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COLOUR BAR IS ARTIFICIAL, SAYS BISHOP NEILL

"APARTHEID" IS CONTRARY TO GOSPEL AND COMMON SENSE

FROM OUR OWN CORRESPONDENT

Perth, June 27

Every human language could be learned by other human beings, for the human race was one unit, although there were divers races, said Bishop Stephen Neill in Perth last week.

He was addressing a public meeting on "Christianity and Colour", a subject which had been selected for him by the Adult Education Board of the University of Western Australia.

"Colour was never the divisive agency in the Bible. Eve was the mother of all living," he said.

Unlike the rest of the animal creation, the human race could not inter-breed with any other species, for it was exclusive. Scripture did, however, recognise certain divisions. The Hebrews were the chosen race, and there were the others who were outside the Covenant.

The Aryan invaders, who entered India some three thousands years ago, had the same colour as ourselves. The word for "caste" in their language, which was Sanskrit, was "Var-na," which to-day means "colour." The basic division of Hinduism were not of colour, but of caste.

There was neither colour consciousness nor colour bar in the Old Testament. In the New Testament it was equality for all men: "As in Adam all die, even so, in Christ shall all be made alive." "All are one in Christ Jesus."

It was interesting to note, said Bishop Neill, that S. Mark adds that Simon of Cyrene was the father of Alexander and Rufus; Simon, a Jew from Africa, Alexander a Greek, and Rufus, a Latin name, depicting the three languages of the title on the Cross and finding their unity in the Cross.

Similarly, the tongues at Pentecost were the unifying force, proclaiming One God and One Saviour; this, said the bishop, was the reversal of Babel, where divers languages separated mankind and sent them on the long quest for God.

There was no colour bar even among the Magi, one of whom always was depicted as a black man.

Down the centuries one found no colour bar. It did not exist in the early Church. Neither the Crusaders nor the Saracens were successful in assimilating the Jews, who themselves knew no colour bar. Neither the Portuguese nor Spanish domination was based on colour. Where, then, did the colour problem arise?

SLAVE TRADE

Answering the question, the bishop said that the Nordic races became colour conscious. He traced the industrial revolution and slave trade to be the causes.

In the seventeenth century, India appeared fabulously rich when Europe was almost impoverished by wars. There were silks and spices in the East. European domination in the Orient bred a sense of European superiority.

Then came African slavery, in which we had a long and discreditable history. The only coloured man our ancestors had seen was a slave. Thus there grew up the myth of the white

man's superiority. Next came the annexation of territory and then—religious superiority.

Was there, indeed, a God-given superiority? National Churches became obsessed with the belief that God had committed to their care the dark-skinned races of the earth.

So there came into existence a colour question in a new form. Beginning with a sense of paternal benevolence, the dark-skinned races had to be trained for their country's weal, economically, politically, culturally and in religion.

That which had begun with the best of motives was now used to denote the never-ending backwardness of the coloured races.

So the colour problem runs through everything in the Southern States of the United States of America, where segregation was not considered un-Christian.

Bishop Neill was not critical of what had been done for Negroes in Little Rock, Arkansas. It was based on the belief that it was God's Will that blacks had to be allowed to develop in their own way—thus far and no further.

"IMPOSSIBLE"

This was, in essence, the concept of South Africa's apartheid policy. To the white South African, God is seen in two capacities—as the Unifier and the Divider.

God had given different gifts to different people with differing capacities. God wills that the African should develop according to his right.

Western civilisation was not for the black man because it robbed him of his ability and

power to develop his inherent characteristics.

The Whites in South Africa believed they were doing more for their black people than any other government in the world. They had given them education, medical services and other benefits.

In South Africa it was not just a question of black versus white; it was not even a language division. The Bantu, they believed, was not yet fit to govern himself.

(Continued on page 12)

FORTY-EIGHT PARISHES DISCUSS LAY MINISTRY

FROM A CORRESPONDENT

Melbourne, June 27

Two hundred and forty people representing forty-eight parishes attended a conference at S. John's, Toorak, on June 19, to consider the aspects of the layman's ministry.

It was designed to discover the extent of pastoral visitation work being done in the parishes and to explore ways of extending this.

The conference, arranged by the Department of Youth and Religious Education, was led by the Reverend R. W. Dann, Archdeacon G. H. Codrington presided.

Mr Dann pointed out that the Church was leaving behind the idea that the lay person was concerned with things and organisations while the parish priest's responsibility was to people.

He indicated some of the strands which had helped towards this discovery. He mentioned the growth of pledge schemes in Australia and the using of men for this work.

The study of pastoral care initiated by the Anglican Hospital

Chaplaincy was mentioned as another factor contributing to the discovery of new aspects of the ministry of both clergy and laity.

There was also a re-appraisal of the meaning of Christian Education with an emphasis on the importance of adults, of family worship and of considering the person in his situation of need "here and now". All these had contributed to the discovery of the ministry to persons.

Mr Dann then outlined the establishment of an "Area Leaders and Street Wardens Scheme" within parishes as the only adequate foundation on which to base a layman's ministry.

He pointed out the difference

between this and the "partial schemes (directed to only men or to women) or those of limited intensity (Billy Graham follow-up).

Sheets were issued showing how such a scheme was organised in S. George's Parish, Malvern.

The importance of seeing the task as more than that of an organisation was stressed. The group at S. George's had discovered much about the nature of their task in the ten months in which the scheme had been operated. There was a re-discovery of the meaning of evangelism.

Various lay people experienced in recruitment, organisation and training were asked to speak on these questions.

Mr Charles Gregory of S. George's, Malvern, talked of recruitment in his parish. This work has been initiated by a Pastoral Care Committee of the vestry. Both men and women were used.

Mr P. Rodda of S. Andrew's, Brighton, outlined the structure of the Pastoral Care Council of his parish.

This council saw its task as extending friendship to those unable to attend church regularly and to newcomers. They also gathered information for the Pastoral Care Council and the clergy.

Mr Rodda also indicated the way in which visitors were trained at S. Andrew's. Help was provided so that the visitor might be better equipped in his conversation with the people he met.

Bible studies, discussion groups and quiz sessions carried out through the Senior Fellowship were a useful supplement to this.

NEW COURSE AT CRAFTERS

PRELIMINARY TO THEOLOGY

The Society of the Sacred Mission has announced that it hopes to begin its new "Qualifying Course" at S. Michael's House, Crafters, at the beginning of 1961.

The Provincial, Fr Nicholas Allenby, writing in the current "S.S.M. News" says it is "a course for men who need further work at the secondary level before they can settle down to the study of theology."

"Our experience leads us to believe that there is need for such a course, and it is certain that the coaching colleges all over Australia are providing tuition for a large number of men who are studying at night for their Leaving or Matriculation examination before entering a theological college.

"We think we may be able to help some of these men by providing a course of one year, which will enable them to study here under favourable conditions and without the difficulties and distractions that go with part-time studies and lectures after work."

"Men who complete this course satisfactorily and pass the examination which we will set will be able to apply for admission to our theological college."

"Already we have received a number of enquiries and we will send further information to anyone who desires it."

THE BISHOP OF BALLARAT

FROM OUR OWN CORRESPONDENT

Ballarat, June 27

The Bishop of Ballarat, the Right Reverend W. H. Johnson, is seriously ill in Horsham Hospital.

At special services yesterday throughout the diocese, people attended in large numbers to pray for the bishop.

At S. John's Church, Horsham, the Archbishop of Melbourne, the Most Reverend Frank Woods, who had come to Horsham to see the bishop, celebrated the Eucharist at the early celebration.

Bishop Johnson became ill on June 13 while on tour with the Reverend Howell Witt who was to speak to regional meetings of the Anglican Women's Guild.

He and Mrs Johnson remained at the home of their daughter, Mrs F. Graham, who live at Horsham. The bishop recovered sufficiently to dedicate two new windows at S. John's on June 19.

Immediately after this service, however, he became seriously ill and was admitted to hospital. His condition is still grave.

CHURCH ASSEMBLY BUDGET

ANGLICAN NEWS SERVICE

London, June 27

The Church Assembly, at its summer session in London next month, will be asked to approve expenditure for the coming year totalling £585,000.

Of this sum, £220,000 will be for the Central Fund for Ordination Candidates.

The meeting will take place from July 12 to 14.



The completed Cathedral of S. James, Townsville, Diocese of North Queensland, the foundation stone of which was set by the Primate last month.

BISHOP TALKS TO DOCTORS

MORAL ISSUES RAISED

THE OATH RELATED TO OTHER DUTIES

ANGLICAN NEWS SERVICE
London, June 27

There seemed to be no moral obligation to use extraordinary means to keep old people alive, though there was a moral obligation to maintain life by ordinary means, the Bishop of Exeter, the Right Reverend R. C. Mortimer, said on June 19.

Dr Mortimer was preaching at the official service for the British Medical Association, in Torquay.

He also said that the Church maintained that euthanasia was murder.

"To subject very old people to the acute discomfort of a serious operation, or of feeding by intravenous drip would seem to be morally wrong," he said.

EXPECTATIONS

Such means should only be used where there was reasonable hope of recovery, or where some benefit or happiness was conferred on the patient, Dr Mortimer said.

"While it is the duty of a doctor, according to his Hippocratic oath, to save life, it is also his duty to use every possible means to alleviate pain."

"In performing this duty, it is often his duty to administer drugs in ever-increasing quantity."

"There is no doubt that in doing so he shortens the life of his patient and finally ends it."

"Nevertheless, he does not fail in his duty, and is not disloyal to his oath, if his immediate and direct object in administering the drugs is not the death of his patient but the alleviation of his suffering, and that makes all the difference," Dr Mortimer said.

"It is the opinion of many of the clergy that doctors tend to conceal the truth to an unnecessary and unjustifiable extent," he said.

"By doing so, they make the work of the clergy in preparing people to meet death unnecessarily difficult."

CLERGY TRAINING AT CATHEDRAL

ANGLICAN NEWS SERVICE
London, June 27

In the current issue of the "Rochester Review", the Bishop of Rochester, the Right Reverend C. M. Chavasse, wrote with satisfaction of the successful establishment of the Rochester Theological College.

As a result of gifts, deeds of covenant, and subscriptions, the bishop said he could retire later this year knowing that the college was financially safe.

The college, which has been established in the old Deanery, is to have its maximum number of thirty-five pupils in October.

A full-time warden will then take up his duties.

For this post the governing body of the college has secured the services of the Reverend S. Y. Blanch, at present Vice-Principal of Wycliffe Hall, who will also become Oriel Canon of Rochester Cathedral.

Mr. Blanch, who took first class honours in Theology at Oxford after the war, was for some time a curate in the industrial and residential parish of Highfield, East Oxford, and then for five years the Vicar of Eynsham, to the west of Oxford.

"With his arrival," writes the bishop, "Rochester Theological College will be the first theological college to be, for practical purposes, a part of a cathedral foundation."

He said that it may "show the way to a fresh advance in the making of good parish priests."

SUFFRAGANS NOMINATED

TWO SEES TO BE FILLED

ANGLICAN NEWS SERVICE
London, June 27

Nominations to the vacant sees of Bath and Wells, and of Blackburn, were made by the Queen on June 20.

The Right Reverend E. B. Henderson, Bishop Suffragan of Tewkesbury, was nominated for election by the Dean and Chapter of Wells as Bishop of Bath and Wells, in succession to the late Dr H. W. Bradfield.

The Queen has also nominated the Right Reverend C. R. Claxton, Bishop Suffragan of Warrington, for election by the Chapter of Blackburn as Bishop of Blackburn, in succession to the late Dr W. H. Baddeley.

Bishop Henderson, fifty years old, has held appointments at Pimlico (London), Ayre, Knightsbridge, and Westminster. He became Bishop Suffragan of Tewkesbury in 1955.

Bishop Claxton, fifty-seven years old, has been Bishop Suffragan of Warrington since 1946.

Among the positions he has held were parishes in Bristol, Rochester, at St. Martin-in-the-Fields, in West Derby, and in Liverpool.

UGANDA PLANS ITS PROVINCE

SUB-DIVISION OF DIOCESES BEGINS

ANGLICAN NEWS SERVICE
London, June 27

Plans to inaugurate the Province of Uganda, Africa, would probably be realised in April, 1961, the Bishop on the Upper Nile, the Right Reverend L. Usher-Wilson, said in London on June 21.

The bishop, in addressing the Upper Nile Diocesan Association, told of the pending extinction of his own diocese.

The present Diocese of Uganda is to be divided into five smaller dioceses on July 1.

Already the Bishop of Uganda, the Right Reverend L. Brown has handed over his authority to the new diocesan bishops in Ruanda-Urundi, Ankole-Kigezi and Toro-Bunyoro-Mboga.

He is to remain Bishop of East Buganda, with the title of Bishop of Namirembe.

The division of the Diocese of the Upper Nile will take place early in 1961.

Bishop Usher-Wilson will become Bishop of Mbale, and the first Archbishop of Uganda will be elected by the House of Bishops of the present dioceses from among the present bishops.

His throne will be at Namirembe, but he will continue as bishop of his own diocese.

The Archbishop of Canterbury plans to visit Uganda next April, and hand over his authority to the first archbishop of the new province.

CUT-RATE GOSPEL

THE "LIVING CHURCH" SERVICE
New York, June 13

"Spiritual discount" houses in places where the Christian Gospel is made to be some sort of a cheap formula rather than a total commitment, were denounced by an American priest recently.

The Reverend G. P. Musselman, executive director of the National Council of Churches' Department of Evangelism in the United States of America was speaking at a conference on evangelism at Cleveland, Ohio.

Claiming that the primary task of evangelism is not the maintenance of an institution, Dr Musselman said:

"The modern thrust of evangelism is going to place a great deal more emphasis on the importance of each individual as a witness or evangelist."

RUSSIAN GIFT OF BOOKS

EXCHANGES FOR THEOLOGY

ECUMENICAL PRESS SERVICE
Geneva, June 27

The Moscow Patriarchate of the Russian Orthodox Church this month offered 400 books from the Moscow Church's theological academies and seminaries for the World Council of Churches libraries.

The Metropolitan Nikolai, head of the External Relations office of the Russian Church, sent the list of books to headquarters of the World Council of Churches in Geneva as part of an agreement made last year for an exchange of literature between the council and the Moscow Patriarchate, which is not a member of the council.

A gift of recent theological books had already been sent by the World Council to the libraries of the Patriarchate and of its Zagorsk and Leningrad theological academies.

The Russian offer included forty books in Russian and 360 in German, French and English, published between 1665 and 1914.

TREASURES

The Russian books are mostly on Orthodox theology.

The others include many rare standard works on the growth of the ecumenical movement in the nineteenth century and first or early editions of well-known books such as Vladimir Soloviev's "Russia and the Church Universal."

Staff members of the World Council of Churches said that the additions would be "most valuable" for the Council's collection, already regarded as the best library in existence on the ecumenical movement.

The Metropolitan Nikolai's acknowledgement of the gift said the exchange would "serve the cause of mutual understanding."

The World Council's letter of thanks for the Moscow gift referred to "the renewed evidence it gives of the ways in which the Holy Spirit of truth and unity is working for the reconciliation of all to our mutual enrichment in the knowledge and obedience of our common Lord."

U.S.A. DEAN FOR ACCRA

OFFICIAL GUEST FOR GHANA

THE "LIVING CHURCH" SERVICE
New York, June 27

The Dean of Washington Cathedral, the Very Reverend F. B. Sayre, will preach in Holy Trinity Cathedral, Accra, Ghana, on July 3.

This will be during the official celebration of the adoption of the new republic's constitution and the election of its first president.

The Dean and Mrs Sayre will be the official guests of the Ghana government.

A special service was held in the Washington Cathedral three years ago to commemorate the independence of Ghana, then only eleven days old.

The service was attended by the representatives of the Government of Ghana in Washington to establish the embassy.

The Ambassador of Ghana, Mr W. M. Q. Halm, an Anglican, is a regular worshipper at the cathedral.

NEW DIRECTORY OF CLERGY

ANGLICAN NEWS SERVICE
London, June 27

Crockford's Clerical Directory, 1959-60, will be published on July 7, priced at nine guineas.

This will be the seventy-eighth issue—the first was in 1858—of this reference book of the clergy of the Church of England and of Churches in communion with the See of Canterbury.

STEWARDS OF THE BOUNTY

BISHOP GRAY ON MISSIONS

THE "LIVING CHURCH" SERVICE
New York, June 27

The Diocese of Connecticut followed the lead of their bishop, the Right Reverend W. H. Gray, last month when the annual convention adopted a missionary budget of 340,370 dollars for the national Church and 327,406 dollars for the diocese.

The bishop, in his address at Christ Church Cathedral, Hartford, reminded the convention that they were "stewards of the bounty God has given us."

"It is useless," he said, "to talk in Hong Kong to the Chinese refugees from Communism about the glories of our western civilisation which we do not permit them to share, or to speak of democracy to the black South African who finds himself chained by the white man's government to conditions no different from slavery."

"It is hopeless for us to deny racial conditions abroad when demands for recognition of equality of opportunity so frequently fall on deaf ears here."

"It is impossible to provide justification abroad when puzzled peoples ask why in the face of the world's need we let millions of tons of grain rot in storage bins . . . You and I are the stewards of the bounty God has given us."

M.U. STRENGTH IN AFRICA

PRESIDENT URGES WHITES TO JOIN

ANGLICAN NEWS SERVICE
London, June 27

Mrs B. C. Roberts, Central President of the Mothers' Union who has just returned to London from a four months' tour of South Africa, spoke at a Press conference on June 20 of the "very positive contribution" which members of this world-wide Anglican organisation in South Africa were making to Christian family life.

They were working in the face of "considerable disintegration of family life" caused by migratory labour, she said.

During her travels round the dioceses of Cape Town, George, Johannesburg, Kimberley, Leboombo, Pretoria, Zululand, S. John's and Grahamstown, Mrs Roberts addressed Mothers' Union members in towns and country, visited hospitals and training colleges and met African women in their homes.

She found that, except among the leaders, very few European women had social contact with Bantu women.

One of the main purposes of her visit was to encourage the white women to join the Mothers' Union, and to help them to realise that it was a world-wide organisation and not just something laid on for the Africans.

Mrs Roberts brought home thirteen cases of gifts lavished on her by the African women.

RIPON BOOKS REMAIN IN ENGLAND

ANGLICAN NEWS SERVICE
London, June 20

Neither of the two Caxtons from Ripon Cathedral Library, which were recently sold at auction, is to leave England.

One, the Epitome Marguerite Eloquente, was bought at the sale for the Brotherton Library of Leeds University; the other, the Vocabulary, was bought by an American purchased, but has since been exchanged with Cambridge University Library for a duplicate copy of another Caxton, and will be kept at Cambridge.



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BISHOP NEILL ON THE TASK OF THE MISSIONARY

FROM A CORRESPONDENT

Melbourne, June 27

Bishop Stephen Neill spoke on "The Challenge of the Unfinished Task" at the 68th birthday meeting of the Church Missionary Society in Victoria in the Melbourne Town Hall on June 21.

The Archbishop of Melbourne, the Most Reverend Frank Woods, was chairman. The Lieutenant-Governor and Dame Mary Herring were among the 2,500 people present.

Each of the fourteen countries where C.M.S. is at work in the world was represented either by a national member or a missionary and, preceded by a flagbearer, they made their way down the centre aisle of the Town Hall to take their place on the platform.

An accompanying narration by the General Secretary, the Reverend R. Marks, gave a brief survey of the task of the C.M.S. in each place: Australia, North Borneo, Singapore, Malaya, Hong Kong, Ceylon, India, Pakistan, Iran, Nepal, Tanganyika, Uganda, Kenya and the Sudan.

A reminder regarding "The Task at Home" was given by the Venerable George Pearson, a missionary not long returned on furlough from Tanganyika.

He gave cause for much reflection by stating that "We should thank God for the increasing costs of our work, for this is surely a sign of God's confidence that He is able to entrust to C.M.S. an increasing task."

THE BUDGET

"God is leading us into new situations giving us opportunity to glorify His name, and we dare not say Him nay."

The archbishop followed up the archdeacon's words by stating the actual facts regarding C.M.S. finance, namely that £62,500 is the budget amount for 1959/60 and £18,000 is still required to meet that total by the end of June.

The responsive spirit of the meeting was indicated by the announcement that the offering for the night totalled £1,788 (later supplemented to £1,825) also that by the generosity of a layman present, this whole sum would go to reduce the £18,000 outstanding as he personally had offered to defray the expenses of the meeting.

In his address, Bishop Neill brought out the sequence of early World Missionary Conferences. In 1810 the great William Carey proposed the holding of a World Missionary Conference, but this did not eventuate, and there would have been but few countries represented anyway.

WORLD SPREAD

By 1860 it was a much fuller picture—Japan, China, India, Ceylon and Africa were all being opened up to the message of the Gospel.

In 1910 the back of the work had been broken with Christian missions extended to almost every land and the New Testament translated into a number of languages.

By 1960 only one country in the world (Tibet) has no Christian Church.

Even though this would appear to mean that the Church has a world coverage, in actual fact it only serves to highlight its spread and not its numerical support for of all the world's population, only one-third is Christian, and that nominally. In fact this figure takes in all of those people who have had the opportunity of hearing the Gospel, but do not necessarily accept its claims.

If we take this fact seriously

it means that we have to contemplate anew the Church's response to its unfinished task.

He concluded with the challenge "If we are prepared to take God at His word, He will do great things with us."

A MAN HANGS ON A CROSS IN THE PERTH CATHEDRAL

FROM OUR OWN CORRESPONDENT

Perth, June 27

The ancient custom of producing the Passion sequence of Cycle plays as near as possible to the Feast of Corpus Christi was reverted to this year when the University of Western Australia's Dramatic Society presented the Coventry Cycle play in S. George's Cathedral on four nights last week.

The presentation was a prelude to Bishop Stephen Neill's Mission to the University. The proceeds were in aid of World Refugee Year.

There are several cycles of English plays, belonging to specific towns—York, Wakefield, Chester, Coventry, etc., although most of them are incomplete.

Designed originally to give the highlights in the Bible story—from the Creation of the World to the Resurrection—they vary enormously in tone, in poetic value and in the selection of scenes.

The play presented in Perth was an adaptation by Nugent Monck, actor-producer of the Norwich Maddermarket Theatre, which he transformed in the 1920s from an old Christopher Wren church into an apron-stage theatre.

Mrs Bradley, the Perth producer, visited him recently in

Norwich when he gave her a copy of his adaptation.

It was a powerfully moving performance, in which a cast of forty players staged the betrayal, trial, crucifixion and resurrection of Our Lord. The action of the play was in the nave and chancel of the cathedral.

Peter Hurford, a schoolmaster, in the rôle of the Christos, was reverent and convincing.

The audience was kept wondering how the crucifixion scene would be enacted—would it be portrayed in silhouette, would lights be extinguished and the script be recited in the darkness, or what would happen?

But before the eyes of the

audience and in the full glare of the arc lights, the Christos was stretched upon the Cross and fastened to it, and before the eyes of the gasping audience the Cross was lifted up and placed in position in its socket.

Similarly, the two thieves were rudely hustled to their execution. It was a dramatic moment when the Christos fell forward on the Cross after having yielded up the ghost.

The resurrection scenes were well handled, not only the risen Christ walking out of the gloom of the sepulchre into the brightness of resurrection light, but also the confusion and dilemma of the High Priest and of Pilate.

Judas Iscariot, Pontius Pilate, Mary Magdalene and Satan had strong parts to play and did not make the mistake of over-acting them.

The producer hoped that the power and the beauty of the message would outweigh any touch of archaism in the verse and that the simple and awful mystery would touch all hearts to-day as deeply as it had done six hundred years ago.

A dramatic critic described the play as "one of the most worthwhile experiments we have had in Perth for some time."

FRANCISCAN HAS BUSY TEN DAYS IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, June 27

The fifth of the Franciscan friars for the Anglican Mission at Koko, Papua, Father Donald, spent ten days in Brisbane, from June 14, on his way to join the other four.

The day after his arrival on the Orion, Father Donald visited S. Francis' Theological College, where he addressed the students, and later visited the Missions to Seamen headquarters.

He was a member of the television panel, "What do you think?" of which the Dean of Brisbane, the Very Reverend W. P. Baddeley, is chairman, on Sunday afternoon and late that night he spoke on Channel 7's "Epilogue."

On Tuesday the Dean and Mrs Baddeley took Father Donald to Toowoomba, where he stayed at the Church of England Boys' School and addressed the boys on several occasions, returning to Brisbane on Wednesday in time to go out to the university to speak to the Anglican Society.

A Youth Rally was arranged

on Wednesday night and many young people came to "Meet the Friar."

It was one of the best of all gatherings addressed by Father Donald.

Thursday morning he spent at the Church of England Grammar School, East Brisbane, where he addressed six different groups of boys, and later conducted the Lunch Hour Service in the cathedral.

Father Donald said that he thought there was a growing awareness of the nature and need of religious communities in Australia.

As this awareness grew, more men and women would seek to test their vocations, he said.

With few communities, the Church in Australia waited for the way of the Religious life to be made clear, Father Donald said.

FACT & FANCY

Brisbane Synod (downstairs) seems to have been a gay affair. Apparently the teas give synodsmen who do not shine in debate a chance to excel in other ways. The unfortunate ladies who provide the teas are generally thanked in outrageous terms and it is seriously maintained in Brisbane that women are not allowed in Synod because there would be no one to do the work downstairs.

The archbishop's birthday always occurs during Synod; this year a beautiful cake was on the table, but no candles. Seventy-nine would have been rather a lot! The Dean conducted the ladies in singing "Happy Birthday, dear Reggie" but lest the Dean be blamed, let it be made made clear that the ladies and not the Dean interpolated, that little piece of impertinence.

The Rector of Boonah drew Synod's attention to certain similarities between Truro and Brisbane cathedrals. They will both keep their jubilees this year and both had the same architects, the late J. L. Pearson and his son, the late Frank Pearson. The Dean with great chivalry, and no doubt some truth, rose to exclaim that there the likeness ended because Brisbane was far superior to Truro. However, there was no one from Truro to remind Synod that Truro had this advantage—that it was finished!

The building of the new wing at S. Michael's House, Craters, has reached the final stages. But the Provincial thinks that more could have been done about it in the fine weather to prevent inevitable delays in the winter. Writing in "S.S.M. News" he says: "The alleged delays of the Law have for long been a matter of humour, but the building trade must surely run the Law a good second."

An enlightening par. from S.P.G.'s *Overseas News*: "Many a priest must have felt, at one time or another, like the Reverend Karamathayathay Jameunathan, a Tamil priest in Malaya, who remarked to Bishop Trapp, 'Our Lord called me to be a fisher of men whereas I find myself an aquarium-keeper looking after the fish that have been caught.'"

Capsized by a Manatee! That is what happened to an American priest in the Diocese of the West Indies while he was out parish visiting. He has to sail along the Manawarin River to meet his parishioners in the vast district of Moroka with Waimi and Barama with Waramuri. However he managed to swim safely ashore.

And what is a manatee? It is something like a seal. It grows to a length of twelve feet or more and weighs hundreds of pounds. By its great bulk and voracious appetite for water vegetation, it help to keep the channels open. So it's an ill wind...

Bishop John Daly of Korea reports that one of his laymen thinks the Church in Korea would make more progress if the missionaries were not so gentlemanly. He wonders if the Archbishop of Canterbury could be persuaded to "instruct his missionaries to be a little less respectable, more enthusiastic and, perhaps, a little more vulgarly aggressive."

The newly-consecrated Assistant Bishop of Borneo, the Right Reverend James Wong, badly needs another priest for Jesselton. There is fascinating work of a pioneer nature to be done. Surely there is an Australian willing to help this enterprising bishop?

THE ANGLICAN

FRIDAY JULY 1 1960

ON CHURCH GOVERNMENT

In general, it is misleading to compare the machinery of government of the Church in Australia, and her organisational framework, with those of the secular political State. There are, of course, obvious similarities—but only in a procedural sense—between the ways that Church and State, respectively, discuss matters in representative assemblies, and that those assemblies pass legislation. For example, the procedure of passing a Bill, or Canon, or Ordinance, in three stages, is common to both.

Similarly, as far as procedure is concerned, members of a synod and a parliament alike must show by their behaviour the strongest attachment to certain conventions, based upon our peculiarly British regard for due democratic forms, and for what we consider tolerance and fair play. These conventions, and what we regard as a "fair go," do not by any means entitle us to put on airs vis-à-vis the Americans, the French or the Indonesians; but it is undoubtedly the case that the procedures and attitude of mind which are linked to these conventions make both parliaments and synods work, in a way that the Indonesians and others, with respect, do not begin to understand.

The resemblance ends there because the Church is not a political institution, man-made. And if it were, it would not be a democracy. It happens to be the Church of God. Whatever we decide about how we may wish to do things, what we must wish to do is never for us of ourselves to decide: what we must try to do is the will of God. That alone, for we are His children.

Among the first things which it is our duty to do, being God's children, is to love one another. If only for that reason, there is no substantive resemblance whatever between any synod and any secular parliament. In parliaments, as we know them, there are always two or more parties, each with a programme which, on most points, conflicts directly with that of the other parties. Although each individual member of a parliament is content voluntarily to observe identical conventions—since otherwise the institution would not "work"—he is also bound compulsorily under our political system to "toe the party line" on any matter of substance.

How different a synod is from all this!

Among synodsmen, to be sure, are multifarious differences of opinion and approach over a multitude of things; but they are loving differences between brothers in Christ, not differences based on mere material matters between supporters of secular political parties! There is not one single synod in all Australia whose vote on any matter can be forecast in advance by anyone, as votes in Parliament can be forecast, for the single reason that—thank God!—not one of them is marred by anything like the fixed party alignments which disfigure secular politics. This fact alone makes laughable any attempt to compare a synod with a parliament in anything but points of procedure.

As for diocesan councils, standing committees and such continuing bodies of any synod, it cannot too clearly be stated that they are not, never have been, and must never be degraded by being made, the equivalent of any cabinet. With very few exceptions indeed, they are so constituted as to represent not any one ruling party, clique or junta in a synod; but to represent the whole synod during the intervals between full meetings. It is for precisely that reason, and to fulfil that purpose, that the Standing Committee of the Diocese of Sydney, for example, is vested with greater power to vary Trusts than the Supreme Court of New South Wales itself! And that it has power to enact whatever Ordinances it wishes, of its own volition, in between meetings of the Sydney Synod: and these Ordinances, let it be noted, are as effective and as binding as though they had been passed by a full meeting of the synod itself! Whoever thought of conferring such far-reaching power on any secular political cabinet?

Sydney's Standing Committee is neither a "cabinet" of the synod nor anything else for which there is a secular political analogy. It is a microcosm of the macrocosm of the synod. For practical purposes it is the synod, for all save a few days of each year. In a diocese like Sydney, where, as Sydney Anglicans themselves sadly acknowledge, there is rather more than the normal amount of friction to be found between brothers elsewhere—even between brothers in Christ—only one honest and effective way exists which can make the Standing Committee truly a reflection of the synod, and which can help eliminate the unworthy friction of the past. We doubt not that way will be taken next week.



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

Any Candidate For A Statute?

Sydney synodsmen will be hearing a good deal about proportional representation next week, because they are to meet in special session then to consider majority and minority reports from a select committee on a proposal that the standing committee of the synod should be elected under that system to give representation to the various shades of churchmanship substantially in proportion to their strength in synod itself.

The special synod has been called now so that, if any alteration in the method of election is approved, it can operate from the first session in the new synod, which will meet in October.

Under the present first-past-the-post system, it is possible for a majority group in synod to win all the seats, modified to the extent that some members of the committee are there ex-officio.

Sydney synod is a body of about 600 members (about 200 clergy and about 400 laity) and this issue will probably provide a keen and long debate. I think there is a disposition to agree that the present system is not fair, but the difficulty may be to find an acceptable alternative.

However, those who have consulted one of the most recent standard books on proportional representation, "Voting in Democracies," by Enid Lakeman and James D. Lambert (1955), will find one particularly apposite reference to the way in which the Church Assembly in England is elected. The book says that reflection of different shades of religious opinion is apparent in the assembly elections, in which P.R. has been used since 1920 for electing members of the House of Laity, and since 1921 for the election by the clergy of each diocese of the proctors of the Lower Houses of Convocation of Canterbury and York.

Prebendary E. D. Merritt, who had been present at the counting of votes in these elections on six occasions, said in 1929 that they had been "most satisfactory, giving fair representation to every school of

thought in proportion to its voting strength."

Twenty years later, in 1949, he was even more enthusiastic in support of the system when he was reported by the "Church Times" as saying: "I do not know who it was who secured the insertion of this system in the constitution, but I always think his statue should stand in Dean's Yard and be inscribed 'The saviour of the Church of England'."

I wonder whether the special session of Sydney synod will produce a P.R. champion worthy of similar monumental commemoration.

As One Archbishop To Another

When the Archbishop of Canterbury, Dr Fisher, visited Australia in 1950 he was 63; when the late Archbishop of York, Dr Garbett, came in the following year he was 76. There was, therefore, some understandable concern to see that an itinerary of the scale easily handled by the younger prelate was not imposed on the older.

Some brief but interesting background on this anxiety is given in the truly magnificent life of "Cyril Forster Garbett, Archbishop of York," by Charles Smyth. The book was published last year, but copies are only beginning now to become available in Australia.

Archbishop Garbett confided to his diary on the eve of his departure: "I go away with some misgivings. I am not confident that I shall be able to carry through the programme as arranged. I ought to be able to manage Australia and Tasmania, but I fear the heat of the tropics. I have accepted the invitation to New Guinea, etc., against my better judgement."

It was difficult not to let Archbishop Garbett do too much, but, in fact, he stood up to the tour, involving much flying, far better than could have been expected.

Here is another extract from Archbishop Garbett's diary, in which he revealed his resentment at the kindly meant limitations on his programme: "The Bishop of Bendigo told me that most emphatic instructions had been given that I was to have only one engagement a day—

they had come from 'a high authority' in England. When I said 'Cantuar?' he said 'Yes.' I told him I regarded it as sheer waste of time to come all this distance for one daily engagement only; I would not sit indoors doing nothing... Cantuar has no right to impose these restrictions on my movements!"

In fact, Archbishop Garbett continued to move around for four more years and died still in office in his 81st year, although he had just previously announced publicly his intention to resign.

Cricket, Clergy, And A New Book

There's some inexplicable affinity between cricket and the clergy. I know that on the rare occasions when I go to the Sydney Cricket Ground to see a day's play in a Test Match I am always impressed by the number of clerical collars about.

Clerical addiction to cricket goes back a long, long way, because I have just this week come across a quotation from G. M. Trevelyan's "English Social History," in which it is stated: "In 1743 it was observed that noblemen, gentlemen and clergy were making butchers, cobblers and tinkers their companions in the game of cricket... If the French noblesse had been capable of playing cricket with their peasants their chateaux would never have been burnt."

But the purpose of this item is to give two delightful quotations from a much more recent book, "Bowler's Turn," by Ian Peebles, in reference to clergy and cricket.

I have not read the book, which is still hot from the press, but I saw these quotations in an English review of it:

• The Reverend Tom Killick described the bowling in a match as "good old Church of England stuff, straight up and down and no nonsense."

• The Reverend and Honourable Edward Lyttelton said: "I never enter a cathedral without visualising the spin of the ball up the aisle."

I wouldn't be surprised to hear that we have Australian clergy who sometimes regard cathedral aisles in the same secular way.

—THE MAN IN THE STREET.

DEDICATION AT AUBURN

FROM OUR OWN CORRESPONDENT
Adelaide, June 27

A vestry attached to the Church of St. John, Auburn, Diocese of Adelaide, was blessed for use on June 12 by the Bishop of Adelaide, the Right Reverend T. T. Reed, in the presence of a large congregation.

The church had had no attached vestry since its erection in 1863, and a portion of the parish hall had been used instead.

A bequest from the will of the late Horace James Lambert, who was a benefactor of the church during his lifetime, made it possible to proceed with the erection of this vestry, and the parishioners provided extra money, amounting to approximately £300, for its completion.

The vestry is built of local field stone to harmonise with the original building.

This stone was quarried and transported by the voluntary efforts of the men of the parish. The interior has been fitted with modern lighting and flooring and includes a fire-proof safe for church records.

A memorial stone was unveiled at the opening ceremony by Miss C. Boss, who for many years had cared for Mr Lambert.

ONE MINUTE SERMON

HISTORY AND VALUES

GENESIS: 25

At the end of our last chapter Abraham was an old man, Isaac in the prime of life, lately married to Rebecca. At the end of this chapter Abraham has died. Isaac is an old man and Jacob and Esau are grown men.

This is life — one generation moves off the stage and another moves on. Each of us has his day. In this chapter we hear of Abraham's further marriage to Keturah. No natural sorrow is eternal and Abraham goes on to live the remainder of his days with other children coming, the forerunners of other peoples.

But all his estate goes to Isaac. The other sons have gifts to set them up in life but in "Isaac shall thy seed be called."

Among the Romans and the Jews this custom of entailed property held. A man gathered family associations and natural ones as his race went on. "We are Abraham's seed" said the Jews. They are pledged not to dishonour their ancestors. They who have no past are uneasy, uncertain.

We Christians have a past. We stand upon it, a righteousness not our own, a dignity Christ won for us, a status as the children of God.

Abraham is for us not just a hero but a saint. There are ages in which power is admired, when strength is the highest virtue, when God is "a man of war." There are ages when wisdom is the highest attainment when a Solomon replaces a Saul.

The greatest age is that in which goodness matters most, when we can appreciate Pilate's words "Behold the Man."

But the chapter not only looks back to Abraham, it looks forward telling of the birth of Esau and Jacob. It was a happy fact that Ishmael came to take part in Abraham's funeral, though in Isaac will the family line carry on. Now with Esau and Jacob we shall see the latter is chosen. God works through chosen people. From Babylon only a remnant returned. But even they failed Him.

Here Esau is an impulsive fleshly soul, Jacob a higher character but with meanness that a long discipline cleansed, and the sin in his mother's favouritism shows in his own life and family.

Nevertheless we find Jacob in the end a Prince of God and Esau one who threw away his opportunities through living for the momentary pleasures, selling his soul for soup, forfeiting his birthright and his blessing. He found no place of repentance though he sought the blessing with tears.

CLERGY NEWS

DUNKERLEY. The Reverend J. S., Head of the Bush Brotherhood of St. Paul, Charlesville, Diocese of Brisbane, has been appointed Chaplain of St. Mark's College, within the University of Adelaide. He will take up his new position in March, 1961.

HERBERT. The Reverend R. W., formerly Rector of Holy Trinity, North Adelaide, Diocese of Adelaide, has been appointed Assistant Chaplain of the Church of England Grammar School, East Brisbane, Diocese of Brisbane.

KNIFE. Canon J. A., Rector and Rural Dean of Swan Hill, Diocese of St. Arnaud, has been appointed Rector of Morwell, and Archdeacon of the Latrobe Valley, Diocese of Gippsland. He will take up his new appointment at the end of September.

PICKBURN. The Reverend P. de M., formerly Rector of Morwell, Diocese of Gippsland, was inducted as Rector of Trafalgar, in the same diocese on June 24.

TURNER. The Reverend A. E., Rector of the Parish of St. Mary the Virgin, Atherton, Diocese of North Queensland, has been appointed Rector of Kelvin Grove, Diocese of Brisbane. He will take up his new position late in August.

CHURCH CALENDAR

July 3: The Third Sunday after Trinity.

July 4: Translation of S. Martin, Bishop.

RELIGIOUS BROADCASTS

(Sessions which are conducted by Anglicans are marked with an asterisk)

SUNDAY, JULY 3:
RADIO SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T.

From Queen's College Chapel, University of Melbourne. Preacher: the Reverend C. Williams.

RELIGION SPEAKS: 3.45 p.m. A.E.T., W.A.T.

"Frontier"—a Christian monthly review.

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

Westminster Madrigal Singers, Melbourne.

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

The Reverend D. W. B. Robinson.

THE EPILOGUE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.

For the Third Sunday after Trinity.

Broadcast from the B.B.C.

MONDAY, JULY 4:
FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.

The Reverend J. Horan.

MONDAY, JULY 4—FRIDAY, JULY 8:

READINGS FROM THE BIBLE: 7 a.m. A.E.T., 7.40 a.m. S.A.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 8.45 a.m. W.A.T.

The Reverend D. Barton, O.P.

MONDAY, JULY 4—SATURDAY, JULY 9:

DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

July 4: Mrs A. V. Maddick.

July 5: The Reverend M. Holly.

July 6: School Service, "Stories from the New Testament"—"Jesus faces the future and rewards a blind man's persistent faith."

July 7: The Reverend R. Sutton.

July 8: The Reverend M. Scott, S.J.

July 9: The Reverend R. Miller.

WEDNESDAY, JULY 6:
RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.

"Some impressions of religion abroad"—"Israel," Dr R. Brasch.

FRIDAY, JULY 8:
EVENSONG: 4.30 p.m. A.E.T., W.A.T.

S. George's Cathedral, Perth.

MONDAY, JULY 4—SATURDAY, JULY 9:

EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m. Saturday), 11.23 p.m. S.A.T., 10.53 p.m. TELEVISION: The Reverend S. J. Henshall.

ABN 2, SYDNEY:

5.15 p.m.: "Sunday Special," "Guiding Hands." The Reverend V. Roberts.

10 p.m.: "Why do we suffer?" Dr W. L. Carrington.

ABV 2, MELBOURNE:

10.48 a.m.: Divine Service from Balwyn Methodist Church. Preacher: the Reverend A. W. R. Milligan.

5.15 p.m.: "Sunday Special," "What is Man?" Clive Smith.

10.05 p.m.: "Why believe in God?" The Reverend R. Dann.

ABO 2, BRISBANE:

5.45 p.m.: "Sunday Special," "Guiding Hands." The Reverend V. Roberts.

10 p.m.: "Religious Drama Today" "Rediscovery."

ABS 2, ADELAIDE:

5.45 p.m.: "Sunday Special"—"An Underground Movement." The Reverend V. Roberts.

9.50 a.m.: "The Cry Goes Up"—"Among the Divided."

10 p.m.: The Reverend N. Cocks, Dr 10 p.m.: "Yellow"—an Indian

"What is Man?" Clive Smith, Dr S. Baker, and Dr R. L. Walker.

ABW 2, PERTH:

11 a.m.: Divine Service from St. Paul's Church of England, Chatswood, N.S.W. Preacher: the Reverend J. Whild.

5.45 p.m.: "Sunday Special"—"Behind the milk-bar." Clive Smith.

10 p.m.: "On trek with Dr Paul White in Pakistan."

ABT 2, HOBART:

11 a.m.: Divine Service from Northbridge Methodist Church, Sydney. Preacher: the Reverend N. Bradshaw.

5.45 p.m.: "Sunday Special." The Reverend L. Firman talks about new roads.

10 p.m.: "You've got to decide!" "If you'll go it alone." Dr C. Williams.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point.

Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

A PROTESTANT CHAPEL?

A.I.F. MEMORIAL APPEAL

TO THE EDITOR OF THE ANGLICAN

Sir,—In his reply to my letter, your correspondent, L. J. Bruton, misses the point. I was not concerned with the official Army instructions concerning the spiritual welfare of troops of differing denominations, but with the wording of the Appeal which quite clearly lumps together all non-Roman denominations including Anglican, on the one side and puts the Roman Catholics on the other. Such a riding roughshod over the distinctive position of our Church cannot but be painful to any genuine Anglican.

Moreover, will it in fact be the case that the design and layout of the All-Protestant Chapel will be evidential of the Catholic Faith—as every Anglican Church with which I am acquainted is to the best of its ability? Or will it be primarily a home for non-Sacramental worship in which the Lord's Table is subordinated to and dominated by the pulpit, a building where all Christian symbolism, including the Cross itself, is banished and the Font non-existent?

These are questions which your correspondent rather emotionally by-passes. And so does the Appeal.

But the cause of Re-union, which I have deeply at heart, is not furthered at all by the avoidance of such questions. Rather is it delayed. For it had better be faced that there are an increasing number of Anglicans who are coming to feel that the truths for which we stand are being daily compromised by gestures of this kind—and who in consequence are drawing not nearer to the Re-union Movement but further away.

Yours, etc.,
(The Reverend),
E. A. C. GUNDRY,
Carlisle, W.A.

ON MARRIAGE GUIDANCE

TO THE EDITOR OF THE ANGLICAN

Sir,—Pursuing my original and continuing aim in initiating this correspondence, namely to clarify and inform rather than to argue, may I now try to answer my friend Mr Beatty's further letter (THE ANGLICAN, June 17)?

It is very difficult to summarise one's interpretation of another's summarised views, and Mr Beatty has not succeeded in getting quite the right emphasis. (I may fail, equally, in understanding him!)

The National Marriage Guidance Council and its constituent State Marriage Guidance Councils, base their work on a number of "Principles" and "Aims." Some of these Principles have what may be called a spiritual and/or moral flavour: for instance—

Principle (2): Marriage should be entered upon as a partnership for life with reverence and a sense of responsibility.

Principle (3): Spiritual, emotional and physical harmony in marriage is only achieved by unselfish love and self-discipline.

Principle (2): Marriage should for personal and social life be that sexual intercourse should take place only within marriage.

I think it would be generally agreed that these principles are in line with Christian beliefs and standards; and I think that although specifically religious phrases are not used the ap-

proach is clearly not just "secular."

But Churches (and churches) would wish to go further. Some of them would insist that every legally valid marriage—to say nothing of every marriage solemnised in a religious ceremony—is by nature indissoluble, and that a divorced person who remarries is henceforth living in the sin of adultery. We all know how sorely this question has tormented the hearts and minds of sensitive and realistic churchmen and that in every non-Roman Catholic Church there is a growing division of conviction and a divergence of Biblical interpretation.

So what I have been saying is, in part, that Churches (or churches) which set up "marriage guidance" agencies should, inter alia, frankly and openly say that in loyalty to the officially held doctrines and disciplines of their respective denominations they will and indeed must counsel (and educate) within the limits of those doctrines and disciplines.

The Marriage Guidance Councils and their counsellors are not so bound. They need to know what the various Churches hold and teach and require, so that they may understand clients and inform them as may be necessary, but they are able to go to the client's pace and to remain within the compass of the client's conviction as it develops from stage to stage.

When a clergyman becomes a counsellor in a Marriage Guidance Council he does not forsake his convictions, but he has learned not to obtrude them or to let them colour his handling of the client.

And here I may indicate one of the points at which Mr Beatty did not get my meaning. I wrote (in my first letter) that the counsellors of the Marriage Guidance Councils are "alive to the spiritual and religious as well as the other needs of their clients." The important word is "needs." It is not a matter of doctrines or disciplines, or even of "principles" and "aspects," but of human beings' needs. The Councils' Principles are not authoritative doctrines and they involve no disciplines, nor do they prevent their counsellors from accepting all who come, without judgement and without the wish to direct.

It seems to me self-evident that "Church-run" Marriage Guidance agencies are for those Church members who wish to find a solution of their problems within the framework of the understood and accepted beliefs and codes and disciplines of respective Churches—unless, of course, for reasons that seem good to them, they prefer to consult a non-ecclesiastical agency. Indeed, I would think that the same considerations would apply as are already accepted in the matter of confessions, requests for pastoral counsel and so on.

It is within this context that I "believe there is room for Church-run agencies."

There are many other points, but I will not now trespass further on your space.

Yours sincerely,
(The Reverend)
W. G. COUGHLAN,
Sydney.

RELATIONS WITH CHINA

TO THE EDITOR OF THE ANGLICAN

Sir,—Having recently spent four weeks in China, I have been appalled only by my return to Australia to note certain developments which can only create hostility and mistrust between the peoples of Australia and China—most pertinent of these being accusations of "aggressive and expansionist aims" on the part of China and the assumption in Army training courses that China is our enemy.

In China I met people from all walks of life—educationalists, scientists, trade unionists, government representatives, people from many of the nationalities which comprise China—all showed an intelligent and keen interest in events in Australia.

Foremost topic of conversation was the desire of the Chinese people to live at peace with their neighbours in mutual trust and equality.

Having witnessed vast efforts being made in industry, agriculture, education and construction, I firmly believe that the Chinese Government and people sincerely want to develop their own country, and have no designs on the territory of other peoples. At the same time, I observed a strong conviction on their part not to allow interference by others in their self-determination, or encroachment upon their internal affairs.

Sanity and commonsense demand that relations between the peoples of Australia and China can only be based on mutual respect and friendship. The Chinese people desire such a state of affairs. For our part, we should try to develop closer contacts and interchange between our peoples.

Establishment of diplomatic relations between our two countries and the admission of the People's Republic of China to her rightful place in the U.N. can help to achieve friendly relations and better understanding.

Yours faithfully,
J. J. GREENLAND, Secretary, Australia-China Society, Sydney.

WHO PAYS FOR THE PICNIC?

TO THE EDITOR OF THE ANGLICAN

Sir,—Why do Sunday School picnics have to be partly financed by outsiders? I thought the point of a Budget scheme was to be able to manage, on income, all the expenses of the Church.

Each year, the Baptist, Presbyterian and Anglican children come with their cards and each year, in this street, three households of pensioners are fleeced. This could mean that people desperately needing help, like refugees, received nothing, because the weekly tithe money had been given to children for an outing.

Yours faithfully,
MADELINE EDEN, Quaker, Brisbane.

ORDINATION AT ECHUCA

FROM OUR OWN CORRESPONDENT

Bendigo, June 27
The parish church of EchUCA, Christ Church, was packed on the Feast of St. John the Baptist, June 27, for the ordination of the Reverend Albert Holtam to the priesthood.

Mr Holtam had been deacon-assistant in the parish for the past year, and had also filled the position of organist and choirmaster.

Canon J. H. Lee presented the candidate for ordination to the Bishop of Bendigo, the Right Reverend R. E. Richards, and ten priests of the diocese joined in the laying on of hands.

At the luncheon which followed the service, the Rector of EchUCA, the Reverend K. McConchie, said that he had known his assistant since he himself was thirteen years old.

Mr Holtam had been organist of the parish of which Mr McConchie's father was rector when he was a boy.

DOOR-TO-DOOR VISITING

FROM OUR OWN CORRESPONDENT

Ballarat, June 27
At a combined service in the Ballarat Civic Hall on June 16, the Ballarat branch of the World Council of Churches began its door-to-door visit campaign.

This is to discover the church affiliation claimed by each family in Ballarat.

In the absence of the Bishop of Ballarat, due to illness, the Reverend S. Goddard of the Presbyterian Church presided.

The Reverend Howell Witt gave the address and reminded the congregation of some of the essential aspects of the Christian Faith.

I'D LIKE TO KNOW...

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

THE ORIGIN OF THE NEW TESTAMENT

A correspondent has asked rather a long and demanding, but rewarding question—would I provide notes of an introductory nature to the books of the New Testament. This I will gladly do from time to time.

For many years after the Ascension of Our Lord, the Early Church was satisfied with the testimony of the eye-witnesses of the ministry of Christ. In any case, they were actively interested in spreading the Christian faith, and living in the hope of Christ's early return.

Written records were not required, for the memory was much better trained, and much more used than today. A Jewish historian claimed that if every copy of the Talmud were lost—and there are many volumes—any twelve Jewish rabbis could restore it verbatim from memory.

Only when many of the eye

Witnesses began to die, was the feeling crystallised into action that the details of the life of Our Lord, and His sayings, should be written down.

Possibly some of the larger Churches had already collected sayings of Our Lord, and although we have none of these earlier records, scholars have reconstructed one of them and given it the name 'Q', or 'Quelle', from the German word meaning 'source'.

What is today called Form Criticism is an endeavour to get behind these written narratives to the original spoken words.

Mark's Gospel

The earliest of the Gospels was Mark's which was written about 64 A.D. Mark had accompanied Barnabas and Paul, on

the first missionary journey but something so disturbed him, that he left, and eventually the partnership broke up because of him. Later, Paul forgave him and considered him a profitable servant.

Tradition says he was associated with Peter in Rome, and wrote down Peter's account in Greek for the Gentile Christians.

There is much to support this. Peter has a very prominent place in this Gospel. Acts which are to his credit are omitted, while derogatory things are mentioned. Nowhere is the depth of Peter's fall more fully shown than in Mark 14:54, 66-72. In fact, if the pronoun 'we' is substituted for 'they' in some passages—notably 6:30-33, 10:32—there is the definite feeling of first-hand reporting.

Mark is interested in showing Christ as the man of action. As Bishop Westcott expressed it, 'Mark is the living portraiture of Christ in the clearness of His present energy.'

There are consequently few parables but many miracles. He narrates eighteen miracles and gives a wealth of detail not found in either Matthew or Luke.

So much is action the theme of this Gospel that the Greek word 'eutheneo' almost symbolises it—'there and then'. It occurs no less than eighty times in the Gospel. Christ is the perfect servant who straightway does His Father's bidding.

Certainly if Mark wrote primarily for Roman Christians they would, by temperament and background, be interested in deeds rather than words—although perhaps the existence of a collection of Our Lord's sayings would have made this largely unnecessary repetition. It has sometimes been said that Mark's style is rugged and rough. This may be so, but how effective are the simple words, and, rising to His height, He said sternly to the wind, 'Silence!' and commanded the sea, 'Be still!'

He alone of the evangelists mentions the greenness of the grass when the five thousand were fed so that the men sat like orderly beds of plants planted in lines at regular intervals.

How tremendous is his account of the climax of the crucifixion: 'And Jesus uttered a loud cry—and expired!'

A simple division of Mark's Gospel is: Chapters 1 to 5: The Activity of Service; 6 to 10:45: Obstacles to Service; 10:46 to 16: Culmination of Service.

YOUNG ANGLICANS FOR LAUSANNE

ANGLICAN NEWS SERVICE

London, June 27
Ninety young Anglicans from thirty English dioceses are included in the British delegation of 320 attending the European Ecumenical Youth Assembly from July 13 to 24.

The assembly is sponsored by the Youth Department of the World Council of Churches, in co-operation with European national ecumenical youth councils.

1,650 young people are due to attend, their average age being twenty-one years.

The theme of the assembly is "Jesus Christ—the Light of the World."

Conferences in Asia and Africa will be arranged later.

BISHOP NEILL SPEAKS OUT ABOUT OUR UNIVERSITIES

FROM OUR OWN CORRESPONDENT

Perth, June 27

"A university which was not Church-organised or strongly affiliated with the Church was a contradiction in terms", said Bishop Stephen Neill in an interview at Perth airport on his arrival here last week.

A university, by its very name, was meant to cover all fields, including theology and religious teaching. The major disaster of Australian universities was that they were secular institutions.

As well as having a faculty of theology, every university should be able to present its students with an underlying basic religious attitude.

Bishop Neill said of the universities of the Eastern States in Australia he had found that at least fifty per cent. of the students "couldn't care less about religion," ten per cent. were strongly against it and most of the rest were only interested, not convinced Christians.

The reasons for this lack of interest were the perplexed intellectual position of most young students and the competition offered religion by interest in careers and Australia's present boom of prosperity.

"It was also a pretty tough assignment to be a Christian,"

C.H.N. ASSOCIATES

FROM OUR OWN CORRESPONDENT

Melbourne, June 27
Associates of the Community of the Holy Name enjoyed a pleasant evening on June 20 at Jerram Hall (by courtesy of the G.F.S.), when Mr Theodore Woods, son of the Archbishop of Melbourne, spoke of his experiences with the New Guinea Mission, and illustrated his remarks with colour slides.

After outlining conditions in New Guinea prior to white settlement there, Mr Woods spoke of the vacuum resulting from the upsetting of the previous way of life, and a new way under a secular Administration. In filling this vacuum, the Mission has succeeded in building a Christian community.

He then showed slides of the Martyrs' School, where he had been on the staff for a time, and made clear many of the problems associated with this venture.

After a further talk on the place of women in New Guinea society, Mr Woods emphasised the importance of the Holy Name School for Girls, conducted by Sisters of the C.H.N., and showed a number of slides to depict the school.

A cup of tea closed a very pleasant evening.

said Bishop Neill, who is here to conduct a Mission to the University of Western Australia.

He hopes the Mission will "put a bomb under the West Australian students."

KITCHEN UNIT FOR C.E.B.S.

FROM OUR OWN CORRESPONDENT

Benalla, Vic., June 27
A mobile kitchen unit is to be bought by the Church of England Boys' Society in the Diocese of Wangaratta, Victoria.

Members of C.E.B.S. decided to make this purchase at a special meeting held recently.

The kitchen unit will serve the camps at Mount Buffalo and other C.E.B.S. activities.

The diocese will provide £100 and each branch has pledged itself to raise at least £20 towards the cost.

Plans for the summer holiday camps at Mount Buffalo are already under way.

A camp for juniors will take place from January 13 to 20, and one for seniors from January 21 to 28.

The Reverend T. Banfield will be the camp commandant.

JUBILEE SERVICE IN ABBEY

ANGLICAN NEWS SERVICE

London, June 27

More than twenty men who were present at the Edinburgh Missionary Conference in 1910 had places of honour at a commemorative service in Westminster Abbey on June 21.

The Right Reverend Lesslie Newbigen, general secretary of the International Missionary Council, addressed the congregation of two thousand.

The Archbishop of Canterbury, the Most Reverend G. F. Fisher, and Canon J. McLeod Campbell, formerly secretary of the Overseas Council, who was at the Edinburgh conference, took part in the service.

PARISH AND PEOPLE CONFERENCE 1960

THEME: "THE LAY APOSTOLATE IN THE CHURCH."
PLACE: THE RETREAT HOUSE, CHILTERNHAM, VIC.
TIME: 2 P.M. MONDAY TO 2 P.M. TUESDAY 1st and 2nd AUGUST.
COST: 30/- DEPOSIT: 10/-
OPEN: To all adults, male or female.
APPLY: To The Rev. J. H. Cranswick, The Vicarage, Ararat, Vic. before July 22nd.
MOTTO: "WITH CHRIST FOR OTHERS, WITH OTHERS FOR CHRIST."

ANGELICAN OF THE WEEK



Our Anglican of the Week is an eighty-year-old lady whose lifetime of faithful service to the Church will be marked at All Saints', Canowindra, N.S.W., next Sunday, July 3.

She is Mrs. Emma Sykes Robinson (Auntie Em. to all), who was born on July 9, 1880.

Mrs. Robinson has been actively associated with parish life at All Saints' since 1886.

She graduated from the Sunday school to the teaching staff and ultimately became superintendent. She was also a chorister and a member of the Women's Guild.

Mrs. Robinson became relieving organist in 1922 and permanent organist in 1945, a position that she still holds.

This means playing at least twice and sometimes three times on a Sunday, including one country centre.

She never misses her mid-week Communion at 7 a.m., driving her car into town to be present.

Her years of service as a collector for the British and Foreign Bible Society, and the amount of money she has raised, probably constitute a State record.

The Bishop of Bathurst, the Right Reverend E. K. Leslie, will on Sunday dedicate a window as a mark of the esteem in which she is held and in thank-

fulness to God for her lifetime of service.

The window, given by relatives, friends and parishioners, will be placed in the southern transept of All Saints' Church on the occasion of her eightieth birthday.

Mrs. Robinson has one son, Mr. H. A. Robinson, who lives in Canberra.

A COMMENTARY ON S. LUKE

THE GOSPEL ACCORDING TO S. LUKE. W. R. F. Browning. The Torch Bible Commentaries, S.C.M. Press. Pp. 176. English price 12s. 6d.

THIS commentary on S. Luke has the advantage of being clearly printed in short readable sections. The text used is the R.V., although it is not given. The meaning of a particular passage as a whole is preferred to a detailed study of words.

In a short introduction the writer, W. R. F. Browning, Canon Theologian of Blackburn, indicates the point of view from which he studies the Gospel. He says he is not a conservative scholar, nor a sceptic of the Form Critical School.

The Gospel "must be considered as a whole, as a literary

BOOK REVIEWS

MEANING OF SUNDAY

THE DAY OF LIGHT. H. B. Porter. S.C.M. Press. Pp. 82. English price, 7s. 6d.

HERE is a suitable book to give to those who seek an answer to the insistent demands of certain sects that Christians should observe the Jewish Sabbath.

In a scholarly but easily readable series of nine chapters the Christian tradition of Sunday observance is discussed, defended and defined.

Following an appeal to history, Sunday is treated as the Day of Light, the Day of Resurrection and the Day of the Spirit.

Then comes a valuable chapter on Sunday Worship, and its relation to "Christian Initiation and Other Rites."

The result is an unanswerable case for the Christian observance of Sunday and much light is thrown on the character of

Sunday worship and its consequences, in relation to "the good life and the holy life for the Church here on earth."

Following the Biblical record and that of the Apostolic age, Christians by observing the First Day "declare themselves as children of the Father of lights and fellow-heirs with Jesus Christ, a people whom He has delivered from the darkness of sin, falsehood and death."

Justin Martyr's description of Sunday worship is seen not "as a simple or informal prayer-meeting. It is a solemn, lengthy and elaborate rite, involving a number of different persons and actions."

"The Eucharist was not only divinely commanded, but was, indeed, the most reasonable form through which, and in which, Christians could rightly offer to God the worship that is His due every week."

In our Sunday worship "our heavenly citizenship is clearly and unequivocally affirmed. This, of course, is why attendance at the Sunday Eucharist has been a crime both in ancient Rome and in modern concentration camps."

This is a most excellent book for study groups and cannot be too highly commended.

—A.T.B.H.

THREE BOOKLETS

THE PERSON OF CHRIST. Leon Morris. MAN, SIN AND GRACE. T. Hewitt. THOUGHTS ON THE MINISTRY. J. C. Ryle. Church Book Room Press. Pp. 15. English price 9d. each.

These are three more booklets in the "Christian Faith Series." They are not, says the Editor, "written for the experts. Their purpose is to help intelligent lay people who wish to have a clearer knowledge of those fundamental truths which make up the historic faith of the Church."

Those by Dr. Morris and Mr. Hewitt are helpful and in line with Anglican teaching; the reprint of the late Bishop Ryle's paper is controversial and written definitely from a Protestant point of view. It seems a pity so to keep alive the quarrels of last century.

—J.S.

DYING EMBERS

S. JOHN'S GOSPEL: AN EXPOSITION. Walter Luthi. Oliver and Boyd. Pp. 348. 41s. 6d.

BOOKS of sermons are not easy to evaluate. They are but the embers of a fire which was once kindled and glowed with the breath of the preacher's personality. In cold print, they lose most of their power.

These sermons, first preached in Basle, in Switzerland, in the years 1939-42, have passed through four editions, and are now published for the first time in an English translation. It is not easy to understand why.

They are examples of a type of preaching which is not common to-day; expositions, not of single verses, but of longer passages; and even whole chapters of the Gospel.

They are evangelical, in their presentation of the challenge and the appeal of the Gospel. They are literalist, in that they take no account of the critical study of the Gospel. They are Calvinist, in their emphasis upon the sovereignty of God and the helplessness of man.

It is perhaps their foreign origin and their reflection of continental theology which accounts for their strangeness. But often they shed a fresh and illuminating light upon a familiar passage of the Gospel and open a fresh avenue of thought. That may be, perhaps, their chief value for English readers.

—A.W.H.

A FRUIT OF DEEP DEVOTION

CHRIST OUR LIFE: THE PROTESTANT CHURCH AT WORSHIP AND WORK. Dietrich Ritschl. Oliver and Boyd. Pp. 114. 20s. 9d.

THE title of this book gives a better indication of its contents than the sub-title does. It is not a description of "The Protestant Church" at worship and work, but rather a meditation on the true nature, order and work of the Christ-centred Church.

It is the fruit, not so much of rigorous theological thinking, as of a deep devotion informed by what the writer has learned through his own communion and obedience in Christ in pastoral work.

Its values lies, therefore, in what the writer says about the sermon, listening to God, the Bible, the relations between minister and people, between man and woman, between parents and children.

What is said about the priesthood of the Church and of the minister, about Baptism and the Holy Communion, seems to your reviewer to be not yet

fully free from the prejudices engendered by historic controversies.

Yet there is much that could provide valuable stimulus and correction to the thinking of over-zealous "catholics" — for instance, the discussion of the place of the elder.

The book is written in a style often Bach-like in simplicity and austerity; and one comes across many gems of wisdom, such as this—"Christians with their mission are not undertaking anything special or daring . . . they are venturing nothing at their own risk. They are only taking up among men work that God has long prepared and begun. They are only harvesting."

The last chapter, "The Church's Future," is a grand exposition of the Christian hope.

—A.J.

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A.M.E.B. EXAMINATIONS

SEPTEMBER/NOVEMBER SERIES, 1960

ENTRIES CLOSE 6th/13th JULY, 1960

Country entries close on the 6th July, and those from metropolitan students on the 13th July.

Entry forms may be obtained from the Conservatorium or from Local Secretaries in country towns.

Further details are obtainable from the Organising Secretary—Phone BU 4206, ext. 15.

L. J. KEEGAN,

Registrar
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CORRECTION

We very much regret that the price of the Compton Organ recently advertised in this journal, was wrongly stated as being "from £750." A correct list of various organ prices will be published herein at the earliest opportunity. W. H. Paling Pty. Ltd.

CRITICISM, NOT PREJUDICE

THE CHURCH OF ROME: A DISSUASIVE. R. H. Fuller and R. P. C. Hanson. S.C.M. Press. Pp. 160. English price, 6s.

IT is refreshing to find a book which considers the claims of Roman Catholicism from a strictly logical and critical attitude, rather than from one of unreasoning prejudice. The attractions of Roman Catholicism are here set forth frankly and clearly, and are subsequently examined in the light of truth and the spirit of charity.

The result is a devastating rebuttal of favourite Roman arguments, based on irrefutable evidence and sound reasoning. The book is honest but not hostile, for it recognises the spiritual treasures which Rome has preserved, despite accretions to the Faith.

There is trenchant treatment of the subject of Papal Infallibility and of recent Papal pronouncement on The Assumption

S.S.M. FOUNDER'S CENTENARY

The centenary of the birth of the founder of the Society of the Sacred Mission, Father Herbert Kelly, is July 18 this year.

Two publications will mark this event. They are "H.K. of Kelham" (obtainable for 2s 11d from S. Michael's House, Crafters, S.A.) and "No Pious Person" published by the Faith Press.

and the Encyclical *Humani Generis*. The chapter entitled "Henry VIII and all that" should be read by Australians who have been subjected to the suggestion that Henry VIII founded a new Church or that Anglicans uncritically accepted all the fruits of the Reformation.

The assertion that non-Roman Christians who accept the Nicene Creed outnumber "all the Roman Catholic Christians" (p. 34) appears—in the light of available figures—to be an enthusiastic exaggeration, and the argument that it is the individual Christian "who decides" (p. 154) if, pressed too far, might undermine the assurance of "the faith once delivered." Nevertheless, on the whole, this book presents a solid and sound answer to specious Roman claims and a strong case for non-Roman Catholicism.

The authors and the S.C.M. Press are to be congratulated on this revised paper-back edition of a work first published in 1948. Here, at a reasonable price, is just the book to give to those who are fascinated by the glamour of Rome with no understanding of that which lies beneath the surface.

—A.T.B.H.



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For Prospectus apply to the Principal: Miss A. I. S. SMITH, B.A. Hons. London Tamworth B 965

FIRST Y.A.F. FESTIVAL

CELEBRATIONS FOR A WEEK

FROM A CORRESPONDENT
Brisbane, June 20

The metropolitan regional committee of the Young Anglican Fellowship in the Diocese of Brisbane held its first Festival of Anglican Youth from May 28 to June 5.

The festival began with a boat trip up the Brisbane River, followed by a supper dance which 240 young people attended.

On Sunday, May 29, each branch held its corporate Communion at its parish church.

During the week that followed, a drama festival took place in the parish hall of St. Michael and All Angels, New Farm.

The best play was produced by the Sunnybank branch, followed by those from Toowoong and the cathedral.

The diocesan annual general meeting of the organisation took place on June 4, and representatives were present from branches on the Darling Downs and in the Ipswich area.

Guest of honour was the Reverend Peter Prentice from the General Board of Religious Education in Melbourne.

The festival concluded on Whitsunday with a thanksgiving service in St. John's Cathedral.

The Diocesan Youth Chaplain, the Reverend V. Cornish, said Evensong, and the preacher was the Vice-Principal of St. Francis' Theological College, the Reverend D. Hawley.

The "Y.A.F.F.A.Y." is now to be an annual event.

LESSON HELPS FOR TEACHERS

Sunday school teachers in Sydney who use "The Teacher as a lesson guide will be attending a preparation course in St. Paul's Church, Burwood, on July 3.

The course is planned to help them with the lessons for August, mission month, this year on the Diocese of Polynesia.

QUESTIONS WE MUST FACE

If I am baptised, do I need to be converted?
And if I am converted, do I need to be baptised?

The answer is "Yes" to both questions.

"Conversion" describes the act that one takes as a responsible and conscious person—an act of turning to God as the most important Person, away from one's self, the most important person when one is a child in the Christian life.

Conversion may come before baptism, as in the case of St. Paul, but very often it comes later.

Whether a man is baptised or not, it is still necessary if he is to be "grown up" spiritually, that he should at some time have consciously given himself to God.

But if a man has been converted, it is still necessary that he should receive, from outside himself, the gift of full status as a member of Christ's Body.

Through this gift, we say the soul is regenerated, given new life.

One is not necessarily consciously aware of this regeneration in Baptism.

It is a gift of God, an Act of God, and that is why it can be given to a baby. But conversion can only happen to a responsible, conscious person.

As Christians, we try to grow in holiness all our lives.

This is not a mechanical growth: we have to try, and we use the helps that the Church provides, remembering that the credit for any progress goes to God, not to us.

This is a way a conscious turning to God, or a consciousness of having turned—or having been turned—to God is necessary at some stage in the Christian life.

LOOK CAREFULLY



These houses and shops are part of the Parish of S. Saviour, Pusan, Korea. This lane leads, indirectly, to the centre of the city where the parish church, the spire of which can be seen here, stands, 1,200,000 live in Pusan, sixty of them Anglicans. The parish, of course, is the whole city, not these sixty only. The parish priest, the Reverend David Cobbett, has just been given an assistant, a Lay Evangelist, Mr Jonah Kim. Pray for these men, and the people committed to their care.

TWENTY-FIRST BIRTHDAY WEEK-END FOR FELLOWSHIP HELD IN CANBERRA

FROM A CORRESPONDENT

Canberra, June 27

Over the Queen's Birthday week-end, June 11 to 13, members of the Young Anglican Fellowship in the Diocese of Canberra and Goulburn celebrated the twenty-first birthday of the youth movement in the diocese.

Two hundred and fifty members of branches throughout the diocese attended the week-end, held in Canberra.

The festival began with a banquet at which founders of the Young Anglican Movement, the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, and Archdeacon F. M. Hill were guests of honour.

The toast to the Young Anglican Fellowship was proposed by the Reverend W. C. Pryce, Assistant Priest of the Parish of St. Paul, Canberra, who spoke of the formation of the

Young Anglican Movement and its growth until in 1957 came the meetings with the Church of England Fellowship which led to the merging of the two organisations.

In proposing the toast to the founders, Byrne Evans of Tumbarumba talked of the work of the bishop and Archdeacon Hill in laying down of the principles of the Young Anglican Movement and their encouragement and help during its vigorous growth.

Amid great amusement, he mentioned how the Young Anglican Movement had come to be known as "Bishop Burgmann's Matrimonial Bureau."

In his reply to the toast, the bishop said that he was not ashamed that the Movement was known as a marriage bureau and asked members not to spoil their marriages before they came to them, because marriage was one of the most important experiences of their lives.

On behalf of the branches of the diocese, Colin Place of the Parish of All Saints, Canberra,

presented to the bishop a gift of twenty-one books—the Oxford Dictionary in thirteen volumes, and eight other books representing each year of the life of the movement.

The books will be placed in St. Mark's Library, Canberra.

A formal dance followed the banquet, on the theme "A Night in Merrie England." The hall was decorated with balloons in the centre of the room and streamers from them giving a maypole effect.

Posters and cartoons of England in the time of Elizabeth I completed the décor. A series of sketches on the life of Elizabeth I were presented throughout the evening.

At the diocesan council meeting during the week-end, the Fellowship set itself a diocesan target of £1,000, to help the appeal to extend the Bungaribul Home for boys.

This project was announced to members at the service in All Saints' Church, Ainslie, which followed a Procession of Witness through the city streets.

LOOKING AT THE BOOK OF COMMON PRAYER

At the beginning of the service of Holy Communion, the congregation is reminded of the Old Covenant which God made with His people, Israel,

their keeping of laws.

So they pray, in response to the reading of the Ten Commandments, "Write all these Thy laws in our hearts." The spirit of the laws which they intend to keep is kept within their total intention of obedience to the whole Will of God.

The reading of the Ten Commandments also reminds the Christian Church of its relation to the world in this service of Holy Communion.

"CHOSEN"

The Hebrew people, to whom the Ten Commandments were given, became God's chosen people in the Old Covenant made with Him.

But they were not a "chosen" people for their merits, because they had proved themselves worthy of this relationship with God.

They were "chosen" in order that through them God might bless all mankind.

Now in the Holy Communion, the service of the New Israel, the Church recognises her responsibility for the whole world.

In the service, the Church worships and intercedes on behalf of the whole world, and the priest celebrating represents, not only the congregation present, but the whole of mankind, as he commemorates before God Christ's offering of Himself.

These two aspects of the Eucharist are taken up again in the central prayer of the service, the Prayer of Consecration.

The wine becomes "the Blood of the New Testament (which means 'the new covenant'), which is shed for you and for many."

But the Ten Commandments are read with another purpose: as an act of penitence.

The response after each Commandment begins, "Lord have mercy upon us."

Individually and corporately the members of the congregation prepare in penitence to receive the sacrament.

Just how seriously the Church expects the Commandments to be treated in themselves will be considered next week.

ABBOTSLEIGH WAHROONGA

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Illustrated Prospectus on application to the Headmistress,

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- Headmaster: E. C. F. Evans, B.A., B.Ed., L.A.S.A.
- Boarders are accommodated in three Houses: War Memorial Junior School (Primary), Bradwardine House (First Year Secondary), School House.
- The School, situated in some 80 acres of land on the outskirts of the city of Bathurst, possesses up-to-date boarding and educational facilities, extensive gardens and playing fields, and its own farm.
- Boys are received from the age of seven and are prepared for professional, commercial and agricultural pastoral careers.
- For illustrated prospectus and further details, please apply to the Headmaster.

THE ARMIDALE SCHOOL ARMIDALE, N.S.W.

Boys are prepared for Professional, Commercial or Pastoral Life. A special Agricultural Science Course to L.C. Honours is offered.

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

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

Illustrated Prospectus on application. G. A. FISHER, B.A., B.Sc., Headmaster.

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WITHIN THE VICARAGE WALLS

with the VIXEN

BY some strange quirk of fate (or good management) father found himself with a free Sunday afternoon recently. Such a momentous occasion simply could not be ignored without suitable celebration on the family front.

Over lunch, we all, with united voice, decided that a pleasant Sunday afternoon drive in the country was indicated. Quickly underway, we found ourselves heading in the direction of old family friends, seldom seen though only 15 miles away.

Being a lovely sunny afternoon, it was just ideal for the trip. We arrived at friends—to find she has a new babe the same age as Jenny. After greetings, and the introduction of our mutual "surprises," we found they also had other friends with babe visiting them. With three baby baskets, and eleven children between six adults, we had a merry time. As we three mothers chatted in the kitchen while we prepared afternoon tea, the children sat watching TV.

This was blaring forth loudly as the dads sat alone one wall trying to subdue three querulous infants, who were competing for the honour of noisiest babe! 'Twas just as well it was a farmhouse with only cows and sheep to appreciate the circus!

Our newest curate, and his still newer wife, are rapidly becoming absorbed into the life of the parish, and enjoying every moment of it. Their chief occupations at present include making friends, and sampling bathrooms. They are fast becoming connoisseurs of such things.

Their own dwelling provides a humble chip-heater, which, in spite of its earnest efforts to please, cannot provide the right quantities of the necessities under one and a half hours.

Nobody blames them for accepting a bath along with general hospitality. From several tales I've already heard (from both sides of the fence), I smell some wonderful material for a book.

There is the shower which either runs hot or cold, and apparently refuses to behave in a decent manner. (Have been guilty of that myself in days gone by.) That one is played by two people—one under the shower, the other in the kitchen.

SIMPLY judge when the shower is running nicely, then turn on either hot or cold taps alternatively. The howls of horror in the bathroom provide the expected melody.

I tried it out on an archdeacon once and he never found out! A word of warning here, though: one must be sure the water is not too hot. There is also the notorious bathroom of the plumber who is so busy doing everybody else's, that his wife has almost learned the art of patience.

When she finally has her bathroom re-organised to her complete satisfaction, let's hope she has a real bath-warming party to celebrate.

The children are always in the throes of a "craze" for something. I have thankfully, though not altogether consciously, noted Neville's pre-occupation of late with hammer, nails, saw and wood, but have been more impressed with Father's raised blood pressure upon finding sundry articles from the tool box left lying around the yard.

Though even that, through

familiarity, is making me less responsive, I did come into all my faculties the night Neville came in triumphantly announcing that at last it was finished and please could he go and get them now?

My startled query of "what, where, why and how?" revealed the still more startling fact that I had been a bigger quinea-pig than the ones he proposed to get! Now there are two more, and he is beginning to talk of MONKEYS!

Sally Anne was busy playing with her little family, which now includes a character called Noddy. She suddenly developed a hearty fit of the giggles. Upon enquiring what she was laughing at, she replied between giggles, "Noddy's TICKLING me!"

After dressing Sally Anne in front of the kitchen fire to-day, I asked her to take her pyjamas and put them under her pillow. According to present custom, she promptly said "Not!"

Deciding not to make an issue of it, I merely said, "Very

well, then I shall put them away myself," and promptly did so.

Upon my return to the kitchen, I found her hanging her head and looking at me in a way suggestive that I was not supposed to know she was watching me.

AFTER a while, she asked if I would take her outside for a swing. I very casually said, "Oh no, I couldn't give you a swing, you wouldn't put your pyjamas away when I asked you."

A little girl promptly vanished and quickly re-appeared with her pyjamas in her arms. She stood silently, close beside me, while I continued with what I was doing.

Later, a voice tentatively said, "Mummy, see what I've got?" "Yes, what is it?" "It's my pyjamas." "Oh, what are you going to do with them?" I asked, "I'm going to put them underneath my pillow," she stoutly declared—and was as good as her word!

SAME SERVICE USED AFTER SIXTY-FOUR YEARS

FROM OUR OWN CORRESPONDENT

Perth, June 20

A silver trowel which was used on February 27, 1897, for setting the foundation stone of S. Alban's Church, Highgate Hill, in the Diocese of Perth, was used again last Saturday by the archbishop, the Most Reverend R. W. H. Moline, for setting the stone of a new parish hall.

The old hall which had stood on the same site, had been erected in 1896. The form of service used on May 16, 1896, when the foundation stone of the old hall was blessed by Bishop C. O. L. Riley (later first Archbishop of Perth) and set by the then Governor of Western Australia, was used again last Saturday.

The lesson read on that former occasion sixty-four years ago, was read on this occasion by Bishop W. E. Else, a former Bishop of Kalgoorlie and now a worshipper at S. Alban's.

CLERGY REUNION IN BRISBANE

FROM A CORRESPONDENT

Brisbane, June 20

During the Synod of the Diocese of Brisbane early this month, the first reunion held in Queensland of former students of Moore College, Sydney, and Ridley College, Melbourne, took place at S. Stephen's Coorparoo.

A service was followed by discussion of methods of evangelism and a film on that topic.

The former Moore College students present were the Reverend J. Payne, Rector of S. Stephen's, Coorparoo, the Reverend J. Roper, Church Missionary Society Secretary for Queensland, the Reverend R. Herbert, Assistant Chaplain of the Church of England Grammar School, the Reverend G. Muston, Rector of Tweed Heads, and the Reverend M. Richter, Rector of Kilkivan.

The former Ridley College students in attendance were the Reverend D. Voller, Assistant Curate of Grovely, and the Reverend D. Routley, Assistant Curate of Coorparoo.

Apologies were received from Canon I. Church and the Reverend T. Brown-Beresford, formerly Ridley College students, and the Reverend E. Hawkey formerly of Moore College.

Highgate Hill. The lesson was from I Corinthians 3, verses 10 to 17: "For other foundation can no man lay than that is laid, which is Jesus Christ."

The procession of choir, clergy and bishops wended its way from the church to the site where, in beautiful winter sunshine, a large congregation had gathered.

The Church of England Boys' Society and the Girls' Friendly Society formed a guard of honour and the singing was unaccompanied and hearty.

The service was conducted by the rector of the parish, the Reverend F. L. Mann.

The archbishop, who gave the address, took as his text Hebrews 13, verse 8: "Jesus Christ, the same yesterday, to-day and forever."

Highgate Hill must have been a small country village in those days, said Archbishop Moline, but now it was in the metropolitan area.

Since then there had been much progress—many changes—ups and downs in the service of the Church; through it all, however, God had never changed.

He had in His Providence watched over us; His promises had never failed. The new hall would provide the facilities for happy Christian fellowship and recreation.

Afternoon tea was served on the lawn. The architect's drawing of the building when completed was on view for all to see.

VICE-PRESIDENT OF BIBLE SOCIETY

FROM A CORRESPONDENT

The Primate of the Church of England in Australia and Tasmania, Archbishop H. R. Gough, has just been elected Vice-President of the parent society in London of the British and Foreign Bible Society, an interdenominational body.

ATTRACTIVE NEW COURSES IN BIBLE STUDIES

By A CORRESPONDENT

AS university departments go, the Department of Semitic Studies at Melbourne is a young department. It was a mere thirteen years old when Professor John Bowman came and re-shaped it. The appeal of the department is now obvious to a large and more varied number of students.

Semitic Studies, the title of the department is a wide one, not just Semitic languages or literatures, but studies, and Semitic Studies include everything about the Semites and their contributions past and present to religion, life, thought and culture.

The Hebrew, Arabic, Aramaic/Syriac and Ethiopic languages are still taught in the department in either the Pass or the Honours degree, but there are new courses offered which make available studies in archaeology, history and religion without the need for language study.

Take the Bible: the Old Testament is the basic textbook in any Hebrew course; the New Testament for any course in Syriac. But the Department of Semitic Studies feels that it is making too strait the gate if any student who wished to do Biblical study must pass through Hebrew and Syriac or even Greek.

So there is now functioning Biblical Literature and Antiquities I in which the students (and there are already a lot) study the historical books of the Old Testament in English. Without their having to cope with Hebrew more time is given to Biblical history and a lot to Biblical Archaeology.

SECOND YEAR

In the second year, Biblical Literature and Antiquities II, students read two of the major prophets in English and also that great drama of human suffering, the book of Job. Further attention is given to later Old Testament History and Archaeology.

In the third year, Biblical Literature and Antiquities III, students read again in English, the Scriptures of the Dead Sea Sect and study for two terms either the Synoptic Gospels and Acts or some of the intertestamental writings, such as Enoch, IV Ezra and Baruch.

The history of the period from the Maccabees, mid-2nd century B.C. to the end of the first century A.D. is studied, as well as the archaeology and its evidence to Palestinian life and institutions in the time of Our Lord.

A major in this course should be invaluable to any future

teacher of Biblical studies. But the future parson or school-teacher or ordinary citizen will benefit by being forced to think systematically about the Bible and its teaching and see it in a real historical setting.

We do not teach religion, but we cannot guarantee that the non-religious student will not be changed when confronted with the Bible for several hours each week.

The other new course is Middle Eastern Thought and Culture I, II, III. Here again there are no language barriers, and just as well, for the original courses are in six languages, on all of which the department contains experts.

Middle Eastern Thought and Culture I deals with origins: origins of civilisation in Mesopotamia and Canaan and Egypt up to the ancient Hebrews. The emphasis on this course is not so much on archaeology and social and political history as on the history of offices like king, priest, prophet, judge among the Hebrews and their neighbours.

The second year of Middle Eastern Thought and Culture deals with early Judaism and its derivatives.

MUCH VARIETY

In the second and third terms the course of study is either the growth of the early Christian Church up to the mid-second century or the rise of Islam and its debt to Judaism and Christianity.

The students choosing the first course read the Gospel of John and a major Pauline letter, as well as some early Church history.

The third year of the Middle Eastern Thought and Culture Course is devoted to Muslim history, institutions and religion from their birthland in Arabia to their present-day activity in Africa and Asia.

The Australian student has here the opportunities of getting to know the beliefs and way of life of many of Asia's teeming millions.

For others there is the possibility also within this course of studying Muslim philosophy and theology, both of which had an effect on the Western mediaeval Christian scholasticism through the People of the Book, the Jews.

Middle Eastern Thought and Culture is an area study, but the area with which it deals gave birth to the three great monotheisms, Judaism, Christianity and Islam, whose mes-

sage is to mankind and whose devotees are not located merely in the Middle East.

One may study this course for different purposes, but it is not that we specifically teach religion, it is just that Middle Eastern Thought and Culture is religious; in fact, is the story of man's continual seeking and finding God.

If the student studying about man's eternal quest is himself, or herself, caught up and finds God—or rather, as the writer prefers to say, is found—it is God and not we who has done it.

These are the new courses in the Pass degree. In the Honours degree there are even more interesting studies, but enough for the present.

Any reader, sixth former, or adult, who is interested in these Pass courses, either as part of a degree or as a single subject mentioned above, should see Professor John Bowman for further information at the Department of Semitic Studies, University of Melbourne.

The Bible is the world's greatest book, but the deeper one studies it the more one can benefit from the Bible.

Religion is life, and only as you understand your own religious heritage, and that of your neighbour, and also the common origin of them both, will you really understand your neighbour and know his need.

Joseph Medcalf

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ANGLICANS OF INTEREST . . . 8

THOMAS FULLER: CHURCH HISTORIAN

By the Reverend Edward Hunt

THE student of the English Reformation frequently encounters references to the "Worthies of England," but the author of this interesting and valuable work is not so well known as he deserves to be. Yet his fertile imagination, wit and axiomatic phrases have won him renown as a church historian, and his life well repays study.

Thomas Fuller was born at Aldwinkle, S. Peter's, in 1608, and when just thirteen graduated as Bachelor of Arts from Queen's College, Cambridge.

Taking his Master's degree in 1628, he was appointed by his uncle, Bishop Davenant of Salisbury, to a prebend in 1631, and to the rectory of Broadwindsor in 1634.

As Proctor in Convocation in 1640, Fuller opposed its continuance after the dissolution of Parliament. In 1641, though not formally sequestered, he relinquished his preferments and became curate at the Savoy Chapel, London, using his influence as a popular preacher in the cause of peace.

In 1643 he retired to Oxford, where his advocacy of conciliation brought him into disfavour with many, though not with Charles I. before whom he preached a remarkable sermon on Jacob's vow, in reference to the King's promise to restore his abbey lands to the church.

He was in Exeter, as chaplain to the infant princess, Henrietta, at its surrender in 1646.

Under the Commonwealth he lived unmolested, thanks to influential friends, of whom the Earl of Carlisle presented him to the living of Waltham Abbey (about 1649) and Earl Berkeley to that of Cranford in 1658.

Though a "stout Church-and-King man," Fuller had not the martyr's temperament, and his ingrained moderation and easy good nature lent some colour to Heylin's accusation that he complied with the times, while Robert South pictured him as running after patrons for invitations to dinner.

VALUABLE WORKS

To such attacks Fuller replied with dignity and good humour, maintaining that his "sinless compliance" compromised no religious principle. At the Restoration he returned to his prebend at Salisbury, but it was typical of his kindly nature that he refused to disturb the minister in possession at Broadwindsor.

Still a comparatively young man he died on August 16, 1661, leaving behind him a collection of valuable works.

Chief among these were Church History of Britain, 1655, Worthies of England, published 1662, and three devotional books, Good Thoughts in Bad Times, 1645, Good Thoughts in Worse Times, 1647, and Mixt Contemplations in Better Times, 1660, which present a forceful sequence of the stirring events of his age.

A SCHOOL SISTER'S DIARY . . . 5

BEING AND DOING

LAST night was the Old Girls' service in Chapel and the annual meeting. It was lovely to see so many of them together—and such a variation in ages: from last year's Sixth Form to one or two grandmothers. Their loyalty and continuing interest in the school was reassuring.

The chaplain reminded them of their obligation to pray for their school-fellows, contemporaries, present-day girls, and especially for those recently left.

How much our habits of speech can reflect habits of mind. The conversation at supper: "What is Betty doing now?" "Joan and Leslie are having a wonderful time in Spain." Doing . . . having . . . How those words reveal the materialist attitude to life that this school exists to counteract.

His "Church History" is of interest as it was the first attempt at such a subject since the Venerable Bede. However it was his Worthies which made his fame, although his prejudiced and uncritical style has caused a withholding of the full appreciation he deserves.

As Crosse points out, while Fuller may be criticised as a reliable historian, his quaint felicity of style, continual flow of wit and easy vivacious narrative, have won him a reputation among English prose writers only below the highest.

His marvellous memory earned for him the tribute of being "a perfect walking library."

John Drinkwater, indeed, quotes Fuller as among the classic examples of the religious and literary excellence achieved by men of the Royalist party, coupling his name with Jeremy Taylor. Drinkwater also adds that it is a curious fact that all the literature of piety produced during the years of struggle between King and Parliament came from the pens of Royalist churchmen, and not from the pens of Puritan Dissenters.

We may conclude by saying that such a man of kindly moderation and quick wit as Thomas Fuller, who pursued his literary craftsmanship so successfully in a tumultuous age, is not least among the Worthies of the Church of England.

CATHEDRAL BELLS AND TRUMPETERS TO WELCOME THE PRIMATE IN MELBOURNE

FROM OUR OWN CORRESPONDENT

The Primate, the Most Reverend H. R. Gough, will be given a liturgical welcome at S. Paul's Cathedral to-morrow when he attends the Evensong which is to be the main service of the cathedral patronal festival.

The cathedral bells will ring a welcome as the procession of the choir, the clergy and the bishops enters the cathedral by the Great West door.

The cathedral is expected to be filled to capacity with a congregation of clergy, lay readers, deaconesses and Sisters, the regular worshippers, members of cathedral and diocesan organisations and representatives from the parishes and Church schools.

At the presbytery, the dean

SCHOOL PLANS EXTENSIONS

LARGER HALL FOR TRINITY GRAMMAR

FROM OUR OWN CORRESPONDENT

Melbourne, June 27

The Council of Trinity Grammar School, Kew, is planning to extend the present Parents and Friends' Hall, by demolishing the stage, and extending that end of the building to the extreme limit of the building line, and incorporating a new stage and other improvements in the extension.

Although the hall is only a few years old, the rapid expansion of the school means that the existing hall is too small for the morning assembly of the Senior and Middle Schools, and quite inadequate for many of the social functions or displays that are a feature of Trinity Grammar School.

The use of the hall for gymnasium purposes will also be helped by the additional space available.

It is expected that the enlarged hall will be ready for use at the beginning of first term next year.

Trinity Grammar School has a close link with S. Paul's Cathedral, as for many years cathedral choirboys have been educated there.

will welcome the Primate in the name of the cathedral; the Archdeacon of Melbourne, the Venerable R. H. B. Williams, will welcome him in the name of the clergy of the Province; and the Advocate of the Diocese, Mr. H. K. Turner, will welcome him for the laity of the Province.

Finally the Archbishop of Melbourne will welcome the Primate who will respond. Three trumpeters in scarlet will then sound a fanfare as the Primate is escorted to his seat in the sanctuary, after which the service of Evensong will begin.

The first lesson will be read by the Bishop Coadjutor of Melbourne, the Right Reverend D. L. Redding, and the second by the Bishop of Bendigo, the Right Reverend R. E. Richards. The Primate will preach the

CHURCH AND GROUP LIFE CONFERENCE IN PERTH

FROM OUR CORRESPONDENT
Perth, June 20

It was part of the Church's work to re-establish on a high plane of understanding, human relationships which were breaking down, said Mr. V. K. Brown here last week.

Mr. Brown, director of the General Board of Religious Education is conducting a "laboratory on Church and Group Life," with the assistance of the Reverend Ken Jago and the Reverend Peter Prentice.

Le Fanu House, Cottesloe, which is the Retreat and Conference House of the Diocese of Perth, is filled to capacity with selected clergy from the dioceses of Perth and Bunbury, who are attending the conference.

Broken-down human relationships, which are under study, include the family bond, the employer-employee relationships, international and inter-racial conflicts and the colour problem.

It is a two-week conference with a break which enabled the clergy in residence to return to parishes for the week-end.

Following this, a week-end meeting will be held for lay men and women from five parishes. Then comes a parish-life mission at S. Patrick's Church, Mount Lawley, thence to Bunbury for a parish-life conference there.

Accompanying the team is Mr. A. Maccoll from New Zealand who will organise similar conferences in that country after the experiences gained here.

CHANGE OF NAME

FROM A CORRESPONDENT

Tokyo, June 27

The Diocese of South Tokyo changed its name last month to the Diocese of Yokohama.

occasional sermon and pronounce the blessing.

This will be Archbishop Gough's first visit to Melbourne since his election as Primate.

Accompanied by Mrs. Gough, he will call at Government House on Wednesday afternoon.

The archbishop will speak to the clergy of the diocese on Thursday morning.

At the same time Mrs. Gough is to meet the wives of the clergy at a meeting in the Jeram Hall.

Other functions planned for the Primate and Mrs. Gough include the Lord Mayor's reception on Thursday afternoon and a Government House dinner on Thursday evening when they will be the guests of the Lieutenant-Governor and Dame Mary Herring.

OBITUARY

MRS A. A. BALL

We record with regret the death on May 29 of Annie Aurelia Ball, a parishioner of S. Alban's Church, East Kempsey, Diocese of Grafton.

Mrs. Ball was baptised, confirmed, married and buried at Frederickton, on the Macleay River, though she spent most of the ninety years of her life in other parts of the Macleay district.

She was a foundation member of the Women's Guild at All Saints' Church, West Kempsey, and for many years was organist at East Kempsey.

At Kinchela, where she had been an active church worker, she placed an altar in S. Andrew's Church as a memorial to her father. At S. Paul's, Eungai, a sanctuary chair is a memorial to her nephew, and at Kempsey, Mrs. Ball with her family was responsible for the stained-glass window in memory of her husband, Charles Edward Ball, who died in 1928.

BACK TO A NON-QUOTA BASIS?

THE "LIVING CHURCH" SERVICE
New York, June 27

Challenging the annual convention of the Diocese of Western New York last month "in terms of our total responsibility as tithing Christians, giving to God His due as He has given to us," the bishop, the Right Reverend L. L. Scaife, called upon the diocese to look towards a non-quota basis in finances.

A committee was appointed to report back next year on all aspects involved in putting the diocese on a non-quota basis.

A resolution supporting "the oppressed in South Africa as well as those in our own nation" and voicing "opposition to discriminatory racial practices wherever found . . . in our own diocese," was passed by the convention.

WOMEN TOLD OF MISSION

ADDRESSES IN BALLARAT

FROM OUR OWN CORRESPONDENT

Ballarat, June 27

The Reverend Howell Witt was in the diocese for four days last week addressing gatherings of the Anglican Women's Guild in each rural deanery.

Mr Witt is the priest-in-charge of Elizabeth, Diocese of Adelaide.

Owing to the bishop's illness, he was accompanied by the archdeacon, the Venerable R. G. Porter, and also by Mrs. O. Pye, diocesan secretary of the guild.

The meetings were held on each succeeding day at Horsham, Hamilton, Camperdown and Ballarat.

Well over one hundred women attended each meeting and in an atmosphere of much fun and laughter they learned a great deal about the Church's task and mission.

Mr Witt spoke of his own work at Elizabeth, of the special ministry of the laity and of the constant need of the Church to remind itself that the reason for its existence was Mission; that is, going out beyond itself.

At each meeting there was much discussion about the project that the Anglican Women's Guild at Ballarat has undertaken — the provision of a church hall in the Parish of Yong Peng, in the Diocese of Singapore.

EDUCATION MATERIAL FOR FOUR AREAS

ECUMENICAL PRESS SERVICE
Geneva, June 27

Publication of indigenously prepared Christian education material is under way in India, Africa, the Near East and for English-speaking groups in the Caribbean under a comprehensive programme sponsored by the World Council of Christian Education and Sunday School Association.

Plans are also being started for preparation of literature for Chinese outside of the Chinese mainland.

Purpose of the world-wide programme is to provide materials written and produced by nationals in their own language to meet specific contemporary needs in each country.

SACRED SONGS RECORDED

JUST FOR TO-DAY. A selection of ten Sacred Songs sung by Donald Wall, Bass, accompanied on the pipe organ by Tom Leah. Festival record. 55s.

THIS beautiful album of sacred songs, issued last year by Festival, has become very popular not only because of its entertainment value, but because of its use value to churches which to-day use recordings quite extensively. Donald Wall is indeed fortunate to have been endowed with such a magnificent bass voice. The well-schooled and well-equipped bass is a rarity, just as tenors are a rarity.

The first side of the selection includes "Just for To-day," "Bless this House," "Till walk beside You," "Beyond the Sunset" and "Beautiful Isle of Somewhere." Some of the items on this side seem to me a little slow in tempo but I think this is largely a matter of taste.

The second side commences with an outstanding performance of "The Lord's Prayer," then Don sings the "23rd Psalm" set to the Crimond tune, "The Stranger of Galilee," "How lovely are Thy Dwellings" and concludes with a famous song, "The Holy City."

One cannot help but notice the evenness in performance throughout the entire recording. Don has succeeded in keeping the interest alive (indeed the biggest test in such a recording) and you can play the record from end to end without a feeling that you have had enough at any point.

I hope Festival are going to record Donald Wall again. I must recommend this one. A good buy for the record cabinet.

—MURRAY LEWIS.

YOUTH PROJECT

THE "LIVING CHURCH" SERVICE
New York, June 27

Fifteen Tennessee boys and girls will leave in July to spend most of their summer holidays working with children in two Indian villages north of Mexico City.

The project is sponsored by the youth department of the diocese and by the National Council.



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CHURCH UNION IN CEYLON . . . 7

AN INVITATION FROM THE METHODISTS

BY CANON I. S. COREA OF CHRIST CHURCH CATHEDRAL, CEYLON

"It is not very often, I suppose, that this Council receives an invitation from another Christian body. To-day our agenda is a resolution which is the outcome of the following preliminaries:

"The Methodists of Ceylon are organised into two divisions, North and South. Both of them voted unanimously for this resolution, and so, in due course I received an official letter from the Secretary of the Methodist Synod.

"We must realise that this request comes from the whole Methodist Church in Ceylon. It reached me some time before the Metropolitan's visit. I showed it to him and then referred it to our Council of Synod — the body which a bishop should constitutionally consult on such matters.

"We carefully noted the words 'to study, discuss and report'. No harm and much good might result from such joint study and joint discussion. It puts us here in line with the position in England and in India where such joint discussions have already taken place.

"The Council of Synod, therefore, unanimously requested the bishop to cause a Resolution to be put before you to-day through the Standing Committee. This was accordingly done.

"The names suggested are taken from the list you will find in the Green Book of those already elected by you to represent the Church of Ceylon on the South India Scheme of Church Union. It was felt that it would make for co-ordination if this procedure were adopted.

"How then would Methodism appear to regard the possibility of a united Christendom? For it is with our Methodist friends in point of numbers and in influence with whom we in Ceylon should be predominantly concerned in this invitation which we have received from them. (See Resolution XVIII.)

"Dr William F. Lofthouse, a revered Methodist theologian and scholar, in his valuable essay on this subject in the collection of essays I have already referred to, reminds us at the outset that Methodism stands in a somewhat peculiar position.

"It sprang from Anglicanism and there was never a formal or conscious and deliberate breach. It is true it divided itself into three main sections, that is to say, Wesleyan Methodists, United Methodists and Primitive Methodists as time went on, but they have recently united into a single Church. (I would remind you that John Wesley died protesting that he was still a priest of the Church of England.)

BITTER COST

"We have often to consider a Church, now re-united with itself, springing from Anglicanism.

"It was due to the supineness and snobbery of the English bishops, clergy and laity of those days that Methodism had to organise itself apart from our Church. I believe we have learnt at bitter cost our lesson and, if Methodism had sprung up in the 20th century, I believe John Wesley would have been like Prebendary Carlile and his Church Army, a gallant band of evangelists, preaching the Gospel of the love of God in overcrowded cities and the sleepy villages of the British Isles, and from there, spreading overseas.

"We know that Wesley exhorted his followers (though often, as might be expected, unsuccessfully) to worship in the parish churches, and it was only towards the end of his long life, and then with great reluctance, that he 'laid hands' on any of his assistants by way of Ordination. Probably he would never have done this had it not been for the need of an authorised ministry for his American Methodists in the chaotic conditions then obtained across the Atlantic.

"So it is that at his death Wesley left behind him what was in reality a separate religious body. This was therefore the Wesleyan Ministry grew up. Wesley himself was an autocrat, if ever there was one, but the ministry which he formed never became in any sense a clerical caste.

"A large share of power had been assigned to the laity so that the ministry was not selected, as with Episcopal Churches, by the bishop, but, rather, candidates for the ministry were always put forward in the first instance by the local society to which they belonged, and the Conference consisting of ministers and laity could expel any minister for unbecoming conduct.

"Dr Lofthouse categorically states that, although the Methodist Conference in the first half of the 19th century felt inclined to make advances to Anglicans, the general attitude of churchmen to Methodism held out small prospect of encouragement.

BROTHERHOOD

"What the Lambeth Conference of 1920, in its famous Appeal, offered, was that we of the Anglican Church would be willing to receive any additional authorisation at the hands of other religious bodies, with whom union was desired, if they, on their part, would receive a reciprocal authorisation on our part.

"Bishop Weston, commenting on the Lambeth Appeal, first insisted on the acknowledgement by all of the existence of the Catholic Church of Christ, which he intended to be a universal brotherhood.

"Secondly, on the acceptance of Episcopacy as the only form of ministry which can be historically justified without further definition. He went on to say:

"It seems to me that when we have agreed to unite on the basis of a ministry that is from above as well as from below, continuous and extended down the ages, which in fact is episcopal, we can afford to differ on other points. And once episcopacy is accepted, each communion can be left free to reconcile its existing organisation with its newly acquired bishops. We do not want, for example, to abolish the Presbyterian forms of Church government. We want to perfect them."

"Thirdly, is any one of us to declare that his own ordination is invalid and bad? We will not enquire 'Are my Orders valid for the purpose for which I received them?' Rather, 'What is lacking to my Orders, which I must receive before I may be invited to minister in other communities?' My desire in God's sight, whose ordained minister I believe myself to be, is to be in a position to minister everywhere. Therefore I am prepared to accept at the hands of each community that will unite with me, whatever it thinks it can add to me, provided that it will also receive from my community what we think we have to offer.

"That is my own position as your bishop, and I give it to you for your understanding. "In regard to the acceptance of the Holy Scriptures: I do not think that would present very great difficulties, since a statement issued by the first United Conference of Methodists reads as follows: 'We affirm the recognition by the Church of the Holy Scriptures as the basis of the doctrines of the Evangelical faith which Methodism has held from the beginning.'

"In regard to the Creeds: though somewhat chary of placing exclusive authority on the Nicene and Apostles' Creeds, they frequently use them in their services. "It must be realised that Methodism expresses the Faith in the simplest terms possible, and membership of the Church is constituted by acceptance of faith in Christ Jesus as the

Divine Saviour, though provision is made in their Service Book for the recitation of the Apostles' and Nicene Creeds. I understand that prior to the recent Methodist Union, the Creeds and set Forms of Service were largely confined to the Wesleyan Methodist section, while the Primitive Methodists rarely used them.

"Bishop Weston further went on to remind us that we cannot unite until we are agreed that God uses sacramental means of grace. 'For myself,' he says, 'I do not want to know how men define the sacraments, unless they desire to teach under my authority.'

"But I do desire to know that they have sufficient belief in sacramental grace to make them value Baptism, with the Laying-on of Hands, and the Holy Communion in Our Lord's Body and Blood; and to cause them at least to acquiesce in other people's use of the rest of the sacraments, and especially must the question of Absolution be fairly faced, admitting that Christ in His Church has authority on earth to reconcile the penitent sinner, and that the minister is His agent and the Church's in this task, we shall exercise mutual forbearance in all questions of method and detail."

"I cannot help feeling that the Methodists would respect and, indeed, accept these provisions.

UNIFORMITY

"Lastly, Bishop Weston insisted that we must all agree that the essential forms enshrining the corporate acts of the universal Church must be acceptable to all alike. The formula of Baptism and the method of baptising, the actual form of the consecration of Our Lord's Body and Blood, and the other sacramental forms employed, must be definitely approved and fixed. Otherwise there can be no common participation in the sacraments.

"But for the rest of these sacramental rites no uniformity

LAY APOSTOLATE DISCUSSIONS

FROM A CORRESPONDENT Melbourne, June 27

"The Lay Apostolate in the Church" has been chosen as the theme for a Parish and People Conference to take place in Melbourne on August 1 and 2.

The conference is arranged by the Victorian committee of "Parish and People," and will be held at the Retreat House, Cheltenham.

Three priests have been chosen to give the papers: on "Towards a theology of the laity," "The meaning of and necessity for a lay apostolate," and "The inner life and training of the lay apostolate."

The papers will be circulated before each session, and then discussed in workshops.

The secretary of the committee, the Reverend J. H. Cranswick, the Vicarage, Ararat, Victoria, will supply interested people with further information.

RUSSIAN DISPUTE FOR CATHEDRAL ENDS

ECUMENICAL PRESS SERVICE Geneva, June 27

The United States Supreme Court has by unanimous decision upheld the right of Archbishop Boris, appointee of the Moscow Patriarchate as head of the Patriarchal Russian Orthodox Church in the United States of America, to possession and control of St. Nicholas Orthodox Cathedral in New York City.

Control of the cathedral had been in dispute since 1924 when a large majority of clergy and members of the Russian Orthodox Church established the autonomous Russian Orthodox Church of North America on the ground that the Moscow Patriarchate had become a tool of an atheist state.

is necessary. Much less do we need uniform rites in non-sacramental services. 'I advocate complete freedom,' says Bishop Weston. 'Let the various communities uniting follow each its own mind. And let Anglican Church congregations receive permission to share the liberty of their less enslaved brethren.'

"I do not think Methodists could quarrel about these stipulations, even if so doughty an exponent of the Catholic teaching of the Anglican Church as Dr Frank Weston, but I cannot conclude these considerations of Methodism, and our view-point in juxtaposition therewith, without referring to that special vehicle of Methodist faith and fervour.

"I mean their hymns and their spiritual songs. Almost every Sunday you and I sing the hymns of Methodism and they express to us the fervour and height of devotion to Our Blessed Saviour, His true and tender presence in the hearts of all faithful believers both in sacrament and in prayer and of the joy of our inheritance in heaven above.

EMPHASIS

"There are many problems to be faced, not least financial and administrative, besides the differences of emphasis, which are to be found in matters of worship and of faith within our Communion. It is the privilege of old friends to take them as they find them. Methodism and Anglicanism are of parent stock. We have drifted apart; in the course of which we have made fresh friends, have adopted fresh ideas, and, perhaps, in too many cases, appear now as strangers to one another.

"But we are blood brothers and we belong to the same branch of the great family of God. Do we not owe it to Our Blessed Lord and to the binding up of the wounds of His Sacred Heart, that we should take counsel together and see if by healing balm of His Holy Spirit, some bandage, tender but firm, could bind us once again in one, to the greater praise and glory of God? At all events, here in Ceylon, think what it would mean!

"First, to all intents and purposes, the union of the two largest non-Roman bodies of Christians — overlapping and competition could be obliterated, missionary and educational work consolidated and expanded, and, above all, what an impression it would make upon the minds of our non-Christian observers."

So, The Diocesan Council, by Resolution No. 15, accepted the invitation, thus: "That the Council accepts the invitation of the Provincial Synod of the Methodist Church in Ceylon to send in representatives to the Joint Committee whose terms of reference shall be to study, discuss and report upon the possibility of framing a Scheme of Reunion of the Christian Churches in Ceylon, and resolves that the following be selected as representatives of the Church of Ceylon:

"The Venerable F. L. Beven, the Reverend Lakdasa de Mel, the Reverend D. G. D. Harpur, the Reverend Basil Jayawardene, Mr Arthur Abeyaratne, Mr A. M. K. Kumaraswamy, Miss G. F. Opie, Mr W. R. Watson."

REFUGEE WORKER HONOURED

ECUMENICAL PRESS SERVICE Geneva, June 27

Miss Janet Lacey, director of the Department of Inter-Church Aid and Service to Refugees of the British Council of Churches since 1952, has been named a Commander of the Order of the British Empire, "for service to refugees," in the Queen's Birthday Honours list.

The British Council's department raised over one and a quarter million pounds during World Refugee Year.

LEVUKA'S HISTORIC ORGAN TO BE REPLACED

An historic organ, having associations with the Parish of Levuka, Diocese of Polynesia, is at present in Melbourne, awaiting a new owner.

The Levuka organ was the first Casson Positive to be sent to the Pacific area, and for some years was used in the Church of the Holy Redeemer, Levuka, still one of the show churches of the Pacific.

The Venerable C. W. Whonsbon-Aston, Archdeacon of Fiji, who is at present in Australia, said last week that the organ was one of the sweetest he had ever heard.

ASSISTANCE TO MISSIONS

WOMEN ACTIVE IN ORANGE

FROM OUR ORANGE CORRESPONDENT Portland, June 27

The Women's Guild, the Mothers' Union, and the Young Wives' Group in the Parish of Orange have held lively meetings in the last month.

The Women's Guild, which is affiliated with the Women's Auxiliary of the Australian Board of Missions, has seen slides of work in New Guinea shown by Mrs Jessup of Sydney.

The members displayed their work at the meeting — thirty-five patchwork quilts, thirty-six dilly bags, hospital towels, and other articles, which will be despatched shortly.

In addition, teaching aids and a globe will be sent to the Martyr's Memorial School, Popondetta, the headmaster of which is supported by the guild.

The Young Wives' group has held two work nights and contributed such things as coloured tennis balls and cotton reels, as well as quilts and teaching aids.

The Mothers' Union celebrated the Patronal Festival with a special gathering in the first week of June, to which they invited members from neighbouring parishes.

After a celebration of the Holy Communion at which the Reverend Don Shearman, a former server and choir boy, was the preacher, 120 women had lunch in the parish hall.

"It is small enough for a private home or a college chapel," he said.

The parish was now wishing to sell it in Australia, where experts were available to take care of it, he said.

"We are faced with a bill of £600 for its repair, money which the parish cannot find.

"It would be hard to find 600 pence, in Levuka, now that the means of the people's livelihood, the handling of copra, has been moved to Suva," the archdeacon said.

"The freemasons have lent us an organ, but they need it back, and we cannot afford a new one until we dispose of the old."

In the early days, when a great many Germans lived in Levuka, the organ was very well cared for, he said.

"They were interested in music, and understood the maintenance of their instruments." Since the first World War, when the Germans were interned, and the great depression which further depleted the population, it could not be cared for in the same way, the archdeacon said.

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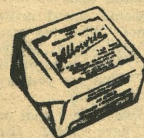
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DIOCESAN NEWS

ADELAIDE

FELLOWSHIP BALL

The Young Anglican Fellowship Ball for the Diocese of Adelaide was held on June 23 in the Adelaide Town Hall. The Bishop of Adelaide, the Right Reverend T. T. Reed, and Mrs. Reed, received the debutantes.

SUMMER SCHOOL REUNION

A reunion of those who attended the Summer School of Church Education in December and January was held in the Diocese of Adelaide from June 24 to 26. The Bishop Coadjutor of Adelaide, the Right Reverend J. C. Vockler, was chairman and the Reverend D. W. Brockhoff was chaplain. The reunion was held in the Retreat House, Belair.

G.E.S. CONCERT

The annual concert for the Girls' Friendly Society in the Diocese of Adelaide took place on June 24 in the Australia Hall, Adelaide. More than 330 girls and young women took part. Sixteen branches participated in the concert, the seventh of which has been held.

PRIORY SERVICE

The service of St. John's Priory was held in Adelaide on June 19. The Governor-General, Viscount Dunrossil, attended the service in his capacity as Prior. The Bishop of Adelaide, the Right Reverend T. T. Reed, preached the sermon.

BATHURST

PARISH INSTRUCTION

A Canterbury Pilgrims' Club has been started in the Parish of All Saints' Cathedral, Bathurst. It is open to people over the age of sixteen who wish to know more about the Christian Faith, who wish to prepare for Confirmation or the Confirmation refresher courses.

The re-organised Sunday School has grown so rapidly that more teachers are urgently needed.

YOUTH AND MISSIONS

The Reverend Tom Lawrence recently visited the Parish of Mudgee on behalf of the Australian Board of Missions to address young people. Two members of the Young Anglican Fellowship indicated that they were interested in active missionary work.

An excellent youth paper is included monthly with the Mudgee parish paper, to keep members of youth groups informed.

PORTLAND

During August, the first Every-Member Canvass will be conducted in the Parish of Portland by the Department of Promotion. It is hoped that, with stable finances from which to budget, this parish, for so long unable to make any real contribution to wider Church work, will be able to hold up its collective head, and cry poor no longer.

A fortnightly series of Old Time Dances in the parish hall has done much to increase social life in Portland. This, and some other developments have come from suggestions made by parishioners at various "Meet the Rector" evenings.

BENDIGO

SERVERS OF TWO DIOCESES MEET IN BENDIGO

The annual meeting of the Guild of St. Mark, the Guild of the Servants of the Sanctuary for the Dioceses of Bendigo and St. Arnaud, was held at Holy Trinity Church, Bendigo, on June 24. The rector, the Reverend A. F. Lloyd, sang the office, and gave the address, "A tour of the church."

Canon D. Anthony was elected chaplain of the guild; the Reverend R. G. Long, assistant chaplain; and Mr G. Turpey, from St. Luke's, White Hills, is the new president.

BISHOP NEILL'S VISIT

During his visit to Bendigo last week, Bishop Stephen Neill addressed an informal gathering of clergy, with their wives, and representatives from the Methodist and Presbyterian Churches, on the world situation of the Christian Church. He also preached at the 11 a.m. service in All Saints' Cathedral, Bendigo.

MELBOURNE

ORMISTON GIRLS' SCHOOL

On Sunday afternoon the archbishop dedicated the Pioneer Memorial Building at Ormiston Girls' School, Mont Albert.

HISTORICAL SOCIETY

Archdeacon R. H. B. Williams will read a paper on the former St. John's Theological College, which was conducted at St. Kilda for many years, in the Mollison Library on Friday evening, July 1. The archdeacon is a graduate of the college.

STUDENTS' DAY OF PRAYER

Mr Norman Curry, a staff mem-

ber of the University Education School, preached at St. Barnabas', Balwyn, last Sunday in connection with the World Day of Prayer for Students. Mr Curry has just returned from a visit to India where he attended a conference of the New Education Fellowship.

PARISH LIFE CONFERENCE

A Parish Life Conference, under the leadership of the Reverend A. D. Dargaville, was held at the Retreat House, Cheltenham, last week-end. It was sponsored by the Department of Youth and Religious Education. Those taking part came from the Parishes of Holy Trinity, Pascoe Vale; Christ Church, Brunswick; and St. Cecilia's, West Preston. The Reverend W. R. Potter was an observer at the conference.

PHARMACEUTICAL PROFESSION

The annual service for members of the pharmaceutical profession was held in St. Paul's Cathedral last Sunday morning when the Dean, Dr S. Barton Babbage, preached. The lessons were read by Mr Norman Cossar and Mr F. C. Kent, a member and secretary respectively of the Pharmaceutical Society of Victoria.

HAYDN'S "THE SEASONS"

The augmented Postal Institute choir, conducted by Don Hardy, gave a performance of "The Seasons" by Haydn in St. Paul's Cathedral on Sunday afternoon. The soloists were Madge Stevens, Victor Franklin and Morris Williams. The organist was Lance Hardy.

HISTORICAL TREASURES

From 10 a.m. to 6 p.m. Mondays to Fridays, until July 6, a display of cathedral historical treasures is open to the public in the Reading Chapel of St. Paul's Cathedral. In connection with this the Hon. Secretary of the Cathedral Guides, Mr W. G. Cramer, will give two talks on "The Cathedral and its Treasures" on Monday, July 4, and Tuesday, July 5, at 1.15 p.m. in the cathedral nave.

ANNUAL SERVICE

On Thursday, June 30, members of the Accountancy and Secretarial professions are to attend their annual service in St. Paul's Cathedral at Evensong at 5 p.m. The lessons are to be read by Mr R. O. Thiele, immediate Past-President of the Australasian Institute of Cost Accountants, and by Mr C. K. Davies, State Chairman of the Australian Society of Accountants. Dr A. H. Wood, immediate past President-General of the Methodist Church of Australia, will preach the sermon.

FESTIVAL DINNER

A Festival Dinner organised by the Cathedral Service Guild will be held in the Chapter House on July 1 at 6 p.m. The Professor of Fine Arts at the University of Melbourne, Professor Joseph Burke, will speak. Tickets may be purchased from the cathedral office; proceeds will be towards the special fund which the servers have started for the purchase of a red frontal for the cathedral.

PERTH

G.F.S. ANNUAL SERVICE

The annual service of the Girls' Friendly Society was conducted by their chaplain, the Reverend Russell Davis, in St. George's Cathedral, last week. The preacher was the Reverend D. R. Bazely.

The dedication was led by Miss Dorothy Brown and the lesson read by the Reverend A. C. Gundry. Banners were carried in procession, and G.F.S. girls sang in the choir. After the service an exhibition of missionary art was held in the Burt Hall, followed by a missionary film.

RECTOR OF ROSALIE INDUCTED

The Archbishop of Perth inducted the Reverend W. D. Speakman into the Parish of St. Matthew, Rosalie-Shenton Park, last week. Mr Speakman, with his wife and daughter, has just arrived in Perth from Taunton, Somerset.

SACRED CONCERT

While the final presentation of the Coventry Cycle Play was being enacted in St. George's Cathedral by the University Dramatic Society, a concert of sacred music by the four senior music societies of the university was presented in the Winthrop Hall at the university. During the concert, the Vice-Chancellor, Mr S. L. Prescott, who is a member of the Chapter of St. George's Cathedral, introduced Bishop Stephen Neill to the audience. The concert which provided a feast of good music, choral and orchestral, delighted music lovers with excellent variety.

SYDNEY

NEW RECTORY

A new rectory for the Parish of St. Paul, Wentworthville, was opened and dedicated by the Right Reverend M. L. Loane, Bishop Coadjutor of Sydney, on June 26. The rectory has been built at a cost of £4,500, and between £1,000 and £2,000 has been saved by using voluntary labour. One wall facing north is of plate glass, sixty-two feet in length, with an overhanging awning to protect the room from the summer sun.

EVENTIDE HOME

The Archbishop of Sydney, the Most Reverend H. R. Gough, opened a new Eventide Home at No. 3 Estate, Greenacre, on June 25.

76 YEARS OF SERVICE

The seventy-sixth annual meeting of the Church of England Homes will be held on Friday, July 1, at 2 p.m. in the Audi-

torium of the C.E.N.E.F. Memorial Centre, 201 Castlereagh Street. The Right Reverend R. C. Kerle will preside. The guest of honour will be Judge Adrian Curlewis.

WANGARATTA

INDUCTION

The Reverend A. R. May will be inducted and instituted Rector of St. John's, Nagambie, Diocese of Wangaratta, on July 13, at 8 p.m. by the Bishop of Wangaratta, the Right Reverend T. M. Armour.

MEMORIALS

Two parishioners who gave many years of service to the Church of St. Aidan, Swanpool, were commemorated by the dedication of ornaments recently by the Warden of St. Columb's Hall, Wangaratta, the Reverend C. L. Oliver. Mr A. Evans who had been secretary of the parish for over thirty years has altar candlesticks as a memorial, and Mr A. Heaney, oak pedestals.

INDIAN MISSIONS AT HOME

THE "LIVING CHURCH" SERVICE

New York, June 13

Plans were recently made for increased evangelistic effort in the Anglican Church in India by an advisory committee on missionary planning at its first meeting, in Calcutta.

The committee was set up by the General Council of the Church of India, Pakistan, Burma and Ceylon, but at present plans apply only to India, for political reasons.

Issuing a call for all members and parishes of the church to take an active part in its mission, the committee asked for an annual "Week of Witness" in every parish.

It also suggested the appointment of congregational "missioners" to stimulate interest in missionary work.

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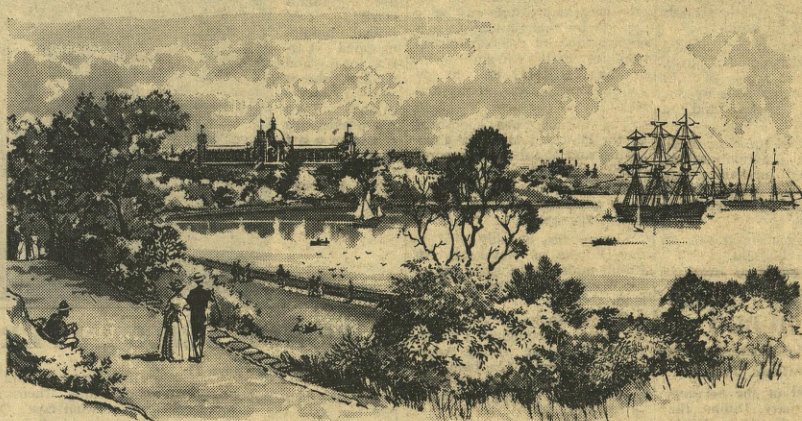
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Garden Palace from Botanic Gardens

The First Botanic Gardens

Australia's first botanic gardens were established in Sydney in 1816 and grew out of an effort by Governor Phillip, launched soon after the First Fleet arrived in Port Jackson, to create a farm to supply the settlement.

On his way to New South Wales in 1787, Phillip collected plants and seeds at Rio de Janeiro and Cape Town, and one of his first acts on reaching his destination was to set apart land for a farm and garden on an inlet to the east of the settlement named Farm Cove. Because of the barrenness of the soil and the fact that rust affected the wheat, this farm was a failure although most of Phillip's collection of plants (many of which had originally been planted on the slope above the Governor's tent, between what are now Phillip Street and Macquarie Place) was transferred to the area during the 1790's.

By the time of Governor Bligh (1806-08) it had become a "shrubbery" with walks and trees, and Governor Macquarie (1810-21) later made a road through it to Mrs. Macquarie's Chair. This road was completed on June 13, 1816, and the date is believed to have coincided with the formal dedication of the Sydney botanic gardens and the appointment of Charles Fraser as first superintendent. The area dedicated is now known as the Middle Garden.

Not long before Macquarie's governorship ended in 1821, Fraser persuaded him to clear and fence 15 acres at Double Bay, but Governor Brisbane (1821-25) cancelled this arrangement and added five acres to the Farm Cove site. By the end of his term as governor, Brisbane had added nearly 3,000 new specimens of food-plants and fruit trees.

For some years it would appear that the gardens were used extensively for private ends. By the mid-1830's, for instance, the area was being largely employed to cultivate vegetables for leading officials in Sydney and this led the third superintendent, Allan Cunningham, to resign because he felt that the land was being used for purposes "unbefitting botanic gardens."

When Charles Moore became Director and Govern-

ment Botanist in 1848, he remodelled the gardens extensively. The harbour frontage was reclaimed and a stone wall erected. Moore held office for nearly half a century.

The gardens proper occupy an area of 66 acres and are linked with a herbarium, which contains more than half a million dried plant specimens and a library of some 10,000 volumes.

Two of the earliest Sydney botanical authorities, Charles Fraser and Allan Cunningham, selected the site for Brisbane's first botanic gardens in 1828. The area was under military control until 1855 and in its early days was used to grow "sweet potatoes, pumpkins, cabbages and other vegetables for the prisoners." In 1893, a gunboat and a coastal steamer were stranded in the middle of Brisbane's gardens by a great flood. The area is about 48 acres.

Melbourne's botanic gardens cover about 87 acres. They were established in 1845-46 with John Arthur as the first superintendent. They are regarded as our most impressive botanic gardens and as probably the best example of landscape gardening in Australia.

The nucleus of the Melbourne gardens was a collection of plants sent to Captain Lonsdale from Sydney in 1837 to stock the first Government garden in Port Phillip. Another collection was sent soon after to Adelaide, where the first gardens were established in 1839. However, because of early financial difficulties in South Australia, the plan to develop botanic gardens in Adelaide was temporarily abandoned. The undertaking was renewed in 1855 and the gardens now cover 45 acres, adjoining a botanic park of about 75 acres.

Hobart's botanic gardens were established in 1845. Perth is the only State capital without a botanic garden.

Our national capital, Canberra, also lacks a botanic garden, but the city is well endowed with trees and shrubs of both native and imported varieties. More than 2,000,000 trees have already been planted in Canberra, and another 1,000,000 are to be planted.

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MISSION RALLY TOLD OF HIGHLANDS WORK

ACUTE STAFF SHORTAGE MAY HINDER EXPANSION

FROM A CORRESPONDENT

Newcastle, June 28

The Church in Australia had to find many more men for work in the Highlands of New Guinea, the Reverend Peter Robin said in Newcastle on June 24.

Mr Robin, who is on furlough from his missionary work in the Eastern Highlands, was speaking at a Missionary Rally in Tyrrell Hall, Newcastle, on the subject: "From the Ramu to the Jimi."

Staff were needed to maintain existing work, as well as to develop new areas, he said.

In five years the Highland mission work had developed rapidly from two small areas with a few village schools to the equivalent of four large districts with some twenty schools between them, he said.

Each mission district needed a priest, a teacher and a nurse. At present, the work of four districts was being done by one priest, two nurses and a teacher, he said.

He urged that teachers, medical workers, agriculturalists, carpenters and mechanics examine themselves whether they were not called to fill positions in New Guinea.

Another urgent need was an aircraft pilot, he said.

SERVERS' GUILD IN DUBBO

FROM OUR OWN CORRESPONDENT

Portland, June 27

The Guild of the Servers of the Sanctuary, Dubbo, the Chapter of the Holy Faith, received eighteen full members on June 17.

At the evening office, eighteen men and boys were admitted as full members, and six as probationers, in the parish church of the Holy Trinity.

The service of admission was conducted by the new Assistant Priest in Dubbo, the Reverend A. McCartney.

Servers admitted to full membership were presented with the guild medallion, blessed at the service of Holy Communion on the Feast of Corpus Christi, June 16.

Earlier in the evening, fifty-eight servers, from Wellington, Gilgandra and Dubbo, had tea together in the parish hall.

The success of future work would depend to an extent on efficient means of communication, Mr Robin said.

Radio transmitters and a mission airstrip were costly items that were urgently needed, he said.

The funds from the Highlands Appeal were being used to erect permanent buildings and to buy essential equipment, he said.

He urged those present to think seriously about the Church's task in New Guinea, especially as pressure was being applied by the United Nations Organisation for early self-government in the Territory, and to redouble their players, giving and service.

The evening was sponsored by the Diocesan Missions' Committee, and about three hundred people attended.

Mr Robin illustrated his address with colour slides of the Highlands area.

During his two-day visit to the Diocese of Newcastle, Mr Robin addressed a gathering of 130 women at S. Peter's, Maitland.

He also spoke to students at S. John's Theological College, Morpeth, to the Young Anglican Fellowship at Lambton, and to the Diocesan Women's Auxiliary of the Australian Board of Missions.

CHAIR TO HONOUR DR NIEBUHR

ECUMENICAL PRESS SERVICE

Geneva, June 27

The Reinhold Niebuhr Professorship of Social Ethics has been created at Union Theological Seminary, New York, in honour of the famed theologian who retired on May 30 as vice-president and senior member of the seminary's faculty.

Dr Henry P. Van Dusen, president of the seminary, said the chair was established as a tribute to nearly half a century of "creative leadership in social, political and religious thought" by Dr Niebuhr.

Block by courtesy of the Melbourne "Herald."

The Archbishop of Melbourne, the Most Reverend F. Woods, with the Lord Mayor of Melbourne, Alderman B. Evans, at an austerity luncheon in Melbourne last week, in aid of refugees. With butter-boxes for chairs and a packing case as a table, they ate their meal from Army mess-tins. The menu consisted of blue cabbage stew and "potato salad" — cold boiled potato, chopped carrot, peas, and a few shreds of tinned meat. The archbishop's comment was: "I would not like to have to survive on this."



BISHOP NEILL IN PERTH

(Continued from page 1)

The apartheid policy was impossible, said the bishop. One could not have the Whites on one side living their life and the African living his life in another part of the same country.

The comfort of the Whites depended on their African servants; their economy was based on cheap African labour, and, without it, the Whites would collapse socially and economically.

Without freedom no man could live a fully human life. The Whites in South Africa believed they had been sent there by God for the good of the African. Two million Whites living amidst a hundred and sixty million Blacks were haunted by fear.

What was the way out? The

white races could insist on maintaining their domination, but at what cost? On the other hand, the black races might rise to cast out the whites; such a situation was too terrible to contemplate!

Or, there could be set up a multi-racial State, in which men and women could live together in goodwill, trust and harmony. One such African State was Tanganyika.

What was the Church's function in a world racially divided? In season and out of season the Church had to proclaim the Biblical truth of spiritual equality of all races in the sight of God.

Basically, there was no inequality among the races of the world. With courage and integrity the Church had to declare that Jesus Christ was THE man of Unity.

The Church could not proclaim any one political view or favour the programme of any one party. If there could be no political equality for all men, certainly there was spiritual equality.

UNIVERSAL

The Church had to clean its own doorstep. It was still very much the white man's Church, for there was still too much dependence on white people.

The Church should become the Church of the people of the land in which it found itself. The Church is the one great international body.

Every Christian should be fully committed to the Church's declaration of freedom, honour and equality for all men.

The Church should stand for common sense in the world, for the Gospel was common sense.

The Whites could not dominate other races perpetually, because Whites were only one-third of the human race. That was the divine ratio of population.

If we persisted in an artificial superiority, and if white men did not drop their attitude of pride, arrogance and aggression to coloured people, they would perish, because they were so out-numbered. We could not stay out of a united human race.

FESTIVAL OCTAVE OBSERVED

FROM A CORRESPONDENT

Melbourne, June 27

S. Peter's Church, Eastern Hill, Melbourne, commences a week of celebrations with the Festival of S. Peter on June 29.

The celebrations will commence with a Solemn Celebration of the Holy Communion at 7 a.m. on S. Peter's Day.

In the evening there will be a men's smoke night commencing at 8 p.m.

On Friday, July 1, the parish company of the Comrades of S. George will hold a dance, and the children of the parish will meet at 5.30 p.m. on July 2 for a party.

On July 3 the octave of S. Peter will be celebrated with services of Holy Communion at 8 a.m. and 9.30 a.m., procession and Eucharist at 11 a.m., Solemn Evensong and procession at 7.30 p.m.

The annual parish dinner will be held on Monday, July 4, at 6.45 p.m., preceded by Solemn Evensong at 6.00 p.m.

The final event of the week will be an organ recital in the church at 8 p.m., to be given by Mr Bruce Naylor, who has been studying in England for the past four years.

Mr Naylor will resume duties as organist and choirmaster at S. Peter's on July 3, in addition to being musical advisor to the Diocesan Book Society. He will be welcomed back to the parish after evensong on July 3.

BUILDING PLANS AT MOORE COLLEGE

FROM A CORRESPONDENT

The foundation stone of a new building at Moore Theological College, Sydney, will be set by the Governor-General of Australia, Viscount Dunrossil, on July 23 at 3 p.m.

The new building includes a large dining room which may also be used as an assembly hall with seating for over 400, a modern kitchen and store-rooms, matron's office, staff facilities and two lecture rooms.

The extension has become necessary owing to the increased enrolment of students.

This year there is a record enrolment of 114 students. The new building will cost approximately £60,000.

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ORGANIST-CHOIRMASTER for S. John's, Campsie. Applications and enquiries to the Rector, 33 Angelo Road, Campsie. UW 2879 (Sydney Exchange).

CHURCH OF ENGLAND HOMES, in the DIOCESE OF SYDNEY. SUPERINTENDENT of Boys' Homes. Applications are invited for the position of Superintendent of the Church of England Boys' Homes, Carlingford, in New South Wales. The suitable applicant must be a communicant of the Church of England, of good personality and education, with experience in the handling of boys between the ages of 6 and 16. Preference will be given to married men. Quarters are provided, but a new brick residence for the Superintendent is being created. Applicants should state age, marital status and full details of experience in work of this kind, and should be addressed to: The Honorary Lay Secretary, Church of England Homes, 70 King Street, Sydney, New South Wales.

MEETING

CLERGY WIVES Meeting. Come to your Annual Meeting on Friday, July 1, 11.30 a.m. Holy Communion in the side Chapel of Cathedral. Celebrant, the Reverend A. Setchell, 12.30 p.m. Basket lunch at which Mrs. Goudwin Hudson will be welcomed and speak. Two nominations for committee to be submitted to Mrs. Pitt by July 1. Honorary Secretaries, M. Setchell and M. Richards.

PARISH CENTRE FOR BENALLA

FROM OUR OWN CORRESPONDENT

Benalla, June 13

The Parish of Holy Trinity, Benalla, Diocese of Wangaratta, has bought the Court House property on which to establish a parish centre.

The rector, the Reverend E. Payne-Croston, announced the acquisition at the parish breakfast on Trinity Sunday.

Previously, the parish had observed the hundredth Feast of Title of the church with the Holy Eucharist.

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