

THE ANGLICAN

Incorporating The Church Standard

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THE ANGLICAN PRESS LTD. NOW ON FIRM BASIS BOARD STRENGTHENED, GENERAL MANAGER APPOINTED

In a series of swift moves during the past fortnight the Directors of The Anglican Press Limited have

- Saved the Press from a suggested take-over bid by a firm of secular printers.
- Found fresh capital.
- Reconstructed the Board of Directors.
- Appointed a General Manager.
- Obtained the agreement of the creditors of the Press to a short moratorium.

The Chairman of Directors of the Press, the Right Reverend J. S. Moyes, told THE ANGLICAN this week that there was every prospect that the Press would quickly achieve stability, and that it would remain what it started out to be — a distinctively Anglican concern, serving the whole Australian Church.

The proposals for a take-over were rejected by the Board of the Press on three grounds.

First, the commercial firm concerned, a highly reputable and successful firm of box and carton manufacturers which also does jobbing work, had no experience of newspaper production. Two-thirds of the turnover of the Press consists of newspapers.

Second, the proposed terms included handing over 51 per cent. of the equity in the Press — i.e., complete control.

Third, it was proposed to ask the Debenture Stockholders to convert their holdings into Preference Shares.

The Board was unable to accept this suggestion, or to recommend it to the Trustees, on the ground that in the event

others, sent out by the Bishop of Armidale and the Managing Director of the Press.

It is hoped that another £5,000 will be subscribed for within the next few weeks, and it is proposed then to close the list for the time being.

Three major changes have affected the Board. Mr P. M. Bowen has resigned, and has been succeeded as deputy chairman of directors, by the Reverend Ronald Walker, who is well known throughout the Church for his successful organisation of Promotion work.

Mr Bowen continues as Solicitor to the Company.

Mr D. A. T. Dickins, a Sydney chartered accountant, has joined the Board. Educated at Cranbrook School and the University of Sydney, Mr Dickins succeeded his late father as bursar of his old school. He is a director of the United Insurance Company.

The powers of the Board have been delegated to a three-man executive committee comprising the Reverend Ronald Walker, the managing director and Mr Dickins, all of whom live in Sydney and will be able to give close and continuing attention to policy matters. The Bishop of Armidale will attend these executive meetings when he is in Sydney.

The most gratifying development of the week was the announcement by the managing

director, Mr Francis James, of the appointment of Mr John Willis as general manager of the Press.

(Continued on page 11.)

G.F.S. CHOOSES ITS WORLD LEADER FROM IRELAND

Mrs Mercy Simms, wife of the Archbishop of Dublin, was commissioned, by proxy, as world chairman of the Girls' Friendly Society at the rally in the Sydney Town Hall last Sunday afternoon.

Mrs J. A. C. Housden, wife of the Bishop of Newcastle, was commissioned as the Australian chairman.

Miss Ivy Kerr, who was Ireland's representative to the world council meetings at "Gibulla" last week, stood proxy for Mrs Simms at the commissioning by Bishop Housden.

The retiring world chairman, Mrs K. H. Bright-Parker, handed her the Cross of Canterbury badge as a symbol of the office and a gavel, given her in America, for use at world council meetings.

Others commissioned at the rally were the Australian vice-chairman, Mrs R. E. Richards; the Commonwealth secretary, Miss Joyce Perkins; the treasurer, Miss B. Geddes; the literature secretary, Mrs W. A. Hardie; and the leader training officer, Miss Joan Ash.



A new picture of the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, and Mrs Burgmann. The bishop today, the Feast of St. Philip and James, celebrates the twenty-fifth anniversary of his consecration in Christ Church Cathedral, Newcastle.

U.S. BISHOP IN NEW POST

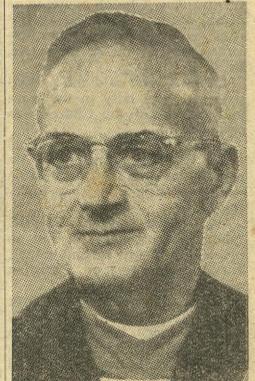
SURPRISE MOVE IN ENGLAND

ANGLICAN NEWS SERVICE

London, April 24. The Metropolitan of the Anglican Communion has appointed the Bishop of Olynpius, Washington, the Right Reverend S. F. Bayne, as Anglican executive officer.

Bishop Bayne will assume his new duties on January 1 next.

The Church Information Board state that the post combines two principal responsibilities. The bishop will be the executive officer of the Anglican Advisory Council on Missionary Strategy, the newly constituted central planning body



Bishop S. F. Bayne

for the Anglican Communion's fifteen constituent churches and forty million members.

He will also exercise general supervision, on behalf of the consultative body of the Lambeth Conference, over all matters affecting the Anglican Communion which call for attention between the decennial conferences.

The appointment is not basically administrative in character, nor does it envisage the creation of a central secretariat for the Anglican churches; the post is, however, unprecedented in the history of the Anglican communion.

The Presiding Bishop of the Protestant Episcopal Church in the United States, the Right Reverend A. C. Lichtenberger, speaking of the appointment of the Right Reverend S. F. Bayne to the position of Anglican executive officer, says:

"This is one of the most significant developments within the Anglican Communion for years; there is very great need for closer co-operation between the provinces of the Anglican Communion, particularly in the areas of missionary planning and strategy."

TOC H TO HAVE NEW HEADQUARTERS

ANGLICAN NEWS SERVICE

London, April 24

A gift of £15,000 from his friends in the City of London, to mark his seventieth birthday, is to be used by the founder of the Toc H movement, the Reverend P. B. Payton, to help in purchasing a new Toc H headquarters in London.

The central council has approved the purchase of an office block in Trinity Square, London.

An annual income of £11,000 would be obtained by letting parts of the building to other organisations.



Mr John Willis

of a failure the Debenture Stockholders would lose the protection which at present ranks them in priority to all other ordinary creditors.

Following an informal meeting with the main creditors last Monday, Bishop Moyes agreed to ask the leave of the Trustees to raise an additional £14,500 from the A.N.Z. Bank Ltd., and the M.L.C. Insurance Company, secured by additional first and second mortgages on the freehold property of the Press, which is valued at £44,523 in the Company's books.

The M.L.C. and the A.N.Z. Bank have agreed to make these advances.

In addition, the sum of nearly £5,000 has now been subscribed for ordinary share capital in response to an appeal to the Debenture Stockholders and

PRECENTOR DEPLORES CRUMBS FROM RICH MAN'S TABLE AT CANBERRA

FROM A CORRESPONDENT

Melbourne, April 27

"Wouldn't it be a horrible hypocrisy once a year to bang the drums and wave the flags for the dead, while, for the rest of the year, their widows and fatherless children are forgotten?" said the Precentor of St. Paul's Cathedral, the Reverend Godfrey Kircher, here yesterday.

He was preaching the Anzac Day sermon in the presence of the Governor, Sir Dallas Brooks, representatives of the Prime Minister and Premier, the Lord Mayor, heads of Services and many bereaved.

Mr Kircher praised the Repatriation Department, the Returned Servicemen's League and Legacy.

"But the crumbs which come from the rich man's table at Canberra, I gather, are pretty stale, pretty hard, and pretty miserable," he said.

"One wonders what a politician at Canberra, drawing some £150 per week, would do with a pension income of less than £5 per week?

"Yet that is what a grateful nation pays to the widow of a soldier who has given his life in the service of his country! Less than five pounds per week! . . . Crocodile tears . . . stones for bread . . . grinding poverty!"

ANZAC SPIRIT

"The Apostle James says: 'Religion that is pure and genuine in the sight of God will show itself by such things as caring for orphans and widows in their distress and keeping oneself uncontaminated by worldly standards.'"

Speaking of the spirit of Anzac, the Precentor said A-N-Z-A-C, starting as a description of a fighting force, has become, and rightly become, synonymous with the spirit of

the nation at its highest and best. Taking in turn each letter of the word, "Anzac," he spoke of the spirit of Adventure, the Nobility, the Zest, the righteous Anger and the Consecration of the men who died for their country.

"The spirit of Anzac is the spirit of Australia at its finest," he said.

"Let us resolve, in our final dedication, to keep that spirit alive for ever."

The dean, Dr S. Barton Babbage, laid a wreath, on behalf of the cathedral, at the foot of the altar.

The entrance to the choir screen was flanked by the Australian ensign and the R.S.L. banner.



Miss Ivy Kerr

The rally followed the eightieth anniversary service in St. Andrew's Cathedral, attended by Lady Slim, at which Bishop Housden preached.

He said that eighty-four years ago Mrs Townsend (who originally came from Kilkenny, the home of to-day's delegate from Ireland) was approached by the Bishop of Winchester to form a society for girls living away from home.

Two years later the G.F.S. was established in the U.S.A.; and two years later still in Australia.

Branches had grown with the Anglican communion, so that representatives from as far afield as Japan and Scotland were present at the service.

OVERSEAS DELEGATES

The world council delegates, with their countries' banners, formed an impressive procession at the rally which was attended by the N.S.W. patron, Lady Woodward.

The delegates were: England, Mrs Barry, Miss Mary Bell; U.S.A., Miss Edith Sloan, Mrs Ferreira, Miss Gail Eagleson; Ireland, Miss Ivy Kerr; Scotland, Mrs Powell; Japan, Mrs Tsuji; Melanesia, Miss M. Barrett and Miss F. Wright; New Guinea, Sister N. Elliott; New Zealand, Mrs E. J. Rich; and Australia, Miss Margaret Bundy of Perth.

Among the gifts presented to the Australian G.F.S. by overseas delegates were a silver engraved inkstand and gold brooch worn by one of the original members from England; and parchment scrolls with birthday messages from the U.S.A. and Scotland.

All the overseas delegates spoke briefly in congratulating the Australian G.F.S.; Sister Helen Barrett spoke in Mota and was translated by Miss Fay Wright. She brought greetings from "your brown sisters" and ended "May God be with you always."

LIBERALISM NEEDED

CHURCH MUST USE WORK OF LAITY

ANGLICAN NEWS SERVICE
London, April 24

The Anglican Evangelical Group Movement Conference was held at Selwyn College, Cambridge, in the week beginning April 5, and attended by more than a hundred members.

The conference has been held in three successive years, under the chairmanship of the Vicar of Edgebaston, Birmingham, Canon R. E. T. Allen.

The subject of the conference was "The Holy Spirit in the Church and in the World."

Among the speakers was the Rector of S. Martin and City, Birmingham, Canon Bryan Green, who said that liberalism, a characteristic of the A.E.G.M., was greatly needed in the Church to-day, which was in danger of being bogged down by totalitarian ideas or a rigid insistence on conformity.

WITNESS

Liberal ideas were more likely to provide an answer to the rampant atheistic materialism of the day than the pronouncements of a Church which was afraid to experiment or express itself in new ways, and was nervous, critical and conservative, he said.

Canon Green said the participation of the laity in the work and witness of the Church was essential.

Every Christian who could apply Christian principles to his professional life and occupation was witnessing in a very forceful way.

"A Church worker," he said, "should be thought of, not so much in terms of raising money, but in going out on Christian service."

"More than ever we must stress the necessity of Sunday worship, and bring home to people that to be absent from worship on Sunday is a mortal sin," he said.

MATABELELAND CLERGY MEET

PRaise AND BLAME FOR SETTLERS

ANGLICAN NEWS SERVICE
London, April 24

The Archbishop of Central Africa, the Most Reverend W. J. Hughes, whilst praising the achievements of white settlers in Central Africa, also criticised their frequent bad manners towards the African.

The archbishop was addressing the clergy of his diocese of Matabeleland early this month.

He said that the unhappy situation in the Central African Federation had come about because district commissioners were not allowed to explain its advantages beforehand to the Africans in Nyasaland.

"If white men could not guide African nationalism and correct it where it went wrong "we should pack up and go," said the archbishop. The facts of history showed that nationalism could not be suppressed.

He called for a thorough examination of the present educational system in Africa. "If this system is continued, we shall have a community which is not illiterate but ignorant, and this will always be a potential source of danger," he said.

NEW BISHOP OF MEATH

ANGLICAN NEWS SERVICE
London, April 24

The House of Bishops of the Church of Ireland earlier this month elected the Dean of Ossory, the Very Reverend R. B. Pike, to be Bishop of Meath—the premier bishopric in Ireland. Dean Pike is a graduate of Trinity College, Dublin. He was Incumbent of Maryborough, County Leix, from 1936 until his appointment last year to the deanery of Ossory.

DEVELOPMENT IN JAMAICA

APPEAL FOR HELP IN W. INDIES

ANGLICAN NEWS SERVICE
London, April 24

At the annual rally of the Society for the Propagation of the Gospel, held at the Albert Hall, London, on April 14, the Reverend Ronald Campbell spoke of the challenge confronting the Church in the West Indies.

Mr Campbell has been ministering to his fellow countrymen from the Caribbean in England since last year.

He said that a large proportion of the West Indians came to England to earn and study, that they might give their children the education they had been denied.

Since last year they have been returning home and no more have been arriving.

The West Indian industries are slowly but surely being built up and educational facilities are being provided, but more are needed.

The primary schools had accommodation for only 164,000 of a child population of 300,000. Half were government schools, half were grant-aided Church schools.

The Bishop of Jamaica, the Right Reverend P. W. Gibson, has appealed for a quarter of a million to build schools, churches, and parsonages. The S.P.G. has already given £2,500 towards the appeal.

FIVE SCHOOLS

The question of Church Schools came also from the Bishop of Lebombo, the Right Reverend S. C. Pickard, who has twelve teachers for five schools—each educating an average of three hundred children.

The bishop said that an amalgamation of dioceses in Central Africa would bring together the Church's work in Portuguese East Africa, and insularity and loneliness would be much reduced.

A new training college for African priests had been started, though the diocese did not know where the money to train the twelve candidates was to be found, but the Africans were a live and keen body of Christians.

The Secretary of S.P.G., the Right Reverend E. J. Trapp, in his summing-up, said that the Lambeth Conference had impressed on each member of the Church, that missionary zeal was not an optional extra, but integral to the life of Christian discipleship.

DIocese PLANS CELEBRATIONS

ANGLICAN NEWS SERVICE
Chicago, April 17

Among the chief events of the 125th anniversary year of the Diocese of Chicago, planned for 1960, is a visit from the Archbishop of York, the Most Reverend A. M. Ramsey, from October 23 to October 25.

A diocesan-wide mission during Lent 1960 will be conducted by the Bishop of North Queensland, the Right Reverend I. W. A. Shevill.

Bishop Shevill is chairman of the National Council of Promotion. He was a guest at the General Convention at Miami, Florida, of the Protestant Episcopal Church in the United States last October.

EPSTEIN STATUE AT SELBY OPPOSED

ANGLICAN NEWS SERVICE
London, April 24

A petition organised by some church members in the town of Selby opposes the placing of Epstein's statue "Ecce Homo," in Selby Abbey, Yorkshire.

They are urging that a faculty should be refused because the statue is hideous and therefore out of keeping with the ancient beauty of its proposed setting.

SCHOOLBOYS CONFER

THE CHURCH AND THE LAYMAN

ANGLICAN NEWS SERVICE
London, April 27

A group of sixth-form schoolboys have been holding a conference in Jesus College, Oxford, to discuss the criteria which should guide them as Christians in choosing a career.

The Reverend M. R. W. Brown, of the Central Advisory Council of Training for the Ministry, has run these conferences every year since 1950.

The chairman of the B.B.C., Sir Arthur Florde, suggested that the Christian must face three questions. Did God make the world and make it good? Is the world good? Does God love the world?

If he could answer "Yes," "No," "Yes," to those he could accept the fact that the world was evil without losing his faith in redemption.

THE LAITY

Sir Arthur, who is a former headmaster of Rugby School, was speaking on the job of the layman. He said that the layman must offer some talent in the service of the Church.

His lectures provoked animated discussion, the boys arguing sincerely and passionately.

Some of the questions they asked were about the place of the layman in Church services, whether Christian principles should be brought into business, and whether there should be co-operation between the Christian denominations.

The Provost of Southwark, the Very Reverend G. Reindorp, talked on the job of the parson; the Reverend D. Morgan on the Church at home and overseas.

Dr Series said that scientific method, important though it was, covered only a small part of human endeavour, but its principles of adventure, experiment, belief in order and humility, could be usefully adapted to the wider field of life.

BISHOP OF DERBY RETIRES

PACKED CATHEDRAL IN LAST SERVICE

ANGLICAN NEWS SERVICE
London, April 24

The Bishop of Derby, Dr A. E. J. Rawlinson, retired on April 18, after twenty-three years as diocesan.

His great life's work has been the cause of Christian unity, and he has travelled extensively as chairman and member of committees engaging in discussions with the Lutheran and Orthodox Churches.

He was chairman of the committee in 1945 which produced the "Derby Report" on a scheme for Church Union in South India.

He has been three times to America on ecclesiastical missions, and visited Moscow in 1956 to take part in discussions with representatives of the Church of Russia.

He has also worked untiringly towards union with the Free Churches in England.

He is optimistic of the future; he says that young students "realise the contrast between the Church of the New Testament and the divided Christendom, which is the scandal of modern times."

"These young people have a more flexible viewpoint than the older generation, and I hope they are bringing ever nearer the day when final reunion will be achieved," he says.

During his episcopate nine new churches have been built in the diocese, and extensions have been made to three others.

Derby Cathedral was packed on Saturday when the bishop gave his farewell address. Included in the congregation were a hundred of the diocesan clergy.

PART OF GOD'S PLAN

A FAMILY OF CHURCHES

ANGLICAN NEWS SERVICE
London, April 24

The Bishop of Chelmsford, the Right Reverend S. F. Allison, was the preacher at the 160th anniversary of the Church Missionary Society, on April 13, at S. Bride's, Fleet Street, London.

Bishop Allison emphasised the importance of the historic episcopate in the life of the Church.

To regard the historic episcopate as "an obstacle erected by human intransigence in the path of the wind of the Spirit," an attitude held by some in non-episcopal churches, "betrays a false and limited view of the operation of the Spirit of God in the life of the Church," said the bishop.

Bishop Allison said that as the three-fold ministry of bishop, priest (or presbyter) and deacon was recognised as the norm of Church order throughout the whole of Christendom until the time of the Reformation, and was still the norm for over three-quarters of Christendom it might surely be argued that the historic episcopate, and an episcopally ordained ministry, if not of the essence of the Church, was part of God's plan for the fullness of Church life.

THE VISION

"I find it difficult, indeed impossible, to believe that this same Spirit... can now be seeking, for the sake of that unity which we know to be the Spirit's will for the Church, to persuade the Church... to set it on one side."

At Lambeth last year the Spirit inspired us with a new vision of God's purpose for the Anglican Communion, said the bishop.

"This vision is the vision of a great and growing family of churches, possessing the historic episcopate and enjoying full communion or a relation of intercommunion one with another within the One Holy Catholic and Apostolic Church."

BISHOP ALLEN NOMINATED

RIpon HALL HEAD FOR DERBY

ANGLICAN NEWS SERVICE
London, April 24

The Queen has approved the nomination of the Principal of Ripon Hall, Oxford, the Right Reverend G. F. Allen, for election by the Chapter of Derby as Bishop of Derby.

Bishop Allen, who was Bishop in Egypt from 1947 to 1952, was educated at Rugby and University College, Oxford.

After further study at Ripon Hall he went to S. Saviour's, Liverpool.

From 1928 to 1930 he was chaplain of Ripon Hall and after five years as fellow and chaplain at Lincoln College, he went to the Union Theological College at Canton, China, for the Church Missionary Society.

He was also secretary to the National Christian Council of China, and chaplain to the British Embassy at Chungking from 1942 to 1944.

He was appointed Principal of Ripon Hall in 1952.

TRAWLER BLESSED BEFORE VOYAGE

ANGLICAN NEWS SERVICE
London, April 24

A religious service, conducted by the Vicar of Menai Bridge, the Reverend W. N. Williams, and the Vicar of Caernarvon, Canon J. H. Williams, was held on the deck of a 20-ton trawler, Isobel May, before she started on her 15,000-mile voyage to Australia.

An inscribed ship's Bible and prayer book were presented to the crew.

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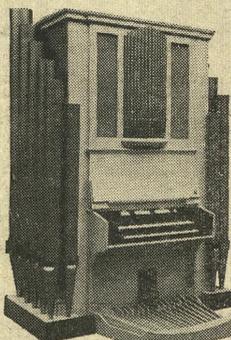
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Illustrated leaflet on request.

The rebuilding of the organ in Hobart Cathedral has now been completed and our staff are now on with the rebuilding of the organs in St. George's Cathedral, Perth, and Geelong Church of England Grammar School. They will be in Australia for approximately another six months and will be pleased to receive enquiries for, and to advise on, schemes for new organs and restorations.

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COMRADES MEET IN BRISBANE

CITY AND COUNTRY BRANCHES AT CATHEDRAL

The festival time of the Comrades of S. George throughout Australia is April 23, the feast of S. George, when the Comrades meet in fellowship.

In Brisbane a great diocesan festival service is held in S. John's Cathedral, and Comrades come in from metropolitan branches and near-country centres.

The Comrades assembled in All Saints' Church before forming up in their great procession to the cathedral.

This year Mr Frederick Rajit from Borneo, a student at S. Francis' Theological College, led the procession bearing the cross.

The procession was most colourful with the scarlet of the servers' cassocks mingling with the bright banners of the various companies of the Comrades, the gay frocks of the young women, and the scarlet and gold of the copes of the three provincial bishops who also took part.

They were the Bishop of Carpentaria, the Right Reverend W. J. Hudson, the Bishop of North Queensland, the Right Reverend I. W. A. Shevill, and the Bishop of Rockhampton, the Right Reverend T. B. McCall, who was home secretary of the Australian Board of Missions.

Also in the procession was the Reverend William Choi, from South Korea, who is doing post-graduate work at S. Francis' College.

The great procession was met at the west door of the cathedral by the Acting Primate of Australia the Most Reverend R. C. Halse, accompanied by the Dean of Carpentaria, the Very Reverend W. P. Baddeley, the Archdeacon of Brisbane, the Venerable Frank Knight, and Canon R. W. Shand, archbishop's chaplain for the occasion.

The preacher was Bishop McCall, who very simply, and impressively explained why S. George was the patron saint of England and of the Comrades.

He said S. George had lived in an age when a soldier was someone to be feared but he, being a Christian, gave new meaning and new ideals to the soldier's ideals of chivalry and loyalty.

The bishop said that S. George symbolised the new man in Christ and that his ideals of chivalry and loyalty, of the sense of freedom and of individual responsibility had great appeal.

As S. George was the patron saint of the Comrades they must be true to all he stood for: they must be advocates of the faith, fight injustice, be loyal and courageous for right, and, above all, be regular in their life of prayer.

At the conclusion of the service everyone went back to

All Saints' Hall for tea, during the course of which the Comrades and the Australian Board of Missions welcomed the archbishop back to Brisbane after his recent trip to Japan.

The Right Reverend T. B. McCall, newly consecrated Bishop of Rockhampton, was welcomed to the Province and presented with a wafer box for the private chapel at his home.

The Reverend D. P. Cassidy was farewelled on the eve of his departure to take up new work in the Diocese of New Guinea—he was presented with a new alb.



Three of the parish clergy of the Diocese of Canberra and Goulburn who attended synod at Goulburn from April 13 to 15. They are (left to right): the Reverend F. A. Hart (Gundagai); the Reverend F. J. Dau (Tumut) and the Reverend T. J. O'Brien (Gunning).

SYNOD CHANGES METHOD OF ELECTION OF BISHOP

FROM OUR OWN CORRESPONDENT

Goulburn, April 27

The second session of the twenty-sixth synod of the Diocese of Canberra and Goulburn was held here from April 13 to 15.

Following the Synod Evening in S. Saviour's Cathedral on Monday evening, the film, "Lambeth, 1958," was screened.

The bishop then delivered his presidential address in the synod hall.

The address-in-reply was given by the Reverend G. F. Pyke, Rector of Bungendore, who moved that "Synod expresses its whole-hearted appreciation of the President's address and offers its sincere thanks for the informative and challenging survey of matters and problems which concern the nation, the Church and the diocese."

He referred also to the 25th anniversary of the bishop's consecration, which will fall on May 1, and offered the synod's "heartiest congratulations and dutiful regards" on this happy occasion.

In seconding the motion, Mr G. G. Ashton referred also to Mrs Burgmann's services to the diocese.

PROCEDURES

The greater part of the time of synod was occupied with the consideration of the Canberra and Goulburn Bishopric, Synod and Bishop-in-Council Ordinance of 1959 which was passed through all stages and received the bishop's assent.

The ordinance which is a revision of earlier legislation deals, among other things, with the procedure for the election of a bishop, with the election and meetings of synod and the constitution of the Bishop-in-Council.

The procedure for the election of a bishop is designed to re-

move, as far as possible, the possibility of a deadlock in the voting and to ensure that the choice of a bishop shall be made by synod itself in one session. Synod will in future be summoned to meet annually, instead of twice in every three years, as at present.

The Bishop-in-Council has been enlarged from twenty to a maximum of twenty-six members.

REPORTS

The lay members of the Property Trust will, in future, be ex-officio members of the council and the number of clergymen to be elected by synod has been increased from two to four.

The reports of the Diocesan Council, the Property Trust, the Church Society, Missions, the Canberra Grammar School, the Church Mail Bag School, the Children's Homes, Bungarimbil, S. Mark's Library, the Churchwomen's Diocesan Council, the Anglican Men's Movement, and the Canberra Girls' Grammar School were received and adopted.

Arising from the discussion of these reports, synod instructed the Bishop-in-Council to set up a Bungarimbil Home Development Committee to further the development of the home; to proceed with the appointment of a Youth Commissioner; to appoint a committee to study evangelism; and to implement a scheme for the insurance of all clergymen against sickness and accident.

It urged the Commonwealth Government to consider the abolition of the means test in the case of invalid pensioners and that this particular social

service should be re-named Disability Allowance.

Hospitality was given to many members of synod in the homes of parishioners of the three Goulburn parishes and supper was provided each evening by the branches of the Churchwomen's Union in these parishes.

A.C.U. FESTIVAL IN MELBOURNE

FROM A CORRESPONDENT

Melbourne, April 27

The annual festival of the Melbourne Branch of the Australian Church Union will be held at S. Martin's Church, Hawksburn, on May 9.

The festival will begin at 11.30 a.m. with a solemn Eucharist, the music for which will be sung by the Victorian Demonstration Choir.

After the luncheon period, the Reverend H. C. Hollis will give an address on "Church music and the liturgy".

TEACHERS MEET AT HOPETOUN

FROM A CORRESPONDENT

Hopetoun, Vic., April 27

Teachers from Sunday schools in two dioceses, Ballarat and St Arnaud, met on April 18 in S. Luke's Hall, Hopetoun.

Parishes represented were Ararat, Nhil, Kaniva, Hopetoun, Rainbow, Warracknabeal, Woomelang and Lascelles.

The conference was to stimulate enquiry into the relationship between church and Sunday school in contemporary parish life, the technique being based upon the Group Life Conference procedures.

Miss G. Baker, who attended the G.B.R.E. Summer School

of S. Luke's Sunday school, and members of the senior class and Confirmation candidates served very capably as the kitchen staff. The conference concluded with the screening of the A.B.M. film "Thy Servant Hearth".

Visitors from the deanery parishes were very impressed and greatly helped by the display of books and equipment kindly supplied by the General Board of Religious Education.



Sunday school teachers who met at Hopetoun on April 18.

held in Canberra in January, arranged and conducted the programme.

Topics arising from problems related to the meaning and purpose of Sunday schools, and questions presented by a panel, a role play, and an address were freely discussed in small groups which later met to present and analyse their conclusions.

The conference began with a celebration of the Holy Eucharist at 10 a.m. Among the intentions were the work of religious education of the young in the parishes of the diocese, religious education in State schools, and the recruitment of dedicated persons to serve as instructors within the life of the parish church.

Meals were provided for the day by the parents of scholars

GARDEN PARTY AT STANMORE

The members of the Sydney Diocesan Committee of the Women's Auxiliary of the Australian Board of Missions invite those who are interested to attend a garden party in the grounds of the House of the Epiphany, 111 Cambridge Street, Stanmore, on May 9. The House of the Epiphany is the A.B.M. training hostel. The Bishop Coadjutor of the Diocese of Sydney, the Right Reverend R. C. Kerle, and Mrs Kerle, are to be the guests of honour.

Afternoon tea will be served, and there will be stalls for the sale of cakes, jams, produce and fancy goods.

FACT & FANCY

His Grace, as usual, got around: The "Asahi Evening News" printed a picture of the Archbishop of Brisbane, the Most Reverend R. C. Halse, shaking hands with members of the winning team in the Y.C.A.C. seven-a-side Rugby tournament, during his visit to Japan. The paper adds: "The archbishop played with the Harlequins in 1904."

Bishop Housden of Newcastle rallied well to the cause of the G.F.S. last week, even though his duties as chaplain meant his being the only man among 60 women and girls at "Gibulla".

Congratulations to the Bishop of Armidale, the Right Reverend J. S. Moyes, and Mrs Moyes, on their golden wedding anniversary, celebrated last week.

Mr Louis Williams, the architect, so well known in Church circles throughout the country, must surely have established a record, in supervising at the same time at such distances apart the building of extensions of three cathedrals. They are the new cathedral at Bunbury, Western Australia; the Townsville cathedral, in North Queensland (now being completed); and the Wangaratta cathedral, where the work is to commence soon on the extensions and where the granite is now being quarried in readiness.

If you want to know how you came by your surname and who your ancestors were, consult the Society of Australian Genealogists! Anglicans are prominent in its membership; the president is a Sydney priest, the Reverend O. B. McCarthy, the Bishop of Adelaide is a member.

The well-known B.B.C. session, "Lift Up Your Hearts," by which many English people check on their early morning timetable, has a regular audience of three millions. Many of the talks given in recent years have been collected into an attractive volume. Well-known speakers who appear include the Bishop of Coventry, Canon Roy McKay; Dr H. F. Lovell Cocks; the Reverend John Stott, and C. A. Joyce.

During the war, while in charge of a Y.M.C.A. hostel at Westminster, Brother Douglas would often conduct parties of overseas servicemen around the Abbey. With a patter a good deal more racy than the official guides, he enjoyed showing the men the more entertaining monuments. One, he said, reminded him of the window in S. George's Chapel, Windsor, which is a memorial to an officer who had been murdered by his batman. Beneath the window is this caption: "Well done, thou good and faithful servant."

Brother Douglas, S.S.F. (whose life story is reviewed in this issue) first went on the roads with the tramps in Britain in a brown boiler suit marked on the pocket with a green cross. He had with him a wayfarer companion, who said afterwards that he would not go with him again until he wore his "hassock." Brother Douglas used to say that some of the men on the roads were convinced by the redness of his nose that he was a parson who had come down through the drink, and it was this sort of misunderstanding that persuaded him to adopt the friar habit!

The attractive photograph which appeared on this page last week of the delegates to the Commonwealth conference of the young Members' Department of the Mothers' Union was taken by Mr. Elton Fox who is a churchwarden at S. John's, Healesville, Diocese of Melbourne, where the conference was held.



Three bishops in procession at the Comrades of S. George Festival Service in S. John's Cathedral, Brisbane, on April 23. They are (left to right): the Bishop of Carpentaria, the Bishop of North Queensland and the Bishop of Rockhampton. The Reverend A. P. B. Bennie is on the extreme right.

THE ANGLICAN

FRIDAY MAY 1 1959



ONE MINUTE SERMON

WORTHY IS THE LAMB

REVELATION V

LOOKING back again at the Majesty upon the throne, the seer notes a book roll in the palm of His hand. It is a papyrus roll sealed down and made fast with seven seals (completely fastened). The contents are secret, containing the unknown future. For it is the book of destiny to be unrolled and read as the seals are loosed by the course of events in history.

But in whose hands is history? Who can loose the seals? A mighty herald makes the challenge but no one answers. No one in heaven or on earth or beneath can open up the course of history.

Human pride may think it is possible—and many have tried through the centuries, but it is not in man's power. Only He who won the victory, who conquered sin and death, the lion of the tribe of Judah, only He can open the book of history.

Eagerly the seer, roused from despair, looks to see the victor, and sees not a lion, but a lamb as it had been slain, and yet alive with a life that will never die. The Lamb has seven horns, the perfection of power, and seven eyes, the most complete insight and understanding, with a mission to the whole world.

He, the Christ, takes the book of history out of the hand of the Father on the throne. He will reveal the meaning of history, but His victory is not the victory of force but the conquest by love.

And at once the powers of nature bow before Him as they did during His earthly ministry; and the whole Church, the old covenant and the new bow before Him offering their prayers and singing their praises—a new song! For He has brought a new fact into the world, salvation. History will be a new thing through Him, indeed it will be measured from His birth, and "Anno Domini" will be the keynote of the future.

For His victory includes all men of every nation, kindred, tribe and people—and we who are saved are made kings and priests.

We have a victory in our own lives, through Him, but also through Him, we stand between our fellows and God to bring God to men and lead men to God.

The saved Church is a missionary Church, the saved soul is a missionary soul, until all men are brought to God and join in the act of praise with the representatives of the whole Church. Then shall the lamb deliver His Kingdom to God the Father, and God shall be all in all.

C.E.H.S. VISITS OLD CHURCH

FROM A CORRESPONDENT

Melbourne, April 24
The Church of England Historical Society in the Diocese of Melbourne, visited S. Matthew's Church, Prahran, on April 11.

More than twenty members of the society, including the chairman, the Reverend Sydney Smith, the deputy chairman, Mr C. W. Kett and the honorary secretary, Mr J. Richards, and a number of the parishioners of S. Matthew's, attended Evensong in the church.

After the service a churchwarden at S. Matthew's, Mr C. H. Corrigan, read a paper on the history of the Church.

The parish of S. Matthew was established in 1853, and has been a wonderfully attended church with a big Sunday school. A gallery was built at the West end of the church to accommodate the congregation. There is a beautiful chapel, and special provision is made for blind parishioners, the church being in the vicinity of the Royal Victorian Institute for the Blind.

ROGATION DAYS AND YOU

The Book of Common Prayer sets apart certain days called Rogation Days for special intercession, accompanied by fasting and abstinence, for the harvest. These days are known as the "Minor Rogations," and are kept on the Monday, Tuesday, and Wednesday before Ascension Day, this year, May 7. Revised calendars have also incorporated a Rogation Sunday, which appears to replace the "Major Rogation" of Western Christendom.

The setting aside of special days for prayers about the harvest was an endeavour to supplant the pagan festivals, which took the form of processions through the fields. The mediaeval practice was to have processional litanies. These were universal in the Western Church. However, the outdoor processions were forbidden in England in 1547, and the only procession directly revived was the perambulation of the parish boundaries, which Queen Elizabeth ordered.

The Anglican Church since the Reformation has thus failed to stress the outward element in these practices. The loss has been severe. There have been isolated areas where some form of the old ceremonies have been revived. Figures concerning the number of parishes having Rogation processions are hard to come by, but it is obvious that the habit is not widespread.

Although the Church has set aside these days for observance, and placed two homilies in the Second Book of Homilies, the sad truth is that, except for a few parishes in the Anglican Communion, the significance of Rogation Days has been largely lost.

DR E. L. MASCALL, in a very fine essay on the observance of days for honouring the Blessed Virgin Mary, has warned us against regarding the incidentals of the Reformation Settlement as necessarily inflexible or unchangeable. We mention this because one of the great failures of the Reformation was the failure to replace many of the mediaeval practices, which helped make religion a reality to the people, by something equally successful.

The REVEREND JOHN DART, wrote in his valuable book, "The Old Religion," about this failure, especially in respect of prayers for the departed. The Reformers undoubtedly cut away many abuses concerning the prayers for the dead, but in so doing, they attacked a true human instinct involving our natural concern for the departed. The earth-bound, materialistic outlook of the eighteenth century, with its far-reaching results upon our common beliefs and culture, was partly the product of this religious failure.

Economic and industrial changes of vast magnitude played a powerful part in stripping a good deal of reality from religious belief, but the mistakes of the Reformation Settlement, difficult as they were to avoid, have also played a decisive role. In consequence, such things as Rogation Days have little meaning for the average person.

It is important that such observances be given due prominence, because they help to dispel the strong modern tendency to keep religion in a separate department, with little or no influence in other affairs. Vast numbers of city-dwelling Anglicans never think of God's blessing on the crops that keep them alive, except in times of disaster. The regular ordering of prayer and fasting and abstinence, given its right emphasis within the Christian calendar, will do much to help people to see their religion as something which penetrates every aspect of human living. The process of divorcing God from interest in the concerns of men has a powerful hold upon the thoughts of ordinary folk, and this simple obedience to the injunctions of the Prayer Book will help weaken that hold.

The provision of processions in those areas where they are possible, and the holding of Harvest Festivals, will all help. However, it does seem rather odd to introduce new ceremonies, without first using the provision of the Prayer Book. These things must be done together if real success is to be ours. Whatever the abuses of the mediaeval Church, the fact is that religion was a very real part of everyday living, in a way which we seem to have lost. In these things, it is possible that they were wiser than we have imagined.

Outward ceremony, unaccompanied by the interior preparation of prayer and fasting, will be futile. Such observances will only resemble the rapidly growing habit of having town or district festivals. These festivals are monuments to self-advertising, and almost always lack any spiritual significance. The entry of the Church into this form of activity will have value if the Prayer Book discipline is also observed.

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

The Seamy Side Of Anzac Day

Another Anzac Day has come and gone. This annual commemoration of the war dead is, in some aspects, the most impressive event in the Australian calendar, and the passing of 44 years since the Gallipoli landing has not diminished in the older generation the poignancy of its memories or the pride in the achievements of the Anzacs. Later in France in World War I and on other fields, on the sea and in the air in both World Wars other Australians gave their lives, and they, too, are honoured on Anzac Day.

So, as long ahead as we can see, Anzac Day will continue to be an occasion of solemn remembrance. Wreaths on cenotaphs, dawn services, marches by war veterans, religious services are some of the main expressions of that remembrance.

But by what curious twist of sentiment do so many convert the afternoon of Anzac Day in Sydney into a bacchanalian revel?

I do not quarrel with the unit re-unions after the march, based on yarns over a few drinks and a bite of food. I believe such well-ordered, if informal, functions have a rightful place in the celebration of Anzac Day.

But from the time the hotels open at noon many of them quickly become the scenes of the hardest drinking and the most unbridled behaviour of any day in the year. That sort of conduct is a bad blot on the day's observance. It is selfish, undisciplined indulgence, with no real link with the proper commemoration of the sacrificial spirit of Anzac Day.

Inexcusable Public Insults

Men who achieve the dignity of Members of Parliament or civic aldermen should control their tongues.

Yet in the past week or two such disgracefully abusive words as "cur," "liar" and "crook" have been used in the N.S.W. Parliament and in the Sydney City Council.

Political differences in Australia seem to inflame the passions and embitter personal relations in a way not nearly so noticeable in Britain, Canada or New Zealand.

It is understandable that in the excitement of debate men should

occasionally use language for which they are often almost immediately sorry. But cold-blooded abuse is unpardonable in any public assembly—and, least of all, in those which rank as among the most important in our public life.

That is the most reprehensible aspect of the insulting terms used by and against public men in Sydney lately—that they lacked even the excuse of the passionate moment.

Soldiers Into Parsons

In Britain to-day the Church is said to be second only to "the City" (London's commercial centre) as a new career sought by senior officers retiring from the armed services.

Recent examples are the Reverend Narbrough H. D'Aeth, 58, a former air vice-marshal; and the Reverend John M. Scott, 65, a former Navy captain. At a recent meeting of the Anglican selection board for ministerial training the only two candidates over 40 had been Army majors.

The Diocese of Sydney, of course, has its well-known Reverend Coles Alexander Osborne, on retirement from the Indian Army, as a major-general in 1946, when he was 50, "post-ed" himself to Moore Theological College, Sydney. He was ordained deacon early in 1947

and priest later in the same year. Since then he has been an assistant minister at S. Andrew's Cathedral and at S. Mark's, Darling Point, Sydney.

Mr Osborne said in explanation of his transfer from Army to Church: "I looked round and could find no more useful way of spending the rest of my life."

An amusing commentary on the change that may need to be made on the military mind for its application to spiritual work came recently from the Reverend Peter Curgenven, general secretary of the Central Advisory Council of Training for the Ministry in Britain. He said, according to a *Time* report: "These chaps have to learn that they can't issue orders for people to turn up at church—or court-martial habitual sinners."

Men received into the ministry late in life in Britain are educated for parish work by an 18-months' course, instead of the usual one of three or four years. The main difference is the dropping of the classical language requirements.

An Anglican P.M.'s Philosophy

New Zealand has no more earnest Anglican than its remarkably zealous 77-year-old Prime Minister, Mr Walter Nash. On the watch-chain he wears across his waist-coat may invariably be seen his medalion as a Member of Parliament and the cross of the C.E.M.S.

Mr Nash, a cheerful man whom it is hard to find out of temper, revealed a bit of his philosophy of life to a Salvation Army Congress in Wellington, N.Z., the other day.

"When people say hard things about you, let them," he advised. "There is nothing they can say about you that is harder than what you already know about yourself. I found that out years ago."

Department Of Promotion

The Sydney newspaper which not so long ago conferred the episcopal designation of "Right Reverend" on the Dean of Sydney is determined to continue to flatter our Church leaders.

This week it described Bishop Kerle as Coadjutor-Archbishop of Sydney.

I wonder why it is that such carelessness is shown with Church titles. Mr Cahill, for instance, is never reported as the Prime Minister of New South Wales. Yet such a misdescription would be no more egregious.

—THE MAN IN THE STREET.

RELIGIOUS BROADCASTS

The Sessions which are conducted by Anglicans are marked with an asterisk.

RADIO SERVICE: 9:30 a.m. A.E.T., 10 p.m. W.A.T.

May 3: From Ivanhoe Methodist Church, Victoria. Preacher: The Reverend J. E. Philby.

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

May 3: Roseville Presbyterian Church, Sydney. The Reverend Colin Dyer.

RELIGION SPEAKS: 3:45 p.m. A.E.T., 3:45 p.m. W.A.T.

May 3: "Frontier"—A Christian Monthly Review.

COMMUNITY HYMN SINGING: 6:30 p.m. A.E.T., 6:00 p.m. W.A.T.

May 3: Wembley Methodist Church, Perth.

PRELUDE: 7:15 p.m. A.E.T. and W.A.T.

May 3: The Choir of the Canterbury Fellowship, Melbourne.

PLAIN CHRISTIANITY: 7:30 p.m. A.E.T. and W.A.T.

May 3: Canon E. W. Heaton.

THE EPHOGUE: 10:48 p.m. A.E.T., 10:48 p.m. S.A.T., 10:50 p.m. W.A.T.

May 3: For the Fifth Sunday after Easter. Broadcast from the B.B.C.

FACING THE WEEK: 6:15 a.m. A.E.T., 6:10 a.m. S.A.T., 6:35 a.m. W.A.T.

May 4: The Reverend C. T. Debenham.

READINGS FROM THE BIBLE: 7 a.m. A.E.T., 8:10 a.m. A.E.T., 7:40 a.m. S.A.T., 8:25 a.m. S.A.T., 8:10 a.m. W.A.T., 8:45 a.m. W.A.T.

May 4-8: The Reverend Alan Watson.

PAUSE A MOMENT: 9:55 a.m. A.E.T., 9:25 a.m. W.A.T.

May 4-8: The Reverend C. T. Debenham.

DAILY DEVOTIONAL: 10:03 a.m. A.E.T.

May 4: Mrs. D. Thompson.

May 5: Father John Gerry.

May 6: The Reverend John Bryant.

May 7: The Reverend J. Newton Barnall.

May 8: The Reverend W. J. Hobbins.

May 9: The Most Reverend R. C. Haile.

EVENING MEDITATION: 11:15 p.m. A.E.T., 11:23 p.m. S.A.T., 10:53 p.m. W.A.T.

May 4-9: The Reverend Stanley Moss.

RELIGION IN LIFE: 10 p.m. A.E.T., 9:40 p.m. S.A.T., 10:30 p.m. W.A.T.

May 6: An Easter Service from Holy Trinity, Greek Orthodox Church, Sydney.

EVENINGSONG: 4:30 p.m. A.E.T.

May 7: S. Andrew's Cathedral, Sydney.

TALK: 5:20 p.m. A.E.T., 4:50 p.m. S.A.T.

May 9: Gordon Powell's "Secret of Serenity" reviewed by Professor Norma Lade.

TELEVISION:

May 3: ARN2, SYDNEY.

4:45 p.m.: "Stories from the Bible"—"About Doves"—The Reverend John Haile.

10:10 p.m.: "The Dead Sea Scrolls"—A discussion between the Reverend Hier Maclean and the Reverend M. Wilcox.

ARV2, MELBOURNE.

6:00 p.m.: "Stories from the Bible"—"Paul in Prison"—Dr. Paul White.

10:00 p.m.: "Cherry Blossom Time"—The Reverend Frank Coaldrake.

10:55 p.m. Divine Service from S. Paul's Cathedral. Preacher: the Venerable G. Sambell.

CLERGY NEWS

BALE, the Reverend A. A., Rector of Blackall, in the Diocese of Rockhampton, has been appointed Rector of Brisbane Valley, in the diocese of Brisbane.

BENJAFIELD, the Reverend L. F., Rector of Glenorchy in the Diocese of Tasmania, has been appointed as Rector of St. John Baptist, Hobart, in the same diocese.

CRAMP, the Reverend J. J., to be temporarily in charge of the parish of Hagley in the Diocese of Tasmania.

DENCE, the Reverend A.S., Vicar of Tatura in the Diocese of Bendigo has resigned because of ill-health.

PAXTON HALL, the Reverend M.A., Rector of Christ Church, Childers in the Diocese of Brisbane, has been appointed Rector of St. Andrew's, Indooroopilly, Childers, in the same diocese.

SMYTHE, the Reverend C. D., has resigned as Rector of St. Michael and All Angels', New Farm, in the Diocese of Brisbane as from May 31. He has retired because of continued ill-health.

FELLOWS, the Reverend A., Rector of Mount Morgan in the Diocese of Rockhampton, has been appointed Rector of St. Augustine's, Oakley, in the Diocese of Brisbane.

MARSHALL-WOOD, the Reverend Leon, Vicar of Moorookpa in the Diocese of Bendigo has been appointed to the charge of the new parochial district to be formed at Noble Park in the Diocese of Melbourne.

SHEUMACK, the Reverend Colin, Rector of Candelo, in the Diocese of Canberra and Goulburn, has been appointed Rector of Kysabram in the Diocese of Bendigo.

WARNER, the Reverend E., is retiring from the active ministry on May 31. He has been on the staff of the Mission of St. James and John, Diocese of Melbourne.

LETTERS TO THE EDITOR

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

THE GRAHAM CRUSADE ANGLICAN-CATHOLIC SUPPORT

TO THE EDITOR OF THE ANGLICAN

Sir.—When I was asked, "How can a narrow-minded, bigoted Anglo-Catholic like you support the Billy Graham Crusade?" I accepted the charge of narrow-mindedness with equanimity, if only because Our Lord Himself warned us that the Way to Heaven is a narrow one.

One could reply that, since secularism is the great enemy of Christianity to-day, as it always has been, then we must ally ourselves to any one who effectively calls men and women back to God. That is being done by Dr. Graham. His policy is to send people back to their nominal allegiance. He does not seek to make converts to the Baptist religion, or whatever his may be. If he did, we, as Anglicans, could not support him. But he is calling people back to God, and that is our business, too.

The fact that he has a fundamentalist interpretation of the Holy Scriptures is comparatively unimportant. I was brought up on P. J. E. and even good old D. and I admire them immensely. I am still inclined to believe in Deutero-Isaiah, and even his colleague, Trito, as well. But there are times, after a hard day's work, when my faith in them becomes weak and faint.

When I was obliged to make a special higher critical study of the Book of Judges, I came to the conclusion that it was not RD who was its final editor, as some of your less informed readers may still think; but an entirely different gentleman named REZ. Now I am not so sure; I only hope they are both making happy progress on their way to Heaven in the *Limbo Patrum*, or wherever the pundits say they must be now.

I am certain that the preaching of the Gospel is more important to the 20th century than any of them is, and they probably agree with me. And Dr. Billy Graham is preaching at least a part of that glorious Gospel to a very large number of people who would not otherwise hear any of it.

Yours, etc.,
CECIL KALGOORLIE,
Bishopbourne,
Kalgoorlie, W.A.

TO THE EDITOR OF THE ANGLICAN

Sir.—You have apparently received quite a spate of letters in regard to the Graham Crusade and I hesitate to add one more, but there is one point which your correspondents do not appear to have mentioned and that is the apparent oversimplification of the Graham interpretation of the Christian faith.

"Read the Bible, believe and be saved" seems to me to be extraordinarily dangerous. The interpretation of the Christian faith is not simple nor are the problems of life. The relation of one to the other requires much prayer, thought and study.

How can any reasonable individual make a "decision" at an emotional meeting? Decisions should only be arrived at after consideration of all the relevant factors and those factors are not put forward at an evangelistic meeting.

Further to this the so-called "counselors" are given a few weeks of "training" prior to the crusade. There may be some among them who have the neces-

sary qualifications but I certainly doubt the ability of the majority even with a few weeks' training. It takes the parish priest years of preparation before he is authorised to give counsel.

The modern tendency to seek the easy way out instead of facing facts however difficult seems to me to be very evident in these Graham crusades.

Yours faithfully,
ANGLICAN LAYMAN,
Adelaide.

TO THE EDITOR OF THE ANGLICAN

Sir.—Anent Dr. Graham's Crusade: What does it matter which Church those who "come forward" at Dr. Graham's meetings join? Did not Our Lord say in S. John 10:16 "And other sheep I have which are not of this fold: them also I must bring. And they shall hear my voice: and there shall be one fold and one shepherd?"

Methodists, Anglicans, Roman Catholics, Baptists — are not we all seeking communion with the one Master?

Those who have read H. M. Robinson's wonderful book, "The Cardinal," may remember the passage in chapter 3 of book one where Father Stephen tells his Sunday school boys: "No matter what you've heard elsewhere — the Catholic Church teaches that anyone — Protestant, Jew or Mohammedan — who sincerely believes in his own religion, and who lives up to its teachings, can get to heaven."

Dr. Graham asks only that folk will come to Christ. Those who truly do offer themselves to Him will adopt whichever church or form of service and worship most appeals.

Being an Anglican of nearly 70 years, naturally the liturgy of the Catholic Church of England is my choice, but far be it from me to condemn other genuine beliefs.

Faithfully yours,
D.R.S.,
Mount Lawley, W.A.

TO THE EDITOR OF THE ANGLICAN

Sir.—It seems a pity that so many hundreds of people who have freshly dedicated their lives to Christ will find, on going to church, instead of tolerance and love, people with caustic tongues, such as J. R. Blair, whose letter was in the issue of April 17.

A glorious time it will be when everyone, including our own clergy, read again the Sermon on the Mount and obey the instructions therein.

Yours faithfully,
(Mrs) B. H. DUMSDAY,
Ashburton, Victoria.

ANZAC DAY

TO THE EDITOR OF THE ANGLICAN

Sir.—An enduring and righteous peace is the desire of nations. It will not be attained by a policy of drift. It must be paid for by sacrificial living in the power of Christ and in the service of high ideals and of universal brotherhood.

The heroes of peace-time also minister to this end. In every walk of life there are some who dedicate themselves to the attainment of goals for the common good. Names, such as Schweitzer, Sir Ronald Ross and Sir Gilbert Murray come to mind.

In the Church we commemorate heroes of the faith and have All Saints' Day. The only equivalent to this in the secular world for its heroes is Anzac Day. But Anzac Day, as it is kept, for most part only honours the heroes of war. Those men who, in battle, suffered and were killed longed for a world of peace. They must have felt that their sufferings in some way ministered to its attainment. The completion of the task they left to peace-time, and this quest — their legacy — should be remembered on Anzac Day.

As Anzac Day is usually observed there is a danger that a splendid opportunity be missed. If we could teach the young that war has no copyright of heroism and that peace-time heroism may be equally glorious, the day would be ennobled. It would inspire the young to serve God and mankind sacrificially believing they were in the tradition

of the heroes whose memory is recalled on April 25.

Another peril is involved in its present mode of keeping. By glorifying war-time deeds of heroism and sacrifice without this remembrance of the heroes of peace, war itself is apt to be exalted by this isolation. By the annual display and sounding of heady music the heroism of the young is oriented to martial aspiration. War should not so be presented. It is not, in itself glorious. It is a grinning, hideous thing whose contemplation is only made bearable by this decking out in pageantry. Were the day kept with the true lineament of war displayed — its blood and mud, its heartache, pain and tears — the heroism, of those who voluntarily endured it would be exalted in the minds of men.

What is needed is that Anzac Day should be a day of dedication; dedication to noble endeavour and to the realising of the brotherhood of man.

In the ruins of Coventry Cathedral an unsheltered altar stands—a charred wooden Cross surmounts it. On the wall behind are written two words: "Father, forgive." In such humility and remembrance we should build up the walls in these days of precarious peace.

Yours sincerely,
(The Reverend)
NORMAN CRAWFORD,
Gilberton, South Australia.

"NEW BISHOP IN AFRICA"

TO THE EDITOR OF THE ANGLICAN

Sir.—Your correspondent, Winifred Arden, refers to the "heretical" Church of England in South Africa.

The question is not one of heresy, i.e., of erroneous doctrine; but as to whether or not this body is "schismatic," i.e. is causing an unwarranted division in the Church, in this case on the organisational level.

That is clearly the view of the Archbishop of Canterbury and of the great majority of the Anglican communion.

Yours, etc.,
(The Reverend)
RALPH OGDEN,
Concord, N.S.W.

SOUTH AFRICA

TO THE EDITOR OF THE ANGLICAN

Sir.—I was interested to read your editorial, "Troubles in South Africa" (April 3).

Many times since reading Alan Paton's poignant novel, "Cry, the Beloved Country," and Father Trevor Huddleston's notable work "Naught For Your Comfort," I have wondered whether it was possible to make some practical contribution to help the African people in their struggles.

Now your editorial seems to have opened the way. Would it be possible for you to sponsor an appeal (as you did so successfully for the work of the Church in New Guinea), or, if you know of the existence of such an appeal already, could you publish the name and address to which contributions could be sent?

Please find enclosed a small donation as a mark of good faith.

Yours faithfully,
JUDITH STUMP,
Balwyn, Victoria.

(Please send contributions direct to the Bishop of Johannesburg, Bishop's House, Westcliffe, Johannesburg, South Africa.)

ORDINATION OF WOMEN

ANGLICAN NEWS SERVICE

London, April 24
The Bishop of Birmingham, the Right Reverend J. L. Wilson, presided at a meeting of the Anglican Group for the Ordination of Women, in Birmingham, last Saturday.

The bishop said the case for women priests was so strong that it was difficult for sympathisers to understand why it was not accepted by everyone. He told his audience, which was predominantly one of young women, that public opinion could be won over if "the subject is talked about as much as possible".

I'D LIKE TO KNOW . . .

A WEEKLY QUESTION BOX ON FAITH AND MORALS, CONDUCTED BY THE REVEREND A. V. MADDICK, CHAPLAIN OF MENTONE GRAMMAR SCHOOL, VICTORIA.

How can I have a vital Christian experience?

A young woman, active in Church Life, feels that much of it is conventional.

She considers she is missing something. Has she missed a vital experience of God? And, if so, how can she get such an experience?

Many will feel like my correspondent. They will have read of the experience which S. Paul had on the road to Damascus, or that Augustine had in the garden, or the following extract from John Wesley's diary:

"On May 24, 1738, I went very unwillingly to a society in Aldersgate Street where one was reading Luther's preface to the Epistle to the Romans. About a quarter to nine, while he was thus describing the changes which God works in the heart through faith in Christ, I felt my heart strangely warmed; I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.

GOD'S REALITY

For so many have no sense of God's reality. "They pray but get no sign that they are heard: they hold positions of responsibility, they speak of the love of God with conviction, but the joy that comes from personal realisation, from the drawing out of the soul to God, they do not know."

How can our religion be a personal experience?

Let me answer my correspondent's questions both positively and negatively.

● We must be willing within ourselves for the knowledge which God is prepared to give.

Do you know the story of the lad who asked his grandfather what the wind was? The hardy old sailor replied: "I don't know, my boy, but I can hoist a sail."

We can hoist a sail and show that we ourselves are willing to receive the experience of the living God. We can launch out, maybe in trembling faith, but launch out, trusting that in due

Readers are invited to submit questions for answer in this weekly question box on faith and morals. Letters should be addressed care of the Editor. Questions marked "not for publication" will be answered by post if a stamped, addressed envelope is enclosed.

time, our willingness will bring us the experience we desire.

We can respond to the revelation we have of God's love by loving Him. I am not always thinking of my love for my wife or my children, but deep down, in the very structure of my mind, is the sentiment of my love for Him. It is pervasive. Similarly with my love for God. Although it is not always dominant in my mind, it colours my thoughts and my actions.

His love must be met by ours. His response by our response. And this response can be made by everyone, and not just by the Pauls, the Augustines and the Wesleys. As our love goes out to Him, it forms a link, a channel along which His Spirit can move.

● From that we come to the third positive point. It is a good thing to get to know those who have been, or who are, experts in the Christian life. We should steep ourselves in their writings, their biographies.

John Buchan, writer, and afterwards Governor-General of Canada, was not unique in having the cold facts of the classroom catch fire under his great teacher, Gilbert Murray. The contact with a living inspired person, or of the writings of a man now living in the fuller presence, can catch alight hitherto unappropriated truths, which have been absorbed, but not digested; accepted, but not acted upon.

ENTHUSIASM

This is particularly true of the Billy Graham Crusade. Some of my clerical friends have told me, sometimes with disappointment in their voices, that many of their confirmation candidates have been among those who have gone forward. What has happened has been that the facts of the Christian life have been set alight by the enthusiasm of a God-used preacher.

God does not work in a vacuum. So steep yourselves in

the works of great men, and let God set alight in your minds what we have learned through the years.

Most of all, we should be steeping ourselves in the knowledge we possess of Christ our Lord. Hang pictures from the gospels in our minds. Let them remain fresh by planting Him not in a remote first century environment, but in a twentieth century one.

It was said of Anatole France that whenever he wrote a book, he changed the furniture and surroundings of his home so that he might create an atmosphere expressive of the period about which he desired to write. So, for his work on Joan of Arc, he hung beautiful tapestries of the fifteenth century on the walls of his home.

THE HOLY SPIRIT

The more our minds are steeped in the lives of Christian men and women, and of the Lord Himself, the greater the material on which the Holy Spirit can draw to give us a vivid experience. As the imagination is trained and supplied with religious information, then, through the opened subconscious mind, the Spirit of God can come in.

To these three positive points I would add two negative ones.

Jeremy Taylor puts it: "Don't lie to God." We would say today, "Don't rationalise". If you want to know Him, you must not pose, or keep up a pretence. What is right for you, but would be wrong for someone else, can be justified on the grounds that it suits your circumstances, that you see the matter differently, that it won't have the same bad consequences for you, and so on, ad nauseam, ad infinitum. If you want to know God, don't rationalise. Be honest.

And don't rely overmuch on your feelings. Far too many covet the glow of religious ecstasy. Religion for them isn't genuine unless there goes with it something of verve and the movement of rock-and-roll.

Feelings are very deceptive. You can "feel good" but really be far "from good." Most sick visitors are struck with the ebullient optimism of the feelings of those who are suffering from galloping consumption. Your feelings can deceive you. You can hate and love, suspect and confide in, be warm-hearted and jealous almost at the same time; so quickly do feelings change.

SENTIMENTS

For it is not feelings and emotions that count, but sentiments, which are the deep wells of feeling which govern our lives. Emotions are passing, transitory and ephemeral. Emotions are like surface pools that dry up. Sentiments are abiding; deep wells which sustain life and bind together the flickering emotions.

Don't be unduly perturbed by your feelings.

My correspondent wants a vital experience of God. I have suggested some pointers, but I cannot close without stating that before we even move towards God, He has moved out to us. He anticipates, and will never fail to give us a genuine experience of Himself if we do our full part, for He ever stands at the door knocking and waiting for an entrance.

It has been pointed out that our Lord says little about religious experience but much about believing and following Him. There is a principle here — as we step out in loyal trust and consecrated willingness we shall know His will and the assurance of His presence.

May my correspondent discover the deep joy that comes from a personal encounter with God.

THE CHRISTIAN APPROACH TO SEX RELATIONSHIPS

FROM A CORRESPONDENT

Adelaide, April 24
Thirty-eight members of the Youth Fellowship of S. Columb, Hawthorn, S.A., attended a conference at the Retreat House, Belair, on April 10.

The conference was conducted by the Rector of Hawthorn, the Reverend R. S. Correll.

The subject of the conference was "The Christian approach to boy-girl relationships."

In his opening address, Mr Correll emphasised the fact that sex is one of God's greatest gifts, but is often shamefully degraded and misused.

He pointed out that sex and marriage are a part of God's plan for men and women, and that the obligation of sexual purity is uniquely Christian.

The lecture was followed by discussion on the subject of the Christian standard of sex relationships, and on the question of religious disagreement in intending marriage partners.

Films on reproduction and on choosing a life partner were shown during the conference.

Bible study groups were formed and questions on sex relationships and responsibility took place, and summaries were made of the conclusions reached.

The young people expressed their opinions frankly and honestly, and were helped to realise the responsibility and the happiness which can come from relationship between a Christian boy and girl.

Books relevant to the subject were available for study.

AMERICAN BUYER OF POLYGLOT BIBLE

ANGLICAN NEWS SERVICE

London, April 24

Dr Johnson's Polyglot Bible was sold last week in a sale of books and manuscripts at Christie's for £750. It was bought by Mr Donald Hyde of New York whose collection of Johnsoniana is world famous.

ANGLICAN OF THE WEEK



Our Anglican of the Week is an organist who has been playing for her parish church for more than fifty years.

She is Mrs A. E. Hill of Eureka-Clunes, near Lismore, in the Diocese of Grafton.

Mrs Hill still plays for all the services; last year the bishop made a special point of congratulating her on her excellent record.

She is most co-operative and eighteen months ago willingly accepted the rector's change over from "Ancient and Modern" to

"Ancient and Modern Revised", and from the standard canticles to the new speech rhythm canticles and psalms.

"Here at Eureka all who know her are very proud of her record and of the beautiful playing which we still enjoy," writes the rector, the Reverend E. Pearson.

BIBLE STUDIES FROM S. JOHN

AND WAS MADE MAN. Prepared by E. W. R. Nichol. Australian Student Christian Movement. Pp. 32. 2s. 6d.

THIS booklet consists of five Bible studies from the Fourth Gospel. The theme of the studies is the meaning of the Incarnation.

It was prepared by Dr Nichol in consultation with the A.S.C.M. Study Commission. It was written for use at the national conference of the movement held at Geelong Grammar School during January of this year.

It is almost impossible to review a publication such as this, unless the reviewer is able to witness the playing out of the suggestions and ideas in an actual discussion group. Trying to review the printed production alone, is rather like attempting to review a recording by reading the information on the dust cover, and not having the chance to hear the actual music.

That may be an exaggeration, but it is necessary to keep in mind the difficulty, if we are to assess the value of the production.

Dr Nichol makes few concessions to beginners. The books recommended for prior study make a formidable list, calculated to daunt all but the most enthusiastic. The list includes Barth, Hoskyns, Barrett, Westcott, Dodd, Temple, Lightfoot, Tillich, and other distinguished figures in the Johannine circle of scholars.

The value of this series of studies will greatly depend on the quality of the leader of the discussion, and on the amount of work each student has given to preparation. Whilst this is true of all such studies, it is especially so in this case, for the booklet's style is not easy, and footnotes and references are kept to a minimum.

Taking all these things into consideration we may say that this series of studies could be recommended for the advanced student, under a careful and imaginative leader.

— R. D. F.

BOOK REVIEWS

THE APOSTLE OF THE OUTCAST

BROTHER DOUGLAS. Father Francis, S.S.F. Mowbray. Pp. 156. English price 7s. 6d.

FOLLOWING the visits of two Franciscan friars, Father Charles and Father Michael, Australian church people will be the more interested in this well-written account of the life of Brother Douglas, the first Father Minister of the Order.

Although he did not set out to found a religious community, he was, in effect, the magnet which attracted young men who were seeking for a revival of the friar life in the Church of England.

For more than fifty years Brother Douglas was, indeed, the "Apostle of the Outcast," beginning with his early work among the poor of a South London parish, where he set the pattern of his whole ministry by identifying himself with the under-privileged.

In 1921, with great hope, but with little financial backing, he took over Flowers Farm in Dorset as a haven for the wayfarers who tramped the countryside between the two World Wars.

"Brother Douglas' methods were somewhat haphazard, and seemed to be based on day-to-day expediency, yet by dint of his trusting prayer, his tremendous capacity for hard work, and his quite remarkable economy of scrap and oddsments," says the author, the home was saved for its reclaiming work.

The friars not only worked with the men at the homes and hostels which they established, but tramped the roads of Bri-

tain helping the friendless and, by sharing their conditions, brought their needs to the Home Office.

In the early days there was so much work to be done that the Brotherhood lacked the orderliness of an established religious house; this was later rectified when Father Algy became Priest Guardian of the English Franciscan groups, leaving Brother Douglas to his more fitting work as Father Minister.

There followed various periods away from the House of S. Francis, as it was now known, on missions, camps and pilgrimages.

In 1939 he felt free to accept the chaplaincy of the Y.M.C.A. hostel at Westminster, where he lived (in the centre of war-time London) in a tiny room with a glass roof!

Perhaps the most moving part of Brother Douglas' life work was his ministry of reconciliation in post-war Germany. To him, there was no distinction of race, only "children of God."

At last he came home, to die in 1957, following a very painful illness, during which period of enforced idleness he helped many to a deeper understanding of the spiritual life.

The author recounts a number of stories, illustrating Brother Douglas' sense of humour, practical approach and his single-minded devotion to Our Lord.

—J.S.

THE REPORT OF THE GRAHAM CRUSADE IN SAN FRANCISCO

CRUSADE AT THE GOLDEN GATE. Sherwood Eliot Wirt. Harper and Bros., New York. Pp. 176. 28s. 3d.

BILLY Graham's campaigns are usually followed up with a popular report of proceedings. A Presbyterian minister of California has written the account of the campaign in San Francisco under the title, "Crusade at the Golden Gate."

People's opinions of the book will probably be guided by their opinions of Dr Graham and his campaigns.

The crusade in San Francisco followed much the same pattern as in Melbourne and Sydney: we are introduced to the same team, for the most part, we read of counseling (though with only one "I"), "Operation Anarew", and other terms.

A chapter is devoted to Dr Graham as "the man," and gives intimate glimpses into his personal life. Even his loudest detractors must admit that he practises what he preaches, Dr Wirt tells of Graham's sacrifices in the realm of health, family ties, finance. As an evangelist he is "more polished than Billy Sunday, and he avoids the vivid death-bed scenes that D. L. Moody employed. He keeps away from John Wesley's trend toward a church within a church...."

A HUGE auditorium rejoicing in the name of the Cow Palace was the venue of the gatherings. An interesting sketch of San Francisco from a religious point of view is given. In the writer's opinion it differs from any other large American city in that there was the absence of a strong Christian environment when it was being shaped. He feels strongly that as the result of the crusade "San Francisco will never be quite the same".

Almost half the book is taken up with "case histories" of those who made decisions at the Cow Palace. These were the journalist; the ex-army gunner Fred (who, after his decision, "dreamed that he was with some people who were serving

soup to a crowd which did not care too much for it. Then someone added an ingredient to the soup, and everyone began to clamor for it... The new ingredient, Fred believed, was the blood of Jesus Christ"; a "37-year-old itinerant crook"; Count Maximilian von Styria; and six others.

THE book is a success story which would make the writer of the Acts of the Apostles envious, until we come to the last chapter. Here Dr Wirt makes an estimate of the results, and his analysis does him credit. If no church could claim an influx of members as a result of the crusade, no church could be unaware of a burst of spiritual life in its midst. Religion became a topic of conversation in San Francisco.

Dr Wirt says that, although

it was from the conservative evangelicals that the most ardent support came, many of other theological opinions, backed the crusade, and gave it enthusiastic support.

Billy Graham's sermon at the opening of the crusade is printed in full.

When the Australian tour is ended there is sure to be at least one account of Dr Graham's mission in this land. If it is set up as attractively as this one, with its couple of dozen photographs; if the writer can capture the reader's interest, as in this case; and if it could be rather more objectively written, then it can be sure of a ready sale. Who knows, but that the writer might be found amongst the "sober, peaceable, and truly conscientious sons of the Church of England"?

—C.M.G.

A MEANDERING STORY

LOOK HOMEWARD, ANGEL. Thomas Wolfe. Heinemann. Pp. 613. 26s.

TO review or read this book in its proper context (it was first published in 1930) one needs to remember the desperate days of the 'twenties when Epstein's "Eve" was competing with the pellucid prose and verse of T. S. Eliot, and when it appeared that we had "gotten back to normalcy" as President Warren Harding remarked before his mysterious death.

This novel, in its way, is the precursor of the psychological novel and its pattern of stringing together inchoate images and perceptions has been followed by less talented authors ever since that date.

The hero, last-born son of an improbable marriage, is pursued by an "other self" who continually appears to be peeping over the hero's shoulder and viewing his actions with reserve.

This is the old "doppelgänger" myth so loved by the Germans, and it is this element that lends distinction to a most roughly written book.

NEW PAPER-BACK

SEA OF GLORY. Francis Beauchene Thornton. The World's Work. Pp. 254. 4s. 4d.

This war story of the four U.S. chaplains of different denominations (previously reviewed in these columns) is now available in the "Cedar Book" paper-back series.

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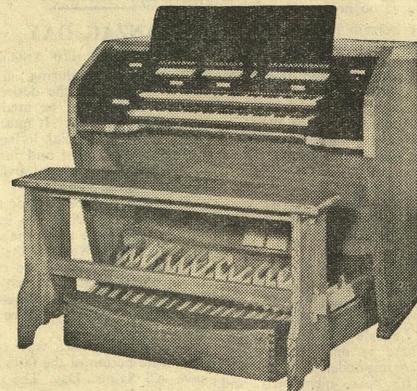
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A LIFE OF SACRIFICE, DEVOTION AND SERVICE

THE STORY OF SISTER OSYTH, C.S.C.
BY THE REVEREND P. F. RUDGE

Early in March this year, the death occurred in Adelaide of Sister Osyth, a member of the Community of the Sisters of the Church and a teacher on the staff of S. Peter's Girls' School, Adelaide. She died as a result of injuries received in a car accident at the youthful age of 27 years.

Prior to her appointment to S. Peter's last September, she had spent five years at S. Michael's and Broadstairs Convents in Surrey, England, where she joined the Community and also trained as a teacher.

Before this, she had been a student at Sydney University and in her younger days a pupil at the Demonstration School in Wagga Wagga and at the High School there.

The present headmaster of the Wagga Wagga High School, Mr. K. J. Smyth, who in her day was just a member of staff, recalls that she was a girl of fine character and one who showed great promise.

She was vice-captain of the school and always well up in the list of examination results.

Many who went to school with her still tell of her outstanding ability and popularity, while worshippers at St. John's Church remember her as one of the youthful but faithful members of the congregation.

NEW NAME

But to all these people the announcement of the death of Sister Osyth, C.S.C., meant nothing at first. They did not know her by that name.

When she left Wagga she was known as Miss Heather Margaret Goode but when she returned from England, she had changed her title, her Christian name and her surname.

Her title was changed from "Miss" to "Sister" because she had become a member of a religious community, one of the nuns in the Church of England.

We accord such people the title of "Sister"; indeed they are sisters in a new family.

That is, in part, what joining a religious community means—the leaving of one's own family to join a new family; and when one joins, one takes the surname of the new family, in this case, the Community of the Sisters of the Church which is abbreviated to C.S.C.

Another way of explaining this is that any girl who marries changes her surname; if Joan Smith marries Bill Brown, she becomes Mrs. Brown. And when a person becomes a Sister, she is married to the Church and so she takes as her married name the name of the community which she joins.

But why did Miss Heather

Tara Church of England Girls' School, Parramatta

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Margaret Goode change her Christian name as well?

Think again of an ordinary family; in any family there cannot be two persons of the same name—there cannot be two Annes or two Jills in the one family.

Likewise in the families or communities of sisters. When this girl joined the Community, she found that there already was a Sister Heather and a Sister Margaret and so she could not use either of her Christian names.

She had to find a new one and so she chose the unusual name of Osyth; but even her closer relatives did not know why she chose it or whom she was named after.

SACRIFICE

If you look at a map of England, you will find in the County of Essex, not far from Clacton, a little village called S. Osyth, and both this township and Sister Osyth were named after one of the Saints of the English Church in the ninth century—that is, about the time of Alfred the Great.

Osyth was the daughter of the King and Queen of East Anglia, and at one stage was betrothed to the son of the King of Essex. But she renounced her royal career, she renounced marriage and all earthly possessions in order that she might give herself entirely to God and His service as a founder and member of a Community of Sisters.

The only other thing known of her is that she suffered martyrdom at the hands of the Danish invaders. She was true to her faith unto death and so we honour her as a martyr.

This is the person whom Heather Goode chose as her namesake, and so she became "Sister Osyth".

It was an appropriate name for her because they had one important thing in common—the capacity for sacrifice. Sister Osyth renounced marriage and all worldly things in order that she might devote herself to the divine service in a religious community, and although she did not die a martyr's death as did her namesake, she lived a martyr's life.

It was fitting that she was remembered at a service at S. John's Church, Wagga Wagga, on the Sunday after her death, that is, on the day that is commonly called Passion Sunday, a day on which we think of our Lord's capacity for sacrifice, of His self-offering. His suffering and death upon the Cross.

We give thanks to God for the life of Sister Osyth, C.S.C., and pray that we may all have her capacity for sacrifice and that many young women may follow in her steps as she followed in the steps of her namesake and of her Master, Jesus Christ our Lord.

SERVICE

To-day in the dawn
A wonderful thought came to me,
Of the things God is waiting to do for the world,
Using my hand. —KAGAWA.

LIKE THAT

A missionary in China was once describing the loving character of the Christians' God to a group of Chinese women.

As she spoke of His mercy to the sinful and suffering, one of her hearers turned to her Chinese neighbour and said: "Haven't I often told you that there ought to be a God like that?"

The Youth Page

TALKS WITH TEENAGERS

GOD'S WORD TO MEN

One of the greatest problems of the present age is that of "communication"—of conveying our thoughts to others who may not speak our language.

If men are to live at peace with one another, they must be able to understand one another, and if men are to be at peace with God, they must understand and accept His will and purpose for them.

But this problem of communication is not a new one; it has existed all down the centuries, separating men into different "camps", so to speak, and, in a spiritual sense, separating them from God.

When John, the Beloved Disciple, set out to tell the story of Jesus to the men of his day, he was faced with this self-same problem.

Christianity, which had begun among the Jews, as a development of the Jewish religion, was now (at about the end of the first century) reaching out farther and farther into the wider world of Greece and Rome.

But the peoples of Greece and Rome had different "backgrounds" to the people of Palestine—they thought differently about many things, their

ideas of God were different, their outlook on life was different.

John's problem, then, was, "How can I present Christ and the Christian faith in such a way that these other people can understand and accept it?"

It was what we to-day call "a problem of communication".

THE WORD

And, as he thought about it, John found a solution of his problem ready to hand.

Turn now to the first chapter of S. John's Gospel, and read the first verse:

"In the beginning was the Word, and the Word was with God, and the Word was God."

Three times in that short sentence he used the phrase, "The Word". This was something which both Jew and Greek could understand; it was a thought-link between the two civilisations.

• The Jew thought of a word as not just a sound; to him it was a power which actually did things, and so we find the Psalmist saying, "By the word of the Lord were the heavens made" (Psalm 33:6), and the first chapter of Genesis repeatedly tells of the creative power of the word of God (see Genesis 1:3, 6, 9, 11, 14, etc., "And God said . . .").

• The Greek term for word is *Logos*, but to them it meant far more than just a word spoken; it meant Reason as well.

Among the Greek philosophers, the term *Logos* came not only to mean the Word of God speaking to man, but the ability to judge between right and wrong which we call the power of reason.

Later, they came to think of *Logos* as the mind of God controlling the world and the men who live in the world.

So, then, right at the beginning of his Gospel, by calling

Him "the Word," John proclaims, to both Jew and Greek, Jesus as the creative power of God, the One Who knows God intimately ("the Word was with God"), the One Who came to make God known to men.

GOD BECOME MAN

Read on through the chapter until you come to verse 14.

There John comes to the climax of his introduction.

He makes it clear here why he wrote the Gospel.

It was to show men the staggering, amazing, never-before-heard-of truth that in Jesus Christ the Word which created the world, the Reason which controls the world, the God at Whose will "all things were made", had come into His world as a man, and was seen by human eyes.

Here is the stupendous truth behind Charles Wesley's well-known hymn:

*"Veil'd in flesh the Godhead seel
Hail, the Incarnate Deity!
Pleased as man with man to dwell,
Jesus, our Emmanuel."*

Amazing as it seems, nevertheless the fact remains, that in Jesus God came down to earth and showed men how He would have us live this life we have to live.

Both Jew and Greek agreed that no one had ever seen God.

It must have been startling in the extreme when they learnt from John that in Jesus we can see exactly what God is like (John 1:18).

He is unique: the word translated "only begotten" means just that; there is no one like Him.

He knows God intimately. The phrase He is "in the bosom of the Father" means that He is in the closest possible intimacy with God, and so He is able to reveal God to us.

REALITY

In past ages man had formed various ideas about God.

Some had come to think of Him as just and holy—far removed from human affairs, but stern and awful, wreaking vengeance on those who transgressed His laws.

There is much in the Old Testament that leads men to think of God like this.

Others made other guesses as to God's character and nature, imagining Him as jealous, vindictive, even capricious and wholly unpredictable.

But John tells us that, with the coming of Jesus into the world, all guesswork about God is over and done with.

God is like Jesus; God always was like Jesus.

"Jesus is so perfectly the same as God in mind, in heart, in being, that in Jesus we perfectly see what God is like," says Dr. Barclay.

This is the great truth that John makes plain to us right in the beginning of his Gospel.

In Jesus, and in Him alone, is perfectly revealed all that man can ever know about God.

He is a God of love and compassion, the source of life and light and salvation, ever seeking to win back to Himself those who are His own.

HERE'S FUN!

MARBLE RACE

Divide the players into two teams of equal number, and stand them in lines facing each other.

The Games Leader holds five marbles for each side.

These are to be passed down the lines and back again to the Leader. Each marble has to be taken in one hand, and transferred to the other before being passed on, and no player may hold two marbles which are travelling in the same direction at the same time.

PILLOW GAME

This is a partner game (boy and girl).

You will need a pillow and a pillow case for each pair, but it can be played in relays with only two pairs competing at a time if you wish.

The boy stands holding the pillow in its case with his girl partner about ten feet away from him. On the word "go" the girl runs to her partner, who proceeds to take the pillow out of its case.

He then hands the two items to the girl, who puts the pillow back into its case.

She then holds the completed pillow while the boy takes it out of the case. The girl then exchanges the case for the pillow, and while the boy holds the case puts the pillow back into it again.

The first pair to complete the process are the winners.

GOD WANTS US TO PRAY

A significant feature of secular life is that of publicity.

We see and hear such advertisements as "How can we afford NOT to use . . . ?"

We might ask ourselves, "How can we Christians afford not to be spending more and more time and energy in prayer?"

Christian work on every hand seems an ever-increasing activity—extra energy expended, a greater number of organisations and meetings and duties.

It is inspiring to watch much of it—yet at times it is pathetic. A large proportion is of human origin, and has results of a correspondingly low order.

The great need for us is to pray, and to keep on praying—to strive as we did when we learnt to walk—to push along somehow as we did when we first learnt to ride a bike—to strike out as we did when we first learnt to swim. Keep at it with resolution and purposeful determination.

We don't pray simply because a great need has arisen, or some difficulty has suddenly appeared.

These may be the immediate causes of our praying. But we are to pray because by this we enter God's Presence, and become one with Him.

Because of this unity, He can give us out of His great fullness, laid up for us in Christ Jesus.

Prayer is no mere asking and receiving of material or even spiritual benefits. It is love giving itself out in answer to love's request, and receiving the returning worship and surrender.

Why God should want us to pray we may not know. But one thing we do know is that He tells us to pray, and He is depending on you and me.

—The Reverend Ray Weir.

TEACH US TO KNOW THEE

• O GOD, Who hast revealed Thyself to mankind through Thy Son Jesus Christ, enable us by Thy grace to draw near to Thee through Him. Teach us to see in Him all that Thou wouldst have us know concerning Thee, so that we may learn to live in accordance with what Thou hast made known to us; Through the merits of Thy Son, Jesus Christ our Lord. Amen.

—The Reverend T. W. Gilbert, D.D.

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THE NEED FOR CHRISTIAN UNITY

By FATHER GABRIEL HEBERT, S.S.M.

The Week of Prayer for Christian Unity is held in this country from Ascension Day, May 7, to Whitsunday, May 17.

NO one is going to be interested greatly in Christian Unity unless he sees that there is a great need for it. Otherwise, he will dismiss it as a side-show, the concern of the people who are dubbed "ecumenians".

Is there a real need for it? Is it not sufficient that we should go on as we are, in our separate denominations?

1. One Civilisation: Let us take a wide view. Consider how, in all the outward things, there is now one civilisation everywhere in the world: everywhere cars and aeroplanes and radio and factories in which white men and Asians and Africans operate the same sorts of machines.

This applies not only in the so-called "free world", but equally beyond the iron curtain. Then consider how, with all this, all the nations are adopting a secularist outlook; the machine age provides higher standards of living; the men who work the machines become mere units in the great economic process.

There is no real answer to the question. What is man's life for? Then consider how all this does not make for peace and unity between the nations; on the contrary, we see fierce nationalistic movements and racial rivalries.

Now then: In such a situation, what chance has a divided Christendom of making much real impact? We are split up into separated and competing denominations.

The necessary result is that people think of religion as a side-show, for people who are religiously minded; the Churches are dismissed as irrelevant in the modern situation, and the Christian Gospel is not heeded.

How different it would be if the Church were visibly a

Universal Spiritual Society, whose very existence would witness to the reality of a spiritual unity, divinely ordained, to gather "into fellowship the people of all nations!"

2. Then there is a second need: To meet the world's need, there must be serious theological thinking, to learn the meaning of the Gospel for the life which men actually live; and for this the various Churches urgently need one another's help.

Even as things are, we seek and get this help. We read one another's books; the ordinary biblical student has to read Dr Dodd who is a Congregationalist and Dr Ernest Wright who is a Presbyterian, and Père Daniélou who is a Roman Catholic.

We have our discussions and conferences; but these are gravely hampered by the fact that we do not share a common life in the believing and worshipping community which is the Church.

SOUTH INDIA

Marcus Ward's book, "The Pilgrim Church," on the first five years of the Church of South India, shows what a difference the union of the Churches made: matters under dispute could not now be settled by an appeal to church tradition, since now there were several traditions claiming authority.

It became necessary to go back to Scripture and to first principles, and there find the right answer.

Inter-denominational co-operation is the best that we can do for the present, and it is fruitful. But we can scarcely imagine now the added strength which the actualisation of Church Unity will bring.

3. But the deepest need of all arises from our Faith itself: Here, of course, it is the great Roman Catholic "apostle of Christian unity," the late Abbé Couturier, who has shown the way. He passed to his rest on March 24, 1953, but his work lives on. It was not till he was fifty that he found his real life-work.

The story is told in the memoir of him by Père Maurice Villain (published by Vitte, Lyons).

In the earlier inter-war period he came across some Orthodox refugees from Bolshevik Russia; he found among them a deep and strong Christian faith, expressed in a style very different from his own, and he learnt to reverence their S. Seraphim of Sarov as much as his own S. Francis of Assisi. Then he came across some French Protestants, and to them he made the same approach.

There was then a Week of Prayer for Christian Unity, with papal authority, for the return of all Christians to the papal obedience.

This was what Couturier himself longed for; but at the same time he wanted to find a way in which this Week of Prayer could be made available for his Orthodox and Protestant friends, and at the same time be equally used by himself and his fellow Roman Catholics. The answer, when it came, was simplicity itself.

All Christians pray to God "through Jesus Christ our Lord", which means, to unite our wills with His will, and pray that His will may be done, and that the purpose for which He came down from heaven and died and rose again may be accomplished.

This was the way to pray for Christian Unity: it was to look up to our Lord as our High-priest and the Universal King, and to the Prayer that He Himself makes for His Church and His world and all the souls for whom He died.

When the Prayer for Christian Unity was so envisaged, it was in a form in which all Christians could join in it; indeed, they could not rightly pray otherwise.

"FOR" AND "WITH"

They would be praying wrongly if they insisted, before God, that their ideas of the way in which the Unity of the Church ought to come should be carried out; in that case, the different sorts of Christians would be praying against one another.

No, they must pray in unity with one another, pray for one another and with one another, and ask God to bestow on other Churches the graces and blessings which they already asked him to bestow on their own.

Each sort of Christians would do this best by praying in the manner with which they were familiar; and no Christians of any Church would be doing anything contrary to the rule and discipline of their own Church.

Such is the Week of Prayer which is widely observed in Europe and many other parts of the world, from January 18 to 25. But for us January is the holiday month, and schools and universities are closed.

So since 1955 we have been keeping the days from Ascension Day to Pentecost, the time that we used to keep in England before Father Couturier began his work; and there could be no more suitable time of the Christian Year for this prayer for the unity and perfecting of Christ's Church.

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THE JAPANESE SYNOD

ACTION AND DEFEAT

FROM OUR OWN CORRESPONDENT
Tokyo, April 27

Usually the triennial synod of the Nippon Sei Ko Kai creates much stir; but its meeting this year was overshadowed by the festivities accompanying the centenary.

In fact, most of the foreign visitors never even realised that the synod was meeting, and thus were deprived of a chance to see Japanese churchmen in their routine working clothes.

But work they did, even though accomplishments appear at first glance to be slight.

An interesting proposal—and none the less interesting because it was defeated—was made by the Committee on Evangelism to reduce the number of dioceses from ten to eight, distributing parts of two of the present among their neighbouring four dioceses, and to designate three of the remaining dioceses as "mission dioceses".

Despite the reasonableness, particularly its financial attractiveness, of this proposal it was, after long debate, eliminated.

Delegates felt that a reduction of dioceses would be a retrograde step; that the proposal, under the canons, had been brought forth by the improper committee; and that there was a sad lack of clarity in the term "mission diocese".

A positive action and, of course, the most significant one of the synod, was the acceptance by the Church of the "new" Prayer Book.

The synod of 1956 adopted this book for permissive and optional use throughout the Church—now it becomes the Prayer Book of the Nippon Sei Ko Kai.

MEMORIAL BELL DEDICATED

FROM A CORRESPONDENT

Springsure, Q., April 22

The Bishop of Rockhampton, the Right Reverend T. B. McCall, visited the parish of Springsure for the first time on April 19.

He went for the purpose of dedicating a church bell, given by the Hayman family in memory of John and Rebecca Lidstone and Martha, Mary and Jack Hayman.

The bell was made by the firm of Morrison and Bearby Ltd., Newcastle, New South Wales.

A tower of attractive design to hold the bell was given by the Central Queensland Meat Export Company Pty. Ltd.

After the dedication, the bishop went to Rolleston, forty-six miles away, an outpost of Springsure parish, where he administered the rite of confirmation to nine candidates.

In the evening at Springsure he confirmed fifteen candidates.

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"THE LAWYER'S PSALM" TELLS OF THREE GIFTS OF GOD

BY THE ARCHBISHOP OF MELBOURNE, THE MOST REVEREND FRANK WOODS.

I AM glad to have the privilege of welcoming the members of the Law Institute of Victoria on the occasion of their centenary, to this Cathedral Church, and on behalf of the Church I offer you our congratulations on a hundred years of service to the community. But it is not as outsiders that I welcome you. You are members of Christ's great family, the Church of God, and you come here not as visitors but by right.

You are here because you are Christians but you are also here because you are lawyers. Not only is there an ancient and honourable connection between the Church and the Law, but the very concept of Law is written in indelible ink into the Scriptures. Your presence here has a symbolic significance and it is that significance, though you know it well enough, that I wish to set before you this morning. I take as my text what might well be called the Lawyers' Psalm, Psalm 19, which the Professor of English at Cambridge University, Dr. C. S. Lewis, called "the greatest poem in the Psalter and one of the greatest lyrics in the world."

It divides into three stanzas: the first is concerned with the law and order of nature; the second with the law and order of the moral universe; the third with the law and order of the spiritual world. The psalmist passes from one to another without effort and without break. All three for him are one because all three are gifts of God.

ORDERLINESS

First, then, you are here because you acknowledge and confess and rejoice in the orderliness of the universe. "The heavens declare the glory of God and the firmament sheweth His handiwork. One day telleth another, and one night certifieth another. There is neither speech nor language, but their voices are heard among them."

So in the matchless English of the Book of Common Prayer reproducing Hebrew poetry of the highest order, the psalmist rejoices in that order of universe without which all human law would be meaningless. We are here first of all to give thanks to God for that order. It is His and He made it. Order is of the very fabric of the universe.

This is the glory of God that the heavens declare: that the sun rises punctually morning after morning, that day follows night with perfect regularity, that the courses of the stars are predictable a million years hence. That is the order without which knowledge would be impossible, without which there could be no science, upon which depends all rational thought.

These are the so-called laws of nature with which those who would discredit the truth of Christianity have made a great play. It is these laws which appear to give nature a mechanical self-sufficiency making it hard to believe in miracles. They have even led some people to a disbelief in God. Nature works so perfectly that there appears no need to postulate a God behind it.

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This article is the main text of the sermon delivered in S. Paul's Cathedral by the Archbishop of Melbourne at the centenary service of the Law Institute of Victoria on March 22. It is printed here in response to many requests.

But your presence here this morning declares your belief that even natural law is part of God's law, and that miracle is only miracle to us who can see only the purpose of God through a glass, darkly. For us, as well as for the psalmist, there is no cleavage between the law of nature and the moral law of God. They are both a part of the orderliness of the created universe, the laws of nature ordering what we commonly call the natural universe, the moral order regulating the relationships between rational human beings.

And so the Psalmist passes naturally to the moral law which chiefly concerns us. "The law of the Lord is an undefiled law converting the soul, the testimony of the Lord is sure and giveth wisdom unto the simple. The statutes of the Lord are right, and rejoice the heart; the commandment of the Lord is pure and giveth light unto the eyes. The fear of the Lord is clean, and endureth forever; the judgements of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honeycomb."

This law of the Lord he does not define, and we need not define it. He knows very well what it is. It is written in his heart. Its best expression in words is in the Ten Commandments which we have used this morning as a meditation and prayer.

Our Lord has summed it up in the golden rule: "Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy soul and with all thy strength, and thy neighbour as thyself."

The law of the Lord penetrates into every part of our being. It may be summed up in three great words—Truth, Beauty and Goodness, every one of which is part of this moral order.

Just because you cannot separate beauty from either truth or goodness the psalmist waves lyrical about God's law. It has a beauty for him which he seeks to express in the best words he can find. "The judgements of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honeycomb."

SATISFACTION

There must surely be some sense in which you feel that about your work. There must be many hours of drudgery, many weeks when you are overburdened with administration and long to see the rounded fruits of your labours. And yet I can imagine that for a lawyer there must be great satisfaction about a transaction neatly completed with the words rightly written and the documents properly drawn.

And that satisfaction with the outward must also surely have a satisfaction inwardly. The Law is a profession and not merely an occupation or a means of earning one's livelihood and it is characteristic of every profession that the personal element looms very large.

I shall not be alone if I pay tribute to the personal relationships which solicitors establish with their clients. I hope that everyone here has a solicitor who is his friend. It is a wonderful relationship, and though his friendly solicitor may be a great help to him in matters financial and legal, it is his friendship, his human attitude, that really counts.

Solicitors, whether they like it or not, and I'm sure they do like it, are driven into an almost pastoral relationship with their clients. They look after them, they care for their interests, they

are confidential advisors in some of the most secret matters of family and home. Constantly their advice will be sought on points that are not purely legal. Here is a vocation, a calling, about which you might well wax lyrical.

Furthermore, you are right to come to church to thank God for it, because it in some small way reflects the care that God has for His children. He is the great law-giver, but He is at the same time the Father. He is our Creator and yet at the same time He is our Rescuer.

LAWGIVER

People too often forget that the Ten Commandments begin with these great words: "I am the Lord thy God Which brought thee out of the land of Egypt, thou shalt have no other gods but Me."

At once the character of the God Who gives the law is stamped upon His legal document. He is the God Who rescues; the God Who has brought His people out of slavery; the God Whose intention all the time is redemption.

That is why the Ten Commandments are also the basis of Christian morality as well as the Jewish. Indeed that is why they are universal in their application because they have no purely legalistic background.

The moral order is not a hard and fast order to give and take of retribution and punishment. An eye for an eye and a tooth for a tooth emphatically do not express the last word about God's moral order. That order is shot through, through and through, with this essential character of God Who is the Rescuer, the Redeemer, the God Who intervenes to save His people not only from their enemies but from themselves, the God Who forgives, and yes, finally and completely, the God Who loves.

You who are constantly at work rescuing people from the predicaments into which they fall, you share in some manner this redeeming activity of God.

And this is the more true because your activity is twined about with moral considerations. You cannot escape them. To you is given more than most people, to see the devastating effects of sin; of the breaking of God's moral order; to you is given the razor-edged difficulty of doing the best for your client and at the same time attesting that moral order.

I thank God that your presence here does attest it. Many of you are as much businessmen as you are lawyers; but your vocation cannot be cast aside. You have a great responsibility to see that the terrible phrase "business is business" is just not true. Business is part of social life and you will bring business to the same high credit of morality as you will bring to your profession.

Even though much of your time may be taken in the intricacies of legislation, you are compelled to administer not only the law of the State, but also the Ten Commandments.

Some of you have left law for politics, and all of us are, or ought to be, in the wider sense politicians. We thank God that behind your politics you have the training of the law, and even more, that you bring that law into the subjection of God's final law. To you is given the great and fearful responsibility of seeing to it that not only personal dealings of man with man, not only company dealings by way of business, but the business of State, the business international, is ended with a definite sense of moral compunction.

But you are here not only

to acclaim moral order. You are here because you are Christians, to bring your profession and to lay it at the feet of Christ. So with our Psalmist. The contemplation of the marvellous order of nature, and of the high demands of morality, overwhelms him with a sense of the secret disorders of his heart and of his own utter unworthiness to glory in the judgements of God.

"Who can tell how oft he offendeth; O cleanse Thou me from my secret thoughts. Keep Thy servant also from presumptuous sins, lest they get the dominion over me; so shall I be undefiled, and innocent from the great offence. Let the words of my mouth, and the meditations of my heart, be always acceptable in Thy sight, O Lord, my strength and my Redeemer."

And so he brings us to our knees. We know that in the end Law will not save us though it be finer than gold and sweeter than honey and the honeycomb. We know that in the end legislation does not penetrate into our hearts. We know that though we are compelled by our profession to be ourselves law-givers and moral arbitrators yet in the depths of our hearts our deepest need is for forgiveness.

Lawyers, like parsons, are compelled by their very profession to set themselves up as good men. It is because they are presumed to be trustworthy that we trust them, because they are presumed to be moral that we accept their advice about moral things, because of the integrity of their profession that we entrust to them the deepest secrets of our hearts.

REDEEMER

And yet lawyers are human beings like ourselves—and sinners. They know that both the words of their mouths and the meditations of their hearts are something with which only God can deal. "The Law of the Lord is an undefiled law, converting the soul." It is that conversion that we all need, and you are here because you know that you need it as well as your clients.

So in the end, our worship to-day is not to a God Who is the fountain of all law but to a God Who is all love and all forgiveness. Law gives place to the Gospel and if it does not give place to the Gospel then indeed we are poor and without hope. It is because God is so much more than Law-giver, so much more than just, so much more than Creator, that we are here to-day and that we trust Him and love Him.

God is made known to us in Jesus Christ our Lord Who rode in triumph to Jerusalem—but a triumph of humility upon an ass; Who indeed fulfils and completes all the law and yet is Himself the Giver not of law but of grace. "O Lord, my Strength and my Redeemer" are his final words.

But let them be ours: we are here to give thanks to God because He is our Strength and our Redeemer.

GERMAN SPEAKERS AT WELSH S.C.M.

ANGLICAN NEWS SERVICE
London, April 24
Delegates from Welsh universities colleges, theological and teacher training colleges attended a meeting of the Welsh Council of the Student Christian Movement at Wrekham, Denbighshire, this month.

The chief speaker was a vice-president of the World Student Christian Federation, Miss Elizabeth Adler.

Miss Adler, who comes from East Germany, dealt with "The Situation in East and West Germany today."

The associate secretary of the S.C.M. for Great Britain and Ireland, the Reverend Peter Coleman, spoke on "The meaning of prayer."

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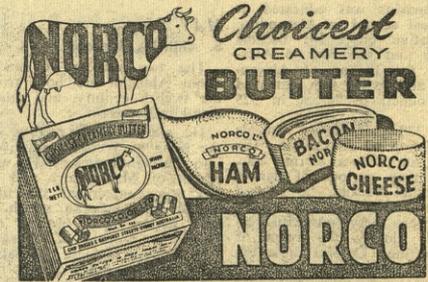


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SAINTS OF THE MONTH: MAY

MAY 1

Ss. Philip and James, Apostles:

This particular feast day has been recognised since the sixth century, but how the association of the two names came about is obscure.

By tradition Philip is reputed to have been a sail-maker. He is described in S. John's Gospel as having come from Bethsaida, the home of Andrew and Peter. John describes the call of Philip, and his direct invitation to Nathanael to come and see Jesus. He is also described as being present at the feeding of the 5,000. It is he who observes how small the quantity of food was to feed so many.

In tracing his apostolic career it is very difficult to separate the stories concerning the apostle from those relating to Philip, the evangelist, one of the seven deacons appointed by the early Church. Sometimes he is connected by tradition with evangelism in Asia, and at other times he is said to have suffered crucifixion. His symbol in mediaeval art is often loaves of bread, but sometimes it is a tall cross.

When we turn to S. James we meet further difficulty. The "James" referred to is not James, the Apostle, whose commemoration is on July 25. Most probably it is the apostle called James, the son of Alphaeus, sometimes known as "James, the less".

MAY 2

S. Athanasius:

In many popular stories about the saints we still find the authorship of the Athanasian Creed attributed to Athanasius. This theory has been generally abandoned since the seventeenth century. There is no early authority for ascribing it to Athanasius.

Nevertheless, we must take care to give Athanasius his due recognition, for he played a most decisive part in the history of the formulation of Christian doctrine, and was responsible for the introduction of the knowledge of monasticism to the West. His bravery and his learning helped to turn back the rising force of Arianism in the East.

Athanasius was educated at the great school in Alexandria, his native city. He became deacon and secretary to Alexander, the Bishop of Alexandria, and with him attended the Council of Nicea in 325 A.D.

In 328 Athanasius became the Bishop of Alexandria. His episcopate was a stormy one, with many periods of danger and exile, because he refused to compromise with the Arians, who were very powerful, especially during the reign of Constantine. Despite these exiles, Athanasius won many to the cause of orthodoxy, and built up the support necessary to defeat Arianism. This took place after his death, at the Council of Constantinople in 381. Athanasius died in 373.

Throughout his life he wrote works in defence of the Faith. The truths expounded at Nicea, the true deity of God the Son

was under constant attack, and Athanasius strove to reconcile those who were semi-Arians, with the orthodox party. He also worked to uphold the deity of the Holy Spirit, and the full manhood of Jesus. His treatise *De Incarnatione* is still read and quoted.

MAY 4

S. Monica:

Monica has a secure place in Christian tradition as an example of Christian motherhood. She was the mother of S. Augustine of Hippo, and was born at Tagaste. She had a Christian upbringing, but her husband was only a formal member of the Christian community. When she was forty years old Monica was left a widow, with the responsibility of rearing three children. Augustine was the eldest, and according to custom, was enrolled as a catechumen, but not baptised.

Augustine's wild and wayward youth greatly troubled her, and her one wish was for his conversion to Christianity. Fearful of his companions she followed him when he journeyed to Italy, and later, when he settled in Milan, she met S. Ambrose. Here she was able to witness her son's conversion, and set out with him to return to Africa. On the way she died at Ostia, in Italy.

Interest in S. Monica greatly increased in the Middle Ages, and her relics were placed in the Church of S. Agostino, in Rome.

MAY 6

S. John, Evangelist "ante portam Latinam":

This feast commemorates an event which legend ascribes to the life of S. John, the Apostle. According to the legend, S. John was ordered by Domitian to be thrown into a cauldron of boiling oil. This took place "before the Latin Gate", which was the gate leading to the south from Rome. John emerged from the ordeal unharmed.

Some churches dedicated to S. John use this day as their Patronal Festival day because of the proximity of his major feast day to Christmas.

MAY 25

S. Aldhelm, Bishop:

The two sources of details about Aldhelm are both from the twelfth century, and much detail is uncertain.

He was a close relative of the King of Wessex, and lived into the eighth century. He was Abbot of Malmesbury and in 705 was consecrated the first Bishop of Sherborne, which at that period was broken off from the diocese of Wessex. The modern diocese of Salisbury now includes Sherborne.

The reform of the English clergy initiated by Archbishop Theodore and the monk Hadrian was stimulated by his help. He founded monasteries, and built many churches. A good deal of his writing remains to shew his learning, but his poems, for which he was famous in his own era, are lost.

MAY 26

S. Augustine of Canterbury:

Augustine is known as "the apostle to the English." He was the first Archbishop of Canterbury. He was the prior of S. Andrew's monastery in Rome, when Pope Gregory the Great selected him to be the leader of a missionary band to refound the Church in England. Augustine was not over-enthusiastic about his task, and several times delayed and proposed a return to Rome. He was driven on by Gregory's insistence and obvious determination.

The little band of some forty monks landed in Anglo-Saxon Kent. Celtic and Roman Christianity had decayed, and the Anglo Saxons were fiercely antagonistic. Fortunately for Augustine, he was helped by the efforts of Bertha, the Christian wife of King Ethelbert of Kent.

The early conversion of the king assured the mission of success. Augustine travelled to Arles for consecration as Archbishop of Canterbury. He sent Mellitus to work among the East Saxons with the title, Bishop of London.

Augustine proved to be a very faithful Father-in-God to the struggling British Church. However, he wrote constantly to Gregory for advice over every conceivable problem, and the development of organisation was due solely to the Pope's leadership.

MAY 27

S. Bede, "The Venerable":

It is thought likely that during his lifetime Bede never set foot outside Northumbria. As he was placed in a monastery at the age of seven, and thereafter was professed as a monk, and lived within monastic walls for the rest of his life, it would be thought by many that he had led a most restrictive and narrow life.

The life of Bede proves the thought false. Most of his life was spent in the monastery at Jarrow. From the moment of his entry into monastic life Bede devoted his time to the study of Scripture, and in teaching and writing.

As a historian Bede ranks with the greatest of his time. His books are valuable source-books for the beginnings of British Christianity. His "Ecclesiastical history of the English Nation" is a primary source for early English history.

His saintliness was a legend in his lifetime. He occupied his time in study, teaching and in recitation of the Divine Office. His last work was the translation of S. John's Gospel into English. He is said to have died just having finished dictating the concluding words. That was in 735.

A century after his death Bede was honoured with the title "Venerable," and in the eleventh century his bones were moved to Durham where a stone in the cathedral commemorates his work.

CHARACTERISTICS OF THE PERFECT CITIZEN

"CERTAIN YOUNG MEN" ACHIEVE THE IMPOSSIBLE

FROM OUR OWN CORRESPONDENT

Perth, April 24

The Rector of S. Peter's, Mount Hawthorn, in the Diocese of Perth, the Reverend F. W. Pitcher, writing in *The Churchman*, the monthly parish paper, comments on the extraordinary appositeness of Anzac Day coinciding with the Feast of S. Mark.

S. Mark was "a certain young man" who had no more than an average stock of courage and resolution; he fled from Gethsemane, he deserted the apostles Barnabas and Paul, but eventually he made good.

Anzac Day commemorates the fact that on the Feast of this "certain young man" in the year 1915, certain other young men from Australia and New Zealand accomplished an epic achievement. They had an amazing military success.

To them it was given to accomplish a well-nigh impossible task and they accomplished the impossible. They covered themselves and their native lands with an imperishable glory. Because of what they achieved, Australia achieved her nationhood.

NO SELF-INTEREST

Yet they were just "certain young men", typical representatives of the best of Australia's youth. They were not professional soldiers; they came from the ranks of station hands, shearers, farmers, bank clerks, shop assistants, teachers and every other ordinary occupation.

Then in the second World War again the threat to the British Commonwealth of Nations was most direct and apparent and it was no motive of conscious self-interest which moved other "certain young men" to say, "I must serve my King and my Country whatever happens to me".

That is one outstanding thought which leaps to the mind on Anzac Day. It sets one longing for the day when such a spirit can be set free to devote itself, not to the destructiveness of war, but to the constructive arts of peace.

Patience, self-sacrifice and endurance are the characteristics of the perfect soldier. They are also the characteristics of

the perfect citizen, and while it is true to say that war is too horrible a thing to remember, the spirit of the warrior is too precious a thing to lose.

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Department of Promotion and Information

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(Continued from page 1.)

Mr Willis has a highly successful production record in the printing trade, with both newspapers and jobbing work.

He is at present general sales manager, with responsibility for the flat-bed letterpress and rotary litho sections of the great Sydney Morning Herald jobbing plant at Rosebery, Sydney.

This is believed to be the largest jobbing plant in the Southern Hemisphere.

After some years in Fleet Street, Mr Willis joined the Royal Navy on the outbreak of war in 1939. He served on the lower deck in minesweepers, was commissioned in 1943, and was demobilised in the rank of Lieutenant Commander.

On being commissioned, Mr Willis served for a time at the Admiralty, and was then posted to Sydney to organise the Pacific Fleet publications.

These included a daily newspaper—the first in the history of the Royal Navy—which was delivered by air, parachute, rail and other means to all R.N. personnel in the Pacific area.

After the war, Mr Willis joined the staff of *Truth and Sportsman* as assistant manager at their Sydney head office. Shortly afterwards, he was promoted to be production and general distribution manager.

In 1950 he joined the staff of the *Sydney Morning Herald* and, after a period as manager of the photographic department, was appointed manager of Mentmore Colour Productions, the *Herald's* jobbing printing subsidiary.

He has held his present position since the merger of the *Sun* and *Herald* jobbing sections into the present organisation, which has a capital of £3 million.

Mr Willis is married, and has four children.

OBITUARY

BISHOP C. S. WOODWARD

We record with regret the death of the Right Reverend C. S. Woodward, at his home near Wells last Tuesday week. Bishop Woodward was Bishop of Bristol from 1933 to 1946, and of Gloucester till 1953.

He will be held in affectionate remembrance by his clergy as a diocesan of high character, kindly sympathy, and of a wide parochial experience.

He was the son of the late Reverend R. S. Woodward, Vicar of All Saints, Eastbourne, for thirty years.

He was educated at Marlborough College and at Jesus College and Wycliffe Hall, Oxford.

He graduated in 1901 with seconds in Classical Moderation and Literae Humanioris.

During the first world war he was awarded the M.C.

In 1918 he was appointed to the living of St Peter's, Cranley Gardens, where his earnestness and deep conviction attracted a large number of young people to the church.

As a bishop he succeeded in gaining the affection and esteem of his clergy. He chose the best men possible, morally and intellectually, and expected a high standard in the candidates presented by his examining chaplains. His views were moderate and he tolerated various shades of belief and practice.

BISHOP WATTS

We record with regret the death of the Bishop of Caledonia, the Right Reverend H. G. Watts, on Sunday, April 5. He was fifty-seven.

Before his consecration in 1953 Bishop Watts was field secretary of the Church Missionary Society of the Church of England in Canada.

He had served in the Far East, and, in 1946, was the Canadian representative of the Archbishop of Canterbury's Commission to Japan.

DEDICATION OF NEW HALL

BUILDING FOR ALL PARISH USES

FROM A CORRESPONDENT
Melbourne, April 27

On Saturday, May 2, at 3 p.m., the Bishop of Geelong, the Right Reverend J. D. McKie, will dedicate the first stage of a new hall built for the Church of S. Gabriel at Huntingdale.

The blue brick veneer building, 40 feet square, has been divided by curtains so that one portion will be used exclusively for church and Sunday school purposes while the remainder will be available for meetings.

Although it is of a temporary nature, everything possible has been done to make the church portion as attractive as possible.

The lime-green ceiling and wedgewood-blue and grey walls make a pleasing colour scheme which, combined with new carpet and altar frontals, should do much to provide the building with a real atmosphere for worship.

The existing building will be retained for general church social purposes.

It is hoped that an early date funds will be available to extend the hall further and provide cloakrooms and a porch at the front.

BISHOP OF TRURO TO RETIRE

ANGLICAN NEWS SERVICE

London, April 24

The Church Information Board announces that the Bishop of Truro, the Right Reverend E. R. Morgan, will retire at the end of October.

Bishop Morgan has been Bishop of Truro since 1951, when he was translated from the Suffragan See of Southampton which he had held since 1943.

He has played an important part in missionary thinking in the Church.

DIOCESAN NEWS

BENDIGO

ORDINATION

The Bishop of Bendigo, the Right Reverend R. E. Richards, will ordain to the priesthood, on May 1, the Reverend Geoffrey Ross and the Reverend Allan Scott.

MELBOURNE

CLERGY WIVES FELLOWSHIP

The next meeting of the Fellowship of Clergy Wives in the diocese will be held on Monday, May 11, at 2.15 p.m. in the Chapter House. Arrangements have been made for young children to be minded. Clergy wives who have not yet received an invitation are asked to get in touch with the secretary, Mrs. F. H. Morton, S. Alban's Vicarage, West Coburg.

PARISH LIFE CONFERENCE

A Parish Life Conference was held at the Retreat House, Cheltenham, last week-end.

Representatives came from the parishes of S. Faith's, Burwood, the Church of the Emmanuel, Oakleigh, S. Mark's Camberwell and Holy Trinity, Balclava.

The Director of the General Board of Religious Education, Mr. V. K. Brown, was the Conference leader, and the Archbishop, the Most Reverend Frank Woods, was present as observer.

TRAVEL TALK

Mr C. Clack, a Melbourne business man, gave a travel talk to the members of the S. Silas Youth Club on Sunday night.

He described the gathering of Jewish people from widely scattered countries for the Passover feast which was held while he was in the Holy Land during his trip to the Middle East last year.

MISSIONS TO SEAMEN

The annual meeting of the Victoria Missions to Seamen will be held at the Central Club, Flinders Street Extension, on Wednesday, May 6, at 2.30 p.m. His Excellency the Governor of Victoria, Sir R. A. Dallas Brooks, and Lady Brooks will be present.

G. S. S. OFFICE

The next Guild Office, of the Chapter of All Saints, Melbourne, Guild of Servants of the Sanctuary will be sung at S. Faith's, Burwood, on Friday, May 8, at 8 p.m. The vicar, the Reverend G. A. Brown, will speak.

"SCENES FROM OPERA"

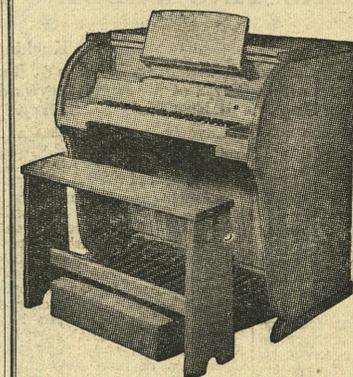
The Sydney Conservatorium Opera School will commence a short season of "Scenes from Opera" at the Conservatorium on May 2 at 8 p.m. Other performances will be on May 5, 7 and 9. Admission is free.



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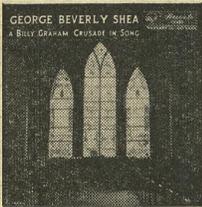
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A BILLY GRAHAM CRUSADE IN MUSIC. By Ted Smith, with Orchestra. 12 Tracks: God of Our Fathers. How Sweet the Name of Jesus Sounds. He Whispered "Peace Be Still." I Surrender All. Master the Tempest Is Raging. Be Still My Soul. O God Our Help in Ages Past. Sometimes I Feel Like a Motherless Child. No One Understands Like Jesus. Jesus Shall Reign. Unto the Hills. L.P. £2/12/6.

A BILLY GRAHAM CRUSADE IN SONG. Vocalist George Beverly Shea. 12 Tracks: How Great Thou Art. The Wonder of It All. The Old Fashioned Home. Balm in Gilead. Sunshine. The Ninety and Nine. I Must Tell Jesus. Oh, How Sweet to Know. He's Got the Whole World in His Hands. America the Beautiful. Lord, I'm Coming Home. The Lord's Prayer. L.P. £2/12/6.

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GEORGE BEVERLEY SHEA: INSPIRATIONAL SONGS. 12 Tracks: It Is No Secret. Lead Me, and Guide Me. Ivory Palaces. He, Just a Closer Walker with Thee. Got the Whole Wide World in His Hands. In the Garden. It Took a Miracle. Sweet Little Jesus Boy. How Great Thou Art. I Wonder. Old Time Religion. L.P. £2/12/6.



BEST LOVED HYMNS. Paul Mickelson. 8 Tracks: Softly and Tenderly Jesus Is Calling. In the Garden. The Ninety and Nine. Beneath the Rugged Cross of Jesus. Sweet By and By. Amazing Grace. The Old Rugged Cross. Have Thine Own Way, Lord. 36/5.

GEORGE BEVERLEY SHEA: Jesus Loves Me. Gentle Jesus Meek and Mild. 9/3.

MARIO LANZA: The Lord's Prayer. I'll Walk With God. 9/3.

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JAPANESE DEGREES FOR FOUR

FROM OUR OWN CORRESPONDENT

Tokyo, April 27

S. Paul's University, the Church's largest school in Japan (10,000 students), conferred degrees on three Americans and an Englishman during the centenary celebrations here.

On March 25, on the occasion of the commencement exercises and in the presence of 1,400 young men and women graduates, University President Masatoshi Matsushita conferred the honorary degree of Doctor of Laws on Dr Francis Bowes Sayre, who delivered the main address of the day.

In fact, Dr Sayre made his address twice that day, for the Tucker Hall auditorium—1,500 seats—cannot accommodate all the graduates and their guests at the same time.

Dr Sayre was cited for his efforts in promoting laymen's work and for his many services to S. Paul's, both during and since his year (1952-53) in Japan as Bishop Sherrill's special representative.

Dr Sayre now is chairman of the American Committee of the Friends of Rikkyo.

On April 6, at Evensong in the university's All Saints' Chapel, Mrs Arthur Sherman received at the hands of Dr Matsushita the honorary degree of Doctor of Humanities, her second such honour (the first being Doctor of Humane Letters from Hobart and William Smith Colleges in 1955).

TWO MEN TO BE ORDAINED

FROM A CORRESPONDENT

Sale, Victoria, April 25
The Bishop of Gippsland, the Right Reverend D. A. Garnsey, will ordain two men to the priesthood on S. Philip and S. James Day, May 1, in the Cathedral Church of S. Paul, Sale.

The men to be ordained are the assistant curate at Traralgon, the Reverend A. Weston, and the assistant curate at Morwell, the Reverend F. Morrey.

To mark the occasion of the first celebration of the Holy Eucharist by Mr Morrey, Morwell's two churches, S. Mary and S. Philip-on-the-Hill will join in a corporate communion at S. Mary's, on May 3, followed by breakfast in the parish hall.

The new priest will wear a set of eucharistic vestments presented to him by members of the vestry.

completed movie on S. Paul's was previewed, and the guests attended a reception in Mrs Sherman's honour in Chapel House.

Finally, on the morning of April 9, at Tucker Hall, in the presence of several hundred guests, including former Prime Minister Yoshida, President Matsushita conferred honorary Doctor of Laws degrees on the Archbishop of Canterbury and the Presiding Bishop of the American Church.

Both Dr Fisher and Dr Lichtenberger made addresses on the occasion, after which they and the guests attended a luncheon reception on the campus.



The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, and the Assistant Bishop, the Right Reverend R. G. Arthur, at the Diocesan Synod held in Goulburn this month (See story Page 3.)

AN INTERESTING WEDDING IN SARAWAK

FROM A CORRESPONDENT

Kuching, Sarawak, April 27

S. Thomas' Cathedral, Kuching, Diocese of Borneo, is to be the scene of the wedding at 8 a.m. on May 2 of Mr Nigel Heyward of Hobart, Tasmania, and Miss Pamela Hopkins of East Molesey, Surrey.

The Bishop of Borneo will officiate at the wedding. He will be assisted by the Reverend Norman Keen, principal of S. Thomas' School, Kuching.

Nigel Heyward is the second son of Mr and Mrs H. G. R. Heyward of Tarooma and is well known in Tasmanian church, missionary and educational circles.

His early life was spent on the West Tamar in Northern Tasmania, and he received his education at the Launceston Church Grammar School.

COMMEMORATION OF FOUNDER'S DAY

FROM OUR OWN CORRESPONDENT

Melbourne, April 27
There were fifteen hundred pupils, parents, friends and staff of Caulfield Grammar School present in S. Paul's Cathedral, Melbourne, on April 26.

The Founder's Day service, commemorating the foundation of the school on April 25, 1881, was held at 3 p.m.

The Dean of Melbourne, the Very Reverend S. Barton Babage, preached, and the music of the anthem, of words taken from Isaiah XV, was composed by Norman Kaye.

Later he was a student at Christ College, Hobart, while at the Tasmanian university where he gained his B.A. degree.

For four years he was on the teaching staff of the Friends School, Hobart, and later was at S. Francis College, Brisbane, for two years studying for his Th.L.

Some four years ago he offered himself to the Bishop of Borneo as a missionary teacher and for three years he taught at S. Thomas' School, Kuching, and also had the supervision of rural schools in Sarawak.

Last year he was given twelve months leave of absence to attend the Melbourne University where he gained his Dip. Ed.

He returned to Kuching, Sarawak, early in January and soon afterwards became engaged.

Pamela Hopkins is the youngest daughter of Mrs Hopkins and the late Reverend W. J. Hopkins, Surrey, England. Her early life was spent in S. Luke's Vicarage, Bath, and S. Peter's, Hereford.

She received her education at Westonbirt School, Gloucestershire, and at Rochampton College, London.

For three years she taught in schools at Southampton and London, and was then appointed

by the British Government and S.P.G. to the staff of S. Mary's School, Kuching, where she has been teaching for the past three years.

Nigel's uncle, Canon Oliver Brady of Dogra Cathedral, and Pamela's mother, Mrs W. J. Hopkins (who has flown out for the wedding and has been staying with the Heywards in Hobart) will be flying to Kuching on April 30 to attend the wedding.

CEREMONY AT LARA

FROM OUR OWN CORRESPONDENT

Two hundred people attended the foundation day on April 18 of S. Laurence Park, Lara, a new housing settlement for elderly people being established by the Brotherhood of S. Laurence.

Seventeen leading Geelong citizens representing various fields of community life including law, medicine, rural interests, art, entertainment, industry, commerce, education and the Church planted guardian trees on the site of the settlement.

In welcoming the guests, the Reverend G. Kennedy Tucker spoke of the Brotherhood's work at Carrum Downs in providing elderly people with security, independence, and opportunities for an active, useful life. S. Laurence Park, Lara, aims to provide for these same three needs, Father Tucker said.

The Bishop of Ballarat planted the tree of the Church and recalled that he had preached the inaugural sermon at the foundation of the Brotherhood of S. Laurence in Newcastle twenty-nine years ago.

During the afternoon an unexpected guest at the function was the Archbishop of Melbourne who made an informal visit and participated in the afternoon tea provided by the ladies of Holy Trinity Church, Lara.

Foundations of the first four cottages have been completed and some two hundred trees have already been planted by students from Geelong Grammar School on the forty acre site known as S. Laurence Park, Lara. The first cottages will be ready for occupation in seven weeks' time.

Preliminary planning, fund raising and organisational work has been carried out over the past nine months by the Superior of the Brotherhood, Father Tucker, with the help of the Geelong council of the Brotherhood.

C.E.M.S. IN HOBART

BISHOP'S TOUR ARRANGED

FROM OUR OWN CORRESPONDENT

Hobart, April 27

Two bishops attended the half-yearly meeting of the Church of England Men's Society at S. Luke's parish, Campbell Town, at the weekend.

They were the Assistant Bishop of Tasmania, the Right Reverend W. R. Barrett, who is a member of the council, and Bishop D. B. Blackwood, national vice-president of the C.E.M.S.

Delegates were present from branches in the state's three major centres.

The meeting finalised details of the visit to Tasmania of the Bishop of Coventry, the Right Reverend C. K. N. Bardsley, in July.

Bishop Bardsley, who is world president of the C.E.M.S., will address meetings at Burnie, Launceston and Hobart.

The state treasurer, Brother E. A. Glover, reported a credit of £26,444 in the general account and £87,100 was in hand towards the expenses of Bishop Bardsley's visit.

Brother M. Denholm of Hobart was appointed C.E.M.S. membership secretary.

DEDICATION OF NEW RECTORY

FROM A CORRESPONDENT

Dapto, N.S.W., April 27

The Bishop Coadjutor of the Diocese of Sydney, the Right Reverend R. C. Kerle, opened and dedicated, on April 4, a new rectory in the parish of S. Luke, Dapto.

He was assisted by the Archdeacon of Wollongong, the Venerable H. G. S. Begbie, the Rector of S. Luke's, the Reverend J. B. Burgers, and the Rector of Chester Hill, the Reverend K. R. Lefurray.

In his address Bishop Kerle spoke of the interest the late the Archbishop of Sydney, the Most Reverend H. W. K. Mowll, took in the plans for the rectory, to the dedication and opening of which he was looking forward.

This is the third rectory to be built in this historic parish, to which the first rectory was inducted by the then Bishop of Australia, the Right Reverend W. G. Broughton.

The old rectory will be divided to form a flat for the assistant curate, and will provide accommodation for the Kindergarten Sunday school, and for youth organisations.

Set up and printed by The Anglican Press Limited, 3-13 Queen Street, Sydney, for the publishers, Church Publishing Company Limited, 3-13 Queen Street, Sydney, N.S.W.

FELLOWSHIP OF THE S.S.A.

The next meeting of the Fellowship of the Society of the Sacred Advent will be held at the Community House, Brisbane, on Tuesday, May 19, at 7.45 p.m.

The Quiet Day will be held on Sunday, July 12, commencing with Sung Eucharist at 9.30 a.m. The conductor will be the Reverend G. A. France Hall.

CLASSIFIED ADVERTISEMENTS

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