church and Orthodox peoples for his courageous defence of ideals and principles, which are the common property of the entire free world," he said.

#### APOLOGY DEMANDED

Archbishop Makarios himself declined to comment on Dr Fisher's description of his character.

When he advised Dr Fisher that he could not attend Lambeth personally, he named as his representative Archbishop Athenagoras.

However, Archbishop Athenagoras' secretary has said that no official message had been received from Archbishop Makarios requesting that Archbishop Athenagoras should represent him.

In Church circles in Athens it has been suggested that the Greek Church should withdraw from the World Council of Churches until Dr Fisher offered a public apology for his accusations against Archbishop Makarios.

### COMMUNION ONCE A MONTH

#### WEEKLY CELEBRATION "UNPROFITABLE"

ANGLICAN NEWS SERVICE

London, July 4

The Bishop of Rochester, the Right Reverend C. M. Chavasse, said last week he was convinced that most members of congregations could not profitably and with due preparation receive the Holy Sacrament every Sunday.

The bishop advocated a parish Communion on the first Sunday of the month and matins on the other Sundays.

It is a tragedy if what should be a divine encounter should, by familiarity, become merely an act of devotion," he said.

He said he would also commend the Roman practice of an evening parish Communion once a month—possibly on each third Sunday.

### QUEEN MOTHER AT SALISBURY

ANGLICAN NEWS SERVICE

London, July 7

Queen Elizabeth, the Queen Mother drove through a gaily festooned Salisbury on June 28 to take part in a thanksgiving service in the cathedral to commemorate the 700th anniversary of its consecration.

The Lord Lieutenant of Wiltshire, Lord Herbert, and the Bishop of Salisbury, the Right Reverend W. L. Anderson, greeted the Queen Mother at the West Door.

The service was attended by more than 3,000 clergy and parishioners.

The preacher was the former Bishop of London, the Right Reverend J. W. C. Wand, who was at one time the Vicar of S. Mark's, Salisbury.

## EXECUTIONS IN HUNGARY

### STATEMENT BY DR FISHER

ANGLICAN NEWS SERVICE

London, July 1

In an independent television interview last night, the Archbishop of Canterbury, Dr Fisher, said that the Hungarian executions were "terrible."

Dr Fisher said that it was the duty of the secular authority in a civilised State to defend righteousness and justice. The State must do that always with the support of the Church.

"All one can say of the Hungarian business is that it is terrible."

"It means that the governments have got to take another thought about how to meet it, but the Church says still that reconciliation and repentance is the only way out."

"They have got to repent a great deal before the way opens."

Questioned about a ban on nuclear-bomb tests, Dr Fisher said that the Church had to speak, as far as it could, the mind of God.

#### NUCLEAR TESTS

"I do not think it is, however, the Church's job, where you have a Christian government, to say it knows more about the technical side and the country's self-defence. I think that nothing would be lost if nuclear tests were suspended for a time—I only wish we had taken the lead in that matter."

On divorce, the archbishop said the Church's attitude was not rigid at all.

"It is sensible," he said. "The Church has one first duty—to bear witness to what Christ said. Christ said that marriage was life-long; we must protect that."

"We do it by saying that we will not marry in church anyone who has broken that Christian principle."

Dealing with the pastoral side, the archbishop said that if the Church could bring people who got into matrimonial tangles to see what Christ meant and how he loved them, the Church could then admit them to Communion. "There has to be a little discipline before that happens," he said.

### CONFERENCE FOR BISHOPS' WIVES

ANGLICAN NEWS SERVICE

London, July 6

Seventy-five women, the wives of overseas bishops, will meet at High Leigh, Huddesdon, in Hertfordshire, next Monday for a three-day conference.

Their chairman will be Mrs Geoffrey Fisher, and their hostesses the wife of the Bishop of Peterborough, Mrs Stopford, and the wife of the Bishop of Tewkesbury, Mrs E. B. Henderson.

The theme of their prayers and discussions will be "The Communication of the Gospel in the Modern World."

Among the speakers will be the Dean of Liverpool, the Very Reverend F. W. Dillistone, and the secretary of the Church of England Council for Education, Dr Kathleen Bliss.

### EUROPEAN CHURCH CONFERENCE

ECUMENICAL PRESS SERVICE

Geneva, July 6

As a result of conversations in Warsaw, a conference of non-Roman Catholic Churches will be held in Switzerland at the end of January 1959.

The Churches participating will meet on their own initiative, but with the full support of the World Council of Churches.

During the Warsaw meetings, the general secretary of the World Council of Churches, Dr Visser 't Hooft, said that the ecumenical gathering in Warsaw had given new and sound impulses to strengthen the ecumenical movement in Europe.

## GOD CAN CURE ALL ILLS

### ENGLISH DOCTOR VISITS N.Z.

FROM OUR OWN CORRESPONDENT

Wellington, N.Z., July 4

Large numbers are attending meetings to listen to Dr C. Woodard, a Harley Street specialist, who is on a tour of New Zealand.

Last Sunday evening the Wellington Town Hall, which holds more than three thousand people, was almost filled when he began his address.

Dr Woodard came to New Zealand primarily to see a young Anglican priest from Wanganui, who is suffering from a spinal complaint. He is giving a series of lectures while he is in New Zealand.

#### REFUSED LICENCE

Although Dr Woodard is a member of the British Medical Association and is a prominent Anglican layman, he was refused a licence by the bishops of New Zealand. This means that he cannot address meetings in Anglican buildings.

Many of the Anglican clergy consider that an injustice has been done to him, and in the Diocese of Dunedin one meeting was held in the cathedral.

Dr Woodard maintains that there is no disease that God cannot cure.

Although he regularly practises the laying-on of hands in his own consulting rooms in London, he is not doing this at any public meeting in New Zealand.

### BORNEO MISSION MEETING

#### AUSTRALIA'S HELP ACKNOWLEDGED

ANGLICAN NEWS SERVICE

London, July 6

The Bishop of Borneo, the Right Reverend Nigel Cornwall, has paid tribute to the increasingly generous support his diocese is receiving from Australia.

The bishop was addressing the annual meeting of the Borneo Mission Association on June 25.

The chairman of the meeting was the Archbishop of Brisbane, the Most Reverend R. C. Halse, who is in London for the Lambeth Conference.

Bishop Cornwall said his first visit to Australia in 1950 had resulted in the recruitment of one Australian, the first to serve in his diocese.

By the time he made his second visit, more than a dozen Australians were working for the Church in Borneo.

"Within the diocese itself," the bishop said, "the most significant development has been the growing consciousness of the Sea Dyaks of what membership of the Church means in terms of priests for the sacred ministry."

"Missionaries have been sent from the Sea Dyaks of Sarawak to the Dusuns of North Borneo, and there is a growing understanding of the need for the Church in Borneo to be self-supporting."

The bishop said there had also been an increase in the number of Sea Dyaks testing their vocations to the priesthood and the religious life.

### DEATH OF FATHER RAYNES, C.R.

ANGLICAN NEWS SERVICE

London, July 3

The Superior of the Community of the Resurrection until the beginning of this year, the Reverend R. R. E. Raynes, died at Brighton on June 12.

Father Raynes spent many years in South Africa before he became the Superior at Mirfield in 1943.

Illness prevented Father Raynes from visiting Australia last year. He was to have advised on the formation of a teaching order in Queensland.



## FESTIVAL OF ARTS IN S. PAUL'S

### "RELIGION AND BEAUTY MUST RECEIVE EQUAL STRESS"

FROM A CORRESPONDENT

Melbourne, June 30

The warden of S. Paul's College within the University of Sydney, Dr Felix Arnott, preached at Festal Evensong in S. Paul's Cathedral last Sunday.

The service opened a festival of the Christian Arts, which is being held as part of the 67th anniversary of the consecration of the cathedral.

The choir sang the Introit, *Veni Creator*, in the Readers' Chapel, and the hymn, "For all the saints," as they walked in procession to the choir stalls which were illuminated by candles.

The service was sung to the setting of Lang in D, and the Anthem was Vaughan Williams' "Lord, Thou hast been our refuge."

In his sermon, Dr Arnott said that the Old Testament... quite clearly seemed to forbid the making of images as well as the worship of them. Early Christianity inherited and revered this tradition, but soon came to realise that the coming of God in human flesh involved a new attitude to the image.

#### DR ARNOTT'S ADDRESS

"The Incarnation aimed to redeem all men and every part of human life," he said.

"The Church, consequently, should use and value the offering of the figurative arts as fully as those of speech or music."

"Religion and beauty must receive equal stress: art must be of the highest possible standard if it is to be used by the Church—truly creative and contemporary. Yet that art must also be the expression of a sound theology."

The religious artist needs knowledge of the Christian faith and the Christian discipline if he is adequately to fulfil his task. As Fra Angelico used to tell his students, "Art demands great tranquillity, and to paint the things of Christ, the artist must learn to live with Christ."

"Equally the Church must recognise that the artist must be allowed to give us the images that, with this background, form in his own eye and mind. He must present Christ as he sees him, through the techniques and style of the 1950's and not of the catacombs or the High Renaissance."

#### BRAINS TRUST

Melbourne, July 7

A Brains Trust in the Chapter House last Monday evening considered the subject of Church architecture.

On the panel which answered questions such as "Why can't we have more sunlight in our churches?" and "Isn't modern church design timid?" were two architects, a bishop, and a layman.

The Dean of Melbourne, the Very Reverend S. Barton Babbage, presided.

Drama and poetry is an important part of the festival. Last Sunday afternoon a cast of well-known stage and radio actors and actresses presented selections from *Murder in the Cathedral*.

#### CHORAL RECITAL

S. Andrew's Choral Society will give a recital of three choral works in S. Andrew's Cathedral on Saturday, July 19, and Monday, July 21, at 8 p.m.

The works will be *Jesu, Priceless Treasure*, by Bach; *These Things Shall Be*, by John Ireland; and *Son of God*, by Philip Cannon.

Philip Cannon is at present Lecturer in Music at the University of Sydney. The singing of his work will be a first performance in Australia.

The organist will be Mr David Barkla, and the conductor Mr Mervyn J. Byers.

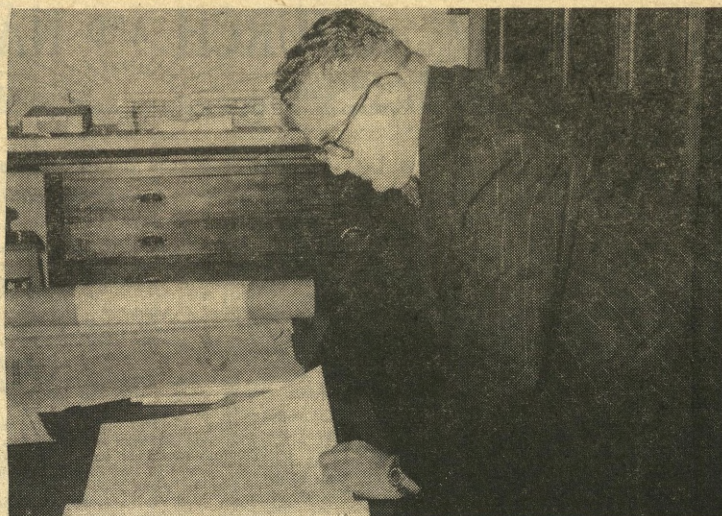
Admission is by programmes which cost 5/- each and may be obtained from Nicholson's, Palling's, and the cathedral office.

and *The Boy with a Cart* in the cathedral.

Later this week Miss Beverley Dunn will give further performances of religious drama, and Mr John Casson will read religious poetry to lunch-hour audiences.

The musical part of the festival continues this week with a recital by the Oriana Madrigal Choir and an organ recital by Mr Lance Hardy of the music of César Franck.

Throughout the week an exhibition of contemporary religious painting will be displayed in the narthex of the cathedral.



The Dean of the Faculty of Architecture in the University of Sydney, Professor H. I. Ashworth, studies extension plans in his rooms at the university.

## PROFESSOR TO DRAW PLANS

### MOORE COLLEGE EXTENSIONS

The Dean of the Faculty of Architecture in the University of Sydney, Professor H. I. Ashworth, has been appointed consulting architect by the Moore College Committee to draw up plans for extensions to the college.

Mr R. Lindsay Little will continue to be the architect for the new building.

Professor Ashworth is a most distinguished architect. He is the president of the N.S.W. Chapter of the Royal Australian Institute of Architects, and a member of the National Capital Planning Committee.

He was also the chairman of the board of assessors in the Opera House competition.

In connection with Moore College, Professor Ashworth is at present engaged in drawing up a master-plan for the overall development of the college site.

## NEWCASTLE SYNOD HAS A LIVELY SECOND SESSION

FROM OUR OWN CORRESPONDENT

Newcastle, July 7

Members of the thirty-second synod of the Diocese of Newcastle stood to applaud their bishop as he made his exit from the synod as president for the last time on July 2.

During the session, many tributes were paid to Bishop Batty's work in the diocese.

The Chancellor, Mr A. B. Kerrington, Q.C., and Professor A. P. Elkin, in moving and seconding the motion that the president's address should be printed on the report of the synod's proceedings, referred to the bishop's 27 years as diocesan in the warmest terms of appreciation.

There was a great deal of interest shown in the reports on Christian education and youth work.

#### PROMOTION REPORT

The director of promotion, the Reverend Eric Barker, presented his department's report on the work of promotion in the diocese in the past year.

He said the canvass held simultaneously last year in 16 districts and parishes had resulted, in every case, in increased Church attendance.

More adults were seeking confirmation, and despite drought and other adverse conditions in many areas of the diocese, direct giving to the work of the Church had increased up to 400 per cent.

Many speakers demonstrated their conviction that the continued success of the Every Member Canvass depended upon the introduction and maintenance of an effective programme of Christian education.

A new plan for the diocese in this field was outlined. Seven young high school teachers in the diocese will join the staff of the Board of Religious Education. They will act as a "flying squad" in giving religious instruction in their schools.

Part of the proceedings was recorded for later presentation in the weekly broadcast, "The Anglican Session."

Premier and the Miners' Federation will be notified of the resolution.

On the matter of clergy stipends, the report of the Provisional Stipends Advisory Board was accepted with their recommendation for a minimum stipend of £1,150.

The proposed appointment of chaplains to hospitals and universities and of directors for Christian education and social services received wide support.

Towards the end of the synod, the Reverend K. J. Coaldrake initiated a lively debate on gambling. Synod resolved that the best way for the Church to combat gambling was to instruct her laymen by teaching Christian stewardship and tithing.

Part of the proceedings was recorded for later presentation in the weekly broadcast, "The Anglican Session."

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## TRIBUTE TO PRINCIPAL

### PORTRAIT GIFT TO SCHOOL

FROM A CORRESPONDENT

Members of the staff and pupils, past and present, of Meriden Church of England Girls' School, Strathfield, paid tribute to a former principal, Miss Elsie Hannam, during the school chapel service on June 20.



A former rector of S. Paul's, Burwood, the Reverend G. A. Sanders, unveiled a large photographic portrait of Miss Hannam, which was presented to the school by parents of the pupils and friends of the school.

Miss Hannam was, in a large measure, responsible for the inauguration and eventual success of an extensive building programme, which added a number of very fine buildings to the school.

#### S. JOHN'S COLLEGE

The warden of S. John's College, Morpeth, the Right Reverend C. E. Storrs, presented a report on the life of the college in the past year. He said there were 28 students from ten dioceses in residence at the college. Nine students were from the Diocese of Newcastle.

The vice-warden, the Reverend H. R. Smythe, seconding the adoption of the report, said that S. John's could become the foundation of a Christian university.

With some concern synod discussed the serious plight of mine workers dismissed from their usual employment. Since alternative employment was not offered to them the effect of the dismissals was, in most cases, severe.

The Reverend D. J. Young, of Mount Vincent, proposed that synod resolve to support any effort made to establish secondary industries in the affected areas. The Prime Minister, the

### BIBLE SOCIETY'S NEW FILM

A preview of the new Bible Society film, "The Leaves of the Tree," will be screened at Bible House, Bathurst Street, Sydney, on Friday, July 11.

In its material creation, a Bible starts in the forests of Scandinavia by the felling of a tree.

Later, this raw material is brought to a paper mill.

This story begins in the midst of Ethiopia, where a young Swedish missionary translated the four Gospels into Tigrinya, the language of the people.

## HISTORICAL SOCIETY VISITS EASTERN HILL

FROM A CORRESPONDENT

Melbourne, July 7

Thirty members and friends of the Melbourne Diocesan Historical Society met at S. Peter's, Eastern Hill, on Friday, June 27, for a service in the old church and to hear lectures on the long and interesting history of the parish.

The Vicar of Eastern Hill, Canon F. E. Maynard, said *Compline* in the Church before the visitors inspected under his guidance the monuments and features of S. Peter's.

He said the first meeting, with the object of establishing a church in the area, was held on June 23, 1841.

Mr E. W. Moorhead then delivered a lecture in the guild room, reviewing the facts of S. Peter's long history and giving most interesting sidelights on the great occasions of the past.

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# THE ANGLICAN

FRIDAY JULY 11 1958

## A GREAT BISHOP RETIRES

None who knows him in Australia or overseas will not understand the ovation given the RIGHT REVEREND F. DE WITT BATTY last week after the last synod of his diocese of Newcastle, over which he has presided. He is among the last of a type of English bishop to whom the Australian Church owes an immeasurable debt: whether our bishops come in the future from our own Australian ranks, or whether they come from England, there cannot be another like BISHOP BATTY.

In all the largest matters, by a peculiar paradox, he has become, in essence, more Australian than Australians themselves. His views, to be sure, are always expressed in an English idiom: his presentation bears the indelible stamp of that grace and lucidity of thought, that subtle, yet direct humour, that integrity and temperateness, which was left upon his peers by the most renowned college of a great university in his day. Otherwise, however, with the substance of what he has had to say since the early part of this century in Australia. An English tongue has consistently and courageously given voice with rare fidelity to the deepest underlying feelings of Australian Anglicans and, above all, to the feelings of Anglican laymen.

Laymen may perhaps, as a whole, be stodgy; but there is no doubt of their solidity, based upon a dislike of extremes, a preference for common sense and a mistrust of narrow legalism, in matters of Church order and government. There has never been the slightest tint of extremism in any form about BISHOP BATTY. Laymen have recognised instinctively in him for decades their own aversion to medieval "priestcraft" in any un-Anglican sense; and they have discerned the enormous talent and industry which lie behind a modest, indeed most diffident, manner.

BISHOP BATTY's identification with the deepest currents of Church feeling in Australia have nowhere been more evident than in three matters within the peculiar knowledge of this newspaper: the Constitution, the formation of The Anglican Press, and the transformation of this newspaper itself six years ago. More than to any other man, we Anglicans owe it to him that the effort which produced the Constitution was carried on after the death of Bishop Long and, later still, after the cause had seemed lost just before the visit to Australia of the Archbishop of Canterbury. BISHOP BATTY shewed in this qualities of faith, of brains and courage, for which the Australian Church will ever remember him.

Sensing, as lay people do, the dangers inherent in an "official" organ without proper safeguards within the Church, but sensing that the Australian Church needed an organ to present it to the nation and give it at the same time a sense of its oneness, BISHOP BATTY has given unwavering, critical, yet understanding support to this newspaper since it was established, and has ever placed at its disposal his massive wisdom and store of knowledge. That the Australian Church should alone of the important Christian bodies of this country be without a printing press of its own had long been something of a reflection upon its members—a reflection of which the bishop was keenly aware thirty years ago. From the formation of The Anglican Press he has done all in his power to help and prosper its work.

Any one of these three examples would be justification enough for heaping upon this great man encomiums which might by custom await his death; but the sum of the three is such that we need offer no excuse for writing of it while he is yet among us.

## Australia's Deserted Wives

There are in Australia some ten thousand married women whose husbands have deserted them. Most of these women have families. It was stated by a Commonwealth Minister last week that it costs the community upwards of two and a half million pounds yearly to support these victims of masculine callousness and their children. The existence of so large a group does more than create immediate social and personal problems. It entails long-term consequences which are an obvious threat to Christian standards.

The immediate duty of Church people, as of Church organisations, is to comfort and succour these remnants of families. This duty is in the nature of things to be performed quietly, discreetly, without publicity—but none the less thoroughly in every parish. Behind this is the duty of every Christian so to stir the collective conscience of the nation that it will become unthinkable for a man deliberately to leave his wife and family without support.



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

## Any Stick To Beat Our Leaders?

Bitter attacks on the Church of England and its leaders in a section of the London Press are startling by contrast to the indifference usually shown by the Australian metropolitan Press to the Church and its works.

Politicians are traditionally said to take the view about Press publicity: "I don't care what you say about me as long as you say something." If that holds good for Church leaders, too, it may be preferable for the Church to be criticised than ignored.

The Archbishop of Canterbury has been the particular butt of some British critics, especially over the invitation he issued to the Greek Orthodox Archbishop Makarios to attend the Lambeth Conference. One cartoon in which the two Archbishops figured was extremely vicious. The Archbishop of Canterbury has been lampooned in other ways which must greatly distress the many who admire him for the outspoken stand he has taken up on many controversial questions of Anglicanism as well as of world significance.

It is curious, indeed, that one who has shown himself a true leader of the Church militant should be so consistently attacked by what is called "the popular Press" of London.

This same section of the Press is quick to seize on any item injurious to the Church and splash it across its front pages, as, for instance, in a recent case of a vicar who ran off with a typist.

Yet the same section of the Press is just as prompt to criticise (as also happened recently in England) a bishop's stand against the re-marriage of a divorced parishioner.

It seems to be a case of using any stick to beat the Church.

Perhaps it is foolish to be unduly concerned about this, for of a surety there is no need for Christian men and women to feel that the standards of their Church suffer by comparison with those who run the "popular Press." Yet the influence of that Press among the masses cannot be gainsaid, and the great evangelical mission of the Church is made more difficult when its leaders are ridiculed for standing firm on Christian principles.

One hopes the Lambeth Conference just begun will show that the Church is, indeed, still able to give that leadership and encouragement of which a fear-wracked and uncertain world stands so desperately in need.

Our leaders would not ask to be sheltered from fair criticism. They claim no infallibility. But they are entitled to respect. And it is the denial of that in some Press quarters in London which is so disturbing just now.

## Too Much Gunplay On T.V.

As one who samples television only when he goes out visiting, I'm not the best-equipped judge of programmes.

But there seems to me to be still an unwholesome emphasis on violence, and especially on gunplay. Turning from one commercial programme to another in Sydney on Sunday evening (when one would expect rather more intellectual content in the offerings than on week nights) I was dismayed to note their bullet-sparked similarity.

One programme, under the artless title of "Across the Pacific," was full of violence—punching, head-slugging, re-

volver shots, machine-gun fire, the lot! At least viewers of the alternative programme knew what they were in for; it was entitled "Gunsmoke." One of the stations was proudly billing for the morrow "The Restless Gun."

Isn't there supposed to be a body charged with the job of ensuring that a minimum healthy standard is complied with on television stations? I seem to remember an excuse a year or so ago that the stations had to be given time to settle down and to arrange their features. Surely they have had time enough by now.

Understandably enough, many of these features come from the United States. But surely some thought should be given to the effect on young and immature minds of films literally shot through with violence. There must be many more suitable types of films for general entertainment.

For instance, I have heard

## 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 13: From the Church of the Jesuit Fathers, Farm Street, London. Preacher: The Reverend J. Broderick. Broadcast from the B.B.C.

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

July 13: Burwood Methodist Church, Sydney. Preacher: The Reverend R. B. Lew.

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

\*July 13: The Lambeth Conference—the Bishop of Peterborough, the Right Reverend R. W. Stopford.

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

\*July 13: Holy Trinity Church of England, Kew, Victoria.

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

July 13: St. Mary's Singers, Sydney.

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

July 13: The Reverend Bernard Kennedy.

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

July 13: Sixth 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 14: Major-General the Reverend C. A. Osborne.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. A.E.T., 8.45 a.m. W.A.T.

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

\*July 14-18: The Reverend V. Roberts.

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

\*July 14: Mrs A. V. Maddick.

July 15: The Reverend Michael Sawyer.

July 16: School Service—"Stories from the Old Testament"—"Joseph Goes to Prison."

\*July 17: The Right Reverend F. de Witt Batty.

July 18: The Reverend J. Connellan.

July 19: The Reverend A. Dougan.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 p.m. July 19), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.

July 14-19: The Reverend Frank Fletcher.

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

July 16: "Wise or Otherwise?"—"Where There's Smoke There's Fire"—The Reverend Keith Dowling.

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

\*July 17: St. Peter's Cathedral, Adelaide.

TELEVISION, July 13:

ARN, Sydney:

11 a.m.: Divine Service—From Wesley Church, Yarra Street, Geelong, Victoria. Preacher: The Reverend A. Norman Kemp.

\*4.45 p.m.: Canterbury Cathedral—The Opening Service of the Lambeth Conference.

\*6 p.m.: "Stories from the Bible"—The Reverend Lewis Firmin.

\*9.45 p.m.: "Fellow-workers with God"—An Aboriginal Co-operative. The Reverend T. B. McCall.

ARV, Melbourne:

\*5.20 p.m.: "Stories from the Bible"—"Nothing Stops the Gospel"—Dr Paul White.

\*10 p.m.: "Where Your Treasure Is"—a meditation by the Reverend Peter Newall.

## ONE MINUTE SERMON

### PAUL AS A MISSIONARY

Acts 13-21

"Am I not an Apostle?" asked S. Paul. After all, what is an apostle but someone who has been sent. That is the very meaning of the word. S. Paul heard the voice of God: "I will send thee far hence unto the Gentiles." So S. Paul became "a man sent," a missionary. There are few stories more remarkable than the story of his missionary journeys as we read of them in Acts, chapters 13 to 21.

Paul and Barnabas were set apart with fasting and prayer and the laying on of hands. In their first journey they meet strange experiences in Cyprus (Barnabas' home), in southern Asia Minor at Perga and Antioch.

What a sermon was that sermon at Antioch, which won some of the Jews and made Gentiles beg to hear.

Then Iconium, Lystra, Derbe (with the miracle of healing) and the persecution that left Paul seemingly dead. Then the return through the cities of opposition, confirming the believers, ordaining presbyters in every church and setting up such an organisation that the churches might be stabilised in faith, worship and practice.

What a battle Paul had to win for the right of the non-Jews to hear the Gospel! And having won, he went out again, this time to journey beyond Asia Minor and on into Greece.

But read the chapters for yourself. They are exciting, illuminating and persuasive.

How did one man crowd into his life so vast a programme, such journeyings often (and on foot), such perils of waters, beatings, stoning, imprisonment and the constant care of the churches.

"Some men find time for everything. They seem to be able to manufacture time just as they need it. The sun and the moon and the stars all stand still in order that some men may get sufficient time to finish their work." And Paul was such a man. Not only did he visit the known world of the day and win multitudes for Christ. Not only did he set up churches and ordain men for the ministry, but he found time for individual souls.

In Ephesus, "he went from house to house warning every one night and day with tears," so that at the end of the days, when he left for the visit to Jerusalem, he was able to say: "I take you to record this day that I am pure from the blood of all men."

How many of us have been so faithful in our witness to Christ and so loving in our care for others that we can use these words with truth?

## CHURCH FOR GAMES VISITORS

ANGLICAN NEWS SERVICE  
Cardiff, July 7

A special programme of worship and church music has been planned for the city church of St. John the Baptist to care for the spiritual needs of our British Empire and Commonwealth Games visitors this month.

Choirs from different parts of the city will sing Evensong each day.

There will be an exhibition and an information centre in the church to give news of the Church in Wales and of the churches in Cardiff.

Intercessions will be made daily for the different countries in the Commonwealth.

## CLERGY NEWS

DURANCE, the Reverend R. T. of Torquay, in the Diocese of Melbourne, has been appointed Vicar of St. Matthew's, Ashburton, in the same diocese. He will be inducted by the Vicar-General, the Right Reverend J. D. McKie, on August 13.

—THE MAN IN THE STREET.



## 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.

## CAN WE OFFER NO BETTER?

### 20TH CENTURY FOLK MASS

TO THE EDITOR OF THE ANGLICAN

Sir,—There was recently reviewed in your paper Beaumont's 20th Century Folk Mass, and there followed two letters as a result, both of them apparently written in high dudgeon.

What struck me most about it was the inherent incongruousness and, in parts, the blatant irrelevance of the work. Unfortunately, I must say I came away with a feeling of general revulsion.

I do not think it is too much to say that this music will prove to be ephemeral, as is not that of Merbecke, with which it has been compared. Whence is this idea that Merbecke's Mass is a pot pourri of popular airs of his day? Read Eric Hunt's book on "Merbecke's Book of Common Prayer Noted 1550" (S.P.C.K.).

Further on this point, quite emphatically the famous Passion Chorale was no drinking-song in the form in which it has come down to us from the hands of that master craftsman, J. S. Bach.

Bach's transformation of this drinking-song effected such a thorough metamorphosis as to relegate its former associations far into the background. Bach's religious ideals and motives were far too high an order for him to stoop and baldly place a mere drinking-song in a sacred context.

Now Beaumont has done just this kind of thing with the sublime words of the Mass: here lies its essential incongruousness. For we dare not divorce the aesthetic and the sublime from worship—in particular from the Mass, our central act of worship. The moment we do, we have something less than a worthy offering to God; dignity, which should be a hallmark of all our worship, goes by the board. Is Beaumont's work the best we can offer?

Whoever seriously equated "contemporary" music with the music of the dance-hall and drinking salon in any given age? Is not the sublime music of Vaughan Williams and Walton contemporary music in our own? Beaumont is certainly not the first in the field, as is claimed, with a Folk Mass for this modern age, for Martin Shaw has two such to his credit, Dom Gregory Murray another.

Beaumont's aim in writing the work is laudable enough, but the end can never properly justify the means—not where God and the souls of men are concerned.

While worship remains the lifting up of the soul to God, who is wholly good, beautiful and true, how can we think to use in His service that which by its very nature and ugliness does not belong?

Is it not an affront to the intelligence of the common people to suggest, by the use of Beaumont's music, that they can rise no higher in their approach to God and that at this level is the limit of their "singing with the understanding"?

I am afraid people really expect of the Church, and rightly so, something considerably better than Beaumont's 20th Century Mass.

Yours, etc.,

K. E. TAYLOR.

Hobart.

TO THE EDITOR OF THE ANGLICAN

Sir,—All the published comment I have read so far has been from people who have heard only recorded versions of the so-called "Folk Mass." It might be of interest to have the views of one who heard a live performance of it in England recently.

My son writes:

"The night before I left for Somerset there was a performance in the Finchley parish church of the '20th Century Folk Mass' with an address by the Reverend Geoffrey Beaumont."

"His main point was that, since the majority of ordinary people cannot appreciate Weekes, Gibbons and Tallis, they should be given the opportunity of worshipping in their own idiom, that is, 'rock 'n' roll.' Then they feel that they are at least participating in the service."

"This is all right in theory, but in practice, whether one admits it or not, jazz does have psychological associations with false emotions and the seamy side of life. Compare these with the associations of the Mass, with all its dignity, beauty and sacredness, and it is easy to see how the bringing together of these psychologically incompatible things becomes profoundly sacrilegious."

Your correspondent, A. J. Radford, asks the absurdly irrelevant question, "What else was Bach's or Merbecke's or Nicholson's Mass?" It is sheer effrontery even to hint at a parallel between, say, the B Minor Mass and the cacophonous parody under discussion.

One must give Mr Beaumont credit for trying to be sincere, but I venture the opinion that the vast majority of Church-people regard this "Folk Mass" as meretricious humbug.

Further, it could have very serious, and even sinister, effects on the minds of our young people and on their attitude towards the Blessed Sacrament.

Yours faithfully,

O. H. BIGGS.  
New Town, Tasmania.

### "HELP FROM AN ELEPHANT"

TO THE EDITOR OF THE ANGLICAN

Sir,—Under "Bible Society Notes" in your issue of July 4 you publish an article "Help from an Elephant" by Padre Rankin of Bombay. In that article a "mahout" (elephant-driver) sees the light!

May I say that the author of the article does not really know what he is writing about? First, the "mahout" sits on the elephant's neck and not under the "howdah" wherein is seated the priest—"the sadhu," as he is called.

Your author says, "the sadhu was seated beside the mahout." That is nonsense, for on the neck only the mahout sits, using his feet to steer and his spike to force on the elephant. No two people can sit there.

"These sadhus who called themselves gods." They do nothing of the sort, or perhaps we should say all priests, Hindu or Christian, think themselves gods to the amusement of lay minds. I know that officially Papist priests think themselves higher than the angels. So crude, so stupid!

Then your learned Padre from Bombay concluded by saying that the mahout was more gratified by the Hindi editions of Luke and John, "more than for all the gifts of money that I have received." Actually the mahout receives none of the "collection" money; that, as usual, goes to the priest, as in the various churches.

What dreadful and inaccurate nonsense to publish—and on the "Youth Page," too!

Yours obediently,

THEO H. THORNE, Major.  
Springdale, N.S.W.

[The information rightly criticised came from the British and Foreign Bible Society, and was used in good faith by our Youth Editor.—Editor.]

## THE A.B.M. REVIEW

TO THE EDITOR OF THE ANGLICAN

Sir,—In the light of the correspondence in your columns, I have re-read with interest the last three copies of the A.B.M. Review.

One thing of very great importance seems to have been overlooked by many of your correspondents. The Australian Board of Missions has never thought of itself as a missionary society, but rather, as its constitution suggests, as the Australian Church organised for missionary activity.

It is, therefore, not surprising that in recent years it has come to see that "missionary work" springs in its fullest vigour from an awareness of the Mission of the Church—of which "missionary work" is a part.

It is only when men grasp the total picture of the Church's mission that they come to see the real importance of evangelism in the remoter areas of the world. It cannot, if this is true, be a proper object of condemnation that the Review is concerned with the work of the whole Church and not exclusively with the "missionary" work of the Australian Church.

The last three copies of the Review contain 55 pages of printed matter.

Of these, 26 pages are exclusively (including the Chairman's letter) devoted to the "missionary" work of the Australian Church. Approximately another 18 pages are devoted to the dissemination of the material about the mission of that part of the Church to which we belong—the Anglican Communion.

That average would seem to me to be a cause for congratulation rather than condemnation.

The issue of May which seems to have stirred up this fuss does contain reviews of secular books, but the operative words in that issue are to be found on page 48, where at the head of the column Books it is made clear that the editor has been in bed sick.

I do not imagine that he is, in those circumstances, any more given to reading missionary books than most priests are given to reading theology when they are sick.

How anyone could construe the article in this issue as an attack on the Archbishop of Canterbury is beyond me. What disturbs me more, however, is the suggestion made by many of your correspondents over the last few weeks that the Archbishop of Canterbury is, by virtue of his office and person, above criticism of any kind.

This, I would suggest, is not only an attitude which strikes at the very roots of Anglican liberality of thought and outlook, but is to demand for the present occupant of St Augustine's chair a freedom enjoyed by few, if any, of his predecessors.

It is in part a measure of His Grace's stature that criticism ought to be at all. God save us from a leader who is not worth criticising.

In any case, the article itself suggests that Dr Fisher's greatness lies in directions other than those of his immediate predecessors. It would indeed be strange if it were not so.

The basic issue in this "storm in a teacup" would appear to be whether or not the Review ought to be exclusively concerned with the "missionary" work of the Australian Church.

I would submit, Sir, that this is an unrealistic approach. Whether or not the Review is dull reading will always remain a matter of personal taste. For myself, I find it refreshing, not least when I violently disagree with its Leading Articles from time to time.

THE ANGLICAN and the Review together seem to me to be two of the best things we have. I hope that each will continue its distinctive way.

I am, Sir,

Yours, etc.,

(The Reverend)

J. C. VOCKLER.  
Singleton, N.S.W.

## A WEEKLY QUESTION BOX ON FAITH AND MORALS

### I'D LIKE TO KNOW . . .

#### What is the Catholic Apostolic Church?

I first came across members of the Catholic Apostolic Church when I was in Fiji. They were extremely hospitable and very kind, and, since they had no place of worship of their own, they not only joined in our worship, but became active in their giving, both of time and money.

The Catholic Apostolic Church had its beginnings in a study of the prophecies which related to the Second Coming of Christ. While there were some within the Roman allegiance—notably the Jesuit, Lacunza, and another monk, Lamber—who spoke of the great tribulation, and the Church's peril, it was within the non-Roman Churches that men and women were moved to investigate the matter more deeply.

In a village of Albury, thirty miles from London, at the country estate of a Member of Parliament, Henry Drummond, about fifty clergy and laity met to study the prophecies of Scripture. These meetings began in 1826.

Shortly after this little band began their studies, spiritual gifts of healing and speaking in various tongues were claimed, notably by Edward Irving. Incidentally, sometimes members of this Church are called Irvingites, although he was neither founder nor the leader of the

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.

movement, and he died within eighteen months of its establishment. The Encyclopaedia Britannica says he was not unlike John the Baptist, who was the forerunner and prophet of the early Church, but not its founder.

From 1832 to 1835, twelve men felt called to be apostles. They came from various denominations and different stations in life and became the supreme authority. Each, when appointed, was assigned to a certain area of Christendom, following on Apostolic tradition. Since the apostles' testimony was worldwide, the name Catholic Apostolic was coined.

In 1836, the apostles prepared a great testimony to the religious and national heads of Christendom. By the apostles, it was considered the most important writing that has appeared in the Church since the close of the New Testament Canon.

Their beliefs are basically those of Christendom. The Scriptures are their rule and standard. They assent to the three historic Creeds. They believe fervently in the Second Coming

of Christ, and they are acutely conscious of their calling to heal broken and divided Christendom. Their tremendous task is "to remove the walls of separation in the Church, to heal the divisions, to reconcile the divided and mutually hostile Christian brethren."

Their liturgy was first prepared in 1842, taken from Roman, Greek and Anglican liturgies. It has since been revised, improved and enlarged.

They consider themselves Catholic insofar as their mission is world-wide and universal, and that their calling is, not of men but of God. The separation of twelve apostles was not understood as a schism from the Catholic Church, but a separation to a work of blessing. In other words, they considered themselves as still a living part of the Catholic Church.

With the deaths of the original apostles, there have been no further priests or deacons ordained, and no more angels consecrated. Fewer converts have been made, and those left have gradually been amalgamated with other churches.

Its weird esoteric ideas, its peculiar administration, its prophetic ministry—these I have but lightly touched upon. Should my correspondent want further information he will find it in a booklet called *The Work by Apostles at the end of the Dispensation*, by Dr Ludwig Albrecht.

### THE CHURCH OF WHIT-SUNDAY

TO THE EDITOR OF THE ANGLICAN

Sir,—I read with horror a letter in THE ANGLICAN, June 20, by a Catholic layman. Thanks for printing it. To think that a so-called Christian could write such a letter is beyond my comprehension.

I will confine myself to the Anglican, Presbyterian, Methodist, Congregational and Baptist Churches and the Salvation Army as examples and ask our friend, "Are not these organisations doing a wonderful work somewhere?" Of course they are.

What about the Church crowds that flock to St. Stephen's, Macquarie Street—a Presbyterian Church—every Wednesday for a combined lunch-hour service? This is probably the biggest lunch-hour congregation in the world. I only wish the Anglican Church would have combined services more often.

What the Catholic layman writes about the Church in South India I cannot criticise, because I do not know the position. His lack of a true Christian spirit and narrow-mindedness I certainly do criticise.

Yours, etc.,

W.A.S.

Roseville, N.S.W.

### THE UNASHAMED TASMANIAN

TO THE EDITOR OF THE ANGLICAN

Sir,—Your Leading Article of June 27, which, I regret, is characteristically intemperate, is also inaccurate.

The said Mr Orr neither was, nor is, an Anglican.

Again, Tasmanians generally are not self-conscious — any more than the people of Sydney — regarding "the origins of no small part of its present population."

Yours faithfully,

"HILARIUS."

Campbell Town,  
Tasmania.

TO THE EDITOR OF THE ANGLICAN

Sir,—Unlike Mr Saxby (THE ANGLICAN, June 6), I see every reason why the editor of the A.B.M. Review should not rush into print with his purely personal and private opinions on everything under the sun, including the Archbishop of Canterbury.

I agree that the editor of the Review can say and write what he pleases. But not in the OFFICIAL organ of the A.B.M. That is the real point, surely?

The Review is far too much the medium of expression for personal views on all kinds of matters that have absolutely nothing to do with A.B.M. and its work. If I buy a missionary paper, I do not give up my right to read what some unknown young Australian priest thinks about his elders and betters and ecclesiastical superiors, or about books or art or international politics or music.

I buy it for its missionary interest, and no one can say that the A.B.M. Review has as much of that as it might.

Yours faithfully,

JOHN R. STUART.  
Goulburn, N.S.W.

### HERESY LURKING IN QUESTION BOX?

TO THE EDITOR OF THE ANGLICAN

Sir,—Your "Question Box" man seems to have evaded the point of the question asked by a correspondent (THE ANGLICAN, June 20), who has difficulty in reconciling our Lord's words to the penitent thief on the cross with His words to S. Mary Magdalene after His resurrection.

Surely your correspondent's difficulty arises out of the confusing of Paradise with Heaven: Christ assured the penitent thief that he would be with Him, that very day, in Paradise, that is to say, the place of preparation for the life of Heaven. S. Peter tells us that Christ went there to preach to the departed souls.

There is no contradiction in our Lord's saying that He had not yet ascended to His Father: He had not, at the time of His speaking to S. Mary, ascended to the near-presence of the Father, in Heaven itself.

Yours faithfully,

(The Reverend)

PETER DAVIES.  
Young, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—In advertising for a new man to answer questions on faith and morals in your weekly "Question Box," as you obviously will be doing, I, in common with many others, hope that you will insist that he know sufficient theology to understand the difference between Paradise and Heaven.

His answer to the second question—on page five—of your issue of June 20, is based on such an ignorance of this subject that it will need only one more such "howler" to have THE ANGLICAN dismissed by most people as a menace to the Christian faith.

Yours sincerely,

(The Reverend)

W. F. HART.  
Middle Park, Vic.

### SPECIAL SERVICES AND THE LITURGY

TO THE EDITOR OF THE ANGLICAN

Sir,—The Prayer Book places the service of Ordination to the Sacred Ministry within the service of Holy Communion. It also places what one might call the highest point in our national life, the Coronation of our Sovereign, within that service. It recommends that at the focal point of family life, the marriage service, the newly-married persons should receive the Holy Communion.

In Church life, this seems an era particularly of "special" services, University services, Anzac services, memorial services, and so on.

As a layman, I am always perplexed and disappointed when I find that these services are so often man-made services, and not infrequently, designed with very little respect for liturgical propriety.

Surely this is not what our Prayer Book intended. Further, this lapse in loyalty to the obvious spirit of the Prayer Book comes most frequently in a section of the Church which is particularly prone to accusing others of disloyalty to the Prayer Book.

The devotional life of our parishes would, I am sure, be helped if priests, when planning special services, took into consideration the desirability of having them within the framework of the Holy Communion.

Yours, etc.,

B. J. MATTINGLEY.  
Armidale, N.S.W.



## ANGLICAN OF THE WEEK



Our Anglican of the Week is the "grand old lady" of S. Mary's, Weston, who is known throughout the length and breadth of the Diocese of Newcastle.

She is Mrs Barbara Ann Parker, who came to Australia from England forty-six years ago.

For the last thirty-seven years she has been a member of the Ladies' Guild, and for twenty years she was its president.

She has been president of the Mothers' Union at Weston

since its inception more than twenty years ago.

For two years Mrs Parker was secretary for the "Invalid Prayer Circle." She wrote an average of five letters a day to sick people, but she has had to resign from that position because of her failing eyesight.

Mrs. Parker is still most active in fund-raising activities.

## DOWN-TO-EARTH ADVICE ON THE CHRISTIAN LIFE

YOUR CONFIRMATION. J. R. W. Stott. Hodder & Stoughton. Pp. 121. 3s. 9d.

FIVE books, of which these are two, make up the Christian Commitment Series, edited under the direction of the Reverend John Stott, who is at present visiting this country.

The series is written, not for the theologian, but for the average parishioner, who needs down-to-earth advice about how to live the Christian life.

Your Confirmation shows how one can keep growing as a Christian. Confirmation should be only a beginning; but how often, he says, it is the end: "Our churches are full of Christians who were not only born years ago, but stopped growing years ago."

Mr. Stott gives detailed reasons, based on the Bible and the Book of Common Prayer, for belief in the Trinity, for Christian service and witness.

The slant is towards Evangelical churchmanship, but, on the whole, there is little with which any informed Anglican would disagree.

Your Child's Baptism is less detailed and deals more exclusively with its subject matter than the previous book. It is an excellent preparation for parents and godparents.

The author tells of the origin of baptism, what baptism (particularly of infants) signifies

## A DEVOTIONAL HANDBOOK

THE TREASURY OF DEVOTION. Revised by Robert Pettigrew. Edited by T. I. Carter. Longmans. Pp. 205. 10s. 9d.

FOR ninety years this little book of personal devotion, with its selections from the classical piety of Western Christendom, has been a source of practical helpfulness and personal delight to many.

Revised and adjusted to modern needs, its usefulness will extend. The devotions are divided into seven sections—Doctrine and Instruction, Daily Devotions, Devotions for The Holy Eucharist, for The Church's Seasons, Penitential, for the Sick, and for the Dying.

For all who seek a guide to the practical beginning of the prayer-life, this little book is indispensable.

—C.L.O.

## Reviews of Recent Books

### WORKERS IN LONDON'S TOUGH EAST END

MORE FATHER POTTER OF PECKHAM. Canon George Potter. Hodder & Stoughton. Pp. 120. Cloth edition 11s. 3d., paper 7s.

THE DOCTOR. Barclay Baron. Epworth Press. Pp. 192. English price 3s. 6d.

ALTHOUGH covering different periods of time and varying greatly in style, these two books have a great deal in common. They tell the story of a dedicated and wily loved Anglican priest who set out to put his Christian beliefs into practice in the East End of London.

Father Potter, a Franciscan friar, who founded the Brotherhood of the Holy Cross, gives us a second instalment of his informal autobiography. It is packed with incident and cheerful common sense, and is immensely readable for that reason alone.

Above all, though, we are captured by the intense devotion of the brothers to the service of "difficult" people—ward boys, discharged prisoners, the weak-willed and the maladjusted in general.

Father Potter detests humbug. He has pithy comments to make about "ecclesiastical fussiness" and any tendency to imitate Rome.

The book is delightfully illustrated by Michael Prescott: I like best "A Spike Server."

The Doctor is a more formal attempt at the life of the founder of the Oxford Medical Mission in Bermondsey, Dr. John Stansfield.

As both priest and physician, he began sixty years ago to work among the oppressive slums off the Old Kent Road. He inspired a succession of Oxford undergraduates to help run his clubs and camps for boys, and to train for medical work among those people too poor to pay even a shilling to the panel doctor.

The O.M.M. was above all a Christian mission with prayer the centre of all activity. "The Doctor" encouraged cleanliness—he was responsible for build-

ing four swimming baths, even one in Africa where he went for two years, at the age of 72, as a C.M.S. missionary.

Men, who later became famous—William Temple, Alec Patterson, Tubby Clayton, the present Archbishop of Canterbury and countless others, were inspired while still at Oxford to help his work.

And it was hard work! Stansfield encouraged every task, however menial, with the cry, "It's all to the glory of God."

Although Stansfield's great work was undoubtedly in Bermondsey, this book also deals with his subsequent career as London vicar, African missionary and country parson. To each new venture he brought his untiring energy, enterprising enthusiasm and practical Christianity.

Father Potter and "The Doctor" have indeed much in common.

—J.S.

### CONFIRMEES' HANDBOOK

GOD'S FAMILY. Denis E. Taylor. The Religious Education Press. Pp. 48. English price 3s.

THIS is a junior edition to the author's much used and loved, *In His Presence*.

It takes a longed-for cognisance of the average age of confirmees in this country and will undoubtedly be of great usefulness. It is an attractive publication—printed throughout in two colours, and well illustrated.

However, why is it that the author of this book did not take into account the Anglican habit of diversity in the forms of worship? This is not a fault peculiar to this book. But those who do write handbooks for confirmees have a duty to make known the various liturgical habits of the Anglican family.

It can be done, and done briefly, as is shown in the S.P.C.K. publication, which is not nearly so ambitious as this present work. But in this country, at least, with the habit of travel, which is common to every age-group, and productive of a bewildering array of worshipping customs, it is essential that children should be shown the main diversion in furniture and dress common in the liturgy.

The former Dean of Brisbane has provided in this junior edition the same illustrations as before appeared in *In His Presence*, and this is what highlights the alleged deficiency.

—M.M.T.

### UNCONVINCING PLAY

MUSEUM PIECE. A play. Richard Toftman. The Faith Press. Pp. 36. 4/2.

THIS is a play for a very small cast of eight persons.

If it were written to the honour and glory of God and with the purpose of recalling the careless and indifferent, then it must help some, for nothing that is done for the glory of God can ever be done in vain.

The play, however, is one which some will find thought-provoking; others, odd. Some will dislike it as being unreal and unconvincing.

The well-instructed churchman will quickly see the weaknesses of the analogies used, although they may shed a ray of light upon the paths of the less well-instructed.

The playwright has left a good deal to the imagination and discretion of the actors and to the producer.

Even if it were acted by a clever and sincere cast, it still reads badly and is never very convincing.

—M.J.L.

[Our review copy from Church Stores, Sydney.]

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## DAVID JONES



# TRAINING FOR THE MINISTRY IN SINGAPORE

## ASIAN STUDENTS AT S. PETER'S HALL

FROM OUR OWN CORRESPONDENT

Singapore, June 27  
S. Peter's Hall, Singapore, in conjunction with Trinity College, exists to train dedicated young men for the Ministry in the Diocese of Singapore.

"Nothing matters more to the Church than the supply of fit men for the Ministry," wrote the Bishop of Singapore, the Right Reverend H. W. Baines.

"The future of the Church in South-East Asia depends largely on its ordained and lay leadership."

"The nucleus and the spearhead of this Ministry must be indigenous," the bishop wrote in the magazine of Trinity College, Singapore.

Trinity Theological College was founded in 1948, when Anglican, Methodist and Presbyterian teachers and students joined in a united programme of theological training.

However, the Anglican Church felt the need for a "home" where residents could pursue a programme of discipline and training designed to fit the candidates for the Anglican ministry in South-East Asia.

### SPECIAL TRAINING

Funds made available by the Society for the Propagation of the Gospel, the Society for the Promotion of Christian Knowledge, and the Church Missionary Society made possible the construction of S. Peter's Hall, in the grounds of S. Andrew's School, Singapore, in 1954.

The Hall, apart from training Anglican ordinands, has served others who have undertaken special training. So far twelve candidates have been presented for ordination from S. Peter's Hall.

The life and work of the Hall is under the direction of its warden, Dr Sverre Holth, assisted by the sub-warden, the Reverend Charles Clark, and by a very able staff including a deaconess. Himself a Norwegian, Canon Holth is a scholar in Mandarin, having been in the Far East for the past thirty years. He is Examining Chaplain to the Bishop of Singapore and also Lecturer in Dogmatics at Trinity College.

At present there are ten candidates in training at the Hall, one of whom comes from the Diocese of Borneo. Three of the men are Indians and six are Chinese.

### INDIGENOUS MINISTRY

Seven of the theological trainees are regular candidates for the Licentiate or Bachelor's Degree in Theology at Trinity College, and two are undergoing special instruction at S. Peter's Hall.

"The formation of an indigenous ministry is one of the most difficult tasks of a missionary diocese, particularly in a multi-racial one such as Singapore," Dr Holth said.

A scheme of "Associates" of S. Peter's Hall was begun in

1957. Planned to meet the needs of interested laymen who are unable to become regular candidates and residents of the Hall, the new programme offers instruction and guidance.

It is hoped that by this system more men will be led eventually to ordination.

The rising costs of maintaining the buildings and programme of S. Peter's Hall, the increasing need for scholarship grants, the salaries of an enlarging staff and the necessary plans for future expansion are all heavily underwritten by missionary societies in England, Ireland, America, and Australia.

The Australian Board of Missions has very generously helped to provide a number of scholarships.

"But for this assistance and the contribution from the Society for the Promotion of Christian Knowledge the whole training scheme would have been unworkable," said Dr Holth.

"However, further scholarships are necessary if the clergy are to maintain the present work of the Church and to make use

of all the opportunities for extension," he said.

Meanwhile a group known as the Friends of S. Peter's Hall has been formed of lay men and women.

Its practical aims are to support by prayer and gifts the work that is done at S. Peter's Hall. A small annual subscription of at least thirty shillings covers membership.

### CHURCHES VISITED

Different churches have been asked to hold a S. Peter's Hall Sunday, when a member of the staff and some "Friends" will visit the church. A member of the staff will preach the sermon. After the service members of the "Friends" will tell the congregation more about the group and its aims.

"We hope to get good results from this scheme," said Canon Holth. "For the present we are concentrating only on churches in Singapore. But we intend holding similar Sundays in the Federation churches soon."

### IRISH CHURCH SIGNS

### NO "ANGLICAN" IS ALLOWED

LIVING CHURCH SERVICE  
New York, July 4

A standing committee has suggested to the General Synod of the Church of Ireland that church notice-boards should carry, in addition to the official title, "Church of Ireland," the word, "Anglican."

The Reverend C. M. Gray-Stack said: "Our visitors sometimes think that as many Irish people belong to the Roman Church, the 'Church of Ireland' cannot be non-Roman!"

The suggestion was turned down. Mr. Gray-Stack said this was probably because members of Synod thought it sounded too much like High Anglican. Others said it sounded too English.

"Protestant" was mentioned, but received no support at all. Some support was given to "Reformed Catholic," but not enough to carry it.

A suggestion that "Anglican Communion" rather than "Anglican" should go on the boards got a lot of support and might have been carried, but the Primate would not support it.

Mr. Gray-Stack said that possibly the Lambeth Fathers would find a new title that would not sound as if it were too closely linked with any one nation.

### ORDINATION HELD DESPITE RIOTS

THE "LIVING CHURCH" SERVICE  
Panama City, June 30

A former Methodist minister, the Reverend Samuel Walden, was ordained in the Cathedral of S. Luke, Ancon, while riots and martial law continued in the seriously disturbed Panama Canal Zone last month.

Mr. Walden will serve the Church in Columbia.

An uprising of students in Panama, demanding removal of the Minister of Education, the President and other government and military officials, started widespread disorder during which several people were killed and many injured.

In the Cathedral of S. Paul here several windows were smashed.

### ECUMENICAL ESSAY COMPETITION

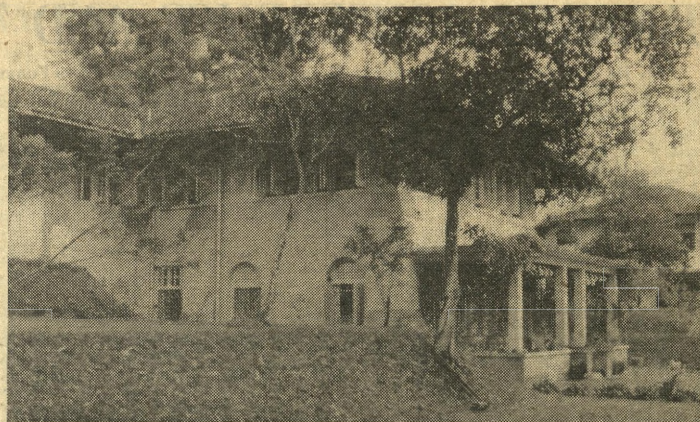
ECUMENICAL PRESS SERVICE  
Geneva, June 29

The World Council of Churches' Scholarship Committee has announced its second Ecumenical Essay Competition.

"The Prophetic Function of the Church in Society" is the theme of the competition. Anyone under 40 years of age, engaged in full-time pastoral or missionary service, may submit an essay.

The first prize is 1,000 Swiss francs.

Further information is obtainable from the W.C.C.'s Scholarship Committee, 17 route de Malagnou, Geneva, Switzerland.



S. Peter's Hall, Singapore, showing the warden's residence and the library.

## W.C.C. ANNUAL MEETING NEXT MONTH IN DENMARK

### RESULTS OF TALKS WITH MOSCOW

ECUMENICAL PRESS SERVICE

Geneva, July 6

The Central Committee of the World Council of Churches will hold its annual meeting at Nyborg, Denmark, from August 21 to August 29.

During its session, the policy-making body of the council will discuss the results of conversations between the W.C.C. and the Moscow Patriarchate.

These preliminary conversations, described as "a first exploratory consultation to exchange information," will take place in Holland from August 7 to August 9.

The chairman of the Central Committee, Dr Franklin Clark Fry, of the United States, has said that formal negotiations are not anticipated on this occasion.

"The conversations will be concerned with the ways in which the Churches, by their faith in Christ, can co-operate and help one another more effectively to witness to Him and to serve freedom, justice and peace in the world."

### TWO REPORTS

Other important items on the agenda of the Central Committee include reports on two major studies being conducted by the World Council.

Professor C. F. von Weizsacker, of Germany, and a member of parliament in the Netherlands, Dr C. L. Patijn, will present a report on "Christians and the prevention of war in the atomic age."

Dr E. de Vries, of the Netherlands, will introduce a report on the "Christian responsibility towards areas of rapid social change." This report has involved extensive study in Asia, Africa and Latin America.

### MEMORIAL TO BISHOP GWYNNE

ANGLICAN NEWS SERVICE

Johannesburg, July 5

A cathedral which is being built in Juba, East Africa, will complete a chain of cathedrals through Africa from the Cape to Cairo.

The cathedral will be called the Bishop Gwynne Memorial Cathedral, after the bishop who was described by Archbishop Lang as "one of the greatest saints in the Church of England."

Bishop Gwynne pioneered the Anglican Church in the Sudan in 1899. He was the great inspirer of the British administration in the Sudan, and during both world wars, of all ranks in the armed forces.

He built the cathedral at Khartoum, which was consecrated in 1912, and then the cathedral at Cairo, consecrated in 1928.

The Egypt and Sudan Church Association is making an appeal for £7,000 to complete the furnishing of the cathedral and of the Gwynne Memorial Chapel in Khartoum cathedral.

## RELIGION IN N.Z. SCHOOLS

### CHURCH GIVES NO LEAD

ANGLICAN NEWS SERVICE

Wellington, July 8

A Leading Article in "Church and People," a newspaper for Anglicans in New Zealand, has criticised the Church's rôle in a conference on religious education held last month.

Religion in schools was discussed at the conference between the Minister of Education, Mr P. O. Skogland, and delegates from the Church of England and from various denominations.

The Leading Article said the Church of England submissions to the conference were not among the most impressive.

"For a Church that has supplied from its clerical ranks some of the leading officers of the New Zealand Council for Christian Education, that is a curious state of affairs."

"It is a curious state of affairs, too, for a Church whose synods have endorsed the work of the council and hence, by implication, its policies."

The Article said that it was plain from the Anglican delegate's oral statement that even at this late stage the Church had not organised its ideas and had not given him the material to work with.

### "GENERAL APPROVAL"

"The Church, he said, gave 'general approval' to the submissions of the council. These had been sent to all the bishops. No objections had been made because no replies had been received."

"This brief, vague and almost wholly negative statement compares badly with extensive and closely reasoned submissions, made in writing, by the Presbyterian and Roman Catholic Churches. These Churches knew their minds and stated them with clarity."

"We Anglicans offered not one shred of supporting evidence, not one word of persuasive argument to counter those of the objectors. While others performed this task we stood behind and nodded assent."

The Article recommended that General Synod should seek out the causes of the state of affairs and rectify them.

"It is ironical," the Article said, "that while we claim a voice in the affairs of the land, we remain virtually speechless."

## KENYA BANS FILM "MARTIN LUTHER"

ECUMENICAL NEWS SERVICE

Geneva, July 6

The Kenya Government's Censorship Board has banned the film *Martin Luther*.

The reason given for the ban was that the film would have "grave unsettling effects on primitive audiences which might lead to breaches of the peace" and disturb good relations between the Christian communities working in Kenya and Uganda.



The staff and students of S. Peter's Hall. The staff, seated third from the left, are: Deaconess Molly Rudd; the warden, Dr Holth; the sub-warden, the Reverend Charles Clark; and the chaplain, the Reverend David Dang.



# LAMBETH CONFERENCE AND THE BIBLE

## OPENING SERVICE AT CANTERBURY

By Dr N. J. COCKBURN, A GENERAL SECRETARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY

SINCE 1867 Bishops of the Anglican Communion have met at approximately ten-yearly intervals under the chairmanship of the Archbishop of Canterbury at Lambeth Palace, his London residence.

On each occasion they have sought to take counsel together regarding the faith, once for all delivered to the saints, and its effective bearing upon the ever changing problems of a challenging world situation. In arriving at their conclusions, under the guidance of the Holy Spirit, they have borne faithful witness to the Bible as being the sufficient record of divine revelation, and of that rational response in human belief and conduct, which constitutes the whole duty of man.

The conference is a purely deliberative body without either synodical authority or legislative powers.

The decisions at which the conference arrives are recorded in a series of resolutions based upon the reports of the various committees. These resolutions are expressions of opinion and not authoritative decisions binding upon the Anglican Communion, or the conscience of Anglican churches.

None the less, opinions or advice on matters of common concern, arrived at in solemn circumstances, must necessarily carry great weight.

At the 1958 Lambeth Conference the first of the five listed committees deals with "The Holy Bible: Its Authority and Message."

It is for this reason that the Bible Society desires especially to record with thankfulness to God the past service it has rendered to Anglican missions in the supply of needed Scriptures in many tongues, and to express the hope that in the future it may be able to strengthen the Anglican Church and all other Churches, whose loyalty to the Bible establishes their character.

Another committee concentrates on the theme "Progress in the Anglican Communion—the contemporary missionary appeal and means of advance."

The coming together of these two concerns, the Biblical and the missionary in the Lambeth deliberation, reminds us that it is exactly here where the Bible Society impinges a two-fold impact upon the life and history of the Anglican communion since the Society was formed in the year 1804.

The Bible Society can justly claim to have ministered for over one hundred and fifty years to the two-fold needs of the Anglican Church in its Biblical foundations and its missionary existence.

In stressing this, however, we recognise that all that can be said in this connection can apply *mutatis mutandis* to each of the other great denominations of Christians, such as Baptists, Congregationalists, Methodists, Presbyterians and others, who are linked to the Bible Society by bonds of equal loyalty and affection.

IN all dioceses alike, the Holy Scriptures are accepted as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith.

It is, therefore, not surprising in both undeveloped and developed countries that bishops of the Anglican Communion are prominent in the past and present records of the Bible Society. These indicate that they advise upon, and help in, the setting up of translation and revision committees, keeping in touch with their progress and advising the headquarters from time to time concerning matters of priority.

Bishops have frequently led in setting up auxiliaries abroad and in developed countries at home and in the Dominions; they frequently preside over auxiliaries, are chairmen of meetings, preach for the society on national and other special occasions, and, in general, advise and support the

society, both in their public utterances and other open championships of its cause.

The nineteenth century is sometimes called "the Great Century," because it witnessed the greatest expansion of Christianity in terms of geographical extent and numerical additions.

The way in which the Churches spread was mainly through associations of devoted Christians inside the Churches, who set up what are called Missionary Societies.

Anglicanism has eleven such societies, of which the most famous are: The Church Missionary Society, the Society for the Propagation of the Gospel, Universities' Mission to Central Africa, Church Mission to Jews and the South American Missionary Society.

Every one of these societies has been helped by the provision of Scriptures translated in the foreign languages required on the mission field. In doing this work, the Bible Society took over for all churches a task which previously was carried out on behalf of the Church of England by the Society for Promoting Christian Knowledge.

Up to date, the Bible Society has supplied the Scriptures in a larger number of different languages to the Anglican Communion than to any other, namely, two hundred and two. An Anglican, be he high churchman or low churchman, acknowledges this achievement.

The late Bishop Steere said, "All our work here must be unsound without a vernacular Bible."

In the past the Bible Society has provided the Scriptures as the evangelistic instrument of the Christian missions in the West, which have taken the Gospel to the ends of the earth during the last one hundred and fifty years.

These missions have created all over the world the so-called younger churches. In the future these younger churches should themselves be the main distributors of the Scriptures.

None the less, viewed in terms of practical possibilities, they will necessarily require the continuance of the great historic Bible Societies, of which the British and Foreign Bible Society is the mother.

The British and Foreign Bible Society will continue the maintenance of a translational work viewed with world, rather than local, perspective, and the production of Scriptures perfected by a century-and-a-half of practical experience with which to maintain the work of evangelistic distribution.

AS Bishop Azariah, of Dornakal once said, "Every member of the Church must live by himself spreading the Gospel."

In July, 1958, when the Lambeth Conference is in session, world population, according to statistics provided by the World Health Organisation in Geneva, will be 2,823,000,000. It is increasing at the rate of over 46,000,000 a year, or nearly 900,000 a week.

The Lambeth Conference, in its committee dealing with "The Family in Modern Society," will discuss the moral questions involved by this unparalleled population increase.

Of this population, only 1,060,000,000 can be classified as adult literates.

The challenge to the Bible Societies is that of producing Scriptures sufficient to meet the demand of an increasing literacy related to a meteoric rise in population.

The Lambeth Conference will also deal with "Church Unity and the Church Universal." This will involve consideration of the

Ecumenical Movement, practical reunion schemes and the improvement of relationships which remain separated in theology and worship.

Whatever hopeful solutions the bishops may provide in answer to the challenge which every aspect of Christian disunity presents, one thing is clear, that the Bible and the Church, of whatever denomination, are living entities, which ought not to be divorced, but should be married together.

They are essentially involved in the profoundest meaning of unity as given by God.

The Bible Society, through its world-wide distribution of the Scriptures, faces a future in which this integral unity of Christendom may become the power-house of Christian advance throughout the world.

Up to date, the British and Foreign Bible Society has circulated the Scriptures in 852 languages. If we add to this the contributions of our sister organisations, the American Bible Society, the total becomes 1,109 languages.

### NEW USES FOR OLD LONDON CHURCH

ANGELICAN NEWS SERVICE

London, July 6

S. John's Church, in Smith Square, Westminster, the interior of which was completely destroyed by enemy action in 1940, may become either a museum or a concert hall.

The church is regarded as an impressive example of baroque architecture. It was designed and built by Thomas Archer, in the reign of Queen Anne.

However, the diocesan authorities have rejected a number of plans for the future use of the church.

### COUNTRY CHURCHYARD SCENE IN VICTORIA

By LINDA WEBB BURGE

THE streams of cars pointed the way to the Rose Chapel.

We climbed slowly from the turn-off near Greensborough, a few miles beyond Heidelberg, and soon came to the outer gates.

Two plump magpies acted as ushers. A silver sheet of water lay on either side under the gum trees. Cows lazily chewed their cud in adjoining paddocks.

A tall clump of yews, cypress, pines and wattles towered against the blue of the sky.

A bell in a tall dead tree called the worshippers to prayer.

On the inner gate is the inscription "To The Pioneers," and nearby English ivy twists and twines about the fence.

One walks through rows of graves; some new, some old and weather-stained, some so ancient that they are almost lost to view, and others which have merged together have become just one long carpet of purple flags.

It has a striking resemblance to an English church with its graveyard about it, in which the pioneers of the district lie buried.

Some years ago their names, the names of the sailing ships which brought them to this country, their occupations in life and the cause of death were clearly written on the tombstones; but now many of these historic notes are faded and lost.

As one stands there, Gray's *Elegy Written in a Country Churchyard* comes to mind.

Behind its frame of cypress, pines and eucalypts, the doors of S. Katherine's stand wide open, and one enters the Rose Chapel of S. Helena, the lovely little edifice which Major Anthony Beale built in 1856 as a memorial to his wife, Katherine Rose.

A son-in-law, Charles Maplestone, later reconstructed it. In 1839, Major Beale, accom-

panied by his family, reached Van Diemen's Land, after a hazardous journey from Europe.

It is recorded that his first-born son was drowned there in the Tamar River.

When the family came to Melbourne it was only a scattered village.

Later on, they moved out near Greensborough, and called the home they built there S. Helena, because earlier in his life Major Beale had lived on the little island where Napoleon was imprisoned and died.

Inside the building the stained-glass windows, the pulpit and embellished parchments bear the names of those whose memory is perpetuated.

People move about quietly or drift in, kneel silently in prayer, and drift out again.

This exquisite gem of a miniature English church set down on a tree-enclosed knoll in the Australian bush has an unreality about it.

The whole thing is like a dream.

On February 28, 1957, a day of searing winds and terrific heat, a bushfire from the north swept down and almost destroyed the church.

Mr and Mrs F. W. MacLean, of Greensborough, who witnessed the fire, said, "Of course we will re-build."

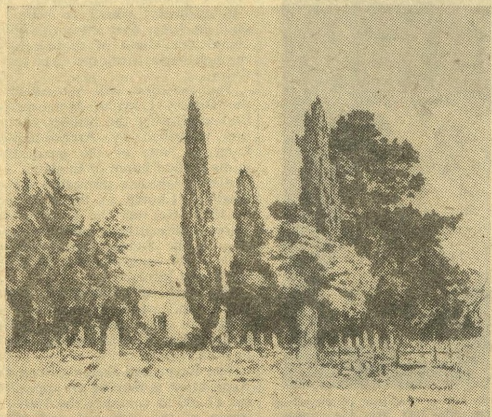
True to their promise, they formed a committee and appealed to the public for funds.

In that same year, on November 17, the church was reconstructed and re-dedicated.

Later on, the stained-glass windows were restored to their original beauty.

The centenary of the church will be celebrated at 3 p.m., on July 13, this year. As Archbishop Woods will be in London, the Bishop of Geelong, the Right Reverend J. D. McKie, will conduct the service.

Visitors will be welcome.



The Rose Chapel of S. Helena.

FROM OUR SPECIAL CORRESPONDENT

London, July 4

The Archbishop of Canterbury formally received his guests for the Lambeth Conference in Canterbury Cathedral yesterday, during the most splendid religious service that England has seen since the Coronation.

*His Grace, who was seated on the throne of S. Augustine, set upon the steps before the screen, wore the cream and gold mitre and cope presented him by the Church in Japan just after the war.*

The first to make their stately bows were the representatives of other Christian Communions—Baptists, Congregationalists, Lutherans, Old Catholics, Orthodox and others.

They were followed by the bishops, primates and presiding bishops of the Anglican Communion—317 of them, including 22 metropolitans.

The scene was thus described by THE TIMES:—

"For 20 minutes the long procession wound its way up the nave from the great west door, the sun lighting the full robes of the Russian prelates, the sombre habit of the Lutherans like figures from a Rembrandt painting, and the splash of red and white as the Anglican bishops followed."

His Grace preached the sermon.

He took as his text 1 Corinthians 1: 23, 24: "We preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

### 1867 AND TO-DAY

His Grace said:—

"Ninety-one years ago Archbishop Longley was moved to summon the first Lambeth Conference."

"To-day, in this, the mother church of the Anglican Communion, we inaugurate the ninth Lambeth Conference, and it is my privilege to welcome you to this its opening service."

"The seventy-six bishops of the first conference increased to some three hundred and twenty in 1948, and to-day there would have been four hundred had we not been compelled to limit our numbers."

"In 1867 no representatives of other Churches were invited to attend our opening ceremony."

"To-day we are happy to have with us representatives from the Church of Scotland, from the Free Churches of this country, from the Old Catholic and Lutheran Communions, and, further afield, from the Eastern Orthodox Churches and from the Armenian Church."

"This expansion is notable evidence of the power of God upon us, for which we praise His Holy Name."

### RECONCILIATION

"The Gospel of Christ is the gospel of reconciliation. I hope that all our work in this conference will be dominated by the sense of the mission which our Lord lays upon His Church to be the instrument of reconciliation."

"This distracted world needs, desperately, to discover how and at what price friendship, harmony and peace among men can be had."

"To tell the world the answer and to live the answer among all people is the most urgent service demanded of the Church."

"In 1867 the world was enjoying a long period of comparative stability and peace. The world of to-day is a world afraid, angry and a prey to its passions."

"Old methods of reconciliation and peacemaking have failed, and the world can find none to take their place."

"Only in Christ crucified is there the power to reconcile all things to God."

"In this conference we shall give some attention to those fac-

tors, cultural, racial and national, which, by their strains and stresses, put peace to flight and turn men to hurt and devour each other."

"We shall consider also those varied modern conditions which are threatening the wholesomeness and, indeed, the stable existence of the family and of the home."

"In the home all philanthropy, all pure and redeeming and holy love begins and ends."

### BRIGHTER PROSPECTS

"If in many ways the world is further from the things belonging to its peace than it was a hundred years ago, we of the Anglican Communion may humbly believe that the Catholic Church is better equipped now than it was in 1867 to understand and to govern itself by the reconciling work of Christ."

"Certainly there is a great contrast between the state of the English Church in 1867 and its present condition."

"The churches were then in the midst of bitter ecclesiastical and theological conflicts."

"Huxley and Wilberforce, Pusey and Jowett, Bishop Gray, of Cape Town, and Bishop Colenso, of Natal, exemplify the fierceness of these conflicts."

"Because of the Colenso conflict, the then Archbishop of York and other bishops were against the holding of the first Lambeth Conference and Dean Stanley refused the use of Westminster Abbey for its closing service."

"Yet Archbishop Longley had the grace and courage to go forward."

"Here in the Church of England and throughout the Anglican Communion we are learning, though still imperfectly, to bring together into a truer and more trustful unity the several strands of our Anglican inheritance."

"It is a reconciling task for which, as we believe, Christ has specially equipped us by the experiences of our spiritual and temporal history."

### CO-OPERATION NEEDED

"But this work of reconciliation cannot be done by ourselves nor for ourselves alone. It is only in true fellowship with Churches of other Communions, and in co-operation with them, that we can learn to tread together the narrow path along which our Lord is guiding us and them."

"A spirit which was hardly visible in 1867 is now visibly at work and bearing fruit."

"It is the spirit of the Ecumenical Movement, which William Temple called 'the great new fact of our times.' It is no longer new; but it does not grow old."

"At the heart of the Christian Church, at the heart of our work in this conference, is the Holy Bible."

"In 1867 the old authority of the Bible was being challenged by new knowledge and new ideas. In consequence, succeeding generations have lost much of the old respect for its authority and have become increasingly ignorant of its contents and of its message."

"But the tide has turned. In every church the Bible is becoming the subject of fresh study and the source of fresh inspiration."

"Both the message of Scripture and the nature of the Church's mission to the world is summed up for us in the words of to-day's text."



# PROBLEMS OF THE WORLD TO-DAY ARE DISCUSSED AT LAMBETH

BY THE REVEREND KENNETH T. HENDERSON

THE Lambeth Conference of 1958 draws together 347 Anglican bishops of many races from all continents. They come to close with those problems which the year 1958 has set squarely before them, and their aim is to form judgements that will help member churches of the world-wide Anglican Communion to make up their minds how they and their people should meet these issues in the coming years.

The agreements made in the Great Library at Lambeth have interest for a great many people throughout the world. The items on the agenda have chosen themselves in the sense that each represents a painful difficulty in some region of the Anglican Communion, a problem on which the guidance of the whole has been sought by one or other regional church.

Take the first subject: "The Holy Bible—Its Authority and Message." Surely that huge question is always with us—why is it particularly here? Lambeth always discusses one theological question, but never one just "in the air." When Hitler was raging, and Nazism and Fascism violating human dignity, Lambeth reported to the world on "The Christian Doctrine of Man." To-day there is a situation most acute in Africa, which calls for a pronouncement on the authority of the Bible.

Within the main stream of Christianity there are two views about this. The one holds that the Bible is infallible and beyond criticism, every word coming direct from God. The other view, the result of historical study, believes that God's Word is in the Bible, that He spoke through fallible human beings, as they struggled for His guidance in their own day, and these inspired teachers, poets, statesmen and thinkers were conditioned, more or less, by the times in which they lived, and the knowledge of their times.

BOTH these views are held within the main stream of Christianity. But there are other

This article was originally delivered as a radio talk over the Australian Broadcasting Commission network, by arrangement with which it is published here.

sects which build on one or two texts taken in isolation, what seem to orthodox Christians strange and often foolish doctrines.

In our white civilisation we have seen the rapid growth of many of these sects, one or two of them very troublesome to governments. But in Africa these sects have spread like a prairie fire, as they appeal especially to uneducated and emotional minds. Thus, from the Anglican dioceses in Africa, especially, has come this request for a clear statement and explanation of the mind of their Church in this matter.

The second subject is very large and very topical—"Church Unity and the Church Universal." This topic is divided into three parts. The first of these is "The Church and the Whole Ecumenical Movement." Where does Anglicanism stand in this world-wide agony for reunion?

In the second discussion in this Church Unity section, the conference will be asked to approve the two schemes of reunion presented by the present Anglican Church in India, Pakistan, Burma and Ceylon. The first scheme includes Anglicans, Methodists and Congregationalists in India, Pakistan and Burma; the second, the same group, plus Baptists, in Ceylon. Details are different, but the same principle is observed. Bishops governing constitutionally are accepted, and ministers will be commissioned in a way that satisfies the consciences of members of the constituent churches. Doubtless, the Anglican dioceses to be absorbed in these unity schemes will receive the blessing of Lambeth.

The third division in this second section, Christian unity, is called, "Relations with Particular Churches," and will include the Anglican discussion of the great report on reunion between

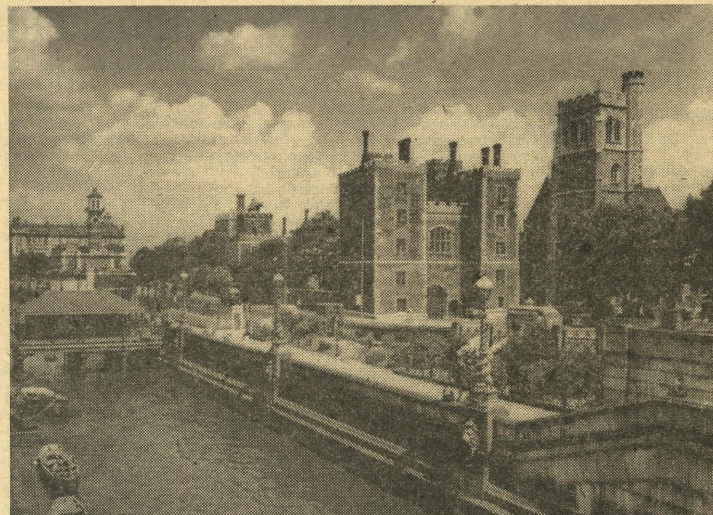
the Churches of England and Scotland.

An agreement between committees—the result of twenty years' discussion—this report set the heather on fire in Scotland by recommending bishops-in-presbytery for the Church of Scotland—constitutional bishops, that is, presiding over church assemblies. Continuity in leadership and the need for fatherhood in God, together with historic arguments, weighed with the Scottish theologians who recommended this step.

THE third of the Lambeth agenda's five sections is entitled, "Progress in the Anglican Communion." And the first subdivision covers the contemporary missionary situation. Faster even than the growth of national independence within the British Commonwealth, is the growth of Church self-government within the world-wide Anglican Communion.

But it does not follow that because a native church becomes self-governing it can make do and expand without help in men and money continuing from the mother church. Who is to control the help? The Lambeth Fathers will suggest spheres of "missionary outreach" to the older churches. They will take note of the great revival in the ancient religions—Islam, Hinduism and Buddhism—brought about by their contact with Christianity, and will discuss the changes in Christian strategy which this revival calls for.

The other two divisions in this progress section deal with internal affairs, not without general interest. Each self-governing church in the Anglican Communion either has modernised, or will want to modernise, its Prayer Book. Two reports deal with this. At the request of the Archbishop of Canterbury, a report, "Principles of Prayer Book



Lambeth Palace, the home of the Archbishop of Canterbury in London.

Revision," has been written by the Church of India, Pakistan, Burma and Ceylon, from its own experience.

The other report is "Prayer Book Revision in the Church of England." This last draft report has submitted to the Lambeth Conference principles to guide future Prayer Book revision.

These are:—

1. Prayer Book revision should be conservative; that is, it should conserve all that is good in our existing heritage of public worship.

2. It must be faithful to the traditional Anglican principle that, provided they are not repugnant to Holy Scripture, forms of worship are within the Church's competence to settle.

3. Prayer Book revision must give expression to the theological and liturgical insights of our time.

4. It must be related to the world of thought and life in which the Church's task has to be done in the modern age.

5. Revision must be a joint and co-operative enterprise of the main schools of thought of the Church of England.

It is noted that from some extremists there will always be opposition to the minutest change. On the question of the difference between High and Low Church as to the nature of the Sacrament of Holy Communion, which made abortive the revision in 1928, the committee thinks that, though real differences remain, it is more possible than it was to regard these as complementary to each other.

They call attention to the agreements as to the essentials of a Communion Service arrived at between Anglicans, Methodists, Congregationalists and Baptists in the Indian and Ceylon reunion schemes. The importance of preserving the Prayer Book as a bond of union is emphasised, and the wisdom of avoiding, as far as possible, any material changes in the existing forms of the Communion Service, and the need that any church making material alterations should consult the others.

The sixth and last principle of Prayer Book revision is this: In all future work of Prayer Book revision "the sole purpose must

be the provision of an enriched, worthier and more fitting vehicle for the worship of God in the Church of England."

The fourth section of the conference deals with the reconciliation of conflicts between nations. The main outlines of the problem of peace are already visible. But no one can know what will be happening when the Lambeth Conference meets. In this discussion, Press publicity will centre on what is said concerning the atom bomb. Is it tolerable as a means of preventing war, or should it be abolished by Christian countries unilaterally?

The fifth and last of the sections will discuss "The Family in Modern Society." A long and well-documented draft report traverses many questions, but the one which will get the most publicity is birth-control by artificial means.

A new topic is raised by the report on the Commemoration of Saints and Heroes by the Anglican Church. Recent martyrdoms in Africa give point to the proposal that days of remembrance be allocated to men and women who have been lights of the world, many in comparatively modern times. Who is to choose? Anyone who has a sense of responsibility to his day would do well to study the Lambeth reports.

## AN ENJOYABLE VISIT TO CRAFTERS, THE HOME OF THE SOCIETY OF THE SACRED MISSION

FROM A CORRESPONDENT

"OH, you mean those queer chaps one sometimes sees wearing an odd sort of dress?" This was the reply I received when I informed a friend that I intended visiting the Society of the Sacred Mission at S. Michael's House, Crafer, South Australia.

Like my friend, I knew little about the religious orders in our Church, and it was with some trepidation that I accepted the very kind invitation of the Provincial to visit S. Michael's for Evensong and Supper.

It would be presumption on my part to criticise the S.S.M.,

but as I find that so many of my fellow Anglicans are also ignorant of the society, perhaps first impressions may be of some interest.

S. Michael's is situated in the hills overlooking Adelaide and is about 200 feet below the summit of Mt. Lofty.

The House commands a magnificent view of the city and suburbs. In the evening when the lights come on, the city looks like a mass of twinkling coloured gems set against the black velvet of the night.

The House itself is an old one set amongst typical Aus-

tralian bush. The surrounding garden consists mostly of shrubs whose colours in this autumn season are beginning to turn to gold, red and brown. The society has its own cows and pig (soon to be plural).

On my arrival there was no doubt about the sincerity of the welcome received from the Fathers of the Order.

I was taken on a tour of the house and grounds before Evensong.

This was followed by an excellent supper, after which I met some of the students. What a healthy, cheerful lot they were!

There is no air of exaggerated austerity, but on the contrary one is impressed by the pleasant atmosphere of informality. There is no lack of sincerity but, at the same time, one senses an undercurrent of fun. This may appear incongruous to those who imagine a religious order must of necessity be thoroughly solemn and austere.

Part of the society's aim as set out in The Statement of the Australian Province is "selecting, testing and training the best men wherever they may be found for the Church's ministry." One of the principles on which the theological college is maintained is that no suitable man should be prevented from taking up such training because of financial difficulties.

The course lasts not less than five years, the emphasis being placed on quality rather than quantity.

All the students at various stages of their training seem to be thoroughly enjoying their work and play. The tennis court and basketball court were evidence that not all their lives were spent in study, prayer and meditation.

To-day, when so much adverse criticism is being heaped on our youth, it was a sheer joy to see such a group where discipline properly applied results in a healthy, cheerful atmosphere among young men dedicated to a worthwhile task.

As with many of our Church's organisations, here is an outstanding one which needs the prayers, help and finance of all Church members.

Visitors and guests are welcome, and even a brief glimpse will show that this society must grow because it exists for the very purpose of the expansion of the Church itself.

## BISHOP BATTY'S CHARGE

(Continued from page 1)

tunity to attain some recognised intellectual standard is a suicidal policy.

"In this intellectually restless age it is imperative that the Christian message should be expounded by men as fully qualified as we can make them.

"It is my hope that one of the first acts of the Australian Church, when it gains the power to order its own life, will be to regularise the admission of men to Holy Orders, to secure standards of training for the ministry, which are more adequate to the need."

The bishop then said that it was a sad disappointment to him that his high hopes for the solution of this problem had only been partly fulfilled.

"As the end of my tenure of office approaches," he said, "my mind has naturally been moving in the past. I have been contrasting the hopes and ambitions with which I began my task of leadership amongst you, with what has actually been accomplished in the twenty-seven years since it began.

"The contrast has, in some cases, been a melancholy one. I have lived to see a steady lowering of standards of intellectual preparation for the ministry."

The bishop noted three things which together, could be regarded as an attempt to solve the problem.

While everything was being done to raise the intellectual

standards of ordination candidates, the pressing need for assistant curates tempted bishops to cut short the period of training.

"But such yielding," Bishop Batty said, "is, I am convinced, a most dangerous thing. It is unfair to the Church; it is unfair to the men themselves."

The bishop said he hoped that a greater number of priests would take degrees and post-graduate courses at universities.

"Such a development may confidently be expected when we secure our promised University of Newcastle. It has been a great disappointment to me and, I know, to very many others, that the promise has not yet been fulfilled."

Considered alongside the permanent diaconate and the University of Newcastle, S. John's Theological College at Morpeth, could make an important contribution towards raising the educational standards of the clergy.

"We have succeeded in making matriculation the entrance examination for the college," Bishop Batty said. "And that means that those candidates could, if we gave them the chance, proceed to graduation."

"This, I trust, they will always do in the years that lie ahead, when Newcastle has a University of its own and the acquiring of a degree is by no means an impossible task."



A student and a teacher at work in the library at S. Michael's House.



## BOOK REVIEWS (CONTINUED FROM PAGE 6)

# FIRM BOND OF FRIENDSHIP BETWEEN THE ANGLICAN AND ORTHODOX CHURCHES

By FATHER GABRIEL HEBERT, S.S.M.

ANGLO-RUSSIAN THEOLOGICAL CONFERENCE: MOSCOW, JULY 1956. Preface by the Archbishop of York, the Most Reverend A. M. Ramsey. Edited by H. M. Waddams. Faith Press, 25s.

TOUGHT not we in Australia to know more than we do about the Eastern Orthodox Churches? Greeks and Rumanians and Serbians and Russians are growing up as racial communities within our Australian community, and, to a large extent, isolated from it.

In our cities, they have their own clergy and churches; and it is we Anglicans who are specially in a position to make contact, to make friends with them and, from time to time, to attend their Liturgy. In the country, they come to us for baptisms, weddings and other ministrations, from which they are otherwise almost cut off.

In any case, the Anglo-Orthodox Theological Conference, held in Moscow in July, 1956, was an event of importance from an ecclesiastical, as well as from a national, point of view. The Archbishop of York had led a delegation to Russia from the Church of England, which included the Bishop of Derby and the Bishop of Oxford. Among the others were Dr Owen Chadwick and, on the evangelical side, the Reverend F. J. Taylor.

They were the guests of the Patriarch Alexei of All Russia and of the Metropolitan, Nikolai Krutitsky, who also took the chair at the opening session of the Theological Conference. The Russian theologians at the conference were led by Bishop Michael of Smolensk. The conference was, of course, purely advisory in character.

The report, a volume of some 140 pages, is much condensed. The account of the conference begins with a brief resumé of the six days' discussions. Then follow the Russian papers, which alone are printed; two of them in full and the rest in an abbreviated form. Then come the minutes of the discussions, which occupy 55 pages, the English contributions being, for the most part, given in full. It becomes possible, therefore, to get quite a good idea of what went on.

THE Archbishop of York, in his preface, gives first a brief account of their visit: "We made many visits to churches in Moscow (where some fifty were open for public worship), and received each day the warm welcome of crowded congregations absorbed in worship." He then alludes briefly to the recent contacts between the two Churches (but the subject of past relations is more fully treated in Bishop Michael's paper, where we are reminded that there were no contacts between the Revolution in 1917 and the visit of Archbishop Garbett during the war, in 1943).

Of the conference, the archbishop says that, for the Orthodox, recognition of the validity of orders is of far less importance than recognition of identity of faith. But their tradition and ours have run in separate channels for much more than a thousand years. They are accustomed to the dogmatic method of expounding the doctrine of the Church as one indivisible whole; we, to the historical method of asking by what process that doctrine has come to be what it is.

This difference of approach is fully borne out in the report of the conference. The Orthodox are strange to the whole tradition of western theology from S. Augustine onwards, to our Middle Ages, to our Reformation controversies and to the whole development of historical and critical studies which followed.

Thus, for them, the norm of the text of the Old Testament is the Septuagint, from which their own versions are translated. Professor Osipov is found defending this by the plea that the Greek Bible was translated while Israel was still the living People of God, whereas the Hebrew text has been handed down by the Jews. They are, however, prepared to make use of the Hebrew text.

Similarly, in textual criticism, their norm is the Lucianic revision, which is the same as the Textus Receptus, from which our A.V. was translated. But our modern textual criticism, based on the older manuscripts, is strange to them.

A most interesting paper by Professor Veletv distinguishes *Dogma*, as defined by the first seven General Councils, from *Theologoumena*, namely the theological opinions of the Fathers of the Undivided Church, which are of very high authority, and from *Opinions*, the views of individual theologians, which may be approved or censured by the judgement of the Church. An example of teaching which has been disapproved is the late Professor Bulgakov's doctrine of Holy Wisdom.

With this important distinction, the Anglicans were found agreeing in principle, but claiming that permitted variety of opinion within the Church is, in itself, a good thing, and urging on the Orthodox that it is necessary if the Church is to help people in their problems of belief.

THERE was, of course, considerable discussion of the meaning of tradition, which, for the Orthodox, ranks almost or quite on a level with Scripture. It was explained, on our side, that we do not talk much about tradition, but we have it—in the Creeds, in the Liturgy, in the rites of Holy Baptism and Confirmation, in the rites of Ordination, in the Holy Scriptures read

in the Liturgy. The people, therefore, do not know the Scriptures as in a vacuum, but in the context of the Church's faith and worship. Hence tradition is with us all the time.

Yet there is a difference; and Professor Osipov said at one point that they had two separate words for tradition and for holy tradition.

They were found questioning, several times, the soundness of our Anglican formularies, and the Articles in particular. The reply on our side might be to defend the Articles, or it might be to explain the historical circumstances under which they had arisen—at the end of the Middle Ages, when there was very much in the current teaching that needed to be re-stated.

With regard to the *Filioque*, the wrongness of which was, of course, strongly insisted on by the Orthodox, it was replied, first, that the addition of the *Filioque* to the Nicene Creed was quite unjustified, but that to delete it after a thousand years of use was difficult; and, further, that in the theological history of the West, it had been of value in maintaining the right place of the Holy Spirit and, indeed, that it had been of value in quite recent times in excluding humanistic views of the Holy Spirit.

There was, thus, at the conference a frank interchange of views, and the report makes it plain that goodwill and mutual understanding showed a marked increase as the conference went on. A speaker, on one side or the other, would be found trying to express in his own words what he believed the other side meant; and several times these called forth an expression of gratitude from the other side.

THERE was the difficulty of the long period during which the two traditions had run separately, and there was also the difficulty of language. Thus, to take two instances, first, on

the Russian side, Transubstantiation in the Eucharist would be affirmed, but when the question was asked whether they agreed with S. Thomas Aquinas, the answer would be "No." Then a Russian speaker would express his belief in the 'Real Presence' in terms which strongly commended themselves to Anglican ears.

Second, there was some discussion about "seven sacraments or two?" When Mr Taylor said "two," one of the Russians asked why we Anglicans were so concerned about Archbishop Parker's consecration, if Holy Orders was not a sacrament. The archbishop reminded the Russians of the use of the word *mysterion*, rather than the Western word, "sacrament," by the Lambeth Conference of 1930, and that this had given great satisfaction to the Orthodox bishops who had visited England then. Here was a parallel to the difficulty caused by the word "transubstantiation," on which the archbishop said: "When you translate the Greek word into English, always avoid the Latin term, which is misleading."

It is impossible to praise too highly the wisdom which the archbishop showed again and again, in seeing what the question at issue really was and giving exactly the right explanation. For it is a quite false simplification of the Anglo-Orthodox problem to say that we and they can simply line up together against the Church of Rome.

THEY see in us the logical outcome of the rationalism which has characterised Western theology all along; on our side, our historical and critical approach makes us refuse to give the almost absolute value which they give to the tradition derived from the Greek Fathers. Yet, as this conference showed once again, there is a ground of unity; both sides knew it. And there is very much, indeed, for us to learn from them, and for them to learn from us.

## CLEAR-THINKING SCOT WAS A GIFTED TEACHER

A RELIGION FOR MONDAY MORNING. K. E. Maclean. S.P.C.K. English price 4s.

THE Venerable Kenneth Maclean was a Cambridge man, from Jesus College in fact. Like many great priests, he began his training for Holy Orders at Cuddesdon. Again, like many great priests, he began his ministry as a curate in the famous parish of Portsea.

He went out to New Zealand as Vicar of Rotorua and was, for many years, Archdeacon of Hawkes Bay. He died in 1949.

The archdeacon had the Scots gift for clear, logical and compelling statement. His scholarship was solid and competent. He had long sat at the feet of the greatest of all Teachers, and so his own teaching was plain, simple, and human even while he expounded the deepest mysteries of our faith.

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The parish priest who is a very busy man and, alas, has to think twice about the price of a book, has here material to help his parishioners who feel instinctively that there is some-

thing soul-satisfying in the Catholic Faith without any trace of Papal trimmings.

—W.A.B.

## WISDOM OF A QUIETIST

SO EASY TO LOVE. Brother Roger, G.R. Longmans. Pp. 101. 9s. 6d.

THIS little book is a very appealing and helpful selection of some of the wiser and more orthodox writings of Madame Guyon (1648-1717), centre of the Quietist Movement in France.

Brother Roger has done an excellent piece of selection and rewriting.

Its twenty very short chapters deal with various counsels for the soul's personal relationship with God. Two quotations illustrate well the general quality of the book: "God gives us whatever He thinks best, and what He gives us, gives us God."

"Nothing but God can satisfy our immense capacity for happiness. He longs to give Himself to us. That is why He made us. If only we would leave it to Him, He would show us how easy He is to love."

—C.L.O.

## RECIPES FOR OPTIMISM

I BELIEVE IN THE DAWN. Rita F. Snowden. Epworth Press. Pp. 133. English price 8s. 6d.

THIS is an excellent book of its kind. It is composed of short moral and religious sketches filled with apt illustrations and fine quotations. It makes light reading while still providing plenty of room for thought and even meditation.

It is most attractively bound and set up and is a great credit to the firm which published it. The dust cover is particularly attractive. The book would make an excellent gift for those who wish to give reading matter which is not too "heavy," but not merely secular.

The end of the quotation, "I believe in the dawn . . ." from which the book takes its title, is so full of faith, hope and courage that it would be well if we could all remember it and teach it to our children.

It would help children to pass through the religious difficulties of adolescence, and adults through the stress of middle-age without the breakdowns which so frequently occur at these times.

This is a book which we can recommend for all who feel the stress and strain of life, but do not desire deep theology to obtain help and comfort.

—M.J.L.



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## FROM SOMERSET TO LAMBETH

By MISS MONICA MOYES

Hidden among the woods and surrounding hills, which rise to several hundred feet below Enmoor, is the diminutive church dedicated to Saint Bueno, a famous Welsh saint born in the Sixth Century.

*This church is the smallest complete parish church in Somerset, in fact, in the whole of England.*

The visitors' book records the names of many who have tramped the one and half miles round the high coastal path, or bumped their way by Landrover along a worn track, to see this ancient place of worship, built on the site of a Celtic missionary's cell more than six hundred years ago.

The church consists of nave and chancel only. The nave measures twenty-one feet six inches by twelve feet four inches, and the chancel thirteen feet six inches by ten feet.

The total length is only thirty-five feet, with seating capacity for thirty-three.

But, as the Culbone parish itself only consists of the present residence of the Earl of Lytton, three farms and five cottages, total population in all being twenty-two, this would seem to be adequate.

## HALLOWED

Many Welsh saints visited the west of England, and it seems

churches than any other county in England, and in some we find the Crusaders with their noses worn away with age, but their dogs still lying faithfully at their feet.

The preaching crosses, in the churchyards, stand as monuments to the past, and beside these marks of age we see signs of progress and a consciousness of future tasks.

## EXPECTANCY

In each parish church in England to-day is to be found a map of the world—not with heathen lands afar—but with the mark of Christianity stretching across the world from sea to sea and pole to pole.

The map outlines each diocese in the Anglican Communion, and illustrates the importance of the Lambeth Conference.

To the church this is a great event in its history.

Bishops of all races from every corner of the world are

## The Youth Page

TALKS WITH TEENAGERS

## ALL THINGS NEEDFUL

It has been well said that "He that serves in the Lord's army goes not a-warring at his own charges."

*The compilers of the Catechism would have agreed, for they recognised the fact that we should "pray unto God that He will send us all things that be needful both for our souls and bodies."*

This, actually, is what our Blessed Lord Himself taught us in the Prayer of Discipleship (Matthew 6: 12).

*"Give us this day our daily bread."*

On the face of it, this is the simplest and most natural prayer that we could pray.

If we belong to Him, and are pledged to His service, surely we should trust Him to meet all our needs.

And the basic, primary need of all our lives—yours and mine, and that of every man and woman in the world—is the need for food.

How simple, then, is this petition!

It takes our basic need, and lifts it up before our Heavenly Father, and leaves it with Him in simple, child-like trust.

## SPIRITUAL FOOD

But people are not always child-like, and it is amazing to find that all sorts of other explanations have been given to this phrase in our prayer, "our daily bread."

In one of Matthew Arnold's poems he tells of one of the followers of our Lord, ill and over-worked, who has been . . .

It is true that "man does not live by bread alone," but bread is a necessity, for without it we would be unable to render God the service of our minds and bodies.

## DAILY

And bread is needed daily.

You cannot pray this prayer without again and again being impressed with the care of Jesus for every possible need of His servants.

Until a comparatively short time ago, scholars debated the meaning of the word which is translated "daily" in this petition.

So far as they could find, this was the only place in the whole of Greek literature where this particular word was used, and some even thought that Matthew had invented it himself.

Sorting through some papyrus fragments, not so long ago, scholars came across a woman's shopping list, and on it was this very word, reminding her to buy certain food for the coming day. It was one of those delightful surprises that have helped to confirm the Scriptures, and has led to the suggestion that our prayer really means:

## FORGIVE ME, GOD

Forgive me, God, because I barred my door.  
They said Your Face bore marks of heavy care  
And endless time, and I could never bear  
That You should touch my little house before.  
Then April, flinging wide my window there  
Let all Your sunshine stream across my floor.

I feel You in the wind, spring-drenched and free,  
And in the pale new leaves. Your freshness seems  
Like that of buds in rain. Your dawns begin  
In splendour, and Your wonder steals to me  
Like children's clinging fingers in my dreams.  
Why, You were Beauty all the time . . . Come In!

—Helen C. Le Cron.

*"Much cheer'd with thoughts of Christ, the living bread."*

And there have been others, like him, who have spiritualised this phrase, making it refer to our Blessed Lord Himself, the Bread of Life (John 6:33-35).

Others, again, have seen in this petition a reference to "the most comfortable Sacrament of the Body and Blood of Christ," and have felt that it asked that they might be fed with the spiritual food provided by the Holy Communion.

But while there may be some truth in both of these suggestions, there is a danger in trying to explain away the plain, direct fact that our Lord is interested in our material needs.

## NEEDFUL

Our Catechism is right when it interprets this as a prayer for all things needful, both for our souls and bodies.

The same thought occurs in Luther's Catechism.

There the question is asked, "What is our daily bread?"

And the answer is given, "All that we need, such as food and drink, garments and shoes, health and education, good weather, true friends, and suchlike."

There is a down-to-earth practicality about such an answer that is in keeping with our Lord's teachings, and His refusal to allow pious expressions to hide up unpleasant truths (see, for example, Luke 14: 15-24, and Luke 11: 27-28).

While it is not Christian to put our material needs in the first place, neither is it Christian to say that material things are of no account, nor that we are less spiritual because we are conscious of the needs of the body.

*"Give us to-day bread for the coming day."*

Perhaps it could even mean, "Give us our daily ration of bread—enough to meet our needs for the coming day."

## WORK

What a practical prayer this is!

Not only does it acknowledge our physical needs, but it looks up to God as the Only One who can supply those needs.

But how does the supply come?

S. Paul taught that "if any would not work, neither should he eat" (2 Thessalonians 3: 10)—a practical reminder that each one of us has a part to play in answering our prayer for daily bread.

"The Galilean fishermen knew that fish were not to be had apart from hard work," says Dr. Hugh Martin.

"Their wives knew that corn had to be ground, the leaven mixed with the dough, the oven heated, before the loaf would arrive."

And the same principle holds good to-day.

If God is to provide us with the bread we need—plain, ordinary, material bread—then we must work faithfully at whatever task He has given us to do.

Our daily bread will not fall from heaven on to our tables.

God has given us gifts and powers, and we must use these to the best of our abilities if He is to be able to "send us all things that be needful for our souls and bodies."

Our ability to do our daily work is, in part, an answer to our prayer, and God, who knows our need, will not let our faithfulness go unrewarded.

## GAMES TO PLAY

## CROSSED OR NOT?

Seat the players in a circle, and then hand one of them a pair of scissors, telling him (or her) to pass them on to the next person on the right, and so on around the circle, each player pleasing himself whether the scissors are passed open or shut.

As each player takes the scissors in his (or her) hands the leader asks, "Are they crossed?"

Actually, the leader is not referring to the scissors which the player is holding, though the player may think so, but to the player's legs.

If the player replies "Yes," the leader will say, "You're quite right" or "You're wrong this time," according to whether the player's legs are crossed or not.

The first player to discover the clue by which the leader is guided in his replies is the winner.

## TO AND FRO

This is a lively game, and provides plenty of fun for a party.

Two lines are chalked on the floor, as far apart as possible, at opposite ends of the hall.

The players are divided into two teams, and each team stands behind one of the lines.

When the leader blows his whistle, they race towards the opposite line; but when they are only part way across the hall the whistle is blown again, which is the signal for all to turn and race back towards their own lines again.

As they get near to the starting line again, the whistle is blown once more, and all have to turn round again.

This happens several times, until the players are all mixed up and are getting in each other's way.

When everybody is expecting the whistle to go again, it doesn't, and the person first across the finishing line is the winner.

## OBSTACLE RACE

Pick a player who does not know the game, and tell him that he is to run a blindfold obstacle race, but before he starts you are going to show him what obstacles he has to face.

Set out two rows of obstacles, across the room, one of which he is told he must climb over, and the other he must crawl under.

After he has looked at them carefully, and has decided on his route, blindfold him carefully.

While this is being done, another player (or players) will quietly remove the obstacles from the centre of the room.

The fun begins as the blindfolded player sets out on his perilous journey, trying to avoid non-existent objects on the floor.

If you wish to try this joke on more than one player, send the others out of the room while the first victim is sent over the course.

## WITH A SMILE

*The work of life goes sweeter  
If you do it with a smile;  
The burden's always lighter  
If you lift it with a smile.*

*The sunny way and cheery  
Is the way that seems the best.*

*If you follow it, my dearie,  
With a true love in your breast.*

## THY FAITHFUL PROVISION

O HEAVENLY FATHER, who has commanded us by Thy Son to pray to Thee for things necessary for this life, we come unto Thy Divine Majesty, not doubting Thy faithful provision, but humbly beseeching Thee that as Thou hast given us life, Thou wilt give us also food and clothing, and all other needful things, that we, having sufficient for our living, may give ourselves with quiet minds to Thy service and honour; Through Jesus Christ our Lord. Amen.  
(Primer of Edward VI. 1553)

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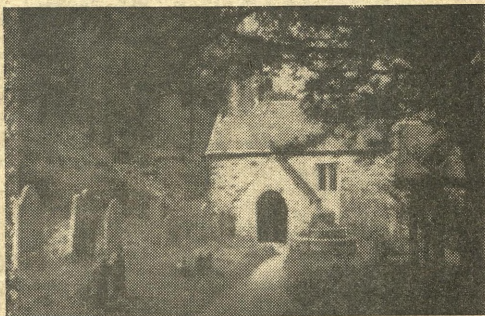
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*If we sit down at set of sun  
And count the things that we have done,*

*And, counting, find  
One self-denying act, one word  
That eased the heart of him who heard,*

*One glance most kind,  
That felt like sunshine where it went,  
Then we may count the day well spent.*

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## SOMETHING TO LEAN ON

When the great missionary, John G. Paton, was translating the Scriptures for his South Sea Islanders, apparently there was no word for "believe" in their native tongue.

For awhile he was well-nigh baffled.

One day a native came into his study, and, tired out, flung himself down on a chair, rested his feet on another chair, and lay back full length, saying as he did so something about how good it was to lean his whole weight on those chairs.

Instantly Dr. Paton noted the word the man had used for "lean his whole weight on."

The missionary had his word for "believe."

He used it at once and, thereafter, in translating the Scriptures.

Try it yourself and see, in any verse that uses the word "believe."

—W. H. Griffith-Thomas.



## CONTINUING OUR DRAMATIC SERIAL . . .

## THE SMALL WOMAN

By ALAN BURGESS

## The story so far . . .

Recollections of her first experiences in China passed through Gladys Aylward's mind as she lay in the Baptist Mission Hospital in Sian.

After a long and adventurous journey, she had finally reached Jeannie Lawson, an elderly missionary at Yangcheng. To make contact with the people, Gladys hit upon the idea of opening an inn for passing travellers. They decided to call it "The Inn of Eight Happinesses."

As no customers came to the inn, Jeannie decided they would have to be brought in by force. Once a mule is led into a courtyard late in the afternoon it knows that work is over for the day—so Gladys was appointed to waylay the mules and drag them into the yard.

Now read on . . .

NEXT evening, bolstered by this knowledge, and equipped with a sales-cry which she was to call out to the passing muleteers, Gladys stood gloomily at the doorway of the inn and waited for business. The inducement she offered, a sentence in which she had been carefully coached by Yang, announced: "Muyo beatche—muyo goodso; how—how—how; lai—lai—lai." The translation of this lugubrious refrain being: "We have no bugs, we have no fleas, good, good, good; come, come, come!"

Gladys tried it out on the first three mule-trains which

clipped past her. Neither animals nor muleteers took the slightest notice. It was plain that there was no magic in the words. Anxiously she realised that physical assault was also necessary.

With hands tucked into the wide sleeves of her coat, the hereditary stance adopted by all Chinese innkeepers waiting for customers since mules first crossed the mountains, Gladys stood in the shadow of the doorway. A mule-train clip-clipped slowly down the street. The muleteer was obviously tired, lagging a yard or two behind his lead animal. Aylward, the five-foot tiger, waited tensed and poised in the doorway. The mule came level, and Aylward struck! So enthusiastic was her leap that its momentum carried her past the mule's head into full view of the muleteer. In the half light he recognised her at once as a "foreign devil" and screamed in terror, but he had the lead-rein firmly tied to his wrist and could not escape. Gladys, recovering her balance, jerked at the mule's head and found herself borne into the courtyard astride the glad nose of the weary beast, the muleteer being dragged in along with his team. Hoofs struck sharply on the flagstones, steam rose from their flanks; they gathered in a tired group.

Gladys looked at them in awe. She had never been so close to the front end of a mule before, not even on the journey from Tientsin. She put out her hand and patted a velvet muzzle. Brown eyes looked at her in reproach. "Packs off," they intimated; "fodder, water?" Gladys had captured a mule-train single-handed, but only one man. The others had all fled.

At that moment Jeannie and Yang came out of the kitchen. "Well done!" said Jeannie, hopping with delight. "Indeed, well done!"

THAT did it; the muleteer had regarded Gladys with awe; the sight of the white-haired spirit advancing on him was too much. He tore the lead-rein from his wrist with a shriek, and bolted from the courtyard.

"Now look what you've done!" wailed Gladys. "At least we had one man. Now you've frightened him away, too!"

Jeannie Lawson clapped her on the back. "Don't worry, they dare not leave these mules; they're much too valuable. They'll be back; you'll see."

Yang was despatched up to the city gate to find the muleteers, reassure them and bring them to the inn.

Ten minutes later he returned, and one dubious Chinese crept fearfully into the courtyard after him. Yang had explained that the "foreign devil" ladies offered clean accommodation, good food and, as an extra attraction, stories which were to be told free of charge, inclusive, for a cheap price of two cash a night. Where else in the whole

province of Shansi could he expect such a bargain? What did he fear? Was not he, Yang, an old and respected Chinese, living with the "foreign devils"? He had not been bewitched. Let the muleteer spend but one night at this inn of the utmost comfort and find out for himself. Yang knew, as did the muleteer, that no human agency could lure the mules out of the courtyard until the sun rose next morning, and that there was nothing else to do but make the best of it. The muleteer fetched his fellows. They unfasted the packs, watered and fed the tired animals, and went into the large downstairs room where the heated kang ran the sure length of one wall. Yang brought in the steaming cauldron of food and slopped it into their basins. They ate hungrily and agreed that it was good food, but when Jeannie Lawson and Gladys entered there was a perceptible movement towards the farthest corner of the room.

Jeannie was unabashed. She had her audience. "Don't be afraid," she said cheerfully, "I want to tell you a story which you will enjoy. All the stories we tell at the Inn of Eight Happinesses are free." The men looked a little more interested, and Jeannie perched herself on the stool she had brought in with her. "The story I am going to tell you to-night," she said, "concerns a man called Jesus Christ. He lived long ago in a far-away country called Palestine."

The inn was open. The story-telling had begun.

THEIR success as innkeepers was hard-earned. Evening after evening Gladys stood in the doorway and dragged in reluctant teams. When the reputation of the inn was established, more often than not the courtyard was filled with six or seven teams of mules, and the upper and lower floors, which between them contained three kang's, were packed with bodies; but in the early weeks practically all their clients were hauled bodily into the courtyard by Gladys.

Learning the Chinese language was also, she discovered, a slow business; but Yang was a willing teacher. He led her round the kitchen identifying articles by their Chinese names and making her repeat them after him. Poker—chopsticks—fire—pot—eggs. He had volunteered to become cook to Jeannie Lawson in the first place because he had heard of this Christian Gospel and wished to know more about it.

Very often, now that the local inhabitants had stopped throwing earth-clods at them, they ventured outside the city boundaries, walking along the mountain tracks to the isolated villages which lay within a few miles of Yangcheng. As they entered the gates of a new village they were invariably greeted with jeers and shaken fists. Although Gladys was nervous at first, under the iron tuition of Jeannie Lawson she soon became accustomed to this reception. She also knew that, once the villagers had failed in their effort to drive away the "foreign devils", their natural curiosity would get the better of them and they would gather round and listen while Mrs Lawson talked. Indeed, after a few minutes the women would become so intrigued that they would be asking all sorts of questions, and staring with awe at the large, unbound feet and strange skins of their visitors. Hour after hour, day after day,

Gladys practised her Chinese. There was no alternative: Mrs Lawson was the only person who spoke English, and the daily business of living had to be carried on in Yangcheng dialect. She learned some of the Bible stories in Chinese by heart, and relieved Mrs Lawson from time to time at the evening story-telling. Even Yang insisted on taking a turn, although at first he was liable to get his religious relationships confused. On two occasions they discovered him describing enthusiastically how Jesus Christ put all his animals aboard the Ark and sailed to safety across the flood-waters to Bethlehem!

GLADYS was happy, even though at times Jeannie Lawson, not-odd, dogmatic and getting on in years, was a little difficult to live with, and inclined, in the manner of old people, to be assertive and demanding. Just to live and be able to work in Yangcheng was enough. She would run around in circles if necessary to please Jeannie Lawson, as long as she could stay. She realised now how circumscribed her life in England had been: how dull her parlourmaid's chores in Belgrave Square she was confined eternally to "servant's quarters" in a rigid caste system. No such thing existed in China. In Britain, long ago, God had been firmly reconciled with the value of brick and mortar; given a suitable place in the household; worshipped decently at a reasonable hour, after breakfast on Sunday—an ecclesiastical appetiser before a hearty lunch, one might say—referred to again, if one felt in the mood for "that sort of thing" for a short period before dinner.

In the immense terrain of China, solitudes which reached north, south, east and west, across thousands of miles of loneliness, the faith in which she believed seemed clearer and more forceful. Physically as well as spiritually she felt that a barren mountain top lifted her closer to God than the top of a bus. There was a clarity, a need, an urgency in this country where the spring sun flushed the snow down the rocky gullies in rushing torrents to join the deep, wide rivers; there was immense natural majesty in the rocky spurs and peaks fined down to skeleton bone by generations of wind and rain. The mountains were barren, yet in the cracks and niches in the small villages there was a fecundity of green and growing things. And where the mountains were not barren stretched the "loess" lands, soft, pliable, rich earth, in which grew wheat, maize and millet. In the mountains the peasants terraced their plots, hoarded the precious soil, encased it between stone walls; offered up prayers to the gods of wind and rain and sun, so that in their force and frequency they would be gentle, and the crops prosper. In the spring, in these latitudes, there was an ache in the air: mountain air, clean, fresh and soft, and often redolent with the scent of flowers and wild roses.

SHE was up at first light, for the muleteers were always on the trail early. There was an inspiration in those early moments which she had never felt before. The clear, first light seemed to bring a fragrance and a peace. It was an opalescent beginning through which the dawn sounds—the cockcrow, the far-off bark, the children's shouts, the irregular shuffle of the hooves on the courtyard stones—penetrated into her consciousness as acutely as the opening notes of a well-loved symphony. The smoke from the fires rose slowly into

the windless air, climbed upwards against the strong, sloping walls; then mounted higher still, to shred and disperse into the backdrop of brightening sky. The sun threw into silhouette new ridges and buttresses of the mountain peaks. It was cool. Mist still hung in the valleys and in thin wisps around the hills. Soon the heat and the dust would rise, and within the city walls the clamour and noise would begin; but in the early mornings there was a beauty about this high country which never failed to enchant her.

SHE began also to understand the muleteers, the carriers and the coolies. To her, at first, they had all looked alike: men with one face, men inseparable from the timeless, immeasurable background of ancient China.

Over the flinty, narrow trail which curved and climbed through the mountains they led their mules, laden with side-packs, carrying the coal and the cotton-wool and the pots and the iron goods. The coolies bent under shoulder-poles which supported fifty pounds dead weight in grain at either end. (Mules did not carry grain, because they made it smell.) They were human links of communication and transport with a heritage that stretched back to the beginnings of industry. They had dark, tanned faces, shocks of blue-black hair, narrow, slitted eyes; many of them tall, like most northern Chinese, and sinewy and strong. Their knowledge of the world and its ways infinite. Yet they were contented, simple people. At the end of the day a bowl of food, a place on the warm brick bed were all they desired. After six weeks' or three months' travelling they returned to a wife, children and a small home at either end of the trail. Often they stayed there for several weeks and helped with the harvest. A little like sailors was this possession of a wife at both ends of the trail; two wives, two families, two homes was the normal domestic situation of the average muleteer. Very often one wife would send a small gift with her husband along the old mule-track to the other: perhaps a gift for a newly born child. They never met. They kept house and bore children, and waited patiently for their husbands, and in the fulfillment of time grew old and were accorded the dignity that old age brings in China. But the mountains always separated them.

IN Yangcheng Gladys found life an immense and endless adventure. The pastoral mountain background was so broad and vivid; she was not merely an observer, an interested traveller passing across an alien landscape; she was an integral part of the whole, and this realisation was a source of endless satisfaction to her. Until Jeannie Lawson quarrelled with her, she was fully and completely absorbed in her way of living.

The quarrel was absurd, no more than a slight difference of opinion, but its results were unforeseeable. By now, after nearly eight months, at the Inn of Eight Happinesses, Gladys was accustomed to Jeannie's quick outbursts of spleen. Usually she could circumvent them, keeping out of the way until they had boiled over and evaporated. Jeannie liked to go for a walk every afternoon; more often than not Gladys went with her, but she was trying desperately to become proficient in the Chinese language; she spent several hours a day swotting up sentences and words she had written phonetically in a notebook. On this occasion, when Jeannie Lawson asked her to come for a walk, Gladys begged

to be excused; she wanted to go on studying Chinese. Mrs Lawson flew immediately into a rage. Gladys could not calm her. She tried to explain that all she wanted to do was to understand more Chinese; if only she could learn the language, she could be more use to Mrs Lawson, more help at the inn.

Jeannie was not listening. With uncompromising suddenness her temper lifted to boiling point. The harsh words came out in a cataract. If Gladys couldn't bother to come for a walk, then she needn't bother to stay there. As far as she was concerned, Gladys could leave, and the sooner the better. In fact, she could leave right that minute. Indeed, she would help her to leave. She stormed out and returned with an armful of Gladys's possessions, which she proceeded to throw at her. Weeping, Gladys fled to Yang and hid in his kitchen. Together they crouched there and listened to the tirade, while odd garments were flung down into the courtyard. Yang was very concerned. Like all Chinese, he respected old age, and Jeannie Lawson was most certainly old enough to receive ancestral treatment.

"Perhaps it is better you do as she demands," he advised anxiously. "Leave us for a little while. Go back to Tsechow and visit the Mission there. Those ladies will be glad to give you a little holiday. Stay there for a time and then return. She will send for you after a day or two; of that I am certain. The old one will have forgotten her rage and we shall all be happy again."

"But how can I get there?" sobbed Gladys. "It's two days' journey. I can't walk all that distance."

"I will arrange with a friend of mine to provide a mule and a man to go with you," said Yang.

"But supposing I never come back?"

AT that moment one of her own battered suitcases flew over the balustrade and skidded along the courtyard.

Yang spread his hands. "We both understand the honourable old one," he said gently. "She will forget and forgive. She likes you and she needs you. Perhaps it is better you make her feel that you are necessary. . . . His shoulders lifted and his eyes were speculative.

"All right," said Gladys, wiping her eyes. "I'll go."

The shudder of a heavily slammed door overhead meant that Jeannie Lawson had retired to her room. It was Gladys's opportunity. She rescued the suitcase and packed her few things into it. Yang carried it to the gate with her and down the street to his friend who owned a mule. For a few cash the bargain was struck. Still sniffing, Gladys hoisted herself aboard the mule. It was a sad journey. Not even old Mrs Smith at Tsechow Mission could cheer her up.

"We all know Jeannie," she said. "She flies off the handle for a day or two, then the whole thing is forgotten. You have a nice little holiday here, my dear, and then go back, and you mark my words, Jeannie will be overjoyed to see you."

"But what if she won't have me back?" said Gladys, voicing her deepest and most secret dread. "I've no money. I'm stuck here in the middle of China and I don't want to go home. I just can't go back to England."

"Now don't worry, dear," said Mrs Smith soothingly. "Everything will turn out all right. Just don't worry your head. We know Jeannie. She might even send a messenger for you."

Her prophecy was accurate. Three days later, in the early

morning, a messenger did arrive, but from the Tsechow yamen. He gabbled excitedly to Mrs Smith; Gladys could see her brow furrow as she listened. She looked a little agitated.

"The story seems quite silly," she said, "but it looks as if Jeannie's had an accident."

A premonition of disaster overwhelmed Gladys. "What does he say?"

"He says that Jeannie Lawson is somewhere on the road, and—"

"And what?" cried Gladys in a voice full of apprehension.

"That she's dying," concluded Mrs Smith. "Really, I don't know what to make of this."

"But where?" cried Gladys, distraught. "Where is she? I must go to her."

In quick phrases Mrs Smith cross-examined the man. He shrugged his shoulders. He was simply repeating something that had been passed forward by relays of disinterested and not very accurate messengers.

GLADYS was in tears. "It's my fault," she wept. "I shouldn't have left her! I must go back at once!"

"Now don't upset yourself, my dear," said Mrs Smith gently. "We'll get you a mule and someone to go with you, and you can go off and find her at once. I'm sure she'll be all right. I know from experience how distorted these messages can become."

For a second time Gladys scurried round, gathering her possessions together. Astride her mule she jogged out through the gateway and turned to wave good-bye to Mrs Smith. As she passed him, the gateman took off his straw hat and clapped it on his head.

"You will never keep hope if the sun beats on your brain," he called. "Good luck!"

More than any other thing on this journey she remembered the wild roses that covered the mountain-sides and filled the air with perfume as they clipped up through the foothills. She spent that night at the village of Chowtsun. From the garbled report which had reached Tsechow, she knew that Jeannie Lawson had left Yangcheng and gone into the mountains. It was no use, therefore, returning to that city, so she and the muleteer took a side trail detouring through walled villages, asking everywhere for news of the old lady. No one had any word of her. On the fourth day it was getting dark and they were approaching the small, walled town of Chin Shui. They had made a wide circle around Yangcheng and were now returning to the main mule-trail farther on. They passed a man leaving the city and repeated the question they had asked a hundred times. Yes, indeed, he had heard of this old foreign one. She was lying very ill at an inn in Chin Shui. She was probably already dead, but they would still find her body if they hurried.

THEY went quickly on into the city. They had no trouble in finding the inn where the "foreign devil" lay. It was current gossip amongst the townspeople. They passed through the outer door, and there in the open courtyard under the balcony they found Jeannie Lawson. The sight of her horrified Gladys. She was lying near a heap of coal against a wall. She was black with blood and coal-dust, and at first Gladys thought she was dead. But when she ran to her crying, "Jeannie, Jeannie!" Mrs Lawson turned her head slightly. Her lips moved. "Is that you, Gladys?" she whispered. "Thank God you've come."

Tears streamed down the girl's face as she tried to make her more comfortable.

(To be continued)



# WHAT IS WRONG WITH MISSIONARY WORK IN JAPAN?

BY THE RIGHT REVEREND MICHAEL H. YASHIRO  
(Bishop of Kobe and Presiding Bishop of the Nippon Sei Ko Kai)

BISHOP STEPHEN NEIL, was the first visitor to this country after the war ended, and he enlightened us regarding the great work of the ecumenical movement. When he returned home he wrote a book entitled "Cross Over Asia." In this book he analysed the Japanese Church and gave his candid judgement. He stated that our Church is too concerned with theology and has neglected the practical work of evangelism and parochial activity.

I was deeply impressed by his clear and precise criticism of the Sei Ko Kai. Then, when I saw him again at the last Lambeth Conference, he asked me a very pertinent question. Many people in Japan as well as abroad, he said, are talking of the rare opportunity for evangelism in Japan. "But what do you think of the progress of the Church?"

I replied that we are sincerely hoping to increase the number of Christians by at least ten per cent. Ten years have now passed, and, according to the statistics of the Nippon Sei Ko Kai, the number of our members has increased by three to four per cent. I am sorry to say that this is the real picture of our Church to-day.

Again, churches in Japan are being strongly criticised by some Christian leaders, both at home and abroad. In the Christian churches, the clergy have been saying that it is not we clergy who make Christians, but that it is entirely due to God's power and providence to make Christians in this country.

This argument is fine from the point of view of moral theology, but we must remember that in saying this we are often trying to deceive ourselves and avoid the realisation of our sinfulness. It is said that in this way we are using God's name in order to avoid our own responsibility for the great task given us by our Lord.

NOW, in thinking of all these criticisms, we are still facing a tremendous opportunity for evangelism. The opportunity which God has provided is a rare opportunity, and it continues even to-day.

Recently, Dr K. Yanagida, the great pre-war scholar on ethics, wrote a book on religion. As some of you know, he has published many books on philosophy, as well as ethics. In 1950, he turned to pure materialism, and became a leader of the Communist Party in this country. In his recent book, however, he states honestly and definitely that the Japanese people are seeking profoundly for religion. He is sure no society in human history was ever without religion.

The mere materialist has testified to the great need for religion in this country.

gion in this country, and to the deep desire among the people for religious salvation.

It is clear that God has provided the opportunity even now for us, and what is our response toward this great task? Last year, I explained the significance of evangelism from the theological standpoint, but now I should like to examine the same problem from the human point of view:—

1. Japanese banks have recently published statistics of world economy. According to these figures we learn that personal income in the United States ranks highest in the world, namely about 2,000 dollars annually. Canada comes second, New Zealand third, Switzerland and Australia follow, and England is seventh. Japan is the twenty-eighth with an annual per capita income of about 200 dollars. We can say, therefore, that the average Japanese income is one-tenth of the American income.

HOWEVER, there are other statistics which express the percentage of progress in the economies of each country. According to these figures, West Germany and Japan take first and second place. The percentage of economic progress in this country was about fifteen per cent. last year. In November, 1957, Japan ranked first in ship building, first in the number of television sets in use.

It is very difficult to understand the economic situation in this country. It is true to say that, as Mrs Roosevelt stated, overpopulation in Japan provides a hotbed for poverty and misery. It is also true, however, that Japan is finding a livelihood on the basis of this very overpopulation. Think of the tremendous progress in railways, motor cars, television and radio sets, the enormous number of periodicals and other publications, the fine prospects of any public bathhouse and the restaurants, and we see how many are finding a means of livelihood through the very fact of overpopulation.

We clergy are inclined to forget this second set of statistics in our concern with the statistics that show our poor income. We are not realistic enough to understand the true picture of our people to whom we are to preach the Gospel.

2. On January 17, according to Japanese custom, I had a memorial service for my father, who passed away thirteen years ago. The previous night I was meditating on his life, and suddenly I was inspired to count the number of Christians in my own family. My father was baptised sixty years ago, the first Christian in our family, and he was immediately disowned. Yet

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now there are ninety-six Sei Ko Kai Christians in my family, also two Roman Catholics and one Congregationalist.

In thinking of this, I see that we have neglected the family system which is so deeply rooted in this society.

Up to now our method of evangelism has been too individualistic.

In the past, without obtaining the understanding of parents, we often baptised teenagers. Hereafter, we should think of a method of evangelisation which fits the family system.

3. One thing that I have difficulty in understanding is that in the *Kirisuto Kyodan* (Church of Christ), as well as in the Sei Ko Kai, there are so many divisions in our work of evangelism, namely agricultural evangelism, country evangelism, industrial evangelism, coal miner evangelism, and so on. We spend time and energy in studying special methods for these different aspects of evangelism, but, in view of the small number of congregations, as well as the characteristics of our people, perhaps it may be a mistake to have so many divisions in our evangelistic work.

Think of country evangelism. In America, I was surprised to find some strong and wealthy churches in country areas. This may be because those suburban and country dwellers are often well-to-do, and it is not necessary for them to be at the factory every day from eight in the morning to six in the evening. Country evangelism in America, therefore, is quite different from ours.

IN the rural areas of this country you will find all sorts of queer habits and traditions. Dwellers in those areas have to work more hours than city dwellers, and much time must be spent in travel to and from work, as country people here seldom possess automobiles.

Another point to be remembered is the unusual degree of standardisation existing in this country. Local speech characteristics exist in all sections, but there is only one language from one end of the country to the other, and the same speech forms are used in all schools. The Ministry of Education supervises schools and universities everywhere; transportation is under government supervision; the price of cigarettes or salt (government monopolies) is the same in every area, and the same periodicals are read everywhere. No other country in the world has such a strong, centralised government, and this tends toward a high degree of standardisation in all aspects of life.

After the war we were given a book called, I think, *Towards the Conversion of England*. In that book the Bishop of Winchester made the statement that it may be a mistake to emphasise the speciality of rural evangelism. I was very happy to read that.

The essential matter for evangelism in whatever area we face is the realisation of the true Gospel and the Crucifixion and Resurrection.

4. A great amount of work and effort went into the publication of a colloquial Bible in this country following the war. It is true that the ordinary senior high school student finds it difficult to read the old Japanese Bible owing to the classical language used.

NOW there is a tendency in our Church to alter the wording of the Prayer Book, which is also rather old-fashioned. I think this is a mistake. It is difficult for any of us to remember by heart passages of the Bible, but the Prayer Book is, so to speak, a concise Bible, and it is, therefore, good education for our children to learn and remember the Prayer Book wording from childhood. So far as I know, the real motive for the colloquial translation of the Bible was due to this language difficulty.

The Prayer Book, however, is quite different from the Bible. The Bible is too large to remember by heart, but, even so, in our kindergartens children learn a passage from the Bible each morning, and, although they do not understand the wording to-day, with the rapid development usual in children, this will soon become clear to them, and they will have these passages in their hearts as a keynote in their future life. At the same time, I am always amazed at the extent to which these children, without knowing the words used, understand the meaning and the spirit of the Bible passages they are being taught. In our Prayer Book, in the Office of Holy Baptism, there is a section in which the sponsors promise to teach the child "the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health," and when this is accomplished, to bring the child to the bishop for Confirmation.

In my congregation at S. Michael's Church there is a well-known painter whose two small sons are very naughty. We have now made it a custom to vest them in small cassocks and cottas and take them into the chancel in the procession. In the beginning, I was rather disturbed by their childish noise, but after about four lessons in the Lord's Prayer and the Nicene Creed, they are following the service quite well up to and through the Creed, at which point they quietly leave the chancel and go out of the church.

AT present the Church seems to have lost confidence in the use of the old-fashioned language for services and instruction.

Mr K. Yoshida, son of our former Prime Minister, and a prominent writer on English literature, once stated that if we want to understand English literature we should study the Bible as well as the English Prayer Book. From childhood, English people are familiar with the Prayer Book.

The value of learning by heart even without fully understanding each word proved itself in our army before the war. Many soldiers were from agricultural

districts, and so limited in education they were unable to read the difficult language of the army text books, yet it was essential that they know the regulations. They learned the regulations by heart, and were able to follow army orders and behave themselves according to the regulations.

This kind of argument may seem old-fashioned, but what I am trying to say is that we may be in danger of trying to oversimplify our Church language, and, therefore, we should have confidence in teaching and using Prayer Book language in our instructions and in our services.

Last of all, I should like to point out two things which are obstacles in preaching the Gospel in our country in modern times. Generally speaking, our clergy and Bible women are exhausted just from dealing with the faithful older Christians in their congregations.

In this country we have no system of appointing church wardens, but in each church there is an elected church committee, usually composed of older, faithful and genuinely interested and active members of the congregation. The clergy and Bible women have to spend a large portion of their precious time dealing with those faithful helpers.

ON my visits to our various churches I often find the Church workers tired out from their efforts to deal with those faithful Christians, keeping them advised of news from headquarters, and various other things. In this way, these older Christians are very apt to consume a major portion of the time of the clergy. Conferences lasting from two hours to half a day are often required, leaving little time for the Church workers to go out for preaching.

I have warned the clergy that

they must educate their faithful Christians regarding their responsibility and their privilege to share with the clergy in the great task of evangelism so that they may all share in the glorious happiness of dealing with non-Christian inquirers.

Another obstacle in our evangelistic work is our slowness in taking advantage of modern equipment. Before the war there were four English bishops in Japan, and only one, Bishop Heasley, then the presiding bishop, had a telephone.

My predecessor never used a typewriter, and even advised me that it is rude not to write all letters by hand. I am sure, however, that if my dear predecessor were still alive he would give me opposite advice to-day. In S. Michael's Church there are still many faithful aged Christians who say that Bishop Yashiro was so wonderful in starting a new mission station in Akashi, about twenty-five miles from Kobe, going there three times a week by bicycle. They do not realise how much the world has changed, especially in the use of time.

In modern Japan you will see many changes. Other denominations, namely the Roman Catholics, Lutherans, and the United Church, buy hours in the local radio stations. On the average, ten minutes costs about 50 dollars. The Nippon Sei Ko Kai has never bought radio time, but since last April I have been able to broadcast twice a month from the government radio station. The number of letters inquiring about Christianity that has come as a result has been amazing.

This shows that the time has come for us to keep pace with modern developments and the modern equipment available now. We must go forward with wider vision and positive courage to accomplish the great task that has been given us.

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## WORK IN W.C.C. CAMPS CHALLENGES YOUTH

### INTERNATIONAL GROUPS DIG PIPELINES, BUILD CHAPELS

ECUMENICAL PRESS SERVICE

Geneva, July 6

One thousand young people from around the world are taking part in forty ecumenical work camps in 25 countries this summer, doing everything from building huts for the activities of the Chinese Y.M.C.A. in Singapore to digging pipelines in Greece.

The camps are sponsored by the Youth Department of the World Council of Churches.

On June 27, the summer's first European work camp got under way in Lovanger, Sweden, where campers are restoring an abandoned "church-town" for use as an ecumenical centre for retreats, youth camps and conferences.

Around the church in the village of Lovanger, as in many towns in northern Sweden, there are about 200 small wooden huts which, in former days, were used by the parishioners when they came long distances to spend the week-ends near their church.

To-day, when most of the people have cars, the huts are unused and in need of repair. The 25 campers are doing carpentry, painting, landscaping and roofing.

During August, campers in Madagascar will build a country school, described as "indispensable to the work of the local parish."

Campers in Jordan will help build a Moravian mission leper colony in Ramallah. In a south London industrial mission, they will work on a parish hall and clubhouse. In an industrial section of Porto, Portugal, they will remodel a church and provide facilities for a primary day school.

Other projects include building a chapel in the village of Los Indios, Puerto Rico, finishing a youth centre in Morija, Basutoland, and building a playground in Hong Kong.

#### INTER-RACIAL CAMPS

Work campers are between 19 and 30 years of age. The camps, made up of from 20 to 30 persons, are international, inter-racial and inter-confessional.

A conference for the leaders of the various European camps was held at the W.C.C. Ecumenical Institute, near Geneva, Switzerland, in May, and an orientation programme for about 100 American campers was held at Cret-Bérard, near Lausanne, Switzerland, from June 28 to July 2.

In a new volunteer programme, the Youth Department reported that, by mid-June, twenty-one youth volunteers had been approved by their national committees and had accepted assignments to serve for at least a month as volunteers on the World Council's Service to Refugees staff in Austria.

Most of the volunteers have lived in homes for teenage boys and girls or at refugee centres. Their duties have involved teaching languages, directing recreational activities and doing housework.

A few, who have special skills, are assigned to work as office assistants or to work in medical clinics. The youths come from Australia, the United States, Great Britain, Sweden, Denmark, Germany, Holland and Finland.

## KINDERGARTEN COUNCIL

### NEED FOR FUNDS

FROM A CORRESPONDENT  
Melbourne, June 28

The Church of England Kindergarten Council, one of the lesser-known branches of the Anglican Church in the Diocese of Melbourne, supports seven free kindergartens in the inner industrial areas and is affiliated with twenty-four Church kindergartens in residential suburbs.

At the present time the council is appealing for funds for its seven kindergartens in the inner suburbs.

These kindergartens, which care for children of all creeds and races, many of whom live in deplorably over-crowded conditions, are almost all in old buildings in need of repair.

S. Jude's Kindergarten, at Carlton, had to have a lot of money spent on weatherproofing, and the council decided the spacious but gloomy room could not be painted, as there was no money to spare.

#### JAYCEES GIVE HELP

This sad state of affairs came to the notice of the Junior Chamber of Commerce Community Service Section, and the Jaycees volunteered to repaint the kindergarten as a week-end voluntary job. They talked business firms into donating paint and fluorescent lights.

Ninety Jaycees gave their time as coat after coat of old kalsomine was stripped off ceiling and walls and then the easy part of the job began, the painting and the sanding of the floor.

Last Sunday afternoon the Kindergarten Council and the Vicar of S. Jude's, the Reverend J. L. Ryan, gave a tea-party, at which the Archdeacon of Essendon, the Venerable G. T. Sambell, on behalf of the Kindergarten Council, thanked the Jaycees for the wonderful job they had done.

## HIGH POST FOR PRIEST'S SON

FROM A CORRESPONDENT  
Melbourne, June 30

Mr C. A. Bunn, who was for seven years Senior Lecturer in Architecture at the Royal Melbourne Technical College, will return to Australia shortly to assume a chair in the University of Brisbane.

Mr Bunn is the son of the late the Reverend George Bunn, most of whose active ministry was spent in the Dioceses of Ballarat and Gippsland.

For the past year, Mr Bunn has been visiting professor at the Texas Technical College in the U.S.A.

## N.S.W. CHURCHES CRICKET UNION

### ANNUAL MEETING

The 56th Annual Meeting of the New South Wales Cricket Union will be held in the C.E.N.E.F. Memorial Centre, 201 Castlereagh Street, Sydney, at 7.45 p.m., on Tuesday, July 29.

The president, the Reverend W. N. Rook, will preside.

The 1957-58 season proved to be particularly successful, 123 teams from churches situated within the city and suburbs of Sydney participated in its competitions.

Representative teams were sent to play fixtures against church clubs in Armidale, Goulburn and Parkes, and matches with Petersham-Marrickville and Western Suburbs District Clubs and the Goulburn and Parkes churches were played in Sydney.

Great interest is already being aroused by church cricket fixtures to be played in Adelaide over the Christmas/New Year period 1958-59. Teams from Tasmania, Queensland, New South Wales, Victoria and South Australia will participate.

At the annual meeting all arrangements will be completed for the 1958-59 season.

The competitions will commence on Saturday, September 6, and any church wishing to have further particulars about the Union is invited to write to the Secretary, Mr Stacy Atkin, Box 204, P.O., North Sydney.

Blazers, caps and cups will be presented at the annual meeting to successful teams and players.

## PLAYING FIELD DEDICATED

FROM OUR OWN CORRESPONDENT  
Perth, July 2

The Administrator of the Diocese of Perth, the Right Reverend R. E. Freeth, dedicated the Collinson Memorial Field in Terrace Road, Guildford, last Sunday.

Mr Donald Marsden (Digger) Collinson died five years ago, after having been a master for 42 years at Guildford Grammar School.

Mr Collinson was nicknamed "Digger" by his boys because of his service in the First World War.

Bishop Freeth said he had the greatest respect for the late "Digger" Collinson as a teacher. He could teach anything, but was a specialist in mathematics.

He was a great cricketer, and was keenly interested in football. It was most fitting, he said, that the new playing field should be named in his honour.

## TASMANIA TO SEND CRICKET TEAM TO INTERSTATE CHURCHES' CARNIVAL

FROM OUR OWN CORRESPONDENT

Hobart, June 30

Tasmania will be represented at an interstate churches' cricket carnival for the first time this year.

The Protestant Churches' Association, at a meeting in Hobart last week, accepted an invitation to send a team to Adelaide at the end of December.

The proposal has caused considerable interest in the association, as its players have never before had the opportunity of competing against other States.

Interest in the Tasmanian association followed a report in The Anglican about a year ago of S. James' 1956-57 premiership win. Correspondence followed between Sydney and Hobart church cricket officials, and when Mr Stacey Atkin was in Tasmania last January he met P.C.C.A. officers.

Mr Atkin is the secretary of the N.S.W. Churches' Cricket Union and discussions covered many aspects of the two competitions. An invitation to Tasmania to be represented at Adelaide followed Mr Atkin's visit.

The P.C.C.A. registration secretary, Mr D. R. Welsh, was in Sydney in April, and he had further discussion on the Ade-

laide programme. Thirty players have told him that they will be available. The team would be strong in all departments, as nearly all of the players in the team which comfortably defeated the strong Southern Suburban Association at Hobart last season are likely to make the side.

#### FIVE MATCHES

There will be two teams from Victoria at the carnival and one from each of New South Wales, Queensland, South Australia, and Tasmania. Five one-day games will be played, beginning on December 26.

The carnivals are held at two-year intervals, in each State by rotation. Billets have been made available in Adelaide for the Tasmanian team, and the P.C.C.A. is making efforts to assist with the travelling expenses of players.

A sub-committee, comprising Messrs. H. H. Dale, T. McGuire, R. H. Rayner, D. H. Tuck and D. R. Welsh, has been appointed to work out further

details about the tour. A travelling fund has already been started.

## YOUTH DISPLAY AT NEWCASTLE

FROM OUR OWN CORRESPONDENT  
Newcastle, July 7

The Diocesan Youth Council held a display of youth work in the Youth Centre, next door to Tyrrell House, where the synod of the diocese met last week.

The Young Anglican Fellowship, the Girls' Friendly Society and the Church of England Boys' Society each had its own display.

The Y.A.F. produced a special synod edition of their monthly magazine, *Young Anglican*, and the C.E.B.S. presented each synodman with a copy of its annual report.

The Youth Council, with the help of the Department of Promotion, produced a special leaflet on "Youth Work in the Diocese of Newcastle."

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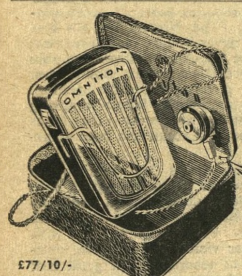
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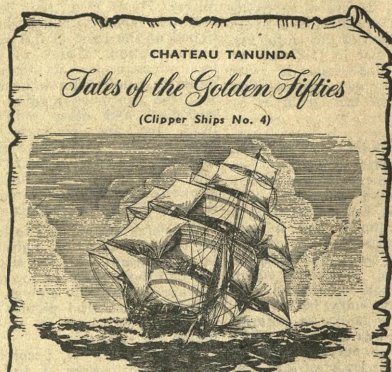
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CHATEAU TANUNDA

*Tales of the Golden Fifties*

(Clipper Ships No. 4)

### A Veteran Aristocrat

Australia's boom of the Golden Fifties echoed afar at sea as well as on the land. Many of the finest Clipper ships the world has seen were chartered to run emigrants to the newly-discovered goldfields and to return with cargoes of bullion and wool. Some of these vessels were specially built for the trade; others were crack liners which had proved themselves in distant waters. One of the greatest of the latter was the "Flying Cloud."

This gallant, elegant ship was American-built, designed by the famed Donald McKay of Boston who justly reckoned her one of his masterpieces. A big vessel for her time, registered at 1,758 tons, she was fine and pretty of line and her many embellishments culminated in an intricately-carved figurehead: an angel blowing a trumpet.

The date of her launching almost coincided with the discovery of gold in Australia, but she made her debut with the American Swallow Tail Line in the New York-San Francisco run. Her record-making times were soon the talk of all seamen, and she was transferred to the China trade, thus becoming one of the swiftest of the celebrated Tea Clippers.

Because of her prestige in that trade the "Flying Cloud" did not appear under Australian skies until she was a 10-year-old veteran, her remaining days numbered. Yet her England-Australia voyaging—which began in February, 1861, after she had been bought by the famous Black Ball Line of Liverpool—was profitable and often spectacular.

Her principal role was that of an emigrant ship to Queensland and for a decade she was the aristocrat of that busy run. By that time her hull was strained and water-soaked, yet in 1870, under the command of Captain Owen, and carrying 385 passengers, she sailed from Liverpool to Hervey's Bay in 37 days. In the early 70's her fine old vessel was sold into the North Atlantic timber trade, to which so many of the famous veterans retired. She helped make Australia's prosperity and her name belongs to our history.

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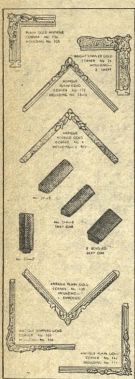
## DIOCESAN NEWS

## ADELAIDE

**THE ANGLICAN HALF-HOUR**  
July 13, 5.30 p.m. on Stations 5KA, 5AU, 5RM.  
"Five Mysteries of Jesus"—His Presentation in the Temple—the Reverend L. E. W. Renfrey.  
"Common Needs"—Spiritual Sustenance—Mr M. Pennington.  
"Religion in Life"—Mr D. Dunstan.

## BATHURST

**PARKES Y.A.F. BALL**  
The Parkes Young Anglican Fellowship will hold its annual ball on Friday, July 25, in the Palace Theatre.  
**ANNUAL BALL AT DUBBO**  
The annual ball of the Parish of Holy Trinity, Dubbo, held last Friday night, was a great success in every way.



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41. Mr Walker, 39, wife, daughters 6, 3. Engineman on passenger boats, Royal Navy, for 12 years.  
42. Mr Nunn, 46, wife, sons 11, 8, 5. Sheet-metal worker for 25 years, highly qualified.

43. Mr Newcombe, 30, wife, four children (2 to 7 years). Builder, first-class craftsman, capable of reading drawings and taking charge of site.

44. Mr Read, 36, wife, four children (1 to 11 years). Quarryman/driver, P.S.V. licence, also farm experience.

45. Mr Bickerdike, 30, wife, children 8, 6, 3. Ten years sales representative, printing, food and confectionery.

46. Mr Bryant, 47, wife, five children (3 to 16 years). Dockers/ships' donkeyman, Royal Navy for 23 years.

47. Mr Mudge, 31, wife, children 5, 2. Builders' carpenter.

48. Mr Minto, 34, wife, daughters 10, 6, 2. Forestry worker for four years, previously miner and farmworker.

49. Mr Geach, 36, wife, children 9, 6. Policeman 10 years, apprentice carpenter/decorator six years.

50. Mr Greenwood, 32, wife, children 5, 3, A.A. patrolman. Agricultural work eight years, all-round experience. Wife would do part-time domestic help.

## OBITUARY

THE REVEREND  
WILLIAM HUME

We record with regret the death on June 26 of the Vicar of Bedford, Northumberland, England, the Reverend William Hume.

Mr Hume served for a short period as curate at St. Michael's, Wollongong, and as Precursor of St. Andrew's Cathedral, Sydney, before he left for England.

YOUTH ACTIVITIES  
AT CESSNOCK

FROM A CORRESPONDENT

Cessnock, N.S.W., July 7

The Young Anglican Fellowship of the parish of Cessnock has been most active since the merging of the Church of England Fellowship and the Young Anglicans.

At the service of rededication on the second Sunday in June eight new members were admitted into the Y.A.F.

Sixteen members attended the Queen's Birthday city week-end in Newcastle, when city members entertained the country visitors. The Cessnock Y.A.F. will visit Newcastle again this month for the Young Anglican Ball.

The Y.A.F. is making arrangements for a visit from the Gosford Fellowship during July.

Cessnock is among the first groups in the Diocese of Newcastle with the new Y.A.F. uniform.

CHAPEL MEMORIAL  
TO SERVER

FROM A CORRESPONDENT

Armidale, July 7

During a special Eucharist in the chapel of The Armidale School on June 15, a pair of standard candlesticks was dedicated in memory of the late Markwell Charles Drinkwater.

Mark Drinkwater was accidentally killed in August last year. He was at the school from 1952 until 1956, when he went up to St. Paul's College, within the University of Sydney.

He was a server before he came to The Armidale School, and during his five years here. He became head-server in 1956.

FESTIVAL OF  
MUSICDEMONSTRATION  
IN NEWCASTLE

FROM A CORRESPONDENT

Newcastle, June 30

Christ Church Cathedral was the centre for a gathering of the New South Wales Branch of the Royal School of Church Music last Saturday afternoon.

The choirs of several Newcastle parishes, students from St. John's Theological College, Morpeth, the chapel choir of Newcastle Girls' Grammar School and the Christ Church Cathedral Choir presented a festival of music.

Evensong was sung by the Rector of Mayfield, Canon Harold Marshall. The music was conducted by the organist and Master of Choristers of St. Andrew's Cathedral, Sydney, Mr Mervyn Byers. The organist of Newcastle Cathedral, Mr K. A. Noake, was organist for the service.

The service was designed on simple parish Evensong lines, and demonstrated basic R.S.C.M. principles in regard to speech rhythm in responses, psalm and canticles and effective hymn singing.

Two anthems were sung to show divergent types. Richard Farrant's, "Hide not thou thy face," was sung unaccompanied and Arthur Pritchard's, "O Praise God," with the organ.

Further R.S.C.M. services are being planned for the Maitland and Taree districts. In December, on St. Nicholas' Day, it is hoped that a festival service of thanksgiving will be held in the cathedral.

DIOCESAN RADIO  
SESSIONS

FROM OUR OWN CORRESPONDENT

Newcastle, July 7

The Broadcasting Committee of the Diocese of Newcastle has arranged for its bishop-designate, the Right Reverend J. A. G. Housden, to record a message for his new diocese while he is in England.

The recording is being arranged by Canon Howard Hollis, of Westminster Abbey, who was once assistant curate to Bishop Housden.

It will be broadcast in the Anglican Session over Station 2HD at 9 p.m., on Sunday, July 13.

Further action taken by the Broadcasting Committee includes a request for a recording of some of the open session of the Lambeth Conference, a recording of the opening of the Diocesan Synod, and interviews with priests and parishioners of the country parishes of Merriwa and Denman.

ANGLICAN MEN'S  
DINNER

FROM A CORRESPONDENT

Some 260 Anglican men from the parish of Crookwell, and two guests, attended the Anglican Men's Dinner on June 20.

Dr R. L. Blakley, of Canberra, was the guest speaker, and the Archdeacon of Goulburn, the Venerable A. W. Harris, represented Bishop Arthur, who was unable to attend because of illness.

The Churchwomen's Union, under the direction of Mrs A. Luff, prepared the six sheep, two bags of potatoes, twenty-four cauliflowers, two cases of apples, for the meal. The young women of the parish acted as waitresses.

Dr Blakley spoke on "The Scientific View of Man," showing the bankruptcy of the purely materialistic view of man. He was warmly thanked by one of the churchwardens, Dr M. Mutton, on behalf of the men present.

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## CANON GREEN'S VISIT TO TWO STATES

### FAMOUS PREACHER'S MISSION TO AUSTRALIAN CHURCH

FROM A CORRESPONDENT

Melbourne, July 8

The Rector of Birmingham, Canon Bryan Green, will arrive in Melbourne next Thursday to conduct the first of a series of missions in New South Wales and Victoria.

Canon Green is the best-known missionary in the entire Anglican Communion and probably its greatest preacher.

Many will remember the missions conducted by the canon in Melbourne and Sydney in 1951. His Moorhouse Lectures given in that year and his missions at St. John's, Camberwell, and in St. Andrew's Cathedral, Sydney, were amazingly successful.

Canon Green is rector of one of the most famous parishes in England, but, in his capacity as missionary and lecturer, his parish has become the world. His preaching has drawn large crowds in the United States, Canada, Australia, New Zealand, Africa and India.

His work also includes a far-reaching ministry through radio and television.

From July 20 to July 27, Canon Green will deliver a course of lectures and sermons at St. Andrew's, Brighton.

#### LECTURE SERIES

In addition to the Sunday services and special services for men, women and youth groups at which he will speak, the canon will give a series of lectures on "Christian Living in the Twentieth Century."

Canon Green will visit Armidale, New South Wales, from July 28 to August 1. He will address students at the University of New England and at the Teachers' College within the cathedral parish.

His Sydney mission begins on Monday, August 11. Between that date and Friday, August 15, Canon Green will conduct a mission to the Church.

It is designed to give blessing to those who are in the

Church, to give them deeper insight into their privileges and opportunities as the followers of Christ.

There will be lunch-hour meetings in St. Andrew's Cathedral each day at 1.15 p.m., and the evening meetings will begin at 7.45 p.m.

The addresses and lectures will be open to all, but different groups within the Church will be especially invited to attend on different nights.

On August 16, Canon Green leaves Sydney for Cleveland, Ohio, in the United States.



—A World Council of Churches photograph.

Three Australians get together during the annual Consultation of the Division of Inter-Church Aid and Service to Refugees. They are (L. to R.): The Reverend John Garrett, former general secretary of the Australian Council for the World Council of Churches; the Bishop of Armidale, the Right Reverend J. S. Moyes; and Mr B. A. Barber, of the Australian Commission for Inter-Church Aid.

## AMAZING RESPONSE TO CHURCH ARMY MISSION IN THE PARISH OF NIMBIN

FROM OUR OWN CORRESPONDENT

Nimbin, July 6

The Church Army mission to the parish of Nimbin, which closed in the parish church of St. Mark on June 29, was perhaps one of the finest demonstrations of faith since the parish began in 1909.

The members of the team were Captain R. L. Gwilt, Captain A. Polgen and a cadet from the Church Army Training College, Brother John Corby.

In the first week of the fourteen-day mission, the team visited St. Matthew's, Goolman-gar, and St. Luke's, Georgica, on alternate nights. During the second week, the mission continued in Nimbin.

#### AMAZING RESPONSE

The mission was conducted among the people—in their homes, in the streets, down at the "local" and in the bowling club. The missionaries went to the people and met with an amazing response from the community as a whole.

The leader of the team, Captain Gwilt, addressed large congregations in St. Mark's, where at least two daily services were held.

Captain Polgen, the Aboriginal member of the team, maintained a bookstall, which was stocked by the Church Army and well patronised by the members of the parish.

Brother John Corby conducted the special youth services. These were held each afternoon at 4

p.m. It was not at all unusual to see as many as fifty or sixty children running from school to join him for a full hour of devotion.

#### FAREWELL TRIBUTE

The mission ended with Evensong in St. Mark's. The congregation was undoubtedly one of the largest in the history of the parish. The service was conducted by the rector, the Reverend W. A. Doak, assisted by all three members of the mission team.

Many parishioners gathered in the church hall after the service to farewell the missionaries. They paid tribute to the team's work in the parish, and the churchwardens, on behalf of the

people, made presentations to all three missionaries.

As the team left Nimbin for their headquarters in Newcastle, a leading layman of the parish said: "Many are clamouring for the 'mid-week go-seller,' and there is a move towards getting a well-known American evangelist, called Graham, to come to Australia."

"But why is all this necessary when, in the Anglican Communion, we have such a society as the Church Army, with men of the calibre of Captain Gwilt and his team?"

"They are, perhaps, best suited to meet our needs. No church should be without their services."

## AN HONOUR, BUT UNWARRANTED!

One of our correspondents writes: "A few weeks ago I was looking in a window of a recording studio in Adelaide. A rather faded and dirty piece of paper stuck on the inside of the window announced:

Historic Adelaide Recording Now Available on Application The Consecration and Enthronement of

Bishop T. T. Reed as The First Bishop of South Australia at

S. Peter's Cathedral, Adelaide.

"I imagine it had been there for a long time—it has now disappeared. But I do think the bishop might have told us, don't you?"

## A MISSION IN TONGALA

### DAIRY BLESSED AT SPECIAL SERVICE

FROM A CORRESPONDENT

Tongala, Vic., July 8

The Rector of St. John's, Cessnock, the Reverend W. H. S. Childs, was commissioned by Canon D. I. M. Anthony of St. Paul's, Bendigo, to conduct a mission here last Saturday.

Although there are only two hundred families in this centre of the parish, St. James' Church was crowded for the commissioning service.

At all services at both Tongala and Stanhope on Sunday there were large congregations.

On Sunday afternoon an unusual service was held for the blessing of a dairy. A large gathering met at the dairy farm of Mr W. Price and clergy and people offered prayers for the prosperity of the farm and of the dairy industry.

During Evensong, the missionary outlined his plans for the week. He spoke on the need for people to strive for stronger conviction of faith.

At the conclusion of the service, Mr Childs addressed a special gathering of the men of the parish.

## CLASSIFIED ADVERTISEMENTS

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#### POSITIONS VACANT

APPLICATIONS ARE invited for the position of Maroon 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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ORGANIST AND CHOIRMASTER required for Holy Trinity Church, Kensington, Diocese of Melbourne. Application to be made to the Parish Priest, Epson Road, Kensington. FF 1005 (Melbourne Exchange).

HANDYMAN WANTED, able to help in kitchen and garden. Apply: The Maroon, Moore College, Newtown, New South Wales. LA 4095 (Sydney Exchange). Open one week.

APPLICATIONS ARE called for the post of PROGRAMME CO-ORDINATOR. Script-writing experience and a knowledge of television technique desirable, but not essential. Apply in writing to the Secretary, Church Television Society, Church House, George Street, Sydney.

Y.W.C.A. requires experienced woman as General Secretary. Interested in development of activities with men and girls, working with staff and volunteers. Administrative ability and Christian background desirable. Enquiries in writing to the President, Y.W.C.A., 113 King St., Newcastle, New South Wales.

APPLICATIONS ARE called for the position of Organist and Choristmaster of All Saints' Church, Singleton, Diocese of Newcastle. Details of salary and conditions on application to the Rector.

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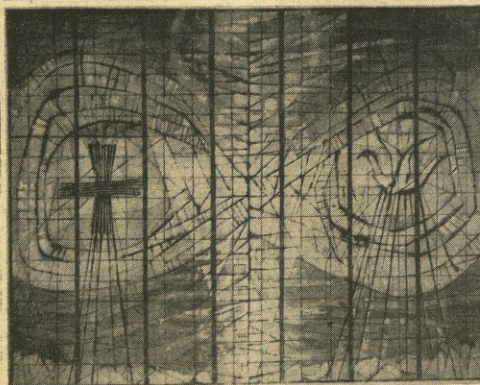
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The Trinity Window in All Saints' Church, Stretford, England, which was designed by Mr Geoffrey Clarke.