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REVOLUTION IN PERTH ON MISSIONS AND MONEY FINE CLIMAX TO CENTENARY

FROM A STAFF CORRESPONDENT

Perth, W.A., July 27

A small metaphorical bomb was detonated at the critical moment during Provincial Synod here this week. The explosive force was a mere figure: The fact that nearly half the money given by Western Australian Anglicans for Missions went on the expenses of collecting it.

The blast was so strong that it demolished the wasteful overlapping of the Australian Board of Missions and the Church Missionary Society by abolishing them both in the West, and replacing them by a new Provincial Missionary Council.

Western Australians themselves treat the affair casually, however, because it was only one of a number of developments in a week which saw the climax of the Centenary celebrations of the Diocese of Perth. These included a mammoth diocesan Loyalty Dinner and the setting of the foundation stone of the West's new John Wollaston Theological College.

Unlike the Eastern States, the West does not bother to stage much of a show for its Provincial Synods.

There were no magnificent Primatial or Metropolitan scarlet trains for last Wednesday's Session—there was not even a procession.

The Primate, who attended its opening, strolled in muff with hat and overcoat from the Church Office to the hall in company with the Archbishop of Perth, who wore Convocation robes.

NO BISHOPS

They were preceded by a chaplain carrying the Metropolitan cross; but the other bishops did not process.

Your correspondent felt that this lack of pomp was more than compensated by the family atmosphere of the proceedings; but in any case there was pomp and to spare the following day when the civic fathers of Perth gave a reception to the Primate and Mrs. Mowl.

The Archbishop of Perth, in his presidential address to the Synod, said that "three circumstances combine to make this occasion memorable in the history of this Province."

These were, first, the presence of the Primate; second, the fact that the necessary number of dioceses had accepted the Constitution; third, that they were celebrating the hundredth anniversary of the consecration of Bishop Hale as first Bishop of Perth.

"Although the diocese is not-

mally the self-contained unit of Church organisation," Archbishop Moline said, "there are some matters which, in the circumstances of Western Australia, must be considered on a Provincial level."

These included especially the supply and training of men for the ministry; missionary work;

INVITATION

The Editor of THE ANGLICAN invites all readers and friends of the paper to attend a Service of Thanksgiving to be held in St. Andrew's Cathedral, Sydney, on Thursday, August 15, at 7.30 p.m., to mark the beginning of the sixth year of publication of this newspaper.

A Reception will be held in the Chapter House at 8.15 p.m. immediately after the Service. The Editor and the staff extend a cordial invitation to all readers to be present.

Further details of the Service and the Reception will be announced next week.

immigration and diocesan boundaries.

The new theological college, the foundation stone of which was to be set the next day, was in reality a Provincial concern, made possible by the generosity of people from all parts of the State, Archbishop Moline said.

In due course, the John Wollaston Theological College

could be expected to supply the needs of the Church in the West for manpower; but in the meanwhile the Province owed a debt of gratitude to the Church in England and in the Eastern States—particularly to the Bush Church Aid Society—for their generosity!

The Primate, who then spoke to the Synod, said there was still a good deal of long procedural work to be done before the Constitution could take effect.

All it did, he said, was to provide a machinery for the Church to use. Its success would depend on the spirit in which it was implemented.

On missions, the Primate said the greatest present need of the Church was to become Asia-minded.

His Grace did not touch upon the proposal to "abolish" A.B.M. and C.M.S. in the West, to which he is known privately to be strongly opposed.

TACTFUL INTERVAL

A tea interval had tactfully been arranged to follow his address, and he was prevented by other commitments from returning to hear the proposal discussed and adopted later.

After the tea adjournment, the Synod received the report of the Provincial Missionary Council set up at the Provincial Synod of 1956 to draw up a scheme for co-ordinating the missionary organisations of the Province.

The Report stated the pre-



Clerical weight was used as ballast to save the tent during the wind storm at the John Wollaston Theological College ceremony.

sent position pretty succinctly, and recommended that, in effect, the entire work of A.B.M. and C.M.S. be taken over by the P.M.C.

Figures in the Report showed that during the last financial year A.B.M. had collected £10,072 in the West, of which £3,253 was spent in collecting it. C.M.S. has collected only £3,150, of which a total of £2,300 went in expenses.

Detailed figures were given of the capital invested by A.B.M. and C.M.S. in houses, cars, offices, equipment and the like, and recommendations made for taking over these capital assets.

As soon as the Report was adopted, the Synod resolved to pass through all stages the consequential Provincial Missionary Canon of 1957.

This Canon, in 25 pithy clauses, abolishes A.B.M. and C.M.S. in the West after December 31 next, and replaces them with a Provincial body, which is charged with all their functions and responsibilities.

BRISK DISCUSSION

The Canon was well, if briskly, discussed, and was accepted as drafted save for a few minor textual alterations.

There is no question that the Canon represented what the West wanted, and it was passed unanimously.

A factor which helped was undoubtedly the pressure brought to bear on individual members of the Synod from persons and bodies in the Eastern States.

Here in the West, they are as touchy about the East as the Indonesians are about the Dutch, and the one thing certain to bring about unanimity is to get Eastern States criticism of anything from the West.

The only other major business for the Synod was a resolution affirming whole-hearted sympathy with, and admiration for, the Church in South Africa in its defence of freedom and justice.

UNANIMOUS VOTE

This resolution, unanimously adopted on the motion of the Bishop of Kalgoorlie, made it clear that the West is on side with the rest of Christendom in regarding some provisions of the Native Laws Amendment Act as directly opposed to Christian principles.

There was not a great deal of time after Provincial Synod for your correspondent to join with some 1,200 leading laymen and clergy of the Diocese of Perth at the Diocesan Loyalty Dinner held at the Showground.

The Governor, Sir Charles Gairdner, who is Patron of the campaign, got the laugh of the evening—in which none joined more heartily than the Primate—with an opening definition.

"A PRIMATE . . ."

"I find from that reputable authority, the Oxford English Dictionary," he said, "that a primate is 'one of the highest order of mammals, including man, monkeys, lemurs — and bats!'"

The pioneers who had founded the West, Sir Charles said, realised the place of religion in the community's life.

"How do we stand to-day?" "The Church of England numbers some 42 per cent. of the population. This is all very good in point of numbers; but how many of these are more than baptised, married and buried by the Church?"

£33,750!

At the close of business last Tuesday, July 30, applications for the £70,000 Mortgage Debenture Stock issue by The Anglican Press Limited, accompanied by payment in full in cash, had reached £33,750.

Further applications known to be coming exceed £3,000, making the total in hand or in firm prospect £36,750.

Installation of specialised machinery for the Press in its new building started this week.

A personal letter, accompanied by a Prospectus and Form of Application, has now been sent to each regular subscriber to THE ANGLICAN. For the benefit of readers who take their copies from bulk supplies the Prospectus will be published again with next week's issue of the paper, together with a detailed progress report.

"The significance of the Royal Coat of Arms," Sir Charles said, "is that the lion represents the earthly power, the unicorn the spiritual side. And in recent years the unicorn has taken a pretty good bashing!"

"The question to-day is, are we going forward as a great Christian nation, or not?"

Indifference was not one of the seven deadly sins, he said; but it was the greatest peril which confronted the Church. The object of the Diocesan survey was to stir people and parishes from indifference, and it is unthinkable that any other

parish should fail to accept the challenge."

The Archbishop of Perth, the Most Reverend R. W. H. Moline, spoke on the Need of the Giver to Give.

"People often regard the Church as a kind of social club, where they can get some comfort, and perhaps some pleasure," His Grace said.

"But it is far more than that, and involves more than paying a small subscription.

"The Church in this sense is a movement, as Legacy is, which is based on the principle of giving. A thing is of value to us, not in proportion to what we get out of it, but in proportion to what we put into it. We hope that many will learn this, as Scrooge did, during our campaign."

The Deputy Leader of the Opposition in the State Parliament, Mr. C. W. Court, gave a seven-point programme on which the Diocese was determined to embark.

"The time is past when we talked about what the Church failed to do," he said. "From now, we shall talk about what the Church can and will do."

"The sum of £130,000 at which we aim may sound a lot; but it is not. The needs of the Church are limitless," he said.

The seven immediate things about which the Diocese is going to do something are:

● Care of the aged—"We should have taken a lead long ago with homes for old folk."

● Training of the clergy—"Tomorrow we set a foundation stone. There is need after that for a sustained effort."

● The needs of fast-growing new housing areas.

● Religious instruction in State Schools. "We must provide many more teachers. This means training. Training means money."

● Missionary work. "To spend our money merely upon ourselves, in our own diocese, would defeat the whole object of the campaign. We must work for and give to missions upon a scale we have not yet dreamed about."

● The position of retired clergy. "Many of them are living under circumstances which should shame us all."

● The work of the cathedral—the mother church of the Diocese.

The director of the survey, Mr. R. Halcombe, said the scheme was "imperative, to enable our diocese to play its part not just within its own boundaries, but beyond."



The Archbishop of Perth (right) invites the Governor of W.A. to set the foundation stone.

(Continued on page 11)

BISHOPS CONDEMN HYDROGEN BOMB

"ULTIMATE DESTRUCTION" IS THE RISK SAYS PRETORIA

ANGLICAN NEWS SERVICE

London, July 29

Two Anglican bishops, one in London, the other in Africa, have condemned the use of the hydrogen bomb.

The Bishop of Manchester, the Right Reverend W. L. Greer, produced a lively clash in the House of Lords when he emphatically denounced the H-bomb as "not a weapon but a plague."

The Earl of Swinton at once sprang to the defence of the government.

He quoted the words of the late Archbishop of York, Dr. Cyril Garbett, who said in 1955, "Certainly at the moment the possession of the bomb seems to me to be the one possibility of preserving peace in the years that lie ahead."

"What," Lord Swinton asked, "is there to make us change the one insurance premium of peace?"

BOMB'S EFFECT

"Surely any government which had the responsibility in this country would be criminal if it did not carry out the policy that this government is carrying out."

Bishop Greer said that the hydrogen bomb could affect generations to come.

"It would be wrong to use the bomb even in its 'clean' form," he said, "for I am told that when detonated it devastates fifty miles of country."

"I know of no military target fifty miles square."

Dr. Greer said that defence to-day was far from being purely a military question.

"The government should consider its defence problems in a much wider setting."

The Bishop of Pretoria, the Right Reverend Robert S. Taylor, has said in his current letter that the price being paid for the extension of scientific knowledge through H-bomb experiments "is no less than the risk of the ultimate destruction of all human life."

He refers to a recent protest by the famous missionary doctor and Nobel Peace Prize winner, Dr. Albert Schweitzer.

CATASTROPHE.

"Dr. Schweitzer," says the bishop, "declared categorically that, contrary to all the bland assurances of official scientists, every single increase in radioactive activity is a catastrophe for the human race."

"Every test constitutes an additional threat to generations unborn."

"The full damage already done by nuclear experiments will not make itself felt for a century."

METHODIST VIEW OF REUNION

ANGLICAN NEWS SERVICE

London, July 22

Although Church reunion was not just round the corner, co-operation was possible between 80 per cent. of evangelists in England, Dr. W. E. Sangster told the Methodist Conference at Nottingham on July 11.

This could lead only to a growing together.

"The militant Protestant and those of us who take what is called the Catholic approach to things might be drawn together," he said.

"There is nobody in conference now who would describe Rome as the scarlet woman."

"The number of those in the Church of Rome who describe all Protestants as bound for hell is microscopic."

BISHOP SERIOUSLY ILL

ANGLICAN NEWS SERVICE

London, July 29

Dr. C. S. Woodward, former Bishop of Bristol and Gloucester, has undergone an operation in hospital at Wells, Somerset, and is seriously ill.

APPEAL TO RESTORE HISTORIC CHURCH

EARTHQUAKE CAUSES £50,000 WORTH OF DAMAGE

FROM A SPECIAL CORRESPONDENT

Montego Bay, Jamaica, July 29

An appeal has been launched for "real sacrificial giving" to restore the historic and beautiful parish church of S. James' here at Montego Bay.

On March 1 an earthquake caused damage to the church, estimated at £40,000 (Sterling).

Four lives were lost in the disaster on the island and more than 110 Anglican churches affected.

The "fine, solid tower" of this Georgian church crumbled and cracked beyond repair.

The walls of the nave and sanctuary were so shaken that many ominous cracks appeared and the church was rendered unsafe.

FINE MONUMENTS

Inside, great stones fell on the altar, plaster came from the walls and the roof sagged. The east wall leans dangerously.

At first it was feared the church would have to be demolished, but restoration has been found to be possible and practicable.

The church's foundation stone was set on May 6, 1775, and the building opened for public worship in 1782.

Visitors comment on the church's atmosphere of holliness and peace.

"The very stones," it was written before the disaster, "seem to perspire inspiration."

The church contains some magnificent marble monuments and an east window, depicting the Crucifixion, Resurrection and Ascension, which has been described as the most beautiful in the West Indies.

The bell is reputed to have been cast for Lima Cathedral, but the ship was wrecked off the coast and the bell salvaged and placed in the parish church.

SMALL INSURANCE

The east window is fortunately undamaged and the bells have not been cracked. The organ will need to be rebuilt.

As insurance on the church is only £5,000 (sterling), £1,000 a month for three years will have to be donated.

Donations may be sent to the rector, the Venerable P. L. C. Price, the Rectory, Montego Bay.

CLERGY OF ELEVEN NATIONS AT CANTERBURY "REFRESHER"

FROM A SPECIAL CORRESPONDENT

London, July 29

Eleven nations were represented at S. Augustine's College, Canterbury, where nearly 70 persons—most of them clergy—have met for the first of the three annual summer courses.

Here, at the central college of the far-flung Anglican communion, under the very shadow of Canterbury Cathedral, the "students" lived, worshipped and studied together.

Over endless cups of tea and coffee men from many different races and traditions shared experiences and realised, perhaps for the first time, the breadth and diversity found within the Anglican communion.

Australia was represented by three priests, the Reverend Ron Morris (Canberra-Goulburn), the Reverend Allan Batt (Melbourne), and the Reverend Ray Elliot (Gippsland).

Matins and Evensong were sung in the college chapel, and at the daily Eucharist celebrants used the rite and language of their own country.

There were also many opportunities for attending services in the cathedral and parish churches.

The general theme of the session, "The Mission of the Church," was dealt with by an excellent team of five lecturers, each an expert in his own field.

"BIBLICAL BASIS"

The Warden of S. Augustine's, Canon C. K. Sansbury, spoke on "The Biblical Basis of the Church's Mission."

He gave a penetrating analysis of the development in the Old Testament of Israel's concept of a universal mission.

He showed what is the heart of the apostolic message, and its implication for us to-day.

"A Christian World Strategy" was the theme of some fine lectures by Canon Max Warren and the Reverend Douglas Webster, both of the English Church Missionary Society.

Dr. Warren revealed his wide knowledge of the great ethnic religions and his masterly grip of the changing patterns of power on the international scene.

He spoke of the rising tide of nationalism in the East and challenged his hearers to appreciate and understand the problems confronting the younger Churches.

He showed that we must

change our whole outlook, methods and approach to the task of Christian missions.

Mr. Webster continued this theme and gave valuable practical advice on missionary education in the parish.

The subject of evangelism in the parish and university was then tackled by two men, who gave us much food for thought from their own rich experience.

VIVID PICTURE

The Archbishop of Cape Town, the Most Reverend Joost de Blank, stressed the necessity for viewing evangelism as the main purpose for the existence of a parish and not an extra-parochial activity.

He gave us a vivid and challenging picture of a parish with its worship and all its activities geared for the primary task of reaching the multitudes outside the Christian Family.

"Evangelism in the University" was the theme of the lectures of the Reverend Richard B. Stott, the Episcopal Church chaplain at Cornell University, U.S.A.

Mr. Stott astonished his hearers with his account of the unusual but highly successful evangelistic methods used by the Church on the campus.

In addition to the lectures, there were a number of excellent discussions at the evening sessions.

PANEL

Through a panel of speakers we were given a vivid picture of the missionary tasks and problems in two very different fields of work—Africa and the East.

In one, Archbishop de Blank led a discussion on the problems of the South African Church, especially in relation to the recent legislation regarding worship and the bishops' reply in their pastoral letter.

As one who has shared in this session, I would urge Australian clergy contemplating a trip to England seriously to consider coming to one or more of these special summer sessions at S. Augustine's.

An excellent team of lecturers has been chosen to lead the 1958 "Lambeth" term.

Three fortnightly sessions will be held from July 14 to August 22, 1958.

1,000,000 CIRCULATION FOR CHURCH PAPER

THE "LIVING CHURCH" SERVICE

New York, July 29

The official bi-weekly of the Presbyterian Church in the U.S.A., *Presbyterian Life*, has reached a circulation of one million.

The publication, which has the largest circulation of any Protestant religious journal in the world, is the first to have a million subscribers.

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SNOWY SCHEME "AMONG WORLD'S GREATEST" COMMISSIONER SPEAKS AT CHURCH'S FESTIVAL

FROM OUR OWN CORRESPONDENT

The power output from the Snowy River Hydro-Electric Scheme would equal "the total capacity of power now installed in Australia," the Commissioner of the scheme, Sir William Hudson, said on July 25.

Sir William was addressing 180 parishioners and friends of S. James' Church, King St., Sydney, at their annual festival dinner.

"The scheme," he said, "is among the greatest being undertaken in the world to-day."

The men engaged in the work had not only broken, but had smashed the world record for tunnelling through rock.

Work went on 24 hours a day on the scheme.

Sir William said that ultimately power transmission lines would run from Cape York down to Melbourne and across to Perth, with the Snowy scheme the power-producing centre.

"The irrigation network will produce foodstuffs to the value of £30,000,000 a year."

SIMPLE BASIS

The basis of the scheme, he said, was very simple. It was to turn the coastal rivers, fed by the mountain snows, back through the Great Dividing Range to feed the parched west.

Sir William said that the thirty-mile long tunnel connecting the Snowy and the Murray Rivers was by far the longest in the world.

Power would be created by the water passing through the six turbines before it reached the Murray.

In the northern section of the work, Sir William said that the Adaminy dam was the second highest rock-and-earth-filled dam in the world.

It was 400 feet high and half a mile thick at its base.

"The Adaminy dam," he said, "into which water has started to flow, will take ten years to fill."

"It will hold eight times as much water as Sydney Harbour."

"PERFECT EQUALITY"

Sir William said that great credit was due to the "old Australians" for the way in which nearly 4,000 New Australian workers on the project had settled down.

"Much credit is also due to the fact that New Australians have received perfect equality in everything—especially in promotion and housing."

The rector of S. James', the Reverend W. J. Edwards announced a proposal to erect a contemporary-style, 15-storey office block on church-owned

C.E.B.S. ACTIVE IN TASMANIA

FROM A SPECIAL CORRESPONDENT

Launceston, July 29

The annual meeting of the Church of England Boys' Society in the Diocese of Tasmania, was held in S. Oswald's church hall, Trevallyn, on July 13.

Twenty-six delegates from all parts of the diocese attended.

The following officers were elected to the State executive for the next 12 months:

Chairman, the Reverend L. F. Benjafield; general secretary, the Reverend A. J. Broadfield; Mr. C. Orange, W. Clarke, J. Elliot, D. Moore, H. Tatlock-Goodrich and B. Proverbs, with a representative of the north-eastern branches to be co-opted.

An admission service was held at S. Peter's, Sandhill, during evensong on July 21.

Members of other Launceston branches were present.

A branch of the C.E.B.S. has been formed at Christ Church, Longford, and it is hoped that, within a few weeks, branches will be functioning at S. Aidan's, Launceston and Evandale.

property near the church (see story on page 9).

Dr. Edwards also announced that it was Mr. George Faunce Allman's fiftieth anniversary as an organist at S. James'.

Mr. Allman, a well-known Sydney musician, has been conductor of the Sydney University Musical Society for many years.

The church's festival celebrations ended yesterday, July 28, when the Assistant Bishop of the Diocese of Canberra-Goulburn, the Right Reverend R. G. Arthur, preached at the morning and evening services.

ADELAIDE NEEDS ANOTHER GREAT BOYS' SCHOOL

FROM OUR OWN CORRESPONDENT

Adelaide, July 29

The need to establish another great Anglican boys' school in Adelaide was stressed on Saturday night by leading city councillor and solicitor, Mr. M. F. Bonnin.

He was speaking at the S. Peter's Collegians' Association annual dinner in the Adelaide Town Hall.

Mr. Bonnin said there was widespread concern that an increasing number of Old Boys of S. Peter's College would not be able to get their sons enrolled in the school.

Even if the size of the college were increased, it would afford nothing more than temporary relief, he added.

Mr. Bonnin referred to the move to purchase 25 acres of land in the new town of Elizabeth, about 25 miles north of Adelaide, for a big Church of England school.

"REMARKABLE" YEAR

"However, no more than half the necessary money has been raised to date for the land," he said.

The college headmaster, Mr. C. E. S. Gordon, told the gathering of more than 400 Old Collegians that it was not yet possible to announce that the S. Peter's College Mission in Moore Street, Adelaide, would definitely be going to Elizabeth as the S. Peter's College Community Centre.

Mr. President L. V. Fellow, of the Industrial Court, who is president of the S. Peter's Collegians' Association, said that last year had been a remarkable one for the association.

BOURKE Y.A. RALLY IN OCTOBER

FROM A SPECIAL CORRESPONDENT

Bourke, July 29

The Bourke branch of the Young Anglicans is planning a Young Anglicans' rally to be held in Bourke next 6-hour week-end, October 5 to 7.

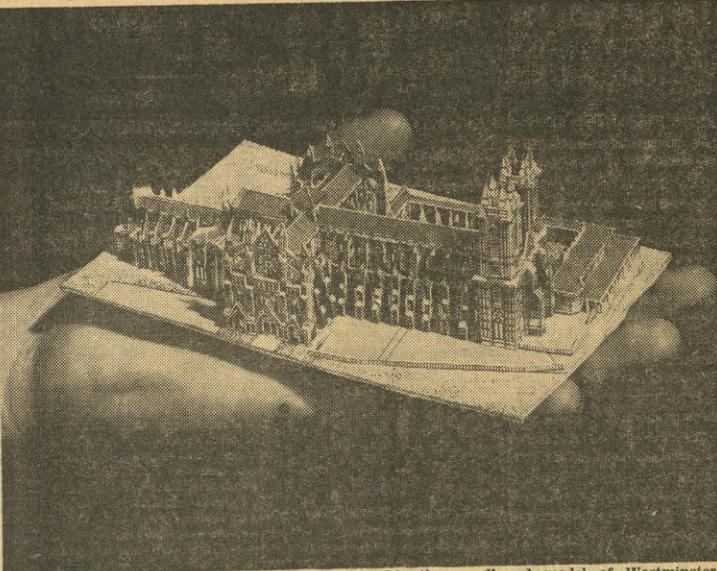
Invitations have been sent to twelve other Y.A. branches, including each branch in the archdeaconry.

Young folk from as far afield as Bathurst and Sydney are expected to attend.

One of the main features of the rally will be an impressive procession of witness through Bourke streets in which Y.As and all the local parish organisations will take part.

This will take place on Sunday afternoon, October 6, and will be followed by a youth service at which it is hoped a speaker from Sydney will address the young people.

On the Saturday night, a Y.A. dance will be held, and on the Monday there will be a picnic lunch at an attractive spot "somewhere on the Darling River."



Geoffrey Parsons, the Australian pianist, holds his tiny cardboard model of Westminster Abbey. Mr. Parsons studied architecture at the University of Sydney before making music his career, and now, as a hobby, makes these models of famous buildings he has seen. He has returned from Europe as accompanist to English tenor Richard Lewis, who is at present touring this country.

COLLARENEBRI CHURCH

FROM OUR OWN CORRESPONDENT

Armidale, July 29

The altar, cross and candlesticks for the new war memorial church at Collarenebri were rescued from the original church when it was stricken by flood some years ago.

The new church, which is nearing completion, is built of timber and will cost, in all, £8,500.

The church will have seating accommodation for 160.

The pews of silky oak, the font, the organ, prayer desk, and altar rails are gifts of parishioners.

The vicar, the Reverend R. A. Marshall, is making arrangements for the church to be dedicated by the Bishop of Armidale, the Right Reverend J. S. Moyes, towards the end of August.

EX-CHOIR BOY IS NINETY

FROM A SPECIAL CORRESPONDENT

Melbourne, July 29

The president of the S. Paul's Cathedral Old Choir Boys' Association, Mr. Foster Nutting, together with the honorary secretary, Mr. R. Usher, and Mr. E. Davies, visited Mr. Ted Cheslin on his 90th birthday.

Mr. Cheslin is at present in Caulfield hospital.

For 27 years he was a voluntary lay clerk in the cathedral choir.

WEST ARMIDALE OFFERS REAL FELLOWSHIP TO ALL

FROM A SPECIAL CORRESPONDENT

Armidale, July 29

How often people complain that, although they worship in an Anglican church Sunday after Sunday, yet they are strangers to the rest of the congregation.

This is not the case at the little church of S. Mary's, West Armidale, which is the special care of the assistant to the Dean of Armidale.

This portion of Armidale has been divided into ten sections, with a layman in charge of each section, and newcomers hardly get their suitcases unpacked before they receive a visit from a representative of the Church.

Once a month a social night is held for young and old, and the beautifully kept Sunday School hall is packed with parishioners.

HYMN SINGING

Whole families are there, from grandparents to children in the kindergarten.

Films are first shown, comic ones for the young and missionary films for all.

Then follows a period of community singing led by the assis-

tant, the Reverend Keith Brasington.

The sight of a young man in a cassock and square cap acting "Little Peter Rabbit" is something never to be forgotten.

Dancing follows, in which all join.

SHORT SERVICE

Even the sixty-year-olds and over, try their skill at hokey-pokey, and there must be some stiff knees next day.

A short service is then held, and announcements made.

There are more games and more dancing after supper whilst youngsters slide up and down the floor.

Some newcomers have said to me that no one need be lonely in this parish.

There is a spirit of Christian comradeship in the community. These monthly socials give an opportunity for all to meet and to act as a fellowship.

PRECENTOR INSTALLED

MELBOURNE SERVICE

FROM A SPECIAL CORRESPONDENT

Melbourne, July 29

Nearly 500 people were present at Evensong on July 23 when the Archbishop Administrator installed the Reverend Godfrey Kircher as Precentor and Minor Canon of S. Paul's Cathedral.

Members of the Chapter, both clerical and lay, were present in the choir procession, and many clergy were present in the congregation.

The service was sung to the setting of Walmisley in D Minor and the anthem was Brahms "How Lovely Are Thy Dwellings."

Following the anthem, the senior clerical canon, Archdeacon J. A. Schofield, and the senior lay canon, Mr. E. C. Rigby, who had been sitting with the precentor-elect in the nave, presented him to the archbishop in front of the chancel screen.

BUFFET TEA

After the administration of the oaths, and special prayers, all knelt whilst the choir sang Sir Walford Davies' "God Be In My Head" and the precentor was then conducted to his stall on cantors side of the choir.

After the service, the Dean and Mrs. Babbage held a reception in the form of a buffet tea in the Chapter House at which more than 300 were present.

Canon F. E. Maynard extended a welcome on behalf of the clerical canons and in so doing stressed the increasing importance of the role of the cathedral in the life of the city and diocese.

Mr. E. C. Rigby spoke on behalf of the laity.

The precentor in responding said that S. Paul's Cathedral, Melbourne, was held in very high regard by the Anglican Communion throughout the world, and he was very conscious of the honour bestowed upon him in his appointment, and the heavy responsibilities associated with his new office.

A large sheaf of flowers was handed to Mrs. Kircher by Miss Veronica Babbage.

BATHURST DIOCESAN CANVASS

FROM OUR OWN CORRESPONDENT

Bathurst, July 29

June 18, 1957, will go down in the history of the Diocese of Bathurst as the commencement of the first diocesan fund raising canvass in Australia.

A successful phase of the diocesan canvass was the clergy luncheon at Wellington on July 10 at which forty-five clergy of the diocese were present.

The luncheon was chaired by the Bishop of Bathurst, the Right Reverend A. L. Wyde, and the speakers were the Venerable W. C. Arnold, of Parkes, and Mr. John Adams, of Eugowra.

LAYMEN MEET

The canvass has as an immediate objective the sum of £150,000 over three years, with a long range giving programme of £1,000,000 over ten years.

Meetings of laymen have been held in Parkes, Forbes, Orange, Cowra, Dubbo, Bathurst and Mudgee. The general chairman of the canvass committee is Mr. Jim Langlands, of Parkes.

The Wells directed diocesan canvass means a visitation by laymen of the canvass committee to parochial councils seeking a pledge from the parish to the diocese.

Diocesan interest is to-day focussed in Dubbo. The diocesan loyalty dinner will be held here, at which forty-five parishes of the diocese will be represented.

The canvass has already brought a great awareness of the need for diocesan unity and a greater family spirit in the development of our Church of England in this area.

THE ANGLICAN

FRIDAY AUGUST 2 1957

COMMON SENSE FROM THE WEST

There were good reasons aplenty for abolishing the respective organisations of the Australian Board of Missions and the Church Missionary Society in Western Australia, and for setting up a unified body to co-ordinate all the missionary work of the Province. The most compelling reason was that the cost of collecting money for missionary work amounted to nearly half of the total raised. If a secular charitable organisation had been involved, its organisers would have found themselves behind prison bars long before now under the legislation of most States. It is quite wrong that any Church organisation should expect with impunity to function on such a basis. Fortunately, the proportion of overhead to total collections by A.B.M. and C.M.S. elsewhere in Australia does not remotely approximate that of the West, and no supporter of missions need fear that his gifts are not used as he intends. It simply happens to be true that the population of the West is too small to make it an economic proposition for two bodies to function there.

In some respects, the manner of throttling A.B.M. and C.M.S. was rough. It is no secret that the leaders of both organisations in the Eastern States are not at all amused. They join in claiming that the action was taken without proper consultation and explanation, with undue haste, and that they are still in the dark as to what is involved.

No one would expect a completely unbiased reaction from either body but it is complete nonsense for them to say they were not informed on what was due to happen last week. The course of events was clearly foreshadowed at a meeting of the Western Australian Provincial Synod a year ago. The matter has been discussed in the diocesan synods since then. And what on earth were the organisations of C.M.S. and A.B.M. in Perth playing at, if they did not manage to keep their headquarters fully informed?

It is really time the Australian Church realised that its missionary organisation is poor, and inefficient generally, and that because of this we are not as a Church doing our job. The A.B.M. in particular, since it is a body officially appointed by the General Synod, needs a thorough re-casting of its organisation, which is in general terms inferior to that of the C.M.S. There is good reason to hope that the new Chairman of A.B.M. and some of his colleagues on the Board are not unaware of this need. As to the C.M.S., it is frankly patchy, both as to organisation and personnel, and it too needs a considerable overhaul.

Best of all, both bodies should be merged as they have been in the West. Away back in 1953 the Primate launched an appeal for £100,000 for South-East Asia. As far back as February of 1955, this newspaper asked why barely a quarter of the sum had been raised after two years of work, and the chief executives of the two bodies wrote jointly for publication one of the more fatuous letters which appear from time to time in our columns. They were confident the appeal would succeed within the three years planned, they said. For reasons inscrutable to ordinary mortals, the two executives used the same letter to deny the suggestion (not made in these columns, but by an independent reader) that they had any "party" difficulties. On the contrary! The A.B.M., these two said in effect, aimed to convert the heathen into little High Churchmen, and the C.M.S. to convert them into little Low Churchmen. So they divided up the mission fields between themselves and never had any conflict!

Well, the fact is that the Primate's appeal target never was reached. And a further fact is that in this year 1957 there is just no room in the Church for two missionary bodies which—and neither chief executive has been disowned by his board—are as concerned with their parties within the Church as with the Church herself.

In these days, when one effect of Promotion campaigns is to bring ever-increasing numbers of men and women into the fellowship of our Church, it is more than ever necessary that we grow out of adolescent attachments to outmoded "party" differences of the kind which repel right-minded people outside the Church.

Both A.B.M. and C.M.S. will, to be sure, produce convincing excuses to leave things as they are. But if the average churchgoer could take part in a referendum on whether to merge the two organisations into one, then this newspaper has its pulse sufficiently on the true feeling of the Church to forecast that nine Anglicans would vote for unity for every one who might vote against.

Western Australia has shown the way to the rest of the Church. Let us hope that the rest of the Church will get a move on in following that lead.



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

Canada's Migration Cut A Warning?

Canada's sudden decision to suspend all migration immediately until the end of the year should at least cause the Australian Government to reflect on some features of its own migration programme.

It is true that the two cases are not parallel. Canada is heading into the winter, and it seems to be primarily the review of winter labour prospects which has caused it to halt the intake of migrants (with severely limited exceptions) for the next five months at least.

The recent advent of a new Federal Government in Canada may also explain why a closer look at the migration policy has been taken at this time. Older-established Governments, as their terms lengthen, are less and less prone to make sudden switches or modifications in policy.

The first reaction of the comparatively new Australian Minister for Immigration, Mr. Athol Townley, to the Canadian announcement was that it would not affect Australia's policy.

But, as Canada and Australia are by far the most popular countries for British migrants, it may be hoped that Australia will seize the opportunity to make the maximum success of its "Bring out a Briton" campaign. Britons turned away from Canada may be expected to look toward Australia.

Although Mr. Townley does not appear to share the wide misgivings about the preponderance of Southern Europeans in our migration intake in the past few years, it is clear beyond dispute that the old 50-50 formula (British and foreign) is no longer being sustained, even when Maltese are included in the British quota.

A walk around Melbourne streets on a recent Sunday evening impressed me with the magnitude of the foreign influx as illustrated by the number of young Southern and Central Europeans, obviously still barely assimilated.

Is Australia taking in more foreigners than it can comfortably absorb? Is there not a great danger of national groups, particularly of older people, remaining in colonies?

For instance, I hear that the Sydney inner suburb of Leichhardt is becoming increasingly a "little Italy".

Might it not be a good thing to cut down severely for a few years on the intake of foreign migrants? Canada's shutting down on all migrants for a period presents Australia with an admirable opportunity to give its migration policy a much greater British accent.

CLERGY NEWS

COALDRAKE, The Reverend Keith, Locum Tenens at Paterson, Diocese of Newcastle, to be Rector of Kendall, in the same diocese as from August 1.

CURRIE, The Reverend G. E., was inducted Rector of Harrey in the Diocese of Bunbury, by the Administrator, the Venerable E. C. King, on July 21.

PALMER, The Reverend Angus, formerly Rector of Holy Trinity, Launceston, Diocese of Tasmania, has been appointed to the charge of S. Martin's, Hawksburn, Diocese of Melbourne.

THRUSH, The Reverend H. C., Rector of S. Cuthbert's, Prospect, Diocese of Adelaide, has announced his resignation from active parish work.

CLERICAL ILLNESS

ORMEROD, Canon E. T., Vicar of Moree, who recently spent a month in the Repatriation Hospital, Concord, and was convalescing at the Lady Gowrie Red Cross Home, Gordon, has been re-admitted to hospital for further treatment.

Queensland Needs Peace

Most Queenslanders should be glad that tomorrow is election day, for the bitter personal wrangling which has disfigured political life in that State for the past few months is bad for enlightened and progressive statecraft.

It is to be hoped that the verdict of the people, one way or the other, will be so decisive that the new Government can enter on its task with confidence.

Queensland, in my opinion, is potentially the greatest of our States. The basis of its economy is soundest with its variety of agricultural, pastoral and mineral wealth. Further, both its population and its resources are better distributed than in the other large area States.

While Brisbane is a fast-growing city, it does not overshadow its State as Sydney, Melbourne, Adelaide and Perth do. Queensland has numerous other comfortably sized cities—Toowoomba, Rockhampton and Townsville round the 30,000-40,000 mark, and others of the type of Mackay, Cairns and Bundaberg, which are also expanding and have sound industries to ensure a continuance of their progress. Queensland is also fortunate in the spacing of ports along its long coastline.

All in all, Queensland is a State which is sturdily on the march. I give full marks to the succession of Labour Governments, notably that led by the late Mr. Forgan Smith (a Scottish migrant who certainly "made good"), for the sound development of the State.

It would take a bad Government, indeed, to impair Queensland's progress now. But the hand of a strong Government is needed on the helm to ensure that full advantage is taken of the magnificent new opportunities for further development. It is to be hoped that the Government produced by tomorrow's election, whatever its political colour, will be of that character. Queensland wants political peace to get on with these jobs.

A Leaf From Scots Book

The announcement this week that S. James' Church of England in King Street, Sydney, is contemplating the erection of a 15-storey block for church office and letting purposes on its nearby property in Phillip Street suggests to me that not only the Scots are "canny".

But perhaps due credit must be given to the Scots for inspiring this Anglican move.

When the plans for the harbour bridge and the city railway were being formulated the engineers decided that the land on which Scots' Church was built would have to be resumed. Difficult negotiations were feared because two other nearby churches, S. Philip's (Anglican) and S. Patrick's (Roman Catholic), were not to be disturbed.

NEW CHAIRMAN FOR THE R.S.C.M.

ANGLICAN NEWS SERVICE
London, July 29

The Bishop of Malmesbury, the Right Reverend E. J. K. Roberts, has succeeded the Bishop of Birmingham, the Right Reverend Leonard Wilson, as chairman of the Royal School of Church Music.

When he worked in the diocese of Portsmouth, the new chairman was acting choir-master of an affiliated choir, and during his time as Archdeacon of the Isle of Wight, he was a diocesan representative of the R.S.C.M.

But the Presbyterians agreed to accept, with liberal compensation, a new site on the corner of York and Margaret Streets.

The Premier of the day, Mr. J. T. Lang, wrote in his recent book: "It so happened that about the same time there was pressure to extend the exemption from taxes and rates on buildings used for religious purposes. The Local Government Act provided that exemption could be granted if the buildings were used 'solely' for religious purposes. . . . We decided to drop the word 'solely' out of the Act. It was a most innocent-looking amendment. Many members did not realise its significance. But it saved the Churches of all denominations huge sums every year."

"The canny Scots quickly realised its significance. When the plans for the new Church were shown to me I found that, instead of merely re-building their Church, they had plans for a five-storey building with a Church on the ground floor, offices for Church organisations, and many offices for letting. The Assembly Hall was also available for letting for outside functions. The Presbyterians had not only provided themselves with a grand edifice but also with a most valuable investment."

I remember thinking it curious that I had to go to that Presbyterian stronghold a few years ago to hear the late Archbishop of York, Dr. Cyril Garbett, speak. Perhaps the planners at S. James' will see to it that their new building will provide an adequate forum for future distinguished Anglican visitors of that order.

Money Talks In Television

Commercial television interests, through their newspaper agencies, are trying to apply the "heat" to the Federal Government. It looks like a pincers movement.

One line of attack is that the Government is not allowing the television companies sufficient overseas funds to buy world-standard programmes—an admission that Australian programmes so far have proved generally disappointing. A steady diet of basketball early every Saturday evening on one Sydney channel is, for instance, not very exciting.

The other line of attack is that the Federal Government has not checked "extravagant" spending by the Australian Broadcasting Commission, which faces two commercial competitors in both Melbourne and Sydney.

The recent spurt in television licences—well over 80,000 now—shows that the new medium, after a disappointing start, is widening its appeal. But the fact that the manufacture of sets is still substantially in excess of demand shows that better programmes and cheaper receivers are necessary before the television cover of the community becomes anything like complete.

Because television opens up a wonderful opportunity for reaching the religiously indifferent, the Churches have a great interest in its development. But the financial backing needed for television is so great, particularly in the preliminary stages when expenditure greatly exceeds income, that one fears that religious broadcasts on commercial channels may be "grace and favour" affairs.

Those charged with the responsibility of watching the Church interest in this matter are, fortunately, zealous men, fully alive to the importance of their task.

—THE MAN
IN THE STREET.

ONE MINUTE SERMON

JOSEPH

Matthew 1: 18-25,
2: 13-15

The carpenter of Nazareth, the husband of Mary the Mother of Jesus, we know nothing of him but the few verses given us by S. Matthew. How sharp a sword pierced through his heart; as he realised the woman to whom he was engaged was with child.

There seemed only one course open to him.

He could not proceed with the marriage. He could not make her a public example. He must break their contract and put her away privately.

Torn in two his heart must have been; for Mary was the one woman in the world to him.

But Joseph is not only a loyal lover; he is a man who lives near God and the word of the Lord comes to him clearly in a dream by night. "Fear not to take unto thee Mary thy wife for that which is conceived in her is of the Holy Ghost, and she shall bring forth a Son, and thou shalt call His name Jesus, for He shall save His people from their sins."

What a message! and how great a man who could receive such a message, recognise it as coming from God and obey it.

Joseph's task is not yet over. As the time draws near for the birth of the Child he must needs take Mary a tiring journey to Bethlehem, where they must be when the census ordered by the governor is taken.

And here then is "no room." Is this the way the chosen of God is born—no room in the inn, only room for Mary to lie, in a smelly stable, and only a place for the babe in a manger.

Joseph is indeed a man of faith and patience. And mystery surrounds them as the angels sing and the shepherds visit them in their rough and ready shelter.

Joseph's troubles are not yet over. Another dream. The Child's life is in danger.

Take the mother and child and walk down to Egypt. Walk! How easily we travel to-day—how tired they must have been night after night on that slow trek of many miles till they came to safety.

And there in Egypt they remain—no doubt Joseph plying his craft until King Herod is dead and it is safe to return home. Back to Nazareth where Joseph sets up his home again, where there are prying eyes and gossiping tongues.

We do not hear of him again. He seems to have died before Jesus came to manhood. But he had done his task in safeguarding the Son of God and the Saviour of men in His early years.

Quiet, unassuming, dependable, with a listening ear to the guidance of God, we in all the generations that have followed owe so much more to Joseph, the foster father of Jesus, than we can ever know or understand.

Thanks be to God for Joseph, the son of David and husband of Mary the Mother of Jesus.

MARRIAGE REUNION SERVICES

The first wedding in the historic 131-year-old Church of S. Anne, Ryde, Sydney, took place on August 11, 1826, when William Pollard was married to Susannah Reeves by the Reverend John Espy Keane, the first rector, in the presence of Paul Lutherbarrow and Richard Leighlin.

Many thousands of couples have been joined in Holy Matrimony over the intervening years at Ryde and they are cordially invited to participate in the marriage re-union services which will be held at 11 a.m. and 7.15 p.m. on Sunday, August 11, 1957.

This invitation is published in the hope that many who now live outside the Parish of Ryde may be acquainted with such services.

LETTERS TO THE EDITOR

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

FERMENTED WINE CASE FOR NORMAL BEVERAGE

To THE EDITOR OF THE ANGLICAN
Sir,—I do not wish to prolong the correspondence on the use of fermented wine for the Holy Eucharist, but perhaps I may be permitted to say that the letter of the Reverend K. W. Campbell does not establish a case for the contrary use.

The interpretation of "oinos" as something other than fermented wine in the New Testament is not accepted by the great mass of Catholic scholars and theologians, and it would make nonsense out of S. Paul's injunction to be not drunken with wine (oinos). S. Chrysostom and other early Fathers have much to say regarding the matter of the sacrament and they certainly use "wine" in its commonly accepted meaning.

The canon law of the Universal Church is clear in requiring the use of normal wine. An Act of Parliament (925 Henry VIII, c.19) states that the old "canons which be not contrary or repugnant to the laws, statutes, and customs of the Realm . . . shall still now be used and executed as they were afore."

Bishop Mortimer adds the comment, "This still holds!" The Prayer Book preface says of alterations proposed "we have rejected all such as were either of dangerous consequence, as secretly striking at some established doctrine or laudable practice of the Church of England, or indeed of the whole Catholic Church of Christ."

Our Church still abides by the practice of the Catholic Church as a whole. Recognising this, the committee on canon law revision has submitted to Convocation Canon XXVI which treats of "bread and wine for Holy Communion", and specifies that the wine be the "fermented juice of the grape."

The modern demand by a sectional group for the substitution of something other than that had its counterpart in the second and third centuries when some groups took exception to the use of wine, but as Dom Gregory Dix points out these were "heretical groups" whose eucharists were "irregular."

Dr. Mortimer, writing on the Holy Eucharist, says, "The matter of the Eucharist is bread and wine."

"The bread must be wheaten bread, either leavened or unleavened. The wine must be the fermented juice of the grape. Vinegar or 'unfermented wine' is not valid matter."

Similarly, the Editor of "Anglican Services" says "Wine is the fermented juice of the grape. So-called 'unfermented wine' in which the real nature of wine is destroyed is not valid matter for the Eucharist."

There can be no doubt as to the consensus of Anglican opinion on this matter, or on that of Catholic Christendom from the earliest times until now.

Why "fermentation" should be regarded as such a damnable thing is difficult to understand for without this process none of us would be alive at all. The very energy with which some of our opponents denounce us, is energy due to this very process, for the fermentation of wheat must take place in the stomach before it can be used as food and alcohol is its first product.

Dr. Robert Park says, "The process of fermentation we now

know to be the innermost key to the unlocking of the most secret processes of nature."

May I add two things more: (1) I have read the publications of the N.S.W. Temperance Alliance and those of kindred organisations, but I can find nothing in them but much special pleading, and no real evidence to offset the teaching or practice of the historic Church.

(2) In reply to the Reverend Gordon J. Apey, may I say that when I said "Total abstinence is for those who cannot control their desires," I meant that for them it was compulsory. I agree that anyone who desires to abstain has the right so to do, on a voluntary basis, for reasons of example, personal preference, and the like.

I have worked for many years and hope to continue to do so, in the cause of Temperance, but I have found that fanaticism in this field, as in others, is not really helpful to the cause in general.

Sincerely yours,
(The Reverend)
A. T. B. HAINES.
Hughenden,
N. Queensland.

DEDICATION OF CHURCHES

To THE EDITOR OF THE ANGLICAN
Sir,—We of the Anglican Church of Australia are far too static in the dedication of our churches. Repeatedly churches are dedicated to S. John, S. Paul, S. Matthew, or All Saints. Surely if such saints as Clement, Denys, Vincent, Boniface, Edward, Agnes, Margaret, or Faith, are worthy of inclusion in the Kalendar of the English Church, they are full worthy of church dedication.

The Australian Church could certainly take a lead from our sister, the Episcopal Church of America, with such dedications as:—Galvry Church, Immanuel Church, Church of the Messiah, S. Joseph's, Holy Cross Church, and the Church of the Good Shepherd, to name only a few.

Yours faithfully,
R. W. FRITH.
Kensington,
Sydney.

STEWARDSHIP IN ALL THINGS

To THE EDITOR OF THE ANGLICAN
Sir,—If I am intemperate, then I am following out the ethics of S. Augustine, who said that temperance and other virtues are, so to speak, forms of intemperate love for God. There can never be too much love for God, nor too little of the impulses which impede it.

The fact that many of our communion believe as "Pro Alco" is seen in our failure to accept our Christian responsibilities regarding any self-sacrifice we are called upon to make. Very few accept the challenges of service either in special vocations at home or in the mission field.

We have lost our sense of religion because we have lost our sense of duty, and calls to stewardship are bringing into our Churches people who have not faced any prior challenge to the responsibilities of the Christian life which were promised at our Baptism and Confirmation. If we accept lower standards than we shall, as we are doing now, fail to uplift the community. If we are doing so, then the ripple is being hardly felt.

"Pro Alco" and those who follow the Aristotelian policy of moderation are not questioning whether the use of liquors are right or wrong; or whether to have a little flutter now and again takes something from Christian character. They are more concerned whether they get happiness or some transient emotional pleasure out of it, rather than whether it is right or wrong.

When we are prepared to relearn that there is satisfaction in doing what we know is our duty to God and our neighbour, we will find that our love for God will transform our service into joy. After all, duty is the highest good in life. Jesus Christ on the Cross proved that.

Whatever statements I have

made have their basis in fact. Alcohol is a drug, that is scientific truth; that it causes all kinds of social problems in the community is self-evident; that it causes so much disease is also attested by doctors who are prepared to speak the truth. My statement that nationalism in Eastern countries is stemming from this source is borne out by Indian nationals themselves; that in spite of liquor propagandists, Prohibition in the United States bore much good fruit. The historian Toynbee regards alcohol as one of the biggest contributing factors in the disintegration of human cultures. Gambling had its effect on the greed and avarice which are part and parcel of our community life.

We have our free-will to make the choice. It is the earnest prayer of many that we will have the courage to choose the right way.

Yours faithfully,
WILLMA TERRY.
Brisbane.

FLAGS IN CHURCH

To THE EDITOR OF THE ANGLICAN
Sir,—For some time I have been pondering on the subject as to the significance of the placing of the Union Jack and Australian flags in Anglican Churches.

It has been noted that this tends to be mostly in city churches and I would like through the channel of THE ANGLICAN, to find out if any reader could tell me as to why these are so placed.

Yours faithfully,
K. S. ROWLANDS.
72 Bridge Road,
Glebe, N.S.W.

HIGHER STANDARDS FROM ANGLICANS

To THE EDITOR OF THE ANGLICAN
Sir,—Truly "without vision, the people perish," and it seems to me, that lack of vision is the reason for our lack of consecrated living in these days.

When Isaiah received the vision of God's holiness he knew he was unclean; confessed his guilt; and received purifying from on High, which enabled him to be used of God.

The task of every Christian is witness. Witness to the Holiness, Love, Healing and sustaining power of our Redeemer and Lord.

All down the ages there were things from which God's people were expected to abstain, and by so doing they gave their witness, and gained strength and vision for the upward growth in Holiness.

"Abstain from every appearance of evil. Abstain from fleshly lusts which war against the soul. Abstain from fornication. Abstain from certain meats." In obedience to these commands was provided the discipline, which led on to higher spiritual levels of living.

As a Sunday School pupil many years ago, I was taught that being "temperate in all things," included "total abstinence from some things." How grateful I have always been for this teaching. What a gruesome picture to think of oneself dabbling in all forms of vice, as long as one did not go too far!

We are greatly cheered and encouraged to read of the Armidale Diocesan Synod's resolutions and call to Anglicans for higher standards in social and private living.

May we all continue to pray, and help as we are enabled, for our beloved Anglican Church's enlightenment, and power "to the perfecting of holiness in the fear of the Lord."

Yours sincerely,
(Mrs.) FANNY TEATE.
Naracoorte, S.A.

MONASTERIES

To THE EDITOR OF THE ANGLICAN
Sir,—Recently I had the privilege of being a guest in a Church of England monastery, and this happening has since been the source of many thoughts in the following strain.

In my humble opinion the happiness of many individuals would be considerably improved if people saw and understood the true and proper function of a monastery.

"NEW SPRING" IN THE OLD CATHOLIC CHURCH

WHILE the Old Catholic Church suffered greatly during World War II and its aftermath it is now beginning to recover from its losses.

This is stated in a letter by the rector of the Old Catholic Church in Dortmund, Germany, the Reverend Theodore Dietz.

The Old Catholic Church originated from two sources, which broke away from the Roman Catholic Church at different times.

The Church of Utrecht broke away in the 18th century when its bishops were attacked as heretical "Jansenists" by the Jesuits.

A larger body was formed by opposition to the Roman Catholic dogma of papal infallibility, proclaimed in the year 1870.

Calling themselves the "Church of the Catholics persisting in the old catholic faith," they joined the older Church of Utrecht in the "Union of Utrecht" in 1889.

Groups from present-day Austria, Czechoslovakia, Yugoslavia, Belgium, France, Germany, and Switzerland were represented in the union.

The Polish National Catholic Church, formed in the United States in 1897 by certain Roman Catholics of Polish background, has become the largest body numerically in the Union of Utrecht.

The Episcopal Church entered into official intercommunion with these churches in 1940, as the Church of England had done earlier.

By establishing monasteries and retreats, the early Church consciously provided for certain members of society, the many who are labelled "constitutional inadequates." These persons, classed as such by the present-day commercial-industrialist society, are not subnormal or abnormal in any way—they are just unable to face and to cope with the above society, and in a monastery they find solace and comfort as well as an outlet for their individual talents which they otherwise find impossible to harness and use.

This is not to say that all who enter monasteries are necessarily inadequate in the outside world; many are decidedly adequate but choose the monastic way of service to God. Even so, monastic orders provide an effective way of life to many who otherwise are unable to live satisfactorily in the outside world.

This is one probable solution to this very obviously existent social problem.

Yours faithfully,
TASMANIAN.

ARMIDALE CLERGY CONFERENCE

FROM OUR OWN CORRESPONDENT
Armidale, July 29
Promotion will be discussed by the clergy of the Diocese of Armidale at a three-day conference from August 26-29, called by the bishop, the Right Reverend J. S. Moyes.

The conference will be held at the Tamworth Church of England Girls' School.

Three of the diocesan clergy will read papers—the Reverend R. F. Kirby and J. N. Bagnall.

Mr. Bagnall represented the diocese at a national conference on Promotion held at "Gilbulla" early in the year.

TWO ARCHBISHOPS AT REPTON SCHOOL

CHURCH INFORMATION SERVICE
London, July 29
The Archbishops of Canterbury and of York took part in the 400th anniversary celebrations at Repton School on July 27.

The Archbishop of Canterbury, the Most Reverend G. F. Fisher, who is chairman of the governors, was headmaster from 1914 to 1932, and one of his pupils was the present Archbishop of York, the Most Reverend A. M. Ramsey.

"LIVING CHURCH" SERVICE

Contact with Old Catholic churches in Yugoslavia and Poland has been lost since World War II, according to Mr. Dietz. (However, a bishop of the Polish National Church in Poland visited the United States last spring and reported that Church to be surviving in Poland.)

As most of the Old Catholics in Czechoslovakia were Germans living there, the Church was hard-hit by the expulsion of Germans by the communists.

There are only two or three parishes known to be still functioning there.

The Austrian Church, with about 45 parishes, survived the war better than the Church in Germany; most church buildings remained intact, church activities have grown, and many Roman Catholics have joined the Church, Mr. Dietz reports.

THE war caused tremendous suffering to the Dutch Church; the rector of a Rotterdam church was buried in the ruins of his church during a bombing raid, and parishes in the North suffered from floods caused by the German retreat in 1944.

These churches have been rebuilt, and a new seminary is under construction, scheduled for completion this year.

The Church in Holland owns an Old-Catholic museum in Utrecht and a historical library in the seminary of Amersfoort.

During the pre-war Hitler era as well as the war itself, the German Church suffered great physical damage and also membership losses.

At first the Nazis paid little attention to the small Church, but later obstacles to religious instruction abolition of the young people's organisation, and interference with church attendance by young people caused great losses.

During the war many young priests were called up to active service, leaving widely scattered parishes without ministry.

At the end of the war the congregations along the Polish border were dissolved by the

CHURCH UNION MEETING

The next meeting of the Sydney branch of the Australian Church Union will be held in Christ Church Lower Hall, 505 Pitt Street, on Tuesday, August 13, at 8 p.m.

The Curate at S. James', King Street, the Reverend O. B. McCarthy, will speak on "Life in Ireland, Church and Otherwise."

SYDNEY ORGANIST APPOINTED

The Chapter of S. Andrew's Cathedral, Sydney, have appointed as Organist and Master of the Choristers Mr. Mervyn John Byers, who is at present Organist and Master of the Choristers at Bridlington Priory, Yorkshire, England.

Mr. Byers was brought up in the Parish of S. Clement's, Mosman, and gave his first public recital on the Sydney Town Hall organ when he was 19 years old.

He studied at the Conservatorium of Music and during this period gave recitals at the Town Hall, University and also for the A.B.C.

On being recommended to Dr. Thalben Ball, Mr. Byers commenced his studies in London, and there became Bachelor of Music and also A.R.C.O.

He holds also the Archbishop of Canterbury's Diploma in Church Music, as well as being F.T.C.L. and L.R.S.M.

He has held his present appointment for the past five years and has given a number of recitals for the British Broadcasting Corporation.

Mr. Byers is 33 years old, is married and has three small children. It is hoped that he will be sailing early in September for Sydney.

expulsion of the German population; their members poured into Western Germany.

The Church's first task was to gather these homeless members and collect them into parishes; the second was to find clergy to serve them and churches for them to worship in.

THIS was no easy task, as, for example, only one undamaged church remained in the entire Rhine-Ruhr area—an area in which the Old Catholic Church was particularly strong. The Church in Bavaria was equally hard-hit; only the churches along the Swiss border were nearly untouched.

Since 1945 great progress has been made in reviving the Church in Western Germany. Parishes have been formed in parts of Germany where the Church had never been heard of before.

Even in Eastern Germany the Church has been reorganised.

Religious activity has been intensified by means of meetings, camps, and retreats, and by the publishing of church papers and booklets. Mr. Dietz reports that there is now a "new spring" in the Church.

OBITUARIES

DR. I. MARSHMAN

We record with regret the death in Adelaide last Saturday of Ian Marshman, M.B., B.S., at the age of 29.

Educated at Prince Alfred College, Adelaide, Dr. Marshman took a leading part in student affairs while an undergraduate at the University of Adelaide.

He was for several years leader of the university debating team, and was president of the university Liberal Union, of which he was later elected an honorary life member in recognition of his services to the club.

While at the university, he was confirmed into the Church of England, and was thereafter a staunch and active member and a loyal and regular communicant.

After graduation from the university, Dr. Marshman began to specialise in psychiatric medicine, and had been doing post-graduate work in England for a year when he learnt last June that he would soon die from an incurable disease.

He immediately returned to Adelaide with his wife, who was formerly Miss Mary Pascoe, a leading violinist with the South Australian Symphony Orchestra.

Dr. Marshman was the only son of Adelaide dentist Mr. Wesley Marshman of St. Georges, and Mrs. Doris Marshman, of Glenunga.

MR. P. WOOD

We record with regret the death at the age of 74 years of Mr. P. Wood, a member of the staff of Ben Jordan Pty. Ltd., makers of blocks for THE ANGLICAN.

Wood was something of a character. His job was simply to collect pictures for processing; but his weekly calls became something of a ceremony because of the polished courtesy he always showed—reminiscent of another age.

He was always completely reliable, and ready with his wide experience to help in any way he could in preparing pictures for reproduction.

If the staff was busy, he knew it instinctively and made off at once. If he called during a slack moment, he used to sense that, too, and would sip tea and regale us with reminiscence.

THE REVEREND P. R. WESTLEY

We record with regret the death on July 23 of the Rector of Christ Church, Emmore, Diocese of Sydney, the Reverend Philip Risby Westley, at the age of 59.

He is survived by a widow and one daughter.

ANGLICAN OF THE WEEK



Our Anglican of the Week is this appealing little Melanesian boy who is saying, "Will you come and help us?"

He is Judah, son of the late Reverend Judah Butu.

Judah is a great favourite with Archdeacon A. E. Teall and Mrs. Teall, of Lolowai, Aoba, in the New Hebrides.

He may one day become a priest, of the Church himself, but in the meantime he must rely largely on missionary

workers for spiritual guidance and teaching.

The urgent staff needs in Melanesia include a priest to be headmaster of Pawa Senior Boys' School, four trained male teachers for the Solomons and the New Hebrides, and two trained women teachers for the girls' schools in the Solomons.

A handyman, preferably with some knowledge of boat work and engines, is needed for the New Hebrides, and an electrical engineer is wanted for the Solomons.

Judah, speaking over the archdeacon's field telephone, is challenging us, one and all. "Melanesia calling—can you help?"

A BRIGHT RECTORY GARDEN PARTY

FROM A SPECIAL CORRESPONDENT
Maryborough, Qld.,

July 29
Festoons of pennants and bright beach umbrellas decorated a large garden party held here on July 20 when the Rector of St. Paul's, the Reverend G. A. Lupton, was "at home."

The programme included items by the St. Paul's bell-ringers.

£140 was raised by the function.

FATHER FISHER PREACHES IN MELBOURNE

FROM A SPECIAL CORRESPONDENT

Melbourne, July 29
"Of all the words used by Christians, the word love is one that has suffered most," the Reverend Michael Fisher said on July 28.

Father Fisher, who has come to Australia to conduct university missions, was preaching in St. Paul's Cathedral, Melbourne.

The word love, he said, had almost ceased to be a word we could use with any proper meaning.

"And yet this is the word which we employ in order to try to express what is in fact inexpressible—the very nature of God.

"Faced with the demands of love, the young man in the Gospel who came to Christ with the question 'What shall I do to inherit eternal life?' said 'No.'

"S. Francis, when faced with the demands of Christ's love, said 'Yes.'

"JESUS LOVES YOU"

"You may say, 'I have never come running to Jesus.'

"Perhaps you had to be pushed or dragged or pulled. Perhaps you had to be urged along when you were young. Perhaps you came very reluctantly to this particular point.

"But here you are, and you are not here in the first place because you want to be here, but because God wants you to be here, because he has gone forth in the way and made it possible for you to be drawn to him.

"But here you are before the Lord, and to you he says, 'I love you!'

"Jesus looking at you loves you, and loving you demands

THE CURATE'S EGG

SUNDAY. At the morning service, we had four baptisms. This was an innovation, as previously baptisms had been in the afternoon, except on a rare occasion. It was a moving service. All seemed to enter into the service, even the infants!

MONDAY. The headlines in the paper this morning were particularly disgusting. Sometimes I wonder what the citizens of 2057 would think of this year if they had only the newspapers to go on as a basis of research.

It was the London humourist, and Editor of "Punch," who was in Australia some months ago, who wrote ten years ago, "Here a man is found in pyjamas in a gas-filled room. Pyjamas entitle him to one day's fame—six lines of print between an under-secretary's speech at a prize giving and a bankruptcy proceedings.

"Here a woman is picked up naked from the sea. Her nakedness deserves mention at least in the early editions. Clothed she had been nothing." Malcolm Muggeridge is right—news is not news because it is exceptional but because it is sensational, possessing a strong emotional appeal, centring often in the activities that civilised life restrains.

TUESDAY. Many a century in the Christian era has been borne along by a text of scripture. What would an understanding of the Reformation be without "The just shall live by faith"? Or the Oxford Movement "The Church is the Body of Christ"?

Certainly this century will go down as the one wherein an endeavour—a successful one, we pray—was made "That they may be one." Or as the man from Bronx said, "Dis unity."

WEDNESDAY. There was a letter in the paper this morning from a speaker who had been misreported. Some aside, some digression had been so magnified that he was reported as saying something which, at the time, seemed rather unlikely. A rotarian, who also had experienced inaccurate reporting told me the story of the bishop who was paying his first visit to the U.S.A., and had been warned that he would be interviewed on his arrival, and had better be careful.

The bishop was accordingly cautious, and to the question "Will you be seeing any of our

night clubs?" blithely replied, "Are there any night clubs in New York?" Next morning he wasn't so complacent, for the headlines were "Bishop's first question, 'Are there any night-clubs in New York?'"

THURSDAY. It is rather strange how some of the finest music is in the minor key; certainly many of our finest poems and prayers have come from hearts broken by distress, yet buoyed up by an unconquerable faith.

George Mathieson's "O Love that will not let me go" was such a product. Many have speculated whether it was the result of blindness which had almost finally overtaken him, or that he was forsaken by his loved one.

He himself does not say, beyond "Something had happened to me which was known only to myself, and which caused me the most severe mental suffering.

"The hymn was the fruit of that suffering. It was the quickest bit of work I ever did. I had the impression rather of having it dictated to me by some inward voice than writing it myself." Certainly it was Mathieson's piece de resistance—a pearl out of pain.

FRIDAY. We had a meeting to-day, the society of which I'll leave nameless. The total impression left on my mind was that we were considering small things in a big way. Bishop Stephen Neill adequately summed up my own feelings, "If I were not already a Christian and a churchman, I think that what more than anything else would keep me back from accepting the responsibilities of church membership would be the apparently irredeemable triviality of the churches."

SATURDAY. There was a young peoples' hike to-day, and I had been invited to go along. It was a pleasant afternoon, and I was glad to go along because the longer I stayed at home, the more depressed I was becoming over the morning sermon which just wouldn't seem to come out. Anyhow, some of the young people were a bit stuffy for a while, but as soon as we got into our stride, the conversation grew freer and easier. The journey was packed with interest. I had a new slant on some of the youngsters which I would never have secured from my Sunday contacts, not even the Fellowship Hour.

MEMORIAL TO HELP MUSIC

FROM OUR OWN CORRESPONDENT
Brisbane, July 22

An unusual memorial has been given to St. John's Cathedral, Brisbane.

Miss Mabel Midson has given £1,000 as a trust fund to be held by the Chapter designed to help and improve the music in the cathedral in memory of her sister, Miss Violet Midson.

Miss Violet Midson was very gifted musically, and loved the worship in the cathedral.

She and her sister have always been most regular members of the congregation, and it is felt that no more fitting memorial to Miss Violet Midson could have been made.

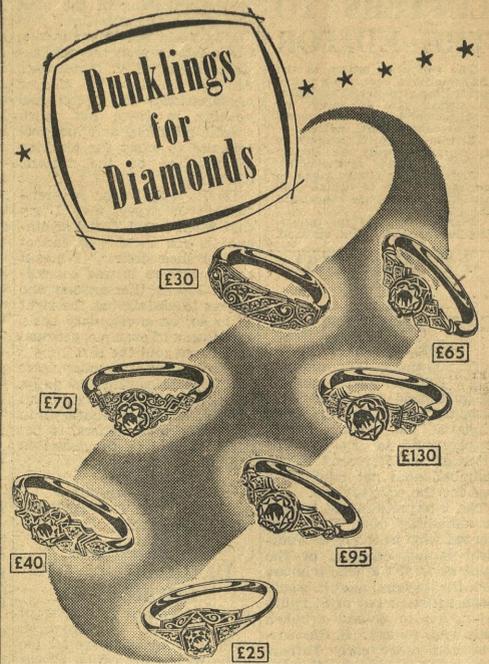
VISIT TO GARRISON CHURCH

The next monthly meeting of the Church of England Historical Society of New South Wales will take the form of a pilgrimage to the historic Garrison Church of Holy Trinity, Miller's Point, on Friday, August 2 at 8 p.m.

Members are asked to assemble at the church as soon as possible after 7.45 p.m.

All members are specially invited to be present at the centenary gathering of the Wreck of the Dunbar, to be held at the Camperdown Cemetery, Church Street, Newtown, on Friday, August 16 at 3 p.m. The chaplain of the cemetery, the Reverend J. S. Buckman, will conduct the service, and the Naval Port Chaplain of Garden Island will give the address.

Mrs. Buckman, the rector's wife, will unveil the centenary monument.



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FROM A SPECIAL CORRESPONDENT

A novel feature of the children's meetings during the mission just concluded at St. John's, Milson's Point, Diocese of Sydney, was the very effective use of puppets and film strips in teaching the young people the messages of sin and salvation.

More than 150 children attended on the first afternoon, and interest was maintained throughout the week.

In spite of wintry weather, the attendances at the adult services were high, and during the week a prayer meeting group developed which met for a quarter of an hour before each of the evening services.

After the mission services each evening, members of the Women's Guild and other churchwomen provided supper in the parish hall where a bookstall was set up and opportunity was given for informal discussions with the missionaries, the Reverend R. W. Bowie and Mr. Clifford Warne, the rector and other church workers.

The mission was the second stage in the parish's every member canvass.

FIFTY-SEVEN VARIETIES

We don't often associate religion—the Christian Faith, or the faith of a Christian—with business and industry, and so it was refreshing to read recently the story of a Christian business-man.

For the most of us, the name of Henry J. Heinz stands for pickles and sauces. All over the world the famous "57 Varieties" sign is recognised by traders and housewives alike as the trade mark of the Heinz Company.

As a young man, Henry Heinz, among other enterprises, used to grate-up and bottle horse radish, which he sold to dealers. From such a small beginning grew the world-wide Heinz industry.

STEWARDSHIP

From his mother, Henry Heinz learnt to know the Lord Jesus as his Saviour, and himself as a steward of all that he earned.

As he grew older, he began to practise tithing, and this became the foundation of his future Christian work.

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For prospectus apply to the Principal: MISS A. I. S. SMITH, B.A., Hons. London. Tamworth B965.

Prosperity, as it came to him, he regarded as a God-given means of providing him with time for Christian activities. As his business grew and developed, he delegated more and more responsibilities to others so that he might spend more time in God's service.

He was a Sunday School teacher in his home church, and later became president of the Allegheny County Sunday School Association, and finally executive of the International Council of Religious Education.

PHILANTHROPY

"Throughout his life," says Basil Miller, "Henry J. Heinz was noted for his Christian philanthropy, literally pouring hundreds of thousands of dollars into God's work around the world."

His faithful stewardship went even further than that, for in his will he left a third of a million dollars to Sunday Schools, thus continuing his work after his death.

The wording of his will was itself a testimony to his faith, and may well be an inspiration to others.

In it he said, "... I desire to set forth at the very beginning of this will as the most important item in it, a *confession of my faith in Jesus Christ as my Saviour.*"

"I also wish to bear witness that throughout my life I have been wonderfully sustained by my faith in God through Jesus Christ.

"This legacy was left me by my sacred mother, who was a woman of strong faith, and to it I attribute any success I may have attained during my life."

THE WONDER OF BIBLE TRANSLATION

By Canon H. M. Arrowsmith (Continued from last issue)

The first five printed Bibles were:

Latin, 1456; German, 1466; Italian, 1471; Spanish-Catalan, 1478; Czech, 1488.

Asia did not get her first full Bible until 1645 (Arabic); Africa in 1835 (Malagasy); Oceania in 1733 (High Malay). But what about the English Bible?

This, too, is a most fascinating story. It seems to begin with Caedmon of Whitby about 67 A.D.

Then came the Venerable Bede who, in the 8th century, translated St. John's Gospel.

King Alfred the Great translated the Psalms and other portions of the Old Testament.

It was not until the 14th century that the first full Bible in English was translated. This was the work of Wycliffe. It was all written out by hand! What a task!

ENGLISH TRANSLATIONS

But the Renaissance brought the Greek New Testament afresh to the notice of scholars.

In 1517, Erasmus produced his edition of the Greek New Testament.

William Tyndale saw it and studied it. I wonder whether Tyndale ever met Erasmus?

But we know that in 1525 Tyndale printed in Europe the first English New Testament.

He was not allowed to do it in England. He was a refugee from England!

Miles Coverdale published the first printed English Bible in 1535.

Numerous editions followed during the 16th century, until in 1611 the "Authorised Version" was published.

No later translation has ousted the Authorised Version from its place of affection in the hearts of the English-speaking peoples.

The Youth Page

TALKS WITH TEENAGERS

BETTER THAN SHEEP OR GOATS?

Someone has said, "Man is a praying animal; without prayer he is nothing, with prayer he is all."

If you think it over carefully, there is a wealth of meaning in that brief sentence.

And there can be no doubt that prayer is the greatest unused power in the world — none of us pray as we should, and so we deprive ourselves and others of the power that might be ours.

One of our poets asks the question from which the words of our title are taken:

"What are men better than sheep and goats

That nourish a blind life within the brain,

If, knowing God, they lift not hands of prayer

Both for themselves and those who call them friends?"

Which brings us to the further question, do we really pray for others? Is there a place in our prayer-life for Intercession?

DON'T WORRY

Open your Bible at Philippians 4:6. Here is Paul's advice about prayer.

The Revised Version changes the words, "Be careful for nothing" to "In nothing be anxious," but I think that J. B. Phillips has caught the real meaning of Paul's admonition here:

"Don't worry over anything whatever," he translates this verse: "tell God every detail of your needs in earnest and thankful prayer, and the peace of God, which transcends human understanding, will keep constant guard over your hearts and minds as they rest in Christ Jesus."

This is the thought behind the sign which was placed outside a certain church: "Why worry, when you can pray?"

Two words in this passage ought to receive our careful attention.

First, there is the word "supplication". It has the sense of a specific entreaty. We are to tell God our needs, and the needs of others, humbly asking His aid.

The other word is "thanksgiving". It is seldom used in the classical Greek language of S. Paul's time, but the Apostle uses it twelve times. He felt that thankfulness was most important when men and women approached God in prayer.

He teaches us, then, that the Christian should be "anxious in nothing, prayerful in everything, thankful for all that God sends and does."

INTERCESSION

One of the most spiritually fruitful aspects of prayer is prayer for others—Intercession.

But Intercession is not primarily making requests for others. If we have learnt anything at all about the nature and purpose of prayer, we know that this form of prayer is "the offering of ourselves to God as the agents of His will in the interests of His Kingdom, in the affairs of the world, and in individual life," as someone has phrased it.

When we pray for some special cause, or need, or person, we will not just be seeking through our prayers to secure something for somebody else. Rather, we are offering ourselves as channels through which God may be brought into contact with men and things.

In intercessory prayer we offer to God another will through which He may work, and we focus the Love of God on a particular person or cause.

Here we are treading in the steps of our Blessed Lord.

It will be both helpful and inspiring just here to turn to John 17, and read again our Lord's great High Priestly Prayer—His intercession for His own.

The intercessor is following our Lord's example. He becomes the active

agent through whom God's love may be interpreted to others.

"Intercession," says Canon Lambert, "is working with God for the salvation of man, for his health, his happiness, and his holiness."

"The intercessor places himself at the disposal of God, that God may act through him in His own way and in accordance with His own purpose for the well-being of man and his world."

FOR WHOM?

Having said this, the next question is, "For whom and for what should we pray?"

What a wide range of prayer opens before us as we face this question!

As we look out on the world of men, and realise how many do not yet know God, and have not responded to His saving Love in Jesus, we realise that our first prayer must be "for all sorts and conditions of men; that Thou wouldst make Thy ways known unto them, Thy saving health unto all nations."

Then we must pray for particular people and needs—for our family and friends, for the people we work with, the folk who live in our town, or suburb or parish.

But we must go further even than that. We must pray for those who hurt us, who irritate us, those who are hostile to God and His Church, those whom we feel we just "can't get on with" (see Matthew 5:44).

Such praying cleanses and purifies our souls.

We just can't have any ill-will towards a person for whom we have been praying, and for whose welfare we have been interceding with God.

This is the way to overcome envy, hatred, jealousy, and every other evil thing.

This kind of praying makes a man a Christian, and makes possible the establishment of the Kingdom of God in the world.

—MALTBE BABCOCK.

MY FATHER'S WORLD

This is my Father's world, The birds their carols raise, The morning light, the lily white,

Declare their Maker's praise. This is my Father's world, He shines in all that's fair; In the rustling grass I hear Him pass,

He speaks to me everywhere. —MALTBE BABCOCK.

DO YOU PRAY?

Do you really pray, or do you just "say your prayers"?

There is a vast difference between the two.

In the first, you are actually doing something; in the second you are simply repeating words.

"There is no such thing as a kind of prayer in which you do absolutely nothing," says Thomas Morton. "If you are doing nothing you are not praying."

IMPOSSIBLE

Take a nice, large, juicy red apple (any other kind will do if you can't get a red one) and place it on a saucer on the floor about 15 inches out from the wall. Tell your victims that any one of them may have the apple if he can pick it up while standing with his heels touching the wall.

This is one of those things which just can't be done.

THE CHURCH AND EDUCATION SUNDAY

Not only at S. Andrew's Cathedral, where the special service for Anglican children attending secondary schools (both public and private) will be held next Sunday afternoon at 3 o'clock, but in many city and country churches throughout New South Wales, Education Sunday will be marked by the presence of large numbers of children and their teachers and parents attending church services.

Education Sunday was first observed four years ago to encourage the attendance of children and their parents at regular church services and to foster the relationship between schools and Churches.

Its primary purpose, then, is to lay emphasis on the need for the children of our land, and those who have the care and upbringing of the children, to learn to put God first in their lives and to place their reliance on His Wisdom, Help and Love.

It reminds us that the educated man or woman is the one who has learnt to put first things first—who has learnt whence he came and where he is going, and who has found Jesus Christ to be the Way.

The fact that the educational authorities of the State have asked the Churches to co-operate thus in beginning Education Week, serves to indicate the importance of the Christian Church and its teachings in the sphere of education.

In a world of confusion, the Church points to the eternal realities, and supplies the only satisfactory answer to the problems of life.

Education Sunday will indeed serve a worthwhile purpose if it helps both teachers and pupils, parents and children, to enter afresh the School of Jesus Christ and to learn of Him God's Way of Life.

ANSWERS TO LAST WEEK'S BIBLE QUIZ

1. Acts 7:9-14. 2. S. Peter (John 13:9). 3. The Feeding of the Five Thousand. 4. Lord. 5. Ruth (1:2). 6. Nicodemus (John 3:12). 7. The Lord Jesus said this to Saul of Tarsus (afterwards S. Paul), Acts 9:5. 8. David (2 Samuel 22:36). 9. 28. 10. Purple (Acts 16:14).

HELP US TO AMEND

ALMIGHTY and most merciful God, we acknowledge and confess that we have sinned against Thee in thought, word, and deed; that we have not loved Thee with all our heart and soul, with all our mind and strength; and that we have not loved our neighbour as ourselves.

We beseech Thee, O God, to be forgiving to what we have been, to help us to amend what we are, and of Thy mercy to direct what we shall be, so that the love of Thy goodness may ever be first in our hearts, that we may always walk in Thy commandments and ordinances blameless, and follow unto our life's end in the footsteps of Jesus Christ our Lord. Amen. (John Hunter).

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

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BOOK REVIEW

HEROISM IN NORTH AMERICA

BLACK GOWN AND REDSKINS. Adventures and travels of the early Jesuit missionaries in North America (1610-1791). Edited by Edna Kenton. Longmans. Australian price, 31/-.

THIS is an expensive book but a rare treasure for both the missionary and the ordinary historian. More than this it is probably amongst the finest published missionary records, it is inspiring and exciting to read.

As the sub-title suggests it is an edited series of letters and reports from Jesuit missionaries in Canada to their religious superiors. It is enhanced by David Quin's foreword and the succinct historical introduction by Reuben Gold Thwaites.

Nevertheless the letters and "Relations" themselves give adequate contemporary references which place them in their proper historical setting in New France—as, of course, Canada then was.

The exploits of these French priests and the measure of their sacrifice and heroism make one almost tremble with awe—or is it shame?—as one contemplates the Spirit of God at work in them.

Most of them coming from the good families of the luxurious and cultivated France of the seventeenth century, went out to live with the Indians for years at a stretch—sharing their huts, their food, their separate privations in the winter, and their labour: learning the language and teaching the faith under conditions that all of us would shrink from. Usually the Fathers went singly, but sometimes in pairs.

Father Paul le Jeune describes his wintering (alone) with natives of the Huron. A large square is dug in the snow, at most four feet deep, poles are erected and some bark thrown over the top. In this large snowed-in "room" a large group of people will spend the winter. There is no room to stand.

EXPANSION IN SINGAPORE

FROM OUR OWN CORRESPONDENT

Singapore, July 29
The latest report on the work of the Parish of Singapore is the usual one of considerable expansion.

The Archdeacon, the Venerable Robin Woods, says that the policy of decentralisation is bearing fruit.

New churches are growing up at several areas.

In the past year the centenary year of the Cathedral and its mission, the trust fund set up during the year has been a success.

There is an increasing awareness of the need for informed Christians, for the study of the Bible and for membership of the Church, the report states.

The impression left by the Chinese churches in Singapore is one of a strengthened ministry and greatly increased work among the young.

Of importance for all the Chinese churches during the past year has been the introduction of the new, carefully prepared revised Book of Common Prayer in Chinese.

With regard to the Indian congregations, Christ Church has made marked progress.

In the school attached to it, 800 are receiving a much-needed education in English.

Canon Baboo, priest-in-charge of Christ Church, has duties which extend to Seletar and the air base.

The honorary treasurer says that this growth of the local Christian community naturally produces an increase of giving and a greater attendance at the Cathedral services, and these together encouraged the parochial council to consider actively expansion.

All the same, individual giving must be stepped up.

Both the cold of the snow wall, and the heat of the fire that constantly burns in the centre, are almost unendurable. One spends the night avoiding first the one and then the other, but there is scarce room to move for the place is packed with bodies.

Then there is the smoke! "I confess to you it is martyrdom," writes Father le Jeune to his Superior, "it almost killed me and made me weep continually . . . it sometimes grounded all of us; that is, it caused us to place our mouths against the earth, so as not to eat the smoke. I have sometimes remained several hours in that position . . ." Father le Jeune writes no less than about 14,000 words in this report!

Yet this labour and sacrifice resulted in the conversion of the Hurons, but the Iroquois, fierce and war-like, took much longer. They preyed upon the Hurons and slaughtered them in hundreds.

They captured a number of the Fathers—some they put to death, and some they kept as slaves doing the most revolting menial tasks.

EVERY trip up the S. Lawrence to the newly established missions meant the risk of death and capture on the way or on the return voyage by canoe. Yet at last the Iroquois themselves succumbed to the Faith.

There came the great move westward of New France and ultimately the establishment of the mission amongst the Illinois and in Louisiana. There was little rest or comfort for any of them for even when the missions were more or less established there were always fresh fields to conquer.

At Quebec there was a headquarters to which occasionally a very tired or sick Father might retire for a brief retreat and here, too, one or more of the older Fathers ministered to the French.

One of the Huron missions when established, though it had few creature comforts in the "hut" which served as the Fathers' residence, possessed a large striking clock which some kind person had sent from France!

This clock was a source of great wonderment to the natives who would sit for hours to hear it strike the hour again.

They were astonished at its obedience for on the last stroke of the hour Father Brebeuf would lift his finger and say, "that's enough now"—and the striking would cease! The necessary sense of humour for such a life was not lacking.

The prodigious writer, Father le Jeune, is something of a naturalist and describes at length the foods, fruits, meats, and animals of the place.

One he describes must be quoted. "There is a low animal, about the size of a little dog or cat. I mention it here, not on account of its excellence, but to make it a symbol of sin. I have seen three or four of them.

"It has black fur, quite beautiful and shining; and has upon its back two perfectly white stripes . . . the tail is bushy like the tail of a fox, it carries it curled back like that of a Squirrel . . . But it is so stinking and casts so foul an odour, that it is unworthy of being called the dog of Pluto. No sewer ever smelled so bad."

As this was written in 1635 it might well be the first reference to the skunk on record.

Father Jacques Marquette writes of a long journey up the Mississippi to the borders of New Mexico. "Both shores of the river are bordered with lofty trees," he wrote; "the cottonwood, the elm and basswood trees there are admirable for their height and thickness."

He concludes his description of this extraordinary and momentous voyage with these words:

"Had this voyage resulted in the salvation of even one soul, I would consider all my troubles well rewarded, and I have reason to presume that such is the case. For when I was returning, we passed through the Illinois of Peouara (probably near the modern Ottawa) and during three days I preached the faith in all their cabins, after which a dying child was brought to me at the water's edge, and I baptised it shortly before it died, through an admirable act of providence for the salvation of that innocent soul."

The book ends rather sadly with the expulsion of the Jesuit Order by order of the King of France, following the suppression of the Society of Jesus early in the eighteenth century. The Fathers were brusquely ordered out of their houses and their habits, and their places taken by secular clergy and Capuchins.

Most of them returned to France—that is those who had survived. Many had died from the rigours of their existence, a few from old age, and many as martyrs. We cannot recommend this book too highly.

—T.B.McC.

PLEDGES OF £45,000 FOR PARISH CANVASS

FROM OUR OWN CORRESPONDENT

Adelaide, July 29
Parishioners of S. Andrew's, Walkerville, have pledged more than £45,000 to the Church over the next three years.

The every-member canvass target was £33,000 ("The Anglican," July 19.)

This outstanding result has surprised even the optimists, and has completely confounded the small band of pessimists.

The main expenditure over the next few years will be devoted to:—

● Building a completely new rectory, which will include a parish office;

● Expanding the S. Andrew's School, which is now the largest Anglican Day School in S.A.; and

● Completely renovating the present church building which has not been repaired since the Adelaide earthquake in 1954. This work is due to be finished

within the next few months.

The Rector of Walkerville, the Reverend C. F. Eggleton, said that more important than the tremendous amount of money promised for the Church's work had been the magnificent spirit of comradeship which had been engendered in the parish during the holding of the canvass. He gave high praise to the Wells Organisation for their part in the venture.

S. Peter's, Glenelg, have since announced that they intend to conduct a Wells Organisation canvass in their parish. Their rector is the new Dean of Adelaide, the Very Reverend A. E. Weston, who will be leaving Glenelg at the end of this month.

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A BUILDING APPEAL FOR AGED MEN

THREE BRISBANE FUNCTIONS HELD TO AID PROJECT

FROM OUR OWN CORRESPONDENT

Brisbane, July 29

The appeal for a new building for the S. John's Home for Aged Men at Toowong, in Brisbane, benefitted from three separate functions held in Brisbane on July 22, 23 and 24.

On July 22 the chairman and committee of the Home Mission Fund Committee gave a dinner party at Rowe's Cafe for the Parish Priests and leading laymen of Brisbane parishes.

The object? To discuss ways and plans for raising as quickly as possible the £20,000 still needed to erect a new building for the S. John's Home.

At 10.30 a.m. the next day the Misses Nelson-Watson very kindly lent their home for a

UNIVERSITY MISSION

FATHER FISHER IN SYDNEY

The Reverend Michael Fisher, S.S.F., who is visiting Australia under the auspices of the Student Christian Movement, will return to Sydney on Saturday, August 3.

He will preach at Anglican churches in the city on Sunday, August 4.

From Tuesday to Thursday, August 6 to 8, he will address students at the University of Sydney in the Wallace Theatre at 1 p.m.

On Wednesday, August 7, at 8 p.m., Father Michael will address a public meeting in the Pitt Street Congregational Church, under the auspices of the Christian Youth Council of the Australian Council for the World Council of Churches.

All who are interested in student evangelism are invited to attend.

He will lead a student conference at Thornleigh for five days, beginning on Friday, August 9.

PAPER SUPPORTS SOUTH AFRICAN BISHOPS

ANGELICAN NEWS SERVICE

Cape Town, July 29

The "Cape Argus," commenting on the South African bishops' pastoral letter, in which they have counselled disobedience if necessary to the Native Laws Amendment Act, stated last week:

"Politicians are capable of many follies, but it is doubtful if any that our history records is so foolish as the anti-Christian, indefensible 'Church clause' in the Native Laws Amendment Act.

"The bishops have taken the grave but inescapable decision that the clergy and all members of the Church must disobey this law.

OBEDIENCE

"The Church is the continued life of Christ on earth, and all faithful members of it must accept unswervingly its teaching.

"The obedience required of them is obedience to God himself, for in the fundamental Christian belief it is His instrument and mouthpiece.

"In denying this, the Nationalist leaders have taken a terrible responsibility upon themselves.

"They have exposed South Africa to the condemnation of all Christendom, brought the law into unavoidable disrepute, and will now make true Christians here criminals for their faith's sake."

The bishops have exposed themselves and their people to severe penalties for defiance of the law; such punishments may include fines, imprisonment and flogging.

SYDNEY FAIR ASSISTS

FROM A SPECIAL CORRESPONDENT

A colourful and attractive fair was conducted by the women's auxiliary of the Bush Church Aid Society last Friday at the Chapter House, Sydney.

Mrs. Thelma Kirkby, of the Country Women's Association, paid tribute to the work of the society in the Wilcannia Mission.

Mrs. Kirkby said she could speak from experience of the days when drought held the West in its grip and prices were at a lower level.

The speaker stressed the importance of the work done by women and congratulated the women's auxiliary on their pleasing display of goods.

The Chapter House was enlightened by the coloured streamers and decorations used to cover the stalls.

The financial result of £540 was encouraging to the workers for the fair and the large crowd of supporters showed the value of such a function.

During the afternoon pictures were shown so that those attending had some idea of what their support was helping to maintain in outback parts of Australia.

SPECIAL SERVICE FOR C.E.B.S.

FROM OUR OWN CORRESPONDENT

Clear young voices reading the Scriptures rang through the old Church of S. John Baptist, Ashfield, Sydney, on Sunday morning, July 28, when a special service for Church of England Boys' Society members was held.

Groups attended from S. Thomas, Enfield; S. Matthew's, Ashbury; S. Peter's, Burwood East; and S. John's, Ashfield.

The professional banners were received by the rector, the Reverend F. A. S. Shaw, and placed beside the altar during the service.

The sermon was preached by the catechist at S. John's, Mr. G. Chandier.

Members who read the lessons were Graham Freeman, Enfield; and John Curtis, Ashfield.

LIVELY DEBATE ON "THE SACRED AND SECULAR"

ANGELICAN NEWS SERVICE

London, July 29

A member of the Modern Churchmen's conference meeting in Cambridge, told the conference on July 24 that he had taken to gardening in his old age and so was seeing through the seasons a succession of miracles.

"But," he said, "I don't believe in miracles, and I cannot draw any distinction between the natural and the supernatural."

This modest contribution to the debate on "the disintegration of the sacred and secular" was one of many that gave a homely touch to the discussion.

The director of the Industrial Christian Fellowship, Prebendary S. F. Linsley, said he could not help bringing this conference "down from the heights of scholarship to the factory floor."

£500,000 BUILDING MAY BE BUILT BY SYDNEY PARISH

The Parish of S. James', King Street, Sydney, may build a fifteen-storey office block at a cost of more than £500,000.

The rector, the Reverend W. J. Edwards, announced this on July 25, during the church's patronal festival celebrations.

The proposed block, which is in modern style, would be built on church-owned property, near the church in Phillip Street, Dr. Edwards said.

The site includes that now occupied by S. James' Hall and another stone building believed to have been the first diocesan registry in Sydney.

Dr. Edwards said that an auditorium, offices, other rooms and a curate's residence would occupy one floor, "with a penthouse at the top for the rector and his wife."

His work, he said, had shown him how even the highest in the land have to turn to household tasks.

He told of one bishop who welcomed him with the prospect of a cup of tea, and, on arrival in the kitchen struck a match to light the electric stove.

"Sacred intention, secular incompetence," he said.

Prebendary Linsley said that nearly 95 per cent. of the industrial workers, his fellowship reckoned, were outside any church.

Admittedly the Church today had small congregations, but if there was any place worse attended than a church, it was the local branch meeting of a trade union.

The Church often was busy seeking the answers to questions that nobody was asking.

The Church's missionary zeal did not match that of the communists.

Earlier the vice-principal of Lichfield Theological College, the Reverend E. W. Hunt, had set forth factors that led to the disintegration of the sacred and the secular in Renaissance and Reformation times.

In the ensuing discussion it was mentioned that over the doorway of Dr. Jung's house in Switzerland is the inscription "God is present within, whether invited or uninvited."

Holman Hunt's "Light of the World," on the other hand shows Christ knocking at a door, seeking to be admitted.

A BRIGHT DIAMOND JUBILEE FOR BRISBANE GIRLS' SCHOOL

FROM OUR OWN CORRESPONDENT

Brisbane, July 29

The Diamond Jubilee of S. Margaret's School, Albion, Brisbane, was the occasion for a grand gathering of old girls of the school on Saturday, July 13.

Old girls, representative of nearly every one of the 60 years of the school's existence were present, and many were the glad cries of "Goodness, I haven't seen you since we left school."

Staff members, who are "old staff" were also present and mingled with their ex-pupils on a very much different footing than in days gone by.

A delightful "Hat Parade" was presented by one of the school's old girls, Marie Wernes, who wore hats modelled by three other old girls.

Afternoon tea was served by the present girls.

Tennis and basket ball matches, Old Girls versus Present Girls were played. All were won by the present girls.

After tea the old girls wandered round the school build-

ings and ground recalling many memories, both glad and sad, of days gone by.

A highlight of the afternoon was the presentation to the school of a painting for the new library, a gift from the old girls who have also promised to give a book a month to the school library.

EVENSONG

Evensong was sung in the Chapel of the Sisters of the Society of the Sacred Advent, which was the "school chapel" to most of those present.

Now that the school has grown (more than 500 are on the roll), and there is a new assembly hall with a "chapel end", the school does not use the Sisters' chapel. But for many present it was a joyful thing to be able to join in worship in the chapel remembered

and loved so well.

On the Saturday of the following week-end 30 newly-confirmed present girls made their first Communion on the Feast of the School's patron saint, Margaret, and next morning, July 21, about 18 old girls joined in a Corporate Communion followed by breakfast in the school.

On Monday night, July 22, a jubilee concert was held in the school assembly hall.

The Sister-in-Charge at S. Margaret's, Sister Mary, said later that the concert was really delightful and a great success. The hall was packed.

On September 14 the annual flower show will be held.

This year it will be a flower show with a difference and bearing a distinctly "Diamond Jubilee" flavour.



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SCIENCE AND RELIGION WORK TOGETHER FOR THE COMMON GOOD

By THE REVEREND E. L. MASCALL, D.D.

RELATIONSHIP WITH ROME

ANGLICAN NEWS SERVICE

London, July 29

The Archbishop of Canterbury, the Most Reverend G. F. Fisher, said on July 16 that the most hopeful utterance from the Roman Catholic Church in England had come in the past few days.

He was speaking at a dinner for the British Council of Churches at the Mansion House.

The Roman Catholic Archbishop in Liverpool, Dr. J. C. Heenan, had said that it was no good going on bickering as to whether the Archbishop of Canterbury was right in saying he was descended from S. Augustine, or whether the Archbishop of York was right in thinking he came down from S. Wilfrid.

The real thing was that they should love each other until they came to the real truth.

The Archbishop of Canterbury said, "If that can be followed up in our relations with the Church of Rome, as it is in our British Council of Churches, then a new epoch would arise of hope and promise for the Christian Church as a whole in this land."

Dr. Fisher referred to the speech of Lord Evershed, who had spoken before him, and had quoted a familiar saying of Archbishop William Temple, "I believe in the Holy Catholic Church, and sincerely regret that it does not at present exist."

Archbishop Fisher said, "All of us in the British Council of Churches are proud to say that William Temple is wrong."

"We are united in the knowledge that the Holy Catholic Church does exist, not perhaps in very good shape."

"That is why we exist in the British Council of Churches — to see that its shape improves in an atmosphere of complete harmony and understanding."

THE idea that there is an essential antagonism between science and religion has become so deeply rooted in the modern mind that it will come as something of a surprise to many people to be told that those who are concerned with the propagation and the defence of the Christian religion in our universities to-day do not commonly find that their main battle has to be fought on the scientific front.

It is, of course, true that, in a civilisation which is dominated by scientific technology and in which science fiction provides the imaginative background for the mental life of the young, the Christian doctrines about God and His world and His dealings with men seem to many people to be merely improbable and irrelevant.

Among scientists themselves, however, a very different attitude is observable. It would be an exaggeration to suggest that the majority of scientists to-day are convinced and practising Christians, some of them are liberal humanists, some of them are Marxists, and many of them are just uninterested in religion.

DRIFT

NEVERTHELESS, anyone who is in contact with the world of science to-day can hardly fail to notice that there is something more than a drift towards orthodox Christianity among scientists in both the physical and the biological realm, and the assumption that there is some inevitable and fundamental conflict between science and religion has become definitely elderly and demode.

The younger scientist at the present time is rather more likely than his contemporary in the world of philosophy or historical study to be an orthodox Christian; he is certainly most unlikely to feel that he ought to have a special antagonism to Christianity simply because he is a scientist.

The causes of this improved relationship between scientists and theologians are to be found on both sides of the fence. On the theological side it is largely due to the fact that theologians have become more interested in theology in the strict sense of the word: that is to say in the doctrines of God and man and redemption.

The battles that were waged between theologians and scientists in the last century were very largely not concerned with strictly theological issues at all; not, for example, with the question whether biological evolution was in fact incompatible with what Christian theology holds about man and God's dealings with him, but with the question whether it was compatible with a literal interpretation of the earlier chapters of the Old Testament.

On the scientific side it has come to be realised that the theories and models which scientists devise in order to correlate and predict observable phenomena have a much less direct and immediate relation to the real world than was commonly assumed in the days when mathematical physicists filled apparently empty space with elaborate contraptions of spinning tops, elastic bands, paraffin wax and bee-broth in their efforts to account for optical and electromagnetic data.

No longer are the theories of physics taken to be literal descriptions of what the world is "really like," but as "models" or "maps" of limited realms of experience, from which by applying the appropriate rules of interpretation it is possible to derive descriptions which can be checked off against the results of observation and experiment.

No longer do the religious and the scientific interpretations of the universe confront each other as two mutually opposed competitors for the same title.

Although their two domains overlap at a number of places, theology and science are concerned with different questions about the universe and answer their questions by different means.

I have just admitted that there are places where the two domains overlap; it may be interesting to see what some of them are. And here it is relevant, though not of the first importance, to remark that the theories of present-day science offer far fewer difficulties for the Christian faith than did the science of the last century or the two centuries before.

The significance of this ought not to be exaggerated, for the theories of to-day will no doubt be superseded in their turn and the pendulum may swing back again. But for what it is worth the point should not be ignored.

A good deal of attention has been aroused among religious people by the fact that a number of independent lines of scientific evidence converge in suggesting that, at a date somewhere between one and ten million years ago, an event occurred, something like a colossal nuclear explosion, which can be plausibly described as the beginning of the universe as we know it.

RIVAL THEORY

THIS has been acclaimed in various quarters as providing strong support for the Christian belief in the creation of the world by God; the present Pope made an allusion on these lines in 1951 which has acquired some celebrity.

Two points, however, ought to be stressed. First, there is a rival, and influentially supported, alternative interpretation of the evidence—the "steady-state theory"—which by postulating that matter is continually coming into existence, is able to hold that the universe has always existed in very much its present condition.

Secondly, whether we hold that the matter of which the physical universe is composed has come into existence by one "big bang" or by innumerable "little pops," the situation as between belief and unbelief in God will be the same.

The believer will say that the bang or the pops are due to the creative activity of God; the unbeliever will say that they "just happen."

We ought not to be misled by the fact that scientists have often used the word "creation" in stating their theories; it has very little to do with the word as used in theology. And it is interesting to notice that some of the scientists who use the word most readily are not in fact theists; creation, for them, is a substitute for, not a description of, the activity of a personal God.

What we can say, however, is that, in so far as the atheism of the last century rested upon the assumption that material particles were self-existent and external, that assumption is universally rejected by scientists to-day. But then, however much it appealed to the Victorian mind, such a basis for atheism was never a very sound one.

Of rather more importance for our purposes here is the way in which present-day physics has abandoned the concept of determinism. Like 19th-century de-

terminism was never a reliable ground for atheism, philosophically speaking; its psychological effectiveness was, however, great.

Belief in the freedom of the will is central to any respectable form of religion; and, although my immediate awareness of the fact that I am free ought to be more cogent than the inferences of scientists from their theories, deterministic Newtonian physics had been so successful in its own sphere that the temptation to extend it to the whole of human experience was very great.

The physical science of the last century was dominated by the mythical figure of the "Laplacian calculator," the hypothetical super-mathematician who, from the positions and velocities of all the particles in the universe at any one moment, could deduce their positions and velocities at every moment of the world's history before or after.

In such a situation it was only too easy to assume that our consciousness of free-will is an



Dr. E. L. Mascall, the author of this article.

illusion, and the assumption was frequently made.

It is therefore refreshing to realise that, whatever agency the argument from deterministic physics to psychological determinism ever had—and I have suggested that it was in fact very small—it collapses completely when we remember that present-day physics itself has abandoned the concept of determinism.

This is not the place for a detailed exposition of the fundamental postulates of the quantum-theory, but it is important to recognise that physical indeterminacy is one of them. The precise way in which voluntary decisions may be conceived to control our bodily behaviour within the limits laid down by the indeterminacy-principle cannot be discerned by any experimental techniques that are yet available.

COMPUTERS

IT is, however, possible to suggest correlations between voluntary decisions and the electric discharges in the brain-cortex which initiate muscular activity which would meet the requirements of the case. This was done notably by the distinguished neurophysiologist, Professor J. C. Eccles, in the Waynflete Lectures of 1952 on The Neurophysiological Basis of Mind.

One of the most fascinating of modern scientific developments from a theoretical point of view has been the construction of machines which simulate far more closely than has been possible in the past various aspects of human and animal behaviour.

The electronic computers, whether of the analogue or the digital type, provide one example of this; the synthetic "animals," such as the so-called "tortoises" of Dr. W. R. Ashby and Dr. Grey Walter, provide another.

These have been made possible by two major advances, one in the practical and the other in the theoretical realm.

The practical advance has been the substitution of beams of electrons for mechanical moving parts, with a colossal increase in the speed at which the machines operate.

MACHINES

The theoretical advance has been the development of cybernetics and information-theory, with the recognition that many of the most characteristic human and animal activities are controlled by the principle of retroaction or "feed-back," the most familiar example of which is the governor of a steam-engine.

It was the lack of this understanding that rendered working models of men and animals in the past so unnatural and stilted in their action; in contrast the behaviour of some of the present-day machines is life-like to a degree.

It is not surprising, therefore, that the claim has been made that human beings and animals are really nothing more than highly elaborate machines. Both popular and learned journals have canvassed the claim that, in the proper sense of the word, machines can now be made which "think."

It is thus very interesting to notice that the most responsible workers in the field of cybernetics have shown themselves to be quite as conscious of the differences between human beings and machines as of their similarities, and to stress the fact that, however impressive their performances may be, machines can only do what human beings have made them able to do. Neither from the side of cybernetics nor from that of quantum-theory does there seem to be any need for us to fear for our specifically human status.

To turn to another sphere, that of genetics and of physiology in general, some apprehension has been raised in certain religious quarters by the enhanced understanding of the extent to which human characteristics, including the highest intellectual spiritual ones, are influenced by physical conditions.

Operations on the frontal lobes of the brain can produce radical changes in human personality; mutations in the genes of the chromosomes in a germ cell, whether haphazard or induced by radiation, can alter the mental and physical characteristics of offspring, often in a markedly detrimental and distressing way.

What, it has been asked, are the implications of this for the view that man is an immortal spirit, whose life transcends the material realm?

It is well to remember that the view that a man is a pure spirit, temporarily enclosed in a material garment, is no part of the authentic Christian tradition, although it was the common assumption of the Platonic school in the ancient world and was revived in the 17th century by the French philosopher, Rene Descartes.

The Christian view, as is implied by the doctrine of the resurrection of the body, is that a man is a composite being composed of matter and spirit in an intimate and mysterious union, so that body and soul influence each other on all levels in the most remarkable way.

What modern physiology and genetics has done is to show us, very much more fully than we knew before, something of the nature of this interaction. The consequence is that man has vastly intensified a power that he has always possessed as an intelligent being: the power to influence his own future development and that of other living creatures.

EVOLUTION

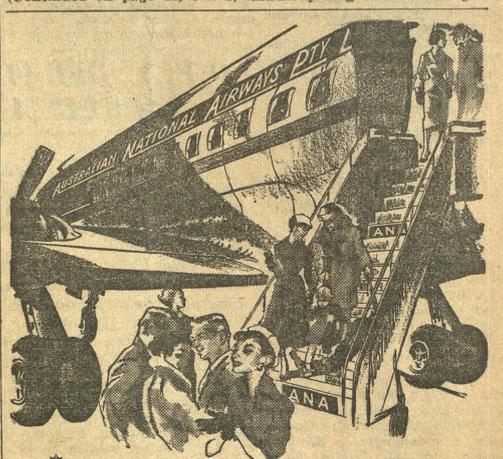
As Dr. Julian Huxley has said, "evolution is on the verge of becoming internalised, conscious and self-directing."

Man is thus confronted to-day as never before with the question what he wishes himself to become, and it is here that the Christian faith has a quite definite answer. Believing as it does that in Jesus Christ, God himself, has assumed human nature, he can only reply that he wants man to remain man, but man incorporated into Christ.

Any humanism whose basis is merely scientific will collapse when confronted with a science which claims to be able, if it wishes, to change man into something else; for into what man ought to be changed it will be powerless to say.

It is the very success of science that is cutting away the ground from under the feet of scientific humanism. Man must have a value derived from a source outside science if he is to survive the experiments which science is making it possible for him to perform upon himself.

It has been the proud boast of modern science, since its efflorescence in the 16th century that it has given man a steadily increasing power over nature; but now, by an ironical turn, man has found himself part of the nature over which he has power and thus to be not merely the



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REVOLUTION IN PERTH

(Continued from page 1)

"We aim to release the spiritual and financial reserves of the Church of England to this end," he said.

"Our method is to show people their need to give, as individuals, as parishes, and as a diocese.

"Every parish will be expected—challenged—to express in tangible form its loyalty to the Diocese and the Church of England."

Sir Charles Latham, who explained the details of how the parish pledge system would work, announced that six parishes had already between them pledged sums totalling £34,000 in advance of the dinner.

All in all, your correspondent found it an interesting occasion. There seemed to be a general feeling that the target was too low at £180,000, but that can be remedied easily enough.

On Thursday, the Lord Mayor of Perth gave a civic reception to the Primate and Mrs. Mowll.

It was a far more formal affair than the Eastern States capitals—even Melbourne—usually provide, and was attended by the Premier and the Leader of the Opposition, leaders of the other denominations, Service chiefs and other dignitaries, together with the bishops of the Province, the Bishop of Armidale (who has been conducting a mission in the West) and Bishops Riley and Elsey.

ARCHBISHOP MOYES?

The usual complimentary things were said by all who spoke—the Premier in particular referring to Bishop Moyes as an archbishop and flashing back when corrected "Well, if he isn't, he ought to be one"—a sentiment heartily endorsed by all C.E.M.S. men present.

It was actually Bishop Moyes' birthday anniversary—your correspondent is not sure, but probably about the fortieth, to judge by his spry step.

The civic reception concluded, there was just time for a quick lunch before the Governor set, and the Primate blessed, the foundation stone of the John Wollaston Theological College at Mount Claremont, in an undeveloped area three miles as the crow flies from the city, on a superb site overlooking the Indian Ocean.

A sealed road leads to the site, and this was blocked for nearly a mile by the cars which carried parties to the ceremony.

The Order of Service, devised by the Warden, the Reverend C. A. Pierce, made prudent provision for the possibility of rain, by providing an alternative procedure.

(This may be taken as a direct result of Mr. Pierce's Army training, since the clergy generally take an over-optimistic attitude towards the elements.)

TENACITY

In the event, the organisation proved sound. The whole thing went off with clock-like precision. Not even a fierce and sudden rainstorm, with very high winds, which swept the area for a few minutes just after the service started, upset anything.

Cohorts of clergy and laymen were rushed to threatened points in the great marquee, which they held down against the blast.

In the evening, a Centenary Thanksgiving Service, at which the Primate preached, was held in S. George's Cathedral.

Items gleaned by your correspondent during these hectic few days, not properly to be classified as news, include two

SCIENCE AND RELIGION

(Continued from page 10)

agent but also the patient of his activity.

In such a situation as this the Christian faith may turn out to have new relevance as providing a justification for man that he cannot provide for himself. When scientific humanism has committed suicide, Christian humanism may be the saviour of man. This would seem to be the chief lesson that the present situation has to teach us about the relation between science and religion.

relating to well-known identities in the West.

The Registrar of the Diocese of Perth, in whose mouth butler at first sight might appear unlikely to melt, has in fact an interesting "past." He is probably the only man living who ever served in four different Air Forces in one year.

COLLECTS GOLD

At the end of the 1914-1918 War, a very much less respectable Mr. Peagam than he is today served in the R.A.F.C., the R.F.C., the R.A.F. and the South Russian National Volunteer Army. The only words of Russian he recalls are not, alas! suitable now for him to repeat.

The Bishop of Kalgoorlie, on the other hand, has no "past." But he has a very promising future—with any luck.

He is the only man in the West who can safely—and legally—accept stolen gold; and no questions asked.

What is more, he has documentary evidence to safeguard himself against prosecution from the Royal Mint, the Department of Mines and the Commonwealth Bank. All these bodies (whose permission is necessary, otherwise it is illegal to accept gold or buy it) are satisfied that the bishop is unlikely to run a racket in that commodity.

In fact, he is collecting it for a memorial chalice for his cathedral.

A NEW POST FOR DAVID SHEPPARD

ANGLICAN NEWS SERVICE

The Reverend David Sheppard, the well-known cricketer, is to be the new Warden of a dockland settlement in East London.

The settlement in Canning Town has had a long and useful career for more than fifty years.

Arrangements have been completed during the past few weeks for the handing over by the Dockland Settlements Committee, of this Settlement—the No. 1 Settlement in Canning Town.

"FAMILY CENTRE"

On August 1 it will be taken over by a committee under the chairmanship of the Bishop of Barking, the Right Reverend Hugh Gough, and will be known as "The Dockland Family Centre."

The Reverend David Sheppard moves in next January, when he will relinquish his appointment as assistant curate at S. Mary's, Islington.

The settlement is made up of a big block where there are the rooms for three boys' clubs and three girls' clubs and leisure facilities for other age groups.

WYONG CELEBRATES ANNIVERSARY

Wyong, July 29

"A wonderful amount of work has been done in the Wyong parish," the Rector of the Entrance, the Reverend M. M. Thomas, told the gathering at the birthday social of S. James' Church Women's Guild, Wyong, on July 4.

A birthday cake was cut at the social which was held on the date of the foundation of the church in Wyong 51 years ago.

A cake was also presented to the rector of Wyong, the Reverend F. R. Elder, to mark his appointment as Rural Dean of Gosford.

"The guild does the church work," Mr. Thomas said, "and I thank God for the work of the Australian guilds. They have carried on in the face of all difficulties."

Mr. Thomas, speaking of the church's history, said that we needed a church fitted to the Australian life.

"Although the Church in England is a very vital body, it is still English," he said.

"Our bishop has laboured for years to get a cohesion of ideas to the Church, and we are now growing into a new way of life in the Church." (Bishop F. Witt Batty pioneered the constitution of the Church in Australia.)

DIOCESAN NEWS

ADELAIDE

CANON SWAN

The resignation of Canon C. W. E. Swan from the Parish of Hawthorn will take effect as from November 30.

FOR TANGANYIKA

Miss Marjorie Waters has gone to the Central Tanganyika Mission from the Parish of S. Augustine, Renmark.

BRIGHTON BALL

S. Jude's, Brighton, will hold a parish ball at the Lewis Lodge of the Brighton Hall, Somerton Park, on Saturday, August 17.

MAYOR OF ST. PETERS

Mr. L. G. Perriam, a parishioner of All Souls, St. Peters, has been elected Mayor of St. Peters.

ARMIDALE

DELUNGRA CHURCH

A contract was signed recently by the vicar, the Reverend L. Seymour, and the parochial council with Messrs. Cooper and Seagraves, builders, of Inverell, for the erection of a new Church of S. Columba.

The supervising architect is Mr. B. L. Beeston, of Tamworth. It is anticipated that the church will be ready for dedication early in 1958.

BARBARA MISSION

A week's mission at S. Laurence's Parish Church conducted by the Bishop of Grafton has had a challenging effect on a great number of parishioners. The mission began with the challenge of Christ's declaration "He who is not with Me is against Me" to a congregation of about 200. During succeeding nights the bishop spoke of the fact of the Resurrection, the Birth of the Church, and the Promised One who rescues man from himself. The mission ended on Sunday night.

S. PETER'S PARISH HALL

Plans for enlarging the parish hall in S. Peter's cathedral parish are now being prepared by an architect. Enlargement of this im-

portant building is one of the projects envisaged in the parish canvass, and the response to the canvass makes the early completion of this work now a possibility. No specific sum has been mentioned for these additional rooms and space in the main hall, but the cathedral council believe the cost will be between £5,000 and £7,000, perhaps even more.

S. GEORGE'S, EAST ARMIDALE

Reconstruction of the old S. George's Church at Hillgrove at East Armidale is now proceeding apace. Volunteer labour brought the old building from Hillgrove and re-erected part of it in quick time. The work seemed to hang fire for some months, but has now been put under different conditions and it is expected that services will be held there within five or six weeks.

ABRIGVINE SUNDAY

Aborigine Sunday was observed in S. Peter's Cathedral at all services, and a number of coloured people who attend the services regularly each Sunday came over for the first time to the "Cup of tea" session in the parish hall. The Dean, reminded the congregation of three basic facts—the oneness of the human family, the great gap between white and coloured in Australia, and the duty of the Church to assist the Commonwealth Government in its declared policy of assimilation. "Prejudice plays a large part in the lack of acceptance of assimilation," declared the Dean.

BRISBANE

MARYBOROUGH

The churchwardens of S. Paul's parish were hosts to 150 candidates, confirmed by the Bishop of Rockhampton, at breakfast after their first communion on July 14. The rector, the Reverend G. A. Lupton, and the churchwardens welcomed the confirmees to a full church life.

WORKING BEES

A strong working bee is at pre-

sent providing a concrete pavement between the footpath and the front of S. Paul's parish hall. Another working bee has cleaned the walls, ceiling and floor, as well as the ante-rooms of the hall.

MELBOURNE

WINDOW AT NORTHCOTE
The Archbishop-Administrator unveiled a stained glass window in memory of the late Albert E. Emery at the Church of the Epiphany, Northcote, last Sunday morning.

LUNCH-TIME LECTURES
A lunch-time course of lectures and practice in public speaking, under the guidance of Mr. Desmond Green, commenced in the theatre, 2nd Floor, Cathedral Buildings, on July 31 from 12.10 p.m. to 12.50 p.m. They will run for approximately six weeks. Enrolment may be made at the Department of Youth and Religious Education.

SYDNEY

S. PAUL'S, BANKSTOWN

The Mayores of Bankstown will judge entries at the annual doll and toy show organised by S. Paul's Sunday School to raise funds for the kindergarten Christmas tree. A feature of the entries will be the section for the best decorated vegetable, the most original article made from corks or matches, and for the best novelty made from matchboxes. Keen competition is expected in these classes. The show begins at 2.30 p.m. on Saturday, August 10.

TASMANIA

On Friday, August 9, at 7.30 p.m., the Reverend Anthony McDonald is to be inducted to the parish of Holy Trinity, Launceston, by the Bishop of Tasmania, the Right Reverend G. F. Cranwick. A social will be held in the parish hall following the ceremony.

RELIGIOUS BROADCASTS

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

RADIO SERVICE: 9.30 a.m. A.E.T. August 4: "Worship and Life," a discussion led by the Reverend Alan Douglas.
DIVINE SERVICE: 11 a.m. A.E.T. (N.S.W. only).
August 4: The Lindfield Methodist Church, Sydney, Preacher: The Reverend W. C. Francis.
COMMUNITY HYMN SINGING: 8.30 p.m. A.E.T., 8 p.m. A.E.T.
August 4: The Ealmain Teachers' College.
PRELUDE: 7.15 p.m. A.E.T. and W.A.T.
August 4: The A.B.C. Adelaide Singers.
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. and W.A.T.
August 4: The Reverend J. D. McCaughey.

THE EPITAPH: 10.48 p.m. A.E.T. August 4: The Seventh Sunday after Trinity.

FACING THE WEEK: 6.40 a.m. A.E.T., 8.35 a.m. W.A.T.
August 5: The Reverend T. F. Keyte.

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

August 5-8: Father G. Jones.
PAUSE A MOMENT: 9.55 a.m. A.E.T., 8.50 a.m. W.A.T.
August 5-8: Father F. Flynn.

DAILY DEVOTIONAL: 10 a.m. A.E.T.
August 5: Miss Nina Morrison.
August 6: The Reverend J. Stacey.

August 7: School Service, "Stories From the New Testament—Episode 115: 'Rome at Last.'"
August 8: The Reverend A. P. Campbell.

August 9: The Reverend J. Newton Bagnall.
August 10: For Men—The Reverend A. C. Eadie.

Evening Meditation: 11.20 p.m. A.E.T. (11.45 p.m., August 10), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.

August 5-10: Father K. Halpin.
RELIGION IN LIFE: 10 p.m. A.E.T., 10-30 p.m. W.A.T.

August 7: "Concerning Spiritual Gifts—Longsuffering," Father J. Dalton.

EVENSONG: 4.30 p.m. A.E.T.
August 8: S. Paul's Cathedral, Melbourne.
TALK WITH MUSIC: 5.15 p.m. A.E.T., 4.45 p.m. S.A.T.

August 10: "Hymn Times Old and New," the Reverend Henry Wells.

TELEVISION: August 4: *A.B.N., Sydney: 5.20 p.m. "Stories of Jesus"—the Reverend Hugh Girvan (2).

*A.B.N., Sydney: 9.45 p.m. "Faith and Life" (3), Dr. Felix Arnott and Major-General the Reverend C. A. Osborne.

BUSY DAY IN ADELAIDE

FROM A SPECIAL CORRESPONDENT

Adelaide, July 29

The Bishop of Armidale, the Right Reverend J. Moyes, who is the National President of the Church of England Men's Society, had a busy day at Adelaide yesterday.

At 8 a.m., after the corporate Communion, the Bishop spoke at the church breakfast at S. Barnabas' Church, Croydon.

He outlined the main purpose of the C.E.M.S. as "work, witness and worship."

At the 11 a.m. service at S. Saviour's Church, Glen Osmond, Bishop Moyes took as his text, "Sir, we would see Jesus."

"NEW EARNESTNESS"

During the Church of England Half-Hour over Station 5KA, at 5.30 p.m., Bishop Moyes said that the Anglican Communion tried to hold together the two traditions which have split Christendom—the primacy of the Scriptures and the Sacraments of the Gospel.

Anglicans, he said, new earnestness in their own lives and new friendliness towards others.

At S. Peter's Cathedral at even-song, the bishop said that 98 per cent of the Church was composed of laymen. In the same way that history had been made through the people of Britain during the dark days of 1940 and 1941, Church history and progress was made through the laymen of the Church.

Members of the Church were not to imagine they were "spectators," watching on the sidelines or from the grandstand, but were themselves participants in the work of the Church.

Bishop Moyes will complete the last services of his Adelaide visit with a meeting at 8 p.m. at S. Bede's Hall, Semaphore, tonight, and at 8 p.m. at S. Michael's Hall, Mitcham, tomorrow, July 30.

DR. FISHER AT OAK HILL

ANGLICAN NEWS SERVICE

London, July 29

The first visit of an Archbishop of Canterbury to Oak Hill Theological College, Southgate, was the feature of the celebration of the college's silver jubilee this month.

Dr. Fisher dedicated the new chapel built to commemorate the college's foundation by Mr. C. E. Baring-Young in 1932.

He based his sermon on the exposition of the second chapter of the Acts and described the various gifts of Christ to the Church of England.

The archbishop said that the college's foundation was due to the Prayer Book controversy of 1927, the founder believing there was a great need for more Evangelical clergy.

To date, some 230 men had been ordained from the college.

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THE CONSTITUTION — AT LAST!

The winner of the fifth topic, "The Constitution—At Last!" in our verse competition is the Reverend E. V. Dyer, the Rectory, Buller Street, Charlestown, N.S.W.

A constitution as its name suggests Gives strength unto the body politic, But complications in the frame abounding Set forth conditions of a nature much confounding.

Some say the church will now be quick to speak As one, but every timid soul should know, A flock of sheep can bleat with sound abounding, But reason there is none—a moral quite confounding.

Ah! Armed at last as with the strength of ten, A few there are who can so plainly see Confusion rampant now will reign abounding, Man, woman, beast and all alike confounding.

VERSE COMPETITION
Entries for the sixth topic, "Women on Parochial Council? Oh, No!" in our competition for light verse close on August 2; for the seventh topic, "Of course clergy are over-paid!" on August 9, and for the eighth topic, "Our Rector," on August 16. Readers are particularly asked to restrict their entries to 24 lines. The prize in each case is 5/-.

HONOUR FOR R.A.A.F. CHAPLAIN

FROM OUR OWN CORRESPONDENT Melbourne, July 29
The R.A.A.F. chaplain at Point Cook, the Reverend David Beyer, has been promoted to the position of chaplain (class 1).
Apart from the five principal air chaplains, he is the only man in the R.A.A.F. to hold the rank, which is equivalent to that of Group Captain.
Padre Beyer had a distinguished war record, and after the war served in Japan and Korea.
He has been chaplain at Point Cook for some years.
He is one of the best known and most popular figures in the Air Force.

ADELAIDE RECTOR RETIRES

FROM OUR OWN CORRESPONDENT Adelaide, July 29
The Reverend H. C. Thrush, Rector of St. Cuthbert's, Prospect, has announced his resignation from active parish work.
Mr. Thrush has been at Prospect since 1928.
He was priested in Adelaide in 1917.
He served in the A.I.F. in World War I, and in the A.M.F. and the R.A.A.F. in World War II from 1940 to 1945.

MOVE TO KEEP CULTURAL STANDARD UP

FROM OUR C.E.M.S. CORRESPONDENT Melbourne, July 28
The Melbourne diocesan executive committee of the Church of England Men's Society has decided to become a member of the Council for the Promotion of Cultural Standards.
This council feels that strong action is necessary to prevent the importation into Australia of "horror comics" and, to use every possible means of lifting public taste of literature, art and music.
The Archdeacon of Kew, the Venerable R. H. B. Williams, is the secretary of the council.

PROGRESS IN YALLOURN

FROM A SPECIAL CORRESPONDENT YalLOURN, July 29
"I hope you will go forward from this very interesting beginning," the Bishop of Gippsland, the Right Reverend E. J. Davidson, said here on July 15.
He was addressing a crowd of 250 parishioners of St. John's Church, Yalourn, which had packed the centre hall to review the sacrificial giving campaign launched nearly a year ago.
The aim of the canvass is to rebuild the church.
The general chairman of the canvass, Brigadier John Field, had announced earlier that the building projects were "well in hand with the assistance of various members of the church."
More than £17,000 was pledged over a three-year period. Of this £4,750 had been so far received.
Bishop Davidson, in his congratulations on the obvious unity and fellowship of St. John's parishioners, said that it was hoped to move to the parish conference idea.

POSITIONS VACANT

WANTED ASSISTANT PRIEST for the parish of Casino. Stipend £800. Parish car provided. Apply in first instance to Archdeacon Van, P.O. Box 71, Casino, New South Wales.
S. ANNE'S SCHOOL, Townsville Queensland, requires for third term, 1957, beginning September 2, a trained kindergarten teacher. Resident or non-resident. Apply the Sitor-in-Charge.
HEADMISTRESS. Applications are invited from graduates of approved Universities for appointment as Headmistress of **ABBOTSLIGH CHURCH OF ENGLAND SCHOOL FOR GIRLS**, Wahroonga, Sydney, New South Wales. Salary £1850 per annum plus £150 yearly allowance. Further details and conditions of the appointment may be obtained by application to the Chairman of the School Council. Applications will be received up to September 20, 1957. Duties to commence as early as possible in 1958.

THE PARTNERSHIP OF MEDICINE AND CHURCH
ANGLICAN NEWS SERVICE

London, July 29
The Bishop of Durham, the Right Reverend Maurice Harland, said last week that the effective ministry of healing must be a partnership between medicine and the Church.

Bishop Harland is chairman of the Archbishops' Commission on Divine Healing and also chairman of the Church's Council of Healing.
He was addressing members of the British Medical Association at their annual conference at Newcastle.
The laying on of hands or anointing with oil, said the bishop, was a sacramental assurance of God's love and power, but in his judgement the rite should not be administered without very careful preparation.
"When this is done," continued the bishop, "Christ is received for the particular need—sometimes, indeed, a quite amazing case of apparent cure follows, but this is by no means always, or indeed, most common."
"We recognise the complementary nature of our work."
"If a person is sick in soul all the medical knowledge and skill alone will not restore him."
"The effective work and ministry of healing must be a partnership between medicine and the Church."
"Some of you are chiefly concerned with physical science and the care of the body."
"Others no doubt are concerned with cases of mental sickness and the diseased or disorganised mind, but there are states of illness which are beyond the power and guidance of your profession."
"Generally speaking they are states which arise from the condition of the soul or inner life and this needs a physician of the soul."

RESIGNATION

The newly appointed chaplain to the Victorian Penal Department, the Reverend W. McSpeddon, formerly of Yea, in the Wangaratta Diocese, attended the diocesan executive committee meeting.
He said he hoped to work at Pentridge goal in co-operation with C.E.M.S. members and share their interest and fellowship.
Brother S. P. L. Charteris resigned the diocesan secretaryship because of ill-health.
Members of the executive committee praised his most valued service to the society for many years.
Members of S. James' branch, Dandenong have converted an army hut into a church building for use by residents in the new housing area.
The renovated building was opened by the Archbishop-Administrator, the Most Reverend J. J. Booth.

BALLARAT

The Ballarat Diocese was the first in Australia to accept the new Constitution of the Anglican Church, the Bishop of Ballarat, the Right Reverend W. H. Johnson, said at a Communion breakfast of Christ Church branch of the Church of England Men's Society at Warrnambool.
The proposed constitution had been under discussion for many years, and the visit of the Archbishop of Canterbury in 1950 materially assisted the progress of negotiations.
Already a constitution similar to the one proposed in Australia existed in New Zealand. The centenary of Christ Church Cathedral, Ballarat, will be celebrated from Saturday, November 2, to Sunday, November 17.
The Bishop of Bendigo, the Right Reverend R. E. Richards, will be the speaker at a C.E.M.S. service on Thursday, November 7, at 7.30 p.m., to which old members are invited.

GROUP SCHEME

Small groups would get together in homes to discover what was wrong with the group life of their church or what was good in it and what each, personally, could do to strengthen community living.
Yalourn members of the Church of England, he said, with very able lay leadership, had taken some of the too heavy load the clergy were usually asked to bear.
"This here is the beginning," the bishop said.
"Go on with your task, and strengthen the hands of your clergy."
"Make this church of ours, along with other churches, a power in the life of the community."

DR. FISHER TO VISIT AMERICA

CHURCH INFORMATION SERVICE London, July 29
The Archbishop of Canterbury, the Most Reverend G. F. Fisher, expects to fly to America on July 29 for a meeting of the Central Committee of the World Council of Churches at Yale Divinity School.
The Bishops of Chichester and Guildford will be among other representatives from England.

CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rate is 6d. per word (payable in advance) Minimum: 4/- per advertisement A special rate of 3d. per word (minimum 2/6) is charged for "Positions Wanted" insertions.

POSITIONS VACANT

CHAPLAINS REQUIRED for further expansion of chaplaincy work in hospitals and gaol. Opportunity to share in an important evangelistic and pastoral ministry. Further particulars Archdeacon G. T. Sambell, Melbourne Diocesan Centre, 73 Queensberry Street, Carlton, N.3, Victoria.
ALTO (MALE) for Christ Church, South Yarra (Diocese of Melbourne) £90 per annum. Apply L. Fullard, WF1166 (Melbourne Exchange).
APPLICATION IS INVITED for the position of Assistant Secretary to the Australian Board of Missions for Victoria. Stipend £800 per annum plus £200 house allowance. Apply the Reverend Walter Green, Westbrook Cottage, 13 Plant Street, Malvern, S.E.4, Victoria.
CHURCH OF ENGLAND GRAMMAR SCHOOL for Girls, Newcastle, New South Wales. Senior Mistress required for 1958. Resident preferred. For further particulars apply, stating qualifications and experience, to the Headmistress.
CHURCH OF ENGLAND GRAMMAR SCHOOL for Girls, Newcastle, New South Wales. Mistresses required for 1958 to teach History, French or Mathematics to L.C. standard and Divinity throughout the Secondary school. Resident or non-resident. One position may be part-time. For further particulars apply to the Headmistress.
PRIEST REQUIRED take charge parish of Camperdown in South-Western Victoria. Stipend and travelling £1,150. Compact parish. Every member canvass in operation. The town possesses a first class High School. Further particulars from A. C. McQuarrie, 52 Walls Street, Camperdown, Victoria.

HURLSTONE PARK ANNIVERSARY

FROM A SPECIAL CORRESPONDENT S. Stephen's, Hurlstone Park, Diocese of Sydney, last month celebrated the fiftieth anniversary of the first service held in the district.
This service was conducted in a mission tent by the Reverend S. M. Johnstone at 7.15 p.m. on July 28, 1907.
A little over a year afterwards services were held in a wooden building in another street.
Six years later the building was moved in two sections to its present site and served for church services until the present church was built in 1924.
During the past month celebrations have been held to commemorate the fiftieth anniversary; clergy associated with the earlier days took part in the services.
Archdeacon Denman on July 28 dedicated a brass tablet commemorating the anniversary and a polished maple case holding the silver trowel used by the late Archbishop J. C. Wright to set the foundation stone of the rectory.

6 inches more of good tobacco in every pack*

KING SIZE CIGARETTES

3 1/2 for 20

The extra length for greater smoothness

*Actually 6.755 inches as certified

HOUSE MISTRESS

Wanted experienced resident M.O. Secondary School, 28 Boarders. Anglican preferred. Duties include supervision of domestic staff. Nursing experience desirable. References required. Apply to the Headmistress, Miss Nina Morrison, Walford Church of England Girls' Grammar School, 2 Commercial Road, Hyde Park, South Australia.

OUTBACK HOSPITALS

FLYING MEDICAL SERVICES offer outlet for Christian Service to qualified Nurses, Wardsmaids, Cook-Housekeepers.

FOR SALE

THE LIBRARY of the late Reverend P. R. Westley of Christ Church Rectory, Enmore, New South Wales. Open for inspection and sale of books, Monday, August 5, 10 a.m. to 5 p.m.
T.V. BARGAIN, 17 inch, famous make, reduced from £220 to £185, including aerial and services. Australian Religious Films Society, BX6134 (Sydney Exchange).
CHOIR GOWNS expertly made, lowest cost. Renew surplus collars, lawn 11/-, contact G.P.O. Box 2091, Sydney, New South Wales.
CLERICAL CHOIR ROBES, Vestments, Frontals, Church Needlework. Mrs. Buris, The Rectory, Wingham, N.S.W.
ECCLÉSIASTICAL AND ACADEMIC Outfitters can now supply R.S.C.M. blue rayon gabardine cassocks, boys' sizes from £6/16/6 each. We specialise in outfitting choirs. Also procurable are nylon surplices from 7 guineas. Also albs, vestments, frontals, banners, Church linen, etc. Price lists from Mrs. E. J. Cooper, St. John's Rectory, 14 St. John's Street, Adelaide South Australia.

ANTHERBURY BOOK DEPOT

22 Leigh Street, Adelaide.
BUY where your purchases help your Church's Missions. Our range covers Theology, Biography, Prayer and Hymn Books, Children's Books, Novels, Bibles, Candles and Waters.

A DEPARTMENT OF A.B.M. ADELAIDE

ACCOMMODATION WANTED

URGENTLY WANTED. Furnished accommodation, handy Rozelle. Australian couple, baby day Nursery. E. Freeman, 116 St. Mary's Street, Balmain, New South Wales. WB3543 (Sydney Exchange).

ACCOMMODATION VACANT

CLARO Guest House, Lavender Bay. Business board, single and double 7 minutes city, by train, tram, or ferry. Mrs. Wren, XB2356 (Sydney Exchange).

WATERBORT COTTAGE, holiday tenants, write before August 15. Harry Thorpe, Saratoga. Afterwards enquires the Postmaster, Saratoga, via Gosford, New South Wales. No Christmas, January.

TO LET, furnished room, Illawarra district. Suitable business woman or girl student. References. Box No. 12, THE ANGLICAN.

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

WANTED

LOWTHER CLARKE'S Constitutions. Would any reader able to sell a copy of his work please send it with an account to the Business Manager, THE ANGLICAN.

CHURCH NOTICES

CHRIST CHURCH S. LAURENCE, South George Street, Sydney. **SUNDAY SERVICES**: Holy Communion 7.30 a.m. and 9 a.m. Solemn Eucharist and Sermon, 10.30 a.m. Solemn Evensong, Sermon and Devotions, 7.15 p.m. **WEEKDAY SERVICES**: Holy Communion, Monday, Tuesday, 7, Wednesday, 7 and 10, Thursday, 7, Friday, 7, 10, 1.15, Saturday, 7.30. **EVENSONG**, Monday to Friday, 5.20 p.m. Saturday, 7.30 p.m. (Holy Hour). **CONFESSIONS**: Friday, 4-6 p.m. Saturday, 5.15 p.m., or by appointment.

RETREAT

THE RETREAT for women will be held at S. Gabriel's School, Birrell Street, Waverley, N.S.W., August 23 to 26. Ring FW3054 (Sydney Exchange).