

THE ANGLICAN

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YOUTH ORGANISATIONS AND EDUCATION BRISBANE SYNOD DISCUSSION

FROM OUR SPECIAL CORRESPONDENT AT THE SYNOD

Brisbane, August 28

At the synod of the Brisbane Diocese on August 19 the Church and Youth Session was introduced by the Dean, the Very Reverend D. E. Taylor. He congratulated the Board of Religious Education and the youth organisations on the very good work they were doing in their respective fields.

The Dean then proceeded to criticise two aspects of youth work.

Firstly, he considered it was a mistake that the C.E.B.S. had been begun.

Already in the Scout movement there was a splendid organisation for the holding and training of youth.

In England, two-thirds of the Scout troops were closed troops belonging to, and controlled by, the Church.

Through these, the Church in England reached a large number of boys it could never have reached otherwise; whereas, here, the whole movement has drifted away from the Church.

Mr. C. M. Wrench agreed with the dean, saying that there is nothing the C.E.B.S. gives which Scouting could not give, if the Church were really interested in it.

The Reverend R. A. Footo, who had experience as a Scoutmaster, said he used to wonder why there was no movement like Scouting in the Church.

When the C.E.B.S. was founded and its handbook published, he felt sure it was just what the Church needed.

The Reverend L. Burrows, moving the adoption of the C.E.B.S. report, said he strongly disagreed with the dean.

There was no justification for scrapping the C.E.B.S. and turning to Scouting, because there was one main thing Scouting did not achieve, namely, bringing boys into the fellowship of the Church.

He urged that more emphasis be placed on seeing that the leaders were good churchmen. Given that, the C.E.B.S. could be a good missionary body because it attracted boys more than any other movement did.

The second point made by the dean was that in work among adolescents the Church in Queensland adopted a wrong policy.

In practically all other places in the world, youth work in this age-group was done on a mixed basis.

Comparing the various youth reports before synod, he pointed to the serious decline in the Church of England Young Men's Society, compared with

the healthy growth of the Comrades of S. George (a mixed group).

The dean felt it was more natural to have the mixed groups, like the Young Anglicans in New South Wales, and the C.E.F. in Melbourne.

Subsequent speakers disagreed with the dean and advocated separate groups as at present.

The Reverend A. C. Pay believed that the best of our young men and young women did not want to be together all the time.

For their social and spiritual activities they did combine very happily and with great benefit; but the best results were obtained when the sexes met independently for other activities.

NEW WELFARE CENTRE AT PORT MORESBY

FROM OUR OWN CORRESPONDENT

Port Moresby, August 26

The Bishop of New Guinea, the Right Reverend P. N. W. Strong, blessed and dedicated the new Mission and Welfare Centre at Koki, Port Moresby, on August 18.

The Administrator, Brigadier D. M. Cleland, accompanied by his wife, officially declared the centre opened.

He said it would be of inestimable benefit in Port Moresby.

The chapel of the new building was the focal point of all activities and would give the proper tone to all that would be done in the way of education and recreation.

The opening ceremonies were timed to coincide with the arrival of the Bishop of New Guinea, the Right Reverend F. de Witt Batty.

The Bishop, accompanied by Mrs. de Witt Batty and his sister, is making the round trip by the M.V. Bulolo, visiting Samarai and Dogura.

The coadjutor bishop, the Right Reverend D. Hand, flew especially from Popengeta to be present at the opening.

After the Administrator had spoken, the Bishop of New Guinea proceeded to the top floor and blessed the residential portion and then dedicated the chapel after consecrating the altar.

The patron of the chapel is S. Francis of Assisi. The Bishop of Newcastle then gave a short address in which he declared his pleasure at being able to be present.

The bishop said that "all big ports in the world have similar institutions to that which had just been dedicated, where wayfarers could meet men of their own race and creed, and find a resting place, and a touch of the old home life.

"Many Papuans are now living away from their villages and this venture provided a common meeting ground."

The bishop said he was glad every endeavour was being made to make the scheme self-supporting and that there would be no drain made on the funds of the Australian Board of Missions.

The text of the address was

summarised and translated into Motu by Sergeant-Major John Guise, of the Papuan and New Guinea Constabulary.

The ceremony concluded with the singing of three verses of "Onward Christian Soldiers," after which the Bishop of Newcastle gave the Blessing.

Although the opening was held at the conclusion of a working day a large number of Papuans were present, as well as Europeans.

There has been a good deal of local support and many generous gifts have been made, including a refrigerator, electric stove, bed and bedding and cooking utensils.

The Reverend W. B. Gill has taken up residence, and will be in charge of the centre under the direction of the Rector of Port Moresby, the Reverend H. F. G. Randall, who initiated the project.

A EUROPEAN VIEW OF EVANSTON

BY BISHOP EIVIND BERGRAV OF NORWAY

IN undertaking to write this article, I have agreed to try to point out some of the fears that Europeans have about America, and at the same time face the challenge that is involved for us all by the fact that the Second Assembly of the World Council of Churches will be held next year in America, at Evanston.

This is a somewhat peculiar undertaking and I know many of my own countrymen would want me to write in such a way that I would not offend our American friends. Frankly, I am not very much afraid of doing so. Past experience has shown me that Europeans are much more touchy than are our friends across the Atlantic.

I remember being present once at a discussion carried on by a mixed group of Europeans and Americans. One member of the American group asked the Europeans to come right out with all the things they felt were wrong with the U.S.A.

And the Europeans did just that! If I had heard similar things said about my own country, I should most likely have left the room. Or perhaps I should have risen valiantly to a defence of my country's position and situation.

The Americans present at this discussion I mention did neither. They merely listened and when the Europeans had finished with their criticisms said: "Thank you very much, that is most interesting. We shall learn a great deal from

This is the second of a series of twelve articles on the Assembly of the World Council of Churches at Evanston in August, 1954. They are being written by leading churchmen of various confessions from all over the world. The next article will appear in one month's time.

your words." It is because I know Americans are ready to take our criticisms in a positive way that I venture to begin immediately speaking about what Europeans "fear" when they look at America.

The general fears which Europeans have of America are widely known and I shall rather consider those which European Christians have as they look at the churches and church life in the U.S.A.

AMERICAN CHURCHES

Let us merely set down a few of these "fears," one after another, without attempting to say whether or not they are justified. Here, in any case, are some of the reactions Europeans have as they think of American Christianity:

1. American Christianity is too often institutional rather than personal. If I may coin a word, it seems often "ingelatinised," that is, congealed into a block rather than grounded in individual convictions.

2. American Christians appear rather self-assured about their own efficiency so that God sometimes seems to be about as much dependent on them as they on God.

3. To some European Christians the American churches appear to have two altars, one for the Dollar and another for God.

4. American Christianity often looks confused, lacking a truly credal structure and seeming to have no very clear conception of the place and role of Jesus as Saviour and Redeemer.

5. American Christianity looks very much divided even within the several official denominations, as among Methodists, Baptists, and Lutherans, for example. Such divisions often appear to be determined more by sentiment than motivated by sound theological reasoning.

ONE is sometimes inclined to feel that the gulf between Fundamentalists and Liberals in America springs more from emotional reactions than from strong convictions about the nature of the Biblical Revelation and an uncompromising search for truth and so there

arises a kind of fanaticism on both sides.

In short, Americans seem to be more governed by their feelings than by their reasoning and so sometimes give us the impression of being unreasonable.

6. The outlook of American Christianity often looks to us rather earthbound, expecting the fulfilment of God's Kingdom here on earth—one might even say, expecting its realisation in the U.S.A.

And it seems less concerned with the second coming of Christ, seeming to miss the fact that man by nature simply does not have the potentialities of creating any intimate good of and by himself.

If these feelings, or even some of them, are justified, it might appear that it is we Europeans who should be doing most of the challenging when we go to Evanston next year. But this is by no means the case. In fact it is the American Churches which in many ways are challenging us.

It is just because we have these rather searching questions to put to the American churches, just because we have these hidden fears, that we are so challenged by them.

INFLUENCE ON STATE

For, in spite of all this criticism we may have, the fact which remains and startles us so much is that the churches in the U.S.A. are so eminently efficient as churches.

I emphasise as churches, because it would hardly be surprising if they were effective in other ways—in their social, political or humanitarian activities.

What does so amaze us is the fact that, while American churches are so busy caring for the worldly side of the Church's existence, they can at the same time be so congregation-minded and create such close Christian fellowship.

Then there is another paradox for us. How can these churches which seem so often to us backward in their thinking and childish in their behaviour, yet have such a remarkable influence on public affairs both on the State and national level?

NUMBERS INCREASE

When we actually look at the American churches, what we see actually strikes quite a blow at our European pride. We find our sense of superiority invalidated by what we find there; we discover, for example, that while the influence of Christianity seems to be declining all over Europe, the number of church members and, we may add, of church-goers is constantly increasing in the United States.

CAN it be that they in America really have a clearer understanding of the intentions of God, while we may have a better theological conception of the nature of the deity? Perhaps we are like the son who said yes, but did not do what he had promised, but the Americans are like the other son, who said no, but did go on to do the father's will.

Is it, perhaps, that the Americans are weak in thinking things out but quick and firm to act, while we are sound in our reasoning but weak to carry through?

Yet it is a blessing, is it not, that the U.S.A. and Europe are so very different and at the same time so close in all essential matters.

As a result we challenge and help each other. Who could recount all that Europe owes to America and—may I add—all that the United States owes to us here?

POPULAR MISCONCEPTIONS

That to keep the Golden Rule is all that God requires of a man.



God's answer to that is: "By GRACE are ye saved through FAITH, and that not of yourselves, it is the GIFT of GOD. Not of WORKS, lest any man should BOAST." Ephesians 2: 8-9.



At the opening of the new Welfare and Mission Centre, Port Moresby. Through the centre pillars are visible the Bishop of Newcastle, the Administrator, the Bishop of New Guinea.

"SACRIFICES NOT IN VAIN"

FROM OUR OWN CORRESPONDENT

Wangaratta, August 28
A service of dedication of a memorial stained-glass window was held at S. Jude's Church, Eldorado, Victoria, this week.

The address was given by the Officer Commanding the 2nd Armoured Regiment, Brigadier H. H. Hammer.

Brigadier Hammer said that all were gathered in a spirit of remembrance to those who served their country in its hour of need in two of the greatest wars in history, and those who had paid the supreme sacrifice in those wars.

Those sacrifices had not been in vain for we had held our freedom after two great wars, although at great cost, he said. "We still have no intention of permitting our freedom being taken from us, and though we want peace and must work for peace, our defences must be strong."

AUSTRALIAN CHURCH UNION

FROM A SPECIAL CORRESPONDENT

Sydney, August 31
A General Meeting of the Sydney Branch of the Australian Church Union will be held at Christ Church Clergy House, Sydney, on Tuesday, September 8, at 6.30 p.m.

The present procedure in administering Lumsdaine Bequest funds will be submitted for approval.

MADANG FETE

FROM OUR OWN CORRESPONDENT

Port Moresby, August 26
A fete organised by Madang Anglicans under organising secretaries, Mrs. P. Clarke and Mr. Roy Hansen, raised £212 for the Church Building Fund.

An energetic team of volunteers ran a variety of stalls. Donations in money and kind were received from various individuals and firms, both European and Chinese.

A happy crowd gathered at the Aviat Club for the dance to round off the day; supper was served by the ladies.

BISHOP BATTY IN PORT MORESBY

FROM OUR OWN CORRESPONDENT

Port Moresby, August 26
Rain after a dry spell, and a cool south-easterly breeze combined to make the visit here of the Bishop of Newcastle, who was accompanied by his wife and sister, very pleasant indeed.

Tours were made of the surrounding districts, including a visit to the Bomana War Cemetery.

The Administrator and his wife were hosts at a luncheon to the visitors at Government House on Wednesday.

During his stay in the Territory, the bishop, his wife and Miss de Witt Batty will be guests of the Bishop of New Guinea at Dogura.

They expect to return to Australia on the south bound journey of the *Bulolo*, which is scheduled to leave Port Moresby on September 5th.

SYDNEY HAS CAR FINANCE PLAN

FROM OUR OWN CORRESPONDENT

More than 150 clergy of the Diocese of Sydney are now engaged with the Sydney Diocesan Car Finance Board.

By special arrangement with various traders the board has been able to secure some substantial discounts. This particularly applies to insurance of any general type.

The honorary secretary is the Reverend "Ted" Lambert, of S. John's Rectory, Balmain.

The board hopes that it will become possible for it to assist the clergy and diocesan organisations in the purchase of vehicles on a much easier basis than is at present possible through private channels. Such schemes are available to assist clergy in other dioceses, and availability of finance is the only thing hampering the implementation of a similar scheme in Sydney.

GILBULLA MEETING

Special omnibuses will be provided to carry the crowds of Sydney Anglicans who will visit the Conference Centre at Gilbulla, near Menangle, on September 26.

The buses will leave at 9.45 a.m. from three points in the city and suburbs.

The "Friends of Gilbulla" will hold their annual meeting in the Conference Room at 11.45 a.m. Lady Stanham will open the fete in the grounds at 2 p.m.

PAROCHIAL MISSION AT GUYRA

FROM OUR OWN CORRESPONDENT

Guyra, N.S.W., Aug. 28
As part of the Diocese of Armidale's five-year Evangelistic Campaign, a mission will be held in the Parish of Guyra from September 13 to 20.

The vicar, the Reverend R. F. Kirby, has invited Capt. A. W. Bailey, head of the Church Army in Australia, to be the conductor.

Steady preparation has been made over the past six months and will reach its climax at the opening of the mission on Sunday, September 13, when the Bishop of Armidale will bless the missionary for his work in the parish.

In addition to the usual daily mission services and celebrations of the Holy Communion, there



Captain Bailey

will be special mission services for women, Aboriginal parishioners and country congregations, communion breakfasts for men and young people, and "A Word to Children."

Capt. Bailey will also address the Guyra Rotary Club on "The Forgotten Factor in Industry," and will screen the Church Army's film: "Mankind's Concern."

The clergy of the diocese have indicated their desire to uphold the mission in prayer during the next few weeks. The motto of the mission is: "Each One—Reach One!"

BISHOP ROBIN WELCOMED

FROM OUR OWN CORRESPONDENT

Adelaide, August 31
The Bishop of Adelaide, the Right Reverend B. F. Robin, and Mrs. Robin, returned to Adelaide from England last Sunday.

Unfortunately the bishop was suffering from an attack of influenza, so that the youth welcome, which had been organised, had to be cancelled.

A large number of people gathered at the Freemasons' Hall on Monday night when speeches of welcome were made by representatives of the clergy, laymen and laywomen of the diocese.

The Mothers' Union will welcome Mrs. Robin at the Freemasons' Hall on Thursday, September 10, at 2 p.m.

GLENELG CHURCH CONSECRATED

FROM A SPECIAL CORRESPONDENT

Bathurst, August 31
When in the Parish of Grenfell last month, the Bishop of Bathurst, the Right Reverend A. L. Wyde, consecrated the Church of S. Margaret, Glenelg.

The bishop also dedicated a sanctuary chair in memory of Mr. R. C. B. Priddle; cross and candlesticks in memory of Pilot Officer W. M. J. Matchett; and missal rest in memory of Mr. Sydney Priddle.

These were the gifts of their respective families.

The bishop and visitors from Grenfell and other centres were appropriately welcomed by Mr. J. A. England (churchwarden) and entertained at a picnic.

Keen disappointment was expressed that the rector, the Reverend J. S. Rowe, could not be present.

N. QUEENSLAND SYNOD REPORT

FROM OUR OWN CORRESPONDENT

Townsville, August 28
Clerical representatives to North Queensland Synod, which has been meeting in Townsville, included priests from England, Scotland, the United States, Canada and New Zealand, as well as aboriginal lay representatives.

The American priest, the Reverend L. C. Bailey, made a contribution to a missionary meeting at S. Anne's School. He described the way in which the American Church tackles the support of missionary work. He was supported by the Reverend A. Briggs, who spoke of the needs of Christians in present-day China.

Mrs. Wellington, of Townsville, gave the meeting impressions of her recent visit to Borneo, where her son, the Reverend Douglas Wellington, is working, and the provincial secretary of the A.B.M. gave the news that in the last year, the diocese has contributed more to the A.B.M. than in any previous one.

Before the beginning of synod proper the clergy "went to school." The bishop gave a series of lectures on the missionary strategy of the Anglican Communion in the past and the present. It was decided at the clergy conference which followed that next year a similar school should be held, with as its subject, "Pastoral Strategy."

The bishop has completed with the finance committee a comprehensive review of the administrative and financial organisation of the diocese, which showed that for any real progress to be made in the future, the diocese needs an extra £3,000 annual income, and a sum of at least £100,000 for capital works.

Synod passed a number of amendment canons to clarify certain administrative points, and to provide extra income. These, however, were in the nature of long term measures.

Mr. J. C. Butler and the chancellor, Mr. F. R. North, reported that they, with another lay synodsmen who declined to disclose his identity, had collected the sum of £1,250, with another £250 expected, to form a fund to mark the beginning of the second half-century of the diocese's life, to greet the bishop with affectionate loyalty to his first synod in North Queensland, and to enable him to proceed without delay to the re-organisation of the central office of the administration of the diocese.

An Extension Appeal for £100,000 was launched, and within a quarter of an hour of the motion having been passed, the first donations were in the bishop's hands. The fund has for its main purposes, the completion of the cathedral, further additions to the buildings of the four northern Church schools, the training of more ordinands, and the provision of money to help parishes to seize the opportunities presented by new building areas.

Missionary activity in the diocese will be strengthened by the re-establishment of a central missionary committee, and another committee has been formed to review the canons of the diocese as a whole, and prepare canons for the next synod and to amend them where necessary.

LAE CHURCH

The dedication of the Lae church will take place on October 3, when it is expected that the Administrator will be present.

The dedication has been delayed by necessary repairs.

ARMIDALE CLERGY MEETING

FROM OUR OWN CORRESPONDENT

Armidale, August 30

The clergy of Armidale Diocese gathered for the annual clergy conference at Tamworth last week.

Subjects discussed included day schools instruction, spiritual healing, evangelism, parish finance, Sunday schools and youth work.

The Dean of Armidale, the Very Reverend M. K. Jones, led the discussion on day schools instruction. It was generally agreed that there should be an agreed syllabus for the diocese. The Religious Instruction Council will consider this recommendation.

Archdeacon R. I. H. Stockdale introduced the subject of spiritual healing.

The Rector of Adamstown in the Newcastle Diocese, the Reverend W. Weston, was present at conference and gave valuable help arising out of his studies of the ministry of healing in England and Germany. A committee was appointed for further study and recommendation, consisting of Archdeacon Stockdale, the Reverend C. J. Eldridge-Doyle, the Reverend C. R. Evans, and the Reverend J. Newton Bagnall. This committee will meet in November.

The Reverend R. F. Kirby spoke on certain aspects of evangelism. Canon E. Ormerod introduced a discussion on parish finances.

On Wednesday, Miss Effie Sourry joined the conference. Miss Sourry will complete two years' study in S. Christopher's College in November, and in the New Year will take up her work as youth commissioner in the diocese. Her talks and answers to questions have raised great hopes for the development of Sunday schools and youth work in the diocese.

The Bishop of Armidale presided at the conference.

NEW MEMORIAL WINDOW

FROM A SPECIAL CORRESPONDENT

Bathurst, August 31
A memorial to a former rector, the Reverend E. Howard Lea, in the form of a stained glass window will be placed in S. Barnabas', South Bathurst.

The window will illustrate the text, "Now abideth Faith, Hope, Charity, these three; and the greatest of these is Charity."

It will be the gift of Mrs. Frank Howell, sister-in-law of another former rector of South Bathurst, Archdeacon W. K. Howell.

The Reverend Howard Lea was also a rector of Dubbo and of S. Mark's, Darling Point.

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WORK IN ISRAEL

A PROTESTANT OPPORTUNITY

OCUMENICAL PRESS SERVICE

Geneva, August 28
What is the position as regards Protestant work in Israel? An answer to this question is given in the July issue of "The Witness," the organ of the International Hebrew Christian Alliance, in London.

We must thank God, says its report from Israel, that Protestant work "can still be carried on at all at the present time."

In addition to "a number of smaller, often very dubious organisations and individuals," the following bodies are at present working for Israel:

There is the Anglican Mission, with posts in Jerusalem, Tel-Aviv, Lydda and Haifa; the British Association for Spreading the Gospel to the Jews, in Haifa; the Scottish Church, with the Tabetha School in Jaffa, at which 265 children (50 of them Christian) are being taught.

There is also a post in Jerusalem, as well as the big centre in Tiberias, which consists of a church, a hospital, and a Bible station, and employs a number of Dutch workers; the Norwegian Mission to the Jews, in Haifa; the Swedish Mission to Israel, which maintains a theological institute in Jerusalem; the Mission of the Finnish Church, with a school in Jerusalem.

The British organisation, "The Hebrew Christian Witness to Israel," has one woman worker in Haifa and another in Jerusalem; the Chicago Mission to the Jews has a service in Jerusalem.

The International Hebrew Christian Alliance has two workers in the Holy Land, who are at present producing a polyglot magazine for Hebrew Christians in Israel.

As regards the Bible, the Israelis were until recently dependent on the importation of Hebrew Bibles. The first Hebrew Bible has now been printed in Israel itself, but it is more expensive than those imported from abroad.

In addition, it contains only the Old Testament, whereas the Bible Societies' copies contain both Testaments in Hebrew, and are much welcomed.

The Bible Societies report a constant increase in interest, reaching record figures. One society alone distributed 37,000 Hebrew Bibles, Testaments and portions in the last twelve months.

The Bible is more read and studied in Israel than any other book, "though not, admittedly, because it is the Word of God, but because it is regarded as the book of the Jewish people and the Jewish land."

But another Bible has appeared in the form of a school textbook, put out by a group of atheist teachers. In it a great deal has been removed and altered.

God does figure in the Sinai story, but "of the Ten Commandments the first and three others have been blue-pencilled." "There remains the injunctions to observe the Sabbath and to honour one's parents, neither of them mentioning God at all, and the prohibitions on murdering, stealing, bearing false witness and coveting one's neighbour's possessions."

WORLD COUNCIL'S AID FOR PASTORS

ANGELICAN NEWS SERVICE

London, August 19
The Bishop of Chichester has written to the Czechoslovak Foreign Minister, expressing the "deep concern" of the World Council of Churches at the recent imprisonment of four Baptist pastors on charges of spying.

The bishop is president of the Council's Executive Committee. In his letter, the bishop asked precise questions about the charges against the pastors, who have received terms of imprisonment ranging from five to eighteen years.

BISHOP ON MINERS

ANGELICAN NEWS SERVICE

London, August 25
The Bishop of Sheffield, the Right Reverend L. S. Hunter, replied yesterday to criticisms raised by his article in the diocesan newsletter a month ago which stated that absenteeism among Yorkshire miners was as high as 20 per cent.

He had been criticised by miners' leaders for an "attack upon miners." The president of the Yorkshire area of the National Union of Mine-workers, Mr. Alwyn Machen, said that the bishop owed them an apology.

"Dr. Hunter said yesterday: 'I do not wish to be drawn into a controversy with the miners' federation, and I dislike being advertised as 'attacking the miners,' for all my working days I have been in full sympathy with them in their long fight for better working conditions, houses, and pay."

"Mr. Machen disputes the figure of 20 per cent. for all inclusive absenteeism which had been published on good authority before I quoted it, and substituted 18.5 per cent.; and by breaking it down by detailed analysis he makes clear what I thought was well understood—that in an industry like coal mining the normal rate of absenteeism for accidents, illness, etc., is relatively high.

"Accepting his figures and analysis, as I readily do, one's anxiety remains and my argument stands. I referred to the subject, however, as one example of a lack of responsibility on the part of individuals towards the community which is by no means limited to one section of the nation and which, if it were to increase, would prejudice the development of our social services and lower our standard of life."

BARTLEMAS DAY AT SANDWICH

FROM OUR OWN CORRESPONDENT

London, August 28
The Feast of St. Bartholomew was traditionally observed at the Cinque Point of Sandwich on August 24.

Among the most cherished institutions of the town is St. Bartholomew's Hospital, a retreat for the aged.

It was founded in the reign of Richard Coeur-de-Lion, as a thank-offering for the King's homecoming.

The annual service on Bartlemas Day, at which the founders are commemorated, was held in the hospital chapel.

It was a short and simple ceremony, combining tradition and charity.

Buns were distributed to the children of Sandwich; adults were presented with a more picturesque but less edible, biscuit, stamped with the arms of the town and the legend of the foundation.

CHAPEL FOR THE DISABLED

ANGELICAN NEWS SERVICE

Edinburgh, August 28
Queen Elizabeth, the Queen Mother, attended the dedication service of the Robin Chapel, at the Thistle Foundation Settlement for disabled ex-service men at Craigmillar, Edinburgh, on August 20.

Her Majesty laid the foundation-stone of the chapel in September, 1950, when she formally opened the settlement.

The settlement comprises 81 houses near clinical and hospital units specially provided for the disabled men, who are able to live with their families.

The population of the community, which numbers about 300, was represented at the service by one severely disabled man in a wheel-chair, Mr. Frank Glen, of The Highland Light Infantry.

Mr. and Mrs. Francis Tudbery gave the chapel to the settlement in memory of their son, Robin, a subaltern in the Royal Horse Guards, who was killed in action in Germany.

MEMORIALS TO IRISH PATRIOTS

ANGELICAN NEWS SERVICE

Dublin, August 24
Ireland commemorated two Protestant patriots in the last few weeks.

On August 2, Mr. de Valera was present in the ruined church of Drumnakeel, on the shores of Mullagh Bay, Co. Antrim, when a plaque was unveiled to the memory of Roger Casement. It was here that Casement, before his execution on August 3, 1916, expressed his desire to be buried, and the plaque will mark the spot where the organisers hope the remains of Casement will eventually be laid to rest. Later, a permanent memorial will be erected at Drumnakeel.

On July 23, a plaque was unveiled at St. Catherine's Church, Thomas Street, Dublin, near the spot where the Irish patriot, Robert Emmet was executed. July 23 was the 150th anniversary of the Emmet Rising.

The plaque, which was erected by the Thomas Moore Society, bears the inscription, "In the roadway opposite this tablet, Robert Emmet died in the cause of Irish freedom, 20th September, 1803. Erected by the Thomas Moore Society, 1953."

An entry in the preacher's book of St. Catherine's, dated Sunday, July 24, 1803, the day after the rising, states that no service was held, "the public mind being too agitated by the rebellion which broke out on Saturday at nine in the evening."

EARTHQUAKES IN GREECE

THE "FLYING PADRE" HELPS

ANGELICAN NEWS SERVICE

London, August 21
So great was the joy and relief of some of the Ionian islands, that they stooped to kiss the hands and feet of the Royal Navy's "Flying Padre," the Reverend H. Embleton.

He had just alighted from a helicopter at Zante, last Monday.

He immediately began the work of helping the Greeks, distraught after the recent earthquakes; his first act was to rush an injured woman to hospital.

Mr. Embleton, who joined the Royal Navy only a few months ago, was formerly an assistant curate in Wimbledon.

He speaks Greek and was able to obtain medical aid without delay.

A Greek Red Cross unit arrived at St. Lazarus, on Sunday, where 1,200 homeless victims were camping.

The Royal Navy supplied electric light to two other camps by means of floodlighting until Greek authorities took over.

Sailors on the cruiser, H.M.S. "Bermuda," fought fires on Zante waterfront all through the weekend.

Further inland, the ruined public library, containing many historic documents, was destroyed by flames, fanned by the wind.

Royal Naval demolition teams have worked alongside men of the Royal Engineers, levelling dangerous ruins in the town.

UNITY FELLOWSHIP IN EGYPT

ANGELICAN NEWS SERVICE

Cairo, August 28
The Annual Service of the Fellowship of Unity was held in the Greek Orthodox Cathedral of St. Nicholas, Cairo, last week.

The Bishop of Babylon presided and preached the sermon. The Anglican bishop, the Right Reverend F. F. Johnston was present.

Prayers were said and lessons read by priests and ministers of the Greek Orthodox, Armenian Apostolic, Coptic, Anglican, Episcopal (Arabic-Anglican), German Evangelical, Armenian Evangelical, and Dutch Reformed Churches.

Greek and Coptic choirs sang.

MORE GIFTS FOR ABBEY

ANGELICAN NEWS SERVICE

London, August 28
Recent examination of the fabric of Westminster Abbey has brought to light further deterioration in the stonework, which will necessitate large-scale repairs.

This was announced by the Archdeacon of Westminster, the Venerable Adam Fox, on Monday.

The Archdeacon said that the whole of the stone balustrade along the south side of the nave will have to be reconstructed.

This work will be a first charge on the gifts received.

Donations large and small continue to stream in to the fund, which now stands at nearly £300,000.

The Dean of Westminster has received a postal order for 2/6 from "a blind pensioner"; and many children have sent in small amounts from their own jumble sales.

A Putney woman has sent an antique mirror made from an uncut knot of oak.

Another gift in kind is a pair of gold Chinese cuff-links which are 200 years old.

THE ORTHODOX CHURCHES

OCUMENICAL PRESS SERVICE

Geneva, August 28
The latest issue of the Journal of the Moscow Patriarchate (No. 5, 1953) informs us that the Patriarch of Moscow and All Russia recently wrote to the Oecumenical Patriarch of Constantinople, Archbishop Athenagoras.

He said that the autocephalous Orthodox Churches ought to consult together on a number of topical church problems.

Certain unclarified questions of relations between various autocephalous Churches, he continued, constituted an obstacle to such a proceeding.

One of these questions was the fact that the Oecumenical See of Constantinople had several Churches in its jurisdiction, among them the Western European Exarchate, the Russian Orthodox Eparchy in Finland, the Orthodox Churches of Poland, Czechoslovakia and Albania, and a number of Orthodox Churches in America which, while not actually under Constantinople, share its statutes.

Patriarch Alexei further stated that he was troubled as to the continuance of the Russian Orthodox monastery on Mount Athos, in Greece.

"We make these distressing representations to Your Holiness in brotherly affection, and in confidence in your Oecumenical contribution towards the healing of these symptoms of disease," he said.

FAR EASTERN TOUR

U.S. PRESIDING BISHOP

EPISCOPAL CHURCH NEWS

New York, August 28
The Presiding Bishop of the Episcopal Church, the Right Reverend Henry Knox Sherrill, and Mrs. Sherrill left New York by plane today on the first leg of their journey to the Far East.

Their first stop after Seattle, Washington, will be Alaska. After a brief visit there they will proceed to Tokyo, where Bishop Sherrill will confer with the presiding bishop of the Church in Japan, the Right Reverend Michael H. Yashiro, and his bishops and clergy.

They also plan to visit bishops and missionaries in Okinawa, the Philippines, and Hawaii, before returning to New York on October 4.

Among those present at the Sherrills' departure from Idlewild Airport this morning were: the Right Reverend John B. Bentley, vice-president of the National Council of the Protestant Episcopal Church, and Mrs. Bentley.

AMERICAN CHURCHES

MEMBERSHIP INCREASE

ANGELICAN NEWS SERVICE

New York, August 31
The Episcopal Church ranks seventh in membership in American churches, according to the 1953 Yearbook of American Churches, which will be published on September 14 by the National Council of Churches.

Total membership of the Episcopal Church, reported by the National Council of Churches, is 2,482,887.

First on the list of the 13 churches reporting 1,000,000 members or more is the Roman Catholic Church with 30,253,427.

Then come the Methodists with 9,180,428, and after them in third, fourth, fifth and sixth places, the Southern Baptist Convention, the Jewish Congregations, the National Baptist Convention, U.S.A., Inc., and the National Baptist Convention of America.

Total church membership in the United States, excluding territories, has reached an all-time high of 92,277,129.

Last year's gain was an unprecedented 3,604,124 or 4.1 per cent.

Church membership gains for the year were two-and-a-half times population gains and twice as high as gains recorded for any single previous year.

Sunday school enrolments swelled to a total of 32,638,879—a one-year gain of nearly two million, or a record-breaking 6.4 per cent.

Percentage of increase for school pupils in the Episcopal Church was even higher—7.72 per cent., or a gain of 41,931.

Protestant and Roman Catholic church membership gains were virtually the same as they have been for years past: 3.9 per cent. Protestant, and 3.5 per cent. Roman Catholic.

Protestants (counting in the Episcopal Church) make up the largest single religious group in the country, with a total membership of 54,229,913, according to the report.

Roman Catholics make up the second largest religious group.

Then come the Jewish congregations with 5,000,000; Eastern Orthodox with 2,353,783; Old Catholic and Polish National Catholic 366,956; and Buddhist, 73,000.

METHODISTS HELP FOR ANGLICANS

ANGELICAN NEWS SERVICE

London, August 21
The Assistant Bishop of Truro, the Right Reverend John Wellington, rehallowed the tower and rededicated the bells at Otterham parish church, near Camelford, on Wednesday of last week.

The tower has been taking in water badly for many years; each of its four faces has now been completely repointed.

A new flat roof of copper has been provided, resting on new joists.

The bells had to be sent away to the foundry for attention.

Methodists living in the parish have joined in supporting the restoration of the church.

The rector of Otterham, said that the parish church was a focus in the spiritual life of the community, and that it was for this reason that Nonconformists were quick to respond to its call for aid.

CYCLONE IN ASSAM

FROM OUR OWN CORRESPONDENT

London, August 28
The S.P.G. Hospital of S. Luke at Chabua, Assam, had a miraculous escape when a cyclone struck the district this month.

There is hardly a tree in the compound which has not been uprooted.

Many of the hospital's ceilings are down, and window frames loose.

The garage doors were burst open by a blast which lifted up the end of the roof and then forced them out.

THE ASSEMBLY AT EVANSTON

PREPARATORY COMMISSIONS

OCUMENICAL PRESS SERVICE

Geneva, August 28
One hundred and sixty leaders from all over the world met from August 11 to 19, in and near Geneva, to prepare background material for the second Assembly of the World Council of Churches which will meet in August, 1954, in Evanston, U.S.A.

Under the general direction of the Study Department of the World Council of Churches each of the six preparatory commissions considered one of the sub-themes which will be discussed at the Assembly.

The general programme of study was under the direction of President H. P. Van Dusen, chairman of the Study Department Commission; and Principal John Baillie and Bishop A. Nygren, vice-chairmen.

The first commission under the chairmanship of Dr. O. S. Tomkins, met at the Oecumenical Institute, in Bossey, to consider the topic: "Our Oneness in Christ and our Disunity as Churches."

The second commission met in Geneva under the chairmanship of Canon Th. O. Wedel, and examined the topic: "The Mission of the Church to those outside her Life."

The third commission, meeting in Begnins, under the co-chairmanship of Professor John C. Bennett and Dr. C. L. Patijn, examined the topic: "The Responsible Society in a World Perspective."

The international affairs topic: "Christians in the Struggle for World Community" was examined by a commission meeting at Bossey, chaired by Sir Kenneth G. Grubb.

The fifth topic under discussion: "The Church Amid Racial and Ethnic Tensions," was examined by a group meeting in Geneva under the chairmanship of Dr. Roswell P. Barnes; and the six—subsidiary theme on: "The Christian in his Vocation," was taken up by a commission under the direction of Dr. H. Kraemer.

The various commissions examined and prepared factual surveys on the situation in the churches in their various countries.

These surveys will be studied by the delegates before they meet at Evanston.

The commissions also considered their respective topics in the light of what statements the Assembly itself might wish to make in each case.

ENGLISH CHURCH IN GENEVA

CHURCH INFORMATION SERVICE

London, August 24
The Bishop of London, the Right Reverend J. W. C. Wand, will visit Geneva for the centenary of the English church in Geneva on August 30, 1953. This is the first Anglican church on the Continent to complete 100 years of unbroken use of one building.

The Bishop of Fulham, the Right Reverend G. E. Ingle, who exercises jurisdiction on behalf of the Bishop of London over the British chaplaincies in Northern and Central Europe, writes:

"Our churches on the Continent were never more important than they are to-day. They are a constant reminder that all we hold dear and value is rooted in our Christian tradition. If we heed their message, we can take pride in the past and look forward to the future with courage and hope."

"The Christian life without the Christian community is a contradiction in terms. It is through the fellowship of the worshipping community that many are brought to Christ. Thus to have our churches as centres of the Christian fellowship is our privilege and to maintain them our responsibility."

THE ANGLICAN

Incorporating The Church Standard

FRIDAY SEPTEMBER 4 1953

THE PROBLEM OF ROME... 1

A Lutheran synod recently gave much attention to the question whether the statement that the Roman Catholic Church is the Church of anti-Christ is an article of the Faith. As the debate progressed, it was plain that everybody present agreed that the statement was true, but the consensus was that this truth was not a necessary foundation-stone of Lutheranism.

By contrast, the Anglican Church exhibits a variety of attitudes toward Rome. Few indeed are those who would, like the more extreme Lutheran groups, count the Roman Church as the foremost enemy of Christ. And their numbers are balanced by another few who follow papal peculiarities so slavishly that they seem to believe in Rome's authority rather than Anglicanism's.

An attitude of extreme anti-Romanism is no necessary part of Anglican Evangelicalism. And it is equally true that an attitude of extreme pro-Romanism is no necessary part of Anglican Catholicism. Indeed, there is a sharply defined limit on the Catholic side; for the Anglican who believes that Rome is right and Anglicanism is wrong on the outstanding issues between the two Churches cannot logically regard himself as a Catholic. Rome condemns the idea that individuals who accept her claims should remain outside her fold working for "corporate reunion," and asserts that the only way to be a Catholic is by submission to the Roman Church.

A precise evaluation of the relationship of another Christian communion to God is a spiritually dangerous exercise. "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." And when we scrutinise another Church, we are necessarily scrutinising its relationship to God the Holy Ghost. Accordingly, it is not a love of controversy that draws us to a discussion of the problem of Rome, but the practical necessity of living in the same world with a Church that is not slow to define its attitude toward ours.

Do some Catholic churchmen ultimately want reunion with Rome?

Many do indeed ultimately want reunion with Rome. We think that, basically, Rome is Christian, not anti-Christian, and we look forward prayerfully to the day when all Christians will be one. On the other hand, some Catholic churchmen are as virulently anti-Roman as some Evangelical churchmen, regarding the Roman form of Christianity as so debased and perverted that it is basically just another missionary field.

Then there are some whose position aims, not at "ultimate reunion," but at present-day submission to Rome, on the present Roman terms.

Those who hold such a position cannot logically regard themselves as Catholics. There are very few of them in the Anglican Church, since such a position is not only disloyal to Anglican Catholicism but equally disloyal to Roman Catholicism, and there is little reason to-day for a person to belong to a Church under conditions of disloyalty.

Our spiritual loyalty is not based on the idea that the Anglican Church contains Catholics, but that it is Catholic. We believe that God has endowed the Anglican Church with everything He desires His Church to have for the salvation of souls, the pursuit of righteousness, the apprehension of truth, and the capacity of loving God and man. When someone who shares our devotion to Catholic Faith and Catholic order goes elsewhere to find them, he does so because he agrees on one point, not with us, but with the anti-Catholic Evangelical—he believes that the Anglican Church is strictly a Protestant denomination.

The problem of Rome in general goes back to the problem of the Reformation. We do not know why God chose to break His Church into fragments four hundred years ago, nor do we think that the Roman Catholic Church has found the answer to that question. The well known string of medieval superstitions and abuses furnishes a superficial answer, and both Romanism and Anglicanism and Protestantism have, on the whole, made creditable efforts to purge the Church of these abuses.

From the standpoint of historical perspective, however, we wonder whether there may not be 20th-century superstitions and abuses rife in all the Churches, abuses which we do not recognise because they are so usual and (apparently) inevitable. Medieval Christians, for example, would undoubtedly regard our 20th-century acquiescence in the techniques of total war as weighing heavily in the scales against the rack, the thumbscrew, the sale of indulgences, and concubinage among the clergy.

[This leading article comes from the current issue of THE LIVING CHURCH, a U.S. contemporary of THE ANGLICAN. The concluding article will appear next week.]



Press and Power

Why should a newspaper avoid the embrace of one rival to run into the arms of another?

Some such puzzling query must have run through the minds of other men in the street besides this one as they opened up their "Sydney Sun" on ferry, tram or train when homeward-bound on Thursday of last week and found that this "popular" and (they thought) independent paper, on the control of which the "Daily Telegraph" had had designs, was about to make a deal which would give the "Sydney Morning Herald" a large share in its management—a controlling interest, when conjoined with shares held by the present "Sun" directors.

Presumably some "battle of the giants" was going on in the background. Indeed, the smoke of that battle is still hanging around as this is being written, but it seems likely that the "Sun-Herald" pact has outsmarted the "Telegraph" move.

What concerns the public, though, is not so much who wins the battle, as that the effective control of great newspapers should be in so few hands. A city newspaper is a powerful instrumentality, and on general grounds, it is good that there should be competing Press interests. In Sydney the "Sun" has hitherto seemed to be the outstanding example of a small shareholders' paper, although doubtless the Dennison family interest is considerable.

It is interesting to note that, although all the shares in "The Times" of London are divided in the proportion of nine to one between Colonel J. J. Astor and Mr. John Walter, a committee of eminent, disinterested persons has absolute discretion to give or withhold approval for the transfer of ordinary shares to anyone else.

This committee, which includes the Lord Chief Justice, was appointed "to maintain the best traditions and political independence of The Times" newspaper and national rather than personal interests; and to eliminate as far as reasonably possible questions of personal ambition or commercial profit."

A similar committee is provided for in the articles of association of the "Spectator" and the "Economist," two other London journals of high prestige. The "Economist" goes even further by providing that only the committee, called "a body of trustees," can appoint or dismiss the editor (other than for fraud or gross and willful breach of trust and duty).

It is pertinent, I think, to recall these English safeguards for the maintenance of a newspaper's independence and the subjugation of personal ambitions at a time when such significant moves are being made in the Australian newspaper world.

And the "Economist's" concern to preserve the unfettered authority and judgement of its editor is worth remembering in the light of a comment made to me the other day by a veteran retired journalist:—"Sydney has not had a great editor since the days of Dr. Ward on the 'Telegraph.'"

Editors, it would seem, can only be great in these days by entering management. The late Sir Keith Murdoch's career emphasised that.

Voting Trends

Both Liberals and Labourites are trying to extract the utmost satisfaction from the voting in Saturday's two Federal by-elections.

Labour held Lang in New South Wales, and the Liberals held Corangamite in Victoria, so the state of parties in the House of Representatives is unchanged.

Pointing to its increased majority in Lang and its decreased minority in Corangamite, compared with the 1951 general election figures, Labour

claims that the tide is still flowing strongly its way.

But the Liberals say the true comparison is not with 1951, but with the Senate voting in these two electorates last May, and on that basis they see a swing of four per cent. to the Government in Lang and one per cent. in Corangamite.

This comparison with the Senate voting was, I thought, not very complimentary to the personalities of the by-election candidates. The suggestion was that, whoever the candidates were, it was the party complexion only that interested the voters.

Sadly enough, I think that inference is right. In these days of machine-made politics the character of the candidates seems to be important only in marginal seats, where better looks or a better brain could conceivably decide the issue. But, again sadly enough, those are just the kind of seats which are unsafe when the tide turns.

One political observer has worked it out that, if a general election were held this week, the result (on the trends shown in Lang and Corangamite) would probably be a nearly divided House—Liberal-Country Party, 61; Labour, 59.

That suggests that the Government will have no anxiety to precipitate an election before the due time—about next May. It will want the faint swing-back of public support to have time to gather more momentum. What could give the pendulum the biggest swing would be a really attractive Budget next Wednesday. But the wonder-working powers of the Budget are limited. After all, everyone has been buoyed up to expect some pretty substantial tax cuts—and, if these do not all measure up to those expectations, the Government does not stand to gain many new friends.

It's a hard world for our political masters!

Cruelty to Kangaroos

I have never felt happy about the export of koalas and kangaroos to the United States—or anywhere else. This sort of thing presumably requires official sanction. After seeing a picture of a tethered baby kangaroo, now in New York, in a Sunday newspaper I am more than ever convinced that permits for the export of our native animals should be much more closely scrutinised.

The caption to this picture said: "So nice to have about the house." I suggest that "cruel" would be a much more appropriate adjective. A report accompanying the picture said that a woman was grooming the kangaroo for television work. It would advertise matresses with emphasis on the spring, and an outboard motor with the emphasis on rear power. The American Society for the Prevention of Cruelty to Animals was said to have approved the woman's training methods.

It is not difficult to imagine the kangaroo's nervous reactions when it is being prepared for and lined up in front of television cameras. Surely the commercial exploitation of this one animal is sufficient to justify a total ban on kangaroo exports.

Koalas and kangaroos are sometimes sent to America by air. It would be informative to know how they react to such high-level travel.

Why they are allowed to go, either by air or sea, puzzles me unless the business is part of an exchange system among zoos. But that is no justification for subjecting animals to unnatural treatment, often in climates far different from their own. This form of cruelty applies similarly to zoo specimens brought to Australia. The most unhappy bird I have seen is a kea or New Zealand mountain parrot in the Sydney Zoo.

This incident of the tethered kangaroo being trained for T.V. in New York should arouse the

appropriate authority here—is it the S.P.C.A.?—to make a protest of a kind that will prevent any further export of our animals for commercial exploitation—in or out of zoos.

Sport and Work

A New York newspaper is reported to have taken a sour sly at Australian tennis players by criticising the methods by which we recruit and train budding champions. The newspaper said the Australian system was making amateurism a joke.

I thought the criticism well justified. We can be justifiably proud of the skill of our players in winning and successfully defending the Davis Cup on a number of occasions. But it does seem that some of these young men have very little time in a year to do anything other than to play tennis. Even the work which some of them nominally do for sporting goods firms is performed mainly on the courts.

And sham amateurism was exposed in its true colours last year when it was revealed that, in an effort to persuade Sedgeman and McGregor not to turn professional, they had been offered very comfortable berths with an insurance company. To their credit these two young men decided to earn their living openly by their tennis through becoming professionals rather than to continue as so-called "amateurs," drawing salaries for jobs they did not care for and for which they were probably indifferently qualified.

We are a sports-mad country—somewhat to the neglect of our culture. I have always respected the ideal of Cecil Rhodes in providing scholarships at Oxford University for young men who were outstanding both as students and sportsmen. The proper balance is important.

But I fear that young men who are encouraged to put their sport before all else can scarcely be blamed for their own ill-balance. There are exceptions—the strong characters—who can determine for themselves the need to put the really vital first things in life first. But a comparatively easy life, with world tours an annual event, and the time spent in the home country devoted mainly to sport, too, is well-calculated to produce a selfish, restless and generally unsatisfactory citizen in later life.

Home From Korea

Few pictures in our newspapers these days are more affecting than those showing the remission of returned prisoners-of-war from Korea with their families in Australia.

One can sympathise with the suspense of those with sons, brothers and husbands still to be released, as they await the daily reports about the next batch of men to be exchanged. There are doubtless good reasons for the comparatively slow procedure, particularly as so many more Communist prisoners than our own are involved. Certainly, once the men have been released, there is little delay in flying them home.

During the fighting our soldiers in Korea were apt to be forgotten except by their immediate kin and close friends. At least the gradualness of their home-coming keeps constantly in the public mind the extent of Australia's contribution to this United Nations' stand against aggression. Some of our men have paid severely in wounds and sickness. Fortunately this nation has always honoured its fighting men on their return home, and a vigilant R.S.L. sees that any cases of individual hardship are promptly redressed.

Compared with the rehabilitation problems of the two world wars, the after-care of our Korean veterans should be simple. But we must ensure that it is adequate.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

THE COLLECT FOR THE FOURTEENTH SUNDAY AFTER TRINITY

The Text:

Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. Amen.

The Message:

Once more we have a collect found in all three of the early Service Books. So good is the translation, so beautiful the original Latin that it has never been altered.

Once again the word "promise" comes before us, and is woven into our collect. "Eye hath not seen nor ear heard nor hath entered into the heart of man the things which God hath prepared." Do we ever really meditate sufficiently upon God and the gifts of God. We do indeed think on this world and its treasures, its pleasures and its promises. But Sunday by Sunday lately, the collects have suggested there is a world whose richness we are possibly missing.

And as a background — we need, in order to approach that world of God, "the increase of faith, hope and love." It does not follow that any one of us will ever have in equal measure and abundant measure these three virtues. Even the Apostles did not. We would all associate faith with S. Paul—faith that means a deep and utter trust, a committing of oneself to our Blessed Lord and Saviour. And such a faith, issuing in such a fellowship, opens up to us a new world. Faith is a key that unlocks the doors of life.

As for hope, it is S. Peter's word, born for him, one would think, out of the despair of denial and loneliness, and through the Resurrection victory, in which he found a Christ who forgives and trusts those He has forgiven. Perhaps for most of us, hope, based not on wishful longings, but on a Living Saviour, comes through the realisation of forgiveness. And how rich are the promises which lie before those who know they are "redeemed, restored, forgiven, through Jesus' precious blood."

S. John, especially, speaks to us of love, although, of course, we find it richly told as well within S. Paul's epistles. Love (agape), that reverence for the value of a life linked with worship, and with self giving, is set forth so supremely by S. John — see chapters 3 and 12, and in the first Epistle. It is so essential in us all—that our lives should be outgoing to God and others, if God's promises are to come in. Only into open hands can God give His gifts.

And such love for God and others will mean not only that we do God's commandments, but that we love them, because they are His, and find our chief joy in keeping them.

But there is no measuring the depth of beauty and helpfulness in this collect. Remember as you learn it, by heart, especially the word "increase." Never contented! Always wanting more of God and God's gifts. And the "more" He is always ready to give.

CLERGY NEWS

LOANE, The Reverend K. L., Rector of Kiama, Diocese of Sydney, to be Rector of Castle Hill, Diocese of Sydney. He will commence duties at the end of September.

GILBERT, The Reverend V. N., Vicar of Wilburra, Diocese of Ballarat, to be Vicar of Kaniva, Diocese of Ballarat.

FAITH AND MORALS

A WEEKLY QUESTION BOX

By Dr. S. BARTON BABBAGE

The White Australia Policy

The White Australia policy is increasingly under fire, and I have been asked whether the Church has expressed its mind on this subject.

The White Australia policy was the product of certain historical circumstances.

In 1859 there were no less than 42,000 Chinese in the State of Victoria (mostly on the goldfields): a proportion of 1 in 12. In the State of Queensland, in the year 1877, the proportion was 1 in 10. The result was frequent riots, provoked by fear and hostility.

The demand for restrictive immigration measures grew. Not only was there the growth of increasing resentment (leading to jealousy and to antagonism) concerning the influx of large numbers of Chinese to the goldfields; there was also the fear that the wages and conditions of the Australian worker would be lowered from the competition of coloured labour.

This fear had been expressed before.

In 1841 an Immigration Committee presided over by the Bishop of Australia (the Right Reverend W. G. Broughton) had discussed the problem of labour. Transportation was coming to an end and labourers were urgently required. The cost of bringing British labourers to Australia was prohibitive: why not adopt the solution of coloured labour?

The Committee, however, pointed out that no system of coloured immigration could prevent numbers of Indians, for example, from remaining after the termination of their period of indenture. They would then compete with European labourers, who would find their living standard threatened and progressively lowered.

The Committee, therefore, decided against the importation of indentured coloured labour.

This was a wise and statesmanlike decision. Indentured labour is servile labour, for it introduces a caste system which debars the labourer from full social rights.

In 1888 Sir Henry Parkes said: "I have maintained at all times that we should not encourage or admit amongst us any class of persons whatever whom we are not prepared to admit to all our franchise, to all our privileges as citizens, to all our social rights, including the right of marriage."

In 1896 the Premiers' Conference decided that each Colony should enact a similar Restrictive Act to be applied equally to all coloured people, whether British subjects or not. Bills were accordingly passed by the respective States, but were held up by Great Britain, on the ground that the Empire did not discriminate on the basis of race or colour. A Dictation Test, however, as used by Natal was suggested, as an alternative, and this suggestion was accepted.

This was the origin of the Commonwealth Immigration Act of 1902, with its Dictation Test in any European language, for the purpose of excluding primarily all Chinese and, secondarily, all coloured people.

In 1905, at the request of Japan, this Test was altered to be given "in any prescribed language," so that the direct reference to Asiatic peoples was eliminated. During the debates on this amendment, however, it was made clear that the Dictation Test "was to be given to immigrants belonging only to non-European peoples."

This Test was also used to exclude persons who were regarded as socially or morally undesirable. The implication, therefore, was that coloured people, who were directly and

primarily excluded, were in the same moral category as the "undesirables." Offence was added to injury. In 1925 the Dictation Test was extended so that it applied to peoples from Southern Europe. An Amending Act was passed giving the Governor-General power to prohibit wholly or in excess of specified numerical limits, the immigration into the Commonwealth of aliens of any specified nationality, race, class or occupation, in any case where it was deemed desirable to do so.

After further consultation it was felt that this procedure might cause political repercussions: the result was that the nations concerned agreed to restrict their immigrants for Australia by the quota system or other methods.

It is ironical that now Australia, at prodigious cost, is assiduously subsidising the entry to Australia of those very people who were aggressively excluded twenty-five years ago.

There is no doubt that the White Australia Policy has caused, and is causing, needless offence and bitter resentment.

In Indonesia and Malaya feelings have been exacerbated and passions of indignation and hostility aroused.

As Professor A. P. Elkin once commented:

"Nations, peoples as a whole, can be hurt psychologically—their pride, their self-regarding sentiments, damaged by the attitude of other nations, as expressed in their policies, Acts, and administrative actions."

The question is whether the Church has expressed its mind on this delicate and difficult matter.

The Church, through its Missionary organisations, has given intensive consideration to this matter.

The National Missionary Council (on which both A.B.M. and C.M.S. are officially represented) has said:

"We believe that the purpose which has hitherto dictated the exclusion of Oriental migrants, namely, the maintenance of our standard of living and the unity of our population, can be achieved without giving that offence to the natural pride of certain peoples which our present policy is apt to do. However reasonable it may seem to us, the Oriental resents our consistent exclusion of the coloured man, because it suggests that we regard colour as a badge of inferiority. For this reason our policy is an irritant in the relationship of Australia with Oriental peoples, and is inimical to the neighbourly co-operation which it is in our interests to cultivate. We cannot afford to antagonise adjacent peoples with populations exceeding ours fifty-fold, and with enormous potentialities in process of development. Should we not, therefore, reconsider the matter to discover some method of maintaining our living standards and the unity of our population without seeming to slight our neighbours?"

There is much wisdom in this comment.

A quota system would not interfere with the dominant Caucasian strain of our population. The proportions admitted would not materially affect the racial balance of population distribution. The quota, in the first place, would have to be arbitrarily determined, in the absence of any suitable base year. Nevertheless, the size of the quota is not the all-important factor: it is the principle itself which counts. With Oriental nations a quota of, say 100 a year, would probably be acceptable. The acceptance of the principle, however, would have great psychological value. The nations concerned do not contest the view that we, like other nations, have the full

right to determine the constitution of our population, provided that the means we adopt to achieve this end do not damage the self-respect and dignity of other nations. Exclusion of coloured peoples, by special tests aimed directly at them, is, however, objectionable and offensive. That is the fatal objection to the present policy: It stands condemned before the bar of enlightened world opinion. Its discriminatory provisions imply a doctrine of arrogant racial superiority: and a policy of this kind can, in the long run, only invite its own nemesis. We do well to recall the judgement which was visited upon Germany for its sinful pride in Aryan purity of blood.

A quota system eliminates the dangers of misunderstanding and misrepresentation which result from a policy of racial discrimination. It limits the numbers entering the country, but it does not exclude a whole people on the arbitrary ground of colour or culture, and, consequently, it is acceptable to our Asian neighbours.

From the Christian point of view there are two principles or axioms which are relevant to the discussion of this problem.

The first is: the equality of all men before God. We are all bound together by the bond of common humanity. "God has made of one blood all nations of men for to dwell upon the face of the earth." There is, therefore, from the point of view of the Christian faith, a real community. We are all partakers of the same flesh and blood.

There are, of course, real differences. But these differences are only secondary and not ultimate. Within the fellowship of faith, however, the differences are irrelevant and meaningless. "In Christ, there is neither male nor female, Jew nor Greek, bond nor free, but ye are all one." This fact will make us chary of erecting into absolute barriers things which are only of temporary and ephemeral significance. Our policy must reflect our conviction that, before God, we are equal in our possession of the same common humanity.

The second principle is: the distinctive destiny which God has given to each and every nation. There are distinctions of race and culture, and these things, in themselves, are good. They contribute a rich variety to life: a multiple and manifold variety of gifts which are to the enrichment of all humanity. This principle, that our culture is a gift of God to be held in trust, will also be reflected in our immigration policy. Our policy must demonstrate that it is our intention to create in Australia a worthy and distinctive Australian civilisation.

The quota system, both negatively and positively, enables both these ends to be achieved. On the one hand, it enables us to raise our standards of living, and to preserve our economic, social, and political way of life; on the other hand, it enables us to avoid, at this juncture, experiments with minority group-situations, or to risk excessive cultural or biological intermixture with peoples whose history and background is so different from our own.

The quota system, then, satisfies, in a way that the present migration policy does not, both the realities of the international situation, and the basic convictions of common justice held by Christian people. It preserves the traditional culture and the racial character of the Australian people; and, at the same time, it does not wantonly and provocatively outrage the sensitivities and susceptibilities of the Asiatic nations.

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 be typed, 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.

UNHAPPY MIGRANTS

DANGERS OF ISOLATION

TO THE EDITOR OF THE ANGLICAN

Sir,—Much has been written in our national papers about the problems of immigration, and the question by "The Man in the Street" in your current issue, asks "what can we do to hold such people?"

Two years of exile from "home" hardly gives adequate ground for a reply, but the following gives the trend of one's thoughts.

British people who arrive here see three facts, namely, the cities are overcrowded, vast acres are land-locked and the cost of settling is prohibitive.

A policy of intense land settlement, at reasonable rates, would hold the younger families.

The problem of immigration is inextricably interwoven with that of defence. We can settle and build in the great hope of survival.

Our present policy of isolation, even with evangelisation in Asia, is unlikely to save us.

Whilst long-range weapons are costing millions, a few thousand pounds are faithfully subscribed for missionary work. It does not make sense.

Fear is the call for immigrants, and paradoxically, fear is the cause of our failure. I believe that assimilation is better than a war of extermination.

After the bitter experiences of two world wars, the British migrant seeks a haven where constructive living may be possible. His hopes are largely thwarted before he can settle.

It is not the fault of the average Australian, who is as sound as his cousin from "home."

The fault lies with the Australian war economy, which not only destroys hope, but cripples those industries which would make settlement possible.

Yours, etc.,
STANLEY GADEN.
The Rectory,
Molong.

FATHER HERBERT

TO THE EDITOR OF THE ANGLICAN

Sir,—May we correct two errors that have slipped into the presentation of the article on S. Michael's House by the Reverend F. L. Oliver?

In the panel at the head of the article it is stated: "The work he describes is under the direction of Father Herbert, the author of our articles..." The work is actually under the direction of Father Basil Oddie, S.S.M., who is not only the Provincial of the Australian Province of the Society, but is also the Warden of the College. Father Herbert is the senior tutor.

The second little correction that could be made probably appears from this.

The name of our member, who is the author of the articles that you are featuring, is Father Herbert, not Father Herbert; but as his name is correctly spelt in the articles in question, it is probably not necessary to point this out.

Yours sincerely,
LAURENCE EYERS, S.S.M.,
For the Provincial,
S. Michael's House,
Crafers,
South Australia.

[We regret the errors and hope that our printers will find no further difficulty with the spelling of Father Herbert's name.]

PRESENT-DAY WARFARE

TO THE EDITOR OF THE ANGLICAN

Sir—Your correspondent, H. Tossell, has certainly presented a lurid account of the sufferings caused by war. The letter, however, appears to assume that the sufferings of our enemies are gloried in by those of us who believe that at whatever cost to themselves they are called on to protect their world with its standards of honour and decency from being overrun by the forces of tyranny and corruption.

The letter concentrates entirely on the sufferings of our enemies in an evil cause, and ignores completely the sufferings of those fighting in a good cause.

There seems to be also a calm assumption that life as we know it in our own freedom would be unaffected in its standards of decency by the presence and domination of alien troops and governors; such has not been the experience of nations with brutal conquerors in the past.

Is the Christian to stand by and watch his womenfolk being outraged, and to raise no hand in their defence, or is he to be judged an accessory to the crime?

The constant fear of the infirmer, the forced deportations of breadwinners, the labour camps, the mass executions, the tortures of such camps as Belsen, all these with the lying and demoralisation they involve, seem to count for nothing in the eyes of your correspondent.

One may follow Christ in acceptance of undeserved suffering for one's self, but one may also follow Christ in preventing His world from becoming a den of thieves, even though one hurts some people in the process. Sin, not pain, is the main evil.

I am, etc.,
R. M. COOKE.
Malvern, Victoria.

A NEW GUINEA PIONEER

TO THE EDITOR OF THE ANGLICAN

Sir,—In your issue of THE ANGLICAN, August 7, the writer of "Memoir of New Guinea Pioneer" has, I find, made some errors.

Albert Maclaren was not ordained in the Church of the Holy Trinity, Mackay.

At the time of Albert Maclaren's arrival, there was no church standing as the old one had been destroyed by a cyclone.

Maclaren was ordained deacon in Christ Church, Milton, Queensland, in 1878, and was priested in the same year by Bishop Hale of Brisbane, in the same church.

On leaving Mackay in 1884, he was appointed to S. Paul's, Maitland, where he served for three years before going to England.

Yours, etc.,
E. C. MACGREGOR.
Haberfield,
New South Wales.

THE CHURCH AND DIVORCE

TO THE EDITOR OF THE ANGLICAN

Sir,—The Reverend H. W. Griffiths, pleads for the voice of the Church in a pronouncement on the Church's position with regard to divorce and "re-marriage."

If he will turn to the New Testament, he will find the words of our Divine Lord, "What, therefore, God hath joined together, let not man put asunder."

If he would know what the Church taught in the apostolic age; 1 Corinthians 7 will supply the information.

What individuals have decreed can never alter what has been laid down by divine authority.

Marriage is a divine institution not man's discovery.

How any priest can officiate at weddings, and yet have any doubts as to where the Church of England stands in this matter, is beyond my understanding.

Whether your correspondent is right in his statement that, "The British peoples are waiting for a definite lead from the Church of England" is very doubtful.

I contend that the statement has been accepted and stated by the Church of England.

What is needed is to enjoy a greater loyalty to it, and boldness in proclaiming it without fear or favour.

It is not a lead that we need, but a united falling in behind the lead which has already been given "from the beginning."

Yours, etc.,
A PRIEST.

FOOD FOR THOUGHT

TO THE EDITOR OF THE ANGLICAN

Sir,—Can these two affirmations from the Book of Common Prayer be reconciled?

They are contained in Article 15 and in the Prayer of General Thanksgiving.

The former seems to be not in agreement with the Word of God as contained in Romans 6:14:

"For sin shall not have dominion over you; for ye are not under the law but under grace."

The latter appears to be fully in accord.

Article 15 says: "We... although baptised and born again in Christ, yet offend in many things."

The Prayer of General Thanksgiving says: "We shew forth Thy praise not only with our lips, but in our lives;... and by walking before Thee in holiness and righteousness all our days."

As both affirmations draw attention to a daring faith in the ever available capabilities of our Saviour, to keep us in a state of grace, I consider them as worthwhile food for much thought.

Yours faithfully,
R. F. TURTON,
17 Lower Wycombe Road,
Neutral Bay, N.S.W.

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THE FRENCH REFORMED CHURCH

TWO NOTABLE COMMUNITIES

BY BERNARD CAUSTON

PUBLISHED BY SPECIAL ARRANGEMENT WITH THE CHURCH OF ENGLAND NEWSPAPER

AMONG the French population of more than 41,000,000 there are to-day some 3,000,000 Protestants, chiefly of the Reformed adherence, with Lutherans strongly established in Alsace. It is a minority Church within a nation, the majority of which for more than a century has ceased to be even nominally Roman Catholic.

The outlook of most of the population has been moulded by a State secularist education and an anti-clerical tradition difficult for us to understand because of our very different history. When thoughtful Protestants recall their own Huguenot tradition of resistance to tyranny they perceive why Voltaire had to proclaim "Ecrasez l'infame!" against Jesuit chicane which equated political clericalism with Christianity, conformism with the faith.

Very different from the rather benevolent neutrality which cements our national solidarity, but blurs distinctions between ethics and Christianity, that clerical-Christian equation still widely persists in Continental minds. To countless French people, therefore, mention of the Incarnation is not just embarrassingly pious, but arrant nonsense, far less suitable for their children than fairy tales.

In order that the Church may serve as a real leaven, evangelistic fervour is not enough. Many efforts are being made towards a spiritual renewal of church life among Catholics and Protestants, but it is with certain problems of the later that I am here concerned.

Integrity and order, concern for justice and sobriety are admirable characteristics of Protestants engaged in the every-day secular life of the nation. But pride in a great Reformation heritage without renewal of vision forwards tends towards a narrowing and secularised complacency, content to assert mere "anti-Catholicism" and other "antis."

THERE is a tendency to associate monasticism with an ingrown other-worldliness and to forget what a contribution to the happiness of harassed citizens can be made by men and women who have renounced all worldly goods in order to serve others without any axe to grind.

Here are two examples of recent ventures, one carried out by men and the other by women, both of the Reformed Church, of living in community under engagement to poverty, celibacy and discipline, not as ends in themselves, but in order to help the Church in its service to the world.

In the Saone-et-Loire region of mid-eastern France, a few miles from Cluny, the hillside village of Taize is the scene of the first Reformed Church Community of Brothers. In eight years they have restored the 12th century church and made it a local centre of worship, rendered habitable dilapidated cottages and rebuilt roads.

They have also established "Boys' Town," which is a real home for destitute youngsters abandoned or neglected by their parents. Run by a cheerful and experienced Swiss lady with aid from the Brothers, this development is the sequel to a wartime venture.

In 1940 when France was invaded and refugees, including Jews, were fleeing for safety across the demarcation line, the chateau of Taize was conveniently accessible in the unoccupied zone. It was acquired by Roger Schutz, a young Swiss pastor, who for two years cared

single-handed for the spiritual and material needs of fugitive youngsters.

In 1942 the demarcation line was abolished under German pressure, Taize could no longer be a refuge, so Schutz had to close the house and return to Geneva. There he was joined by the theologian Max Thurian and Pierre Souverain, experienced in agriculture. Together they founded the Community and made plans for the future.

After the liberation of France in 1944 they went to Taize and worked as masons, joiners and electricians in turn to restore the chateau which had been ransacked.

Directed by Schutz as Prior, 16 members of the Community, including some undergoing their period of novitiate, are subject to a common rule of life but a diversity of vocation is exercised. Thurian, who was a Youth delegate of the Reformed Church at the Faith and Order Conference of the World Council of Churches in Sweden in 1952, directs theological studies at Taize.

SOVERAIN supervises the farm work. Another Brother is a doctor and at his village surgery treats patients who come from miles around. At the pottery beautiful ware is made for exhibition and for sale to visitors.

Eric de Saussure, who has illustrated books issued by the Community, has been commissioned to provide stained-glass window designs for a new Catholic church in Alsace.

The spirit of simplicity which marked the Jansenist order of Port-Royal is recalled in the way of life at Taize, where there is no ecclesiastical parade. The Brothers slip hooded white robes over their working clothes, as expression of praise to God, before going to "offices" in the village church.

This is beautifully but simply decorated for worship, a welcome relief from the cold baldness of some Protestant temples and from the florid tinsel of

some Catholic churches abroad.

Both of the Communities mentioned here, Taize and Pomeyrol, are linked with the everyday working world through Brothers and friends who are actually engaged in jobs in factories, mines, and so on.

Quick evangelistic "results" are not to be expected from this work. Life in these often squalid surroundings first brings the "religious" without suspicion of paternalism, so easily aroused, into ordinary human contact with their mates and fellow trade-union members and may serve to correct some preconceived ideas on both sides.

THE Retreat of Pomeyrol was established as a resident community in the winter of 1939-40 by a courageous woman, Antoinette Butte, who was joined by two other pioneers. A delightful wooded demesne of some five and a half acres near St. Etienne-de-Gres in the "Midi" region of southern France, the estate of Pomeyrol, had been offered for this purpose by the Pastors' Association of Nimes.

For four years retreats, camps and conferences were held there and numerous refugees were succoured. The work continued despite six successive military occupations of the estate until in February, 1944, German troops expelled the community. The three women then held retreats in a neighbour's house.

After the liberation of France the estate was occupied first by the Free French and later by Arabs awaiting repatriation. Widespread havoc had been wrecked when it was handed back in March, 1946, but the Reformed Church decided that the Retreat must go on.

Without any financial backing the three women set to work in faith. A house to lodge the team in winter and visitors in summer was needed. This was built by a young man who heard of the need and promptly volunteered.

A country house adjacent to the estate was transformed into a permanent home, until they settle for life, for the upbringing of 30 boys and girls, orphans or children of parents who do not deserve the name.

At the Retreat itself today there is a team of five women and they and their helpers live in the summer-time in the barracks which were erected by the German occupation troops. Retreats and conferences for Protestant clergy are held.

THERE is Bible study and theological training and friendly exchanges with some Catholic women's Orders. Above all there is welcome for friends and strangers alike. They include "free thinkers" who seek a new hold in life.

Visitors are free to attend the daily "offices" in the little Oratory and to join in the spontaneous intercessions for which there are opportunities within the liturgical order of hymns and prayers.

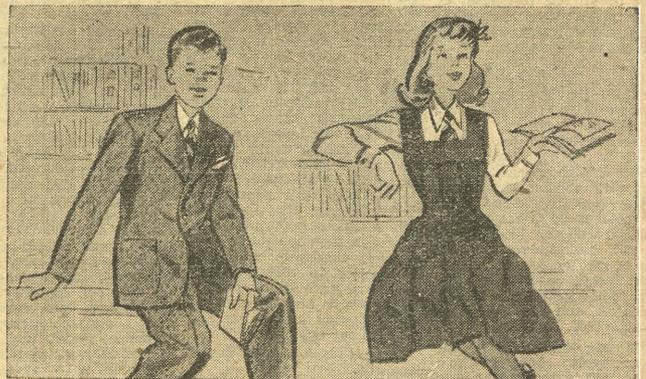
On Easter Sunday and other special occasions "offices" are celebrated in a forest clearing where an avenue of cypress trees provides a natural cathedral of worship to the Lord of Creation with a cross against the open sky.

It would be smug and self-centred to estimate the renewal of French Protestantism today merely in the sense of "How far are they coming round to our point of view?" Among them are thoughtful and vigorous minds seeking in faith a wider horizon.

They all share a tradition exemplified in the historic Tower of Constance at Aigues-Mortes where during her long years of incarceration the Huguenot prisoner Marie Durand wrote on the wall the one word: "Resistez."

Looking backward? Perhaps it is we who need to discover the need to break out of a self-imposed prison of fear of the contemporary world and to meet the challenge of Him who proclaims to mankind: "Behold I make all things new!"

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BEHEADED!

From early times, August 29 has been the occasion, for many Christians, for commemorating the beheading of John the Baptist.

To some this incident may seem to be too remote to be of any real significance. But a little thought will help us to see that in some respects the circumstances surrounding the death of that outstanding man of God are very up to date.

John found, as Martin Niemöller and other Christians in our own day have found, that it costs something to follow Jesus Christ.

On the face of it, the hideous sight of John the Baptist's head in a dish in the midst of the bawdry merriment of an Oriental feast, would almost imply that God had forgotten to be gracious.

But even that suggestion reveals a lack of understanding of the Christian's position in a world of moral ruin.

Suffering, whether we fully understand it or not, cannot be divorced from true discipleship.

God does not promise that all His people will live to a ripe old age. But He does promise them life abundantly in Jesus Christ now and in the world to come.

He does not promise perpetual fair weather. He does promise peace in the midst of the storm.

John the Baptist was beheaded. Jesus, the Son of God, was crucified. Daniel was thrown to the lions.

And you? . . . "Hast thou no scars?"

"Go, labour on, spend and be spent."

Thy joy to do the Master's will,
It is the way the Master trod,
Should not the servant tread it still?"

—THE YOUTH EDITOR.



Some of the members of S. Mary's, Maitland, branch of the C.E.B.S.

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A FRONT LINE CALL

Maryborough (Qld.) Company of the Comrades of S. George has undertaken to adopt Father and Mrs. Eley at the Lockhart River Mission.

In a letter received recently from the field, Father Eley writes:—

"For many years now this mission has worshipped in the school building with a tiny sanctuary curtained off one end. This building is used for school, dances, meetings, pictures and church—Father Hawkey can describe it to you. It is really impossible to achieve any great atmosphere of devotion and worship in such a building. Mr. John Warby, the superintendent, and I felt it was imperative that we build a church if the spiritual life of our people is to progress.

"And so our church is being built!

"It is to be dedicated, we hope, by the bishop on S. James' Day. It will be a roomy but unpretentious building of local materials—round bush timber frame, bark walls and roof and a dirt floor, unglazed windows and no pews. It could not be much simpler. The floors will be covered with mats woven from pandanus palm by the mission women.

"However, we hope to make it a place of real worship by furnishing it as well as possible in the matter of altar, candlesticks, prayer desk and chair and font."

OVER TO YOUTH

YOUTH NEWS

Leadville. The Youth Rally at Leadville, in the Coolah parish is the next event in the minds of Bathurst Diocesan Y.A.s, J.A.s, and C.E.B.s. members who are close enough to make the journey. Coonabarabran Y.A.s have already notified that they will be there on Sunday, September 27, for the big day.

Blayne. Y.A.s and J.A.s will welcome their youth commissioner during his visit to the parish this week-end.

The first overseas party of members of the Church of England Boys' Society throughout Australia will return home from England on the "Otranto" on Saturday, September 12. Charlie Hunt, of Dubbo C.E.B.s, is with the party, and hopes to attend the Leadville Youth Rally on September 27.

Forbes. The Forbes Young Anglican Reunion Social, to also congratulate Myrl Milton, the 1953 Y.A. Queen, will take place on Monday, September 14.

Gooloogong. The Y.A.s have forwarded three cheques to the Diocesan Commissioner for donations to special Anglican appeals. One will aid in the purchase of a talkie projector for the Youth Department.

West Wyalong Y.A.s have just produced a three-act comedy. It was well received by those who saw it and was also a success financially. The new scenery was particularly well done.

A large number of past and present members of the Comrades of S. George gathered in S. Mary Magdalene's Hall, Adelaide, to celebrate the silver jubilee of their order, on Thursday evening, August 28. The Warden of the Order, the Reverend R. E. Harley, spoke on the fine achievements made by the Comrades for Christ and His Church during the past twenty-five years, and expressed the hope for even better things in the years to come. As part of the jubilee celebrations, each Comrade is making an offering of twenty-five silver coins, which will be used for the training of native students.

League of Youth is an organisation for young people between the ages of 15 and 30. The Adelaide branch meets in the C.M.S. rooms on the second and fourth Fridays of each month.

The programme is as follows: 5.45 p.m.: Tea. 6.45 p.m.: Bible study. 7 p.m.: Prayer meeting. 7.30 p.m.: Discussion or address.

Meetings in September will be held on the 11th and 25th.

On Sunday, August 23, members of the Y.A.s, J.A.s and C.E.B.s. at Parkes attended their monthly tea. Guest

speaker for the occasion was Mr. L. Burgess, of the Department of Main Roads.

Mr. Burgess spoke of the development of roads in Australia, particularly in New South Wales.

Y. president, Miss Heather Knights, moved a vote of thanks to the speaker.

After the tea, the young people attended Evensong. A V.A.D. detachment attended the service.

The Church of England Fellowship in Melbourne diocese will hold its annual festival in October.

The first Queensland A.B.M. Youth Summer School is being held at S. Faith's School, Yepoon (near Rockhampton) from January 9 to January 18, 1954. At this attractive seaside resort, Comrades of S. George and other young people from all over Queensland will meet together under the chairmanship of the Bishop of Rockhampton. The study leader will be Bishop Shevill.

Grenfell Y.A.s recently had as their guests Mr. and Mrs. Bob Wilding and daughter from Murrumbidgee (in the Boorowa Parish). Mr. Wilding showed two thought-provoking films entitled, "The House that God Built" and "Faith Triumphant," and a selection of hymns with scenic background.

BOYS' SUNDAY

Sunday, August 9, was observed as Boys' Sunday throughout the Diocese of Newcastle, to commemorate the 24th anniversary of the first admission service, which was held at S. Mary's, Maitland, on August 11, 1929.

At S. Mary's a special boys' service was held in the morning. The members of S. Mary's branch of the society attended in their uniforms and regalia, and took an active part in the service which was conducted by the rector, the Reverend M. M. Redman.

The address was given by the Newcastle diocesan secretary of the movement (Mr. Will C. Taylor), who outlined its objects.

"It is an organisation within the Church of England," he said, "with the specific object of winning boys for Jesus Christ and His Church, and to train them to develop spiritually, intellectually, physically and socially.

"It is really the church functioning in a specially organised boys' department."

He also spoke on the ladder of knighthood, comparing the making of a knight 500 years ago to the making of a knight in the Church of England Boys' Society. Members, after having kept the vigil proper, take the vow of chivalry, and promise to follow all that makes a man.

During the service, two members were raised to full membership and presented with their badges by the rector.

HOUSE PARTY

From Monday, August 24, until Friday, 28, a group of very happy young people gathered for a Teenager House-party at "Rathane," Port Hacking, Sydney.

The programme included a series of talks on the theme, "Looking Unto Jesus," and many varied outings. Although the number at the house-party was fairly small, all came to know each other well. Sydney young people were particularly glad to welcome four girls from Nauru, who are boarding at school in Goulburn.

The house-party opened on Monday with a hike in the afternoon and a social in the evening. The study was based on the words, "This Man hath done no wrong," spoken by the thief on the cross.

The next study was taken from John 10, and in particular the words, "I am the door; by me if any man enter in he shall be saved." Jesus is the good shepherd looking after His flock, knowing each by name and leading them to pasture, and if we would know His care, we must recognise Him as the way and the door to salvation.

On Tuesday night, the study leader shewed from the words, "He saved others, Himself He cannot save," that Jesus Christ could not come down from the Cross if He were to save us by bearing the full penalty of our sins.

Everybody was tired out on Tuesday, following a trip to Wattamolla. Some of the more hardy people braved the water for a swim, but everyone was able to join in a game of pudon on the sandbank, followed by a walk round the cliffs.

There were some elaborate costumes at the fancy dress squash on Tuesday night.

The Wednesday morning Bible study dealt with the fact that Jesus is the light of the world, revealing sin in our lives by His own perfection, leading us through life in His ways, and giving His joy and peace to those who receive Him.

The study that night was based on the words, "Before Abraham was, I am," showing that Jesus truly was the Son of God.

Thursday's activities were restricted by the rain, and the sausage sizzle that had been planned was abandoned, but everyone was just as happy munching their sausages round the big log fire in the house.

The Bible studies that day pointed out the need for obedience to God's commands, as when at the marriage feast at Cana Mary told the servants, "Whatever He saith, do it." These words directed our attention again to Philip, who said, "I find no fault in Him," and yet submitted to the will of the people.

The final study, taken from Jesus' words, "I am the true vine," brought home the true relationship of the Christian to Jesus Christ, and was a challenge to all.

FOR SMALL PEOPLE

THE SHEPHERD PSALM—(3)

We have learned from the twenty-third psalm, that if we love God, who is our Shepherd, we will trust Him and be willing to let Him lead us.

The next verse says: "He leadeth me besides the still waters."

Sheep will never drink from gurgling streams. There are many streams in the Holy Land whose waters run down into the valley, but there they evaporate in the desert sun. The shepherd finds a place where there is a little pool of water in the rocks, or if there is no pool, he digs out a hole big enough to hold about a bucketful of water. The shepherd knows (and the sheep know, because they follow him) that these fast-running streams are false; they look all right on



top, but though they look so cool and inviting, they very quickly vanish away.

Sometimes the shepherd has to say to the sheep: "Wait a little while, and then you will have real water that will not dry up; but you must wait a little while."

We are often tempted to run to the fast-running streams instead of being willing to wait a little while. We have a decision to make; we make the one that seems most brilliant and satisfying, not waiting to ask if that is the decision God wants us to make.

A school teacher thought she was not earning enough money, so she left the school and took a better paid job. Two years later she went back to the school. A friend asked her why she had given up the better paid job. She replied that when you are doing the work you are meant to be doing (she meant

the work God has asked us to do), that you have your joy in life, but when you are doing a certain work only because it is better paid, then you have to pay for your clothes, home, food and your joy in life as well.

And the teacher added: "I was not paid enough for that."

She meant that no amount of money will buy joy.

Joy comes from doing what God has told us to do. It comes from being willing to see the fast-running streams of More Money and More Popularity and all the other things that seem so fine; but being willing to wait to drink from the quiet waters of contentment to which our Good Shepherd will always lead us.

The Good Shepherd always gives us joy when we drink from His quiet waters, because then we are doing our duty and there is always a blessing in every duty well done.

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THE ISRAELITES BECOME "DISPLACED PERSONS"

I SAID last week that when the Lord God called Israel to be His chosen People, He had for them a wonderful and terrible vocation of suffering. This came to them above all in the Exile, when Jerusalem was besieged and taken, and the survivors were deported to a foreign land 700 miles away.

At the end of the second book of Kings we have a plain narrative of those terrible events, with scarcely a comment, though written by men who had been through them. We have also the writings of Jeremiah and Ezekiel to help us to see the story from the point of view of the defeated, and realise how great was the trial of their faith, how deep the waters that they passed through. But I must say a word first about the history.

The great military empires of Assyria first and then Babylon had trouble with the free nations which lay more or less on the road between them and their great rival, Egypt; unable to govern them, they followed a systematic policy of crushing them in wars and deporting the survivors into other parts of their empires.

That is to say, they not only destroyed the cities and temples, but deliberately uprooted the national traditions and the civilisation of the free peoples, who would give no more trouble when they had become merged into the Mesopotamian proletariat. The Assyrians did this with the Syrians of Damascus and the other nations to the north of Palestine; and the chosen People of God was not spared.

Samaria fell in 722 B.C., and the northern kingdom came to an end. Jerusalem and the southern kingdom escaped this fate for the time being, and survived for rather more than a century, usually in a condition of dependence.

In 597 B.C., Nebuchadnezzar, King of Babylon, came to Jerusalem with his great army, and the city surrendered. We read in 2 Kings 24: 10-17 how the best of the people were then taken into exile, the nobles and the artisans and the smiths, 10,000 in all; among them was the prophet Ezekiel.

The impoverished city lasted for nine years more, and then in desperation rebelled, hoping for help from Egypt: Nebuchadnezzar came again, and there was a two years' siege, till in 586 B.C. they were starved out, the city taken, the temple burnt, the great houses destroyed, the chief men put to death, and most of the rest deported.

THE physical sufferings of the people I will not try to describe; you can get an idea of them from the second chapter of the Book of Lamentations, which comes in our Bibles next after Jeremiah. But, terrible though these were, far worse was the agony of the ruin of the national life, the desolation of homes, the uprooting of all the national traditions, the loss of all that they held dear.

But there was more to it than this. These were the People of God, our forefathers in the Faith; and there was for them the agonising question, "Why had the Lord their God so dealt with them?" There was indeed one possible answer; the answer which their pagan neighbours could hardly escape from giving: namely, that the tribal deity of the nation had been overpowered by a stronger power, by the stronger gods of Babylon.

This was the answer that had been suggested to the people of Jerusalem a hundred years before by the Assyrian Rabshakeh (2 Kings 18:35): "Hath any of the gods of the nations ever delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and of Arpad? Where are the gods of Sepharvaim, of Hena, and Ivah? Have they delivered Samaria out of my hand?"

But Israel's faith was different. Israel believed in the God who was Lord of heaven and earth, who had freely chosen Israel to be His People. Further, there was no escaping from the fact that for almost 200 years prophets speaking in the Lord's Name had been warning Israel that precisely this fate was in store for them: Israel had sinned against Him, and He would judge and punish them.

Therefore, the only answer which remained was to say: The Lord God is righteous and faithful and true, and we have deserved all that has happened.

This is the third of a series of four articles on "The People of God from the Exodus to the Exile," by Father Gabriel Hebert, of the Society of the Sacred Mission. The articles were originally delivered as talks over the A.B.C., by whose kind permission they are being published in THE ANGLICAN. The fourth article will appear next week. Readers who would like to hear Father Hebert's fourth talk before it is published may do so by tuning in at 3.45 p.m. E.S.T. (3.15 p.m. S.A.T. and W.A.T.) on Sunday, September 6, to stations 2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 6WN and 7ZR.

Such was the answer of faith. But how difficult it was for a nation reeling under so terrible a blow, under so utterly crushing a catastrophe, to make so brave an answer! It was a truly heroic faith that was demanded of them, those poor broken men, who had lost all that there was to live for in this world.

Nevertheless the marvel happened, that they, or the faithful among them, did make this act of faith, and for this reason, and this alone, did not become merged in the Mesopotamian proletariat, but retained their national identity—or rather, their identity as the People of God.

HOW hard it was may be gathered from Ezekiel's famous Vision of the Valley of the Dry Bones (Ezekiel 37). He saw a valley full of dry bones, like a battlefield in the desert after a great slaughter. The Lord said to him, "Son of man, can these bones live?" He said, "O Lord God, thou knowest."

Then the Lord told him to prophesy to the bones (and this was what Ezekiel did to the Israelites in exile). As he prophesied he saw the bones come together, and flesh come up on them and cover them, so that they looked like human beings again; but there was no life in them.

The word came to him (verse 11), "Son of man, these bones are the whole house of Israel; behold, they say, our hope is destroyed; we are clean cut off." (And so it was that the Israelites in exile appeared to him, showing some signs of looking like the People of God, but in fact quite lifeless.)

Then in his vision he was told to prophesy again, and call on the Spirit of God, the Breath of Life, to come and give life to these lifeless people, till they should stand on their feet, an exceeding great army.

That had not yet happened. Yet it was beginning to happen. There was beginning to appear a penitent Israel, confessing that it had been justly punished for the sins of the past, and turning in faith to the Lord God.

We have indeed no history of those momentous years, during which the Chosen People was passing through a death to a resurrection of life; they wrote no record, because they thought there was nothing much to record—what was there but a number of "displaced persons" hanging on to a faith new-born out of despair, and a glimmer of hope?

But we can tell from the difference between the prophecies of Ezekiel uttered in the 20 years after 597 B.C., and the 40th and following chapters of Isaiah (date about 540), what a change was taking place. Ezekiel hammered in relentlessly the lesson that the Lord was faithful and Israel was guilty.

But the second Isaiah, a generation later, could assume that the people were prepared to listen to a message of triumphant faith and confident hope. What had been happening in between? We can be quite certain that they were meeting regularly to pray, to praise God in the words of the Psalms which had been preserved from the past, to read over the books of the prophets and the Law of God, and to hear these expounded to them.

BUT these four things, prayer and praise and the reading of Scripture and the exposition of it, are the four main elements of the synagogue service of later Judaism. And indeed the conclusion is inescapable that it was during those years of the Exile that the synagogue began to exist; a time came when buildings were erected for the purpose, buildings with benches for the people, a pulpit, and a place to keep the sacred books.

We see how important an event this was in the history of the People of God when we reflect that our Morning or Evening Prayer with Sermon is composed of those same four elements, prayers, psalms, Scriptures and preaching, and that our church buildings are synagogues, with the addition of a font for baptismal water and the table of the Lord's Supper.

But I must return to Israel in exile. They came to see now with the greatest clearness that they had a faith utterly different from that of the pagans around them. The Lord God in whom they believed was indeed the tribal God of his chosen People, but He was the Creator of heaven and earth; compared with Him, the gods of Babylon were mere vanity, or emptiness.

The second Isaiah pours scorn on them; they had splendid religious processions, but they were dumb idols, which had to be carried about; they could initiate nothing. But the Lord God was the Lord of history, the controller of events. He had sent His prophets to proclaim beforehand the terrible judgement which had fallen on Israel; He had their destiny in the hollow of His hand.

IT followed from this that if He, the Lord of Israel, had thus chastised His People for their sins, it was because He had a Purpose for them which was not yet complete, and which He would accomplish in His own way.

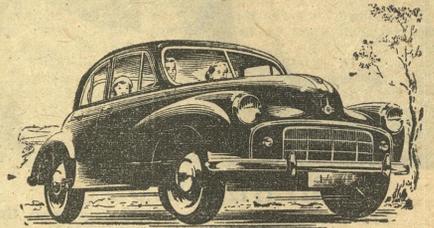
We shall see next week how the prophets of the Exile interpreted God's Purpose for Israel and for mankind, and foresaw a future Deliverance.

There is one more point which I can only briefly allude to in conclusion.

It is the crowning marvel of the whole marvellous story of what happened to Israel in the fifty years after the fall of Jerusalem. The prophecies of the Lord, in Isaiah 42, 49, 50 and 53, showed that the sufferings which Israel had undergone were not without meaning, because it was through suffering that the Lord's work of deliverance would at last be accomplished.

The Servant of the Lord, misunderstood and rejected by men, and dying a martyr's death, would thereby be bearing the burden of their sins, and would at last see of the travail of his soul, and be satisfied.

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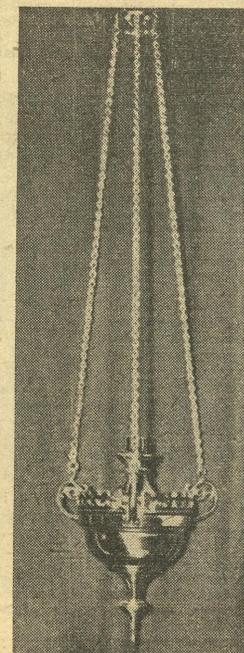
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THE KELHAM FATHERS

When the Society of the Sacred Mission began work at S. Michael's, in the large, rambling dwelling that had formerly been the home of a well-known South Australian family, there was nothing like sufficient room to house even a modest proportion of the two hundred applicants who sought admission.

Something had to be done—and that with the least possible expenditure of the slender funds at the Prior's disposal.

So to work they got—priests, novices and students, all together—and from old army huts there arose chapel and refectory.

Foundations had to be excavated, sections moved into position, alignments watched, and the whole painted.

That this was achieved with very little outside assistance shows the nature of these intensely practical folk.

Later, with the delivery of timber and roofing, this self-contained labour-unit has most successfully built whole blocks of living accommodation, thus enabling the number of students to be raised to what it now is.

Even so, it is not large enough and, as soon as means allow, another bout of growing pains will produce yet further extensions to help cope with the ever-increasing number of would-be applicants, whose letters, as the writer himself observed, fill a considerable space in the provincial's filing cabinet.

Within the old home are now lecture rooms, common-room, offices, library, some living quarters, together with the kitchen and other domestic sections.

Not often has it been my privilege to sit and browse in a library of such comprehensive extensiveness; for, among the 30,000 books of which it boasts are some rare gems of antiquity of irreplaceable value, as well as the more modern volumes of theological, philosophical and artistic interests.

For the students, the day begins at 6 a.m., with the exception of Sundays and Saints' Days, when a little latitude is allowed.

At 6.40, everyone is in chapel—including the dog!—for Matins, followed by meditation and the daily Eucharist.

Breakfast is at 8 o'clock, at the conclusion of which the day's work begins. The whole House, ordained and lay, is split into "departments," among which is spread the entire domestic work of the establishment.

There is hurry and scurry, but complete order: everyone knows his job and does it. It is, to say the least of it, interesting and refreshing to see priest, novice and student, cheek by jowl, with habit or cassock tucked up, clearing away the remains of a meal, scraping the dishes, washing-up, dusting, sweeping, scrubbing, polishing, or whatever else the task may happen to be.

Not only do they do this, but they do it as a family and are happy in the doing of it.

The Greater Silence is observed from Compline at night until after breakfast the following morning. Personally, I found this a most helpful relaxation, especially when, during the meal, one was able to read the devotional book of one's own choice.

The full comradeship and fellowship of the family was amply in evidence; although it seemed strange at first to be one of a silent company of unobtrusive but busy workers as the domestic chores began at the conclusion of the meal.

With the ringing of a bell, however, the silence broke with a rush as greeting, laughter and quip sped swiftly round from group to group.

That S. Michael's is to be envied the calibre of its lecturing staff has already been mentioned; but it is also fortunate in the person of its principal cook!

He seemed to me almost a unique person, in as much as he copes with the cooking de-

In this second article, the Reverend F. L. Oliver gives a picture of the life of a trainee at S. Michael's House, the House of the Society of the Sacred Mission, in South Australia.

mands of the whole House with a cheerful smile and a deep spiritual conviction that he is serving God—as indeed he is—in his kitchen, as much as is the priest in his Church.

Formerly a policeman, he joined the Army during the war, met the present prior—and became a novice.

It is a rule of the society that every lay-novice must spend a stated period in the kitchen and learn to cook. This does not, however, affect his spiritual life, as full provision is made for him to join his brethren in every opportunity for worship.

Student assistance is given in the less skilled preparation of vegetables, and a "cook's mate" is provided in the person of a novice or aspirant, but the present presiding genius, who hopes shortly to be professed, is invaluable.

The food is at all times good, nourishing and, for all but extravagant demands, plentiful. The prior's military experience led him to say to me, "You cannot expect men to work well unless they are fed well." To this end waste is at a minimum, and good, plain, wholesome meals the custom.

With "departments" over, lectures and study time commence, taking up every week morning until Sext, at 12.45, and three hours of the afternoon. In the summer, the brief breaks for morning—and afternoon—tea are eagerly looked for.

Who wouldn't be eager to have a cup of tea when it is served in the attractive garden which surrounds the House, under the branches of an umbrella-like tree and with the magnificent vista of Adelaide spread out before one like an aerial photograph?

A word must be said about the rather wonderful system of providing the students with requisite notes for all lectures. A complete set of notes for every subject is sent out from the Mother House.

These are then roneoed and made up into volumes and are kept in the priest-secretary's office, ready to be issued to each student as occasion should demand.

In the same way, too, a full supply of basic textbooks is to be found upon the library shelves, ready for student use.

Three afternoons a week, from 2 to 3.30, "all hands," professed and students, turn-to at manual labour. Again, it is as a family they work. And what work it is!

Some weed garden or drive (I have personal recollections of this); others help to hew from hard clay and rock a 100,000-gallon tank; others paint the wooden buildings, chop wood or milk the two cows of which the college boasts. Yet again, the one or two who happen to be skilled craftsmen make up and construct useful furniture for either chapel or house.

With the aid of blackboard and blue-prints, there are also practical lectures in the construction, running and repairing of motor car engines. What

a boon to the future country priest!

Study, once more, fills the latter half of the afternoon and early evening, till Evensong at 7.30, which is followed by dinner at 8 p.m. A cup of tea or cocoa at 9, with Compline at 9.30, finishes the official day.

On Saturdays and Sundays the student has more time to himself, and, as the hills simply beg to be explored, ample exercise is at one's hand for the asking. With the help of a defensive practice wicket—for much ground suitable for sport is just not to be had—some cricket is played, while tennis and basketball provide the remainder of the possible sport.

Sometimes there is a grand holiday. Such a one was S. Matthias' Day, in February last. We all went down to Henley Beach for a whole-day picnic.

It was all at the expense of the "Mums' Fellowship." This wonderful organisation, as the title would indicate, is formed by as many as possible of the mothers of the dwellers at S. Michael's as are living in Adelaide. To these are added associates who have the interests of the House at heart.

Besides this, and their taking charge of the commissariat at S. Michael's itself on the special Guest Day, the last Saturday in November, the Mums do what sewing they can for the college.

As for the financing of the course, where possible students make a contribution towards the cost of their maintenance (either from diocesan or other sources).

The balance has to be made up by subscriptions and donations from church people at large; from which source the society also looks for the support of its own members in its task of making provision for the building up of an Australian Religious Community for Men.

This society takes into its family men who desire to serve the Church in the ranks of the secular clergy, or who wish to join the more intimate company of its own professed priests or lay-brothers.

No "seminarists" (alike as two peas in a pod) are trained here, to be foisted on an unsuspecting Church to further Anglo-Catholic ends.

It is something very different that the S.S.M. sets itself to produce. It is a priest with a thoroughly tested vocation, who knows his job through and through.

The motto of the Society of the Sacred Mission well sets the course it tries to follow: *Ad Gloriam Dei in Ejus Voluntate.*

SYDNEY HOMES FETE

FROM OUR OWN CORRESPONDENT
Sydney, August 28

The annual fete for the Sydney Church of England Homes will be held on Friday, September 25.

Lady Davidson will officially open the fete at 12 noon in the C.E.N.E.F. Memorial Centre, 201 Castlereagh Street, Sydney.

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, will preside.

Dressed poultry, plants, bath-room articles and refreshments will be included in the goods for sale.

THE ORDER OF S. LUKE

BY THE REVEREND W. E. WESTON

SOME years ago a priest of the Episcopal Church in the U.S.A., the Reverend John Gayner Banks, founded the Order of S. Luke, with the following objects:—

1. To quicken the spiritual life of its members and study the influence of the spiritual life on mental and physical well-being.
2. To promote the restoration of the Apostolic practice of healing as taught and demonstrated by the Lord Christ.
3. To pray and work for understanding and unity of purpose between those engaged in medical practice, therapeutic psychology and those who employ purely spiritual methods.
4. To interpret the spirit of S. Luke, the physician for the needs of this age.
5. To promote systematic intercession for those who are "anyways afflicted or distressed in mind, body or estate."
6. To cultivate through spiritual and other available means, both individual and corporate health.
7. To stimulate the Ministry of Healing in every part of the Church.

THE membership of the order has, during the past two or three years, spread all over the world, including America, Canada, Great Britain, Germany, Holland, Switzerland and South Africa.

I have the honour to be the Chaplain of the Order in Australia, having been admitted by the founder himself.

On June 30th this year at Redlands, Southern California, at the close of a week's camp, John Gayner Banks laid his hands in blessing upon the 200 who had come together to study and pray.

An hour later he died, quite peacefully and suddenly.

His wife writes:—
In S. Paul's Church, San Diego, his body lay in state beneath the beautiful rose window.

Upon his face was a serenity that must have blessed the many friends who came to kneel in prayer.

IN England, the members of the Order of S. Luke are making plans to form a Healing Community at Milton Abbey, in Dorset.

Under the leadership of the Reverend William Wood, formerly of the Brotherhood of the Good Shepherd, in the Diocese of Bathurst, plans are being made to continue the Healing Ministry with a community of the Order of S. Luke, using one-third of the premises for the community, one-third for those seeking healing, and a third for those desiring to study the Ministry of Healing.

MUSIC

"THE BARBER"

To appear in opera ten nights in succession is something that would never be demanded of any principal at the Metropolitan in New York or La Scala or Covent Garden, but it did fall to the lot of the splendid young Australian baritone, Geoffrey Chard, and therefore his masterly performance as Figaro in the "Barber" on August 26 was easily the best individual effort of the National Opera season at the Melbourne Tivoli Theatre.

We know that Glenda Raymond has a lovely colouratura soprano voice, but we doubted her ability to show it at its best in the Tivoli. However, her rendering of "A Little Voice I Hear" was perfect.

Frank Lisle was a delight to see as Dr. Bartolo and Tibor Paul brought the previously rather patchy orchestra up to its finest performance.

—W.F.H.



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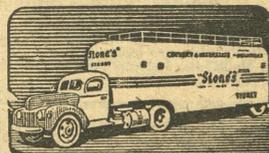
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DIOCESAN NEWS

ADELAIDE

Women's missionary council meets on the second Friday of each month at 2 p.m. The next meeting will be held on Friday, September 11, when the speaker will be the Reverend T. Hayman.

We have been pleased to meet several missionaries from other States, who called in to Adelaide on their way to service in the field.

In August, Sister May Stephenson from Melbourne was able to spend a day with us on her way to her first term of service at the C.M.S. Hospital at Dummagudem, India, after having been in Persia for some years.

C.M.S. will be glad to have used stamps in any quantity, particularly the special issues, such as those printed to commemorate the Coronation. These can be left at C.M.S. rooms (Womans Building, Grenfell Street), or sent to the Stamp Secretary, Mr. Pritchard, of 5 Turf Avenue, Mitcham.

CONFRATERNITY OF THE BLESSED SACRAMENT Members of the South Australian district of the Confraternity of the Blessed Sacrament met on Sunday for their annual festival at St. George's Church, Goodwood, where solemn High Mass was sung. The occasional sermon was preached by the Reverend A. Klose.

S. BARNABAS' COLLEGE The S. Barnabas' College Old Scholars Association met for their annual corporate Communion at the cathedral on Thursday morning and after the service breakfasted together. The annual meeting of the association was later held in the church office.

SEAMEN'S CHAPEL The Missions to Seamen chapel was filled with seafarers and friends of the mission recently when the chaplain, the Reverend B. J. Williams dedicated an old ship's bell for the chapel. The bell was given in memory of Captain Charles Morrison and his grandson, John Lancaster.

ARMIDALE

INVERELL FESTIVAL The Patronal Festival of St. Augustin's, Inverell, took place last Sunday. The bishop was present and preached at Evensong.

VISIT OF PRIMATE The Archbishop of Sydney, the Most Reverend H. W. K. Mowbray, is to visit the diocese this month in the interests of the South East Asia Appeal.

He will speak at Armidale on September 21, in the cathedral, and at Tamworth at St. John's, on September 23.

BATHURST

"HOMES AND YOUTH" SUNDAY Gulung and East Orange are the latest to send additional coin boxes and envelopes for "Children's Homes" Appeal. Sunday on October 4 to help the speedy building and establishment of the first Australian Prisoner of War

Memorial Toddler's Home at Molong next year. The A.B.C. gave a second radio appeal for the Home on August 23. Latest outside donations have come from "Meriden" School at Strathfield, N.S.W., Ex-P.O.W. Association; next of kin in Queensland; R.S.L. branches in N.S.W. and Tasmania.

PRAYERS FOR THE SICK Prayers have been offered for the recovery of Arthur Williams and Tim Heaney, of Dubbo, the Rector of Trundle, the Reverend L. Steinhilber and the Rector of Grenfell, the Reverend A. S. Rowe.

TRANSFER Mr. and Mrs. H. Bool, who are active Church people of Broken Hill, and formerly of Perkes, will shortly move to Muswellbrook. Mr. Bool's station master at Broken Hill.

WELLINGTON Women's Guild members of Wellington are busy this week preparing for a Jumble Stall on September 3, and their annual Blossom Ball for the parish on September 9. A juvenile ball will follow the next night.

BLAYNEY The Diocesan Commissioner will pay his first 1953 visit to the Parish of Blayney from September 5 to 7, and will preach at Blayney, Ben and King Plains, as well as meeting the youth groups, and conducting an "Eastern Night" for the general public on Monday, September 7.

CONDOBOLIN Condobolin church people are watching with interest the work on the foundations of the new Presbyterian Church in the town. It is the result of a bequest. Such things have not come the Anglican way in the West as yet, but two families have already altered their wills to leave some money to the "Children's Homes," not yet built.

TULLAMORE AND BOGAN GATE There is only a small group of Anglicans at the Tullamore (Trundle) church, and the Women's Guild strive hard to keep up the centre budget. Bogan Gate Anglicans report with regret the coming departure of their church secretary, Mrs. Chew, who has been a devoted helper for many years.

GRENFELL The Bishop of Bathurst, the Right Reverend A. L. Wylie recently administered the rite of confirmation to 29 candidates in the Church of the Holy Trinity, Grenfell. Unfortunately, being in hospital, the rector, the Reverend A. S. Rowe, who had prepared the candidates, could not be present. At the rector's request, the candidates were presented to the bishop by the Reverend Eric Walker.

Members of the Women's Guild afterwards entertained the bishop, the newly confirmed, and town and country parishioners, at supper in the parish hall.

PARISH OF MOLONG We have recently had the pleasure of two distinguished visitors. The Reverend Howard Guinness told us of conversions in Ontario, Canada, following a boys' camp. Archdeacon C. S. Robertson spent last week-end telling of the conversions in Borneo, and the great work that A.B.M. is doing for the Aborigines, and peoples in our distant territories.

BALLARAT

SCHOOL PLAY Pupils of Ballarat Boys Grammar School at Queen's C.E.G.G.S. presented H.M.S. Pinafire to packed houses on four nights during the last week of term. Credit for excellent performances is due to Mrs. W. A. Strickland, the producer, and Mr. James Gullan, who was musical director.

KOROIT C.E.F. Koroit branch of the C.E.F. celebrated the seventh birthday of the branch by entertaining members from surrounding parishes at a High Tea and social evening on Saturday, August 22. The vicar, the Reverend A. W. Bosser, welcomed the visitors. Archdeacon Richards as diocesan chairman offered congratulations and good wishes from other diocesan branches. Five new members were admitted at Evensong in S. Paul's Church the following evening.

PORTLAND Parishioners of St. Stephen's, Portland, have decided to erect a memorial to Canon P. W. Coupe, who died last week of term. The canon retired in 1949 after having been Vicar of Portland for 25 years.

WOMAN'S COMMITTEE An annual meeting held throughout the diocese during July, several parishes took advantage of a recent act of Synod which permits up to one-third of a vestry or church committee to be composed of women.

S. PAUL'S, CLUNES On August 9 the Bishop of Ballarat dedicated very beautiful panelling placed in the sanctuary and vestry of S. Paul's, Clunes, by Mr. and Mrs. A. W. Hancock as a memorial to their parents. After the service, which was held in the afternoon, the Ladies' Guild served tea and the vicar, the Reverend H. S. Bodley, welcomed the bishop and Mr. and Mrs. Hancock. The vicar thanked the donors for their gift which further adorned a beautiful old stone church built during the gold mining days nearly 100 years ago.

BRISBANE

FAREWELL The Reverend G. H. Redshaw, who has been Rector of Inglewood for over two years, has left for his parish, N.S.W., accompanied by his wife, daughter and son.

On the evening of August 2, St. John's Church was overpacked when Mr. Redshaw held his final service. After the service the congregation adjourned to the parish room at the rectory to bid them farewell. On behalf of the parishioners of Inglewood, Mr. Donovan presented Mr. Redshaw with a wallet of notes.

CANBERRA AND GOULBURN

COOTAMUNDRA Daffodil Tea.—The Women's Guild will hold its annual Daffodil Tea in the parish hall to-day. This has become one of the most popular annual functions held in Cootamundra and there are many people who come to see it in order to see the brilliant spectacle of the Evening Guild. An Evening Guild was recently formed to suit the convenience of women who, because of family or business responsibilities, cannot attend the meetings of the Women's Guild. The Evensong-bearers are: President, Mrs. Harris; secretary, Mrs. L. K. Kinnor; treasurer, Mrs. K. H. Suttie.

Meetings are held on the first Wednesday of each month at 8 p.m. Effort by Guild.—Just over a year ago the new kitchen at the parish hall was completed at a cost which exceeded the estimate and left a debt of £790. In a little more than 12 months the Women's Guild has reduced the debt to less than £200.

YOUNG School at Young now starts with a short devotional service, which is held throughout the school. The various clergy conduct the service on a given day each week. The Anglican day is Monday.

GIPPSLAND

WARRAGUL During the absence of the Rector of Warragul on annual leave, the services will be conducted by the Reverend K. Hamilton, former Archdeacon of Gippslands. A successful working bee was held at Christ Church, Nilma, last week. A team of churchmen erected new gutters around the church and put down concrete paths. The money for the materials was supplied by the Women's Guild.

A party of five Sunday school teachers from St. Paul's, Warragul, attended a conference of Anglican teachers held at the Cheltenham Retreat House from August 26 to 30. The conference was arranged by the Melbourne Diocesan Youth Department, Miss Murfin, Sunday school organiser, was in charge of the Warragul group.

GRAFTON

KYOGLE The Diocesan Finance Commissioner, the Reverend J. Seatree, has spent a week in the Parish of Kyogle collecting for diocesan fund. His date he has received over £100. It has been decided to launch an appeal for funds to build a new church at Kyogle.

MELBOURNE

ARCHBISHOP'S ENGAGEMENTS The Archbishop of Melbourne preached at St. Aidan's, Strath-

more, on Sunday morning and conducted a Confirmation at St. Oswald's, Glen Iris, at 7 p.m. On Monday evening in the Bishop of Melbourn conducted a Confirmation at St. Paul's Cathedral.

CONFERENCE There was a conference of Sunday school teachers at the Cheltenham Retreat House last weekend, organised by the Diocesan Youth Department. The special Bible study leader was Miss Lee Appleby, Bible translation worker, Kenya, East Africa.

MISSION SOCIETIES The annual holiday camp of the C.M.S. Young People's Union opened at Dromana on Monday. Eighty-five girls and boys from 30 parishes in the suburbs and country are attending. The commandant and chaplain is the Reverend L. Constable. Mrs. Leon Morris is camp mother.

The Victorian secretary of the A.B.M., the Reverend E. A. Leaver, who is on a tour of the Diocese of St. Arnaud, was in the Parish of Quambatook last weekend. Early this week he moved on to Boort.

CLERGY CONFERENCE The annual conference of clergy of the Diocese of Melbourne was held at St. Stephen's, Richmond, parish hall, on Thursday. Those attending were invited by the archbishop to submit matters for discussion. Archbishop Booth presided.

NEWCASTLE

INDUCTION

The Reverend Geoffrey Frank Parker was instituted to the Parish of Aberdeen on August 27 by the Archbishop of Newcastle, the Venerable A. N. Williamson. The Venerable C. W. Nicholls, Archdeacon of Maitland, assisted in the ceremony.

An enthusiastic welcome was given to the newly-inducted rector at a social following the service. Canon W. Holmes and the members of the Rural Deanery of the Hunter were present at both functions. The occasional sermon was given by the Archdeacon of Newcastle.

ST. ARNAUD

NEW CANON

The Vicar of Dumolly, the Reverend H. A. Hall, has been appointed a canon of the cathedral, and will be installed at the Synod Evensong on Monday, October 5.

NYAH-WOORINEN

The bishop was in the parochial district of Nyah-woorinen at the week-end of August 22-24. He was celebrant at Nyah West on Sunday morning and on St. Bartholomew's Day. He preached also at Woorinen at 3 p.m. and at Nyah at 4 p.m.

QUAMBATOOK

The bishop was celebrant at Quambatook, Lalbert and Ultima, on Sunday, August 9. The Reverend S. C. Davis is deacon-in-charge.

ROBINVALE

The Robinvale Ladies' Guild held a baby show in the new R.S.L. hall on Friday, August 14. Seventy-five pounds was raised. Judges were two nursing sister from Dalrindal Hospital and Mrs. Winger. The bishop, who visited Cloverdale, inspecting a new church and on Sunday officiated at all services. After Evensong, a central council was formed for the area Manangatang-Robinvale.

SYDNEY

S. JOHN'S, ASHFIELD

Wednesday, September 9, will be the 113th anniversary of the laying of the foundation stone of S. John the Baptist's, Ashfield. A choral service preceded by shorted Evensong has been arranged by the organist and choir, to be held on that night.

GERRINGONG

A special service was held in S. George's Church on Sunday, August 30, at 11 a.m., to commemorate the 75th anniversary of the opening of the church for public worship.

TASMANIA

PENGUIN

The Rector of Penguin, the Reverend C. K. Warren, conducted a Temple Day appeal for church funds on Sunday, August 22, and the response was most generous. A special thanksgiving service was held at 7 p.m. on August 23. It was attended by 26 churchwardens and officers of outlying centres, also by the Worshipful Master and officers of the local Peace Masonic Lodge. Among those present were Sir Claude James (Past Grand Master) and Lady James. The rector presided. Lessons were read by the officers of the lodge. Extra seating had to be provided for the large congregation.

WOMEN'S MEETING

Representatives of seven branches of the N.W. Coast Mothers' Unions conferred at Penguin on August 17. The business was to arrange a monster church women's meeting at St. Stephen's, Penguin, and afterwards at the town hall in conjunction with the Tasmanian Sessiquicentenary and Church Congress. Now the guest speaker will be Sister Julian, of the Community of the Holy Name, Melbourne.

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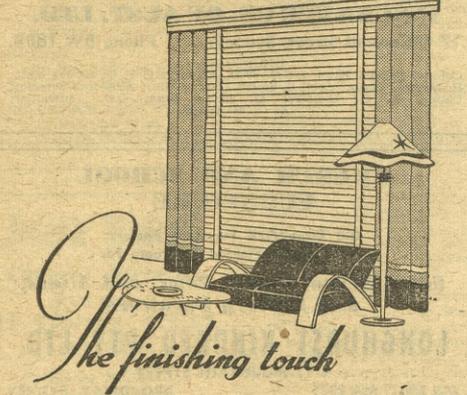
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YOUTH ORGANISATIONS AND EDUCATION

(Continued from page 1.)

rigorous instruction in the State schools.

Canon H. J. Richards, of Bundaberg, said he had given up school visiting.

He briefly reviewed the campaign waged by the late Canon Garland, over 40 years ago, for the right of entry to the State schools. Then it was deemed

a fruitful piece of new work which was going to bring great results.

But such, he felt, was not the case. The work had grown tremendously since 1911, and was becoming increasingly too great a burden for the clergy to shoulder.

There were still about the

same number of clergy, but many times more children.

The classes were so large and so many that the clergy could not cope with the work adequately or effectively.

Canon Richards had asked for advice and guidance and, receiving none, he had dealt summarily with the problem and had given up the schools in which 1,700 Church of England children had been getting religious instruction.

However, the clergy were not idle, but used the time in visiting more of the homes. It was the home influence which mattered most for the children, and the Bundaberg clergy were taking religious education into the homes.

The Reverend H. K. Cornish said he regarded the school work as one of the most important parts of his ministry, and asked how could the clergy make contact with the children except in the schools.

If more clergy were like Canon Richards, the Church might lose the right of entry into the schools altogether.

A school teacher synodman said the teachers liked to have the clergy visits, and would hate to see the Church of England give up the work.

Other speakers drew attention to the fact that parents concerned would write and have their children sent to the classes conducted by ministers of other denominations, so that if we gave up the schools it would seriously prejudice the Church of England.

Other opinions were that it was better to do some schools than none at all.

Canon E. H. Smith, in moving the report of the D.B.R.E., said he felt the clergy appreciated the privilege of the right of entry into the schools, and that although the effectiveness of their work was hampered by large classes and by lack of grading, on the whole they did their work conscientiously.

In some scattered parishes a priest could spend all his time visiting schools, but obviously there should be a sense of proportion.

He hoped the defection would not spread, and that clergy would remember the children were committed to their pastoral care as well as the adults.

Our Lord not only said: "Feed My sheep," but also: "Feed My lambs."

In the private members' session there were two motions which dealt with gambling.

The first was in connection with the possibility of the licensing of S.P. betting shops.

The harm done in the south when S.P. betting was allowed was stressed.

After short discussion, the motion was passed without dissent.

The second motion concerned raffles and guessing competitions.

Years ago synod had resolved that it would not allow money to be raised by such means for Church purposes, and the State Attorney-General was instructed not to issue permits to any Church of England body to hold raffles.

Mr. Goodall sought for that synod motion to be rescinded, saying that he could not see how it involved any harm to hold raffles.

For many years the parish he represented had been in a bad financial position, so they ran a Queen Competition, with some guessing competitions, and raised £2,000 in one effort.

As a result they built a very fine rectory, and were encouraged to use the same means further.

Altogether the sum of £5,700 had been raised, which gave the impetus to aim at building a new church.

He said he believed in straight-out giving, but raffles

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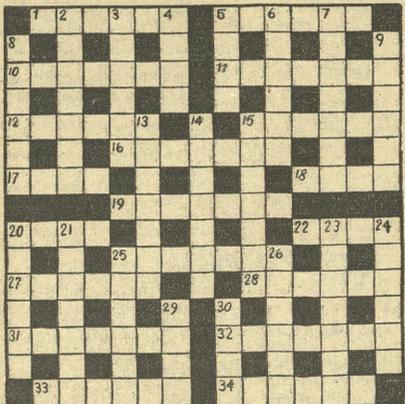
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ANGLICAN CROSSWORD—No. 56



ACROSS:

- Sartorial measure of wind (6).
- What he should not do with his medicine (6).
- I like this proposition, the more I see of it (7).
- Elsewhere, but chiefly there (3, 4).
- Comedian who began as an archbishop (6).
- Alf Babs's opening word (6).
- What the pioneer does with his old benches (7).
- Baggage at the Bar (4).
- Home for one of some standing (6).
- The views that start with a little speculation (7).
- Take care. That is where you have to think (4).
- Three's company here (4).
- Fishy, this bathing pool (7).
- School providing cloth by weight (6).
- Instrument with which one doesn't keep in step (6).
- Both ones are biscuits (7).
- The police get very little money (7).
- Figure gained by removing a letter of the law (6).
- At heart he is—no disbeliever (6).

DOWN:

- Roman welcome coming in the streets (7).
- Scotts town for Latin things (6).
- After 50 your Member becomes a shining light (4).
- Leave this space to scholarly men (4).

- Gosse wrote The Ballade of Dead ones (6).
- Work with a knife (7).
- Type seen in the capital, Iceland (6).
- Region to abandon (6).
- Russian's family living in U.S.A. (7).
- Waking cats and lags do it (7).
- Church officials who carry heavy weights at the end (7).
- One must have it in one's bones (6).
- Lack of meaning a blunt pencil has (2, 5).
- Vegetables, quick! (7).
- Dull kind of angle (6).
- Petty Officer accommodation—very strong (6).
- Pop in an epic (6).
- Land found in "Atlantis" legendry (4).
- The White Rabbit's end (4).

SOLUTION TO CROSSWORD No. 55

ACROSS: 1, Pot; 3, Grand Old Man; 9, At night; 10, Macedon; 11, Tint; 12, Timon; 13, Asps; 17, Gas-bag; 18, Recede; 19, Nesses; 21, Repent; 25, This; 26, Tonic; 27, Bean; 30, Pungent; 31, The Fall; 32, Gordian knot; 33, Daw.

DOWN: 1, Plantagenet; 2, Tenants; 3, Gags; 4, Antrim; 5, Damsion; 6, Lace; 7, Modiste; 8, Nun; 14, Sweet and low; 15, Baker; 16, Level; 20, Spinner; 23, Emerald; 23, Soften; 24, Milton; 28, Semi; 29, New; 30, Peg.

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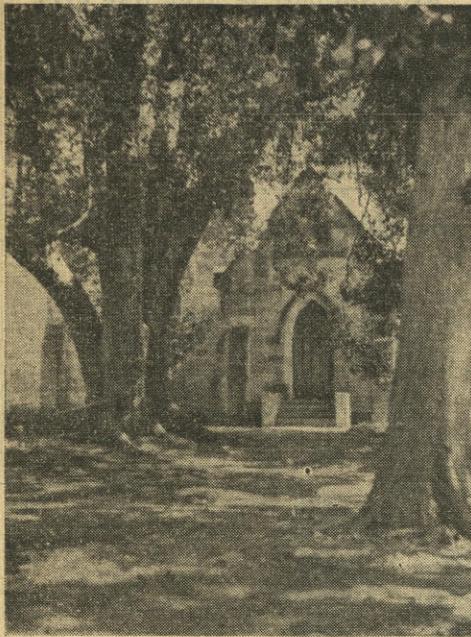
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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is the Reverend G. H. Officer, of Wyalong, who took this photograph of the entrance to the vestry of S. James' Church, Morpeth, N.S.W.

BENDIGO C.E.B.S.
S. Paul's Bendigo C.E.B.S. members are looking forward to the rally in October. Last week a most successful games night was held.

CLASSIFIED ADVERTISEMENTS
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PERTH TO HEAR REPORT ON MORAL STANDARDS

FROM OUR OWN CORRESPONDENT

Perth, August 30
Considerable interest has been aroused in the report of the Moral Standards Committee which comes before the second session of the Twenty-Eighth Synod in Perth this week.

In its report on the decline in the spiritual influence of the Church and the reasons for the neglect of public worship the committee admitted that it was unable to do more than generalise on the specific questions.

The committee reports: "We believe that modern social conditions demand a revision of methods, a strengthening of Church leadership and a bolder policy in regard to the Church's opinion upon public affairs."

"We consider every Anglican should be informed, upon every occasion that presents itself, of the impact of spiritual affairs upon current questions and that progress in this direction will go far towards solving the problem of decline in the Church's spiritual influence.

"The difficulties that face our clergy, understaffed and with growing parishes, are appreciated; their work is often met with discouragement and frustration; nevertheless, without the highest quality of leadership the Church cannot survive.

"Nor can we ignore the growing number of people who claim to be Anglicans, but in fact are indifferent to the Church's welfare; moreover, parents too often seem un-mindful of the tremendous value to their children of their own interest in and devotion to the Church.

"We cannot ignore this growing number of people who have been associated with our Church and claim to be Anglicans but have now become indifferent to its welfare.

"A constant study is urged of the need to make nominal adherents into practising Anglicans.

"Every effort must be put forward to convince our Easter and Christmas communicants that they are part of the Church; the casual communicant, the occasional visitor to our Church, should be warmly welcomed.

"The great need seen by the committee is for more people to consider loyalty to their Church as a normal and

highly desirable action on the part of every citizen. We urge synod to give time for a full discussion upon this vital question."

Under various headings, the committee will deal with specific matters which, it is felt, are vital in presenting the work and witness of the Church in proper perspective.

These include Christian Education, uniformity of services, Church fellowship, laymen and publicity.

The committee stresses that, although the report draws attention to weaknesses, it is not intended as a criticism of the good work being done in parishes.

MELBOURNE R.S.C.M. BIRTHDAY

Melbourne, August 30

The Melbourne branch of the Royal School of Church Music will hold its annual meeting on September 7 at Christ Church parish hall, South Yarra.

Canon Howard Hollis, from Westminster Abbey, will speak on the Coronation and records made by the R.S.C.M. in England will be played.

The Melbourne branch represents 35 choirs in Victoria.

Victoria, unlike most other R.S.C.M. regions, has its own choir, which spends its time demonstrating to affiliated choirs the principles that the R.S.C.M. upholds.

Members of the R.S.C.M. pay visits to different centres and give talks to choirs.

Sometimes they play the records of the R.S.C.M. made in England by a select choir.

THE BIBLE SOCIETY

By The Reverend H. M. ARROWSMITH

Sydney, September 1

There was an attendance of 1,800 people at the Sydney Town Hall on Monday, August 31, on the occasion of the launching of the Third Jubilee of the British and Foreign Bible Society.

The chairman of the N.S.W. Committee, the Reverend B. T. Butcher, presided.

The speakers were Mr. R. J. F. Boyer, chairman of the A.B.C., and Mr Justice Richardson, of the N.S.W. Supreme Court.

The Hurlstone Choral Society, conducted by Albert Keats, with Kenneth R. Long at the organ, presented a programme of festival music, including excerpts from Handel, Mendelssohn and Bach.

The meeting took the form of a Thanksgiving for the English Bible.

The order of service included an Act of Thanksgiving in which the congregation was led by the Reverend J. Garrett.

A feature of the meeting was the unveiling by the Governor of N.S.W., Sir John Northcott, of a new poster 10' x 20' on the general theme of Bible Reading.

He drew attention to the great significance of the Coronation to the whole world, and he also emphasised the part which the Bible had played in the Coronation service.

As His Excellency unveiled the poster the lights of the Town Hall were dimmed and the poster was illuminated.

With the co-operation of the Outdoor Advertising Association, this poster will be displayed on 200 hoardings throughout Australia.

The speakers drew attention to the importance of the Bible in national life, and the significance of the distribution of the Scriptures at the present time.

Just as the formation of the Bible Society in 1804 was achieved in the midst of difficult political and international conditions, so to-day a similar act of faith on the part of Christian people was necessary if the Bible Society was to meet the unusual opportunities presented by the contemporary world situation.

The society intends that other celebrations will follow to mark this Jubilee leading up to the culmination on March 7, 1954, which will be the actual 150th anniversary of the beginning of the Bible Society movement.

MEN'S RETREAT AT GILBULLA

FROM A SPECIAL CORRESPONDENT

Sydney, September 1
The Church of England Men's Society has arranged for a Men's Retreat to be held at Gilbulla, Menangle, on September 11, 12 and 13.

Special addresses will be delivered by the Right Reverend W. G. Hilliard, the Chairman of the Council; Archdeacon T. C. Hammond; the Dean of Sydney; and the Reverend A. W. Morton.

BIG CROWDS AT TWO CHURCH OPENINGS

The Governor of New South Wales, Sir John Northcott, opened two new churches in the St. George district of Sydney last Sunday afternoon.

The churches are at Kingsgrove and Carlton.

A crowd estimated at 3,000 attended the opening at S. Thomas's, Kingsgrove.

A procession of nearly 2,000 people, representing virtually every aspect of community life, assembled at Kingsgrove station and marched to the church, headed by Salvation Army bands.

At the conclusion of the dedicatory service the Governor unveiled a memorial stone to those who died in the 1939-45 war.

The Governor said that one of his most moving experiences recently was to visit a war cemetery in New Guinea and to see, on the top of a hill in the background, a large cross silhouetted against the setting sun.

It was a pity, he said, that Australians generally did not have the opportunity of seeing the evidence of the price paid by their men that we might live and worship in freedom and in peace.

Kingsgrove would, in its War Memorial Church, have such a fitting reminder that future generations would be inspired by the sacrifices of their fathers and the faith of those who had erected their memorial.

The new church has been linked to the existing buildings by an ambulatory and has an enclosed square lawn.

It has several unusual architectural features, including an interior colour scheme using blue and pearl grey. It was designed by Professor Leslie Wilkinson, one-time Professor of Architecture in the University of Sydney, and a consultant on church architecture to the Diocese of Sydney.

The over-all cost, inclusive of furniture and organ, was approximately £14,000, the offertory at the opening service being £550.

CARLTON OPENING

After opening S. Thomas's, the Governor went to Carlton to open the new S. James's Church there.

Carlton had chosen to erect only portion of its church and to complete it at a later date.

His Excellency said on opening the

church it was a good thing to see churchpeople meeting the challenge provided by our material progress in other spheres. There are numerous areas of Sydney in which there are thousands of homes being erected but no provision being made for places of worship.

Yet, he said, our society rests for its ultimate security on the foundations provided by the Church. The Church was only as strong and as active as the people who made it up.

It was a good thing to see the Church showing its strength in such enterprises as those in which he was now participating.

There were about 1,000 parishioners at the opening ceremony. The cost of the present stage of the building has been £12,700, with an additional £700 for furnishings.

Approximately £600 was contributed on the offertory for the day.

The portion of the church opened by the Governor comprises the sanctuary, chancel, crossing, vestries and organ loft. The final stage will add the nave, transept and tower. At present there is a floor space capacity for 250 persons, part of which is in the organ loft. Permanent seating in the choir is 34 and in the crossing is 99.

This method follows the English tradition of commencing at the east end and building west.

The building is of face bricks inside and out (internal being fawn coloured Chromotex) with a lofty open-timbered roof with matched cypress pine boarding. The massive crossed trusses are a feature of the design. The building is proportioned to its final dimensions to give a relationship of 80 ft x 27 ft. wide and 27 ft. high.

The church was designed by Mr. Norman McPherson.

BENDIGO SUNDAY SCHOOL

The Sunday school teachers are looking forward to the visit on September 20 of Mr. V. Brown, Director of G.B.R.E.

He will preach at All Saints' at 11 a.m. and S. Paul's at 7 p.m.

This will be preceded by a tea for all young teachers, when Mr. Brown will be the speaker.

He will be the guest speaker at the Anglican Teachers' Fellowship quarterly meeting at All Saints' on Tuesday, September 22.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m.

*September 4: The Reverend Brian MacDonald, S.A.

*September 5: Canon E. J. Davidson, N.S.W.

September 7: Miss E. Rivett, N.S.W.

*September 8: The Archbishop of Melbourne, the Most Reverend J. J. Booth.

September 9: The Reverend Michael Scott, S.A.

September 10: The Reverend A. P. Campbell, N.S.W.

*FACING THE WEEK: 6.40 a.m. A.E.T. NATIONAL.

The speaker in this session on the six Mondays, August 24 to September 23, inclusive, will be the Reverend James Stuckey.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. NATIONAL.

*September 13: Sister Julian.

WEDNESDAY EVENING TALKS: 10 p.m. A.E.T. NATIONAL.

September 8: Professor Ian Clunes Ross.

*EVENING MEDITATION: 1.30 p.m. A.E.T. INTERSTATE.

Week commencing September 14: W. T. Dowsett.

READING FROM THE BIBLE: 8.10 a.m. A.E.T. NATIONAL.

*The Bishop of Grafton, the Right Reverend Christopher Storr, will be heard in this session during the five weeks, Monday to Friday, commencing Monday, August 31, and finishing Friday, October 2.

SUNDAY AFTERNOON TALKS: 3.45 p.m. National.

September 6: "The People of God: From Exodus to Exile—IV." The Reverend A. G. Hebert, D.D., S.S.M.

PRELUDE: 7.15 p.m. National.

*The music in this session will be supplied by S. John's Fellowship, Latrobe Street, Melbourne, on September 6.

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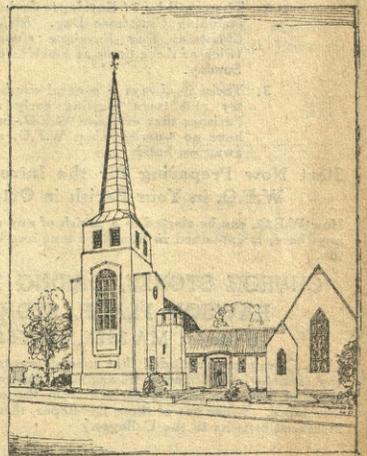
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