

THE ANGLICAN

Incorporating *The Church Standard*

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AN OPEN LETTER TO BREAK THE NEWS OUR CHURCH AWAITS

Dear Reader,

You will find an unusual thing in the centre pages of this issue—a Company Prospectus. Your last page does not contain the usual Order Form this week. You will find instead a form of application for Mortgage Debenture Stock.

I am writing this, in the form of a personal letter, to ask you to read the Prospectus carefully. Particularly the Report to the Trustees for the Debenture Stockholders by our Chairman of Directors, Bishop Moyes. When you have done this, and have read the additional information which I give below, I hope that you will at once use the form of application on page 12.

The plan set out in the Prospectus is straightforward. It is to set up a printery for the Church of England in Australia. I am not talking about "the Church" in the abstract. If you are an Anglican, then the plan affects YOU, personally.

The history and background of this plan to set up a Press is interesting. May I tell you briefly about it?

There is nothing new about the idea of an Anglican Press, of course. It has been talked about for more than fifty years. Yet nothing practical has ever come from all the thought and discussion.

Why? When the Church as a whole spent more and more money on printing every year, and when the need for a good Press was increasingly obvious?

Personally, I think the main reason has been that no one, until now, has ever been able to put up a satisfactory business proposition. The point about a Press is that you must run it as an efficient business undertaking. It is not like a missionary body, to which people will gladly give money. You can't ask people to give money to a Press—why should they? What you have to do is ask them to invest in it.

Until a year or two ago, I doubt whether there was really a big enough volume of Church printing to justify setting up a large Church Press. There was enough work in one or two cities for small Presses but that was all.

Two things changed all that. The first was the launching of "The Anglican." The second has been the enormous increase in printed matter which has followed Promotion and Fund-Raising schemes.

Thanks to your continued support, the circulation of "The Anglican," two years ago, reached a level which started us thinking about our own printery.

We discussed this with a great many of our Church leaders, who soon persuaded us to think in even bigger terms. If it was an economic proposition to set up a small-ish Press to print "The Anglican," why not go in for a little more, and print other things as well?

EXPERT ADVICE

We looked into it, called in expert advice, and came to the conclusion that a contract to print "The Anglican" would justify setting up a fairly large Press, capable of doing a great deal of other work.

From a purely selfish point of view we were tempted to "go it alone"—to be satisfied with a plant that would print "The Anglican" and not bother about anything else. In the end, however, I am glad to say that we decided to place the needs of the wider Church first.

This decision made two thorny problems, about which I think you are entitled to know.

At first, we thought simply about enlarging "The Anglican" by making it a printing

concern as well as a newspaper. But since we proposed to get some of the money for the printery from official Church sources, this raised immediately the vital question of the editorial independence of "The Anglican."

As you know, we do not hesitate to express very strong views sometimes in our Leading Articles. We have at different times criticised the A.B.M. and the C.M.S., for example. If these bodies invested money in our printery, you can imagine that it might make things somewhat awkward all round for us to criticise them again. At the same time, no self-respecting editor of a newspaper of our standing could possibly agree to his independent judgement being over-ruled because of financial considerations.

HAPPY SOLUTION

In the end, it was Archbishop Booth, of Melbourne, who suggested the happy solution: To make the Press separate altogether from "The Anglican" as long as "The Anglican" would sign a contract to give the Press its work.

That is what we have now done.

Let me make it clear that The Anglican Press Limited is not "The Anglican." It is a completely new and different

enterprise. It will not own or control or influence the editorial independence of "The Anglican" in any way. By the same token, "The Anglican" will not own or control the Press.

There is another point. This newspaper is run so that it pays its way, but no more. It has never in its history paid any dividends, directors' fees, or anything of that kind. The Anglican Press Limited, on the other hand, will aim to make enough profits to pay the reasonably high interest of 7 per cent. (Please turn to page 16.)

WORSHIP WITH PAGEANTRY AND MUSIC IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, June 3

With brilliant pageantry and reverent dignity, Dr. Thomas Thornton Reed was last Thursday consecrated a Bishop in the Church of God and enthroned as sixth Bishop of Adelaide in the beautiful Gothic Cathedral Church of S. Peter, Adelaide.

For both ceremonies, several hundred people crowded outside the cathedral, which was filled to capacity.

Eight bishops of the Aus-

tralian Church, headed by the Archbishop of Sydney and Primate of Australia, the Most Reverend H. W. K. Mowll, who was principal consecrating bishop, came to Adelaide for the memorable

and historic occasion.

The Archbishop of Perth, the Most Reverend R. W. H. Moline, celebrated at the Sung Eucharist in the morning, which was enriched by exquisite music from the cathedral organist and choir-master, Mr. J. V. Peters,

and his choristers. The occasional sermon was preached by the Bishop of Gippsland, the Right Reverend E. J. Davidson.

Dr. Reed gave the blessing and preached for the first time as Bishop of Adelaide after his enthronement at the triumphant evening service.

He referred to the important duty of bishops to "preserve the historic truth of the Church of God."

The morning service began with two processions into the cathedral.

PROCESSIONS

The first consisted of choir, clergy, and rural deans.

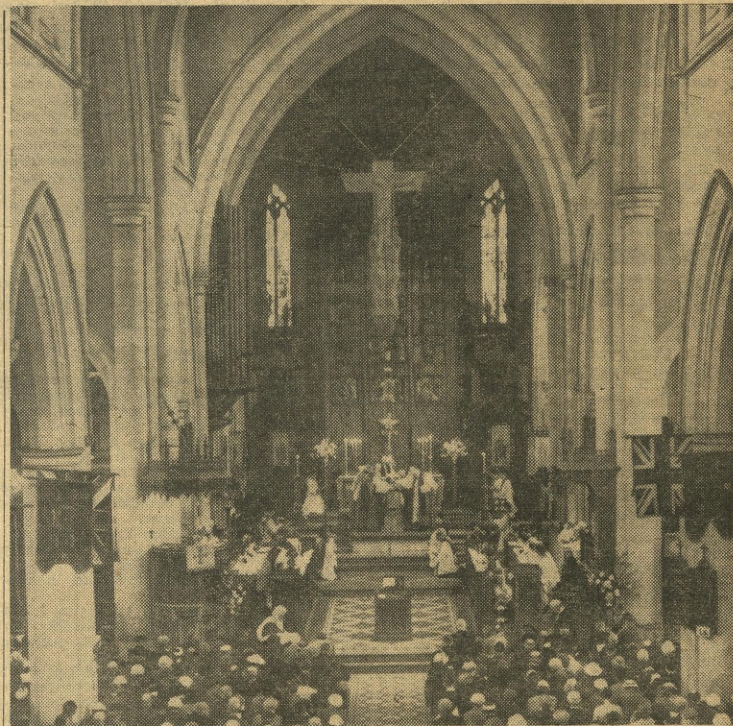
In the second were the Registrar of the Diocese, Mr. A. C. Jeanes; the Church Advocate, Mr. G. E. H. Bleby; honorary canons and canons of the cathedral; the Chancellor of the Diocese, Mr. Justice D. B. Ross; the Archdeacon of Adelaide, the Venerable A. E. Weston; the Bishop-Elect, and the assisting bishops and the Primate, with their chaplains.

The Holy Communion service proceeded up to the sermon. The Bishop of Geelong, the Right Reverend J. D. McKie, read the Epistle, and the Bishop of Willochra, the Right Reverend R. Thomas, read the Gospel.

For the consecration, the Primate moved to a chair before the High Altar, flanked by the presenting bishops, the Right Reverend C. E. M. Muschamp and the Right Reverend W. H. Johnson.

Dr. Reed came from the sacristy, where he had donned his rochet, and was presented to Dr. Mowll.

(Continued on page 14)



The magnificent view inside S. Peter's Cathedral, Adelaide, on Thursday morning, May 30, at the central moment of the consecration service. The Primate and the co-consecrating bishops each lay their right hand on the head of the Bishop-elect for the words "Receive the Holy Ghost..."

FACT AND FANCY

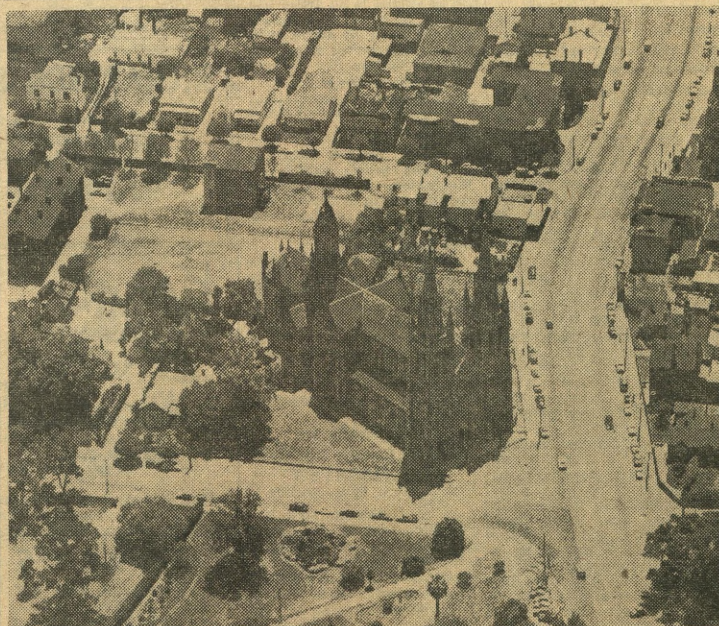
It's hard to find a new idea that hasn't been tried somewhere. When the Bishop of Rochester last month suggested Saturday Sunday schools, a number of English parishes reported that they had been running them successfully for years! And at home, S. Matthew's, Cheltenham, Victoria, have had one since last September. It is divided into two classes—junior and senior—and has 40 children enrolled. One big advantage is that the session runs for two hours, with a break between. S. Matthew's has more than 400 children in its Sunday Sunday school.

Bishop W. G. Hilliard delivered a devastating ball last week at a public meeting with his well-applauded remark: "An indication of when a tram is full is that even the men are standing."

The Reverend Arnold Osborne, Rector of Minlaton, in South Australia, set some of his farmer-parishioners thinking with a little story about sheep and confirmation candidates. "On looking back through the Confirmation register, I find I have presented 31 junior candidates for Confirmation since I came to Minlaton," he writes in his parish paper, *The Reminder*. "Eight of these regularly attend church, fourteen attend in varying degrees of irregularity, and nine never come at all. When we see the figures set out like this, the results are really very bad. I explained to the parents that if a farmer had 31 sheep, nine were healthy, fourteen were sick, and nine were dead, he would look very carefully into the matter!" says Mr. Osborne.

The Rector of a Toronto (Canada) church on Easter Day wished all present "A Merry Christmas," believing that he would not be seeing some of them again until the close of December.

—THE APPRENTICE.



An aerial view of S. Peter's Cathedral, Adelaide, where Bishop T. T. Reed was consecrated on Ascension Day. On the left are the buildings of S. Mark's College, and across the roadway the Church Office and the Deanery.

CANON ON VESTMENTS STILL CONTESTED

CONVOCATION APPROVES 14 OF REVISED CANONS

ANGLICAN NEWS SERVICE

London, June 3

When the Convocation of Canterbury concluded its three-day session on May 23, 14 of the revised canons had been approved by both Houses.

These canons will now go to the House of Laity of the Church Assembly for comment.

The canons that have been approved are the ones dealing with faith and order of worship.

The disputed canon on the vestments worn by ministers at Divine Service is still in an unagreed form, and the canon dealing with the use of wine at Holy Communion has not even been reached.

At the opening of the session of the full synod, the Archbishop of Canterbury, the Most Reverend G. F. Fisher, reported the Upper House's rejection of the amendment calling for the deletion of the new canon on vestments.

LONG CONTROVERSY

He said that the House, in rejecting the canon, assumed that a clause would be included providing that the doctrine of the Church remained unchanged and that no person may claim that one or other of the uses of vesture permitted in the canon supported or signified any doctrine not contained in the formularies of the Church of England.

He said that the Upper House had decided unanimously that to leave this matter unsettled would do the Church an ill service.

The controversy had been going on for a long time with disturbing effects.

Accordingly, the Upper

House believed that it should be settled now with mutual trust and goodwill.

The full synod approved the report of the joint committee on Baptism and Confirmation with revised recommendations. In the Lower House consideration of the report on the pastoral care of those who have remarried after divorce was resumed.

It was finally agreed that such persons may be admitted to Holy Communion by permission of the bishop after consultation with the rector or vicar of the parish.

It was also decided that no public service shall be held for those who have contracted a civil marriage after divorce.

An additional resolution approved recognised that pastoral care might well avert the danger of divorce if it came into play before legal proceedings had been started.

The resolution thus urged all clergy in their preparation of couples for marriage to tell them, both for their own sakes and for that of their friends, that the good offices of the clergy were always available.

BISHOPS APPROVE

Canon J. C. Wansey of Chelmsford, said that in considering the disaster of broken marriages, they had not touched at all on how that disaster came about.

"If we were to insist on reserving the blessing of Christian marriages for Christians, we should not be bothered with all this," he said.

The Archbishop returned to the Lower House and announced that the bishops approved the recommendations in their present form.

At the next meeting of convocation he would declare it as an Act of Convocation.

'MEET RUSSIA HALFWAY ON DISARMAMENT'

'WE ARE CALLED TO TRUST' SAYS BISHOP

ANGLICAN NEWS SERVICE

London, June 3

The British Government should meet the Russian proposals for disarmament in a spirit of trust, the Bishop of Coventry, the Right Reverend C. K. N. Bardsley, has told his diocesan conference.

"To say that the proposals are a communist plot seems to be a devil-inspired remark."

"Are we always to say that every single thing coming out of Russia is communist propaganda?"

Soon or later, the Bishop said, we must walk out from behind our atomic stockpiles, talk together like civilised people, and trust each other like Christian people.

The alternative was to be trigger-happy for the next forty years, knowing that at any moment some fool might press the trigger, with the result that twelve bombs dropped on the British Isles could successfully paralyse, if not annihilate, the nation.

Christians should refrain from negative comment, said the bishop.

"We, as Christians, are called to trust. It is our duty, as a Christian country, not to meet the Russians with continual distrust."

"A verse in the New Testament says: 'Whatsoever compels thee to go a mile, go twain'."

It was our duty as Christians to raise our voices in insisting that every scheme for disarmament, every suggestion for

PROBLEMS AHEAD FOR MALAYA

EFFECTS OF INDEPENDENCE

FROM OUR OWN CORRESPONDENT

Singapore, June 3

Important decisions are now being made by the Malayan Christian Council to follow up the tremendous enthusiasm that has been aroused as a result of the Prapat conference.

Singapore is keenly enthusiastic to have the eastern conference take place here.

Meanwhile the Siantar conference, which was held just before the Prapat conference to which your correspondent was the official representative from Malaya, is also attracting attention.

The importance of study projects for the Malayan churches is steadily being realised.

Within the last few days there have been meetings of Church leaders to study the political and social problems of South East Asia in general and Malaya in particular.

ASIAN DEMOCRACY

As was reported in THE ANGLICAN, the Siantar Conference was held by the National Council of Churches of Indonesia in conjunction with the World Council of Churches.

Groups are being formed to study Christian Responsibility in areas of rapid social and political change.

Democracy that is being admired here must necessarily follow the Christian ideal of man as an individual in himself.

Democracy must give Asians the fullest responsibility for participation in public affairs.

The fullest development of the human personality through free speech, free expression and free publication may seem something that is to be taken for granted in Australia, but in the East these are still values that must be kept consistently in view, for they may get lost.

There is a feeling to-day that more and more literature of a high quality is needed in Malaya. The Malayan Christian Council should feel that it is its major responsibility to produce Christian literature for the growing thousands of young people who are learning how to read.

The work of the vast network

of Christian education must be followed up by the publication of books.

With regard to economic problems, there is to-day in Malaya a noticeable impact of city life. The rural person is no longer content with the old patterns of rural life.

Most villages want a greater share in the comforts that city life affords. Therefore, the Malayan society must guard against the breakdown of traditional life with the emergence of a rural population to the towns.

In the Asian situation, the upbringing of children with understanding and in moral and spiritual health must not be lost sight of, for otherwise much of what is so good in the local culture may be lost.

A greater consciousness of one's own traditional forms of behaviour in social relationships must increase with the rapid social changes going on.

The impact of the Christian faith should not undermine all that is worth while in our social and cultural life.

The impact of the West on Malaya is an acute one. In a country on the threshold of independence, the inter-dependence of Malaya with the rest of Asia as well as with the West must be an ideal that must be strived for.

INTER-DEPENDENCE

The necessity for the need for inter-dependence without surrendering national sovereignty and the cultural individuality of the people must be realised.

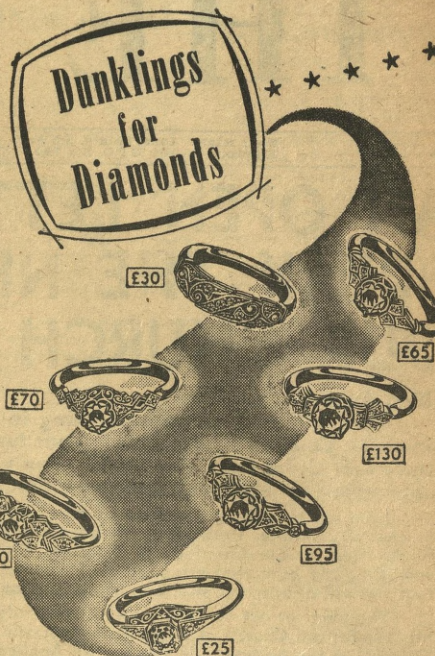
There must also be constant inquiry into how far the indigenous social and cultural structure can assimilate Western technology.

It is inevitable that through historical evolution Malaya will remain a member of the Commonwealth. How far the future policy of the Malayan Governments will be conditioned by this historical association remains to be seen.

The above are some of the urgent political and social problems that are requiring the attention of Christian leaders in this country.

In the days ahead it is felt that the Christian Church can effectively seize the local leadership, provided that its division of studies is an active one.

What is more, the Church here must be fully aware of its responsibility before it can attain this leadership.



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FULL UNIVERSITY AT NEWCASTLE URGED

BISHOP BATTY'S ADDRESS TO SYNOD

"We cannot rest content with anything short of a full academic University," the Bishop of Newcastle, the Right Reverend F. De Witt Batty, said in his presidential address to Synod on May 28.

"The facilities for study at a tertiary level which are provided by the University of Technology," he said, "are already being used by some candidates for the Ministry, and the teaching they so receive is deserving of the highest commendation."

"But I repeat what I have so often said before, that an Arts course which is just one of the facilities offered by a technological institution is no real substitute for a university education."

The bishop said that it was with profound satisfaction that many had read the recent statement of Professor Baxter (the vice-chancellor of the N.S.W. University of Technology) that the project for establishing such a university was approaching realisation.

Of the Constitution for the Church of England in Australia, Bishop Batty said: "If and when the Constitution is brought into being the organisation of the Anglican Communion will at last be complete."

The bishop was a leading force in the creation of the Constitution.

"NEW OUTLOOK"

"In the course of half a century of discussion the issues have only too often been clouded by unworthy prejudice, and strong passions have not infrequently been aroused."

"But I think that by now the clouds of prejudice have been dissipated and the passions have been allayed."

"We can see the Constitution as it really is, a constructive contribution towards the enrichment of the life of the Church."

The bishop spoke of the "new outlook" that had revolutionised the view of the Church in Australia towards finance.

"We are at last being awakened to the duty and need of contributing to the support of the Church's work on a far more generous scale than any to which we have been accustomed in the past."

"We are in the process of riding ourselves of the last remnants of the idea that our forebears brought with them from England, that the Church can exist on moneys bequeathed to it by past benefactors."

"A scheme of organised contributions in many parishes has met with astonishing success."

NATIONAL BASIS

"We still had a long way to go before we could emulate the example of the American Church."

"That Church," he said, "manages its finances on a national basis."

"A company of front-rank financiers sitting in New York estimates what the Church will need to fulfil its national obligations, such as financing the cost of missions, the salary of its presiding bishop, and the cost of its central administration."

"This is apportioned to the dioceses on an equitable basis. The bishop said he hoped that a national Constitution for the Australian Church would some day make such a scheme possible here."

Meanwhile individual dioceses were making a definite effort to organise their finances on a diocesan scale.

He said that the problem of providing motor cars in parishes where cars were an indis-

pensable necessity was still a cause for anxiety.

"The cost of such provision has risen to almost astronomical heights."

Added to this was the difficulty that all clergy were not equally expert at driving and servicing a car.

"My mind goes back to an instance, not in this diocese, where I myself found a highly placed ecclesiastic pouring lubricating oil into the petrol tank of his car which he was finding difficult to start."

"But it might be possible (I mean this quite seriously) to arrange for a course of simple instruction on the care and maintenance of a car which would ensure a reasonable standard of efficiency in these important matters."

DIAMOND JUBILEE OF A GREAT BRISBANE SCHOOL

FROM OUR OWN CORRESPONDENT

Brisbane, June 3

S. Margaret's Church of England School for Girls, one of Brisbane's leading schools for girls, is this year celebrating its diamond jubilee, and the occasion is being marked with many festivities and activities of old girls and present girls, of parents and friends and of the Sisters of the Society of the Sacred Advent who founded the school in 1897 and who still run it.

The society had its headquarters first of all in Nundah, then an outer suburb of Brisbane, and in 1895 they prepared several girls for the Sydney University Junior Certificate Examination.

In 1897 they opened the school, Eton High School as it was then known.

The school rapidly outgrew the accommodation available and moved to Hamilton for about three years.

It finally came to its lovely position on Albion Heights overlooking the river and the city. The society bought two big homes close together, using one for the school and the other as a community house.

The existing stables were adapted for use as class rooms and an assembly room.

In 1928 the first half of what was to become the main school block was completed.

After the Second World War the main block was completed. It is now an imposing building of red brick, which can be seen from many parts of Brisbane.

The second part of this block contains more dormitories and class rooms and a new assembly room known as Eton Hall in memory of the school's earliest beginnings. This hall also has a "chapel end," which is used regularly by the boarders. The temporary library was moved to another building and that room was taken over as a class room.

The music block was also completed after the Second World War.

FINE LIBRARY

The number of girls on the school roll has more than doubled in the past few years.

As part of the diamond jubilee celebrations a new reference library was built and is connected with the lending library by a covered stairway.

This reference library was dedicated and opened by the Dean of Brisbane, the Very Reverend Denis Taylor, on May 1. Its book-lined walls, rich green carpet, excellent lighting and many small tables and chairs are very conducive to study.

The jubilee celebrations began when the Archdeacon of Rockhampton, the Venerable S. J. Matthews, conducted a mission to the school during Lent.



The Bishop of St. Arnaud, the Right Reverend A. E. Winter, setting the foundation stone of the new tower of S. Margaret's, Mildura, on May 19. The £10,000 tower is expected to be completed before the end of the year. The rector is Archdeacon J. Hardingham; the Reverend P. R. Monie acted as bishop's chaplain.

NEW R.A.A.F. CHAPELS

New chapels at R.A.A.F. units have been dedicated at Canberra and Rathmines by principal chaplains of the Air Force.

At both centres voluntary working parties of airmen and volunteers built the chapels.

At Canberra the Minister for Air, the Honourable F. M. Osborne, attended the dedication, and later talked to the chaplains of all denominations, who had flown to Canberra from Melbourne.

The following day the party was flown to Rathmines, where similar services were held. At Rathmines the front of the chapel embodies a small belfry, which is unusual in an Air Force chapel.

FURNISHINGS

Most of the chapel furnishings and carpets have come from subscriptions by members, from all denominations.

In the last eighteen months the chaplains have performed similar ceremonies at nine R.A.A.F. units, including Amberley, Williamtown, Laverton, Frongall, Point Cook, Pearce, Richmond, Regent's Park and Bankstown.

The chapel at Canberra was formerly a gymnasium, and that at Rathmines an airmen's sleeping quarters.

CHOIR HAS OUTING

FOOTBALL AND CHURCH

FROM OUR OWN CORRESPONDENT

Brisbane, June 3

The choir of S. John's Cathedral swam and played football before Evensong, when it visited Southport on May 25.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, had to go to Southport for the weekend to conduct four confirmations, and at his suggestion the choir went down for the Saturday.

Choir men and fathers of choir boys readily made their cars available and acted as chauffeurs.

On arrival the boys, about 30 altogether, made for the water and made full use of the fleet of canoes which had been put at their disposal.

A football match, Decani versus Cantoris, was played in the afternoon, with the bass solo of the choir acting as referee.

It was said that he was "scrum happy."

"GOLD COAST"

To rest their legs, the boys and men were taken for a drive to see the show parts of Queensland's "Gold Coast" before going to the Southport School.

The archbishop and the headmaster of the school welcomed the choir.

The boys quickly changed into their purple cassocks and white surplices to sing the Litany in procession around the school grounds, and then sang Evensong in the lovely school chapel.

After a large tea the choristers went to the Southport parish Church of S. Peter where they sang Evensong again.

Many pressing invitations were extended to the choir to "come again soon," and the choristers returned to Brisbane wishing they could go every Saturday.

CORRECTION

An item about jointly-owned churches in the wheat belt of Western Australia was inadvertently credited to "Our Own Correspondent" last week on page 4, column 6.

Our own correspondent, the Reverend E. H. Wheatley, is at present in New Guinea, and Western Australian correspondence is temporarily in the hands of the Reverend Warwick Bastian.

The news story last week came from a special correspondent, and was mis-attributed through the inexperience of a new member of the staff of THE ANGLICAN.



HERALDS LENTEN OFFERING

FROM A SPECIAL CORRESPONDENT

Melbourne, June 3

Lenten offerings from the Heralds of the King to the amount of £2595/11/11 were received by the Bishop of Geelong, the Right Reverend J. D. McKie, in S. Paul's Cathedral yesterday afternoon.

During the service the Competition Banner was handed over by representatives of S. Margaret's, Mildura (last year's winners) to S. Columba's, Edithvale branch.

At the dedication of the new chapel at R.A.A.F. Rathmines, are: Principal Chaplain L. B. Smith (Methodist), Assistant Principal Chaplain T. D. Beyer (Church of England), Chaplain J. W. T. Henderson (Church of England chaplain at Williamtown, N.S.W.), Chaplain A. G. Mee and Principal Chaplain W. Albitson (O.P.D.).

THE ANGLICAN

FRIDAY JUNE 7 1957

AN AUSPICIOUS SEASON TO LAUNCH A CHURCH PRESS

When our Blessed Saviour promised His Church a Holy Spirit to dwell with it and to be its Comforter, he said (as we read in the Gospel for this Whit-Sunday): " . . . the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

And He left the Church, thus sustained, to incorporate mankind into itself, His mystical body.

To perform the mission confided to it, the Church must teach the world its sweetly reasonable yet irrefragable faith, and must always use in teaching the faith all the efficiency and all the technical aids it can command.

Despite the development of the wireless and of television, the greatest of the technical aids remains without any doubt the printed word, especially in Australia with a population universally literate. The Gospel could still be preached without wireless or television; but it would become impossible without the printed word.

It is appropriate that, towards this Whit-Sunday, a group of prominent men and women in our Church should launch a company to provide the Church of England in Australia with the printery which has so long been lacking, and the lack of which has at once involved the Church in unnecessary inconvenience and expense hitherto, and has hampered her work. With the necessary support, the Church will soon have its own printery to produce in every form what church people require to learn more about their faith, and what is needed to evangelise those at home and abroad who have not yet entered the Christian family.

To those whose courage and initiative the formation of the new Press is due the Church in Australia will one day, we believe, acknowledge its debt, as it will its gratitude to those whose sense of responsibility for the whole Church has led them to accept the duties of being trustees.

The founders of the Press have worked perforce in typically Anglican fashion. Although the Directors and Trustees occupy in one way and another some of the highest official posts of responsibility in the Church, the enterprise is not an "official" one if only for the reason that there is not yet, and cannot be until the Constitution has come into effect, an "official" Church in Australia with the power and resources legally to establish a printing press. It is highly encouraging to know, despite this, that so many dioceses, together with the Australian Board of Missions, have already given in advance their assurance of financial support for the venture.

It is a strange commentary on the organisation of the Church of God the world over that imaginative forward movements such as this always encounter as their main difficulty the apathy of the "official" Church. It was thus with the Society for Promoting Christian Knowledge, the Church Missionary Society, the Society for the Propagation of the Gospel, the Bush Church Aid Society, and with THE ANGLICAN, to give only a few of the myriad agencies of the Church which began—and are in many cases continuing—as private enterprises within the Church.

The people who have formed the new Press, despite the assurances they have of much support already, cannot succeed without the solid financial support of their fellow-Anglicans in Australia. Such an enterprise should in any case be supported by as widely based a diversity of investors as possible, with stakes both large and small. It is a measure of the confidence that the Directors of the Press have in the loyalty and courage of their fellow Anglicans that they have relied largely on them to take up the major part of the debenture stock offered in a short time.

Besides the amount of work assured it by the contract to print THE ANGLICAN, the new Press has already the prospect of further work to keep it busy. It is understood in particular that the Church of England Information Trust, which is now being formed with the object of remedying the severe shortages in Australia of Church literature of all kinds, from cheap pamphlets to the theologians' tomes, will appoint the Press as its official printer. This will make the debenture stock so much the sounder a proposition.

This is the chance that every member of the Church of England should seize, to shew clearly that the day is past when our Church is content to abandon leadership in producing Christian literature to Roman Catholics, Seventh-day Adventists and others. Let us hope that none will miss it.



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

Helping Hands For Young Aborigines

Surely much more must be done—and that soon—to give Australian aborigines a greater chance to develop their talents in a white man's society?

The general neglect of this problem has long been a reproach to Australia, which has not been backward in criticising the way in which some other countries treat their coloured native folk.

But in recent weeks there have been several small but heartening signs of a new deal emerging for Australian aborigines.

The most striking lead yet given in the assimilation of aborigines into European society came last week from Melbourne, where a couple with three children of their own have adopted into the family three aboriginal girls. The man and his wife have the means to give these native girls every chance in life.

The decision of this couple does them the greatest credit. How many other people with the means have also the will to emulate this magnificent example? If the thought had not occurred to them previously, maybe it will now.

Another encouraging news item in recent days was the report of the enrolment in Brisbane of the first two aborigines ever to attend an Australian university. This has been made possible almost entirely by the action of the National Union of University Students in providing two scholarships. It was able to find three worthy recipients for these, but the funds would permit the award of only two scholarships.

But why should so much practical action in helping young aborigines to get a higher education be left to private effort? It is obvious that adoptions in the Melbourne fashion or the provision of university education in the Brisbane fashion, commendable as they are, can deal only with the fringe of the problem.

By all means let private philanthropy in this field continue to flourish. But couldn't

the Commonwealth and/or State Governments also show some practical interest and so widen the opportunities for promising aboriginal adolescents to fit themselves for life on an equality with other Australians?

Climax Coming In Air Rivalry?

Australia has long had the reputation of being one of the most air-minded countries in the world. It is almost a matter of course for businessmen to travel between the capital cities by air. They save much time and can rest comfortably in the process.

Yet there has been more than an inkling in the past few weeks that the two mainline air companies—the Government's Trans-Australia Airlines and the private Australian National Airways—are in such fierce competition that neither is doing exceptionally well.

Some plan of rationalisation seems to be inevitable unless the two enterprises are to be merged. It is odd that so many of their time-tables almost coincide. One would think that both might draw better payoffs if they restricted the number of their services and had some arrangement not to clash too obviously in the timing of those services.

From the passengers' point of view a merger might not be a very acceptable solution. The standard of service on both lines has risen under the stimulus of lively competition. This would probably slump with a monopoly. But the public might not suffer much if the two companies arranged to stagger their timetables.

In such a big country aircraft offer obvious advantages in speedy travel. There should be room for at least two companies on most inter-capital routes. But apparently not when the rivalry is cut-throat and not rational.

Let's Keep Accent On British

The comparatively new Minister for Immigration, Mr. Townley, has been at such pains to claim that the percentage of Britons is being maintained in our immigration intake that it was instructive to note figures issued by the Commonwealth Statistician the other day.

These showed that 46,533 people arrived from Great Britain and Ireland last year, but 24,623 people left Australia to live there so that the net gain was 21,910.

In the same period 28,429 migrants came from Italy, and 4,901 people left Australia for Italy, making the net gain 24,338.

These are disturbing figures. The original aim in the post-war migration programme was to ensure that British migrants formed about half the total.

True enough, Britain is a more attractive country to live in now than it was immediately after the war with bomb-damaged homes and many other shortages. All Australians of British descent will rejoice that the "Old Country" as they generally affectionately refer to Britain, is now in much better shape.

One can sympathise with the view that Britain is reluctant to part with valuable citizens—and now, apparently, she is able to hold more of them. So our intake of British people is being restricted. But does that not suggest that, to preserve our racial composition with its predominantly British accent, we should now consider restricting the intake from other sources?

Nowadays most people are agreed on the policy of welcoming migrants from non-British

countries. But two sensible limitations are that these newcomers should be carefully "vetted" and that their numbers should not tend to swamp the permanent arrivals from British countries.

Sharing A Son's Interests

Are fathers falling down on their job? A Sydney headmaster who addressed a conference of Australian public school headmasters in Melbourne last week implied that they were. He said the upbringing of children was being left more and more to the mother.

I thought the dominie made a strong point when he urged that fathers should spend more time with their sons when the latter reached the age of about 14. Then the boys' attention is inclined to switch from mother to father.

But aren't many fathers at that stage immersed in playing golf or in making money?

One hears of occasional father and son gatherings organised under church or similar auspices. They are good in the way of pointing a moral. But fathers with adolescent boys should be prepared to spend regular, not occasional, time with them and endeavour to share their interests. This is one youth problem that cannot properly be left to the church.

It is part of the fibre of a normal happy home. Fathers who neglect it for the golf links or the club are robbing themselves as well as their sons of much joy.

Getting Out And Getting Under

The elements of mechanics are not always easily assimilated by those with a classical or near-classical education. The ivory tower is remote from the workshop.

"Perhaps" that explains the story told by the Bishop of Newcastle, the Right Reverend de Witt Batty, the other day about the high church dignitary who was found pouring lubricating oil into the petrol tank of his car when the car would not start.

The bishop suggested that a car maintenance course would be useful to many clergymen. That should be easy enough to obtain in Sydney, where many a large suburban school becomes on most evenings a sort of technical school for adults, with courses on such diverse activities as woodwork, public speaking, art, weaving, pottery, dressmaking—and motor engineering.

I have heard of one careless parson with a strong ambition to furnish his own home who is a regular weekly attendee at a woodwork class.

Most city parsons with a car have neither the time nor the inclination (even if they have the skill) to tinker round in their own garage. It is fair enough to expect the parish council to pay service station bills to keep the car in good running order.

But priests like those in the Brotherhood of the Good Shepherd, Diocese of Bathurst, who must motor thousands of miles a year in places far removed from service stations, would need to be pretty efficient mechanics, I should imagine.

So the degree of practical mechanics essential to a clergyman depends a good deal on whether his work lies mostly in Toorak, Bellevue Hill or back of Bourke. Anyway, the Bishop of Newcastle's idea seems sound enough. Even the man from Toorak may take a bush holiday occasionally and be glad of a little practical mechanical lore. Not only reading maketh a full man.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

UZZIAH

2 Kings 14: 21-27; 15: 1-7; 2 Chronicles 26.

It is pleasant to turn from the intrigues of Israel, where "the Lord began to cut Israel short," to the calmer and generally more godly ways of the tribe of Judah.

Nevertheless even here there is trouble. Amaziah, who lived in the days after Jehu, but is king in the sister kingdom, is murdered, and his son, Azariah, whom we know best as Uzziah, comes to the throne when but 16 years old.

He reigned fifty-two years.

They mention his mother, Jeoliah. That does not often happen. She must have been a woman out of the common. This is almost certain since Uzziah was one of Judah's great kings.

"He did that which was right in the sight of the Lord," as his father had done. He had a grand lieutenant in the person of Zechariah the prophet, and prospered as long as he listened.

He had remarkable success against the Philistines, the Arabians, and the Ammonites, and the land prospered under his care.

His fame spread far beyond Judah's boundaries. Pride then was his downfall.

He took upon himself the priest's office and tried to burn incense, and so priests bravely withstood him and ordered him out of the sanctuary!

In his violent anger signs of leprosy showed themselves and he hastened out, lived a separated life for the rest of his days, and died a leper.

Pride! By this sin Adam fell. Sad to say the story goes on. For Uzziah's son, Jotham, a fine king and a moral king, "never entered into the temple of the God."

He could not forget his father's leprosy, and though he followed in his father's ideals, he would not worship his father's God.

Jotham passed away and Ahaz had neither faith nor morals. A strange decrescendo this, but characteristic of life and so often seen in our own day.

Religion is caught rather than taught, and it is a tragedy when God must need save a child against the influence of his parents.

OBITUARY

SIR EDWIN TOOTH

We record with regret the death of the Queensland philanthropist, Sir Edwin Marsden Tooth, at his home in the Brisbane suburb of Hamilton on May 27.

The founder and director of one of Queensland's largest motor firms, Austral Motors, Sir Edwin was widely known throughout Australia. His approach to his great wealth was one of Christian stewardship.

S. John's Cathedral Completion Fund, S. John's College within the University, the Queensland University—particularly the Medical School—and Brisbane Legacy Club, have all benefited greatly by his generous gifts.

In the First World War he rose from the rank of sapper to captain, and received the Military Cross.

The Reverend Samuel Marsden, the second minister to set foot on Australian shores was his great grandfather.

The Reverend Thomas Hassell, his great grandfather, was pioneer and priest of the Church of England in Queensland.

Sir Edwin's grandfather was a grazier whose large property on the Darling Downs, Clifton, is still remembered by the town of that name which stands on part of the holding.

Sir Edwin was deeply interested in things agricultural and had an extensive knowledge of soil and its needs.

His knowledge of the plants and animals of Queensland was prodigious.

LETTERS TO THE EDITOR

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

THE NATIONAL LEVEL

YOUTH GROUPS AMALGAMATE

TO THE EDITOR OF THE ANGLICAN
Sir,—Many of us who have been actively interested in youth work over a long period will rejoice to learn through THE ANGLICAN (May 31) that the General Board of Religious Education has approved the amalgamation of its own Church of England Fellowship with the Young Anglicans. Both of these bodies have followed a parallel course, and apart from name, badge, motto, etc., there is nothing to choose between them.

The G.B.R.E. was sponsored by the G.B.R.E. to co-ordinate existing youth groups and to create one youth movement for the Church of England in Australia, but with our limited diocesan horizons the ideal has never been realised. Now it comes a bit closer, but before the "blue-prints" are finally accepted, would it be too much to ask other youth groups—diocesan and missionary—to throw in their lot with the G.B.R.E. ideal?

It is not C.E.F., Y.A.s, Comrades of S. George, Teen-agers of S. John Bosco, that matter: it is the work of the Church as a whole, and in the question of youth work it is time to think and plan nationally.

May I be forgiven for suggesting that the diocese which gave us Y.A.s with all their vitality, might also consider, in the larger interests of the Church, whether their splendid men's movement ought not to throw in its lot with the C.E.M.S.?

I am etc.,
(The Reverend)
ARNCLIFFE, N.S.W.

RECEPTIONISM

TO THE EDITOR OF THE ANGLICAN
Sir,—I wish to disagree most emphatically with your Youth Editor on the subject of Receptionism as he outlined it in THE ANGLICAN of May 31. The Church of England in her formularies definitely teaches that the Body and Blood of Christ are associated with the consecrated elements prior to their reception.

The 28th Article of Religion does state, as the Youth Editor points out, that "the Body of Christ is GIVEN, TAKEN, and EATEN, only after an heavenly and spiritual manner. And the means whereby . . . is Faith." The fact that it is given and taken can only mean that the presence is associated with the elements, otherwise the statement is meaningless. It is received "only" after an heavenly and spiritual manner, because it is not there in a corporeal and natural flesh manner, as the "black rubric" rightly points out.

Mention must also be made of the teaching contained in the 29th Article which states that "the wicked . . . although they do carnally and visibly press with their teeth . . . the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ; but rather, TO THEIR CONDEMNATION do eat and drink the sign or Sacrament of so great a thing. Again, if the Body and Blood were not in some way associated with the elements, how could a recipient receive to his condemnation? In receptionist terms, this article is meaningless.

For further confirmation of the fact that the Church of England does not teach recep-

tionism, the Catechism states that "the inward part or thing signified" (of the Sacrament of Holy Communion) is "The Body and Blood of Christ, which are verily and indeed taken and received."

Article 25 also asserts that sacraments are "effectual signs of grace—by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him." Surely sacraments could not be effectual signs of grace if they depended for their efficiency on the faith of the recipient.

It might also be mentioned that the Roman Catholic doctrine of Transubstantiation is not the doctrine of the Real Presence, but an attempted explanation of how the Real Presence comes about.

Yours faithfully,
F. S. HARTMANN,
New Farm, Qld.

VOCATIONS TO THE PRIESTHOOD

TO THE EDITOR OF THE ANGLICAN
Sir,—The startling need for more vocations to the priesthood, the reasons for the shortage now, and methods of recruitment all received full discussion at the Adelaide clergy conference at the Retreat House, Belair (THE ANGLICAN, May 24). The clergy gave enthusiastic support to a suggestion first mooted by the bishop—theological college was a greater need than a diocesan one, and that perhaps Canberra, with its University, S. Mark's Library, and position as the national capital should be the site of such a college.

On the diocesan level it was agreed that far more should be made of the Ember Seasons and that perhaps an interchange of pulpits at that time, or even a travelling team of experts (vide the Education Department's tour) could be the means of stressing the great need for more vocations. Pamphlets from the Central Advisory Council of Training for the Ministry (C.A.C.T.M. in England) only emphasised the need for similar Australian literature. Here perhaps is further scope for the G.B.R.E.

The papers which were given by the Reverend Stuart Smith, L. R. Jupp, W. C. Gray, T. B. McDonald, F. J. M. Hogarth and Howell Witt are being printed and should be read by clergy beyond the Diocese of Adelaide. They are obtainable from the Reverend W. C. Gray, The Rectory, Mount Barker, S.A., at 5/9 post free.

Yours, etc.,
(The Reverend),
HOWELL WITT
Adelaide, S.A.

TO THE EDITOR OF THE ANGLICAN
Sir,—Your front page of May 24 refers to the grave shortage of clergy in Adelaide and "the need for the future. This, of course, could apply all over the country. Then, on the correspondence page you carry a letter from a bishop who be-
moans the fact that all "advertisements for clerical assistance have to hold out offers of good stipend, modern house . . . and like bribes."

Why shouldn't the clergy live in modern houses and have good stipends? Am I any less a priest of the Church because I buck against primitive living conditions and keep my eyes skinned for a parish with a decent house to live in? No doubt the bishops go back to hot water systems, modern sanitary facilities, and decent kitchen conditions. How can the work of God be done effectively in country parishes when the priest and his family have to live in primitive conditions of open drains, sanitary pans, chip bath-heaters, no town water supply, and cheap smoky wood stoves for cooking? These conditions are not exaggerated—you could find dozens of them in every country diocese. And the bishop in your letter says there is a drift to the city because "young ordinands will not face up to this challenge" of country work.

How can we blame our men not encouraging their sons to enter the priesthood and take a young bride to live in such

antiquated conditions? Of course there is a shortage, but isn't it time the bishops got together to re-cast their diocesan and parish boundaries instead of sitting pat on the horse and buggy boundaries? Many a country parish priest travels ten, twenty, and thirty miles between centres on Sundays to minister to flocks of a dozen here and about fifteen there, and half a dozen somewhere else. This is not shortage, it is misuse of clergy. And they wonder why we want to drift to the cities!

I was asked to look at a country parish and nearly died when I saw the "vicarage." On my honour, a tree was growing through the front verandah roof; the place was so old and neglected. I asked to see the church secretary; oh, yes, down the road in the most modern and latest house in the town! If I am less spiritual because I want to bring my family up in modern conditions, then I plead guilty, and cast my eyes towards the cities.

Yours, etc.,
"CHALLENGED."

RESERVATION OF THE SACRAMENT

TO THE EDITOR OF THE ANGLICAN
Sir,—Apparently some people seem to regard Reservation of the Blessed Sacrament as a grievous crime. If people could only see a little further than their noses they would realise what a great and beneficial atmosphere the Reserved Sacrament gives to God's House.

At the sight of the tabernacle and lamp, one is immediately hushed and silenced by the realisation that here prayer is offered by countless numbers who enter into the church day by day. How hard it is to pray before the altar which has not the tabernacle when women are there cleaning the church. They talk endlessly and seem to regard you as a religious fanatic. If there are people cleaning a church which has a Reserved Sacrament they behave in an orderly reverent manner. One is not self-conscious, and you feel at home.

Perhaps these anti-reservationists think that it "smacks of Rome." If this is the case we had better give up hope. Romans say the Lord's Prayer, so do we. Romans believe Christ is God, so do we. If Romans do this sort of thing, we had better go and join one of Buddha's friends.

Yours faithfully,
G. ROPER,
Renmark, S.A.

INTERNATIONAL PROBLEMS

TO THE EDITOR OF THE ANGLICAN
Sir,—One feature of the Anglican Church in Australia as I have observed it in the last ten years is both disappointing and alarming—a complete lack of any allusion in sermons or prayers to the very real international disagreements which are troubling people everywhere.

I have heard a number of admirable and helpful addresses on doctrine and everyday morality for which I am grateful, but I feel that more is needed in times of grave international tension like the present.

I feel that the most frightening question to-day is that of war and the testing of nuclear bombs. As you know, the English Anglicans have been sharply divided about it, but at least they have joined issue on it. Canon Collins, Precursor of S. Paul's Cathedral, London, said in a recent sermon that atomic tests were not to be excused because they added only a little to the risks of injurious radiation, but that they were to be condemned if they could cause injury to a single child.

The Church can of course say that the question is too controversial and outside its scope. But if it is to remain alive and influential, can it afford to ignore issues which are causing widespread concern to perplexed people everywhere?

Yours faithfully,
KENNETH BELL,
Beaumaris, Vic.

THE PRAYER BOOK . . . I

ENGLISH MASTERPIECE AND A SPIRITUAL GEM

BY THE BISHOP OF BALLARAT, THE RIGHT REVEREND W. H. JOHNSON

IN 1800 one man, nine women, and twenty children found themselves on a desert island.

The man, John Adams, was the sole survivor of the mutineers of "The Bounty." From the wrecked ship he rescued a Bible and a Prayer Book.

For fourteen years these two books were the only links this little community had with the outside world.

It more than 'hat: by using the Prayer Book they were in very truth worshipping God not only in union with Christians throughout the world, but also with Christians of all ages and "with angels and archangels and with all the company of heaven."

This story helps to make us realise what a rich store of spiritual experience we have in the Prayer Book!

Its proper title is, "The Book of Common Prayer." The word "Common," the dictionary tells us, means: "Belonging to all; general; universal; free to all."

The Prayer Book embodies the principles of the English Reformation. It makes it clear that the Church's worship is

not something that the Priest does for the people while they look on.

The Prayer Book gives the people their proper part to play in the Church's worship. It does this by setting forth the services not in Latin but in the tongue of the people, and also by providing prayers and responses to be said by the people.

Yet the Prayer Book is not a new book drawn up by the reformers in the 16th Century.

REFORM ONLY

On the contrary, it is mainly a reformed publication of the service which had grown up through nearly a thousand years of worship in England with links joining that worship to the Liturgies of an even remoter antiquity.

In an Act of 1533 the famous Declaration was made that the English Church and nation in the Reformation "intended not to decline or vary from the Congregation of Christ's Church in things concerning the Catholic Faith of Christendom, or declared by Holy Scripture and the Word of God necessary to

But, at the same time, the English Church claimed and used the right to remodel and reform the old services and to adopt them to the needs of the people and of the age.

Thus the English Church asserted the claim to national religious independence, under the guidance of the Holy Spirit and under the supreme authority of God's Word.

So is it that The Book of Common Prayer is outstanding among the prayer books of Christendom.

Used as it is in great cathedrals and humble bush halls, in populous cities and remote out-back areas, the Book of Common Prayer has proved itself to be a rich treasure-store of prayer and praise and has won a strong place in men's affections.

The fact is that the English Prayer Book today commands a world-wide allegiance.

It is followed either in its original English tongue or in one of a hundred different translations and so aids the devotion of a world-wide family.

It is also used copiously and increasingly in Protestant Churches, while there is in the Roman Catholic Church a desire to revise services in a way that is in accord with the principles adopted by Cranmer and the English reformers.

The popularity of the Book of Common Prayer is due to the fact that it conserves the rich devotion of the ages. There is nothing insular about it.

It is truly Catholic in the noblest sense of that word.

DOWN THE AGES

When we use it we offer prayers that were familiar to our Anglo-Saxon forefathers. Then we come down the ages to 1662 when the beautiful prayer composed by Bishop Gunning was inserted in which we thank God "above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace and for the hope of glory."

If the Prayer Book is a spiritual gem it is also a masterpiece of the English language. Lord Macaulay said of it: "The diction of our Book of Common Prayer has directly or indirectly contributed to form the diction of almost every great English writer."

Thus we see the nature and the quality of the inheritance we have in The Book of Common Prayer. Today there is a widespread conviction that the Prayer Book needs revising so that its services will more adequately meet the needs of the Church in the modern age.

In the second article we shall see what those needs are and how any revision that is attempted must preserve the quality and inheritance of the Prayer Book, and maintain unchanged the characteristic temper and balance of the Anglican Church.

BIBLE HOUSE APPEAL

The British and Foreign Bible Society has launched an appeal to raise funds for the building of Bible House in Canberra.

The House will be dedicated to the translation, production, display and distribution of Holy Scriptures.

It is hoped that 400 Christian persons, companies, institutions or churches, will contribute at least £100 each.

A plaque will be placed in the new Bible House, setting out the names of these donors as Founders.

£40,000 will be required for the undertaking. Building of Bible House will begin as soon as practicable, on an excellent site in the Civic Centre.

NATURE OF THE MINISTRY

TO THE EDITOR OF THE ANGLICAN
Sir,—Mr. J. R. L. Johnstone may indulge in whatever sophistries he likes about the Episcopate in the early Church (THE ANGLICAN, May 31), but he cannot alter the fact that the Church of England has a three-fold ministry of bishops, priests and deacons.

His action, as a priest, in insisting upon regarding himself as a bishop is, at the mundane level, an extraordinary piece of arrogance. But in the broader view, it is more serious than that.

By publicly impugning the Church's Ministry, Mr. Johnstone has probably, under the sixteenth and seventeenth century Canons which regulate such matters, excommunicated himself *ipso facto*.

If so, he has become incapable of continuing his ministry and will remain so until he has repented, confessed to his Metropolitan (the Archbishop of Sydney) and received absolution.

This is a matter of some importance, because if he has excommunicated himself, all his ecclesiastical acts since his first having done so will be invalid and of no effect. In the case of marriages, for example, this would be highly inconvenient, to say no worse of it.

The authorities of the Diocese of Sydney will have much to answer for if they do not promptly inquire into the matter and take whatever action might be necessary to set it right.

Yours etc.,
GEORGE BAKER,
Armidale, N.S.W.

STEWARDSHIP IN ALL THINGS

TO THE EDITOR OF THE ANGLICAN
Sir,—Both Miss W. Terry and the Reverend B. P. Wrightson must be commended for their forthright insistence on our basic moral obligations as Christians.

In the matter of the use of alcoholic liquors it seems that our Church for too long has maintained a guilty silence. This is especially true in the widespread use of fermented wine (most of which is doubly fortified with spirits) in the Sacrament of the Lord's Supper.

Why is it that most Anglican Synods pass pious resolutions deprecating the increase in alcoholism and the consumption of alcoholic drinks—and yet do nothing to discontinue the disgraceful practice of using such wine in the Holy Communion service?

Careful research has shown that there is no Scriptural

warrant for using fermented wine, on the contrary, the Word of God would imply the use of grape juice. Apart from this important consideration, surely we have no moral right to continue to perpetuate this "heathenish interpolation of the Middle Ages."

It should also be made known that the vast majority of churches of the other denominations have wisely discontinued the use of the fermented wine. It is time that we as a Church set our own house in order before we dare pass resolutions calling on others in the community to cultivate habits of temperance in personal and social life.

Yours sincerely,
(The Reverend),
K. W. CAMPBELL,
Auburn, N.S.W.

TO THE EDITOR OF THE ANGLICAN
Sir,—It seems as though some people often decry the Church because she "lacks" the moral courage or doesn't speak loudly enough on the particular evil they are specially interested in. Personally I admire the Church for the moral courage she has shown in opposing *Apartheid* in South Africa—a much greater evil to me than liquor, grave as that is.

May I also point out that as far as I know the Church of England Temperance Society mentioned is a Temperance Society and not a prohibition movement—a big difference! The Church, the historic Church at least, has never, to my knowledge, condemned liquor as such, and members of the Church are free to drink or not as conscience directs—to drink temperately as I believe most Christians do if they drink at all.

Yours sincerely,
(The Reverend),
A. SHIRLEY,
Biggenden, Qld.

APPRECIATION OF "CHESALON"

TO THE EDITOR OF THE ANGLICAN
Sir,—I would like to express my gratitude for the lovely home I have found in Eastwood, N.S.W., namely, "Chesalon." We are well cared for (20 in all) by the deaconess and her staff who give us every comfort, but above all the spiritual atmosphere which is everything to the aged and infirm.

I am pleased to say, irrespective of to what school of thought you may belong, there is room in Christ for all, together with garden and surroundings. I also thank my rector's influence in getting me here.

In great gratitude,
B. H. RICHARDS,
Eastwood.

ANGELICAN OF THE WEEK



Our Anglican of the Week is the forthright Dr. W. D. L. Greer, Bishop of Manchester, England, since 1947.

Whether agreeing with Bishop Greer or not, all church-people will admire a leader who is not afraid to "speak out."

Last week-end he came into conflict with the Government's policy on nuclear power by telling his diocesan conference:

"It would be better to be defeated than to engage in H-bomb warfare."

"When the last bomb has ex-

ploded you have lost what you are fighting for."

"The H-bomb is a plague far worse than the dreaded bubonic plague."

"Three nations at present possess the hydrogen-bomb, but in a few years that number may well be 23."

"It will be much more difficult to act effectively then."

"Someone must give a lead. Some one nation must make an act of faith. My hope is that it may be Britain."

NOVEL CHURCH FOR MT. ISA

FROM A SPECIAL CORRESPONDENT

Mt. Isa, June 3

The Bishop of North Queensland, the Right Reverend I. A. Shevill, set the foundation stone of S. James' Church here on May 19, directly opposite the great mine.

The church tower is built to represent a mine lift tower.

The church will be constructed of reinforced concrete veneered with local stone.

It is hoped that a number of local materials, including copper and quartz, will be used in the construction of the church.

Already a team of continental craftsmen has completed much of the stone veneering.

WEALTHY CITY

In his address, Bishop Shevill said that amongst the African tribes in East Africa the word Isa means Jesus and therefore this bustling industrial city was really called Jesus Mountain.

This was a happy coincidence, he said, because the city was a wealthy one, a place to which people came to get rich and then to get out.

He hoped that the Church of England, set opposite the mine itself and passed by thousands every day, would be a reminder to a materialistic age that materialism never succeeded in the end.

A contingent of well wishers, led by the Reverend G. Tung Yip and Dr. Harvey Sutton drove almost 200 miles through red dust to be present.

BISHOP OF TRINIDAD AND TOBAGO

ANGELICAN NEWS SERVICE

London, June 3

The Archbishop of the West Indies has announced the appointment of the Venerable F. N. Chamberlain, formerly Archdeacon of the Royal Navy, Chaplain of the Fleet, and honorary chaplain to the Queen, as Bishop of Trinidad and Tobago in succession to the Right Reverend D. J. Wilson.

ploded you have lost what you are fighting for."

"The H-bomb is a plague far worse than the dreaded bubonic plague."

"Three nations at present possess the hydrogen-bomb, but in a few years that number may well be 23."

"It will be much more difficult to act effectively then."

"Someone must give a lead. Some one nation must make an act of faith. My hope is that it may be Britain."

WHITSUN MESSAGE ONE OF TRANSFORMING STRENGTH

ECUMENICAL PRESS SERVICE

Geneva, June 3

The seven presidents of the World Council of Churches have sent a special Pentecost message to the 165 member denominations of the council, to be read from the pulpits of the world on June 9.

Observed fifty days after Easter, Pentecost or Whitsunday, as it is also called, is an ancient religious festival which commemorates the descent of the Holy Spirit as described in the second chapter of Acts.

Often referred to as the "birthday of the Christian Church," Pentecost marks the event in which the Holy Spirit was given to the followers of Christ.

This year Protestant and Orthodox Pentecost celebrations fall on the same date.

Because Orthodox Churches have a different calendar, their celebration is usually later.

The text of the message of the presidents is as follows:—"As Presidents of the World Council of Churches we greet our brethren in the member churches."

"On this birthday of the Church of Christ we should remind one another that the Church was born when the Holy Spirit was poured out on the apostles, constraining them to proclaim to all around them the mighty works of God."

"Thus the last promise of the risen Lord was fulfilled."

"RECEIVE POWER"

"You shall receive power when the Holy Spirit has come upon you and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." Acts 1:9 (R.S.V.)

"To be the Church is to live by the power of the Holy Spirit. It is this power which we need if we are to find repentance and renewal of life."

"It is this power which enables the Church to give hope to the hopeless."

"The nations are looking with fear to an unknown future. Grave problems of human relationships which cause the suffering of millions of our fellow-men remain unsolved. This is not because the neces-

sary intelligence is lacking, or even some general goodwill. "It is rather because men have not the power to do the good that they know they ought to do."

"In closing the inconclusive Disarmament Conference held some twenty years ago, the chairman said, 'in such a situation as the present, nothing can help us but faith.'"

The obstacles are not in the world around us, but in our minds and hearts. We will the end, but we do not will it hard enough to risk the means."

"That is still our position today. We long for true international understanding and peace, but we cannot bring ourselves to pay the price."

"In the churches we find a real desire for renewal, for

unity, for evangelism, but not enough readiness to consecrate ourselves so fully to the service of Christ that we become the willing instruments of His saving work."

"Now Whitsun comes to tell us that the one and only way in which our weakness can be transformed into strength is by receiving the life-giving Spirit which turned disappointed disciples into courageous witnesses."

"We, therefore, beseech you, brethren, so to wait upon God that we may be endowed with power from on high. We are often in such a hurry to do things for God that we forget God Himself and do not wait for the Spirit. Not by might nor by power, but by my spirit," says the Lord of Hosts."

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SCOTTISH KIRK IS TO STUDY EPISCOPACY REPORT AN "EXPLORATORY SURVEY" ONLY

ANGELICAN NEWS SERVICE

London, June 3

The General Assembly of the Church of Scotland, in a three-hour debate, discussed the question of closer relations with the Church of England, on May 27.

Contrary to the expectations of many, the assembly did not throw out the report compiled jointly by Scottish and Anglican theologians, but, by an immense majority, commended it to closer study by the Church.

Judgement on the proposals was thus deferred for a year at least.

The report proposes a form of episcopacy for the Church of Scotland and for the Presbyterian Church.

"Bishops-in-Presbytery" is the price that the report asks the Scottish churches to pay for Christian unity.

Dr. A. C. Craig, of Glasgow, speaking on behalf of the Inter-Church Relations Committee, spoke of the new insights of immense promise for Christian unity wherever Anglicans and Presbyterians sought reconciliation.

The result in time, he said, might be union of the respective Presbyterian and Anglican churches in both Scotland and England, although no Church of Great Britain was actually envisaged.

LONG DEBATE

These problems provoked the most spirited phase of questioning in the three hour debate.

Dr. Craig was called upon to give assurance that the Church of Scotland strictly maintained its belief in the validity of its own orders.

This he did, and in response to queries about the "laying on

of hands" by Episcopalian bishops to ensure the apostolic succession, said that the Kirk also had in mind the question of mutual commissioning within the churches.

The Principal of Aberdeen University, Sir Thomas Taylor, who seconded the adoption of the joint report, said that the Kirk was surrendering none of its cherished principles.

"DICTATORSHIP"

There was, nevertheless, much heart searching in the assembly.

"I fear the Fuhrer principle," the Reverend W. C. Galbraith, of Glasgow, said.

There were other muted rumbles of discontent against "the dictatorship of bishops."

This was in spite of Dr. Craig's assurance that the bishop-in-presbytery proposed was "at all points integrated with the presbytery, so that he has not any authority over the presbytery which the presbytery does not commission him to authorise."

The assembly finally commended the report to "the careful study of members of the Church at every level" before any further action was taken.

But the assembly also safeguarded its future by clearly recognising that the report was "no more than an exploratory survey," and that the assembly, in receiving it, "in no way commits the Church of Scotland to accepting its arguments and conclusions."

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The Bishop of North Queensland, the Right Reverend Ian Shevill, with debutantes at the Mount Isa Anglican Ball last month. The attractive lass on the left of the group is an Aborigine.

THE PROSPECTUS

This Prospectus is dated the thirtieth day of May, 1957.

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

THE ANGLICAN PRESS LIMITED

(Incorporated in New South Wales under the Companies Act 1937 on the twentieth day of March 1957)

PROSPECTUS

of

An issue at Par of

£70,000 7% REDEEMABLE MORTGAGE DEBENTURE STOCK

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

AUTHORISED CAPITAL

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

ISSUED CAPITAL

10 "A" Shares of 10/- each	£ 5
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DEBENTURE STOCK OFFERED HEREIN

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

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

TRUSTEES FOR THE DEBENTURE STOCK HOLDERS

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

BANKERS

Australia and New Zealand Bank Limited.

AUDITORS

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

SOLICITORS

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

SECRETARY

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

REGISTERED OFFICE AND SHARE REGISTER

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

THE ANGLICAN PRESS LIMITED

OBJECTS OF THE ISSUE

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

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

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

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

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

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

CONDITIONS OF THE ISSUE

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

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

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

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

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

SECURITY FOR THE ISSUE

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

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

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

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

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

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

Bishops Court,
Armidale, N.S.W.
May 21, 1957.

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

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

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

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

Among the bodies which have already agreed to find some part of the capital are certain dioceses in New South Wales and Victoria, and the Australian Board of Missions. This fact is reflected in the Company's Articles of Association. They provide that the Bishops of Newcastle and Armidale shall each nominate one Director; the Australian Board of Missions two Directors; and Church Publishing Company Limited (publishers of THE ANGLICAN) three Directors. Provision is made for three further Directors who

need not necessarily be connected with any of these bodies.

Particulars of the Directors are given elsewhere in this Prospectus. The Articles are carefully framed to ensure that they must all be members of the Church of England, and that the control of the Company will remain in Anglican hands.

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

The first requirement for a soundly-based printing and publishing house is suitable premises. Tentative arrangements have been made to purchase a freehold building with three floors, a total floor area of some 18,000 square feet, and with frontages to three streets, in a central position at No. 3-13 Queen Street, Sydney. The land and building have been valued by Messrs. Hardie & Gorman Pty. Ltd. at £30,000. The property would be acquired, together with a modern electric hoist, fittings for lateral and transverse hoists on the ground floor, a pneumatic tube system, and sundry floor coverings and fixtures, for £31,000. These premises are ideally situated for our proposed operations, and provide adequate room for expansion. It would be proposed at first to use only the ground floor for the printery, and to let on lease the two upper floors. The rental yield from these would be expected to amount to between £2,000 and £2,500 per annum.

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

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

In addition to printed matter required directly by Church organisations, it is of course proposed to undertake appropriate types of commercial printing so as to achieve the highest possible utilisation of plant. Of the continued availability of commercial printing in an expanding economy there seems little reasonable doubt. It would in my judgement be wrong to hold out expectations of great profits from this; but given good machinery, skilled and conscientious craftsmen, and prudent management, it should prove a steady source of revenue.

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

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

the remaining stages of our proposed operations subsequently as quickly as the rest of the Issue is taken up.

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

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

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

Yours faithfully,
John S. Armidale,
Bishop of Armidale.

DIRECTORS

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

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

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

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

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

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

Mrs. J. M. JAMES is a graduate in Arts of the University of Sydney. Her editorship of *THE ANGLICAN* for four years

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

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

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

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

REPORT BY THE AUDITORS

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

Dear Sir,

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

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

Yours faithfully,

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

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

STOCK EXCHANGE LISTING

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

REGISTER OF DEBENTURE STOCKHOLDERS AND TRANSFERS OF DEBENTURE STOCK

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

APPLICATION FOR DEBENTURE STOCK

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

Applications may be lodged personally or by post with the Company at its registered office, 1 Rawson Lane, Sydney, N.S.W.
Subscription lists will open at 9 a.m. on Friday, May 31, and will remain open until 5.30 p.m. on Friday, June 28, 1957.

ALLOTMENT

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

RELEVANT EXTRACTS FROM THE TRUST DEED

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

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

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

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

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

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

ADDITIONAL STATUTORY INFORMATION

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

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

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

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

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

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

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

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

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

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

LEAVE YOUR LESSON-BOOK BEHIND

One of the real shocks to a young Sunday School teacher is to be told, "When you go into your class, leave your Lesson-book behind."

The expert who has prepared the lesson-notes seems to express the ideas and teachings so much better than the young teacher can hope to do, and the

beginner is apt to think that if the story or the lesson is simply read to the class that will be just right.

But that is not so. No lesson-book can ever take the place of the teacher himself. The most effective part of a lesson is always that which the teacher puts into it.

EFFECTIVE

Notes and lesson outlines are valuable, but they are no substitute for human personality. One gifted teacher has said, "The most effective part of a lesson is that which the teacher has got, not out of the book, but out of his own heart or head or personal experience."

Remember, all lesson notes need fitting to the circumstances of your class. The same lesson may be taught to a class of children in an industrial parish or in a country area, but the way in which the lesson is presented will vary with the class.

A country child will understand a casual reference to sheep or cattle, or the processes of farming; a city child may need a good deal of description or explanation before the teacher can make the same point in the lesson clear.

The writer of lesson-notes can only deal with the subject in a general fashion. What he gives is so to speak, "the bare bones" of the lesson. It is the teacher's job to enlarge, or alter, or to illustrate the subject according to the needs and abilities of his class.

LANGUAGE

Sometimes, too, because of the limitations of space, and the need for speed in preparing the material for publication, the lesson-writer may use words that are unfamiliar to the children, or express his thoughts and ideas in somewhat formal or stilted language.

It is necessary, then, for the teacher to clothe the lesson in his own words, if he is to hold the attention of his scholars and pass on to them the vital truths he wishes them to learn.

Not only must he use his own words, they must be words that his hearers can understand and grasp easily. This often requires careful thought.

Those who heard the Apostles speak on the first day of Pentecost heard them speak in their own language, and the Teacher's constant prayer should be that the same Holy Spirit Who enabled the first Disciples may likewise enable him to tell in words familiar to the children "the wonderful works of God."

But if you are to succeed in winning the children for Christ, leave your lesson-book behind when you go into your class. Take notes with you, by all means, provided they are brief. But the lesson that is phrased in your own words, and fitted to the needs of your hearers, is the lesson that they will remember best.

CHRIST AND THE WORKER

A workman built the manger in which the Infant Christ was cradled, the Upper Room in which He ate the Passover, and the Cross on which He hung—though not the clouds into which He ascended.

Christ and the workman are ever and everywhere meeting, and the encounter is most opportune, for the best constructions both in Church and State are those erected by Christian work-people, on firm foundations of faith and love.

When the workman is an anarchist, the pillars of society weaken to their fall; but when mechanics and artisans labour for the Christ Who toiled and suffered for them, social prosperity and contentment inevitably follow, since all things go well that go the way of the busy Christ.

The Youth Page

TALKS WITH TEENAGERS

THE POWER OF THE SPIRIT

There is much talk in these days about power.

The power of the atom was dimly visualised by thinkers and writers in the past, but scientists have demonstrated that it has potentialities undreamed of by people of previous generations.

But power is for some purpose. The power of the atom may be used to destroy civilisation or to cure disease and provide the motive force for industry and commerce. The use that is made of it depends upon the persons who use it, and the purpose for which they use it is again dependent upon their spiritual and moral outlook and development.

There is mystery behind the power of the atom—in fact, all power, whether physical or spiritual, is cloaked in mystery—yet no one hesitates to make use of new powers just for that reason.

The great gift to the Disciples of our Lord on the first Whitsunday was the gift of Power—the power of God, the mysterious power of the Holy Spirit. Let us turn to our Bibles and see something of what is told us there about this Power which our ascended Lord bestowed on His faithful followers.

THE OLD TESTAMENT

Before His death Jesus said to His Disciples, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John 16:7).

A moment later He spoke of the "Comforter" as "the Spirit of Truth" (John 16:13), and later, at Pentecost, they experi-

enced the coming of the Spirit (Acts 2:1-4).

The little band of frightened men was transformed into a vigorous, active, onward-sweeping Church, and the world saw evidences of a new power at work, cleansing, renewing, inspiring ordinary men and women and making them capable of super-human tasks.

We have already seen that our Lord described the Spirit as His representative (John 14:26), a Teacher, a Remembrancer, a Reprover (John 16:8-11), a Guide (John 16:13).

How truly was His promise fulfilled. As we read the Acts of the Apostles we feel that the Holy Spirit is at work all the way through it.

It has been said that "the

THE TRUE RICHES

Child of the King, thou art rich!

Thou hast the key of thy Father's treasure-house, and His treasures are inexhaustible.

(From the sayings of Mother Eva of Friedensthor, 1866-1930.)

enced the coming of the Spirit (Acts 2:1-4).

The Spirit of God is spoken of often in the Old Testament. The Hebrew word for Spirit (*ruach*) means air in motion, like the wind, or the breath in our nostrils. So we find the writer of Genesis (Genesis 2:7) declaring that it was the breath of God (i.e. His Spirit) which made lifeless clay into a living man.

Later, the thought is developed that from such a Divine Gift came all the higher qualities of man.

Pharaoh saw in the administrative abilities of Joseph the work of the Spirit of God (Genesis 41:38).

Joshua, whose military genius contributed so much to the Hebrew conquest of the Promised Land, was appointed to the position of leadership because he was a man "in whom is the spirit" (Numbers 27:18, see also Deuteronomy 34:9).

It was "the Spirit of the Lord" which enabled Gideon to overthrow the Midianites (Judges 6:34), and gave wisdom to men (Numbers 11:17), or the skill of craftsmanship (Exodus 31:2-6, 35:31-35).

Our Lord applied to Himself the claim made by the Prophet Isaiah (Isaiah 61:1) that it was "the Spirit of the Lord" who gave power to prophecy (Luke 4:18), and these and other references to the Spirit of God would doubtless have been in the minds of His hearers when our Lord spoke to His Disciples of the power that should be theirs "after that the Holy Ghost is come upon you" (Acts 1:5-8).

THE SPIRIT'S POWER

Ezekiel gives us a striking and exciting vision of the life-giving power of the Spirit of God (Ezekiel 37:1-14), restoring life and power to the dry bones of men in the open valley.

The first Disciples must often have thought of this vision

Apostles speak of the Spirit with a certain audacious familiarity as if He were the most important Member of the Church" (see Acts 15:28). He guides them in their decisions (Acts 16:6). He punishes sin (Acts 5:1-10). He fills the faithful Disciples with joy (Acts 13:52).

THE SPIRIT'S WORK

S. Paul has much to say of the activities of the Holy Spirit. It is quite clear that he knew the Spirit as a Person, for he speaks of Him as possessing personal powers.

The Spirit works (1 Corinthians 12:11). He teaches (2:13). He reveals "the deep things of God" (2:10). He gives wisdom and knowledge and other powers to men (12:8-10). Romans chapter 8 is a chapter about the work of the Holy Spirit.

Read it carefully, and see how the Spirit will, dwells, leads, helps and bears witness. The Spirit prays for us (Romans 8:26), the Spirit produces "fruit" in the lives of Christians (Galatians 5:22-23), and it is the same Spirit Who unites the Church in closest fellowship ("communion") with God (2 Corinthians 13:14).

But the work of the Holy Spirit was not limited to Bible times.

He is at work in the world to-day, and to all who will respond to His promptings He gives the same power, and insight, and wisdom as He gave to the first Disciples, and we may, each one of us (if we are willing) be used by Him, as He used them, to make known to men the power and the glory of God.

"I sing a song of Whitsuntide:

A song of power,
For by His Spirit, strong and free,
My Lord and Master dwells in me,
That I His lips and hands may be,
Each blissful hour."

WORKERS NEEDED

It is well worth remembering that God never goes to the lazy or the idle when He needs men for His service.

When God wants a worker, He calls a worker.

When He has work to be done, He goes to those who are already at work. When He wants a great servant, He calls a busy man.

Moses was busy with his flock at Horeb.

Saul was busy searching for his father's lost beasts.

David was busy caring for his father's sheep.

Elisha was busy, ploughing with twelve yoke of oxen.

Nehemiah was busy bearing the king's wine cup.

Amos was busy following the flock.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

Saul was busy persecuting the friends of Jesus.

William Carey was busy mending and making shoes.

And so we might go on indefinitely, listing those whom God has called from their busy life to be even more busy for Him.

But the supreme example of a Worker is to be found in the life of our Lord Himself. He Who learnt to work in the carpenter's shop at Nazareth, went about doing good.

Workers are always appreciated, and always in demand.

Are YOU a worker?

LIFE

Life is a sheet of paper white
Whereon each one of us may write
His word or two, and then comes night.

Greatly begin! Though you have time
But for a time, be that sublime,
Not failure, but low aim, is crime.

STEPPING STONES

Two or more pairs of players—a boy and a girl in each pair—are lined up at one end of the hall. The girls are told that they are to race to the other end of the hall, where a finishing line is chalked.

Each boy is given three sheets of newspaper, folded in four. At the word, "Go!" each boy puts his three folded sheets of newspaper in line in front of his partner, who may step only on the papers as she "races" across the hall. If her foot touches the floor, she is out. Her partner has to provide "stepping stones" by picking up the paper from behind her and placing it in front of her again.

ANSWERS TO LAST WEEK'S QUIZ

1. Isaiah (11:6); 2. 30 years (Genesis 41:41-46); 3. No (Galatians 5:2); 4. Agabus (Acts 11:28); 5. Michael (II Samuel 6:16); 6. Ecclesiastes 9 (verse 4); 7. Nicodemus (John 3:1,2); 8. Ruth (1:2); 9. Adullam (I Samuel 22:1); 10. Ahaz (II Kings 16:10); 11. I Chronicles 4:10; 12. Damascus (Acts 9:19-20); 13. Priscilla and Aquilla (Acts 18:2,3); 14. The anointed (John 1:41, margin); 15. I Corinthians (13); 16. Hiram (I Kings 5:1); 17. A statement of Paul's (II Corinthians 9:7); 18. Moses (Exodus 3:1); 19. Luke 12:16-20; 20. Asses (I Samuel 9:3); 10:1-2).

THE SPIRIT'S POWER

STRENGTHEN us, day by day, we beseech Thee, O Lord, with the Holy Ghost the Comforter, and increase in us the manifold gifts of Thy grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill us, O Lord, with the spirit of Thy holy fear, that we may conquer every adverse power, and be wholly conformed to Thy purpose and obedient to Thy Will; to the glory of Thy Holy Name.

ABBOTSLEIGH

WAHROONGA (12 miles from Sydney on the North Shore Line).

Church of England School for Girls

Both Day Girls and Boarders are admitted.

Illustrated prospectus on application to the Headmistress, MISS E. RUTH HURST, B.A. Dip.Ed.

ALL SAINTS' COLLEGE, BATHURST

(Established 1874)

- Church of England Boarding and Day School for Boys.
- New War Memorial Junior (Primary) School now open.
- Latest, boarding and teaching facilities.
- Wide range of Secondary Courses to Leaving Certificate Honours standard. Library, science laboratory, etc., of highest standard.
- Agricultural, Pastoral Course (Theoretical and Practical).
- School has farm equipment and agricultural laboratory.
- Accommodation now available for 200 boarders. Extensive grounds and playing fields.
- For prospectus and full details apply to the Headmaster.

E. C. F. EVANS, B.A., Dip.Ed. L.A.S.A.

THE ARMIDALE SCHOOL, ARMIDALE, N.S.W.

Boys are prepared for professional, Commercial or Pastoral Life. A special Agricultural Science Course is offered.

The School is the only country representative of the Great Public Schools' Association.

Three Entrance Scholarships valued at £120 p.a. (to become £150 when the boy reaches the age of 14 years) are available each year. There is a well-equipped Junior School (Dangar House) separate from the rest of the school.

Illustrated Prospectus on application to G. A. Fisher, B.A., B.Sc.

MARSDEN

CHURCH OF ENGLAND SCHOOL FOR GIRLS, BATHURST, N.S.W.

An ideal country school set in 99 acres of land on the outskirts of Bathurst. Thorough education from Primary to Leaving Certificate Honours. Boarders accepted from age of 8, daygirls from age of 6. Illustrated prospectus on application to the Headmistress:

MISS MARGARET GLOVER, B.A.

NEWCASTLE

Church of England

GRAMMAR SCHOOL FOR GIRLS

BOARDING AND DAY SCHOOL

Splendid Position Near Sea.

Thorough Education from Kindergarten to Leaving Certificate Honours.

Illustrated prospectus on application to the Headmistress:

Miss M. D. Roberts, B.A., B.Ed.

THE NEW ENGLAND GIRLS' SCHOOL, ARMIDALE, N.S.W.

WONDERFUL TABLELAND CLIMATE

Stands in 100 acres of land—Golf Links, 10 Tennis Courts, Hockey and Basketball Courts.

Girls prepared for University and all Public Examinations.

For Prospectus, apply to—

Miss E. M. Colebrook, B.A., Dip.Ed.

Schools of

The Sisters of The Church

S. Michael's Collegiate, Hobart.

S. Gabriel's Waverley, N.S.W.

S. Michael's, St. Kilda, Victoria.

S. Peter's, Adelaide, Sth. Aust.

Perth College, Perth, W.A.

MERIDEN CHURCH OF ENGLAND GRAMMAR SCHOOL FOR GIRLS

STRATHFIELD, N.S.W.

Boarding and Day School Kindergarten to Leaving Certificate.

Girls prepared for all Public Examinations. Special Finishing Class.

Apply to the Principal.

MISS E. HANNAM, B.A. (Hons.)

GEELONG CHURCH OF ENGLAND GRAMMAR SCHOOL, CORIO, VIC.

Boarding School at Corio for Boys from 10-18.

Inclusive Fees, Under 12—£130 per term.

Inclusive Fees, Over 12—£150 per term.

Further Particulars and Prospectus on application to the Headmaster:

J. R. DARLING, Esq., C.B.E., M.A., D.C.L.

S. CATHERINE'S WAVERLEY

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

Ideal boarding conditions for country girls. Modern additions to buildings and equipment.

Kindergarten to Leaving Certificate Honours

Illustrated prospectus on application to the Headmistress:

MISS D. F. PATTERSON, B.Sc.

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

The Country Boarding School for Boys.

Registered under the Bursary Endowment Act.

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

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

The School has over 90 acres of grounds and playing fields. Boys accepted from the age of seven years.

Illustrated prospectus on application to:

The Headmaster: R. BRENDON GARNER, B.A. post grad. (Oxon.).

Claremont College

A CHURCH OF ENGLAND SCHOOL FOR GIRLS

30 COOGEE BAY ROAD, RANDWICK, N.S.W.

Kindergarten to Matriculation. Special attention given to Sport and Physical Culture.

Reduced Fees for Daughters of the Clergy.

Headmistress: MISS HELEN G. WEDD, B.A., Dip.Ed.

Tel.: FX 4217.

TAMWORTH Church of England Girls' School

BOARDING AND DAY SCHOOL

Kindergarten to Leaving Certificate. Special opportunity for Physical Training and Sport. Excellent health record.

New classrooms and Dormitories are now in use. Accommodation for 150 Boarders. Vacancies for 1957.

For Prospectus apply to the Principal:

MISS A. I. S. SMITH, B.A. (Hons., London)

Tamworth B 965.

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LOWER PRICE.

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O. A. BOYD, Managing Director.
Phone: BM 3632.

WALTER CARTER

Funeral Director

(Est. 1887)

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MISSIONARIES FACE LIFE OF DAILY DANGERS

BY THE REVEREND T. B. McCALL, Home Secretary of the Australian Board of Missions.

THE tragic news of the deaths of Archdeacon David Hoey and Mr. Clunies Ross, reported last week, will hurt the hearts of many in Australia and New Zealand who knew them, and there will be great sympathy, too, for the Bishop of Melanesia, who has had so many heavy blows since his consecration as bishop.

This tragedy serves to remind us of the dangers which our missionaries face daily as a matter of course in their daily work. Perhaps this applies more particularly to the Diocese of Melanesia, which is nothing more nor less than a large string of islands stretching for more than a thousand miles, but it is true, too, of the Diocese of Carpentaria and to a lesser extent of New Guinea.

The Bishop and the Archdeacons in Melanesia must perforce spend a great deal of their time on the water and, indeed, few Melanesian missionaries have not had terrifying journeys in small craft at some stage in their career. Since the laying up of the old *Southern Cross VII* and prior to the arrival of the new *Baddely*, the Bishop made many long journeys in a small ketch, and frequently the archdeacons move around in small motor launches.

There is no way out of it if the work is to be done, and at least we can be thankful that there have been few major tragedies in Melanesia over the past century. It does serve to remind us, however, not only of the fearlessness of the intrepid men and women who bring the Gospel to the islands of the Pacific, but also of the need for us to see that the Bishop is not caused undue worry or alarm because of the shortage of suitable craft for the work.

Only in the past few weeks, too, we had two alarming reports from the Diocese of Carpentaria. The Bishop, on his way to Dogura for the great conference recently held there, was twenty-four hours overdue at Port Moresby. He and his party were safe enough in the lugger, but they were extremely uncomfortable in the very heavy weather, as they were again on the return journey.

This is a regular feature of the life of a Bishop of Carpentaria, a large portion of whose diocese can only be reached by sea, and of the Superintendent of the Torres Strait Mission who, in fact, spends most of his time travelling from island to island. In both Melanesia and Carpentaria, landing and embarking is often a tricky business, and no easy task for a man in middle, or past middle, age.

In New Guinea the coastal area practically relies entirely on the mission vessels, or on the mission plane—there are few roads and no railways, and the Bishop particularly must always be on the water or in the air as he moves from place to place.

Then, again, we heard of a mishap to the Carpentarian lugger *Stephen Davies*, but fortunately the news was not as bad as was at first believed—still, the ship was holed and will have to be repaired, and that costs money.

Indeed, the running of a fleet of small vessels costs the dioceses concerned a very great deal, and the more so if all the mission vessels are to be kept in apple pie order, which must be done if tragedy is to be avoided.

Some of you will remember hearing David Hoey broadcast during his last furlough, and how he told us of the ships as the missionary's friend, for it is the mission vessel not only that takes him from place to place, but that brings the mission stores, personnel replace-

ment and welcome building materials and other necessities from time to time.

Consider now that Melanesia has lost two of her most valued servants—a priest and a layman. They have also lost one of their carefully-nursed launches.

The little vessels can, no doubt, be replaced, if the money can be found, but can the men be replaced? This is the frightening situation that is facing our missionary bishops in the Pacific all the time.

THE peoples of New Guinea, Melanesia, Polynesia and Carpentaria have been won by men with a sense of adventure and dedication. Where are the young men and women to-day with that adventurous spirit that brought the Gospel to the snow-bound Arctic as well as the sun-drenched Pacific? We cannot believe that that spirit has disappeared.

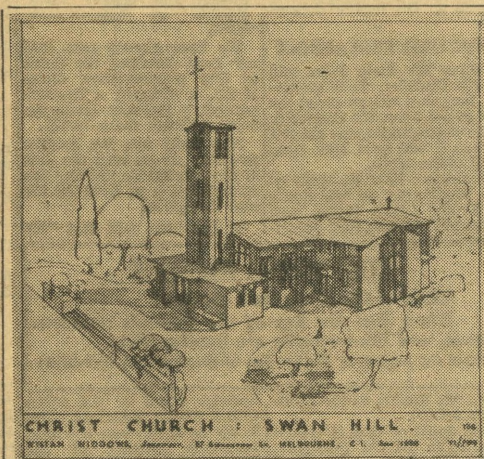
It has been a necessary ingredient for the spreading of the Gospel throughout the ages from the time when S. Paul was himself shipwrecked, to the eating of missionaries in Africa.

and the great martyrdoms in New Guinea and Melanesia.

All these Pacific dioceses are desperately short of priests, teachers and nurses—but they are short of others, too. Mechanics, fitters and turners—three could be placed at once—people who have a knowledge of small ships, of farming, of printing, of building, or of the care and maintenance of engines.

The situation is really desperate—desperate not only because of the shortage, but because the shortage has come at the very worst period in the history of the missions. It has come at a time when the native churches are beginning to stand on their own feet in an age when there is tremendous material advance, and we must be able to send them the men and women who can help with technical knowledge and raise the general standard of education. If ever there were a time when our prayers, our money, and ourselves were needed, it is right now.

Can the Australian Church rise to it?



CHRIST CHURCH: SWAN HILL

The new church at Swan Hill in the Diocese of St. Arnaud is illustrated in the architect's sketch. It is hoped to commence the first stage of this work, which will include the greater part of the nave, the front porch, office and crying room, early next year. In this initial stage, the rear portion of the tower will be built to about half its height, but the foundations only will be built for the remainder of the tower. The windows on the north side will be protected by means of wide overhanging eaves and intermediate hoods. Piers projecting well from the building will protect these windows from the westerly sun. The architect is Wylan Widdows, of Melbourne.

HISTORIC FONT CANNOT BE FOUND

FROM A SPECIAL CORRESPONDENT

A baptismal font reputed to have been brought to New South Wales in 1788 in the First Fleet cannot now be located, Mr. G. A. King told the monthly meeting of the Society of Australian Genealogists on May 30.

The font had been in the Congregational Church at Newtown, Sydney, until recent years.

Mr. King said that a writer on Church of England historical matters had stated that the font was brought in the First Fleet by the chaplain, the Reverend Richard Johnson, and was used in the old S. Phillip's Church in Sydney prior to 1841.

It had passed into the possession of the Congregational Church many years ago—some said that it was sold to the Church.

"At any rate," he said, "the Congregational Church has regarded it as the historic font it was believed to be."

"In December last the New-town Congregational Church

celebrated its centenary, and I attended one of the services in order, at the same time, to look at the font, but to my amazement it was not in the church.

"Since then I have made some inquiries, but those in a position to know something of the historic font, were either reticent or contradictory regarding its whereabouts or fate, and whether it is still in existence or not."

"We can ill-afford to allow such relics to be lost, and I suggest, with respect, that the leaders of the Church of England and the Congregational Church should make inquiries and let those who are interested in our early history know what has become of the font."

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INTERESTING SYNOD HELD AT NEWCASTLE

"PROMOTION" BROUGHT NEW BLOOD AND VITALITY

FROM OUR SPECIAL CORRESPONDENT

Newcastle, June 3

Like a giant awakening refreshed after a long sleep, Newcastle Synod sprang to life with an astonishing and exciting vitality last week.

The 300 representatives who came from the 60 parishes, from the Hawkesbury to the Manning Rivers and from the coast to the ranges at Murrumbidgee and Merriwa in the west, met for what seemed like a usual session of Synod.

Synod was expected to follow a fairly uneventful course with at least two days' solid business to drive through, a prospect to be faced more with a sense of duty than with any anticipation of pleasure.

But something happened to change that sober expectation. From the opening debates on Tuesday to the very last on Thursday afternoon the business engaged the serious attention of the whole of Synod.

A new sense of urgency gripped every member. As the distinguished representative was heard to say: "A fresh breeze was blowing through Synod."

What had happened? Two things especially, but mainly the change could be attributed to the magic of "Promotion."

The Standing Committee of the Diocesan Council suggested important alterations to standing orders, and these were immediately accepted by Synod on the motion of the Dean, the Very Reverend W. A. Hardie.

Reports were taken as printed in the business paper, movers of motions had only a right of reply, and all speakers were to be limited to five minutes.

The effect at first was disconcerting to a Synod used to the ample measure of the opening debates, and several important reports went through without debate.

But suddenly the change was appreciated and members accepted the challenge.

Loquacity and verbosity were set aside; speeches were short, incisive, direct; debates became vigorous and informing. The move was successful.

But the second reason was also important. This was the first session of a new Synod. Most of the parish representatives were newcomers.

Promotion had brought most of the new men. Their enthusiasm was obvious and infectious.

They were all able men; successful men in their own affairs. Much will be heard of them in the councils of the Church.

DEDICATION

There was a great procession of the clergy of the diocese and lay officers at the Synod service on May 27.

The Rector of Singleton, the Reverend G. Parker, preached a thoughtful sermon on the work and influence of the Holy Spirit in the Church and the world.

At the end of the service a window was dedicated to the memory of the late Archdeacon of Newcastle, the Venerable H. A. Woodd.

After the Bishop had delivered his Charge, Synod congratulated him on his part in the movement towards securing the Constitution for the Church in Australia.

The report of the Department of Promotion was received with keen interest by a crowded house.

Not only the appointment of the Reverend Eric Barker as director, but also his "team" of priests and laymen captured Synod.

The registrar, Mr. F. A. Timbury, successfully challenged the parishes to accept a much greater share of extra-parochial costs in a new schedule of diocesan objectives, totalling £25,000, for

1957. £10,600 will be pledged for the two missionary societies.

Two of the youngest representatives in Synod, Mr. Pattison and Mr. Jarvis, both of the parish of Lambton, in Newcastle, provoked a vitally sympathetic response to their plea for more sincerely effective youth work in the diocese.

Their advocacy was so ardent and convincing that no member could fail to accept their challenge. It was felt that every parish should have a branch of the youth movement: the C.E.B.S., the G.F.S. and the C.E.F., established.

AGED CITIZENS

The sympathetic and undivided attention of Synod was given to an arresting speech by the Rector of Boolaroo, the Reverend J. R. Flook, who brought vividly to members the urgent and tragic sufferings of the aged and infirm pensioners.

He described with grim detail the plight of unfortunate aged citizens who have little or no income but the pension. Synod agreed wholeheartedly to his suggestion that the Lord Mayor be invited to call a public meeting so that a searching examination of the whole situation could be made, and so that effective Christian action could be initiated.

The presence of so many new men in Synod gave a special interest to the elections.

Ballot papers became a familiar sight from the moment of their release until the ballot box closed at 8.30 p.m. on Wednesday.

The announcement of the results is awaited with keener interest in Newcastle this year than for many years past.

Mr. J. J. Dedman addressed Synod on the Tuesday night. As the only visiting speaker this year, he won a sympathetic response for both the need and work of the Inter-Church Aid and Service to Refugees.

Among the many resolutions passed on Wednesday was one which read: "This Synod commends the Prime Minister for his efforts to bring nuclear weapons under international control."

CAUSE OF PEACE

Bishop C. E. Storrs moved a resolution, which was passed, to the effect:

"That this Synod, sharing in the general distress and anxiety at the present competition in atomic armaments, earnestly desires that the Church shall mobilise her spiritual power with imagination and courage, in a sustained effort to promote reconciliation and friendship among the nations; and for this purpose Synod requests the Bishop to appoint a Committee, which may encourage the formation of special prayer groups throughout the diocese, and which may also consider whether any other corporate work or action can be undertaken within the diocese in the cause of peace."

The Rector of Muswellbrook, the Reverend C. Francis, who is a well-known chaplain, warned Synod, however, of the inherent dangers of attracting our enemies to join these groups.

A resolution by the Reverend

E. A. J. Barker led to a definite move to consider the appointment of a chaplain to the University of Technology, the Technical High School and the four main High Schools of Newcastle.

On Thursday the Reverend G. Parker posed an interesting question when he asked that the President lay down the "proper mode of dress for clerical members of Synod." The President promised to do his best, but no one really knew what was the correct dress.

The motion of the Reverend M. G. S. Nickolas on Easter offerings was ruled as out of order. He wished that Synod instruct the Diocesan Council not to consider any infringement of "the traditional right of an incumbent to the Easter offering."

Taken in the light of the every member canvass, Synod felt it could not rule on this. With the Easter collections now amounting to hundreds of pounds, the matter was felt to be seriously in need of the Chancellor's ruling.

A resolution was also passed asking the N.S.W. Government not to proceed with its plan for using lotteries to raise funds for the proposed new opera house.

A. BOMB IS A "DETERRENT"

The Archbishop of York, the Most Reverend A. M. Ramsey, devotes most of his current diocesan letter to the question of atomic weapons.

"The greatest need," he said, "is to secure disarmament by international agreement."

"Meanwhile, what?" There were three alternatives if a country was not to possess and to test atomic weapons.

The first was pacifism, which Dr. Ramsey said he did not accept as convincing.

"Pacifism, however, with all its implications is a possible line.

"The second is for this country to have an immense programme of 'conventional' armaments.

"This would require Britain to become a highly militarised power of the old-fashioned kind.

"Yet the value of this to the defence against aggression might be almost nothing; and, by impoverishing our economy, we might be more than ever vulnerable to aggression and a liability to our allies.

"The third is for this country, while having the moral satisfaction of not touching atomic weapons, to become inevitably a part of a defence system which relied wholly upon America's possession of this weapon.

"Is this a morally convincing position?"

Dr. Ramsey said that those who decried Britain's possession of atomic weapons owed it to conscience to say which of these alternatives they would follow.

"The possession of the weapons by this country does not add to the fear, but introduces the real possibility that, until agreed disarmament can happen, aggression may be held off by deterrent."

J.A.s' HAPPY EVENING

FROM A SPECIAL CORRESPONDENT
Greenethorpe, N.S.W.

June 3

The climax to months of anticipation and preparation was a very enjoyable evening for the Junior Anglicans at the memorial hall here on May 30.

Greenethorpe is a small village in the parish of Koorawatha on the 34th Parallel.

It is on the northern boundary of the Diocese of Canberra and Goulburn.

The special visitors for the occasion came from the neighbouring Parish of Grenfell, in the Diocese of Bathurst.

A film, lent by the Australian Board of Missions, "The Last Candle," was shown.

An introductory game of hand-shaking was followed by a scavenger hunt around the village and other games in which both the Rector of Grenfell, the Reverend Cliff Ussher, and the leader of the Grenfell group, the Reverend Eric Walker, took part.

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TWO CEREMONIES IN ADELAIDE

(Continued from page 1)

After the oaths of obedience had been ministered, the Litany was chanted by the Right Reverend D. L. Redding.

Dr. Reed then answered the Questions of Examination put to him by the Primate, and returned to the sacristy to put on the rest of his episcopal habit.

The bishops then sang the hymn "Come Holy Ghost our souls inspire . . ." over the Bishop-Elect, who was kneeling before the Primate.

The huge congregation was hushed as each of the eight bishops then placed his right hand on Dr. Reed's head, and the Primate pronounced the solemn, central words of the liturgy: "Receive the Holy Ghost for the office and work of a bishop in the Church of God."

While the large cathedral was filled with the joyful singing of the Ascension Day hymn "Hail the day that sees Him rise, Alleluia!", the offerings were received.

With his fine, clear voice, Archbishop Moline resumed the sacred office of Holy Communion, and the new bishop, together with his wife and a few close relatives and friends, knelt at the altar rails and received the Sacrament.

ENTHRONEMENT

At the conclusion of the service, the two processions moved from the cathedral to the majestic strains of J. S. Bach's Ascension Choral (Heut' triumphet Gottes Sohn) and then Henri Mulet's Carillon-sorte.

Bishop Reed walked at the right hand of the Primate.

The Governor of South Australia, Sir Robert George, and Lady George; the Premier, Sir Thomas Playford, and Lady Playford, and foremost leaders

of Church and State and the armed services were among those present at the Enthronement service in the evening.

At 8 p.m. the procession of choir, clergy, rural deans and visiting bishops moved down the centre aisle to their places in the chancel and sanctuary.

Then the Archdeacon of Adelaide, with the canons and honorary canons of the cathedral, moved to the West door, which had been closed.

ADMITTANCE

Bishop Reed, with his chaplain, the Reverend C. C. Chittleborough; the Chancellor, the Registrar, Advocate, and the Registrar, proceeded outside the cathedral to the West door, on which the bishop knocked three times.

On being admitted, he said "Venerable Sir, we pray that you will induct, install, and enthroned us Bishop of Adelaide, with all the rights, privileges and appurtenances thereunto belonging."

Archdeacon Weston answered, "Right Reverend Father in God, we bid you welcome in the Name of God, and willingly undertake to install you on your making the Declarations customary in this behalf."

Following the anthem, the congregation turned back to face the altar, and the procession moved to the nave.

Laying his hand on the Bible held by the Chancellor, Bishop Reed then made the Declarations of Assent.

Archdeacon Weston then took the bishop's right hand and conducted him to the episcopal throne, where he enthroned him "into the dignity and chair episcopal of this Cathedral Church"; and inducted him into "the real, actual and corporal possession of the Bishopric of Adelaide . . ."

This was followed by the placing in Dr. Reed's hands of the rosewood and silver pastoral staff, which was bequeathed to the diocese by the first Bishop of Adelaide, the Right Reverend Augustus Short.

After the anthem, "This sanctuary of my soul . . ." (C. H. Sorley), the archdeacon presented the bishop to the clergy and people.

The congregation then thrilled to the spontaneous singing of the hymn "Now thank we all our God . . ." after which Bishop Reed offered the Bidding Prayer, and preached a deeply learned sermon, which arrested the undivided attention of the capacity congregation.

After the triumphant singing of Stanford's Te Deum in C by the choir, Bishop Reed gave the blessing to his clergy and people.

The richly colourful procession left the cathedral to the joyous pealing of the cathedral bells, and the playing of Vernon Griffiths' "Procession for a Festival."

"Everything I am and everything I have I owe to South Australia, my native land," Dr. Reed said at a huge gathering of church people in the Freemasons' Hall, North Terrace, City, on Monday night, May 27.

The Bishop-elect said he sincerely hoped that in his years ahead as bishop, he would be able to "give back something" to his country.

"I value greatly the gifts I have received to-night, but more so I value the friendship of all those present who I hope will be my supporters throughout our lives."

REAL LEADER

Among the many gifts he received were his gold pastoral cross and chain, and episcopal ring (all of which he himself designed), and a cheque for £400.

The Archdeacon of Adelaide, the Venerable A. E. Weston, who presided at the meeting, said that it was the last occasion on which the laity would meet Dr. Reed as dean.

"Next time we gather, he will be Bishop of the Diocese," added Archdeacon Weston.

"In the past, some queer streak within us has made us go out of the home paddock to find a leader."

"Now, for the first time, we have chosen one of our own men as bishop, and by doing so have obtained real leadership."

The presentations were marked by brilliant speeches in which sparkling wit blended with deep tributes from the heart to a well-loved bishop-elect.

The pastoral cross and chain were presented by the Rector of Salisbury, the Reverend G. J. Reglar, on behalf of the clergy of the diocese. The Latin inscription on the cross reads:

FESTIVAL OF MODERN BRITISH CHURCH MUSIC

FROM A SPECIAL CORRESPONDENT

Last Sunday night a festival of modern British church music was held at S. Paul's, Bankstown.

The rector, the Reverend P. W. G. Twine, a well-known organist, played a number of short works by English composers on the new Lipp electronic organ, the first to be used in an Anglican church in Australia.

The instrument is remarkably "pipe-like" in tonal quality. The only other organ of this type in Australia is in a Seventh Day Adventist church.

The choir of S. Paul's sang the service, using music by British composers.

The psalms and canticles were sung to plainsong tones with faux-bourbons set by the choir-master, Mr. Rex Jones.

Anthems and motets by composers including Vaughan Williams, Holst, Hutchings, Martin Shaw and Thiman formed,

"To Thomas Thornton Reed, our reverend brother, from his reverend brothers, this cross on the Feast of the Ascension of Our Lord, 1957."

On behalf of former students of S. Barnabas' College, the Rector of Kensington Gardens, the Reverend L. E. W. Renfrey, presented the episcopal ring.

Mr. Justice Ross, Chancellor of the Diocese, made a presentation of a Royal Doulton dinner service and a cabinet of silver on behalf of the laity. The balance of the laity's gift was a £400 cheque.

Mr. Justice Ross said that for years he had been closely associated with Dr. Reed on the Board of Governors at S. Peter's College, where he had learned to respect the ability of the bishop-elect's administration.

The Lay Readers' Association, through Mr. G. H. Ekers, presented a rochet.

MANY GIFTS

Miss M. Millington, headmistress of Woodlands Church of England Girls' Grammar School, who represented the combined church schools, told the bishop-elect that the schools would present a cope which had been ordered from London through Bishop Robin.

Toc H, in S.A., of which Dr. Reed is vice-president, presented a robe through Mr. Dudley Mathews.

Mrs. A. Blach, of the Mothers' Union and the Fellowship of Marriage, of which Mrs. Reed is president, presented the bishop-elect's wife with a cheque.

The Precursor of the cathedral, Canon E. C. Loan, presented a rochet on behalf of the Cathedral Guild.

Mr. Baden Williams, of the Comrades of S. George, presented a cheque to Dr. Reed.

During the evening hymns were sung by the Cathedral choir.

A one-act comedy play, "The End of a Fairy Tale," by Violet Rutter, and produced by Mrs. K. Litchfield, was presented at the end of the evening.

(The full text of Bishop Davidson's sermon will appear in next week's issue.)

FIRST SOD IS TURNED

FROM A SPECIAL CORRESPONDENT

Brisbane, June 3
The diamond jubilee of the present Church of S. Francis in the Parish of Nundah will be marked by the setting of the Foundation Stone of the new church on October 5.

On May 25 a large number of parishioners attended first a short service in the old church conducted by the rector, the Reverend H. P. Woodburn.

The congregation then proceeded to the site of the new church and took part in a service to mark the turning of the first sod of the foundations of the new building.

EXCELSIOR! CARPENTARIAR!

"Twas Synod time in early May,
And Anglicans had come to pray—
Their eyes observed not once nor twice
A "Wagen" with this strange device,
Carpentariar! Carpentariar!

"What's this?" says curiosity,
"A High Church eccentricity?
"Shall clergy now parade the land
"On wheels, rectangularly canned?"
Carpentariar! Carpentariar!

Then up spake Brother Leslie Walker,
The B.G.S. official talker,
"My Brothers now are launching forth,
"Not west, but more correctly north."
Carpentariar! Carpentariar!

"The Brothers, young, and keen, and humorous,
"Are now becoming even numerous,
"So at our last corroboree
"I said to them, Now hark to me,
Carpentariar! Carpentariar!

"Our dear 'Old Boy,' now Bishop John
"For clergymen is lightish on,
"The ministry is parlous weak
"From Katherine to Tennant Creek."
Carpentariar! Carpentariar!

Then up spake Brother Francis, he
Who works with energy at Bré:
"Give me an aeroplane, and I
"Will minister to them from the sky."
Carpentariar! Carpentariar!

But Brotherhoods, of solid worth,
Must keep their tootsies on the earth—
So, off they go to give God thanks
In funny looking German tanks.
Carpentariar! Carpentariar!

[A poem written to mark the departure of two priests of the Brotherhood of the Good Shepherd in Volkswagen vans to minister at Katherine and Tennant Creek in the Diocese of Carpentaria.]

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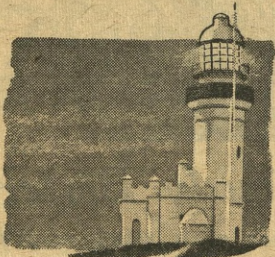
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The lighthouse was built at a cost of a little over £13,000 and came into use on Dec. 1, 1901. The original light was white dioptric—i.e., a light passed through a lens—of 145,000 candle power, showing one flash every five seconds. Later, it was strengthened to 800,000 candle power by the use of vapourised kerosene, and in 1922 it was increased to 1,000,000 candle power.

The optic apparatus weighs eight tons and floats in a circular trough containing 7 cwt. of mercury. The motive power, behind the light is the same principle as that of a grandfather clock.

The light is 371 ft. above high water and is visible 26 miles in clear weather. It shines from a circular concrete tower 60 ft. high. When this tower was built, the foundations were set eight feet below the ground, providing space for a water tank of 8,000 gallons capacity.

A subsidiary red light of 200 candle power is also shown from the tower; it covers the dangerous Juan and Julia Rocks.

The Cape Byron light was to have been opened on Saturday, November 30, 1901, but owing to rough weather the steamer Victoria, on which the Premier the Hon. John See and some of his colleagues were travelling from Sydney, did not arrive on time. Because of this delay, the lighthouse was opened on Sunday, December 1. William Warren was the first head keeper at Cape Byron.

Cape Byron light is one of 10 manned lighthouses on the N.S.W. coast. Its position is latitude 29° 38' south, longitude 153° 33' east, 360 miles north of Sydney.

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HERALDS OF THE KING SERVICE AND PROCESSION

On Sunday last 700 children representative of branches of the Heralds of the King and Sunday Schools in the Diocese of Sydney, marched behind the band of Barker College from Hyde Park to S. Andrew's Cathedral.

The glorious weather made it possible for more people to see this act of witness on the part of the children of the Church than ever before.

The procession included representatives of the G.F.S., the C.E.B.S., Church schools, choir boys, servers and comrades of S. George, together with official Herald branches.

The glittering processional Cross and the splash of colour given by the banners made this witness of Anglican pageantry a fitting offering to God.

The children were received at the main door of the cathedral by the Bishop of Polynesia, the Right Reverend L. S. Kempthorne; the Dean of Sydney, the Very Reverend E. A. Pitt; the Chairman of the A.B.M., the Reverend Frank W. Coaldrake; and the State Secretary of A.B.M., the Reverend W. H. S. Childs, given this particular honour because it was his last in connection with an A.B.M. gathering.

JAPANESE HYMN

The choir was made up of Heralds who recently spent a week together at "Shuna" and during the service they sang the verse of the hymn "Jesus Shall Reign" in Japanese.

The service was read by the State Secretary and others to take part were the Dean of Sydney who read the Queen's Message to Youth, the Precursor of the Cathedral, the Reverend J. Glennon; and the Home Secretary of A.B.M., the Reverend T. B. McCall.

The chairman of A.B.M. made the presentation of the Chairman's Banner for 1957 to the parish of S. Alban's, Epping, which Sunday School gave this year, together with the Sunday School of West Epping, the sum of £199.

DIOCESAN NEWS

ARMIDALE

STREET WIDENING PROTEST
Members of all church communities (and members of none) have joined with the Anglicans and Methodists in making a united protest against the Ruse Street widening proposal. Under this scheme S. Peter's Cathedral, the Deanery, and the Diocesan Registry were to lose a 34-foot strip the whole length of the frontage, and the Methodist church property in the adjoining block was to be similarly despoiled. Petitions were organised both by the Cathedral parish, and also by the Methodists. On behalf of the Cathedral parish Mr. S. T. M. Pierce (registrar) handed in nearly 400 protests; the Methodist minister handed in over 200, and with a large number which have been handed in privately the City Council had already received nearly 1000 objections. The time for lodging objections closed on Thursday June 14, and several hundred protest forms have been distributed but not yet sent in. It is understood that the project is not likely to go through.

BISHOP'S ILLNESS

Because of a severe chill, the bishop, the Right Reverend J. S. Moyes, returned to Bathurst on Thursday afternoon cutting short a western tour at Gunnedah. He had visited the town and Gunnedah when a doctor advised him to return and rest. As a result, engagements at Gogabari, Pillaga, and Wagga last week were cancelled. The bishop has been confined to bed for several days, and engagements at Collarenebri and other western parishes this week also had to be cancelled.

C.E.M.S. ON LITERATURE

Church literature was the subject of the monthly meeting of the C.E.M.S. During the discussion which followed a display of some of the literature available, the members felt that there were large numbers who were not well acquainted with the doctrine, or the history of the Church of England. A small sub-committee was formed to try to meet that lack of knowledge by wider readership of some of the very fine material available.

BATHURST

PARISH NOTES

The Clergy Retreat for the diocese is expected to take place from August 27 to 31 next, and will be conducted by one of the Kelham Fathers, Probationary Junior Anglican branches are now working at Oberon and Nyngan parishes. To-night parish balls will take place at Parkes, and at Manildra (Cudal parish).

The D.C. will attend a Y.A. dinner at Condobolin to-morrow evening and preach at the parish church on Sunday morning. He will also attend the Y.A. Ball at Eugowra on Tuesday next. The East Orange parish Ball takes place on Thursday next. Each branch is one that will join with Cathedral Y.As in sending a con-

tingent to the Camden Y.A. Rally, June 14 to 17.

"YOUNG ANGLICAN FELLOWSHIP"

The final stages for the amalgamation of the two largest mixed youth groups of the Anglican Church in Australia, the Church of England Fellowship and the Young Anglicans, were reached in Melbourne recently. Y.As throughout the Bathurst diocese have been prepared for this leading members of both organisations. It will be a little time before Melbourne becomes the headquarters of the new national Anglican youth movement. A new badge and blazer have been approved, and a new Y.A.F. Handbook will be later issued. The Charter of the Y.As will be retained and the prayer of the C.E.F. The bishop will give written assent on behalf of Bathurst diocese. The 1957 Y.A. Diocesan Ball is to be held at the Strand Theatre, Orange, on Thursday, June 27.

BRISBANE

HALL ANNEX

The new Florence Beakley Annex of the memorial hall at S. Paul's, Maryborough, was used for a public function for the first time on Friday, May 24. The ladies in charge of the Mystery Hall for the forthcoming festival made a radical change from the accepted social afternoon, and provided a business lunch between noon and 2 p.m. The enterprise proved highly successful and the result augurs well for the public acceptance of similar functions in the future.

MELBOURNE

"OUTBACK ODDITIES"

The Friends of S. Paul's Cathedral have arranged for Mr. Alan Marshall, the well-known author and journalist, to speak on "Outback Oddities" in the Chapter House on Monday, June 10, at 8 p.m.

"THE PATH OF PRAYER"

A new series of talks called "The Path of Prayer," to be given by Dr. S. Barton Babbage each Wednesday in June, at 1.15 p.m. in the cathedral, commenced on June 5.

G.S.S. OFFICE

The next Guild Office of the Chapter of All Saints, Melbourne, Guild of Servants of the Sanctuary, will be sung at Trinity College Chapel on Friday, June 14, at 8 p.m. Mr. C. Coghlan will speak on church music.

NORTH QUEENSLAND

EPISCOPAL JOURNEY

The Bishop of North Queensland, the Right Reverend Ian Shevill, has just completed a journey of 3,000 miles in ten days. The journey included necessary visits to the South, apart from his itinerary in the diocese. He visited Prairies, Hughenden, Richmond, Cloncurry, Dalrymple and Mt. Isa, and performed a confirmation at Cairns.

NEW RECTORY

On May 26, Bishop Ian Shevill blessed the new rectory of S. John's Church, Cairns. The rectory, which joins the church, the church hall and clergy house, is a splendid and spacious old home owned by the Gummow family. Its acquisition will give prestige to the largest parish in the diocese.

ST. ARNAUD

POUGH BLESSING

The Pough was conducted by the bishop at S. John's, Berrilllock, in the parish of Sea Lake, on Rogation Sunday, May 26, at 3 p.m. The bishop was present at Evensong at S. Aidan's, Sea Lake, and preached at S. Mary's, Culgoa, at the 11 a.m. service.

THE C.E.M.S.

The bishop presided at the meeting of the Diocesan Council of the Church of England Men's Society at Berrilllock, on May 25. A new branch is likely to be formed at S. John's, Berrilllock. The next diocesan rally of the C.E.M.S. will be held at S. Aidan's, Watchem.

NEW RECTORY

The Rector-elect of St. Arnaud, the Reverend R. S. Halls, will arrive in Melbourne by the liner *Strathairn* on June 30, and will be inducted the following week. He will be Canon-Residential and Rural Dean of St. Arnaud.

HONOUR FOR BISHOP

The bishop has been elected to the Council of Trinity College, Melbourne, to succeed Bishop C. L. Riley who has resigned. A bishop is a graduate of Trinity College, having been a member of the college 1923-1927. Sir Edmund Herring, who was lay representative when the diocese had no episcopal representation, now represents the Diocese of Bendigo. The diocese is most grateful for his long years of service as its representative.

SYDNEY

THE T.A. FIELD HOME

The Archbishop will dedicate "The T.A. Field Home" at the Church of England Girls' Homes, Caringford, on Saturday, June 22, at 2.30 p.m. Mrs. T. A. Field will officially open the home.

R. J. CAMERON MEMORIAL

The Venerable A. L. Wade will unveil a memorial to the late Ronald John Cameron at the Lady Davidson Home, Turramurra, on Saturday, June 22, at 3 p.m. Canon S. G. Stewart and Mr. John Davis will speak. Clergy are invited to robe.

GUEST SERVICE AT BROADWAY

Parishioners will bring their friends to the service on Sunday evening at S. Barnabas, Broadway. The monthly Guest Service is popular as a means of introducing non-Christian friends to the friendly atmosphere of a welcoming church, where they will hear the Gospel presented. The film, "Bible on the Table," depicting the difference that family worship makes to ordinary life, will be shown at a short social period in the Community Centre after the service. Supper will be served. Visitors and their friends will be welcome guests at this special service, which commences at 7.15 p.m.

S. PAUL'S BANKSTOWN

The Bishop in Polynesia, the Right Reverend L. S. Kempthorne, preached at Evensong at S. Paul's, Bankstown, on June 3. A large congregation listened to the bishop tell of the work and problems of the Diocese of Polynesia, and met him informally at the regular cup service. S. Paul's Sunday School of tea in the parish hall after the has recently affiliated with the Heralds of the King, and many of the youth of the parish were present to learn of important A.B.M. work.

REVERBY CHURCH HALL

The archbishop will dedicate the new Church Hall at S. Mark's, Revesby, on Whitsunday, June 9, at 4 p.m. The new hall at S. John's Church, Iberia Street, Padstow, will also be dedicated by His Grace on the same day, at 2.30 p.m.

S. BASIL'S, ARTARMON

The archbishop will dedicate the new Church of S. Basil, Artamon, on Saturday, June 15, at 3 p.m. A detailed description of the new church will appear in next week's issue.

SCOUT AND GUIDE SERVICE

The annual Scout and Guide service was held in S. Andrew's Cathedral, S. May 31. The Scouts and Guides marched to the cathedral from Hyde Park. Major-General the Reverend C. A. Osborne gave the address.

WHITSUNDAY AT CATHEDRAL

On Whitsunday, June 9, in the cathedral there will be a special choral celebration of the Holy Communion at 9.30 a.m. In the afternoon there will be a Confirmation service for adults.

CATHEDRAL GUEST SERVICES

Last Sunday evening there was a guest service where the singing was in congregational form and the responses were in congregational setting; afterwards there was a supper for members of the congregation in the Chapter House. These special services will be held on the first Sunday in the month for three months with the hope that many would like to share in them.

RELIGIOUS BROADCASTS

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

RADIO SERVICE: 9.30 a.m. A.E.T. June 9: "That they may all be one"—a feature on the World Council of Churches.

RELIGION SPEAKS: 3.45 p.m. A.E.T., 3.45 p.m. W.A.T. June 9: "Christians in the Welfare State"—the Reverend Malvern Edwards.

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T., 6 p.m. W.A.T. June 9: The combined Church congregations of Korrumburra, Victoria.

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

June 9: S. John's Fellowship Choir, Melbourne.

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

June 9: The Bishop of Chichester, the Right Reverend G. K. Bell.

THE EPILOGUE: 10.45 p.m. A.E.T. June 9: Whitsunday.

FACING THE WEEK: 6.40 a.m. A.E.T., 6.35 a.m. W.A.T.

June 10: The Reverend C. T. Debenham.

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

June 10-14: The Reverend G. R. Mathers.

PAUSE A MOMENT: 9.55 a.m. A.E.T., 9.50 a.m. W.A.T.

June 10-14: Sister Julian.

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

June 10: Dr. Kathleen Bliss.

June 11: The Most Reverend J. Booth.

June 12: School Service, "Stories from the New Testament."

Episode 197, "Some of Paul's Adventures in Asia."

June 13: The Reverend A. P. Campbell.

June 14: Father Colin Miller.

June 15: The Reverend John Bryant.

TELEVISION: June 9: 10.57 a.m. ABN, Sydney: Divine Service from Gordon Methodist Church. Preacher: The Reverend B. R. Wyllie.

June 9: 5.30 p.m. ABN, Sydney: "Stories of Jesus" (No. 7), the Reverend S. R. Bowyer Hayward.

June 9: 9.15 p.m. ABN, Sydney: "Poverty, Chastity and Obedience"—the story of the Anglican Community of the Resurrection, Milfield, England.

June 9: 10.58 a.m. ABV, Melbourne: Divine Service from S. Mark's Church of England, Camberwell, Melbourne. Preacher: Canon Mervyn Britten.

June 9: 5.30 p.m. ABV, Melbourne: "Stories of Jesus" (No. 2), the Reverend James Buckley.

G.F.S. LARGEST AND OLDEST YOUTH GROUP IN BRISBANE

FROM A SPECIAL CORRESPONDENT

Brisbane, June 3

The Girls' Friendly Society in the Diocese of Brisbane now has nearly 2,000 members, the society's chaplain, the Very Reverend D. E. Taylor, said at the annual meeting on May 2.

The dean said that this was the total from 60 branches in the diocese. Nine branches had not supplied figures.

The G.F.S. is by far the largest youth organisation in the diocese, and is also the oldest.

There are 878 Juniors, 578 Intermediates and 532 Seniors,

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much to a student living away from home.

Competitions and team work in the branches were good, she said, and should be encouraged.

To-day's children were pampered and fussed over by some parents and it was good for them to have the opportunity of learning to take defeat in a good spirit with the rest of the team.

The majority of parents did not teach their children to face defeat, accept it cheerfully and use it as a spur to greater effort.

Mrs. Groom said that concern about leaders and leader training was a problem not in this society only.

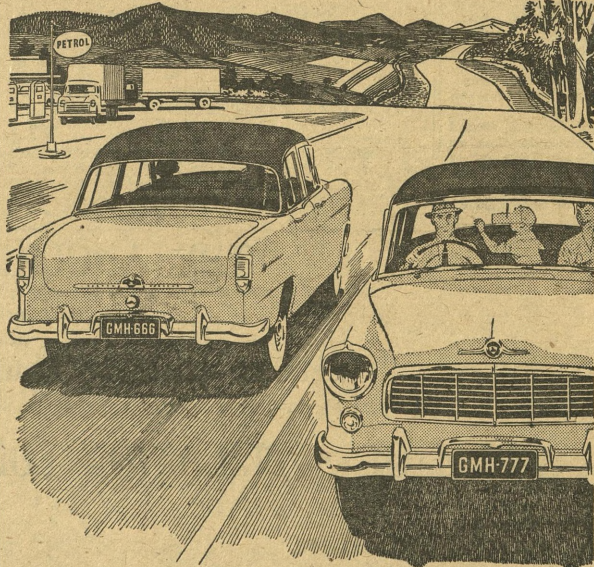
Every group was troubled in this way and we needed to look to our methods and make them as attractive as possible.

The report expressed appreciation of the work Mrs. Hitchcock had done in her five-and-a-half years as diocesan president.

Mrs. Hitchcock resigned this position before leaving on her overseas holiday.

Mrs. A. L. Sharwood, who was elected the new diocesan president, said that leaders should set an example not only of regular attendance at branch meetings but also in the spiritual side of G.F.S.

Leaders' camps provided particularly good opportunities for training and it was hoped to have more of them in the future.



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THE C.E.B.S. ON TOUR

FROM A SPECIAL CORRESPONDENT

Oakleigh, Vic. June 3
After eight days touring around Victoria, a large party of members of the Church of England Boys' Society and their leaders arrived back in Melbourne late last Saturday.

The party travelled more than 700 miles by bus, covering a large part of Western and Central Victoria.

Rallies were held en route at Ballarat, Dimboola, Birchip, Shepparton and Wangaratta.

Many of these rallies were attended by members from surrounding branches as well as the local boys. Much stimulation in the country areas resulted.

Every evening leaders held a discussion group, and a wide range of subjects was covered.

LEADERS HELPED

Many helpful suggestions were made regarding programmes, and ideas were put forward which could greatly assist the work of the society in the outlying areas.

Leader of the tour was Mr. Lin Browne, assisted by the Reverend R. J. McCall as chaplain. Mr. Hector Walker, who is also Lone Commissioner for the C.E.B.S., and Mr. Wally Butler.

Such tours have always had an important place in the programme of the C.E.B.S., fostering as they do fellowship among the members.

Already plans are in hand for a tour of Adelaide and Broken Hill, by bus and plane, next January, and one to Sydney and Brisbane by ship and plane in May, 1958.

NEW COMPETITION

As announced last week, a new competition for which readers are asked to submit light verse of not more than 24 lines, has been introduced. Entries for the first topic, "Our Canvass," will close on June 28.

The topic for the second week — entries to close on July 5 — will be "Don't put oil in the petrol tank" (vide Bishop of Newcastle's Synod Charge in this week's issue.)

ADELAIDE YOUTH SERVICE

FROM A SPECIAL CORRESPONDENT

Adelaide, June 3
The annual service of the Fellowship of Christ the King, the Adelaide diocesan youth fellowship, was held on May 31, in S. Bartholomew's Church, Norwood.

It was fitting that the date chosen for the service fell within the octave of the Ascension.

The Rector of All Souls', St. Peters, the Reverend L. R. Jupp, who is chairman of F.C.K., sang Evening-song, and the occasional sermon was preached by the Rector of S. Bartholomew's, the Reverend S. A. Mainstone. Other visiting clergy were robed and seated in the sanctuary.

The choir of forty voices consisted of representatives from a number of the suburban branches of F.C.K., together with choirboys, under the direction of Mr. L. T. Colquhoun.

The lessons were read by two members of the governing body, Mr. Don Porter and Miss Janet Pettit.

The F.C.K. banner which was carried in the procession, along with the four banners from Norwood, will remain in S. Bartholomew's for the next twelve months.

In his address Mr. Mainstone urged the youthful members of the congregation to keep three things before them:

Firstly, they must seek to know the faith; secondly, they must endeavour to live the life of faith; and thirdly, they have a charge laid upon them to proclaim the faith.

After the inspiring act of worship and devotion, the young people from the various suburban and nearer country parishes were entertained at supper in one of the parish halls.

CHURCH UNION MEETING

The general meeting of the Sydney branch of the Australian Church Union will be held in Christ Church, Lower Hall, 505 Pitt Street, Sydney, on Tuesday next, June 11, at 8 p.m.

The Reverend F. J. Travers will speak on the life and work of the Church in the north of England.

Visitors are especially welcome.

THE ANGLICAN PRESS

(Continued from page 1)

cent. on the Debenture Stock, and to pay the stockholders back in due course.

On page 7—the first page of the Prospectus—you will see two different lists of names: Directors and Trustees.

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You will notice that we have been at some pains to appoint, as Trustees, Archbishops and Bishops from every State in the Commonwealth, for their responsibilities will be Australia-wide.

What I have written, read together with the Prospectus, presents the main facts on which you can decide whether you should invest in the Press.

PROTEST BY CHURCH WOMEN

ECUMENICAL PRESS SERVICE

Geneva, June 3

The president of the Board of Managers of United Church Women, Mrs. Theodore Wedel, has called on Anglican and Protestant church women to fight bad housing, poor schools and discrimination.

The organisation, which is part of the National Council of the Churches of Christ in the U.S.A., represents about ten million Anglican and Protestant church women in 2,100 State and local councils.

and how much you should put in.

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I do not want to labour this point; but you should know that practically every other major religious denomination in Australia already has at least one printing press. Our Roman Catholic friends, with the Baptists, the Methodists, and the Presbyterians, already operate Presses whose total value is well over a million pounds. Did you know that the Seventh-day Adventists spend £100,000 on printing each year? I know that figure to be a fact through the kindness of one of their leading executives.

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Yours sincerely,
FRANCIS JAMES,
Managing Director.

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POSITIONS VACANT

APPLICATIONS ARE invited for the position of Federal Youth Secretary for the Australian Board of Missions. This officer will be responsible for the organisation and oversight of the Board's youth work throughout the Commonwealth, with particular reference to publications. The commencing salary will be £800 per annum, with all travelling expenses paid. Applications should be forwarded on or before June 20, 1957 to the Chairman, Australian Board of Missions, 14 Spring Street, Sydney, New South Wales.

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

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BIRTH

MOON (nee Atkinson). To Barbara, wife of the Reverend Ron Moon, Assistant Priest, Tumut, on May 28, a son (Geoffrey Stephen). Both well.

ENGAGEMENT

WILLIAMS-RAE. The Engagement is announced of Robin Margaret, only daughter of Mr. and Mrs. J. S. Rae, of Wymond, to Graham Harold, younger son of Mr. and Mrs. H. J. Williams, of Gordon.

ACCOMMODATION VACANT

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

CHURCH NOTICES

CHRIST CHURCH S. LAURENCE, South George Street, Sydney. SUNDAY SERVICES. Holy Communion, 7.30 a.m. and 9 a.m. Solemn Eucharist and Sermon, 10.30 a.m. Solemn Evensong, Sermon and Devotions, 7.15 p.m. WEEKDAY SERVICES. Holy Communion, Monday, Tuesday, 7 a.m. Wednesday, 7 and 10. Thursday, 7. Friday, 7. 10. 1.15. Saturday, 7.30. EVENSONG. Monday to Friday, 5.20 p.m. Saturday, 7.30 p.m. (Holy Hour). CONFESSIONS. Friday, 4-6 p.m. Saturday, 8.15 p.m. or by appointment.

OBITUARY

HOEY, David Sidney William, of Melanesia. A valiant priest is gratefully remembered by his former colleagues of the Eastern Deanery, Perth, who render thanks to Almighty God for the joy of priestly fellowship. Faith has vanished into night! Dennis Bazley, Frederick Hart, Frank Pitcher, Jack Pickering.

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THE ANGLICAN PRESS LIMITED

(Incorporated under the Companies Act 1936 of the State of New South Wales on March 20, 1957)

AUTHORISED CAPITAL: £5,000

ISSUE OF £70,000 7% REDEEMABLE MORTGAGE DEBENTURE STOCK

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

FORM OF APPLICATION FOR MORTGAGE DEBENTURE STOCK

To the Directors,
THE ANGLICAN PRESS LIMITED,
1 Rawson Lane,
SYDNEY, New South Wales.

Gentlemen,

I/We hereby apply for *£..... of Mortgage Debenture Stock of the above issue on the terms of the Company's Prospectus dated May 29, 1957.

I/We enclose the sum of £..... being payment of the application money in full.

I/We agree to accept the said Mortgage Debenture Stock or any lesser amount that may be allotted to me/us.

I/We hereby authorise you to place my/our names on the Register of Debenture Stockholders of the Company and I/we agree to hold the said Debenture Stock under the conditions of the Trust Deed dated May 29, 1957, between the Company and the Trustees for the Debenture Stockholders.

SURNAME: Mr./Mrs./Miss/the Reverend Christian Names (in full):
(PLEASE USE BLOCK LETTERS)

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PROFESSION OR OCCUPATION: USUAL SIGNATURE: Date:

Applications on this form, accompanied by a remittance for the amount of the application money (with exchange added to all cheques not drawn on a Sydney bank), must be sent to the registered office of the Company, 1 Rawson Lane, Sydney, N.S.W. This application must be signed by the applicant personally or by his or her Attorney(s). Joint applications must be signed by all the applicants. Cheques must be made payable to "The Anglican Press Limited" and crossed "Not Negotiable."

*NOTE: Applications must be for £5 or for multiples of £5.