

THE ANGLICAN

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SYDNEY PARISH PLEDGES £10,400 FOR YEAR

SPIRITUAL AND FINANCIAL GAIN

FROM A SPECIAL CORRESPONDENT

650 people in the parish of All Saints', Parramatta, Diocese of Sydney, have promised to give, by weekly pledges or donations, £10,400 for this financial year.

All Saints' was the first parish to conduct an Every Member Canvass under the Department of Promotion. Its Loyalty Dinner held on February 28 was attended by 1,054 people.

A team of 75 men visited 1,200 families. In direct giving the pledges now received represent an increase of 950% in income on 1955.

The 650 people who have promised to give were approximately 46 per cent. of the number visited who were in employment.

The following table shows the result of the canvass:

Result	No. of Families	Per Cent.
Pledged	488	40.67
Donated	40	3.33
Envelopes	34	2.83
Donate Later	28	2.33
Unable to Pledge (See Later)	177	14.75
Unable to Pledge	125	10.42
Not Interested	233	19.42
Leaving the Parish	25	2.08
Not Seen	50	4.17
	1,200	100.00

Although the period of visiting was intended to end by April 1, the first day (Easter Day) for the payment of pledges, many families were not visited until after the Easter vacation. Some, after several visits, have not yet been found at home.

These families pledged £8,800 for work in the parish, £780 for Missions and gave in cash donations £820. The following brief comments are of interest:

Although 650 people pledged, 600 sets of envelopes are being used; last year the number was 40.

Most of the families who said they were unable to pledge at all, and did not ask to be revisited were pensioners, many of whom were in obvious need themselves. The Young People's Fellowship has decided to start calling on all the pensioners in the parish.

Both the spiritual and financial sides of parish life have benefited considerably as the table on page 5 illustrates. Periods comparable with the quarter just ended are given for comparison.

These figures alone speak for

themselves, but are even more interesting if seen in graph form.

The graph below indicates a positive trend in increase of the average number of communicants per Sunday. The figures

are arrived at by excluding Easter Sunday figures, then totalling the communicants each successive Sunday and dividing by the number of Sundays.

So far the parish is clearly

holding all the gains made from the canvass and the graph shows that without further effort the average number of communicants will stabilise at about 115 per Sunday. However further efforts will be made continuously to keep the line moving up.

In all departments of our parish life there is a marked difference.

In 1955 there were 39 confirmees, 11 males and 28 females. This year there were 78 confirmees, 38 males and 40 females; 18 of the 78 being adults including three married couples. One father was confirmed with his daughter.

The Senior Sunday School has increased from 140 to 220 children, the Kindergarten from 109 to 140.

Before the canvass there were 10 District Visitors who never met, now there are 33 who meet regularly every month, submitting complete reports.

The Fellowship has a 6-month programme of service to God and the community.

"It is plainly obvious," says one of the leading laymen, "to

the most biased anti-canvass member, of whom we have none, that our canvass has changed lives, given purpose and meaning to the lives of many in the parish, made regular worshippers of many for whom Christ and His Church meant nothing, and all this mainly because we are starting to find a definite task for each person in our parish life, and especially for the men."

INDIAN REPORT CALLS FOR NATIONAL CHURCH

ANGLICAN NEWS SERVICE

Bombay, July 23

Sweeping criticism of Christian missionary activities in India is made in an inquiry committee's report released at Nagpur on July 17.

The report calls for Indian churches to establish a united, independent Christian Church in India.

The committee, which had six members, was appointed by the Madhya Pradesh Government in April, 1954, to inquire into the activities of Christian missionaries in the State.

The chairman was Mr. M. B. Niyogi, a former Chief Justice of the Nagpur High Court.

The report recommends the withdrawal of missionaries whose primary object is proselytisation.

It declares that the large influx of foreign missionaries is undesirable and should be checked.

It also recommends that properties now registered in the name of foreign missionary bodies be transferred to national churches or to an international holding body.

An amendment of the constitution is suggested to make it clear that the right of propagation of the faith has been given only to citizens of India, and does not include conversions brought about by "force, fraud or illicit means."

SUSPECT MOTIVES

In the committee's view "evangelisation in India appears to be part of a uniform world policy to revive Christendom for re-establishing Western supremacy, and is not prompted by spiritual motives. . . .

"The best course for Indian churches to follow is to establish a united, independent

Christian Church in India, without being dependent on foreign support."

Among other recommendations, the committee suggests that, if necessary, legislative measures should be enacted to impose suitable control on conversions brought about through "illegal means," and that the use of medical or other professional service as a direct means of making conversions should be prohibited by law.

It calls for the amendment of the registration rules for doctors, nurses, and other hospital staff to provide against evangelistic activities during professional services.

A.B.M. SECRETARIES CONFER IN SYDNEY

FROM AN A.B.M. CORRESPONDENT

Australian Board of Missions' secretaries from all States met in conference last week at "Rathane", one of the two delightful youth centres of the Sydney diocese at Port Hacking.

Members of the conference began to arrive in Sydney on Monday and Tuesday, and the conference commenced on Tuesday evening with a brief retreat.

On Wednesday the Dean of Sydney, the Very Reverend E. A. Pitt, gave three very helpful Bible studies on the Epistle to the Romans.

At the conclusion of the retreat those present thanked the Dean for coming and gave him a book as a small token of their gratitude.

Work commenced on Wednesday with a celebration of Holy Communion and after breakfast Morning Prayer was followed by the first session of the conference.

COMMON PROBLEMS

Many matters of particular moment to executive officers in each State were considered, and many difficulties ironed out and problems solved.

The chairman, Archdeacon C. S. Robertson, thanked the secretaries for their co-operation during the past year and put before them a number of coming problems during the next year or two.

There was a lengthy discussion on ways and means of reducing working costs, introduced by the Home Secretary, the Reverend T. B. McCall.

FINANCE

Miss Doris Mitchell spoke on various aspects of the financial side affecting inter-office work.

The Reverend W. Childs read a most instructive paper on "Deputation Strategy" which was followed by a lively discussion.

The conference ended on Friday. Those present were the chairman and the home secretary, Miss D. Mitchell and Miss Gabrielle Hadingham from head office, the Reverend E. Hawkey (Queensland), the Reverend W. H. S. Childs (N.S.W.), the Reverend C. M. Kennedy (Victoria), the Reverend A. Bott (S.A.), the Reverend E. Wheatly (W.A.) and the Reverend E. Wood (Tasmania).

The visitors were kept busy with four and five preachments each on Sunday in various Sydney parishes and will remain this week for the board meetings, which they attend as observers.

THE PRIMATE'S PICTORIAL SCOOP



This unique picture, received last week by the Primate of Australia, shows the entire Chinese bench of Bishops during their meeting held in Shanghai, in May of this year. Fourth from the right, front row, is the aged and saintly Bishop Ku Ho-lin, who was the first Chinese Bishop, and who emerged from retirement in Lanchung, Szechwan, to make the long journey to the meeting. (See also picture on page 12).

FACT AND FANCY

It is surprising to find that many clergy first hear of the death of a colleague in the same diocese when they read it in "The Anglican." One or two country dioceses have it better organised: the Registrar telephones certain clergy, and asks them to notify all their neighbours about funeral arrangements.

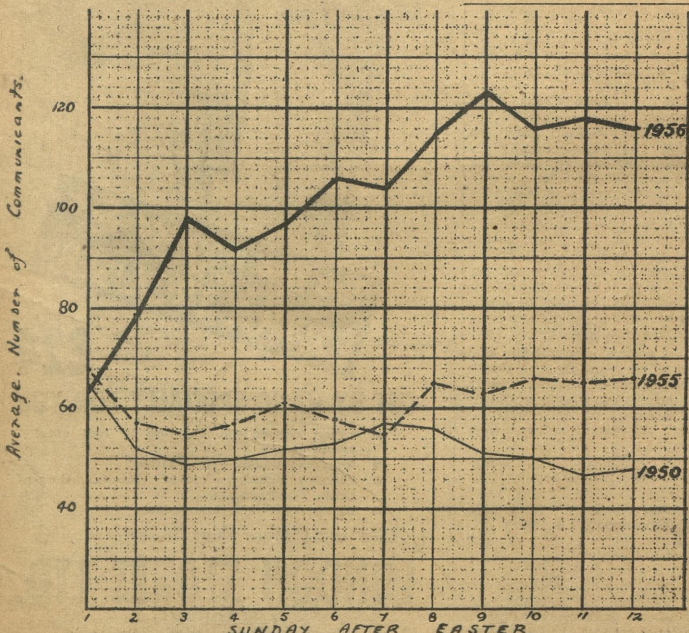
A Roman Catholic orphanage in South India is doing a big appeal for funds. The letters are individually addressed, and we suspect, sent to names gathered from the telephone directory. One Adelaide reader thinks we should give the appeal some publicity, pointing out that it is not of Anglican origin; but since a dodger being sent out has space for donors to specify the number of "Masses to be said to obtain special favours . . ." we can doubt whether Anglicans will be taken in.

A note of thanks to all those who so promptly and generously sent parcels of wool and scraps of material to the small girls at S. Elizabeth's Home at Singleton. The children are most grateful.

There are two good jobs going in Ceduna. First is for a teacher in the radio school; 60 children in a classroom covering a few thousand square miles. The salary is at the South Australian Department of Education rate. The second is for a man with a first class radio operator's ticket to relieve there for three months—or, if he has a second class ticket and wants to work for a first he can go there permanently on the missionary basis of £600 p.a. and a house if he's married. What with flying doctor services and all those children, both jobs sound interesting. Enquiries to the Bush Church Aid Society, please, not to me.

A Victorian reader assures me that "Fathers and Brethren" is only the "normal and customary way of addressing the highest court of the Kirk," and that Presbyterians, like Anglicans, would hold different views of the meaning of the words. Some would hold that "Fathers" meant the clergy; others that it means the senior members of the Presbyterian Assembly, both lay and clerical, and that "brethren" means the remaining members.

—THE APPRENTICE



Graph showing the increase in the number of communicants at All Saints', Parramatta.

LIVING TOGETHER IN A DIVIDED WORLD

W.C.C. CONFER IN GERMANY

ECUMENICAL PRESS SERVICE

Geneva, July 23

America had found it easier to "spread blue jeans and Coca-Cola" than qualities of mind and spirit, Charles P. Taft, a leading U.S.A. layman, said at Arnoldshain, Germany, on July 12.

He was addressing a group of 70 delegates, laymen and clergy, from East and West Europe, Britain and North America, at the conference on "The Responsible Society in National and International Affairs."

The conference was called by the Division of Studies of the World Council of Churches.

"Yet it is the mind and spirit and not the clothes and gadgets that constitute towards our Christian obligations," said Mr. Taft.

Americans, he said, must face the difficult task of helping people to help themselves and not be content to hand out material gifts.

As basic American characteristics, Mr. Taft listed honest work, desire to excel, ingenuity, free choices for individuals, participation in community life and "generosity of spirit with a sense of missionary obligation."

All these qualities would influence them in their obligations to assist countries of rapid social change.

"I think we Americans understand the impatience of the leaders of under-developed countries to catch up," he said. "We were the 'upstarts' for quite a few generations. It is not always in character for us to advise patience, and perhaps it does no good anyway."

"USE BRAINS"

Mr. Taft said, "Surely Christians are expected to use their brains, and their observation of how people are persuaded to do what is necessary."

"For many of our good church people in the United States to say, for instance, as they do, that our farmers must produce all they can produce as long as there is anyone hungry anywhere, is not really Christian."

"They admit only grudgingly that when we force surpluses, even by gift, on a country, they may very well depress the prices of the local farmers or take away the existing market of farmers in nearby countries."

The "know - how," which Americans are more than willing to share, Mr. Taft said, is in part "the capacity and the ingenuity of the Yankee in dealing with less back-breaking, time-consuming labour, but it is also the understanding of how to tackle a big job with a big organisation."

SEEKING CHANGE

The old myth Westerners cherish of the "happy villager" living in a touch of paradise in Asia or Africa is being destroyed by the obvious longing for change and a better way of life, Dr. Egbert de Vries told the conference.

Dr. de Vries, a former economic adviser of the World Bank, is now director of the Institute for Social Affairs in The Hague.

He said that if changes do not come in Asia, Africa, and Latin America, "Somebody is to be blamed." In the last thirty or forty years, he said, people have learned that hunger and disease are "not the will of the gods," and that "penicillin cures, and starvation can be blamed on someone."

"They know it is not necessary to continue life on this low level. The belief that conditions can be changed marks the birth of a new spirit in the villagers," Dr. de Vries said.

"Even if we did not feel solidarity as Christians, we could not bypass these people

seeking change," he said. "Lack of faith and lack of love are shown from our side if we do not do the utmost to change old conditions and to live together."

Dr. de Vries said that people in non-Western areas always feel there are blocs of power in the world, and temporarily they feel there is a competition between Washington and Moscow to try to get the best of them.

"Isn't it bad that people should try to get help from two different ideologies?" Dr. de Vries asked, and answered, "The truth is they do not get enough help from either."

"We must go home to our own Churches and live with this fact: we are together in a divided world. But the bridge has to be built from our side."

"We must extend a hand from our side. If we do, that will be our challenge. If we do not, that will be our judgement."

BISHOP ON PROBLEMS OF FINANCE

"OUR MONEY IS PART OF OURSELVES"

CHURCH INFORMATION SERVICE

London, July 23

"The problem of Church finance is at root a spiritual one," said the Bishop of Oxford, the Right Reverend H. J. Carpenter, in an address to his diocesan conference this month.

"It can only be met successfully if we see ourselves and all our possessions in a true relationship to God. The great truth of our dependence on God lies behind every religious act and thought," he said.

"We depend on Him for our creation, preservation and all the blessings of this life."

"So our bodies and minds, our health and strength, any skill of our hands or our brains, we hold from Him."



The Bishop of Oxford.

"The same is true of the money we earn through employing our gifts of body and mind."

"Let us remember that our money is part of ourselves; we can turn it into things to supply our needs or our pleasures; it is part of the power we have over our surroundings. So in a true sense to give our money is to give ourselves."

"Stewardship, generosity, self-denial—these are the spiritual springs of the right disposal of our money for the work of God and the needs of others. We should make up our minds how much of our income we ought to give for these purposes."

"We must distinguish between what I may call paying our household bills and giving for the work of the Church."

"The maintenance of the parish church and its ministrations is payment for services directly rendered, and so to some extent is the contribution to diocesan funds."

"Giving" means contributing to the maintenance and extension of the work of the Church from which we do not directly benefit."

DR. RAMSEY SPEAKS IN FAVOUR OF ABOLITION OF THE DEATH PENALTY

ANGLICAN NEWS SERVICE

London, July 16

The Archbishop of York, the Most Reverend A. M. Ramsey, in his maiden speech on July 9 impressed the House of Lords with his closely reasoned thinking in favour of the abolition of the death penalty.

In doing so he said he wished to dissociate himself with some assumptions which had entered some of the propaganda on behalf of the Bill. He believed them to be dangerous and morally enervating.

One was that it was progressive and Christian if they could gradually eliminate the element of retribution from punishment, and let the idea of the reformation of the criminal hold the entire field, leaving no portion whatever to retribution. He dissented from that notion.

It was a fallacy to assume that the New Testament disallowed the taking of life by the State, whether for justice or for the protection of its own citizens from violence.

Literature had been circulated among the public and to peers from the body called Christian Action setting out certain propositions about the law of forgiveness, and assuming that those propositions, taken naively, settled the matter, as if there were no deeper

aspects of truth going with them.

He would hold it to be a very un-Christian action to encourage the public to a superficial thinking of a great moral issue, and to send the results on a postcard to a canon of St. Paul's.

Murder had to be punished, said Dr. Ramsey.

The penalty must be severe, it must have attached to it a certain moral dignity as the simple and certain answer of a community repudiating a horrible crime as unspeakable.

It must deter as effectively as any penalty, and also, and he was compelled as a churchman to attach importance to this, there had to be no losing sight of the possibility that the worst type of human nature could be changed to something different before a man passed to his eternal account.

MORAL DIGNITY

There was no moral absoluteness belonging to either side in the controversy.

The abolition case was stronger because the death penalty in Britain had no longer the moral dignity by representing, in an absolutely sure and certain way, the will of the community to inflict an unspeakable penalty for an unspeakable crime.

What was the use of saying that murder and hanging were unthinkable if parts of the Press prevented a section of the public from thinking of aught else and discouraged them from speaking of aught else?

It was the concomitants and factors surrounding the death penalty which brought him to the conclusion that it would be for the good of the country if the death penalty were abolished.

The Archbishop of Canterbury and the Bishops of Chichester, Manchester and Exeter also spoke in favour of the Bill. In the debate in 1938 the bishops were three to one against abolition.

Five other bishops voted for the Bill. The Bishop of Rochester was the only spiritual peer to vote against it.

The House of Lords on July 9 rejected the Bill by 143 votes.

ENTHRONEMENT AT GUILDFORD

ANGLICAN NEWS SERVICE

London, July 23

The Archdeacon of Canterbury, the Venerable Alexander Sargent, on July 18 enthroned the former Bishop of Malmesbury, the Right Reverend I. S. Watkins, as fourth Bishop of Guildford.

After the service, standing on a terrace overlooking the High Street, the new Bishop of Guildford blessed the town, the counties of Surrey and Hampshire and the diocese.

In his enthronement sermon the bishop said many people were tempted to blame God for the state of the world, whereas it was the fault of man, because he had left God out and had been motivated solely by materialistic considerations.

"When these ideas run to extremes, we get Marxist Communism and dialectical materialism, which are the forces with which we have chiefly to reckon in our time," he said.

We had to remember that it was the Church militant and not the Church recumbent. We have to go forth into the world to do battle with all that is evil, unjust, base or degrading.

VICARAGE WITHIN A CHURCH

ANGLICAN NEWS SERVICE

London, July 23

A vicarage has been built within the church of St. Lawrence Jewry, City, on two floors over the vestries.

St. Lawrence Jewry is now the official church of the City Corporation and one of the City's guild churches.

The vicar, the Reverend J. F. D. Trimmingham, will live with his family in what is, in effect, a commodious modern flat.

This has been achieved without altering in any way the outside appearance of the historic church.

The flat roof, some five feet below the north parapet of the church, will eventually become a roof garden.

FAMOUS CLOCK REPLACED

ANGLICAN NEWS SERVICE

London, July 23

The clock of Salisbury Cathedral, built in 1386, is to chime again after having been silent for seventy years.

It has been repaired at a cost of £350.

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GIFTS ENHANCE DUBBO PARISH CHURCH

BISHOP WYLDE BLESSES THE RESTORATION WORK

FROM A SPECIAL CORRESPONDENT

Dubbo, July 23

The Bishop of Bathurst, the Right Reverend A. L. Wylde, blessed the recently-completed restoration work at Holy Trinity, Dubbo, before Evensong on July 15.

Gifts and renovations in the Sanctuary and chapel have enhanced Holy Trinity by giving it greater space, light and beauty.

With the Bishop-Coadjutor, the Right Reverend d'Arcy Collins, the vicar, the Reverend W. D. McAlister, the Reverend W. T. Armistead and the Reverend D. J. Peters, with the servers and choir, he entered the church by the West door.

The bishop then proceeded to a place before the Sanctuary where he gave thanks for the restoration of the floor and pews.

He then went to the chapel, and blessed the work done on the altar, the communion rail given in memory of Mr. and Mrs. Fitzhardinge, and the priest's chair, given in memory of Mr. William Heaney.

He then entered the Sanctuary and blessed the carpet, the communion rails and the altar frontals, and repairs to the windows.

The bishop then gave thanks to God for the gifts of money by benefactors in their wills, for other gifts of vestments and vessels.

The bishop-coadjutor sang the Office of Evensong; the lessons were read by the Reverend W. T. Armistead and the Reverend D. J. Peters.

EARLY BUILDERS

The choir, conducted by Mr. Frank Carroll, Organist and Choirmaster, sang the Anthem, "Holy, Holy, Holy", by Tchakovsky; and the Reverend W. D. McAlister said the prayers, remembering the souls of benefactors of the parish.

Bishop Wylde preached the sermon: he recalled the first sermon which he preached in Holy Trinity Church at an ordination held by Bishop Long in 1922; he commended the early builders who built a church of great beauty which would last for all time.

He expressed his personal pleasure in the work of restoration which has just been done, and commended the workers and those who have given money for the work.

He said that we can now realise the truth of what the diocesan architect, Mr. Louis Williams, said many years ago, that if we would do what we have done, we would have a

church of greater space and light and beauty: we will be able to offer worship to God with more dignity, and he prayed that God will bless us in our efforts to glorify Him through His Son our Blessed Lord Jesus Christ.

Bishop Wylde gave the Sacrament of Confirmation to eighty candidates on Tuesday, July 17, in Holy Trinity Church.

OPPORTUNITY SHOP HELPS WIDE RANGE OF APPEALS

FROM A SPECIAL CORRESPONDENT

Melbourne, July 16

Orphaned girls in Korea, the South-East Asia appeal, the Abbey restoration and Babies' Homes in Melbourne are among the few of many people and organisations which have benefited from S. Mark's, Camberwell, Opportunity Shop.

£12,360 has been distributed in the last three years.

The shop has a team of seventy voluntary workers, varying from those who give two days a week to those who can give only a half-day each month.

Gifts of all kinds have been received from a postage stamp to a radio.

Nothing is wasted: old rags and wool knits go to waste merchants, polishing rags to service stations, newspapers by the ton to packers, butchers and greengrocers; metal goes to junk merchants and old papers and cartons are taken by the Hospitals and Charities Board to be pulped.

Waste rags last year realised £170; books and magazines £240; newspapers £430; clothing £2,270; and sundries £1,600.

One anonymous donor left a brown paper parcel containing jewellery for which a city firm gave well over £100.

Most of the voluntary helpers are members of S. Mark's, others are from other Anglican churches but there are also some from non-Anglican Churches.

Of the £14,560 realised over the last three years, £600 has been used for general expenses, £1,600 has been transferred to a reserve fund for a possible deposit on a property; and £12,360 has been distributed to organisations.

At present 25 per cent. goes to S. Mark's Church for the Sunday School Building Fund;



S. Mark's Opportunity Shop, Camberwell, Victoria, which has distributed £12,360 to church organisations and charities over the last three years.

15 per cent to the Brotherhood of S. Laurence; 15 per cent. to the Melbourne Diocesan Centre for chaplaincy work in hospitals and prisons; 15 per cent. for the Reserve Fund; and 5 per cent. to a Contingencies Fund for such purposes as relief of flood and fire disaster.

The remaining 25 per cent. has gone to twenty-one different organisations in Australia and seven overseas.

The shop has given varied assistance to elderly folk, children, missions at home and abroad, to the mentally and physically handicapped and to

those suffering from the effects of war.

It has also helped with the training of Church workers—ordination candidates and women workers.

From the Contingencies Fund special gifts for flood and cyclone relief have been made to the Dioceses of Armidale, Grafton, Newcastle and North Queensland, also to India, Pakistan and Greece.

To S. John's and S. Mary's, Camberwell—both churches recently destroyed by fire—gifts have been made to the rebuilding funds.

HEADMASTER DOUBTS VALUE OF SECULAR YOUTH CLUBS

FROM A SPECIAL CORRESPONDENT

Yallourn, Vic., July 23

The Headmaster of the Moe High School, Mr. F. Greenwood, said on July 10 that he was very doubtful about the real value of many youth clubs under secular control.

Mr. Greenwood was giving a provocative address on juvenile delinquency to the Newborough branch of the C.E.M.S.

He said that the Scout and Guide Associations, which were in general supported or assisted

by the church Groups, set a higher spiritual standard, and that given the leaders, the Scout and Guide movements could do more to provide a natural outlet for youthful energies and ideals.

Mr. Greenwood's many years of dealing with juvenile behaviour vagaries have confirmed his opinion that the control and direction of youth is in the hands of the home and the Church, and Church-supported youth groups, with the secular youth clubs a bad last.

The Sunday School, with mature informed teachers, who can give life and spirit to their teaching, and inspire the fertile imagination of young people can do more to counter the shoddy attractions of comic

strips, sex magazines and poor radio programmes, than all the youth clubs with their tendency to develop and occupy the body while neglecting the mind and spirit.

The lively interchange of opinion from the Newborough C.E.M.S. group which followed, reflected a marked interest in the subject and particularly in the problem of recruiting and training suitable Sunday School staff and Scout and Guide leaders.

It is, after all, the C.E.M.S., the senior group of laymen within the Church who can supply the informed lay youth leaders, and the fertile ground of discussions of this type is the seed bed from which the leaders of youth will spring.

NEW COPPER ROOF FOR OUR OLDEST CHURCH

FROM A SPECIAL CORRESPONDENT

The new copper roof at S. Matthew's, Windsor, Australia's oldest Anglican church, will be dedicated by the Archbishop of Sydney, on Sunday, July 29, at 3 p.m.

The restoration appeal for £10,000 was launched in August, 1953, when the most urgent work was the need of a new roof.

This is of copper sheets bonded on to marine plywood by a special process. New laminated wooden trusses are used although the original hardwood trusses are to remain in position with the new laminated ones alongside to take the weight.

Included in this first stage is all exterior painting including the clock face, the dome on top of the tower and the cross, and

the re-glazing of broken windows. This first stage is to cost £9,100.

The second stage is to be the repair of the floor and the cedar pews and the erection of a new vestry under the gallery. This stage is to cost £1,700.

The cost of the first and second stages then is £10,800 and the parish has £6,300 in hand, leaving a balance of £4,500 to find.

The third and final stage of the restoration which will be done later is all the interior painting.

CHAPLAIN TO STUDY IN THE U.S.A.

Archdeacon G. T. Sambell, Director of the Melbourne Diocesan Centre, announces the departure in August of the Reverend William Graham, Senior Mental Hospital Chaplain, to take up a scholarship at the University of Chicago.

The scholarship, which was arranged by the archdeacon whilst on his recent trip, provides free lectures and tutorials at the university under Seward Hiltner, Carl Rogers and Granger Westberg in the field of Religion and Health, with practical work at the Billings Hospital attached to the university.

£500 NEEDED

It is hoped that Mr. Graham will also visit other psychiatric clinics and mental hospitals and, on his return, will be able to share his experiences with the rest of the Church in Australia in developing chaplaincy training courses, lectures, etc.

To enable Mr. Graham to take up this scholarship, travelling and other living expenses will cost the Melbourne Diocesan Centre something like £1,500. Already £1,000 is in hand—another £500 is required to prevent the cutting short of the course.

Donations will be gratefully received by Archdeacon Sambell, Director of Melbourne Diocesan Centre, 73 Queensberry Street, Carlton, N.3, Victoria.



Haydn Betts with a model of the new church under construction at Ravenswood, near Launceston, Diocese of Tasmania. The model made by Mr. Bob Lynch, is complete to the last detail, including altar, lectern, pulpit, pews, organ, font and red carpet. The roof is made in the form of a money box and when a coin is inserted it lifts off to show the interior.

REGISTRY FIRE

FROM OUR OWN CORRESPONDENT

Townsville, July 23

On Saturday night, July 14, Stanton House, Townsville, was filled with firemen when the staircase leading to the top floor of the building caught alight during a wedding reception.

The bishop's secretary made a dash to the buildings to save the Synod Charge, but found that it was not in danger.

The Diocesan Registry, which has just been completely redecorated, was damaged by water.

It was found that the fire broke out in the cupboard in which the North Queensland Catechism was stored.

FATHER RAYNES' ILLNESS

The Superior of the Community of the Resurrection, the Reverend Raymond Raynes, who became seriously ill while visiting Barbados, West Indies, has been flown home to Mirfield to undergo an operation.

It is unlikely now that he will be able to visit North Queensland later this year as had been planned.



Miss Newton, for many years a missionary in China, with a young admirer at the opening of Kendall House last Saturday afternoon.

THE ANGLICAN

FRIDAY JULY 27 1956

A FOREGONE CONCLUSION

THE BISHOP OF HONG KONG, THE RIGHT REVEREND R. O. HALL, completed recently a three-week tour of China. He held a press conference upon his return. He described his journey with the felicitous accuracy to be expected of a man who had read *Litterae Humaniores* at Oxford, with the sympathy and insight to be expected of a former Secretary of the Y.M.C.A. in China, and with the truthfulness to which those who know them are not unaccustomed in bishops. His impressions of the life and witness of the Christian Church in China, covering all major denominations, were highly favourable, and the points of criticism very few indeed. He said that from his personal observation he could state that the Church in China was growing vigorously, and that there was no impediment to its work. Imprisonment of religious leaders, the bishop said, was always a political issue, not a religious one, and he compared the present position of the Chinese Church with that of the Church in England at the time of the Reformation when, similarly, points of divergence arose over Roman political imperialism at least as much as from religious issues.

For his sympathetic understanding of the work of the Church in China, for his truthfulness and the objective reporting of what he saw, the Bishop was attacked by the *Hong Kong Standard*. The attacks of that newspaper have now been re-printed by most of the Roman press throughout the world, with a little extra criticism of the Bishop thrown in for good measure in most cases.

BISHOP HALL is no stranger to attacks of this kind. His name is a byword among those who truly believe that all men are God's children, ever since the courageous stand he took upon an issue of racial discrimination which must be as abhorrent to all Christians as it was to the Bishop. It is not to be expected that the decaying relics among the old China hands, whose alcohol-eased days are spent in a nostalgic haze of recollection of the palmy days of Kuomintang corruption as they look out over Kowloon, would treat anything he says with tenderness. It is much to be regretted, however, that the Roman Church, officially, through its official organs, should so manifest its fear of what might conceivably be the truth as to attack and attempt to ridicule an Anglican Bishop who could have no conceivable motive for speaking anything but the truth as he saw it.

There is a lesson in this for the Australian Church.

THE PRIMATE is expected shortly to be in a position to release details of the composition and itinerary of the delegation from the Church in Australia which has had the signal honour of being invited to visit the Church in China this year—it is now two and a half months since the invitation was extended, and the cumbersome and not very satisfactory machinery through which it has passed has almost finished its inefficient course. No matter how reputable, or scholarly, or balanced the delegation may be; no matter what wealth of wisdom and moderation may mark what any of its members may say on their return, the delegation and all its members will surely be attacked.

THE PRIMATE himself and the other delegates, and the whole Church, must brace themselves even before the party leaves to face this fact: that the Roman Church—in Australia and everywhere else—is opposed even to the very visit itself. The official organs of the Roman Church have already criticised THE PRIMATE for receiving the invitation, and there are small elements in our secular life, sometimes noisy, sometimes furtive, who ally themselves with Rome in the matter. No amount of caution, and certainly nothing in the way of an appeal to objectivity and fair play, is going to make the slightest difference in the attitude of Rome or her secular allies. These people, clinging desperately to conceptions which are as out of date and impractical as they are hopelessly un-Christian, will never be persuaded that an Anglican delegation will not be hoodwinked by the Machiavellian Chinese and "used" for nefarious purposes. It is the old story of trying to persuade the blind man that red is not blue.

It would be purposeless to speculate upon what our delegation may see, or what it might report when it returns. The most interesting thing about China today, however, is that life there has earned almost universal praise from the very widely representative groups who have visited the country during the past year or so, from the large Mission headed by that great Anglican, THE RIGHT HONOURABLE C. R. ATTLEE, to the smaller group of Quakers. Criticisms there have certainly been, and the Chinese, while not always agreeing, have welcomed these with a courtesy unknown in Australia. These facts will strengthen our delegation in the fearless approach the Church expects of it.



Bogged Down On Queen's Highway

What a lot of man-made transport problems have arisen because, in spite of federation, we are still a nation of sovereign States.

The break in railway gauges is the most vexatious of these. It has added many millions of pounds to our transport costs, as well as being strategically dangerous in time of war. And after at least half a century of talk it does not seem to be any nearer solution.

One effect of it has been to divert to the roads goods that could be more suitably carried by rail—if there were not the costly inconvenience of border transfer to cope with.

Now, as the current situation on the Hume Highway in southern New South Wales emphasises, the roads are cracking up under the crunching wheels of heavy-laden transports.

True, the rain has brought the deteriorating situation to a crisis by making the highway impassable for the heaviest vehicles, some of which are bogged down on a "horror stretch."

But surely the time is long past when the Commonwealth and States should have sent their experts to a conference which would discuss the whole transport set-up to Australia to make the most economic use of facilities, and to devise extensions as required.

Why, for instance, should more goods not be sent by sea to avoid the cost of border transfers if carried by rail or break-up of main highways if loaded on to trucks in quantities too great for the road foundations and surface to bear?

Relative costs must be taken into account. But the Commonwealth is still in the shipping line if it is a question of ensuring that private interests do not become unduly extortionate in sea freight charges.

Nevertheless, it may be conceded that road transport is in many cases more convenient—and is the only practical alternative to more costly air carriage in many inland areas, far from the sea or a railway.

So no more time should be lost in laying down principles for the co-ordination of all transport. Otherwise, phenomenally heavy transports will

soon grind our inter-capital highways to destruction, toward the avoidance of which they make no adequate financial contribution.

Won't Anyone Tell Mr. Menzies

The call of "Come home, Mr. Menzies," which we ventured to raise in these columns three weeks ago, is being heard now also in the editorial columns of the secular Press.

The Prime Minister is now in the United States and has it in mind to visit Japan before he returns to Australia. It is certain he will not be back in time for the wage talks between the Commonwealth and the States on August 16. It is thought he may be back in time for the presentation of the Budget, tentatively scheduled for August 29.

While only "little Australians" would expect their Prime Minister always to be on duty in Australia, it is rather exasperating to have the national leader making a somewhat leisurely tour of world capitals at a time when economic problems are piling up so formidably at home.

As Sir Arthur Fadden was asked to stand aside while the Prime Minister himself handled the "little Budget" of £15 millions in March, one would think Mr. Menzies would have speeded up his own return so that he could take charge of an economic situation which has become more menacing in the past few months.

Or are his colleagues in Canberra reluctant to break in on his travels to acquaint him authoritatively with the current situation—and climate of public opinion—in Australia today?

Still Too Much Shocking Driving

There is still much bad and mad driving on the roads, particularly at week-ends, despite the efforts made in all States to instil safety rules.

That is not to say that the great majority of drivers do not take care. But the comparatively small irresponsible element can still defeat the best-intentioned safety campaigns.

A particularly dangerous practice I have noticed recently is overtaking at speeds of 50 miles an hour or more on busy secondary roads where cars parked, perhaps while the occu-

pants are watching a sporting event or are shopping at a roadside stall (increasingly popular now because of the mounting price of fruit and vegetables in city and suburban shops).

The other day I saw one overtaking driver veer so far over to the right in racing past another car opposite a stall that he almost knocked down a man standing beside a car well off the bitumen.

The police cannot be everywhere. But such instances of shockingly dangerous driving made me think there is much merit in a proposal which was made a year or so ago—that honorary traffic officers should be appointed to note such offences and that, after a driver had been reported for, say, three separate offences by different officers, he should be prosecuted and appropriately penalised (preferably by loss of his licence for a period).

Last week's road toll in Victoria emphasised that drastic action is needed if there is to be any real headway in making the highways safer.

Encouraging Young Musicians

It was recently my pleasure to hear the performances by the nine interstate finalists in the Australian Broadcasting Commission's annual vocal and concerto competition.

The A.B.C. is doing much for Australian culture in many fields. But this annual competition is one of its finest efforts.

Listening to these young people in turn playing or singing with a full symphony orchestra—and the winner, in the words of the judge, "taking charge" of the orchestra—one sensed the excitement the competitors themselves must have felt at so grand an opportunity.

The stimulation given to Australian musical life through these competitions must be tremendous. One felt that, whether an instrumentalist or a singer lives in Kalgoolie or Katoomba, in Burnie or Broome, he or she would have the opportunity to qualify for appearance in this competition. For, wisely, the finalists are not chosen according to States but according to personal performance.

The Great Commission

So many parishes in the diocese of Sydney are making "every member canvasses" in October that the diocesan synod, which was to have met on October 10, has been postponed until November 26.

The Department of Promotion, authorised by Synod at its session last October, is certainly making an impressive impact on the laity in the amount of activity already stimulated.

Perhaps it is only coincidence—but I notice that one of Sydney's most vigorous Presbyterian congregations, not content with its considerable achievements, is also embarking on a big "promotion" campaign.

It is good to find the Church in the widest sense going forth so energetically to carry out the great commission:—"Go ye into all the world and preach the gospel to every creature."

—THE MAN
IN THE STREET.

ADELAIDE C.E.B.S.

The S. Jude's, Brighton, team won the junior relay, and S. George's, Alberton, the senior at the diocesan cross-country run organised by the C.E.B.S. at the National Park, Belair, early this month.

Plans are under way for the intermediate and junior rallies to be held in August.

ONE MINUTE SERMON

ABEL AND CAIN

Genesis 4: 1-14

"The voice of thy brother's blood crieth unto Me from the ground." The little we know of Abel would suggest that the cry would be a cry of love, not of vengeance. He would be blaming himself for his brother's action, for offending and hurting Cain.

He saw too late that he had not thought about his brother nor put himself in Cain's place. He had been thrilled when his own offerings were respected and his brother's rejected. There had not been sympathy and understanding in his attitude—but too much of self. His blood would plead for his brother.

If only Cain in the anguish of his heart had not run away but stayed in the Presence of the Lord—if he had built the foundation of his city by Abel's grave and offered his sorrow and sacrifices there, he might have been the first on whom God's long suffering might have been revealed.

God only Cain had said when God asked, "Where is Abel thy brother?"—"Come with me

OLD TESTAMENT CHARACTERS

The "One Minute Sermons" for the next twelve months will deal with a selection of Old Testament characters. The writer would like to acknowledge a deep debt to the late Dr. Alexander Whyte, whose "Bible Characters" have been the source of much help and inspiration, and many thoughts and ideas.

Lord and I'll show you where I buried him," he need not have been a fugitive and a vagabond on the earth.

How true this is for us. Go back to your past life—to school days, afterwards. Go back to your first affection, perhaps your first lust. Take time and go back and bring them all before God and give them into His keeping. For can it be true that you have always washed your hands in innocence? Are there no tears to put into God's bottle?

Whatever the blood of Abel may have cried, the blood of Jesus speaking better things means forgiveness for the past, means the peace of God, means eternal life, a happy resurrection and acceptance at the last.

How, especially do we men in the ministry need this sprinkling of the blood. "Where is Abel thy brother?"

As we search our communicant roll, our visiting lists, where are the owners of these names, what account can we give them? Nay, what account of the outcast, the careless, the sinner. For will not God ask in the last day of us all—"Abel, where is Cain thy brother?"

CANADIAN ORGANIST HONOURED

ANGLICAN NEWS SERVICE

London, July 23

At a ceremony in Lambeth Palace chapel on July 9, the Archbishop of Canterbury conferred the degree of Doctor of Music on Dr. Healey Willan, the eminent Canadian organist and composer.

A choir of men and boys from Westminster Abbey, under the direction of Sir William McKie, sang Dr. Willan's motet "O Trinity, Most Blessed Light" and his arrangement of the *Magnificat* in plain-song with fauxbourdon.

DR. HUDDLESTON

ANGLICAN NEWS SERVICE

London, July 23

The Reverend Trevor Huddleston, C.R., received the honorary degree of Doctor of Divinity at Aberdeen University earlier this month.

CLERGY NEWS

BIGGINS, The Reverend C. L., Rector of S. Andrew's, Pittsborough, Diocese of Brisbane, will be Rector of S. Colomb's, Clayfield, in the same diocese.

GORRIE, The Reverend R. J., has been appointed Assistant Priest at S. John's, Tamworth, Diocese of Armidale.

PRESERVATION TRUST CHANGE

ANGLICAN NEWS SERVICE

London, July 23

The executive committee of the Historic Churches Preservation Trust, under Mr. Ivor Bulmer-Thomas has been dissolved and a new executive committee under the chairmanship of Lord Crookshank has been constituted.

Mr. Bulmer-Thomas has been chairman since the foundation of the trust in 1952.

Strong differences of opinion about the trusts policy between Mr. Bulmer-Thomas and other members of the committee have been increasing over the past two years, said the Archbishop of Canterbury.

Mr. Bulmer-Thomas wanted to preserve every church whether it applied for a grant or not. He said there were no redundant churches only "redundant minds."

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONS: 10 a.m.

*July 30: Mrs. T. M. Armour.

*July 31: Bishop of Gipsland, The

Right Reverend E. J. Davidson.

August 1: School Service—"Stories from the New Testament."

Episode 79, "Jesus is honoured."

August 2: Father Michael Scott, S.J.

August 3: The Rev. S. C. Moss.

*August 4: For Men—The Reverend C. T. Debenham.

SUNDAY AFTERNOON TALKS:

3.45 p.m. A.E.T., 3.15 p.m. W.A.T.

*July 29: "Men of the Outback,"

The Reverend A. L. Gillespie, of

S. Paul's Bush Brotherhood, Charleville, Queensland.

PLAIN CHRISTIANITY, 7.15-8 p.m. A.E.T., 7.30-8.15 p.m. W.A.T.

July 29: The Reverend Keith Dowling, with music by the A.B.C. Adelaide Singers.

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T.

July 29: Central Baptist Church, Perth.

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

*July 30: The Reverend A. P. Bennie.

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

*July 30-August 4: The Very Reverend W. A. Hardie.

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

July 30-August 3: Dr. Harold

WEDNESDAY NIGHT TALKS: 10 p.m. A.E.T., 10.30 p.m. W.A.T.

August 1: "Men at Work"—The

Reverend Mr. Fred E. Brown.

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

Sydney.

*August 2: S. Andrew's Cathedral,

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always glad to accept for publication letters on important or controversial matters.

Letters should, if possible, be typed, and must be double spaced, brief and to the point.

Preference is always given to correspondence to which the writers' names are appended for publication.

Parts of some of the following letters have been omitted.

AN IMMINENT DANGER

ATOMIC WEAPONS

TO THE EDITOR OF THE ANGLICAN

Sir,—If ever there was a time when churchmen should exercise their prophetic ministry, it is now, for unless we repent, tragedy may certainly fall on thousands of Australian homes. And if calamity befalls us, it will not be a visitation from the Heavenly Father, but the direct result of our own suicidal folly in permitting the continued testing of atomic weapons in and around our continent.

Why are our bishops and archbishops silent? Could the prophets of old be silenced by the official assurances of well-being; their concern when Australia was in peril from foreign invasion was understandable enough, but why have they nothing to say now? The danger to Australia and Australians has never been so great. With much love and appreciation of our leaders, I am appalled to think of their being aligned with the unworthy shepherds of old time.

Every scientist agrees that there is danger from the carrying out of increasing numbers of atom and hydrogen explosions. Geneticists have warned of the effects of radioactivity upon the reproductive cells. Dr. V. D. Hopper, Reader in Physics at Melbourne University, said recently that the strontium absorbed in radioactive rain could cause cancer if accumulated in the bones in sufficient strength, but, he says, it might be a cancer which may not be evident for 20 years, and who then could say that it was the result of radioactive rain which fell in 1956?

Another scientist from Melbourne University says that there is distinct possibility that large radio-active clouds from the Bikini explosions of two years ago are still floating around at a height of about 90,000 feet, and no one can tell what effects are being produced in the world by their existence.

The risks are tremendous and the price which may have to be paid is too great. Do we have to wait until our daughters bring forth monsters before we protest? Should we allow our people to run the risk of contamination by permitting tests to take place so close to our cities? Maralinga, where explosions are to take place this year, is not much more than 500 miles from Adelaide and 1,000 miles from Melbourne and Sydney. Whichever way the winds blow the atom cloud may be taken to some Australian cities.

It is obvious that scientists have much to learn about high altitude weather formations and that clouds can travel thousands of miles without losing a high concentration of radioactivity.

The danger is not minimised by the contention that we must continue to prepare for global war. Let us be not forgetful of our being exhorted in our ordination to "have, therefore, always printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which He bought with His death, and for whom He shed His Blood. The Church and congregation whom you must serve is His spouse and Body. And if it shall happen the same Church or any member thereof to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault and also the horrible punishment which will ensue."

Satanic designs of 1,900-odd years ago nailed the Son of God to a Cross. Should Satan's power and human foolishness bring about in our generation the crucifixion of humanity, may its blood not be upon us, the priests and ministers of the Church of God.

Yours faithfully,
(The Reverend)
NEIL GLOVER.
North Richmond,
Victoria.

S. MARY MAGDALENE

TO THE EDITOR OF THE ANGLICAN

Sir,—The Reverend J. S. Drought, in your issue of July 13, would have us reduce poor Mary Magdalene to the status of a mere pious woman.

Many of us will prefer to regard her as a miracle of God's grace. The traditional Mary is not just a reformed fallen woman, but something much more. The "seven devils" indicate all the facets of human wickedness, greed and the rest. Yet even one so sold to wickedness could resist the saving power of her Lord. The Mary Magdalene of tradition was one completely transformed by Incarnate Love.

To dismiss this tradition of identification of Mary with the sinful woman of S. Luke as "contrary to scholarship, because there is no single reason for such identification" is not only nonsense but a grave distortion of truth. To try and settle a complicated and centuries old problem of exegesis in a brief letter is frankly inexcusable and cannot go unchallenged.

It is not true to say that the identification of the sinful woman in Luke: 7 with the Mary of John: 12 only goes back to the 6th century. Both Clement of Alexandria (A.D. 210) and Tertullian do so identify her.

Three more modern scholars of remarkable standing who do in fact identify the sinful woman with the Mary of S. John are Bishop Westcott, Archbishop Bernard, and Miss Dorothy Sayers—there are many others.

Archbishop Bernard in his great two-volume commentary on S. John discusses the question at great length (vol. II, pp 407-414) and concludes, "We hold then, that a comparison of John: 12 with Luke: 7 makes it necessary to identify the woman that was a sinner with Mary Magdalene and also with Mary of Bethany, or at any rate to recognise that John identified them."

So much for Fr. Drought's cavalier dismissal of the problem. What is more serious, however, is the implication that such a woman is presumably an undesirable type to have in our calendar or to be so closely associated with Our Lord and His disciples.

Personally I cannot believe that Our Lord would have been so cruel and insensitive as to reject her gift; (nor did he according to S. Luke), nor can I see that the story has much point unless it were symbolic of a great and miraculous renunciation. Mary Magdalene has given, and does give, hope and comfort to thousands of sinners of all classes who see in her the proof of God's love and transforming grace.

Yours etc.,
(The Reverend)
T. B. MCCALL.

EPISCOPACY

TO THE EDITOR OF THE ANGLICAN

Sir,—I notice that in discussions of our unhappy divisions it is often assumed that episcopacy is both the method and the mark of unity.

I should be glad if someone would tell me how to reconcile this assumption with the fact that all Christendom knows no more stubborn division than that between the episcopally-governed Anglican Church and the episcopally-governed Roman Catholic Church.

Yours sincerely,
(The Reverend)
EDWIN WHITE.
Congregational Church,
Claremont, W.A.

SELLING OUT TO THE OPPOSITION

TO THE EDITOR OF THE ANGLICAN

Sir,—I must agree with all your correspondent Dr. Margaret Henderson has said regarding the sale of S. John's, Latrobe Street, but on the other hand I must point out that the money so obtained should vastly help Christian witness in Melbourne, even though it means the loss of a valuable central church.

To people who are interested in Church history, the news is perturbing when one realises that S. James' Old Cathedral, owned by the Mission of S. James and S. John, could equally be disposed of, if it was felt politic. To-day the parish hall is used as a television studio, and buildings at the rear as offices for Clive Steele and Associates.

Unfortunately the area is an industrial one, with few inhabitants and away from reliable public transport. As the congregation is smallish I suppose that use to which the other buildings is put is reasonable, but surely some safeguard can be made that this, the mother of all Victorian churches, will never meet the same fate as its sister, S. John's.

Yours faithfully,
J. E. FROST.
Hartwell,
Victoria.

EDUCATION IN NEW GUINEA

TO THE EDITOR OF THE ANGLICAN

Sir,—There are two errors in Part 1 of the Reverend T. B. McCall's article on Education in Papua, which should be corrected immediately to give a true picture of the parts played by the Administration and the missions.

1. There are to my knowledge three schools for natives in the Territory of Papua and New Guinea teaching at least part of the two-year secondary school syllabus of the Department of Education, which follows Standard 9 of the primary school syllabus. Of these, two are Administration schools, and one is Roman Catholic.

2. The Martyrs' Memorial School of the Anglican Mission does not go as high as these schools, as it is technically only a central school and not a secondary school. Its top class is Standard 9.

Yours faithfully,
E. P. W. MARRIOTT.
Martyrs' Memorial School,
Papua.

EVANGELICALISM

TO THE EDITOR OF THE ANGLICAN

Sir,—I am somewhat at a loss as to why it is uncharitable for me to suggest that the only intelligible meaning, to me, of "vital Christian witness" is "sanctity." Unfortunately, that is the only meaning that the term conveys to me.

It is, also, a technical term used by Evangelicals and Methodists, and I am forced to plead ignorance, and admit that I have frequently wondered just what it meant. Would Mr. Oakes please define, for me, what he means when he uses the term?

Yours faithfully,
J.D.

It is a technical term, in that its face value meaning is quite different from its obvious specialised meaning, when used by a certain school of thought, and I have frequently been puzzled as to what that school of thought means, exactly, when they use it.

With all charity, may I submit that, in my perhaps limited experience, I have not noticed that Evangelicals emphasise the need for "effectively proclaiming the Gospel" any more than other schools of thought, in any way that I can understand by the plain meaning of the words used. That is why I asked Mr. Oakes to define his meaning, and why I so ask him again.

Yours faithfully,
A. M. GILBERT.
Corryong,
Victoria.

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondents on the above topic show some confusion in their use of terms.

One instance is the meaning of "Evangelical." "Evangelicalism" should not be confused with "Evangelism." "Evangelism" is the task of spreading the Gospel and applies to every Christian. An "Evangelical" is one who holds a set of definite teachings. The name was originally used as a term of abuse. It should not be lightly assumed by those who are unwilling to bear the shame involved in holding those views.

Another confusion arises over the term "Fundamentalism." No one seems to be quite certain exactly what it means. It is better, then, not to use a mere meaningless term of abuse. What Evangelicals accept is the doctrine of Verbal Inspiration.

This doctrine is necessary to Evangelicalism, because it preserves the final authority of the Scriptures. To an Evangelical, final authority resides not in the Church, nor in reason (though these are necessary instruments of revelation), but in the Word of God found in the Scriptures.

The following points may clear up some misunderstanding about the nature of Verbal Inspiration:

1. Verbal Inspiration does not imply "a mechanically inspired dictation of automatic writing." In this view the Scriptures are regarded as a parallel to the Incarnation, i.e., completely human and completely divine. On the human side they express completely the personality of the writers in every detail. But, as with our Lord, the divine element guards against actual error.

2. Verbal Inspiration is quite consistent with the idea of "progressive revelation."

3. Verbal Inspiration does not mean "strict literalism in interpretation." It accepts simply the figures of speech and forms of expression intended by the writers.

4. Verbal Inspiration is quite compatible with valid textual criticism and source criticism. The inspiration applies to the original manuscript; just as, too, it applies to the finished product—not necessarily its sources.

Yours faithfully,
J.D.

A POLICY OF EXCLUSION

TO THE EDITOR OF THE ANGLICAN

Sir,—Your account of a recent Sydney meeting of the Anglican Church League, though reported in humorous vein, makes sad reading.

The A.C.L. is political, its doctrine is exclusiveness. It believes that all positions except conservative Evangelicalism are spurious, and it seeks by political methods to exclude from the government of the diocese all men who do not accept this position.

This means that one-third of the parishes in the Diocese of Sydney, which contribute almost one-half of diocesan finance, are excluded. This is taxation without representation.

So it is sad to find dignitaries such as Canon M. L. Loane and Canon H. M. Arrowsmith, who should represent the whole Church and who preside over organisations which seek the support of the whole Church, actively advocating this policy of exclusion.

Looking out from his ivory tower Canon Loane is disturbed to find the finances of the diocese are getting into the wrong hands. This is news and we can only wish he would be more explicit. Perhaps he is referring to the Car Finance Board and the Committee on Finance and Banking, where men "not sufficiently Evangelical" have made splendid contributions to diocesan administration. Is he hinting that these men should be replaced? "Colour" not ability seems to be his yardstick.

So long as these speakers adopt this policy of exclusiveness and then seek the support of the whole Church for their organisations they are in a false position despite Canon Arrowsmith's attempt to play Jekyll and Hyde with himself!

Yours, etc.,
(The Reverend)
ROY WOTTON.
Gordon,
N.S.W.

SIGNS OF THE TIMES

TO THE EDITOR OF THE ANGLICAN

Sir,—May I support "Regular Reader" in his observations of Anglo-Catholics.

His remarks are long overdue, yet, nevertheless, most welcome because they are only too true. By becoming identified with Eucumenicity the Anglo-Catholics lost their identity, and thereby signed their death warrant.

The majority of priests who proudly called themselves Anglo-Catholics are now only conforming outwardly, but are really most Protestant at heart. Consistency is no longer one of their virtues, and no wonder that the lay folk are confused.

One hope is left to us, and it is to pray that the Holy Spirit of God may breathe new life into the "dead body" and that once again Anglo-Catholics may be revived as an integral part of the Church.

Yours faithfully,
A. M. DOUGLASS.
Haberfeld,
N.S.W.

DIVORCE—ANOTHER VIEW

TO THE EDITOR OF THE ANGLICAN

Sir—I would like, very respectfully, to tell Mrs. Armour, the Commonwealth president of the Mothers' Union, of which organisation I am, because I'm divorced, an unadmitted member, in answer to her statement in THE ANGLICAN, of July 6 of one divorce, at least, which did not lead to tragedy—a divorce which most certainly prevented a tragedy to this mother and her three children.

If well-meaning workers of the Church could participate in the ways of most of those outside the Church, they would agree that sometimes divorce is permissible, and God's way for non-Christians—in my case this proved to be so, it saved me from death—or worse still, insanity—it cleared the way for me to become a Christian and to lead (with the help of Christ, through the Church) my three children, and many others into the divine and redeeming fellowship.

Many Christians who have spent their lives under the protection of the laws of the Church are as insensitive and as callous in their methods applied against divorce and divorcees, as the unscrupulous methods used by a Satanic man (or woman) who is determined to get a divorce—and will not stop at murder, in a law-abiding way, to get it.

The exceptive clause was put in the Bible for a very good reason (all men and women cannot receive this saying, save they to whom it is given), to protect and edify heathens, who come into the body of Christ, after they have divorced themselves from heathen living and a heathen mate who no longer wants them, and is determined to exterminate them, one way or another.

S. Paul makes this all quite clear, many sensitive clergy and laity have received the saying, but have not got the courage of their convictions to do anything practical about it.

It always puzzles me how the Anglican Church has so much to say against divorce—yet the English laws, which are made by a Christian parliament, under the Anglican faith, work against the laws of the Church by divorcing 30,000 people per year, in England alone.

I, like the Church, would like to see divorce wiped out—but I would first like to see the greater crimes such as blackmail, sex brutality, adultery, fornication, murder, excess drinking, gambling or other vicious, underground man-made laws which lead up to divorce, wiped out by the Church. Wipe out the cause—and there will be no complaint.

Divorce, is a social evil, but not the worst by a long shot. I am divorced, I believe divorce was God's way with me, as the only means of our day, in saving me, and my children and others for Himself.

Yours sincerely,
MARIE K. PEEL.
Caulfield, Vic.

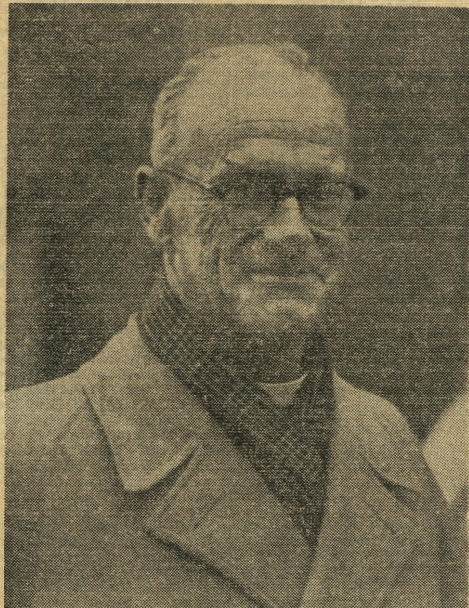
CANVASS AIDS PARISH GROWTH

This table shows the increase in the number of communicants and the offerings received at All Saints', Parramatta, over a given quarter from 1930 to 1956. (See story Page 1).

	1930		1935		1940		1945		1950		1955		1956	
	Total Com- municants per Sunday	Total Offering per Sunday	Total Com- municants per Sunday	Total Offering per Sunday	Total Com- municants per Sunday	Total Offering per Sunday	Total Com- municants per Sunday	Total Offering per Sunday	Total Com- municants per Sunday	Total Offering per Sunday	Total Com- municants per Sunday	Total Offering per Sunday	Total Com- municants per Sunday	Total Offering per Sunday
Easter ..	216	27 3 4	165	12 15 4	170	15 5 8	175	22 5 0	187	33 9 1	226	59 5 5	321	116 0 3
I	18	6 0 2	20	3 7 10	19	2 9 10	175	2 17 0	65	16 13 9	68	14 19 10	64	73 4 6
II	16	4 14 3	58	5 1 6	21	2 7 10	77	9 16 3	28	2 9 8	25	21 9 10	14	75 1 1
III	22	4 14 1	35	4 16 11	15	2 16 4	28	6 11 3	45	9 17 10	51	13 13 0	136	147 11 1
IV	4	4 2 2	47	3 7 4	39	2 9 4	23	6 4 2	52	8 10 1	63	22 18 9	74	111 15 5
V	7	11 10	23	5 9 8	16	1 11 5	65	7 6 6	96	10 13 9	77	29 2 2	116	118 8 3
VI	36	3 5 5	53	2 13 7	55	3 9 3	50	13 17 2	56	9 9 8	54	17 9 3	182	207 5 5
VII	30	4 0 3	51	3 2 0	69	4 4 8	63	7 10 9	82	11 8 2	39	54 19 10	131	3 2
VIII	33	3 19 6	49	3 6 7	50	3 3 5	13	38 5 5	54	18 14 0	132	31 7 1	198	254 16 9
IX	15	9 9 8	15	4 10 11	31	10 18 8	63	6 8 5	54	3 10 0	51	17 4 6	138	143 0 1
X	12	5 7 5	11	1 10 6	78	3 13 3	13	2 1 1	38	1 0 0	15	3 37	117	116 0 6
XI	87	6 1 3	233	2 1 7	45	4 3 3	66	9 7 1	20	6 9 10	55	28 19 10	133	197 1 6
XII	36	4 5 6	23	3 7 4	74	4 12 6	20	6 6 5	56	8 14 5	78	15 16 0	97	120 1 7
	651	87 13 10	583	54 11 1	712	62 0 5	798	139 19 6	762	153 12 0	1020	345 0 9	1716	1753 18 4

AVERAGE NO. OF COMMUNICANTS PER SUNDAY			AVERAGE OFFERINGS		
Including Easter 1955	78.5		1955 Excluding Easter—A.V.		£24
Including Easter 1956	122		1956 Including Easter		£135
Excluding Easter 1955	66		Including Advance Pledges		£165
Excluding Easter 1956	116				
Communicants: 1st Quarter Total Increase	69%		Total P. and Donations		£2571
Average Sunday Increase	76%				

ANGLICAN OF THE WEEK



Well wrapped against the rigours of the Sydney winter is our Anglican of the week, the Venerable Ernest Appleby Codd, secretary of the Bishop's Home Mission Society in Adelaide, who has just spent a week studying the work of the similar Society in Sydney.

Modest, unassuming, Archdeacon Codd has an unusually wide variety of experience which he turns to good account in his vital post.

After a curacy at S. Augustine's, Unley, South Australia, he spent four years with the Melanesian Mission before becoming Rector of Harvey, in Bunbury Diocese.

He went away as a padre with the Ninth Division, saw four years' active service in Syria and other parts, and can still be provoked into humorous comment about "amateur soldiers" when his own Divisional Commander is compared with certain others!

He came back from the war to be Rector of Subiaco, Diocese of Perth, and four years later, in 1949, left the West to become Archdeacon of Mount Gambier, Diocese of Adelaide.

Right now, Archdeacon Codd has one great passion: the task of bringing the Church to people in the newly-settled areas which have mushroomed around Adelaide, as around all Australian cities, since the war.

All these new housing areas have problems fundamentally the same, the Archdeacon believes, and he would like to see continued exchange of information between the Church bodies responsible for them in the different dioceses.

In the meantime, he exerts all the arts and skill of the seasoned "digger" in exhorting

URAL CATHEDRALS BEING RESTORED

ECUMENICAL PRESS SERVICE

Geneva, July 23

A number of ancient cathedrals and churches in the Ural Mountain region are being restored with funds provided by the Soviet government, the Moscow radio reports.

BOOK REVIEW

ENDING HUMAN LIFE

CAPITAL PUNISHMENT—THE HEART OF THE MATTER. Victor Gollancz. Gollancz. Pp. 23. Australian price, 1/8.

VICTOR GOLLANCZ, white-haired, passionately devoted to great human causes and an ardent protagonist of freedom, has compressed within 23 pages of a pamphlet the case for the abolition of the death penalty.

The cause he champions has triumphed in Great Britain. The House of Commons, after prolonged debate, voted according to the conscience of individual members, and it will no longer be possible to treat a murderer like an honoured guest before placing him on the scaffold and ending his life by stretching his neck.

In Great Britain, at least the *lex talionis* will give place to something more in accord with the spirit of the New Testament.

Precisely to what extent Victor Gollancz's well-written and white-hot pamphlet contributed towards moulding hesitating opinion in the House of Commons only those affected by it can say.

It is, apart from that, an excellent piece of arguing based largely on the plea that to kill a man, however judicial the execution, is wrong in itself.

Gollancz does not waste much time with the tarnished argument that the death penalty deters the criminal. He moves quickly into a realm where discussion of ideas of justice, retributive or retaliatory, is displaced by consideration of the essential inhumanity of killing, its crudity, sadism and basic contravention of Christian humanitarianism. "Only God can

give life; only God may take it away."

THIS, and the plea that "we cannot know God's purpose in respect of any human life . . . so we may not interfere with that purpose by limiting the span" is for Gollancz the heart of the matter.

Those, like this reviewer, who have talked with Victor Gollancz in his untidy London office, where the grey walls are covered with the charcoal drawings of innumerable artists, will find this pamphlet another example of the author's passionate devotion to the law of love as the true motive of all social behaviour worthy of being called "civilised."

Gollancz is always vigorous reading and a good antidote for the Christian who drifts too far away from the radicalism of Christ.

—E.J.D.

[Our review copies came from Watts and Watts Pty. Ltd., Melbourne, and Church Stores, Sydney. The pamphlet is obtainable at all bookshops.]

GREEK LEADER TO VISIT YUGOSLAVIA

Archbishop Dorotheos, head of the Orthodox Church in Greece, will visit Yugoslavia early in September as the guest of Patriarch Vikentij of the Serbian Orthodox Church.

The Belgrade radio announced that Archbishop Dorotheos would be accompanied by two metropolitans and other high-ranking dignitaries of the Greek Church.

SIMPLICITY OF DESIGN MAKES STRIKING CHURCH

The striking wrought iron Cross behind the altar is one of the many interesting features of the new Church of S. Peter at West Cessnock, Diocese of Newcastle.

The church, of contemporary design, was dedicated in May by the Bishop of Newcastle, the Right Reverend F. de Witt Batt.

The bishop, in his address, said that man can never be satisfied until he realises his true home is in the eternal heavens.

In this final answer the Church is his only help, and therefore a building such as S. Peter's was of the greatest help to mankind as a whole.

The first church building at West Cessnock was erected during the incumbency of the Reverend H. P. Fewell and dedicated on March 24, 1924.

It was a weatherboard and asbestos hall with a sanctuary annex and was very soon found to be too small.

It was enlarged under the new rector, the Reverend A. E. James, late in 1925, and had

served for all church purposes in the area until the present time.

The new church is based largely on the design of the chapel at S. John's Theological College, Morpeth.

There is accommodation for 70 people facing, what is in proportion to the rest of the building, a very large sanctuary.

The east wall has no windows and the centre portion being painted a contrasting colour (blue) to the rest of the building (grey walls and white ceiling), forms a large reredos to an altar of unusual design

which is surmounted by a very large wrought iron cross, eight feet by four feet.

As the church is small, pulpit and prayer desk have been combined inside the sanctuary. The carpet in the sanctuary is pale grey.

Built over the vestry, porch and baptistry is a west gallery where the organ, and seats for a further 30 people are situated.

The furniture throughout is in silky oak, very plain in design, and of excellent quality and workmanship.

Lighting is by concealed fluorescent tubes.

When needed, extensions can be made easily without altering the original design.

The architect was Mr. Ian Pender, of Maitland. The builders were Messrs. H. Parridge Wall and Sons, of Maitland.

The rector, the Reverend N. Pullen, designed the furniture and appointments.

(See picture page 12.)

FATHER AND SON DINNER

FROM A SPECIAL CORRESPONDENT

Approximately 300 fathers and sons will gather at the Sydney Y.M.C.A. for the annual Father and Son dinner on Friday, August 17, at 7 p.m.

The idea behind this function is to strengthen the relations between father and son and to bring the parents into closer contact with the Sydney Y.M.C.A.

A sixteen-year-old High School boy will be chairman of the dinner, which will be prepared and served by members of the Sydney Y.M.C.A. Mothers' Club.

Mr. Michael Sawtell, an authority on the Australian inland, will speak. Mr. Sawtell has just completed his annual 2,000-mile tour of the inland.



S. Peter's Church, West Cessnock.

LINDISFARNE STONE FOR CHURCH

ANGLICAN NEWS SERVICE

London, July 23

The Archbishop of York took part in the foundation stone setting of the parish church of S. Cuthbert's, Peterlee, the new Durham town.

The foundation stone had been brought from the ground surrounding the ancient Lindisfarne Priory, home of S. Cuthbert.

The church, which will seat 500, will take about a year to build, and will cost £33,000.

W.C.C. TO MEET AT GILBULLA NEXT WEEK

More than sixty delegates and consultants will attend the tenth annual meeting of the Australian Council for the World Council of Churches at Gilbulla from July 31 to August 3.

Anglican representatives will include the Primate, the Most Reverend H. W. K. Mowll, and the Archbishop of Brisbane, the Most Reverend R. C. Halse.

The Moderator General of the Presbyterian Church of Australia, the Right Reverend F. W. Rolland, the President-General of the Methodist Church of Australia, the Rev-

erend R. B. Lew and the President of the Congregational Union of Australia and New Zealand, the Reverend Lyall Dixon, will attend.

The chairman will be the Reverend C. Denis Ryan, president of the Australian Council.

The place of the Church in Television and the part to be played by the recently formed Christian Television Association

will be among the major items on the agenda.

Matters arising from consultations with the Executive of the World Council during their visit here this year will also be discussed.

A new General Secretary, in succession to Dr. Malcolm Mackay, will be appointed.

The agenda also includes an examination of the present constitution.

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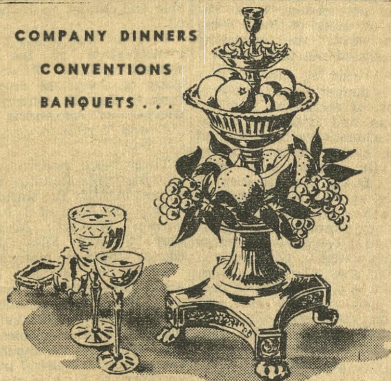
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or Bible House, Flinders Lane, Melbourne.

TALKS WITH TEENAGERS

FELLOWSHIP MEANS SHARING

REACHING OUT TO GOD THROUGH OTHERS

Time, talents and treasure, these three can be interpreted as the tools with which we fashion our lives, and make our impact upon the lives of others. These are the things which enable us to have an ever-growing and deeply personal share in the work of the Kingdom of God. They may well be the means by which we can express our growing consciousness of Fellowship with God.

At the basis of fellowship there is the idea of sharing.

To really enter into fellowship, we must share something with somebody else. We just cannot have fellowship all by ourselves. There must be at least one other person concerned, or our fellowship simply does not exist.

This is the thought with which S. John commences his first Epistle: "That ye might have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ." (1 John 1-3).

Fellowship is sharing—sharing with one another, and sharing with God.

TIME

What, then, shall we share? First of all, there is our time. How much time do you have every day? There can only be one answer to that—twenty-four hours. No matter who you are, no matter what you do, the answer is the same. We have each an equal amount of time, but the quality of our life depends on what use we make of our time—and on how much of our time we are willing to share with others.

Why was it, I wonder, that the priest and the Levite in the story of the Man who went down from Jerusalem to Jericho and fell among Thieves didn't stop to help.

No doubt, they had excuses enough—the man might have been a foreigner, he might have been dead and their religion had strict rules about contact with a dead body, or the neighbourhood was dangerous. The real truth is, they were not willing to share.

But have we never found ourselves refusing to share our time, and our sympathy, with someone else because we thought the other person too dirty? Or too far astray from what we believed to be the truth? Or for fear of some personal injury?

The Good Samaritan, when he came on the scene, took his time—no, he shared his time—in helping the wounded man.

It just won't do, will it, for us to say, "We didn't have the time!" That excuse will not bear scrutiny when we come face to face with the Master. God has given us all the time there is, that we may share it with Him and with our fellow men.

ABILITIES

In the second place, we may share our abilities.

These, too, are God-given. In Exodus 31, when preparations were being made for the building of the Tabernacle, God said of Uri that He had "filled him with the spirit of God, in

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wisdom, and in understanding, and in knowledge, and in all manner of workmanship". And of others who were to help him. He declared that He had given them wisdom, also.

Their skill and abilities, their wisdom and experience were all to be used in the service of God and for the benefit of their fellows.

It is not surprising, then, to find S. Paul teaching that the Christian must, likewise, use his God-given powers to do God's work.

In 1 Corinthians 19-20, he points out that the Christian belongs to God, body and spirit, and this thought is also found in Romans 14:8 and 12:1. Those who belong to God are the ones through whom God builds His Kingdom among men. Indeed, all our life should be a sharing of our abilities in God's service.

This does not mean that we must each become a clergyman, or a deaconess, or a missionary, but it does mean that we will make all our life a witness to the Master. Is not this what S. Paul means in 1 Corinthians 10:32, "Whatever ye do, do all to the glory of God?"

POSSESSIONS

Someone has said that there are three stages in conversation. First the heart, then the will, then the pocket—and the hardest stage is the third.

There is a strange idea current in these days, that one should never mention money or material possessions in the church!

But that isn't New Testament Christianity.

Our Blessed Lord would never have agreed with that kind of an idea. He knew that the love of money, the attachment to material things, could prevent a man or woman becoming spiritually rich. See what He said to one young man who was possessed by his possessions (Matthew 19:21-23), and His judgement of the contributions which rich and poor put into the Temple Treasury (Mark 12:42-44).

Money that is deposited in a bank and is forgotten is spoken of in banking circles as "dead money," but we need to remind ourselves that there is another kind of dead money—money which has never been invested in human life, money that might have been used to help other people, money which should have been used to extend God's Kingdom (Matthew 6:19-21).

Read again our Lord's words in Matthew 25:14-30, and see how He teaches that money is a trust. We are not the actual owners of our material possessions, but the stewards, whom the Lord will one day call to account. We should see, therefore, that our possessions are used wisely and prayerfully used to God's glory and the welfare of men.

"Giving is living," the angel said.

"Go feed to the hungry sweet charity's bread."

"And must I keep giving and giving again?"

My selfish and querulous answer ran—

"Oh, no," said the angel, her eyes pierced me through,

"Just give 'til the Master stops giving to you."

POINTS FOR DISCUSSION

1. What are some ways in which Christian young people can share what God has given them—their money? time? life?

2. Write a letter to a friend who thinks giving is a burdensome duty, having in mind S. Paul's teaching in 2 Corinthians 8:1-9.

3. "God has lent us our lives to be spent in aiding Him to bring His Kingdom on earth." Do you agree with this statement?

The Youth Page

IT ISN'T CRICKET

Life is a team game!

You can't get very far without learning that. And no one can play in the Team of Jesus Christ until they have learnt the true spirit of sportsmanship and fair play.

It was the great English General, Wellington, who declared that "the Battle of Waterloo was won on the playing fields of Eton", and his tribute to the lessons learnt on the cricket-field probably inspired the poet, Newbolt, to write his stirring lines, "Play up! play up! and play the game!"

Even the electric light companies bear testimony to the popularity of the game of cricket, for there is a marked rise in the rate of electricity consumption on those nights when news of the Test matches is being broadcast from England.

Men and women all around the globe not only play cricket, but understand the spirit of the game—the spirit of fair play and team-work, and the readiness to accept defeat with a smile.

Wherever you go, you will find people who will say of anything unjust or unfair, "It isn't cricket!" so widely has the terminology of the game captured the modern mind.

The Great Master of Men, our Lord Jesus Christ, would have heartily approved of this. He had no time for those who would not "play the game."

The builder who failed to obey the rules of the game and neglected to lay his foundations properly, the steward who wasted his master's goods, the servant who buried the talent entrusted to him, and many another, are shown up in their true light when He speaks of them. They just didn't "play the game," and

stood self-condemned because of it.

And what would He say of us?

Do we really play the game with Him?

It is not enough just to call ourselves "Christians," or "Churchmen," or to belong to the "Fellowship," or the "Y.A.s." or "C.E.B.s." or "G.F.s." The picture of the Judgement in Matthew 25:31-46 suggests that even church workers may be utter strangers to Christ if they have no real fellowship with Him, and do not share His spirit.

In the Game of Life, we must be utterly committed to the leadership of the "Captain of our Salvation."—we must obey the rules, we must play with the team, and we must be ready to sacrifice our own personal advantage for the good of the Cause.

Remember that "When the last Great Scorer comes

To write against your name, He'll write not if you lost or won,

But how you played the game!"

—YOUTH EDITOR.

N. OR M.

"What is your Name?" the Catechism asks, and the Answer is "N. or M."

Of course, if you are sensible, you will not answer, "N. or M.," but you will give your Christian name or names, for the answer to the next question shows that this is what is intended.

Actually, the "M" in the answer really comes from "NN," meaning names, while the "N" stands for name. The first printers of the Prayer Book apparently mistook the NN and printed it as an M, and M it has been ever since.

It is interesting to notice that in the Marriage Service, too, initials are used where the names of the man and the woman are to be used in the service.

Two ingenious explanations have been suggested.

One is that the N stands for Nicholas, the patron saint of boys, and that the M was for Mary, the patron saint of girls. But as the M is used in the section referring to the man, and the N in that referring to the woman, this explanation cannot be correct.

Another suggestion is that the M stands for *maritus*, the Latin word for husband, and the N for *nupta*, meaning bride.

It is much more likely that the letters should have been N in both places, and that once again the letter M is a printer's mistake which has not been corrected.

In the Scottish and the American Prayer Books the answer to the first question in the Catechism reads: "N. or NN."

VISION

No vision and you perish,
No ideal and you're lost;
Your heart must ever cherish
Some faith at any cost;
Some hope, some dream to cling to,

Some rainbow in the sky,
Some melody to sing to,
Some service that is high!

—H. DU AUTREMENT.

BOOK REVIEW

A TRUE PART OF THE CATHOLIC CHURCH

"The claim of the Roman Church to be the only Catholic Church is one which the Church of England has always repudiated," says the Reverend R. F. Hettlinger, in a most useful booklet, published by S.P.C.K., under the title "The Church of England—Catholic but not Roman Catholic," which may be had from the C.M.S. Book Room, Sydney.

"In England, as in other countries," says Mr. Hettlinger, "popular speech frequently assumes that the title 'Catholic' is equivalent to 'Roman.' I remember well one instance from my own childhood. At school one day we had used in Chapel the prayer 'For all sorts and conditions of men,' which includes the sentence, 'More especially we pray for the good estate of the Catholic Church.' 'Later, in the classroom, one of my fellow pupils asked our teacher why we prayed for the Roman Catholic Church, and received a sharp correction which impressed itself upon my mind.

"The very fact that in this prayer we speak, without explanation or hesitation, of 'the Catholic Church' (which in the Bidding Prayer is described as 'the whole congregation of Christian people dispersed throughout the whole world') indicates that the Church of England claims to be Catholic and is in no way prepared to allow the Roman Church to usurp this honourable and ancient title.

"The State, moreover, recognises and accepts this claim, for in English law the word 'Roman' is always included in documents when reference is intended to Roman Catholics, and the title 'Catholic' by itself does not carry the restricted meaning."

This extract from the booklet is but a sample of the plain, straightforward, helpful fashion in which the author answers the question, "How can you claim that the Church of England is part of the Catholic Church?"

Young people are often puzzled about how to answer objections raised to the historic position of our Church which

—YOUTH EDITOR.

SOME STRENGTH GAINED

Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close; then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves.

—JOHN RUSKIN.

OVER TO YOU

The Youth Editor is looking forward to hearing from the readers of this page. He will be glad to receive help and suggestions for the future of this page from the young people of the Church in all parts of the Commonwealth.

Ways of doing things in your Youth Group—Fellowship, Young Anglicans, C.E.B.s, G.F.s., or whatever it is—will be welcome. If you know a new game, a helpful hint about running a youth group, some tried and tested way of keeping the interest of others in the work of the Church, do please tell us. Your experience may be of real help to someone else.

Young People, it's "over to you!"

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

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

Perth College, Perth, W.A.

PLEDGED OFFERINGS DRAW MANY TO CHURCH

By RONALD T. W. PAIN

I HAVE just returned from a business trip to the United States of America, during which I made it my pleasure and duty to try to find out as much as I could about the activities of the Protestant Churches, and I attended a different church each Sunday (two on some Sundays) with this end in view.

I was very impressed with what I saw, and with the welcome that was given me at the various places of worship. I found the services very well attended, and the form and spirit of the worship such that I could wholeheartedly join in and feel "at home".

The Episcopal Church of America, to which I paid most attention, uses the Book of Common Prayer as we know it in Sydney, but slightly amended in a number of places, usually in small ways, like changing the word "which" to "who" in the first sentence of the Lord's prayer; however, the order of the latter part of the Communion Service is varied somewhat, and one has to follow one's Prayer Book to avoid making the inevitable mistakes that come from relying on one's memory of the service.

These variations aside, I experienced a feeling of considerable satisfaction in being a member of a Church so catholic that it could in its liturgy cater for Australians and Americans alike; that I could, in so many different places worship God in the way I was accustomed to, and receive, among widely differing types of congregation, joy and peace in such worship.

DETAILS HELP

In addition to this, I was impressed by a number of matters of detail from which I was able to note some practices that will, I hope, help my own parish council to make a more effective witness and service.

Space prevents my mentioning more than one of these: the practice of providing every worshipper with a small printed form of service giving the hymns and psalms, lesson references, as well as helps in finding parts of the service, such as the collect, that are not easily or quickly located.

In one church, the back of this form was used to print the notices, the detailed reading of which is often so boring and unrewarding during the service, particularly when there are many extra-parochial announcements!

Two important things stood out, however, which could not be described as matters of detail. The first was the welcome almost always afforded me as a stranger. I was most gratified and surprised at being so often picked out as a stranger, and being welcomed by the layman on duty, and I often wondered, while this was happening, whether Australian churches always make so sure to recognise and welcome their visitors.

I was usually asked to fill in a card with my name and address, or sign the visitors' book, and on several occasions was taken into the hall for a cup of coffee after the service. This practice commends itself as an excellent one, for it allows people to get to know one another, whether strangers or not. I stress the fact that in most cases the welcoming was done by laymen, and not the clergy, although I was usually introduced to the rector as a matter of course.

GENEROUS GIFTS

The other outstanding fact I could not help noticing was the way in which the congregations responded to their financial obligations towards their Church. Without exception, the churches I visited showed, from the care taken of the buildings and equipment, that generous gifts were made for their upkeep; similarly, it was obvious that an adequate number of clergy was available for the ministry.

In one church I found no fewer than four clergy ministering to one congregation, one of these being a full-time youth organiser. This particular parish had a large building next to the church which catered for all the various parish activities (except the choir which had a large and well-equipped crypt as a practice room) on no less than six floors. The kitchen equipment would have graced the most modern cafe.

So with assistance to the clergy: in only one parish that I visited was there not a full-time typist-clerk available to help the rector. This provision particularly appealed to me: it has always seemed to me such a downright waste of time and trained talent for a rector to be

allowed (let alone expected), to keep his parish records and type out laboriously his correspondence and parish magazine.

When I enquired how parishes got such generous contributions to provide all these ways of making and efficient and effective witness, I found that without exception some form of Pledge system was in use, and was the accepted way of contributing.

There were differences in emphasis, but it was quite clear to me that, on the whole, the use of lay canvasses, and mailing of literature, placed regularly before parishioners the needs of the parish, and that these were regularly met by pledged offerings, as they certainly could not be by spasmodic or "token" giving.

THIRST FOR GOD

I feel that this represented my most important "find". The recently-published figures of the growth in attendance at various churches in America, evidenced in a small way by the large congregations I joined in the few places I was able to visit in the time, seems to me an indication that the acceptance of increased financial obligations is being paralleled by increased thirst for God.

My discovery of this aspect of church activity in America was the more interesting because of the work of the Department of Church Promotion in the Diocese of Sydney. I sincerely believe that the forthcoming work of promotion under the guidance of this department will be a means not merely of gaining increased financial aid for God's work here and overseas, but far more importantly, of gaining increased interest by many who are now only nominal church members.

BISHOP PRAISES "STUBBORN NESS" OF THE GIPPSLAND PIONEERS

FROM A SPECIAL CORRESPONDENT

"One of the most precious of our national traditions is the sturdiness and stubbornness of those early settlers who pioneered the rugged hill country of north-east Victoria," said the Bishop of Gippsland, the Right Reverend E. J. Davidson at Omeo, on July 15.

He was preaching at a civic thanksgiving service commemorating the centenary of the Anglican Church in the district.

"We are rightly suspicious," he said, "of the traditionalism that resists change and stifles progress and we are aware that the appeal to the past has been abused all down history."

"In our restless age, however, when many valuable ideals and principles have been summarily dismissed as out-of-date, there is real need for building national life and character on the foundation of tried traditions."

"One of these is family life

with its tradition of marital fidelity and common devotion to the welfare of the child. We have fortunately passed out of the period when it was fashionable to decry faithfulness between partners in marriage as 'stuffy Victorian morality'."

"A more sober view prevails today. We are more ready to acknowledge that the tradition of fidelity and life-long companionship in marriage is basic not only to healthy personal relationships, but also to sound national life and character."

"The Christian idea of marriage is part of our social heritage and we neglect or despise it at our peril."

"The greatest threat to modern character comes from a loosening of ideals in public life."

FIDELITY

"The old tradition that a man's word is his bond has been shaken where it has not been destroyed."

"Because moral convictions do not always appear to pay dividends we are tempted to regard them as a pious luxury to be indulged by those not troubled by the harsh realities of business and public life."

"If we are to retain moral and spiritual strength as the basic stuff of national life and character we cannot afford to ignore that traditional truth and honour must be virtues of the forum and the market place as well as of the home."

"Religious tradition, like every other great inheritance, has been achieved out of struggle and stubborn refusal to compromise with evil."

"It has come down to us from men and women conscious

OUTSTANDING CANVASS AT BARMERA

Adelaide, July 23

One hundred and fifty families in the parish of S. Edmund, Barmera, have promised to give more than £6,500 to their church over the next three years.

This outstanding result was achieved in a Wells Organisation house-to-house canvass to every Anglican family in the district.

The Priest-in-Charge, the Reverend Peter Hopton, says that the canvass has been "a tremendous experience to all of us involved in it."

A very great debt of gratitude was owed to the canvassers.

"We need to congratulate them heartily, and also those who have responded to the challenge," says Mr. Hopton.

A revolutionary change has now taken place in the parish's financial position.

Prior to the canvass, income of S. Edmund's from all sources was about £600 a year. For the next three years, the parish will have an assured income of at least £2,300 per year.

The Collections' Chairman, Mr. J. D. Sheppard, said that

during the canvass "it slowly dawned on us that success depended mainly on our recognition of the need to give."

"The sacrificial giver receives a spiritual dividend—an impact—which closes considerably the gap between him and Christ."

"The token giver, of course, receives nothing."

"It may well be that this impact will express itself in other things Christian, for example, the care of any member, or non-member, in trouble or sickness."

"It was a great experience and the by-product incidentally, a new church, seems quite assured."

A strong group of parishioners to follow up the canvass has been elected: Monitoring Chairman, Mr. J. K. Middleton; Collections' Chairman, Mr. Sheppard; Follow-up Chairman, Mr. J. A. Gow; and Recorder, Mr. L. H. Biggs.

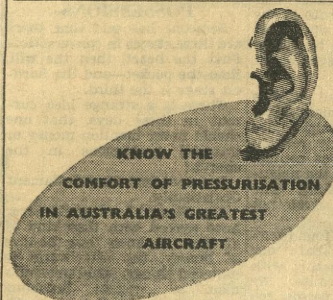
S. Alban's, Berri, which is in the same River Murray district, will conduct an every member canvass in November.

The Bishop of Melanesia must have a Ship to visit more than fifty islands in the Pacific.

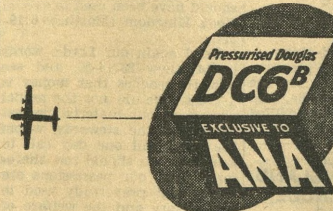
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RURAL DEANERY MEETS IN A MENTAL HOSPITAL

FROM A SPECIAL CORRESPONDENT

Melbourne, July 23

For the first time in this diocese a rural deanery chapter meeting was held in a mental hospital, when the Rural Deanery of Melbourne East met at Mont Park Hospital this month.

Canon R. M. Hudson, Rural Dean, presided, and the meeting began with a celebration of Holy Communion at the sanctuary which forms one end of the large recreation hall.

After a tour of some of the wards and workshops of the hospital, an address was given by the Senior Chaplain for Mental Hospitals, the Reverend W. Graham, who leaves for America next month.

He emphasised the importance of such a meeting being held in the precincts of a mental hospital, as illustrating the work of a chaplain there as part of the normal ministry of

the Church as much as the more usual parochial ministry.

He also suggested how the work of a parish priest could be helped by an understanding of the work amongst mental patients, for the maladjustments that present problems in parishes are seen magnified in the mental hospital, where, so to speak, the skeleton of humanity is observed without the superficial covering of flesh.

The speaker then went on to consider some of the main types of reaction to mental illness, and in the course of his remarks answered a number of questions.

The chaplain at Mont Park is the Reverend G. Lambie.

BISHOP ENDS C.E.M.S. TOUR

FROM A SPECIAL CORRESPONDENT

The National President of the C.E.M.S., Bishop J. S. Moyes, concluded his tour in the Diocese of Melbourne last week.

Before that he had spent a busy eight days in Ballarat.

He gave addresses at two schools, made a broadcast on industrial questions, addressed a women's guild, and a group of young husbands and wives, in addition to the programme previously arranged.

This was to speak to Ballarat men in the cathedral and confer with them afterwards, make a 120-mile trip to Warrambol where men came as far as 64 miles from Hamilton to be present, preach on the Sunday at S. Peter's, S. Luke's and the cathedral, Ballarat, and then be driven by Canon Correll 120 miles to Horsham to speak to over 100 men at tea and preach to a congregation which packed the church afterwards.

Fearful of flood waters through which they had to pass, Canon Correll made the home

trip immediately after the service.

On the Wednesday Canon Correll drove the bishop and Mrs. Moyes to Melbourne, and on that evening the bishop addressed 80 to 90 men at Oakleigh, the parish of the national secretary, Mr. Allen G. James. Thus began the last lap of the tour.

The Thursday night found the bishop at Bendigo where a splendid group of 90 men, despite flood conditions, had gathered from several parishes.

Returning to Melbourne by train Bishop Moyes took his car and drove to Euroa seeing everywhere signs of flooding. Nevertheless the Euroa meeting was one of the biggest of the tour.

SHEPPARTON

On the Saturday a layman (Mr. Arthur McKernan) drove the bishop to Shepparton, where he stayed with Dr. F. W. Grutzner, the parish treasurer, and a keen member of C.E.M.S. On the Sunday morning at 9 there was a celebration of Holy Communion for men and breakfast and address to follow. Some 80 men were present.

The bishop was returned to Euroa for lunch and then he drove to Wangaratta, where 90 men met him for tea and

address.

The rector, Canon Dicker, has merged his C.E.M.S. and vestry in a "Council of Seventy", who are responsible for a Wells' Campaign and also some definite campaigning for men to be linked with the Church.

WANGARATTA

Already a band of adult conferees has been gathered but many hope C.E.M.S. will again form part of the Australian-wide fellowship later on.

The bishop preached at Evensong, visited S. Columba's Theological Hall next morning and then made his way to Albury to be the guest of Archdeacon and Mrs. Hill. On that evening after Evensong he addressed a big meeting (mostly men) on Evanston and the World Council of Churches.

Later the archdeacon and he met Mrs. Moyes at the train and next morning the bishop and she ploughed through mud at Holbrook and other places and finally drove into Sydney at 8 p.m., the finish of a 30-day tour, during which he had addressed in all some 5,000 people in 45 addresses on church affairs, but mainly on the Church of England as the instrument of reconciliation in Christendom.

BOOK REVIEW

FINDING "WHAT IT'S ALL ABOUT"

By the Reverend H. W. Baker, Secretary, Social Questions Committee of the General Synod

A STUDY GUIDE FOR "ETHICS IN A BUSINESS SOCIETY." Childs and Cater. Mentor Books. American price 30 cents.

OUR American brethren don't do things by halves. With Rockefeller aid, they produced six large volumes, and then had them brilliantly digested into "Ethics in a Business Society." Then they completed the job with this Study Guide, to guarantee that their parishioners would really gather the fruits.

There is no better illustration of their attack on the problem of "getting it across." First, any amount of trouble to define what questions to ask, what message to convey. Then, any amount of trouble to make sure it really is conveyed. We have everything to learn.

The Study Guide is a model of clearness and simplicity, as a result. Five meetings are planned, with different methods of running the discussion for each, and superb "Technique tips" at the end. It is an excellent textbook of discussion-methods.

The discussion-group is a powerful device for teaching Church people about their Church and its place in the world, and their own. Teaching exists when there is interchange on the basis of common experience.

EVERYBODY can, with such guidance, become a useful observer of the economic life in which he shares.

Whether that was possible, has been the fundamental question of the age. If it was not—and it seemed it wasn't—then there was no protection against the terrifying-isms racing through humanity. Nor could Church people find how to apply Christian principles to the really important problems, those that shape our lives.

The Study Guide can be used,

with preparation, by any sensible group leader. It should find a place, with "Ethics in a Business Society," in every parish and Church school. As has already happened with that book in one Australian school, intense interest will be aroused, and a new and profitable and lasting field of thought opened up.

[If sufficient orders are received THE ANGLICAN will be glad to secure copies of this and the book, "Ethics in a Business Society," reviewed this month by the Reverend H. W. Baker.]

BOOK REVIEW

PRACTICAL HELP

WHAT ABOUT YOU? George Rein-dorp, Vicar of St. Stephen's, Westminster, Hodder and Stoughton. Pp.128. Australian price, 7/-.

"PEOPLE listen to Mr. Rein-dorp," says the Bishop of Stepney, "first because he talks sense, and also because he talks it in so refreshing a manner."

This is a book of instruction in the Christian doctrine and way of life for those recently coming into the Christian Church. It is extremely practical. It divides into five sections: "A Christian's Faith, A Christian's Difficulties, A Christian's Rule, A Christian's Marriage (an extraordinarily good chapter) and A Christian's Challenge."

Note, for example, his rules for Meditation:

- (1) As God to help you; say the *Vent Creator*, or some prayer for the Holy Spirit's guidance.
- (2) Read the Passage of Scripture for the day.
- (3) Picture the scene.
- (4) What has Christ to say to me?
- (5) Resolve to obey. Close either with a verse of Scripture or a simple prayer of dedication.

The book is primarily written for Anglicans and many would do well to read it (twice). A reviewer in the "Expository Times" writes that "no one in any Communion will read it without being strengthened and challenged in his spiritual life."

—J.S.A.

NEW THEOLOGICAL COLLEGE BUILDINGS AT AUCKLAND

FROM OUR OWN CORRESPONDENT

Auckland, July 23

The Archbishop of New Zealand, the Most Reverend R. Owen, dedicated additions to S. John's Theological College, Auckland, this month.

The Bishop of Auckland, the Right Reverend W. J. Simkin, who is the vice-president of the college, delivered a very accurate historical account of the vicissitudes of S. John's.

The present site on the heights overlooking the Wai-te-mata Harbour was chosen in 1844 by George Augustus Selwyn, the first and only Bishop of New Zealand, together with the first Chief-Justice and the first Attorney-General.

NEW SITE

The college had originally been established at Waimate in the Bay of Islands two years previously, but as this site was unsuitable it was moved first to Purewa and then to its present site in 1848.

S. John's which for many years was the only theological college in New Zealand was fulfilling the vision of Bishop Selwyn, said Bishop Simkin. For more than a century men had gone forth trained for the ministry of the Church.

"To-day we thank God for what this college has achieved in this land and in the mission field."

"The buildings dedicated to-day have become a necessity in view of the larger number of men who have heard the call of God desire earnestly to prepare themselves and be prepared to answer that call."

New Zealand has two other theological colleges, Selwyn College in Dunedin and College House in Christchurch. Both of these are in the South Island. One of the staff of College House, the Reverend David Taylor, was recently granted a Fulbright Scholarship to study in the United States.

RUSSIAN TALKS

Discussions began on July 16 between the Church of England delegations and the Russian Orthodox Church leaders.

Attached to the English delegation was Dr. Paul Anderson of the U.S.A., who visited Russia with the American churchmen earlier this year.

the rigorous holiness. His weakness is evident in the fact that it is the unsupported personal integrity of the prelate himself which is pitted against the collective strength of an ideal pursued by many.

A Christian in real life would be far less concerned with his own personal ability to answer the subtleties of the other side. He would fall back upon the fact of God's forgiveness expressed in the person of Christ. He would realize that the man of God has not always necessarily been a man of God, and that mastery is in the end given, not to intellect, but to piety informed by prayer.

THIS constitutes one serious criticism of the film. We ought to have been aware (and we were not) of the moral support given by the prayers of the faithful, of the sustaining by God of His servant.

It is all to clear that it is the enemy who draws inspiration from his cause and not the Cardinal. The Cardinal falls in a mental struggle, having lost sight that his real nature was spiritual. Jack Hawkins' Interrogator is splendid. He has the disinterested fatherliness of a doctor with a lovable but intransigent patient. The prelate's urbanity and intellectual prowess appear less wholesome beside it.

This is, of course, the real horror and terror of the film, that there can be people whose political fanaticism is so ingrained that they can sincerely believe that any other point of view is an aberration which must be cured regardless of consequences.

The honours of the fact lie therefore with the interrogator. The film does attempt to supply a kind of inverted victory to the Cardinal, but it is gained

ALEC GUINNESS IN "THE PRISONER"

by a known subterfuge which would surely be immoral for any Roman Catholic.

IN a film which attempts a complete mental autopsy of a man not dead, we discover many apparently minor and almost undramatic touches. These help, not merely to give the film an air of reality, but to make it true.

How right it seems in this case that the clinically-minded son who becomes a priest could gradually drift away from a mother who remains a drab and smelly fishwife.

ANOTHER ROLE

To speak so seriously about a film does, I hope, suggest that it is a living document as well as a rare piece of cinematic art. To go on to speak of another current Guinness offering in Sydney is difficult.

"To Paris With Love" is a worldly wise little comedy, rather pedestrian in its implication that wild oats are never sown well under parental or filial direction.

What does make the film worth speaking about is not the colour, which is frothy, nor the girl (Odile Versois), who is so very bubbly, but Guinness' own brand of sere and yellow.

His is the distillation of that essence in life which asks of us a last fling, a last look at youth. He is you, sir, who smiled at a pretty girl and thought her return of it more than courtesy to your greying temples.

Guinness has that tenderness which comes from experience, and knows that he must enjoy it himself since he cannot pass it on.

Do go to see it, if only for the sake of that marvellous sequence where middle-aged Romeo plays tom-tom music on his bath stool.

—P.F.N.

RELIGIOUS T.V. APPOINTMENT

ANGELIC NEWS SERVICE

London, July 23

The Reverend O. J. W. Hunkin has been appointed to the new post of Assistant Head of B.B.C. Religious Broadcasting (Television).

Mr. Hunkin, who was ordained in 1953, was previously a classical tutor at Eton, a script writer for Ealing Studios and an officer in the Films Division of the Central Office of information.

He is at present assistant curate at Peterborough. He is a son of the late Bishop of Truro.

BISHOP AT STRIKE MEETING

ANGELIC NEWS SERVICE

London, July 21

The Bishop of Dorchester, the Right Reverend Kenneth Riches, attended a strike meeting in Oxford on July 16 to find out for himself the issues involved in the British Motor Corporation dispute.

The meeting attended by shop stewards from all B.M.C. factories in the Oxford area, was called to make arrangements for strike action which will come into effect on July 23.

After the meeting the Bishop of Dorchester said that he had been impressed by the sense of responsibility shown by the shop stewards for their workmates and the community.



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ON TOUR IN ROCKHAMPTON

By the Reverend E. E. Hawkey, A.B.M. State Secretary for Queensland

BEGINNING at Gladstone there was a service with the screening of two films "The Live Heart" and "Martyrs' Harvest."

The Reverend Eric Gribble who has been the Rector of Gladstone for some years and who has been chiefly responsible for the erection of the beautiful modern brick church was on the eve of his departure for Rabaul where he will work in the Northern Archdiocese of the Diocese of New Guinea which was formerly part of the Diocese of Melanesia, so the story of the Melanesian Mission portrayed in "Martyrs' Harvest" was very appropriate.

He is also the son of Canon Ernest Gribble, O.B.E., of Palm Island, the grand old champion of the rights of the Aborigine, so "Live Heart," the story of present day assimilation being carried on by our Church in Central Australia was no less appropriate.

The next day the Reverend Percy McDonald Smith drove me to Biloela via the lovely Callide Valley with a call in at the open cut mine. That night there was the first admission of members to the newly formed Company of the Order of the Comrades of St. George.

At the meeting which followed it was good to be able to tell the people what a truly great man they had as their vicar. The film "Live Heart" was of course very well received.

Mount Morgan was the next port of call. There is a very live branch of the Women's Auxiliary of A.B.M. in this parish and they kept me talking over a cup of tea till quite late. It was very good to find such a well informed group who have been concerned with prayer and study as well as with raising money.

The next morning the rector, the Reverend Charles Torlach, took me on a tour of inspection of the mine. This entailed about four miles walking as well as being most interesting in every way.

WINTON

At 5.20 p.m. I was in the luxurious air conditioned "Midlander" bound for Winton, 500 miles west of Rockhampton. Twenty-four hours in this train was quite a day off and I was able to catch up on some reading and write a few letters. The energetic Vicar of Winton is the Reverend Derek Brown.

It was after 6 p.m. when the train arrived and I was rather relieved to find that there was no evening meeting, but he offered to take me to a ball at an out centre some hundred miles west. When I asked him when we should get home, he said "Oh about 3 a.m. with luck."

As the next day was Whit Sunday and the first service was at 6.30 a.m. I declined the invitation and enjoyed much talk in front of the vicarage fire.

Next morning I was privileged to celebrate and preach at the Sung Eucharist in the beautiful Church of St. Paul (no poinsettias) and later to talk to the very bright children of the Catechism.

Mid-day saw me once more on the "Midlander" this time headed for Longreach some hundred miles away. It was a pleasure to stay at the Rectory with Canon and Mrs. Fellows, who were holding the fort till the arrival of the new rector.

This house was the first Brotherhood House for the whole of the Australian Bush Brotherhood movement which was begun here by the saintly George Douglass Halford. Even-song and a very good meeting and then much talk with Canon Fellows who is one of the best informed priests the Australian Church has ever had where missions are concerned.

NO CINEMA

The next day the Reverend Selwyn Cowan, the well read and witty Rector of Barcaldine, claimed me and drove me to his Rectory where his three small but charming daughters took control of me and made the evening meeting a very jolly one.

Next morning the rector took me on a wooding expedition and I got some unusual exercise on a really frosty morning before the Rector of Blackall, the Reverend Aubrey Bale came to claim me and drive me south to the town of that name.

This town must be unique in Australia as it has no picture theatre, so there was an enthusiastic audience at night. I was sorry not to have any "Westerns" or "Cartoons" on my programme as I feel sure they would have received a tremendous ovation.

The next morning I was in the train (a mixed goods) before seven, bound for Emerald. The distance might be 200 miles but it was 2 a.m. the following day when we arrived and I was indeed glad to find the Reverend Arthur Fellows, the Vicar of Springsure, on the platform, and relieved to know that we were not to begin the 40 miles drive to that town at once, but to spend the night, or rather the morning at the Emerald Vicarage.

The vicar, the Reverend John Howarth was up and had the kettle boiling and could scarce be restrained from grilling a steak at that hour of the day. Early the next morning we set out for Springsure driving through the most wonderful

mountain scenery with the Carnarvan Ranges in the distance. The stay at the vicarage was made memorable by the news of the arrival of a son to the vicar and Mrs. Fellows.

On Saturday the trip to Clermont was done in three hops, thanks to the priests of Springsure, Emerald and Clermont, which entailed much loading and unloading of eight pieces of gear including a heavy projector and transformer, screen, etc.

The Church of All Saints, Clermont, is one of the most beautiful in Queensland and it was a privilege to worship here on Trinity Sunday (poinsettias here) and at Capella where the Church is dedicated to the Holy Spirit.

EMERALD

So far, although I had passed through it three times I had not been officially in the Parish of Emerald. The Rector of Clermont drove me over on Monday after a visit to the school in the morning and stayed for tea and the evening meeting.

As the Vicar of Springsure had driven in too we had a very clerical party both in the Vicarage and in the hall.

Next morning I celebrated in the new sanctuary of St. Luke's Church which is the first step of the ambitious building plan for this centre, and after breakfast set off for Rockhampton with the Vicar of Springsure who was going to see his son and heir. It was a wonderful drive through country which I had only ever traversed before by train and that at night.

Lis Escop, the episcopal residence of the Diocese has an ever open door for travellers and I was at once at home as the bishop said "Same room as usual."

Next day he took me to St. Faith's School, Yeppoon, and in the evening there was a combined meeting for the three Rockhampton parishes in St. Paul's Hall followed by a very happy party arranged by the Comrades of St. George.

Another train journey brought me back to Brisbane, tired but encouraged for the future of the missionary cause in this far-flung area and grateful to all those who had been so kind to me.

The first news I received on arrival at the office was that the Diocese of Rockhampton had oversubscribed its missionary objective for the year which ended the day before, by over £400. Well done, Rockhampton!

S. STEPHEN'S HARRIERS

Melbourne, July 16

S. Stephen's Harriers, a famous athletic club, owes its foundation to the S. Stephen's Church of England, Richmond.

Back in 1906 from a lowly beginning it made steady progress until it has become the best-known club in Australia—and beyond.

Many Victorian and Australian teams championships and individual titles have fallen to its members, and several have represented Australia at the Olympic Games. It is still one of the top clubs in Victorian athletics.

OLYMPIC SERVICE

An Olympic service will be held on Sunday, December 2 at 7 p.m. at S. Stephen's Church with a parade of athletes and with several Olympic champions taking part.

The club needs members who are members of the Church of England and who are interested in athletics as a sport. Headquarters for training purposes is the Richmond Cricket ground on Mondays and Wednesdays, 5 p.m. to 7 p.m. throughout the year. Juniors may join at 14 years of age.

Enquiries can be made to the secretary, Mr. R. A. Lethbridge, 2 Crotonhurst Ave., Caulfield. (Phone: LF 4579).

"SETTING THE CHURCH ON FIRE"

C.E.M.S. TEA AT WANGARATTA

Wangaratta, Vic., July 16

The national president of the C.E.M.S., Bishop J. S. Moyes, spoke to 70 men at Wangaratta Cathedral last evening.

Owing to an electrical fault, the meeting took place by candlelight.

In the General Confession "we have left undone those things which we ought to have done," is followed by, "And we have done those things which we ought not to have done," thus suggesting that the former leads to the latter, said the bishop.

The Church has been emphasising this for centuries, but we haven't been listening. Notice that in the parable of the Good Samaritan the priest and the Levite are blamed for what they didn't do.

Similarly the five foolish virgins did not bring oil for their lamps, and in the parable of the talents a man is castigated for not using his. Our Lord clearly placed the emphasis on things left undone, not on things done wrongly.

The Anglican conference at Minneapolis made two things clear, he said. The Church of

England occupies a very important position by reason of the way it's spread out over the world and that we are a small church. Of the world's 800 million Christians only 40 million belong to the Anglican communion.

Because we're so spread out, and only 5 per cent. of the total number of Christians, everyone of our members must be a live part of the Church.

At the World Council of Churches conference at Evanston, the other Churches recognised the importance of the Church of England by including two Anglicans in their seven presidents.

TWO TRADITIONS

Christianity is split into two traditions. There is the Catholic tradition emphasising the Church as the instrument of God, the creeds and the sacraments. Then there is the Protestant tradition emphasising the Word of God and vital need of faith.

The Church of England holds steadfastly to both. We may not hold either as well as some others do. But it's easier to hold half the faith than the whole.

Our reconciling position is recognised, and we must use it to help others to the full truth.

We must then be tremendously zealous, and we must work to reconcile Christendom. It is not easy. The true Anglican holds fast to the Catholic faith in all its fullness, and to the Protestant contribution of the Reformation.

Much work of reconciliation has been done. In the 1920s there were the Malines talks with Roman Catholics before the Pope finally shut the door. The Church of South India is a triumph of grace. Its service of Holy Communion, with its wonderful sense of congregational fellowship, is the nearest to the ideal that we know.

"What about us?" he said. "How can we make the Church of England a living part of the community in which we live?"

"We can make our worship central in our lives. At present we are the poorest church attenders in this country. According to a survey only 12 per cent. of Anglicans attend Church regularly. We won't catch fire enough to let God use us."

WORSHIP A DUTY

"We must worship Sunday by Sunday as a duty to God. Otherwise I don't see how he can use us. Our Church might die and God might have to raise up another communion to do His will."

"There was a church warden who only went to church when he felt like it. When asked if he went to the table when his wife rang the lunch bell, he replied, 'Yes, that's a call to the whole family.' When the church's bell rings that is a call to the family, too, and there is no stronger obligation than to answer it," said Bishop Moyes.

Anglicans do a great deal of community service in a variety of capacities. But have we thought of doing it as Christ's men? Our lives must follow the pattern of our worship.

Anglicans are the shyest crowd of the lot. There is a need for friendliness, and for a welcome to all at services. Laymen, two at a time, can visit new housing areas.

"We must get men. You are going to enlarge your cathedral; you should have a congregation ready to fill it," he said.

The heads of the Church are doing a wonderful job, but the rank and file must do their part to set the Church here on fire. By worship, work and witness we can show that the Church is a Church which is saving souls, said Bishop Moyes.

MRS. ARMOUR IN MACKAY

FROM A SPECIAL CORRESPONDENT

Mackay, Q., July 23

Holy Trinity, Mackay, the oldest branch of the Mothers' Union in North Queensland, was visited by the Commonwealth President, Mrs. T. M. Armour, on July 19.

Members of the Prosperpine branch, 75 miles north, were joint hostesses with the Mackay members.

On arrival at the parish hall Mrs. W. Larking presented Mrs. Armour with an orchid corsage and a floral spray to Mrs. Lean, the Commonwealth Secretary.

The guests were entertained at morning tea by the Rector of Holy Trinity, Archdeacon J. H. R. and Mrs. Innes.

The M.U. office was said in the church.

Mrs. Armour spoke on "Prayer" at the luncheon to which all church people from Mackay and district had been invited.

In the afternoon Mrs. Armour and Mrs. Lean were taken for a scenic drive through our lovely city. The harbour was visited and then to the beach at Slade Point and on to Lambers Beach where one looks out towards the Pacific ocean and islands.

On the return to the city

they were taken through North Mackay to Glenella back across the Pioneer River through the western suburbs and back to the parish hall for afternoon tea with members.

During the afternoon tea Mrs. W. Larking presented Mrs. Armour with a memento of her first visit to a Mothers' Union in the Diocese of North Queensland.

INTER-COMMUNION WITH DANES

ECUMENICAL PRESS SERVICE

Geneva, July 23

Bishop H. Fuglsang-Damgaard has commented on the agreement about intercommunion between the Danish Lutheran Church and the Church of England.

The bishop described the agreement as a historical event of immense importance.

It does not mean that the two Churches have abandoned their respective doctrines concerning Holy Communion. It was emphasised, however, the fact that Christian brethren from different Churches may meet at the Communion Table is the best possible basis for a really fruitful discussion on the divergent conceptions of Communion.

To the question whether the closer connection between the Danish and the Anglican Churches has been endangered by the introduction of women clergy in the Danish National Church, the bishop answered: "At a certain time it might have seemed as if the question of women clergy could become an obstacle in the way of a closer co-operation between the two Churches. Fortunately, it has not proved a hindrance for inter-communion."

£200,000 RECEIVED FOR APPEAL

ANGELIC NEWS SERVICE

London, July 23

Just over £200,000 of the £250,000 needed to extend and renovate Bradford Cathedral has been raised since the appeal was launched last November.

The foundation-stone of the new south wing will be set on November 3 by the Provost of Bradford.

The wing, which will cost about £25,000, is expected to be completed by the end of 1957.

Work on the new and enlarged choir, sanctuary, ambulatories, chapels and chapter house will, it is hoped, start early in 1958.

W.C.C. OPPOSE AID TO CHURCH SCHOOLS

PROTEST TO GOVERNMENT

A strong protest to the Federal Government has been lodged by the Australian Council of the World Council of Churches against its decision to aid denominational schools in Federal Capital Territory.

The Council sent the following telegram to the Acting Prime Minister and to each member of the Cabinet:

"Executive Australian Council for World Council of Churches comprising Church of England, Presbyterian, Methodist, Church of Christ, Congregational, Salvation Army, strongly protests against reported proposals for Government aid to denominational schools in Australian Capital Territory."

"LONG HELD"

The President of the Council, the Reverend C. Denis Ryan, said that the protest was in accordance with an opinion long held by the Churches represented on the Council.

He said "The Council is in favour of the continuance of free, compulsory and secular education and holds that denominational schools should be the financial responsibility of the Churches concerned and

not be a matter of taxation for the general public."

This protest was the result of the Federal Government's announcement last week that it was willing to give limited aid to Church Schools for building in Canberra.

Sir Arthur Fadden told Canberra Church leaders on July 9 that the Government would reimburse them for interest payments up to 5 per cent. on money up to £25,000 a year which they borrowed to build or extend their primary schools.

SYDNEY Y.A. BALL

190 Y.A. members attended the annual ball at the Coronet Ballroom, Sydney, on July 13.

The president, Peter Christian, welcomed country Y.A.s from Bathurst, Blayney, Cowra, Camden, Portland and Rylstone.

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DIOCESAN NEWS

ADELAIDE

MOOROOK CHANGES PARISH

The parishioners of S. Mary's, Moorook, have asked that their church may, in future, be attached permanently to the Loxton parish. This is because of transport difficulties, especially the River Murray is in flood, encountered by the Priest-in-Charge of the Berri-Barmen district, the Reverend Peter Hopson. The Priest-in-Charge of the church of the Church of the Resurrection, Loxton, the Reverend H. P. Willoughby, has begun to take services at Moorook.

EASTERN SUBURBS

The Eastern Suburbs diocesan conference will meet in the S. Andrew's parish hall, Walkerville, on Wednesday, August 1. The business session will be preceded by Evensong in the hall at 7.45 p.m. The Rural Dean, the Reverend C. P. Eggleston, and Mrs. Eggleston, have invited conference members to be their guests at supper at the conclusion of business.

DEBUTANTE BALL

The S. Mark's, Maylands, Debuts Ball was well attended. The debuts were presented to Mr. Don Dunstan, M.P., by Miss Judith Towill.

FIRLE

The Warden of S. Barnabas, Firle, have sent a letter of thanks to Rowland Brothers (through Mr. S. Rowland) for the gift of the foundation stone of the new church.

MINLATON

The dedication festival of S. Benedict's, Minlaton, will be observed on Sunday, August 5, with services at 11 a.m. and 7 p.m. The Rector of S. Mary Magdalene's, Moore Street, City, will preach at both services. A parish luncheon will be held after the morning service.

KINGSTON

The Sunday School at Holy Trinity, Kingston, in the south-east, now has 33 children attending. The Priest-in-Charge, the Reverend Dean Rowney, and five other teachers, take the classes.

WHYALLA CANVASS

S. Martin's, Whyalla, are to begin a Wells canvass soon. The rector is the Reverend A. R. Bower.

YOUTH DEBATE

Members of S. Saviour's, Glen Osmond, Youth Fellowship will have a debate with Fellowship members of S. Matthew's, Maryville, on August 5. The debate will be preceded by a service at 2.15 p.m.

BIBLE SOCIETY SERVICE

The annual meeting of the British and Foreign Bible Society will be held at Brighton on August 5, at 7.30 p.m. On that day, Evensong at S. John's will be sung.

OF PULROUGH FROM NEW GUINEA

The Reverend and Mrs. Allan Dwyer, on furlough in Adelaide from the Diocese of New Guinea, are fulfilling engagements in many parishes.

ARMIDALE

NORTH TARMOUTH
The bishop of the diocese, the Right Reverend J. S. Moyes, will meet the people of North Tarmouth at S. James' parish hall on Saturday, July 28, at 3 p.m. to discuss the building of a church at North Tarmouth. Bishop Moyes will preach at the 11 a.m. service in S. James' Hall, on Sunday.

INDIAN S.C.M. SECRETARY

The Indian secretary of the Student Christian Movement, Arun Sircar, who has been in Armidale for the past few days as the preacher at S. Peter's Cathedral on Sunday, has been in Australia for several weeks, and gave the Armidale congregation a rather sobering thought during his address. Australia, where only ten per cent. of those who call themselves Christians go to church, he said, is just as great a missionary field as India, where nine of the three hundred millions in the country are Christians. Mr. Sircar also addressed a mixed gathering of young people at the Methodist Hall on Saturday and has spent a good deal of his time at Armidale among the students at the University and the Teachers' College.

QUIRINDI

The diocesan, the Right Reverend J. S. Moyes, is to visit Quirindi during the first week in August. He is addressing a youth tea on Sunday, August 5, and preaching at Evensong later. On Tuesday, August 7, the bishop is to address a public meeting in the Quirindi parish hall on the "Task of the Church in the Modern World."

WEST TARMOUTH CANVASS

Lists of parishioners for the personal canvass under the direction of the Wells Organized are nearing completion at West Tarmouth, and the director is expected to arrive very shortly. A corner of the parish hall is being used as canvass headquarters, and equipped with a telephone (J494) and other office impediments. West Tarmouth leaders are confident to expect that there will be an excellent turn up to carry the canvass and its office affairs through to a successful conclusion.

QUIRINDI VICARAGE

Quirindi Vicarage has been in the hands of the builders for several weeks, and the discomfort of the Reverend and Mrs. J. N. Bagnall, but much to the entertainment of their young family. The whole of the six-foot wide verandah has been taken down and replaced on the northern and eastern sides with an eight-foot wide verandah with straight iron replacing the bull-nose iron. On the western side a sleepout has been constructed, and

the back verandah has been constructed. Apart from these improvements, and interior painting, the most important aspect of the work has been the removal of the prepave of these ten parishioners, which had made the vicarage very damp—particularly this year.

WEST ARMIDALE

S. Mary's, West Armidale, celebrated their diamond jubilee on Thursday, July 26, and on the evening of this day there was a special service at which the memorial pulpit was dedicated. There will be special services at S. Mary's next Sunday, at which the bishop, the Right Reverend J. S. Moyes, is expected to preach, and a jubilee social follows on the Tuesday.

BATHURST

FORBES
The Y.A. bazaar was postponed until September 14 owing to the rising flood waters which cut the town into islands. The postponement of these bazaar parishioners who got through on Sunday, July 15. The fine group of Hostels boys and girls who attended made the services worth while. Y.A.s provided a supper for the congregation after Evensong, and a further 224 were to come for the future. The appearance of S. Michael's as a result of the flood visit.

From Forbes, on the long way round, owing to bad roads meant calls at many rectories and vicarages, of progress of plans. Parkes, S. George's Church is nearing completion and it is expected that the final west end building will be ready for the ceremony planned in November. Parkes has also acquired some valuable land on the heights of the town for future use.

Eugowra's church looks a gem in its new modern painting and at Canyovra the Every Member canvass is under way mainly for the completion of their fine church and other progressive moves. At Cowra the new S. John's church in the main street is rapidly nearing completion. One of the main line features of the church will be the Chapel of the Holy Spirit. Molong's old rectory is fast disappearing under the hands of the workers. It served for many years.

Forbes and Bathurst are preparing for an Every Member canvass for more progressive plans. At Dunedoo the church has been completed, and in the same parish of Coolah, at Mendonra centre, final decisions have now been made for building the new church. At S. Michael's Children's Home at Kelso, further furnishing has been placed and shortly it is expected the home will be ready. Meanwhile blinds are up, and curtains are being hung, and the hope that local ladies at Bathurst might offer to make these up some time in September when a working bee is planned.

GRENELL KINDERGARTEN

Building for the future "church" is starting at the light end, the Grenfell parish Kindergarten now has 60 pupils, and the leader and her assistants seek additional teachers. More small chairs and working tables will be required also. The teachers meet on Tuesday afternoons when the rector conducts a training class, and on Saturdays the teachers prepare the work carefully for the Sunday's work.

PARISH EVENTS

Cowra Anglican Ball was held on Friday last. Tonight, July 27, Y.A. balls will take place at Molong and Parkes, and a special function at Blayney for the local Y.A. queen candidate. The D.C. is to preach at all services at S. George's Church, Parkes, on Sunday next, July 29. Guild ladies of Bathurst district parishes will meet on Wednesday next to plan the supper for the Police Ball, Monday, which will aid S. Michael's Children's Home and the Roman Catholic orphanage, both in Bathurst district.

Bishop Wythe and Bishop Collins have commenced their Confirmation tour, and have visited South Bathurst, Bathurst, S. Edmund's College, Cowra and Dubbo. The diocesan is now confirming in the H.C.S. parish of Gandra and beyond. At one Confirmation it was fine to see three Y.A. young husbands attending the service at which their young wives were confirmed.

BRISBANE

MEMORIAL GIFTS FOR CATHEDRAL

On Sunday, July 22, the Archbishop dedicated newly erected altar rails and five stained glass windows in S. John's Cathedral. The altar rails, which have been installed in the Chapel of the Blessed Sacrament, were dedicated to the Glory of God and in memory of William Thomas Henry Carr, whose widow and family are well known to the cathedral. The five windows were dedicated to the Glory of God and in memory of the following persons: the Reverend Hugh Simmons, a former Precentor at the cathedral; Canon Warner, first incumbent of Roma, and Mrs. Warner; George Stanton, Crown first treasurer of the Friends of the Cathedral; and Mr. George H. Jesser, a former chaplain of the cathedral.

STAFFORD VICARAGE

The archbishop dedicated the vicarage at S. Clement's on the Hill, Stafford, on Saturday, July 22. Stafford is a newly created parochial district, and the parishioners have bought and renovated a house for the purpose of a

vicarage. The vicar is the Reverend J. Madden.

On Monday, July 23, the annual service of the Church of England Grammar School was held in S. John's Cathedral at 3 p.m. This took the form of a Sunday service when the school choir, under the direction of Mr. Sawkins, led the singing. The service was conducted by the school chaplain, the Reverend G. H. Williams, assisted by the dean. Lessons were read by the headmaster, Mr. H. E. Roberts, and the archbishop. The Bishop of North Queensland addressed the 800 boys.

GRAFTON

KYOGIE

The bishop, the Right Reverend K. J. Clements, confirmed 54 candidates at S. James' on July 11. Afterwards the candidates and about 200 parishioners welcomed the bishop in the parish hall. The rector, the Reverend H. W. Carr, Mr. F. Moore for the church wardens, Mrs. B. Morris (Women's Guild), Mr. P. Birkbeck (parish council), Mr. Barry Morris (Fellowship), the Reverend J. Gowdie (Presbyterian) and the Reverend J. Hoyle (Methodist) spoke during supper. A civic welcome was given at the council chambers on July 12 by the President and members of churches and other organisations.

Bishop Clements received 12 debutantes at S. James' annual ball—the most successful ever held. 800 people attended and more than £400 was realised.

RANGALOW

All Souls' Banglow, was crowded this month for the admission service of the recently-formed C.E.F.S. Society and the Church of England Young Men's Society. Twenty girls were admitted to the C.E.F.S. and fourteen young men to the C.E.F.M. by the rector, the Reverend W. E. Avery.

MELBOURNE

DONCASTER

Archdeacon R. H. B. Williams dedicated a new brick hall at Holy Trinity, Doncaster, on July 22.

C.M.S. MARKET FAIR

On Thursday and Friday, July 26 and 27, a Market Fair organised by the Women's Missionary Council of the Church Missionary Society will be held in the Chapter House, S. Paul's Cathedral.

MARRIAGE GUIDANCE

Lectures for young married people and for those preparing for marriage have been arranged by the Church of England Marriage Guidance and Counselling Council at All Saints' parish hall, East St. Kilda, on July 31, August 7 and August 14 at 8 p.m. They are under the general title of "Planning and Partnership." Subscription is 2/6 each evening.

LUNCH-HOUR ADDRESS

Addresses are being given each Wednesday from 1.15 p.m. to 1.45 p.m. in S. Paul's Cathedral under the general title, "The life of man in the Light of God." The programme for the following weeks is as follows:

July 25: The Reverend J. Arthur Lewis, Minister, the Baptist Church, Collins Street. Musical item: Mervyn Simpson, George Dobson, Standish Roberts, trumpet trio.
August 1: Canon T. W. Thomas, Vicar, S. John's, Camberwell. Musical item: Lance Hardy, organist.

August 8: The Reverend A. H. Wood, Principal, Methodist Ladies' College. Musical item: Harold Blair, tenor.

August 15: The Reverend G. H. Conington, Vicar, S. Andrew's, Brighton. Musical item: Bernard Eddy, boy chorister.

August 22: Professor E. Calvert Barber, Queen's College, University of Melbourne. Musical item: Connie Zabell, violinist.

August 29: The Reverend J. N. Fakingham, Vicar, S. Paul's, Malvern. Musical item: Frances Cowper, soprano.

September 5: Sir Ian Clunies Ross, Chairman C.S.I.R.O. Musical item: Jean Munro, soprano.

September 12: Lieut-General Sir Edmund Herring, Chief of Staff of Victoria. Musical item: Richard Chugg, flautist.

September 19: The Reverend Alan C. Watson, Minister, Presbyterian Church, Toorak. Musical item: Robert Payne, baritone.

September 26: The Right Reverend J. D. McKie, Bishop of Geelong. Musical item: Jiri Tancibudek, oboist.

October 3: The Reverend L. Featherburn, Minister, Presbyterian Church, Gardiner. Musical item: Cecil Parkes, violinist.

NORTH QUEENSLAND

SCHOOL PLAY

The school play of All Souls' and S. Gabriel's attracted such large and enthusiastic audiences in Charters Towers that it was decided to bring the performance to Townsville. On Tuesday, July 17, the players and their producer, Mr. John Matthews, came to the city and after an Italian dinner at Bishop's Lodge all went forth to the Theatre Royal where an enthusiastic audience witnessed the "Happiest Days of Our Lives" performed with extreme precision and gaiety.

CLERGY RETREAT

The clergy and lay retreats for the diocese which coincide with the calling of Synod will this year be conducted by the Reverend Antony Snell of the Society of the Sacred Mission.

MUNDINGURRA

During Synod, the foundation stone for this church will be blessed by the Bishop and laid by

the Chancellor of the diocese, Brigadier F. R. North, who was recently decorated by the King of Sweden. The new church will be built of concrete and Townsville granite and will feature a spire rising directly from the ground to a height of 70 feet. This spire will be at the main entry to the town of all southern and western. The rector is the Reverend Brian Kugelman.

PERTH

CANVASS AT NEDLANDS
900 parishioners attended the Loyalty Dinner at S. Margaret's, Nedlands, on July 9, as a prelude to the Wells canvass which the parish is undertaking. The canvass aims to raise £35,000, some of which will be used to build a new church hall.

SYDNEY

HISTORICAL SOCIETY LECTURE
The monthly meeting of the Church of England Historical Society will be held at the Philp's Hall, Church Hill, Sydney, at 7.30 p.m. on Friday, August 3. The speaker will be Mr. G. A. King, senior vice-president of the society, who will deliver an address on "Burials in Sydney Churches." Visitors are invited to the meeting.

A.B.M. WOMEN'S "FRIDAY" STALL

In an effort to raise its objective of £2,000 for 1956-57, the Sydney Diocesan Committee of the Women's Auxiliary of A.B.M. is seeking the co-operation of parishes, groups and individuals in the stocking and running of a "Friday" Stall for the sale of cakes, jams, provisions, etc. The stall is held (by kind permission of the rector and wardens) at S. James' Church, King Street, Sydney, inside the iron gates facing Queen's Square. A roster is being drawn up with the idea of giving each parish or group of parishes or individuals one turn each year. Already there has been an encouraging response. Each week the amount raised will be credited to the particular parish or parishes in charge, and will do much to swell their effort towards the "1956-Year of Challenge." Appeal. Full particulars may be obtained from Miss M. G. Robertson (XB 7121).

COMRADES OF S. GEORGE

AT RANDWICK
Ten new members were admitted to the Randwick company of the Comrades of S. George, during Evensong at S. Jude's, Sandwick, on July 15 by the rector, the Reverend R. A. Johnson. Before the service, a youth tea was held in the parish hall, the speaker being Miss G. Haddingham, Federal Youth Secretary of the A.B.M. After the admission the rector related the part Comrades play in the work of the Church at home and abroad through the A.B.M. He said that he hoped the "would remember their vows to the end of their lives."

AUGUST FESTIVAL AT NORTH SYDNEY

The Pre-Confirmation Service will be held on July 29 at 7.20 p.m. when all candidates will be present with their parents, godparents and friends. The Archbishop of Sydney will administer Confirmation at 11 a.m. on Sunday, August 5. At Festal Evensong at 7.20 p.m. the Headmaster of North Sydney Boys' High School, Mr. T. R. Mason, will give the Education Week address. The Bishop of Riverina, the Right Reverend H. G. Robinson, will preside at the first Communion of the newly-confirmed on August 12 at 8 a.m. and preach at 9.30 a.m. 11 a.m. and 7.20 p.m. Temple Day will be August 23. Matron Edna Shaw will speak at the women's rally at 2.30 p.m. August 26 will be Thanksgiving Day.

STUDENTS' CONVENTION

The Moore Theological College annual convention will be held at the college from Monday, August 6, to Friday, August 10, at 7.45 p.m. The speakers on succeeding evenings will be the Reverend J. Reid, the Reverend R. Weir, the Reverend R. Fraser, the Reverend G. Bingham, and Dr. H. Guinness.

OBITUARY

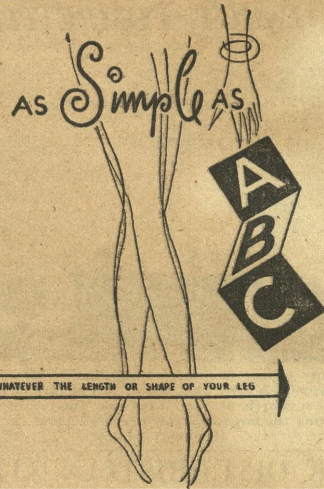
THE REVEREND J. P. BLENNERHASSETT
We record with regret the death at East Malvern on July 15 of the Reverend John Ponsonby Blennerhassett.

He was a graduate of Melbourne University and did his theological training at S. Aidan's Theological College, Ballarat, at which he was, for a time, Bursar and Acting Principal.

He served his ministry in the parishes of Landsborough, Burreguna, Murtoa and Port Fairy, all in the Diocese of Ballarat.

Some three years ago he was forced to retire owing to continued ill-health and lived privately at East Malvern. He served in the 13th Field Ambulance in the First World War.

A service was held at All Saints', East Malvern, conducted by his brother, the Archdeacon of Bendigo, the Reverend R. P. Blennerhassett, assisted by the vicar, the Reverend F. G. Hughes and the Reverend G. J. Coad (representing the Bishop of Ballarat).



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DONALD REA

THE CHURCH OF SOUTH INDIA AND THE CHURCH

Preface by

HIS LORDSHIP THE BISHOP OF CHICHESTER

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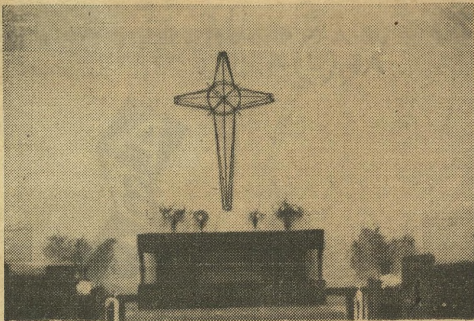
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SNAPSHOT COMPETITION



The winner of our snapshot competition is Mrs. Muxlow of West Cessnock, N.S.W. who sent us this picture of the interior of the new church at West Cessnock, Diocese of Newcastle, showing the large wrought iron cross above the altar. (See story page 6).

WEEK OF CHRISTIAN WITNESS AT SOUTH YARRA

FROM A SPECIAL CORRESPONDENT

South Yarra, Vic., July 23

The historic parish church of South Yarra, Diocese of Melbourne, will be the focal point during "The Week of Christian Witness" which, as a further event in the centenary celebrations, will commence on Sunday next, July 29.

On that day the vicar will be the celebrant at both the 8 a.m. celebration of Holy Communion, and the 9 a.m. Sung Eucharist. Canon W. Greenwood, formerly Rector of St. John's, Launceston, Tasmania, will preach at the 11 a.m. Matins, and the day will conclude with a procession at Evensong.

The vicar will formally open the week-day activities on Monday, at 8 p.m., and will give a commentary on the exhibition of projects depicting "The Church To-day," prepared by the pupils of the Melbourne Church of England Girls' Grammar School, of which the vicar is chaplain.

The exhibition material will be supplemented by a public display of many old photographs and historic records.

EXHIBITION

Art work, sketches, and project work by individual pupils of Christ Church Grammar School will be on view.

Church furnishings, ornaments of the sanctuary, each bearing an explanatory inscription are to be arranged around the church.

The exhibition will be open throughout the day, and well-informed guides should be available at most times, and, in addition, a carefully prepared and informative booklet covering the entire week's programme of events will be

available, free of charge, from the opening Monday evening.

Lectures, liturgical demonstrations of ancient English services and ceremonial, "Questions and Answers," films, and a public meeting of the Melbourne Diocesan Historical Society fully occupy all evening sessions (Thursday excepted), commencing 8 p.m.

DAILY SERVICES

Daily services in accordance with the directions of the Book of Common Prayer are arranged throughout the week. Holy Communion at 7 a.m., Matins and Evensong at 11 a.m. and 5.45 p.m. respectively; the Litany being said on the station days of Wednesday and Friday.

The Sung Eucharist on Wednesday (Lammas Day) is to be unaccompanied, and preceded by the traditional custom of Blessing the Holy Bread, and at 7.30 p.m., Solemn Evensong and sermon.

The choir boys, under the direction of Leonard Fullard, will sing a Festal Matins on Thursday, at 11 a.m., and Festal Evensong on Friday, at 3 p.m.

The Week of Christian Witness concludes the Sunday following, August 5, when the preacher at the Choral Eucharist (service—Darke in F) at 11 a.m., will be the Bishop of St. Arnaud, the Right Reverend A. E. Winter, a former assistant curate of the parish.

CHANGING PATTERN OF MISSIONARY LIFE

THE "TEAM" ASPECT TO-DAY

Miss Dorothea Henslowe, speaking at the A.B.M. Central Council of the Women's Auxiliary and diocesan leaders in Sydney on July 23, spoke on the relationship of the Home Church with its missionaries.

She stressed that to-day the missionary tools for God's work must be up-to-date, effective and often specialised.

Missionaries depend a great deal on the Home Church, firstly to sustain them in prayer and, secondly, to supply the right tools, she said.

There are to-day comparatively few primitive people and many, even of these, have some knowledge of what the white man can give, if he will, materially.

No one can go off on his own as in the early days to Christianise people, armed only with love and zeal.

Modern science has brought countries close together and many backward peoples have been awakened and brought close to a modern world.

There is a need to fit them, as soon as possible, to deal with this encroaching civilisation.

This work is also being taken up by governments, not interested in the Christian aspect so much as the work done in medicine and education.

They are giving grants in many places but only upon conditions which include the

training and qualifications of mission staff and much more.

"Governments demand efficiency far beyond the help they give, but he who pays the piper, even a little, calls the tune to a certain extent," said Miss Henslowe.

Other changes to-day are the training of the indigenous Church in many places and handing over to Nationals the leadership.

"Then in some places there is a need for a policy of concentration rather than expansion, evangelism in depth rather than in extent; putting co-operatives on their feet, run by the people themselves; a change over from converting heathen to strengthening Christians — less exciting for them and for us, and more difficult," she said.

The work is urgent, particularly the training of indigenous leaders in countries where other ideologies are growing.

Miss Henslowe particularly

CENTENARY AT NORWOOD

BISHOP MOYES AT SERVICE

FROM OUR OWN CORRESPONDENT

Adelaide, July 23

"To be a Christian and a churchman is the normal way to live, not the abnormal way," the Bishop of Armidale, the Right Reverend John Moyes, said in Adelaide yesterday.

He was preaching at Festal Evensong during the centenary celebrations of St. Bartholomew's, Norwood.

More than 500 people crowded into the church, and many could not gain admittance.

Bishop Moyes said that for St. Paul Christianity was not on the defensive.

It was what we believed in life which gave us our dynamic and fashioned our life.

There were a multitude of people to-day oppressed with doubt. They did not know which way to go in life. Their judgement was suspended, and they couldn't take action.

ANSWER TO DOUBTS

"One has the deepest sympathy for agnostics," said Dr. Moyes.

"Agnostics say, 'Defend your belief,' as if belief were a queer thing. The Christian Church and Christian men should say, like St. Paul, 'Why don't you believe?' Christ is the solution, not the problem."

It was a very difficult thing to sit on a razor edge in life. "No man can live doubting," he



Bishop Ku is here shown leading the procession of bishops into Holy Trinity Cathedral, Shanghai, when it was dedicated as the National Cathedral last May. (See also picture P.1.)

asked for the Home Church's prayers for these native leaders and particularly their wives who are often very poorly equipped for their part in setting an example of Christian family life.

She stressed personal contact with missionaries who now have a much more difficult task than in the past.

We must work in a team with them—as partners, with sympathetic understanding and intelligent prayer, she said.

NORMAN CHURCH NEEDS £50,000

CHURCH INFORMATION SERVICE

London, July 23

During the dissolution of the monasteries, Latimer, later to become one of the Protestant martyrs, pleaded with Thomas Cromwell for the continuance of the Benedictine Priory at Great Malvern. Such was its good repute.

He failed, but as it turned out the Priory Church was saved by the people of Malvern, who bought it from the Crown for £20.

Today, this Church of St. Mary the Virgin and St. Michael needs £50,000 for repairs to the fabric, and an appeal was launched in the presence of the Bishop of Worcester last month.

acts one way or the other," the bishop said.

So many of us with doubts about our Christian life just drifted. St. Bartholomew was a man of doubts, but he came to Our Lord for the answers.

"This old church appeals to you to choose Jesus Christ, to choose a person, a friend. To-day it is the man of faith who has power," added Dr. Moyes.

Towards the end of the service, the Bishop of Adelaide, the Right Reverend Bryan Robin, unveiled and blessed a plaque in the church to commemorate the centenary of the setting of the foundation stone by the first Bishop of Adelaide, Augustus Short.

The rector, the Reverend S. A. Mainstone, conducted the service. Among the clergy in the procession were the Reverend E. J. Cooper, Rector of St. John's, Adelaide, the mother church of St. Bartholomew's, and the Reverend E. P. Pfizner, Rector of St. Mark's, Maylands, a daughter church of the Norwood parish.

Included in the congregation were the member for Norwood in the House of Assembly, Mr. D. A. Dunstan, who is a parishioner of St. Bartholomew's, and the Mayor, Mr. F. W. White, and councillors of the city of Norwood.

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VACANCY FOR Youth Worker. The Wellington Diocesan Youth Council requires a Secretary (clerk of lay, man or woman). Duties (which should begin early in 1957) include organising and extending the work among young people and children through such activities as Youth Camps, Training Courses for teachers and youth groups; supervising the Council's Trading Department. Salary according to qualifications and experience. Applications, stating age and qualifications, and accompanied by copies of testimonials, and, if possible, a photograph, must be received, not later than August 25 by the Venerable G. M. McKenzie, 15 Ngalo Road, Wellington, W.I., New Zealand.

WANTED, PRINCIPAL, in Priest's Orders, for Boys' Home, Newhaven, Phillip Island. Apply Missioner, 308 Latrobe Street, Melbourne, Victoria.

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RETREAT

WOMEN'S WEEK-END Retreat, S. Gabriel's School, Waverley, N.S.W. Friday, August 24, p.m., to Monday, August 27, a.m. Conductor, The Reverend T. E. McCall. Apply The Sister-in-Charge.

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ENGAGEMENT

BLACK-ECCLESTON. The engagement is announced of Kathleen Margaret, younger daughter of Mrs. C. Eccleston and the late W. J. Eccleston, of Sydney, formerly of Cooma, to David William, youngest son of Mr. and Mrs. J. F. Black of Young.

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