

THE ANGLICAN

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GREAT WITNESS OF YOUTH FOR SYDNEY

ALL ORGANISATIONS TO COMBINE FOR UNPRECEDENTED RALLY

The largest and most comprehensive gathering of Anglican youth ever held in the Diocese of Sydney will take place in the Town Hall on Wednesday evening, June 19.

The 2,500 young people will represent every parish, every organisation and every way of life.

Together they will witness to their unity as a Church and testify as one body to the theme of the evening, "Complete in Christ."

The witness of youth has been in preparation for a long time. It is the work of the Anglican Youth Co-ordinating Committee, under the energetic leadership of its chairman, the Reverend N. C. Bathgate.

The principle aimed at throughout has been that of unity.

The achievement of this is strikingly demonstrated in the list of youth organisations participating: the Church of England Fellowship (Sydney Section), the Church of England Fellowship Diocese of Sydney, the Church of England Boys' Society, the Girls' Friendly Society, the Church Missionary Society League of Youth, the Comrades of St. George, the Diocesan Scout and Guide Council, the Christian Endeavour of N.S.W., the Boys' Brigade, the Sydney University Anglican Society, the Young Anglicans—every youth organisation in the diocese.

A JOINT EFFORT

All of them, through their membership of the Anglican Youth Co-ordinating Committee, have combined to make before all Sydney an emphatic declaration of their absolute unity as members of the one Church.

The grand scale of this witness, and its vital importance, are being driven home emphatically to the people of Sydney through one of the largest Church organised publicity campaigns in many years.

The witness is being "spear-headed" by a poster of unique design—described as "atomic"; it displays a flashing arrow darting from the chaotic blackness of molecular space.

In the Press and on radio the witness is proclaiming itself and its message before all people.

On the evening itself, the television cameras of at least one station will be in action to relay this spectacle throughout the homes of Sydney.

"Sydney will never have seen a rally of youth so inspiring and so impressive," says one of the organisers of the witness. And from a glance at the programme for the night, these words cannot be condemned for over-statement.

CAPACITY HOUSE

By 7.30 p.m. the Town Hall will be filled to capacity. The official party will then advance in ceremonial procession to an extended dais. The choir of St. Andrew's Cathedral will lead the procession.

They will be followed by the four representatives of youth in society who are to give addresses; and they by the heads of all the youth organisations in the diocese.

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, accompanied by his Bishops Coadjutor will proceed to the chair, from where he is

to preside over the evening's activities.

The grand march of banners will be the first of these. Holding aloft their banners, 250 representatives will form a most colourful and stirring sight, as, dressed in their uniforms and blazers, and marching as one body, they proceed to the official dais to take their places in the rear as a guard of honour.

The words of the theme, "Complete in Christ", will be carried in procession on a huge flag.

The theme is to be demonstrated as a fact when those present are addressed by four young men, each representing a basic aspect of our modern life and society.

Mr. David Woolfe, of Panania, will speak for industry; Mr. Tim Whitfield, of Lindfield, for the white-collar worker; Mr. Barry Darke, who was Australian junior and Australian senior swimming champion (1952-53) will represent sport; and Mr. Peter Bradhurst, a fifth-year medical student, will speak from the academic point of view.

All of these speakers, individually and together, will give testimony to the actuality and the truth of the "Complete Life in Christ".

COMMON FAITH

The evening will be a demonstration of the Faith held in common by all those present. After an initial hymn, the Archbishop will lead in prayer. All will then join in the Lord's Prayer and the Apostles' Creed.

The chaplain for youth, the Reverend N. C. Bathgate, will read the twelfth chapter of St. Paul's Epistle to the Romans from a modern translation.

The choir of St. Andrew's Cathedral will sing and the Archbishop will speak, as leader of the Australian Church, to the Christian men and women of the future.

The special highlight of the evening will be the modern and unusual play, "Christ in the Concrete City," produced by the Australian Christian Theatre Guild.

(Continued on page 11)



The Chaplain for Youth, the Reverend Neville Bathgate (seated), with the four young men who will speak at the Sydney youth demonstration in the Town Hall on June 19. (Left to right): Tim Whitfield (for the white-collar worker); David Woolfe (for industry); Barry Darke (for sport); and Peter Bradhurst (for students).

THREE CHURCHES BUILT FOR THE PRICE OF ONE

ANGLICAN NEWS SERVICE

London, June 10

Three new churches for the price of one are being built in Coventry diocese by the architect of the new Coventry Cathedral, Mr. Basil Spence.

They are notable for combining a high degree of charm and dignity with remarkable cheapness.

In a rapidly expanding city like Coventry the provision of churches in the new residential areas presents a difficult financial problem.

The diocese had about £45,000—about the average cost of a single fair-sized church—available.

The Bishop of Coventry, the Right Reverend Cuthbert Bardsley, asked Mr. Spence to try to find ways of building three churches, all urgently needed, for the same sum.

The architectural character of the resulting churches is largely derived from the expedients he employed to get them built so cheaply.

Two of the churches, at Tile Hill and at Bell Green, are just finished; the third, at Willenhall, is still under construction.

The cost of each, including a

parish hall, is between £15,000 and £16,000.

The three main components—a simple aisled church seating 250, a detached bell-tower and a hall seating 100—are almost identical in each case, but differently placed in relation to one another to suit each particular site.

This system allowed the contractor to construct all three churches as part of one operation, moving men and plant from one site to the next as the work passed through its different stages.

CONCRETE FRAMES

The churches have a simple concrete frame and the walls are of "no-fines" concrete which is covered on the outside only by a roughcast rendering.

It is covered only by white-wash inside where its deeply

pitted surface produces a lively texture.

The combination of white walls, grey concrete columns, and reddish-brown furniture gives the interior a cool dignity which is enhanced by well-contrived lighting.

The furniture, designed by the architect, is also very simple in form but is given distinction by first-rate craftsmanship.

The detached bell towers are open concrete frameworks, enlivened with coloured aluminium panels.

SAD BLOW TO CHURCH

ANGLICAN NEWS SERVICE

London, June 10

Only one child in seven who joins a Sunday School remains within the fellowship of the Church.

This is stated in the annual report of the National Sunday School Union and Christian Youth which has just been published.

About half the children of compulsory school age in England and Wales attend Sunday School.

Although this is "no mean figure," the report says that the real situation is disturbing.

Two out of every three children in Sunday Schools are under eleven years of age.

There is a veritable flood of members leaving between nine and fourteen years of age.

"We have lost contact with the vast majority by the time they reach the formative years beginning at early adolescence."

R.S. VERSION OF APOCRYPHA

ECUMENICAL PRESS SERVICE

Geneva, June 10

In 1952 the General Convention of the Protestant Episcopal Church asked the National Council of the Churches of Christ in the U.S.A. to undertake the translation of the Apocrypha, and it was authorised by the council's General Board in December, 1952.

UNIQUE ORGAN AT BENDIGO

FROM A SPECIAL CORRESPONDENT

Bendigo, June 10

The new organ at St. Paul's, Bendigo, which the Bishop, the Right Reverend R. E. Richards, will dedicate at 11 a.m. on Trinity Sunday, June 16, contains part of the old Fuller organ built in 1833.

Bishop Richards will be assisted by the rector, Canon E. H. Pickford.

The Mayor and councillors will attend.

The organ, built by Hill, Norman and Beard, is unique in the history of organ building in Australia, and represents the final phase of a £10,000 project.

It has three manuals and pedal with thirty-nine speaking stops.

Hundreds of invitations have been sent out to old friends and parishioners.

In the afternoon the organist and master of the chorists at Christ Church, South Yarra, Mr. Leonard Fuller, will give the opening recital.

The church organist, Mr. R. A. Anderson, will give another short recital at Festal Evensong.

FAREWELL TO A.B.M. LEADER

FROM A SPECIAL CORRESPONDENT

A farewell service will be held at St. Andrew's Cathedral for the N.S.W. State Secretary of the Australian Board of Missions, the Reverend W. H. S. (Bill) Childs, on Friday, June 28.

A presentation will also be made.

Mr. Childs will be leaving his post soon, after five years of outstanding service.

Evensong will be sung in the cathedral at 7.30 p.m. The Rector of St. Thomas', North Sydney, the Reverend W. J. Siddens, will preach.

Clergy are asked to robe for the service.

After the service a social gathering will be held in the Chapter House, at which the Archbishop of Sydney, the Most Reverend H. W. K. Mowll, hopes to be present.

Contributions towards the presentation may be sent to the Honorary Treasurer of the N.S.W. Committee at 14 Spring Street, Sydney.



The Bishop of Bathurst, the Right Reverend A. L. Wylde, who was awarded the C.B.E. at the Government House, Sydney, investiture on June 6, being congratulated by the Premier, Mr. J. J. Cahill.

NEW STRUCTURE FOR CHURCH ASSEMBLY?

CHURCH SCHOOLS MEASURE AT FINAL APPROVAL STAGE

ANGLICAN NEWS SERVICE

London, June 10

The Church Assembly which meets in London from June 17 to 21 will be asked to consider whether or not its central organisation should be reshaped.

Lines along which the assembly could be reshaped are suggested in the report of the committee on Central Funds, first presented last November.

The report considers that the assembly's main concerns can be divided under four headings: Education, Social Responsibility, Church Relations and the Ministry.

It recommends that four boards concerned with these spheres should be set up. These four boards, which would take over the responsibilities of most of the 22 existing councils, would (it is thought) also make it possible to take on new commitments, such as the work of the Church in industry, without any increase in expenditure.

£1,000,000 LIMIT

The Church Schools (Assistance by Church Commissioners) Measure, which will be taken at the stage of final approval, permits the Church commissioners to contribute a sum not exceeding £1,000,000 (Sterling), during a period of twenty-five years from the passing of the Measure for aided Church Schools.

Grants or loans could be given from this sum to secondary schools, but loans only could be given to primary schools.

The annual report of the Central Board of Finance discloses that every diocese again produced the sum asked of it for the Church Assembly Fund, in spite of an increased apportionment of £208,000 (Sterling).

The sum apportioned between the dioceses for the training of ordination candidates is considered in a report of the Central Fund for Ordination Candidates. The sum for 1958 is £280,000.

This represents an increase of £30,000 over 1957.

The report forecasts that the sum required for the training of ordination candidates in 1959 will exceed £300,000.

There has been much concern over the difficulty of finding priests for overseas service, and this has been linked with doubts about the wisdom of not reopening any of the former missionary colleges.

A report of a joint committee, set up by the Overseas Council and the Central Advisory Council of Training for the Ministry, makes a number of recommendations.

The Disused Churchyards Commission is presenting an interim report and also a memorandum making recommendations about disused churchyards, for which it asks authority to submit to the Minister of Housing and Local Government.

The most important recommendation is that there should be power to close a burial ground, either when it has ceased to be used for burials,

W.R.A.C. GIFT FOR CATHEDRAL

ANGLICAN NEWS SERVICE

London, June 10

At a ceremony in Guildford Cathedral on June 1, two privates of the Women's Royal Army Corps handed a cheque for £3,169 to the Guildford New Cathedral Council.

The money, contributed by members of the W.R.A.C. throughout Britain, will pay for three stained glass windows and a statue of Faith in the new cathedral.

AN ANTI-CHURCH PRESS CAMPAIGN ALLEGED

OXFORD CONFERENCE PASSES RESOLUTION

ANGLICAN NEWS SERVICE

Oxford, June 10

"Some sections of the Press are vilifying and in a measure persecuting the Church of England," the Reverend Samuel Day said at the Oxford Diocesan Conference on June 5.

Dr. Day was proposing a resolution, subsequently passed by the conference, which urged the Church Assembly to improve Press relations.

The resolution pointed out that the proposed reorganisation of the Church Information Board gave an opportunity for supplying to the Press better and more adequate information on Church teaching, and work, and correcting erroneous information.

Dr. Day said that it had struck him over a period of some years "that the Press in general and certain daily newspapers in particular are showing an inordinate interest in the affairs of the Church.

"Comment is often passed on affairs of the Church to which any inexperienced and humble curate could give adequate answer," he said.

Without naming individual papers, Dr. Day said he had

noticed a particular group "which has made, for example, a special point of featuring conversions from the Church of England to some other religious organisations."

The Reverend Andrew Gibson, seconding the motion, said he had realised for a long time that the Church often went by default in the Press.

REPEATED OFFENCES

"Time and again I have seen statements which absolutely cry out for correction, for amplification or even appreciation."

The Vicar of Chesham, the Reverend Eric Arnold, said the Church had some very good friends among the gentlemen of the Press.

There were people working on our national newspapers who were quite willing to give the Church of England a story in their pages if the Church was willing to help them.

ROMANS 'MARK DOWN' ANGLICANS FOR CONVERSION CLAIMS BISHOP

ANGLICAN NEWS SERVICE

Nottingham, June 10

The Bishop of Southwell, the Right Reverend F. R. Barry, said here on June 5 that people in his diocese had been "marked down by the Roman hierarchy."

"People have been set upon them to try to seduce them from their Anglican allegiance," he said.

"I could quote you names. What they are offered by the priest is like something they can put into a bag and take home—something like they are offered by the Communist Party."

Although he did not think that the Roman Catholic Church was making much headway in his diocese, he said that he would not be surprised if it did, because in these disorganised times people would pay any price for security.

"Once they are spiritually awakened, they will pay any price for spiritual security."

Bishop Barry said that he hoped that "we are not going to be drawn into an anti-Papal campaign."

Replying to the bishop's claim concerning Roman Catholic activities, the Vicar General of the Nottingham Roman Catholic Diocese, Monsignor W. E. Grasar, said later, "It is complete imagination."

"I am sorry he has seen fit to make an accusation of this kind and I fear he has been misinformed."

"We work and pray that all men may come to know and love our Lord and become members of His Church, by which we mean the Catholic Church."

"Nevertheless, we may not

receive anyone into the Church unless he understands and accepts the doctrine and wishes to enter of his own free will.

"To say that people have been marked down by the Roman hierarchy is a surprising statement."

"We should be grateful if the Bishop of Southwell could substantiate it."

ENGLISH BISHOP TO RETIRE

ANGLICAN NEWS SERVICE

London, June 10

"On Tuesday, June 11, I enter upon my twenty-ninth year as Bishop of Chichester," the Right Reverend G. K. A. Bell, said on June 4.

He said that he would retire about the end of 1957, because he felt it was time to give place to a younger man.

Dr. Bell is 74 years old. "At my age," he said, "the increasing demands of administration, far heavier than they were when I began, and the constant strain of everyday work press ever more hardy."

The bishop said he had two reasons in particular for his action.

"The Church Assembly, in February, 1939, passed a resolution 'that the age of retirement for all beneficed clergy, including bishops, should, in normal circumstances, be 75.' To this resolution I feel bound to pay proper respect."

The second reason concerned the 1958 Lambeth Conference, whose deliberations and resolutions would necessarily affect the development of the Church's work for the next ten years.

"I hold the view that the man who is to be bishop of this diocese during these years should have the privilege and the help of membership of that conference and of sharing in its counsels and fellowship."

Dr. Bell said that he hoped he would still be able to do much for the Church after he retired.

"I remain honorary president of the World Council of Churches and shall continue to serve it to the best of my ability."

NEW APPOINTMENT FOR THE MACES

ECUMENICAL PRESS SERVICE

Geneva, June 10

Dr. David R. Mace and Mrs. Mace, both experts in the field of marriage guidance, have been appointed field consultants of the International Missionary Council in its Christian home and family life emphasis.

The Maces, who will travel in Asia and Africa, replace Dr. Irma Highbaugh, a missionary on loan to the I.M.C. in January, 1950.

Dr. Mace is one of the founders of the Marriage Guidance Council in England.

Since 1947 he has been a member of the faculty of Drew University, Madison, New Jersey.

He will keep his status as adjunct professor of human relations during his three-year term with the I.M.C.

RELIGIOUS FILM AWARD

ECUMENICAL PRESS SERVICE

Geneva, June 10

The film "Broken Mask," produced by the Broadcasting and Film Commission of the National Council of Churches in the U.S.A., has won the first prize in the "Religion and Ethics" category of the fourth annual non-theatrical motion picture contest.

The contest is sponsored by the Film Council of America.

CHRISTIANITY AND HEALTH

Writing in his diocesan letter the Archbishop of Canterbury, the Most Reverend G. F. Fisher, said, "The essential thing for us Christians is more than ever in these hard days to 'walk in the Spirit'."

"We should realise the fellowship with us of the Holy Spirit to guide us through the realities of sin, righteousness and judgement into being like-minded with Christ."

Christian living depended on two things. The first was "an unceasing realisation that we depend always upon what we receive from others and on the spirit in which it is offered (which, of course, keeps us always anxious to give more than we receive and to do it in a spirit of humility)."

Secondly, Christian living depended upon the inner supply of vital spiritual energy which, like physical energy, is not of our making but comes from the presence with us of the Holy Spirit of God."

The world around us seemed particularly virus-infected at present, the archbishop said.

"The remedy is not censorship, which breeds its own poisons, nor always remonstrance, which may increase rather than lessen the poison, but inner health to overcome the virus."

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COORPAROO TO BUILD £40,000 CHURCH

AIR-CONDITIONING FOR SUB-TROPICAL PARISH

FROM A SPECIAL CORRESPONDENT

Coorparoo, Q., June 10

The Archbishop of Brisbane, the Most Reverend R. C. Halse, will set and bless the foundation stone of the new parish church of S. Stephen at Coorparoo, a suburb of Brisbane, on Sunday, July 7, at 3 p.m.

The magnificent building, in contemporary style with a mediaeval touch, will cost £40,000.

This will include a fine two manual pipe organ and an air-conditioning plant.

In the planning of the new church, the architect, Mr. Horace Driver, of Brisbane, has given due regard to the positioning of the building on the site and its relation to present and future buildings to cope with the needs of the parish.

With this in mind the proposed church has been sited at the south-east corner of the land, in the area adjacent to Cavendish and Chatsworth Roads, having its main entrance facing Cavendish Road and its length parallel with Chatsworth Road.

A wide forecourt separates the church from the Cavendish Road alignment.

From the forecourt, entrance is gained to the church by open access from Cavendish Road and a "covered way", the contemporary counterpart of the lych gate of mediaeval days provides access from Chatsworth Road.

SITE CONTOURS

The natural contours of the site provided an easy and economical solution to the inclusion of a columbarium placed under the extreme end of the church remote from the entrance.

The church has been planned in an approximately rectangular shape and has a seating capacity of 360 in the combined nave and side aisle.

Externally it has been designed with the simplicity of contemporary church architecture—the walls generally being of face brick relieved by coloured terra cotta panels, emphasising the more important aspects of the external facade, notably at the entrance and sanctuary ends.

Wide overhanging eaves afford a measure of protection from the sunlight and a wide expanse of glass will admit an ample amount of natural light to the interior.

Internally the walls of the church will be plastered and painted in appropriate colours. Salient features such as altar and pulpit will be carried out in simple shapes of sandstone.

The ceilings of the church will be of acoustical sound absorbent plaster tiles.

Features from the old church dedicated to the memory of past parishioners will be suitably incorporated in the new edifice.

The organ and choir stalls have been planned in a gallery above the main entrance to the church. An order has been placed for a large two manual pipe organ.

In 1955 the parish launched a financial campaign under the direction of the Wells organisation. As a result of this £31,000 has actually come to hand in some 96 weeks. This has been for the combined building and budget fund. Before the financial canvass the collections averaged £40 a week. Now, for 96 weeks they have averaged more than £320 a week!

EFFECT OF CANVASS

The spiritual impact on the parish since the canvass has been very striking. Attendances at Sunday services increased sharply and have been maintained. 14,900 acts of Communion were made in 1956 compared with 11,825 in 1954.

The organisations are flourishing. Comrades of S. George, G.F.S., C.E.Y.M.S. and C.E.B.S. provide for the youth.

The younger generation are very well represented. Over

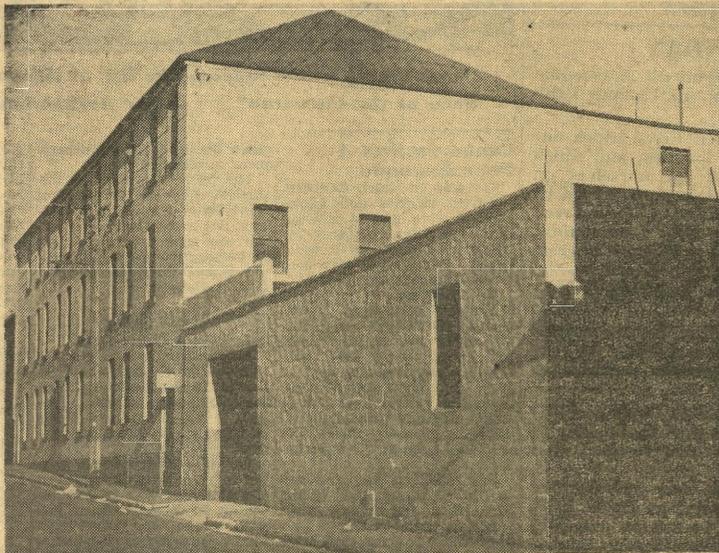
700 children are enrolled with the Sunday School and 60 teachers instruct them.

Since the Wells canvass the staff has grown in conjunction with increased work and responsibilities.

In addition to the rector there is a married assistant curate (for whom a house was recently purchased), the full-time youth-education director, and a part-time parish secretary (who is a retired business executive devoting most of the week to all parish and canvass financial matters).

Secretarial assistance is provided for the rector and plans are in hand to engage a verger-caretaker-gardener.

SITE OF THE ANGLICAN PRESS



A view of the three-storey building in Sydney which is to house the Anglican Press Limited, whose £70,000 mortgage debenture stock issue was announced last week.

PALMWOODS FESTIVAL

PLEDGE CARDS DEDICATED

FROM OUR OWN CORRESPONDENT
Brisbane, June 10

A patronal festival is a time for great parish rejoicings and the Brisbane diocese country parish of Palmwoods followed this rule on May 25 and 26—the Feast of S. Augustine, first Archbishop of Canterbury.

On Saturday, May 25, the Venerable Frank Knight, Archdeacon of Brisbane, Canon in Residence at S. John's Cathedral, and uncle of the vicar, the Reverend Frank Knight, opened a garden party at Palmwoods, held in the grounds of the church under blue skies and in brilliant sunshine.

The stalls were attractively decorated and stocked with a variety of goods. To entertain the guests an exhibition of folk-dancing by the children of the parish was arranged.

The Ladies' Guild, led by the enthusiastic president, Mrs. V. Balf, served afternoon tea, and their hard work in organising the whole function was well rewarded in the results, which, socially and financially, exceeded expectations.

On Sunday, May 26, S. Augustine's Day, at 11 a.m., Archdeacon Knight dedicated the new organ which has been installed in the church.

The Palmwoods parish recently adopted a fund-raising scheme and after the offertory the members of the canvass committee presented their pledge cards at the altar to be dedicated to the Glory of God.

THREE CENTRES

These cards came from the three churches in the parish—Palmwoods, Eudlo and Montville, and totalled over £3,000 to be given over three years.

The archdeacon in his sermon at this patronal festival took as his text: "I was glad when they said unto me: we will go into the house of the Lord" (Ps. 122:1), and spoke of the wonderful heritage of the Church from the past and of our responsibility to pass this heritage on to future generations.

This could only be done in the power of the Holy Spirit Who has guided men and the Church through the ages.

A CHURCH IS MOVED

FROM OUR OWN CORRESPONDENT
Ballarat, June 10

On May 12 the Bishop of Ballarat, the Right Reverend W. H. Johnson, rehallowed the Church of S. George at its new site in Buangor.

The church has been moved four miles from Middle Creek. The first Bishop of Ballarat, the Right Reverend Samuel Thornton, had dedicated a Church of S. George at Middle Creek in 1888.

The bishop congratulated the vicar, Canon E. S. Yeo, and the committee on their enterprise in moving the church to an area where more settlement had taken place.

The last regular attendant at the Middle Creek church was the late General Sir Brudenell White.

Last year the Pickford brothers gave the land for the church at Buangor.

On May 31 the bishop instituted the Reverend Cyril Griffiths as priest-in-charge of Natimuk.

Archdeacon Robert Porter and Canon David Anthony assisted Bishop Johnson at the service.

'MODERN LOOK' FOR AN OLD SYDNEY CHURCH

FROM A SPECIAL CORRESPONDENT

"Those who remember S. Basil's, Artarmon, will find it difficult to realise that it has been absorbed in the extensions," state the architects for the church.

The renewed and extended church will be opened and dedicated by the Archbishop of Sydney, the Most Reverend H. W. K. Mowll, at 3 p.m., on Sunday, June 15.

The whole of the original floor area (with the exception of the entrance porch), has been used, but the building has been re-orientated; the old sanctuary becomes the new baptistry while a new spacious chancel and sanctuary have been added at the opposite end.

The old side-wall facing the road has been demolished and the roof is supported on a row of slim concrete columns.

A new Warriors' Chapel has been erected the full length of the nave which seats 75 persons, all of whom enjoy a good view of the new high altar.

Thus the exterior exposed to view is new and forms an interesting composition; the long simple lines of the roof contrast strongly with the stark verticality of the new tower crowned by its steel belfry and cross.

The upper part of this tower is designed to house an amplified carillon installation.

FORESIGHT REWARDED

The original foresight in placing the building well back on its site now bears the fruit of dignity and spaciousness. A semicircular drive sweeps round an expanse of lawn still leaving room for shade trees and shrubs which fleck the cream brickwork with spangled light and shade.

The climax to this composition is the main entrance set appropriately in the base of the tower and treated in Gosford stone carved with scroll and staff symbols of S. Basil.

The permanent seating accommodates 320 persons but there is ample unseated floor space to provide for another 100 seated upon chairs.

WARDENS' ROOM

The old choir vestries and church office are augmented by a new clergy vestry and wardens' room. A new stair leads up to a commodious loft for the organ console which is connected by shafting beneath the floor to the organ on the opposite side of the chancel.

The whole internal colour scheme has been changed. The old dark stained roof has been painted a warm grey to give emphasis to the light coloured natural timber of the new chancel and sanctuary, the walls of which are the palest green.

This shades darker, bay by bay, toward the back until it becomes a deep green-blue at the rear. Set as a recess in this is the copper-rose coloured baptistry. The slim concrete columns are deep maroon red supporting a parchment beam.

The central feature of the sanctuary is a panel of pigeon-holed brickwork flanked by teal blue-green legs rising to a segmental plaster ceiling in which are set seven concealed lights. The artificial light is a combination of fluorescent and incandescent and is based on the principle of focussed shadows.

By this method glare is absent from all positions in the

building, and the light, though even, has planned places of concentration thus avoiding monotony. The memorial window is being placed over the old altar in the Chapel and will have a lighting treatment designed specially for it.

The furniture (apart from the old seats which have been reconditioned, the prayer-desks, the chapel altar and one sanctuary chair) is of contemporary design. It is in Queensland Silky Oak left its natural colour.

The altar is of simple design featuring the liturgical colours of the Church calendar in its frontal. It is backed by a retable having a plate glass top filled with lamps to illuminate the flowers and the central brass cross.

The architects were N. W. McPherson and D. A. Harrison, and the builders are M. B. Smith and Son of Beecroft.

A BRILLIANT SPECTACLE FOR MAGNA CHARTA THANKSGIVING

FROM A SPECIAL CORRESPONDENT

A Thanksgiving Service for the Magna Charta will be held on Sunday next, June 16, in the century-old Church of S. John, Darlinghurst and King's Cross, at 11 a.m.

It will be the first time that such a service has been held in Sydney.

The Chief Justice, Sir Kenneth Street, will inspect a parade of the Australian Sea Cadet Corps and other youth organisations.

The Royal Society of S.

George, whose chief purpose is to strengthen the bonds of affection and loyalty between Australia and Great Britain, invites all interested people to attend the service.

Representatives of the Prime Minister and the Premier of New South Wales will be present, as well as parliamentary and civic leaders of Sydney.

Navy, army and air force heads, including Lieutenant-General Woodward, and Rear Admiral Harrington, will attend.

TRUMPET FANFARE

A fanfare of trumpets from the Eastern Australian Area Band will herald the commencement of the service, during which Mr. Alan Light, the well known Sydney vocalist, will sing, "Arm, Arm Ye Brave," from "Judas Maccabeus," by Handel.

The Rector of S. John's, Dr. A. W. Morton, will preach, and part of the service will be televised.

A spectacle of pageantry and colour will be represented by a procession of representatives of Sydney patriotic bodies.

Heraldic shields of Great Britain will be on view in the Church.

During the service a message of loyalty to Her Majesty the Queen will be read and forwarded to The Governor-General, Sir William Slim, for dispatch to Buckingham Palace.

Young people from schools and colleges in the Eastern Suburbs have been invited to attend.

MISSION FAIR ON JUNE 21

FROM A SPECIAL CORRESPONDENT
Melbourne, June 10

The Mission of S. James and S. John is preparing for its annual Winter Fair to be held in the Lower Town Hall, Melbourne, on Friday, June 21.

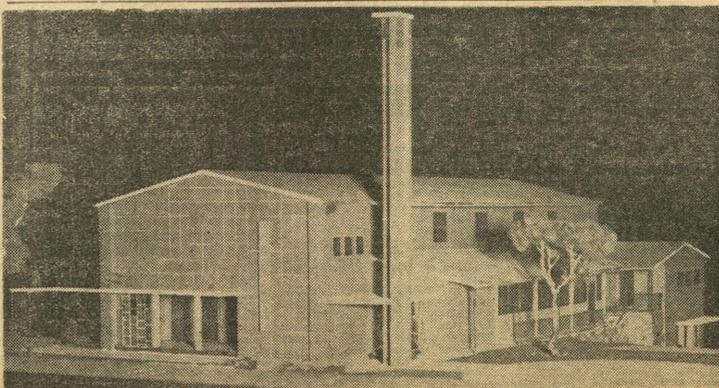
The mission cares for unwanted and neglected children in the community.

S. Gabriel's Babies' Home has accommodation for about 40 babies. There are seldom any vacancies.

The Toddlers' Home and other homes for older boys and girls are nearly always filled.

Lady Angliss will open the fair at 11 a.m. and there will be all sorts of bargains.

Morning and afternoon tea and a light luncheon will be served.



A model of the new parish church of S. Stephen to be built at Coorparoo, Diocese of Brisbane.

THE ANGLICAN

FRIDAY JUNE 14 1957

TRINITY SUNDAY

The doctrine of the Holy Trinity is an essential tenet of the Apostolic, Orthodox and Catholic Faith held by Anglicans.

It is implicit in the Apostles' Creed which our godparents accepted for us at baptism, and which we have subsequently affirmed for ourselves on innumerable occasions; it was definitively stated by the Council of Nicaea, and we recite the Nicene Creed during every celebration of the Holy Communion; and the Prayer Book requires us to affirm it in great detail by repeating the Athanasian Creed several times a year on great feasts, including Trinity Sunday — next Sunday.

The eighth of the Thirty-Nine Articles enjoins us to receive and believe all three creeds, "for they may be proved by the most certain warrants of Holy Scripture."

The Athanasian Creed explains (with a clarity perhaps impaired by the theological inadequacy of the Latin as compared with the Greek tongue) what the doctrine is.

Nobody can pretend to an easy and detailed comprehension of it; if necessary, as Burke said, "we ought to revere that which we are not presently able to understand."

An Anglican ought not, however, to lack a sufficient general understanding of the Holy Trinity. If he does, either he has been parroting the Creeds and listening inattentively to the Church's teaching, or the Church's ministers have been failing to expound the Faith in full and in the clearest terms.

Parroting and inattention every layman must remedy in himself; the unquestionable inadequacy of ministers in teaching the Faith is a failing to which the Church should give immediate attention.

In times past the Ministry of the Word was one of the principal glories of the Anglican Church: the Prayer Book and the Authorised Version in their beauty and clarity crystallised the cadence and syntax of the very language; a succession of renowned preachers expounded the truths embodied in them, and learned Anglican teachers and writers related every aspect of the temporal and transitory order of things to the real and eternal order—*Ex umbris et imaginibus in veritatem*.

The Church in Australia has fallen away from this former high standard in the Ministry of the Word for reasons too numerous and complex to be catalogued here; but they include the following: Preachers too often neglect to expound the Church's doctrines and theology, preferring an ill-balanced concentration upon highly particular ethical questions. This gives some substance to the jibe of a Popish Australian poet that the faith of Protestants can be summed up in the line: "Only be good, be kind, God save the Queen."

Ethical topics are often proper ones for sermons; it is important to be good and kind (though being so is most easily the consequence of a full and reasonable faith), and we do pray that God will save the Queen, the Supreme Governor on earth of the Church of England and our consecrated Sovereign Liege Lady. But preachers must often choose topics other than these if they are to expound the Faith in its rational amplitude.

Nor is the balanced choice of topics enough. A preacher must also choose his words with art and precision in order to hold his congregation's attention and to convey what he means, intelligibly explaining theological terms he has to use.

Boredom is a devilish thing; the preacher must avoid working it in his congregation as he would avoid any other work of Satan. This does not mean he should be slangy and skittish—no parsonical traits are more distressing.

Above all, the Church's teaching is inadequate because the clergy are ill-educated and have too little ease of mind and leisure to contemplate, to read, to think and to write. This can be remedied only by adequate funds; and a very prosperous laity should prevent the Church from being frustrated by lack of them. We may pray that if the clergy and lay teachers strive to expound the full Faith, the laity will be inspired to a more wholehearted support of the Church, for the glory of God—the unity of three Persons, "of one substance, power and eternity; the Father, the Son, and the Holy Ghost."

THE ANGLICAN PRESS LIMITED

The Secretary of The Anglican Press Limited, Mr. H. J. Reid, announced shortly before this edition of THE ANGLICAN went to press that applications for Debenture Stock in the Press were being received at the rate of £400 per day since the Prospectus was circulated last week.

Mr. Reid said that most of the applications were for sums of £50 and £100; but there were many for smaller amounts, all of which went to swell the average daily total of £400.



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

Canberra Sets A Poor Example

The way in which Canberra increased salaries and allowances is more open to criticism than the actual amounts involved. Someone—and it could be Mr. Holt—has a very poor sense of public relations.

The increase in members' Canberra allowances from £2/10/- to £3/13/6 a day was announced just as Parliament was about to go into three months' recess at the end of May. But the increases were antedated to May 1. The same thing happened with Ministers' travelling expenses, which were increased from £7/7/- to £8/8/- a day.

Both decisions were contrary to the letter and spirit of the Richardson report last year. But if it could be shown that circumstances since then warranted these rises, surely it would have been simple (as well as proper) to refer the decision to the Richardson committee of three members. That would not have been a costly procedure, and would at least have kept the matter above board.

Much the same comment applies to the increase of £500 a year since announced in the salaries of top public servants. These were approved by a Cabinet committee. Incidentally, Mr. Holt, who announced the hand-out to Parliamentarians, is also a member of this committee.

Would it not have been much better to have referred this salary proposal also to the Richardson committee? It would have been able to give a much less biased decision.

Now, having increased the salaries of some public servants to £6,000 a year, the Cabinet committee has provided ground for Ministers themselves to seek increases so that they will not be in the humiliating position of being paid only £5,500

when the head of their department is receiving more.

The public still has the impression that the Government wants its help in fighting inflation. But if the Government itself sets such a poor example in keeping down costs, it cannot expect much co-operation from the public.

Murkiness Over Sydney Town Hall

People who live in Sydney develop a sort of shock-proof resistance to charges of graft and corruption after a while. Perhaps it is just cynicism, which could be a very dangerous disease.

For the past few weeks various vague charges against some city aldermen have been building up. Of course, it is not just good enough for a citizen to go to the Lord Mayor and accuse an alderman of corruption unless the man who makes the charge is prepared to assist in its proving.

If only something specific, backed by an affidavit, could be brought forward the task of the Lord Mayor, Alderman H. Jensen, would be made much simpler.

One feels sympathy for Alderman Jensen. He came new to his high office six months ago with no previous experience of the City Council. He soon showed that he had a new and incisive mind to apply to old problems.

Perhaps he was a little ill-advised to have toyed with the idea of a world tour so early in his term. But his record is irreproachable, and it was distinctly unfortunate that he should have run so soon into a murky cloud of accusations against some of his supporters in the council.

For the sake of Sydney's reputation, it is to be hoped that a way can soon be found to clear the civic atmosphere. There are plenty of urgent

problems to test the administrative skill of aldermen. But little real progress can be made in getting to grips with slum clearance, unravelling traffic tangles, solving the city markets question and the like when some aldermen are under grave suspicion for using their responsible office for private gain instead of public advantage.

Scholarship And Sport

There is no denying the excitement of school rivalry in football, rowing, athletics and other sports. But apparently there is a feeling among the headmasters of Sydney's great public schools and associated grammar schools that that rivalry is in danger of becoming so keen that its importance could be exaggerated. Particularly the question arises whether too much time is devoted to preparations for inter-school contests.

So the headmasters are meeting soon to discuss the question. They should not find it hard to find the proper answer.

Surely it is that the game must stand above the prize; in other words, while healthy rivalry is good and stimulating, schools have the more important function to train worthy, responsible citizens.

Doubtless, sport is important in forming character, particularly in developing the co-operative team spirit and teaching unselfishness.

But certainly we don't want in our schools or universities the system sometimes seen in America, where skill in baseball, for instance, is rated much more highly than scholastic prowess.

Sport and scholarship both play their part in the important formative years of adolescence. But a sports-crazy nation, with little appreciation of the finer things in life, would be appalling. Australia may be rather too far along that road already. Anything the Sydney headmasters can do to bring us back to a better appreciation of relative values must be applauded.

Large Crowds At Sunday Sport

Record crowds of 60,000 at club premiership matches in Sydney last Sunday were announced by Rugby League officials with a show of pride.

How has it happened that commercialised sport has succeeded in turning Sunday into just another Saturday? Have people who resent this failed to make their opposition clear?

For, like Topsy, this Sunday football has "just grown." Certainly, Australia can hardly be expected to be listed other than as a mainly pagan country when Sunday sport draws such large crowds. I can hardly believe that many of those present regard the day, or any part of it, as a time for worship and reflection.

The Blessing Of Rain

Quote properly, prayers for rain were offered in many Anglican churches in the past week.

But, I believe it is true that God helps those who help themselves. In times of threatened drought like the present we are reminded of our own remissness as a nation in not having made better provision to conserve water and fodder in times of plenty when the seasons were more gracious.

If timely rains do come to relieve our anxieties, it is to be hoped that we will remember the Source of all Goodness and give fervent thanks. It is so easy to be forgetful after the emergency has passed.

—THE MAN IN THE STREET.

ONE MINUTE SERMON NAAMAN

2 Kings 5

A gem is this story, one of the finest in Old Testament history. Naaman is a fascinating character. He had everything but—

How true this is of any life. There is always, to use a colloquialism, "a fly in the ointment."

He was a captain under his king, a man of influence, extremely brave, immensely successful in his campaigns, but he was a leper.

He must have been a lovable person, for the lonely little maiden captured from Israel and attending on Naaman's wife is filled with sympathy and dares to suggest a way of healing: "Would God my Lord were with the prophet that is in Samaria, he would recover him of his leprosy."

It comes to the king's ears and, with great pomp and presents, the King of Syria sends Naaman to the King of Israel for healing. What a flurry and worry in the royal courts of Samaria!

What does the King know about healing? Is this a sinister move of Syria to provoke a war?

Then comes a message from Elisha: Send Naaman to me and he will learn there is a God in Israel.

So Naaman comes with all his retinue, and Elisha sends his servant to address him.

What a blow to Naaman's pride! Nay, more, the servant tells him to go and wash in Jordan seven times! What an insult!

Damascus has far better rivers than Jordan. Why choose this?

And so proudly and angrily Naaman turns away towards home. But under this pride what a man he is, that a servant can come and speak, "My Father, if the prophet had bid thee do some great thing wouldst thou not have done it?"

"How much more when he said to thee 'wash and be clean.'" Then he went down.

Naaman is indeed a great man, and as he humbly washes in Jordan the "but" is taken from his life, his flesh becomes as the flesh of a little child, and he is clean.

The man who can listen to a little child and to the advice of a servant is the man who realises that not the prophet in himself, nor the river in itself, but the God of Israel, is his Healer.

As he returns home a believer (as were the men of that day who believed that each country had its own particular God, the God of the land), he takes with him two mules, burden of Samaria's soil, to make him a sanctuary where, for the rest of his life, he will worship the God Who has come to be to him the only living and true God.

I wonder did Naaman restore the little maid to her home people. It does not say, but it would have been like him.

APPEAL TO HAVE CARS BLESSED

ANGLICAN NEWS SERVICE

London, June 10 The Reverend Richard Wesson of St. Andrew's, Luton, is appealing to parishioners to have their motor cars and motor cycles sprinkled with holy water.

"My own car is blessed and when I buy a new car that will be blessed too," he said on June 5.

"If my people have their cars and motor cycles blessed I am convinced that it will help road safety."

"After all, the idea of blessing with holy water is to guard the owner and to dedicate the object in the name of God."

"Horses were blessed once and now that we use cars instead of horses we should bless our cars."

"It is the Church moving with civilisation," he said.

CLERGY NEWS

BARRATT, The Reverend H. C., Rector of O'Connell, Diocese of Bathurst, has announced his retirement as from the end of August. He is to live in the Parr Cottage, Bathurst, originally left to the diocese as a home for retired priests.

BROWN, The Reverend C. J., of the Rockhampton Cathedral Parish staff, to be Vicar of Winton in the same diocese. He will be inducted at the beginning of August.

GODDISON, The Reverend K. P., Vicar of St. Martin's, Hawksburn, Diocese of Melbourne, to be Vicar of St. Peter's, Murrumbidgee, in the same diocese. He will be inducted there on July 16.

GRIBBLE, The Reverend E. L. B., Rector of the Diocese of New Guinea, to be Chaplain to the Missions to Seamen in Hobart, Diocese of Tasmania.

HOFFON, The Reverend A. E., Curate-in-charge of St. Stephen's, Normanhurst, Diocese of Sydney, to be Rector of Bowraville, Diocese of Grafton, as from August 1.

MCALISTER, The Reverend W. D., has been appointed Acting-Rector of Dubbo, Diocese of Bathurst, during Bishop Collins' illness.

PRICE, The Reverend H., Rector of Peak Hill, Diocese of Bathurst, has, on medical advice, retired from active work.

ROBINS, The Reverend E. K., Vicar of St. George's, Diocese of Ballarat, to be Anglican Chaplain to the University of Melbourne.

SCHOELED, The Venerable J. A., to have oversight of the Parish of St. Barnabas, Balwyn, for the next few months while the Vicar, the Reverend W. Holt, is acting as Director for the Melbourne Diocesan Department of Promotion.

SCOTT, The Reverend H. D., Vicar of Drysdale, Diocese of Melbourne, to be Rector of Ballan-Bungaree, Diocese of Ballarat.

CLERICAL ILLNESS

COLLINS, The Right Reverend M. d'Arcy, Bishop Coadjutor of Bathurst, is at present ill in Dubbo District Hospital. He has been ordered three months' rest and may not be able to carry out any further duties in the diocese this year.

KNOX, The Reverend D. B., Vice-Principal of Moore Theological College, is a patient in the Royal Prince Alfred Hospital, Sydney, suffering from a serious cardiac complaint.

RELIGIOUS BROADCASTS

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

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

June 16: Westminster Madrigal Singers; Melbourne.

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

June 16: The Reverend D. S. Broughton.

THE EPILOGUE: 10.48 p.m. A.E.T. June 16: Trinity Sunday.

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

June 17: The Reverend C. T. Debenham.

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

June 17-22: The Warden of St. John's College, Morpeth, the Right Reverend Christopher Storts.

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

June 17: Dr. Kathleen Bliss.

June 18: The Reverend Frank Hambly.

June 19: School service, "Stories from the New Testament." Epistle 108: "Paul is called to Macedonia."

June 20: The Bishop of Tasmania, the Right Reverend Geoffrey Cranwick.

June 21: Professor James Peter.

June 22: Father Edward Kennedy.

EVENING MEDITATION: 11.20 p.m. A.E.T. (W.A.T. June 21), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.

June 17-22: The Very Reverend H. H. Harrie.

PAUSE A MOMENT: 9.55 a.m. A.E.T., 10.30 p.m. W.A.T.

June 18-21: Father John Fahey, S.A.

RELIGION IN LIFE: 10 p.m. A.E.T., 10.0 p.m. W.A.T.

June 19: "Some Christian pioneers." Father Geohagan, Father R. Peterson.

EVENSONG: 4.30 p.m. A.E.T. June 20: St. Peter's Cathedral, Adelaide.

TELEVISION: June 16: 5.30 p.m. ABN, Sydney; Reverend S. R. Bowyer Hay—"Stories of Jesus," (No. 8), the ward.

June 16: ABN, Sydney: "Bible Background," Part I, introduced by Canon H. M. Arowsmith, 5.30 p.m. ABV, Melbourne: "Stories of Jesus" (No. 4), the Reverend James Stuckey, 5.30 p.m. ABV, Melbourne: "Poverty, Chastity and Obedience"—the story of the Anglican Community of the Resurrection, Mirfield, England.

LETTERS TO THE EDITOR

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

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

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

Parts of some of the following letters have been omitted.

OUTBACK AREAS NEED HELP

DUTY FOR CITY DIOCESES

To THE EDITOR OF THE ANGLICAN Sir,—I too, was very surprised to learn that the Bush Church Aid Society had withdrawn its work from the Parish of Wilcannia-Menindie, N.S.W. I am relieved, therefore, to learn from the Bishop of Riverina and Canon T. Jones that such is not the case, and that the Reverend J. Stockdale is still there.

As my name was mentioned in connection with the work there, may I, as one who worked in that area for five years, be permitted to make some observations. In the first place, I heartily endorse the Bishop's remarks about the extent of the West Darling Mission and the impossible task set one priest to try to work such a huge area satisfactorily.

For nearly three years, until the arrival of Mr. Stockdale, I had charge of the whole of that area which comprises two large parishes in one. Although I had the assistance of a deaconess stationed at Wilcannia, and for a period two deaconesses, I felt that we were only "scratching the surface."

Since I left, two years ago, Mr. Stockdale has had the whole area to himself without the help of a deaconess or a fellow priest. This West Darling Mission, as the Bishop has pointed out, covers an area of about half of the Diocese of Riverina or approximately one sixth of N.S.W. and the distances between the main centres are tremendous. Here are some examples: From Menindie, where I was stationed, to Wilcannia, is 100 miles upriver, while Ivanhoe in the South-west is 150 miles distant. To get to Tibooburra, in the North-west corner, by the shortest practicable route, one has to travel a distance of nearly 300 miles! These distances do not include detours to visit outlying station homesteads.

When I left, services were being held in 10 centres in the Menindie section alone. As there was no one available to take my place, many of these services had to lapse because it was impossible for Mr. Stockdale to continue all of these besides carrying on the ministry in the Wilcannia area which in itself is more than a full-time job for one man.

Besides the dust, heat, mud (when it rains), flies, mosquitoes etc., many things militate against the work there. There are of course, the vast areas and the great distances to be travelled over, in order to minister to the people who live there. This means that these people cannot be visited in their homes very frequently, for example, I could visit the Tibooburra sector only two or three times, at the most, four times, a year.

While on this patrol, which usually lasted about two or three weeks, and involved a journey of about 1,000 to 1,500 miles, visiting some sixty homesteads, one could not give any ministry in the other centres. The people who live in these areas, while extending wonderful hospitality and friendliness to the itinerant clergyman, are not, generally speaking, very interested in spiritual things. There are several reasons for this attitude: One may be the hard conditions which exist out there; another is perhaps the prosperity which has in recent years come to the outback, carrying with it "the deceitfulness of riches." Whether

or not this is so, one reason for it is the difficulty of giving adequate religious instruction to the people of these remote areas.

Another cause is that the Church in the past has neglected its duty to them. There is always a shortage of manpower, money and materials for this missionary work in our own country as, of course, there is for all missionary work. To give a personal illustration: One lady I visited out there said it was the first time for six years she had seen an Anglican clergyman and that she was thinking of becoming a Methodist!

I may add that this neglect is in no way the fault of the B.C.A. which, under the direction of its hardworked Organising Missioner, has done the utmost to keep a regular ministry going in the wide open spaces of our land, but has been hampered by the lack of support from the Church as a whole. This lack of a regular and adequate ministry has been due, as the Bishop of Riverina says, "to the failure of the Church in the densely settled areas to do its own home mission work and care for the people who live in remote areas..."

It is not generally known even among those who live in the outback that the B.C.A. supplies the manpower, vehicles and stipends for the work in these areas, besides paying the cost of training some of its clergymen. The society in turn receives only a fraction of this cost from the areas which it serves. The bishop has rightly pointed out that such dioceses as Riverina should not be expected "to find, train and equip their own staffs."

May I pay tribute to the Bishop of Riverina for his personal interest in and encouragement to both the men who work this area and the people who live there. Many a time has he travelled with my wife and myself in that district—bumping around over the ghastly roads which exist there. Finally, may I add that, in spite of the difficulties, I really loved the work (and the people) there. I regretted having, for personal reasons, to leave a ministry, which despite its drawbacks, is really worthwhile. I shall always thank God for the experience of ministering the Word and Sacraments to the people who live and work in the wide open spaces of this country. I suggest to young men entering the ministry that they serve their apprenticeship with the B.C.A. or the B.G.S. in the outback. They would never regret it.

Yours sincerely,
(The Reverend)
W. J. MITCHELL.
Balmoral, Victoria.

BIRTHDAY OF THE CHURCH

To THE EDITOR OF THE ANGLICAN Sir,—In the message from the World Council of Churches re Pentecost, that feast is called "the birthday of the Church." Is that correct?

The Old Covenant was instituted by Moses with the words: "Behold the blood of the Covenant."

On the first Maundy Thursday, the Lord seems to be re-enacting that ceremony, and instituting the New Covenant, with the words: "This is my Blood of the New Covenant."

Therefore, Maundy Thursday is the birthday of the Church. On Pentecost it is as though the ship of the Church, which had been waiting for Power, received it, and began its long voyage.

Yours, etc.,
(The Reverend)
W. A. TERRY.
Brighton, S.A.

JOINT-OWNED CHURCHES

To THE EDITOR OF THE ANGLICAN Sir,—Thank you for your reference in THE ANGLICAN of May 31, to the Bill that I shall be supporting, as a Synod member, at Perth in August. The need for which it seeks to cater is that of the small

rural community depending for its religious services on visiting clergy—Anglican, Methodist, etc.—each of them coming perhaps once a month. Separate churches are beyond the resources of such a district. The alternatives are the community hall—often in size, appearance and atmosphere wholly unsuitable—or a building designed and reserved for church services, and shared.

This alternative has pitfalls. Through muddled thinking, a joint church may lead to joint—that is, interdenominational—services; and through muddled administration all sorts of major and minor frictions may arise, with the most un-Christian results. Our Bill seeks to avoid both kinds of middle.

We have been warned to expect bitter opposition to it in Synod. I do not know why. Perhaps some of your readers would care to let me have their views on this essentially rural problem?

I am, etc.,
VIVIANNE WHITFIELD.
Chairman, Konnongorrong Joint-owned Church Trust, Inc. Flamingo, Konnongorrong, W.A.

MANSLAUGHTER PRISON TERM

To THE EDITOR OF THE ANGLICAN Sir,—The recent release from prison of a young man serving a very brief sentence for the manslaughter of a poultry thief must raise many questions in the minds of thinking Christians.

From its action, it is presumed that the Victorian Government shares the view that the killing was perfectly justified. Is the private citizen then to be allowed to take the law into his own hands and administer summary "justice" to any person suspected of harming property? Are we to have the anomalous situation of a thief being put to death—and that a death in the midst of crime, with no time for repentance such as is afforded by the more judicial method of execution, while a man convicted of premeditated murder is—after much outcry on the sanctity of human life—reprieved?

Despite all Mr. Rylah's protests to the contrary, it must be obvious that a dangerous precedent has been created. One does not wish to be vindictive about the young man in question, but it will be a bad day for Australia when one individual has the power of life and death over another.

Yours, etc.,
R.B.
Melbourne.

BISHOP GWYNNE COLLEGE

To THE EDITOR OF THE ANGLICAN Sir,—I was interested to read the item of news (THE ANGLICAN, May 31) about the Bishop Gwynne Memorial College in the Sudan and its vital importance to the life of the Church there. The existence of this college is largely due to the Society for Promoting Christian Knowledge, which has borne the major share of the capital cost and also helps by providing scholarships for the students. In six years, S.P.C.K. gave £7,000 to this college and is still helping.

This is just one of the educational foundations that S.P.C.K. has assisted substantially, from Australia to Canada, from Singapore to Rhodesia, from India to Japan. Its interests are as wide as the Church itself.

The number of parishes in this country that subscribe to the work of the society is growing annually, as also is the number of individual members. The annual subscription for members is either one or two guineas, and this carries certain privileges with it. I should be glad to hear of those who are interested in becoming members.

Yours, faithfully,
(The Reverend)
C. N. THOMAS.
S.P.C.K. Organising Secretary for Australia and Tasmania. The Vicarage, Croaydon, Vic.

STIFFER THEOLOGY FOR CHILDREN

To THE EDITOR OF THE ANGLICAN Sir,—The comments of the Reverend R. C. Walton and Miss Avery, as reported in last week's Edition, concerning the quality of work in religious instruction classes, were addressed to teachers in England, where the standard of work, at least in the secondary schools, is very much higher than in Australia.

Why is the academic standard of theology (variously called divinity, scripture or religious knowledge) taught in our schools so often conspicuously lower than that of other subjects? In the State schools it may with some justification be said that the time allowed and the conditions of teaching are such as to preclude the imparting of anything but the barest minimum of Church teaching. But these limitations do not apply in the Church school.

Headmistresses of girls' schools are seriously hampered in their efforts to maintain a high standard of work in this field by the lack of staff who are adequately trained in their subject. At present they are expected to feel perfectly satisfied if they have on their staff a Divinity specialist who holds the Licentiate of Theology or some other qualification recognised as equivalent to University Diploma standard with, perhaps, the addition of a teaching diploma in which method of religious instruction has been studied.

Would the Church and the community as a whole be satisfied if the highest academic qualification expected of mistresses in other subjects was of University Diploma standard? If we demand degree standard (preferably with honours) in other subjects, should we not be encouraging more of our teachers and trainee teachers to take full degree courses in Divinity?

In England and Europe there are an increasing number of women students studying for degrees in theology. Some are entering the full-time service of the Church as parish workers or in other positions of responsibility. Others are training to teach in Church or in county schools. In Australia, the number of women studying for the examinations of the Australian College of Theology appears to be increasing, but how many are studying for Th.Schol. or Divinity degrees?

The ablest of the children in many of our schools are carrying away the impression that Christianity is divorced from intellect. Wise and skilled teachers of the highest intellectual calibre are needed if boys and girls are to learn at this period of extreme intellectual alertness what our Lord meant and greatest commandment is, "Thou shalt love the Lord thy God with all thy heart... and with all thy mind."

I am, etc.,
MERRILLIE D. ROBERTS.
Church of England Grammar School for Girls, Newcastle.

RECEPTIONISM

To THE EDITOR OF THE ANGLICAN Sir,—The Youth Editor showed a complete lack of understanding of the teaching of the Catholic Church in his attempt to justify Receptionism as the means whereby our Lord is received in the Holy Eucharist. (May 31).

The 28th Article of Religion, to which he referred in order in order to try and prove his point, states: "The Body of Christ is given, taken, and eaten, in the Supper, only after a heavenly and spiritual manner," words which were written by Bishop Guest, who left it on record that he inserted the word "only" in order to make clear that Christ's Presence was spiritual and not carnal; not to "exclude the presence of Christ's Body from the Sacrament."

He definitely believed that the very Body of Christ was really present after the consecration. This is shown by his use of the word "given." One cannot give anything that is not there to be given. The

Body of Christ can only be given to communicants because it is really there before the administration.

The doctrine of Transubstantiation condemned by the same Article was the Mediaeval superstition that Christ's NATURAL Flesh and Blood were present, and that in the so-called Sacrifice of the Mass, Christ was slain again and again, and offered for the quick and the dead. Of course, such a doctrine, continues the Article, "is repugnant to the plain words of Scripture... and hath given occasion to many superstitions," but this is not the Doctrine of the Real Presence taught by the Church of England.

The Church of England appeals to the writings of the Early Fathers to make her doctrine clearly understood. A few examples will show how the Early Church regarded the Real Presence.

S. Ignatius, Bishop of Antioch in the first century, condemns certain professing Christians for abstaining from the Eucharist "because they do not acknowledge that the Eucharist is the Flesh of our Saviour Jesus Christ."

S. Athanasius (296-373 A.D.) writes, "So long as the applications and prayers are not yet made, the bread and the cup are bare elements. But when the great and marvelled prayers are completed, then the bread becomes the Body, and the cup the Blood, of our Lord Jesus Christ."

S. Cyril of Jerusalem (315-386 A.D.) says, "The bread and wine of the Eucharist were simple bread and wine before the invocation of the holy and adorable Trinity; but, when the invocation has taken place, the bread becomes the Body and the wine the Blood of Christ."

S. Gregory of Nyssa, a leading bishop of the fourth century, says in his treatise "On the Sacraments," "Before consecration, it was not the Body of Christ, but after consecration I tell you that it is now the Body of Christ."

Surely, this objective, real and yet mysterious Presence, the benefits of which we CAN only obtain by Faith in our hearts, is the true doctrine of the Catholic Church, rather than the wishy-washy, diluted Protestant doctrine of Receptionism.

Yours, etc.,
I. DOWNIE.
Melbourne.

To THE EDITOR OF THE ANGLICAN Sir,—The Youth Editor, in his letter on Receptionism, May 3, by putting in black type "thy heart by faith," puts a bias on the words, whereas the words of reception, the body of our Lord, etc., can fairly be put in black type, or even, feed on Him; certainly, faith and thanksgiving are needful, but they do not overshadow the above truths.

When Our Lord, to quote the Scriptures, said, "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you," the disciples found this a very hard saying, and some "walked no more with Him." But Our Lord said it, and He did not call back the protestants to give any qualifying statement, though His heart must have ached sorely for them.

Yours, etc.,
F.R.
Double Bay, N.S.W.

RE-HALLOWING AT EAST COBURG

FROM A SPECIAL CORRESPONDENT
Melbourne, June 10

The Archdeacon of Essendon, the Venerable G. T. Sambell, re-hallowed the re-built Church Hall of S. Peter, East Coburg, Diocese of Melbourne, on May 26.

The building has been moved back to another site to make way for a permanent brick chapel.

The choir of Holy Trinity led the singing and sang the anthem.

RESERVATION OF THE SACRAMENT

To THE EDITOR OF THE ANGLICAN Sir,—Can it be a heresy to hold that reservation is illegal in the Church of England, as the Reverend Peter W. Patterson maintains that it is? Surely orthodoxy has no bearing on a question of law.

The article in "Liturgy and Worship," to which Mr. Patterson refers, is quite misleading as to the situation after 1662, since it fails so much as to mention the alteration of the wording in the first rubric of the Order for the Communion of the Sick from "He shall there minister the holy Communion" to "He shall there celebrate the holy Communion." Dr. Harris' basic argument is that "minister" is consistent with both separate consecration at every Communion and distribution of previously consecrated elements. However this may be, the change in wording removed any ambiguity, with the result that since 1662 the only lawful method of Communion of the Sick in the Church of England has been separate consecration. Dr. Harris' failure to deal with this vital piece of evidence in his otherwise exhaustive article seems tantamount to saying: "I am afraid to mention this because it will blow my theory that reservation is legal sky-high."

Whether reservation should be legalised is another question, though in the light of the third rubric at the end of the Order for the Communion of the Sick, the "practical pastoral needs," which appeared for the first time after the Oxford Movement and which demanded reservation, must surely be the result of an un-Anglican exaggeration of the importance of receiving this sacrament.

As it is illegal now, it will be illegal when the Constitution comes into effect, since it contravenes a principle of doctrine or worship laid down in the Prayer Book. But the effect of Section 60 will be that even when the appellate tribunal has pronounced it illegal, no one will be able to stop any diocesan bishop who is determined to do so from purporting to permit it or any clergyman of his diocese from taking advantage of that permission. It was this kind of situation, I take it, that Canon Loane and his colleagues had in mind.

May I conclude by assuring your reviewer that I have long since ceased to hope to ensnare him in my poor net. My hopeful industry (like that of most of your correspondents?) is directed rather towards obeying that other Solomonic sentence—*Responde stulto juxta stultitiam suam, ne sibi sapiens esse videatur*.

Yours, etc.,
G. S. CLARKE.
Darwin, N.T.

THE PROBLEM OF ROME

To THE EDITOR OF THE ANGLICAN Sir,—As a member of the Church of England I regret your leading article of May 17, believing it to be alien to the Spirit of Christ, who said "cast the beam out of thine own eye..."

No doubt, the Church of Rome is in many ways insular, but let us thank God that she is more tolerant and kindly than at any time since the Reformation. There are broad streams within the Roman Catholic Church of liberalising thought both among the clergy and lay-people, and we ought, as Anglicans and Christians, to do all that we can to encourage such movements. Your leading article would not appear to admit this truth, and its necessary corollary.

In these fateful days, we Christians can little afford the luxury of division—let us therefore unite with other Christians when we can unite, and cease mud-slinging when we cannot.

Yours sincerely,
JOHN J. BROWNE.
East Brunswick, Victoria.

ANGLICAN OF THE WEEK



Our Anglican of the Week is a Fijian medic who'd be happy to meet.

He is Matthew Salato, a leading layman in the Diocese of Polynesia.

Built on generous lines, with a flashing smile, he could be an overwhelming personality, but is saved from that fate by his cool eyes and soft tropical voice.

Now in the prime of life he arrests all eyes when in the Fijian everyday dress in which we saw him in Sydney. It is a worsted suit, but instead of trousers the "sulu" hangs to below the knees like a straight skirt.

People still remember the sight when Matthew was cross-bearer at the consecration of the cathedral in Suva in 1953.

He is a graduate of the Central Medical School in Suva. In 1946 he did a special course in T.B. work in England and is now in charge of a T.B. survey of the whole population of Fiji.

The choice of Matthew for this position shows his high standing in his profession.

He was born into a Methodist family, but at 20 decided to become an Anglican. He is now a communicant member of the congregation at the cathedral in Suva.

EMPHASIS ON DEVOTION IN MELBOURNE FESTIVAL

FROM A SPECIAL CORRESPONDENT

Melbourne, June 3
A festival organised by the Melbourne Branch of the Australian Church Union was held at St. Peter's Church, Eastern Hill, on June 1.

The festival began at 11 a.m. with Solemn Eucharist celebrated by the vicar of St. Peter's, Canon F. E. Maynard.

The Propers of the Eucharist were sung to an English arrangement of authentic plain-song by the recently-formed choir of the Gregorian Society.

The Ordinary of the Eucharist was sung to an English arrangement of Palestrina's Missa Acterna Christi Munera, by a choir conducted by Mr. Geoffrey Hoy.

A buffet lunch followed, and

HYMN SINGING FESTIVAL

FROM A SPECIAL CORRESPONDENT

The Royal School of Church Music (New South Wales branch) has arranged an afternoon for choirs, and a hymn singing festival at St. David's, Arncliffe, on Saturday, June 29, from 3 p.m.

The music master at Sydney Grammar School, Mr. Roy Holland, will conduct at Evensong at 5.45 p.m.

The acting organist and master of choristers at St. Andrew's Cathedral, Mr. David Barkla, will conduct at the hymn singing festival at 7.30 p.m.

He was chosen to represent the laymen of his diocese at the Pacific Church Conference in Dogura because of his intimate knowledge of native affairs.

He came back from New Guinea with a native drum and a grass skirt, souvenirs for his young son and daughter.

BOOK REVIEW

THE JOY AND TRIALS OF A RELIGIOUS

I CHOOSE THE CLOISTER. Rosemary Howard-Bennet. Hodder and Stoughton. Pp. 125. Australian price, 15/9.

IT is seldom that a book on the cloistered life from the pen of a professed religious is available for general publication, but in "I Choose the Cloister" Rosemary Howard-Bennet—Sister Rosemary—has produced a picture of the religious life, with a realism only possible from one who has herself lived the life in its entirety.

Her story of the work and worship, the joys and privileges, the trials and difficulties occasioned by circumstances of daily living could be the experience of many a Sister in Religious Orders of the Anglican Communion.

Her initial surprise, almost complete perturbation, at finding herself called by God to this way of life, when she had planned a husband and family; the beginning of the great adventure, the seriousness of being a Postulant, the joy of receiving part of the Habit, being clothed as a Novice, the growing awareness of what it all means as the time of profession approaches; the realisation that one can only "hide one's poor oblation in His all perfect Offering."

There are the same struggles to make one's family and friends "understand"—the same failure to allay their complete disappointment at such a choice and to convince them that this is a response to a call from God. Again, there is their surprise

and delight that "you haven't changed a bit" though, as the years pass, it becomes increasingly clear to them that here is something deeply different.

How many of us recognise as familiar the words of Sister Rosemary's father: "You are obviously so happy and living such a full life, we must be thankful!"

This is a book, not only interesting to the reader whether religious or secular, but one which may well bring a comprehension to the lay mind of a life which the ordinary Christian is apt to regard as mysterious and a little frightening; a life to be lived only by normal healthy-minded humans who recognise that God still calls to some as He called by the Lake of Galilee, "Follow Me."
—C.H.N. SISTER.

NEW COMPETITION

Entries for the first topic, "Our Canvass," in the new competition for light verse will close on June 28. Entries for the second topic, "Don't put oil in the petrol tank" (see last week's issue), will close on July 5. Readers are particularly asked to restrict their poems to 24 lines.

The topic for the third week will be "It was a Red Letter Day..." Entries for this will close on July 12. The prize in each case will be 5/-.

SPOOK HUNT AND PSALM SINGING FEATURES OF CHOIR BOYS' CAMP

FROM A SPECIAL CORRESPONDENT

North Adelaide, June 10

The choir of All Souls' Church, St. Peters, took part in two rewarding camps during May—one for the adult section, the other for the boys.

The adult members attended a week-end conference and retreat conducted by the Reverend Mark Haynes, S.S.M.

Father Haynes gave three addresses on the Old and the New Covenant, the motives and meaning of sacrifice and the fulfilment of these ideas by Our Lord in the Communion Service.

The silence periods were most valuable and the members of the conference came away with a deeper understanding and a

clearer vision of their part in the Holy Communion.

During the May school holidays the choir boys attended a five-day choir school and camp at the National Fitness Camp at Mylor.

With them came choir boys from S. Andrew's, Walkerville, S. Columba's, Hawthorn, and S. Margaret's, Woodville.

The mornings were occupied with vigorous exercises, prayers, washing up after breakfast and camp inspection.

Two choir practices were held daily, at which the main emphasis was placed on the correct pointing of psalms. The aim of this was that all choristers should be able to sight read the psalms.

Apart from a hike and ball games, a very wet, muddy and exciting spook hunt took place at a bewitching hour of the night in the scrub around the camp.

HUNT FAILS

The hunt failed to find the spook, but resulted in many bruises, scratches and flat torch batteries.

On the Wednesday evening Father Haynes talked to the boys about the Offices of the Church and he explained especially compline.

He told the boys who were unconfirmed of their part in the services. At Holy Communion Jesus was present with them even though they did not participate in the actual communion.

ROOM TRANSFORMED

The next morning blankets were used as kneelers and a table as an altar, to transform the camp common room into a chapel in which all attended a celebration of Holy Communion.

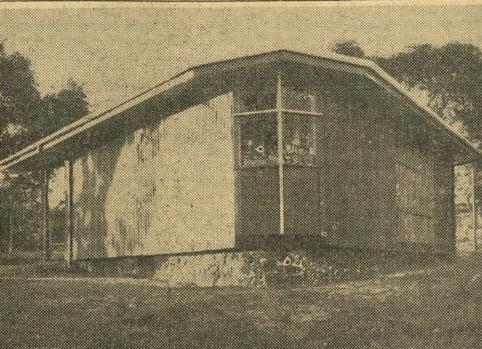
On Thursday evening eighteen adults dined with the boys.

After the dinner of mushroom soup, roast beef, fruit salad and ice cream, the boys entertained them with an hour long concert which, by means fair and foul, had been devised in the two previous days.

Supper was served and the parents returned to Adelaide delighted and amused by their experience.

Three volunteers, Michael Codd (Christ Church, North Adelaide), Peter Clarke (St. David's, Burnside), and Geoff Reuter (All Souls', St. Peters), cooked for the boys.

All voted it the best camp yet—a real encouragement for the choir-master, Mr. J. T. Colquhoun, who organised both camps.



A view of the unusual triangular-shaped Church of the Transfiguration, Anglesea, Diocese of Melbourne, which was dedicated by the Archbishop-Administrator on May 19. The interior has a triangular chancel and pulpit. The first service was held in the church on June 2.



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OBITUARY

MR. R. E. FIELD

We record with regret the death on June 1 in Townsville, Queensland, of Mr. Richard Eric Field. He was 27.

Mr. Field, who had been ill for several months, joined the staff of the Commonwealth Bank ten years ago. For the last six years he was in Brisbane, where he was a server at St. John's Cathedral and at St. Thomas', Toowoong, where he was also a member of the choir.

SHOULD WE TEACH THE CATECHISM TO CHILDREN?

There is a staggering lack of unanimity among Sunday School teachers as to whether or not the Church Catechism should be taught to the children. We hear again and again the plea, "Teach the Bible," but the Bible is a big book, and teaches many truths. Who is to decide what the Church's Children should learn? Mother Church or the individual Sunday School teacher?

It is quite true that Article VI of the Thirty-nine Articles declares that "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith."

But there is a real danger that left to themselves, teachers (and parents) are likely to select only one or two favourite doctrines, and leave the rest untaught.

That is why Mother Church, in her wisdom, has gathered into her Catechism those great doctrines of Holy Scripture which she regards as essential to the living of the Christian life.

BASIC

Those who teach in the Sunday School are not there to teach any privately preferred doctrines, but the doctrines and truths of the Church of England, and in this teaching the use of the Church Catechism is and should be basic.

When a child is brought to be baptised, the priest is required to direct the godparents to "provide that he (or she) may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health," and to tell them that "the Church Catechism (is) provided for that purpose."

When a child so baptised and made a member of the Church is brought to Sunday School, the parents and godparents have a right to expect that the Church Catechism will be taught there.

The Sunday School teacher should teach the Bible, by all means, but that doesn't mean that he or she has any right to ignore or neglect the carefully prepared scheme of teaching

the youthful members of the Church which the Church herself has provided.

INTELLIGENT

The teaching of the Church Catechism need not be dull and boring. It is a record of what God has done for us, and what He wants us to do for Him.

Its questions and answers may be couched in rather dry-sounding phraseology, but that is only one more reason why teachers should seek to understand clearly its underlying truths and to make them intelligent and interesting to their scholars.

No teacher worth his salt would ever dream of giving only the "bare bones" of a Bible lesson to his children, but will illustrate its abstract ideas with suitable stories or anecdotes, and the same thing must be done with the Catechism.

For example, instead of speaking of the need for Renunciation, the alert teacher will tell stories of men and women who gave up things for the Faith of Christ. Instead of making "my duty towards God" or "my duty towards my neighbour" seem boring and uninteresting, the teacher of the Catechism will tell of men and women who did their duty well, and whose example the child can be inspired to emulate.

In this way, the words of the Catechism can be given point and reality, and the ideas which they present can be firmly fixed in the children's minds.

The more one teaches the Church Catechism, so much the more does one wonder at the wisdom and spiritual insight of those saintly scholars of earlier generations who compiled and gave it to us as the means whereby the Church's children can be taught the basic elements of the Christian Faith.

HAVE YOU TRIED A HOBBY EVENING?

There is no need for social evenings to be on an extravagant scale in order to be successful. Sometimes a very simple type of function, if it is well planned, and run to programme, is the most successful.

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They can be quite good fun in the Fellowship—or even for "Father and Son" or "Mother and Daughter" socials.

Nearly everyone has a hobby. Sometimes it is gardening, or carpentry, or pottery-making. Other folk collect coins or stamps, or even match-box tops. Others again paint, or do sculpture, or have a scale-model railway. Then there are those who do fancy-work, make wool rugs, patchwork quilts, or children's toys; or do leather-work or make furniture.

Perhaps the collecting of birds' eggs and butterflies is not so popular these days as it was some years ago, but quite a lot of folk, both young and old, take photographs, or make movie films or coloured transparencies.

But no matter what his or her hobby, each member of the club or fellowship will be glad to display his or her particular hobby, and perhaps tell briefly what makes it interesting to him.

Set tables around the hall, and give each member space to display his or her exhibit. Perhaps a small prize might be given for the most interesting display.

Get one or two to talk about their hobby. Keep the slides or films till the end of the evening, then have supper.

A hobby-evening can be good fun. Why not try one?

The Youth Page

TALKS WITH TEENAGERS

THE HOLY TRINITY

"That which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality."

For centuries past the faith of the Church in the Holy Trinity has been expressed in these words, which form part of the Proper Preface for the Feast of Trinity.

It was in 1549 that this shortened statement of faith replaced a much longer, and rather involved, Latin formula in the old Sarum Missal, which in its turn was derived from earlier statements in the Sacramentaries of Popes Gregory and Gelasius.

The observance of Trinity Sunday is to be traced to Archbishop Thomas Becket of Canterbury, who felt the need of a festival on which men and women would be reminded of the complete Faith of the Church in the Father, the Son and the Holy Spirit.

By his orders, the Sunday after Whit-Sunday was so observed in the Diocese of Canterbury, and it was not long before the whole Western Church followed the example of England in keeping the Feast of the Holy Trinity.

A MYSTERY

It would be foolish to pretend that the doctrine of the Holy Trinity was simple and easy to understand. There are many things about God, and His dealings with men, that we will never be able to grasp completely, for a Deity Whom we could fully understand would not even be our equal—He would not be God at all.

Name; His parable in Luke 15:11-32 clearly depicts God as a loving Father; and—He clearly thought of the Fatherhood of God as an experience which might be shared by Him with those who came to Him (Matthew 11:27-28).

AN INDWELLING

As the Disciples came to know Him better, gradually they came to realise that Jesus was not ordinary man, and it was not surprising that at last Simon Peter (as the spokesman of this inner circle of His followers) declared: "Thou art the Christ, the Son of the Living God!" (Matthew 16:16).

So absolute was His goodness, so wonderful was His wisdom, so far-reaching were His claims, so amazing and mysterious were His powers, that they were convinced that He was "God manifest in the flesh" (1 Timothy 3:16).

The Teacher whom they had followed after hearing the Baptist's testimony (John 1:35-37), they came at last to worship as "Lord and God" (John 20:28; Acts 2:36; Philipians 2:9-11. Note: The word for "Lord" in these and many other similar New Testament passages is the Greek equivalent for the Hebrew "Jehovah").

THANKSGIVING

Abound in thanksgiving! The more thanksgiving, the more blessing. The offering of thanks opens the windows of heaven. (From the sayings of Mother Eva of Friedenshort, 1866-1930.)

We call a thing we cannot understand a "mystery."

Now the Bible word for "mystery" (*mysterion*, Colossians 1:26, and elsewhere) literally means "a secret, the answer to which has been at least partly revealed."

And so we may think of the doctrine of the Trinity as a mystery—a secret which has been in part made known to us.

It is well to remind ourselves at the outset that all Christian doctrines are based on facts. Something happened, and men tried to explain their experience, and so the doctrine came into being.

AN EXPERIENCE

From the very beginning of their history the Jews have been notable for their firm belief in God. The first verse in the Bible declares, "In the beginning, God..." (Genesis 1:1).

All through the Old Testament we find prophets and priests insisting on the unity of God, and denouncing the worship of many gods as heathenish and wrong.

The words of Moses, "Hear, O Israel: The Lord Our God is one Lord" (Deuteronomy 6:4) were deeply engraved in the hearts and minds of the Jewish people down through the ages, and repeated by our Lord Himself (Mark 12:29), and form the very basis of our belief in God to-day.

"If men are to believe in God at all," says a recent writer, "they must believe in one God only." And thus, the first great declaration of the Christian Creed, born of the long religious experience of Jews and Christians is, I believe in one God, the Father Almighty.

It was Jesus Himself Who taught His disciples to think of God as "Father."

In Matthew 6:8, 9, He bade them trust God as their Father, and pray to Him by that

Then came Pentecost.

With the coming of the Holy Ghost (Acts 2:1-4), the followers of Jesus came to a new experience of God.

They believed that the Spirit of God had, in some mysterious and inexplicable way, entered into them, and was dwelling in them (Acts 2:17, 33, etc.).

But though they still maintained their belief that there is One God, and One God only, yet they knew that in some way beyond their power to explain God the Father, His Son Jesus Christ, and the Holy Spirit were One.

In three different ways, as Father, as Saviour and Lord, and as the Indwelling Comforter, the One God had revealed Himself to them.

Like them, we may rejoice in the knowledge that God's help comes to us, also, through this three-fold channel.

"The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Ghost, be with us all, evermore. Amen."

CONUNDRUMS

How do we know that Adam was a good runner?
Because he was the first in the human race.

Why does a duck go under water, and why does it come out again?
It goes under for DIVER'S reasons and comes out again for sun-dry (sundry) purposes.

Can you say how long girls should be loved?
The same as short girls!

What is the difference between a bishop and a pick-pocket?
The bishop watches the see, the pick-pocket seizes the watch.

TO ENCOURAGE WORSHIP

No parish priest or Sunday School teacher can ever be satisfied with seeing the children of the parish coming to Sunday School without attendance at the regular worship of the church.

Recently, the Public Relations Department of the Diocese of Sydney has put out several attractively printed leaflets, one of which is concerned with such a situation as this.

Addressed to parents, it points out that example counts more than precept in the matter of child training, and invites fathers and mothers to "come and worship with your children," and to demonstrate that faith in God is not something to be put aside when one is grown up.

The widespread use of this leaflet should do much to bring home to parents a sense of their responsibility to see that their boys and girls are taught to worship God in His Church week by week.

WORDS

Boys flying kites haul in their white-winged birds, But you can't do that when you're flying words!

Thoughts unexpressed may sometimes fall back dead, But God Himself can't kill them once they're said.
—W. EARLTON.

TEN GOOD

PRESCRIPTIONS

If you are down with the "blues," read the 27th Psalm.

If the heart is cold, read the 3rd chapter of Revelation.

If you don't know where to look for the month's rent, read the 37th Psalm.

If you feel lonesome and unprotected, read the 91st Psalm.

If you feel like losing confidence in men, read 1 Corinthians, chapter 13.

If you cannot have your own way in everything, keep your mouth shut and read James 3.

If you find the world growing small, and yourself great, read Psalm 19.

If people pelt you with hard words, read the 15th chapter of S. John.

If you are getting discouraged about your work, read the 126th Psalm, and Galatians 6:7-9.

(Contributed by Frank A. Fuchs, Jr.)

AN EASY PLACE

To a young man who once wrote asking to be found an easy place, the famous Henry Ward Beecher replied:

"You cannot be an editor; do not try the law; do not think of the ministry; let alone all ships, shops and merchandise; be not a farmer nor a mechanic; neither be a soldier nor a sailor; don't work, don't study, don't think. Oh, my son, you have come into a hard world! I know of only one easy place in it, and that is the grave."

HOLDING FAST THE FAITH

O LORD GOD ALMIGHTY, Eternal, Immortal, Invisible the mysteries of Whose Being are unsearchable: Accept, we beseech Thee, our praises Thou hast made of Thyself, Father, Son and Holy Ghost, three Persons and one God; and mercifully grant, that ever holding fast this faith, we may magnify Thy glorious Name; Who livest and reignest, one God, world without end. Amen.

(Bishop John Dowden, Scottish Book of Common Prayer).

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THE PRAYER BOOK

THE NEED FOR REVISION

By THE BISHOP OF BALLARAT, THE RIGHT REVEREND W. H. JOHNSON

IN the first article we saw the reasons for holding that in the Book of Common Prayer we have a great treasure.

In fact, it is not too much to say that in the Divine Office of the Prayer Book the Anglican Church has made a rich contribution to Christian worship.

This opinion is supported by the eminent Roman Catholic Louis Bouyer, who says of our Matins and Evensong: "As they are performed in S. Paul's, Westminster Abbey, York Minster or Canterbury Cathedral, they are not only one of the most impressive, but also one of the most impressive forms of Christian common prayer to be found anywhere in the world." (Page 47 in "Life and Liturgy," by Louis Bouyer, published by Sheed and Ward.)

When things like this can be said about the Prayer Book, it is no wonder that the question arises: What need is there to talk about revising the Prayer Book?

There is not space here to go into details, but I will attempt to give two general answers to this question.

Firstly, a Prayer Book compiled in 1549 and not revised since 1662 cannot be completely adequate to meet all of the needs of worship in our complex world of to-day.

Since the Prayer Book was issued there has come a new missionary spirit and an awakened social conscience in the Church: hence there is a need for prayers supplementary to those in the Prayer Book—prayers for missions, prayers for the problems of housing, unemployment and industry, as well as for hospital work and educational matters.

Secondly, there is need to tackle one particular problem in the Prayer Book which has in it the seeds of disruption. Let me use an illustration to make clear what I mean.

I was in the gallery during the 1927 Prayer Book debate in the Church Assembly in London. Sitting next to me were two sincere Evangelicals.

When a certain bishop rose to speak these Evangelicals muttered disapproval and told me that he was a traitor, that he was disloyal to the Prayer Book, and that he ought to be turned out of the Church.

I found that their objection to him was because he wore Eucharistic Vestments. The bishop against whom they railed was the saintly Anglo-Catholic Bishop Frere.

WHAT is the cause of this friction? One cause is the Rubric in the Prayer Book which says:

"Such Ornaments in the church, and of the ministers thereof, at all times of their Ministration, shall be retained, and be in use, as were in this Church of England by the authority of Parliament in the second year of the reign of King Edward VI."

There are sincere men who claim that this rubric authorises Eucharistic Vestments, altar lights and other ornaments used to enrich the worship of the Church, as in Westminster Abbey, Canterbury, etc.

There are men, equally sincere, who say that the rubric prescribes nothing more than a surplice, hood and black scarf, and that those who wear even a coloured stole are disloyal to the Prayer Book. Furthermore they regard ornaments that appear in most of our Cathedrals and Churches as illegal.

Dr. W. K. Lowther Clarke, an authority on these matters, has made the statement that "no change is needed; the existing diversity of interpretation should be allowed to continue." Surely this suggestion is un-

This is the second of two articles on the Prayer Book by the Bishop of Ballarat. The first appeared last week.

satisfactory if it involves the continuance of charges of disloyalty.

There is need for a clear statement that both uses are permissible.

But the matter goes deeper than that. A very large section of the Anglican Communion holds that the true spirit of Anglicanism is found in the 1549 Prayer Book and that subsequent changes made by men who were influenced by foreign Protestantism despoiled the present Prayer Book in certain directions.

CANON Verney Johnstone, who was selected by Messrs. Mowbray to write one of the books to mark the Fourth Centenary of the First English Prayer Book, said of the 1549 Canon, "it is a most glorious eucharistic prayer, and there are hundreds of Anglican priests to-day who will never rest content until the use of this 1549 unbroken English Canon is restored to at least optional use in our Church."

It is interesting to recall that the veteran Evangelical, Canon

them, but that each is necessary to complete Christianity.

As Bishop Wand said at the Anglican Congress in 1954, "other people can say 'either-or,' we say 'both-and.'" If S. Paul can be both Catholic and Evangelical, so too can you and so, I hope, can I.

"In any case the combination is certainly the religion of the New Testament as it is also the religion of the Anglican Communion."

Thank God we have the evangelical tradition that reminds us of the primacy of personal faith and warns us against the danger of over-emphasising the institutional elements in religion. Thank God, too, that we have the Catholic tradition that reminds us of the objective character of the sacraments and of the reality of God's saving grace.

If we are to succeed in the task that is before us we must cease being afraid of one another and of regarding with suspicion all practices with which we are not familiar.

Meanwhile, we who constitute the clergy must remember that we have promised to use certain formularies and that the promise is binding upon us, and the keeping of it is advantageous to the laypeople.



S. Mark's Church Hall, Revesby, Diocese of Sydney, which was opened and dedicated by Archbishop H. W. K. Mowll last Sunday afternoon. This is the first Church of England building in Revesby, a new suburb on the East Hills railway line, whose population has passed 10,000. The hall, to accommodate 150 people, has been built by voluntary labour for £2,000, of which £1,500 was lent by the diocese.

Hay Aitken, said: "I see nothing to object to in the prayer." But to return to Canon Johnstone, he was writing of the position in England, but what he says is true also of the Church in Australia.

The matter is serious, so serious in fact, that it is not too much to say that if this controversy is not settled it may yet permanently destroy our unity and discredit the very *raison d'être* of the Anglican Communion.

Canon Verney Johnstone's warning that some Anglo-Catholics have complicated the problem must be heeded.

He says: "They borrowed the prevailing Latin use together with the most execrable taste in Roman ecclesiastical millinery."

Fortunately, we will have the opportunity of tackling this problem in Australia if and when the new Constitution comes into operation.

If we are to do so realistically and successfully we must realise that the *raison d'être* of the Anglican Communion, that is, the task which it is called to perform, is to prove to the rest of Christendom that the Catholic and Evangelical traditions in the Christian religion are not contradictory as Romanism and Protestantism have made

AS an Anglo-Catholic writer, Canon Ernest Evans, says:

"We have all agreed to say the same thing, 'to use the form in the said Book prescribed and none other except in so far as shall be ordered by lawful authority.'"

"It is arguable that 'lawful authority' has been unduly lax in allowing or conniving at a great deal of unnecessary irregularity; and one consequence of this is that people who move from one parish to another find themselves bewildered and lost in forms of Church service to which they have not been accustomed. . . . It is quite impossible to take any service strictly according to the Prayer Book."

"This has been said so often that the people who say it have come to believe it.

"Let us face the fact that it is simply untrue: there are thousands of clergymen whose only departure for the Prayer Book formularies is that they omit the long Exhortation in the Communion Service.

"Let us then admit that we have in the Prayer Book what has been, and still could be, a workable system; then we shall be able to talk of improving it." ("The Story of the Prayer Book," page 104).

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THE CHURCH ARMY AT WARBURTON

By the Reverend A. W. Batley

Success can be a dangerous word, especially when it is used in connection with spiritual things.

It is therefore with some reluctance that the word is used to describe the evangelistic effort recently held in the Parish of Warburton, Victoria.

In case these opening remarks should be construed as an excuse for poor attendance and little support to the mission effort, let it be said that the average congregation to a mission service was double the average Sunday congregation.

Warburton is widely known for three things. First, it is a famous holiday resort in the hills surrounding Melbourne (the Queen and the Duke of Edinburgh spent a holiday week-end there during their tour of Australia). Secondly, it is the gateway to the famous Upper Yarra Dam project which, when it is completed towards the end of this year, will be the largest water supply in Victoria.

Lastly, it is the home of a breakfast cereal factory and a printing works both of which are owned by the Seventh Day Adventists. Thus the town is predominantly populated by people of this persuasion.

These factors give Warburton an unusual complexion, and the Anglican Church is faced with special and peculiar problems.

When you have taken away the Seventh Day Adventists population and made due allowance for the large section of temporary residents in guest houses and chalets, there are comparatively few people left to share out among the other denominations.

The Anglicans in the town are therefore a minority, but they are strongly reinforced by active groups in a number of out-centres bearing unusual names such as Yarra Junction, Launching Place, Warri Yallock, and Powelltown.

C.A. MISSIONER

All these centres combined with the parish church for the mission effort.

The Mission was conducted by the Federal Secretary of the Church Army, the Reverend A. W. Batley, who is also a Captain in the Army.

He was commissioned for his task by the Bishop of Geelong, the Right Reverend J. D. McKie, on the Friday evening prior to the Mission Week, which began on Sunday, May 5.

On the first Sunday morning the vicar, the Reverend B.

Brooker, conducted the mission round the parish. He met the various congregations and preached at four services. In the afternoon a parish tea was organised at Warburton and the first mission service followed in the parish church, which was filled to capacity.

The evening services throughout the week were well attended by an average congregation of fifty and the missioner presented the Christian Gospel in challenging terms.

A question period each evening drew forth many interesting questions and enabled the missioner to teach the faith of the Church.

NO CONTROVERSY

In such a place there was the inevitable question about keeping of the Sabbath and similar doctrines which spring from heretical teaching, but no attempt was made on either side to engender controversy or create an atmosphere of antagonism.

Incidentally, the missioner was particularly impressed by the sincerity and humility of the leaders of the Seventh Day Adventists in Warburton and enjoyed a conducted tour of their printing works.

What about results of the Mission? The Anglicans of Warburton experienced a fellowship in the Gospel which they had rarely known before.

If nothing else, the mission was an excuse for all parts of the parish to come together night by night, and the Christian fellowship both in Church and afterwards over a cup of tea in the parish hall was a rich experience for many.

But there was something else. A bookstall sold Christian literature worth more than forty pounds. All this printed propaganda has found a place in the homes and, we can believe, in the hearts and minds of a large circle of people.

Individuals were also helped and blessed in their lives.

As one man put it, "Tonight the missioner was preaching directly at me and seemed to be able to read my thoughts." Before the end of the week he discovered it was the Holy Spirit Who was speaking to him, and he responded to His invitation and let Him into his life.

Other people had similar experience and at the final service about fifty came forward to accept remembrance cards as a token of blessings received.

Was the Warburton Mission a success? The answer can only be yes, in every sense of the word.

OBITUARY

ARCHDEACON D.S.W. HOEY

DAVID Sidney William Hoey who lost his life by drowning when a Melanesian Mission launch overturned in the sea in the Eastern Solomons on Rogation Sunday was a Mirfield priest.

Born in Cardiff, Father David's Welsh dialect flowed naturally when he warmed to his subject to speak forcefully and fervently.

The present writer is not qualified to testify to David Hoey's work in Melanesia, although anyone who knew David soon got to know Melanesia too, but it is of a crowded and tireless ministry of just eighteen months in the parish of St. Peter, Bruce Rock, in the Eastern Deanery of the Diocese of Perth, that one feels impelled to write at this time.

David and Irene Hoey came to Bruce Rock from Melanesia in March, 1951; the local hospital was without matron or trained nurse and Irene made herself indispensable at the hospital. In the parish and district the Church of England became a power in the place.

The new rector soon mapped out the townsite of Bruce Rock in which Anglican homes were marked with a cross. Country roads were mapped out in a series of maps with every Anglican farm indicated by a cross. Every family in town and in the far-flung country areas was visited and instructed.

This indefatigable priest organised a Friday evening "Sunday" School in one area, so that children living in remote country areas might receive instruction before the school bus disappeared with them into the bush. The Faith was taught in church, in day school and Sunday School, in the homes and discussed wherever people met. David Hoey was a man greatly beloved of people everywhere because he loved widely.

Daily the Holy Sacrifice was offered in the parish church, and every day the parish was lifted up to his Lord, street by street and family by family. He was frail of frame and sparsely fleshed, but no amount of hard work could wear him out, nor could setbacks quench his zeal for winning souls.

He would not rest, nay he could not rest, until he had tackled every man in the parish, refusing to be put off by rebuffs, challenging the men to follow the Christ. David was a theologian; his arguments for the Faith were full of reasonableness, they were sound and convincing, and he knew that every right-think-

ing man must come eventually to our Lord.

The highlight of David Hoey's ministry in Bruce Rock was the Mission to the eastern wheatbelt which opened on St. Peter's Day, 1952, in Bruce Rock when the Archbishop of Perth commissioned the missioners, the five parish priests of the Eastern Deanery. For five weeks these five priests blitzed each one of the main towns for five days.

David was never happier than when the Faith was being proclaimed, when answering questions or speaking in group discussions or over an amplifier at a street corner. He knew too how to relax; and when it was time to relax, he enjoyed to the full the blessedness of humour and invigorating laughter.

The Confirmation in Bruce Rock in 1952 will always be remembered for the number of men who came forward to receive the laying-on of hands. To David Hoey was given the ability to "catch men." Like Philip in Samaria, David Hoey had caused "much joy" in Bruce Rock.

And there he could have remained, in a Western Australian town amid kindly, hospitable people who wanted him and his wife to remain, but Melanesia was his first love, and thither he must return. The Bruce Rock town hall was filled to capacity when the parish bade him farewell. So ably had he presented the cause of Missions to them that regret at his departure was mitigated by the knowledge that none but the best was good enough for the exacting life of a missionary.

The hearts of all their friends go out to Irene Hoey and to little Michael in their sudden bereavement, and prayers ascend for them from many homes and in many churches.

One can think of David Hoey only as engaging actively, in a manner all unknown to us, in the furtherance of the work of the Church in those places in the vineyard where his Lord had chosen to place him. In the Divine scheme there is no wastage, so David's work goes on even as his name lives on in the grateful hearts of all to whom he ministered and of his colleagues who were proud to be his friends.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

—D.B.

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OBITUARY

THE REVEREND R. BIRCH

We record with regret the death on May 13 in Melbourne of the Reverend Richard Birch. He was 82.

F.G.H. writes:

The late Reverend Richard Birch was one of those quiet, earnest men who, called to the Ministry after he had reached his thirties, was indeed a Power of God unto Salvation to many a humble Christian.

Accompanied by his wife, he travelled overland to the Roper River Mission in 1911, and their two years in that place established a sure foundation for their successors to build upon.

Coming south, he served long and useful ministries in Lakes Entrance, Echuca, and finally Chelsea, which he finally resigned in 1940; his time since then had been spent in filling the different gaps which occur suddenly from time to time.

His whimsical sense of humour and clear fearless expository sermons made him a welcome guest wherever he went and, as the Archbishop-Administrator of Melbourne stressed at his funeral, he possessed both loyalty and friendliness throughout the course of his long life of four score years and two.

PROGRESS IN DANDENONG

FROM OUR OWN CORRESPONDENT

Melbourne, June 10

Another step forward in the plan to meet the spiritual needs of the Anglicans of Dandenong was made on Sunday, June 9, when the Reverend G. Kennedy Tucker, Superior of the Brotherhood of St. Laurence, set the foundation stone of the new St. Luke's, Dandenong West.

The trowel which Governor Darling used to set the foundation stone of the parish church of St. James on July 5, 1864, was used in the ceremony.

It will be a modern building of brick and glass, with a steeply-pitched roof of terracotta tiles, and will incorporate a church and parish hall.

When this building is completed, it is planned to move the existing weatherboard structure to the site in Dandenong North, thus providing a centre of worship for the great and increasing population in that part of the parish.

It is scarcely a month since the Archbishop-Administrator opened and dedicated still another church hall in the parish—St. Laurence's, Doveton.

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THE TASK OF A BISHOP: SHEPHERD AND FISHERMAN

By THE BISHOP OF GIPPSLAND, THE RIGHT REVEREND E. J. DAVIDSON

S. John 21, part of verse 16: "Feed my sheep . . ."
S. Matthew 4, part of verse 18: "I will make you fishers of men . . ."

IT is surely significant that the earliest forms of Christian art depict Christ as a shepherd, always a fair, beardless youth, dressed in a short tunic, sometimes with a staff, and sometimes playing, like Orpheus, on the pipes. For Christ is surely the shepherd of the flock and love of his flock as the one best adapted to convey the idea of Our Lord's complete devotion to human need.

The artists who painted by torchlight in the gloom of the catacombs were, of course, giving form and colour to Our Lord's own words: "I am the Good Shepherd." But they achieved a great deal more than this.

By fixing in our minds the unique pastoral function of Christ they have succeeded in reminding us that from the very earliest days the Christian Church has given pre-eminence to a pastoral ministry.

S. PETER'S ORDERS

It has been consistently faithful to the first clear-cut command given to S. Peter after the Resurrection: "Feed my sheep."

There are, no doubt, many things expected of a bishop. If you look carefully at the Ordinal you will discover only some of these. Like every priest, he is expected to instruct and exhort with wholesome doctrine; to banish error; to live "soberly, righteously, and godly, in this present world."

But in addition to these promises he is by implication vested with authority to correct and punish, and in the concluding question of the Examination asked if he will shew himself gentle and merciful for Christ's sake to poor and needy people, and to all strangers destitute of help.

The Ordinal, however, makes no mention of the multitudinous tasks the organisation and direction of a diocese demands of a bishop to-day. These cover almost everything from presiding at innumerable committee meetings to laying foundation-stones or opening bazaars.

In two short years I have discovered that a bishop is expected to combine the functions of business executive with those of a journalist or a teacher, with the possible inclusion of garage mechanic. There is apparently no end to the demands made upon the time and energy of the modern bishop.

This is inevitable, though none the less to be regretted. It is inevitable because of the complexity and extraordinary ramifications of Church organisation: it is to be regretted because pre-occupation with the minutiae of diocesan work tends to detract from the bishop's primary task of caring for his flock.

He is, more than any other person in his diocese the one to whom his clergy and laity can or should be able to look for fatherly guidance and help. They are his flock. He is their shepherd.

CHIEF FUNCTION

Whatever else is demanded of a bishop it is certain that in the long line of Catholic tradition and practice, stretching back as it does to Apostolic times, his chief function has been that of Father-in-God, a shepherd to whom is committed the oversight and care of Christ's flock. He must hear and obey the command: "Feed my sheep."

Thomas Thornton, who stands among you called of God, elected and approved, is singularly gifted and admirably equipped for this task. He brings to it outstanding intellectual gifts, knowledge of men and of the world, experience born of long association with diocesan organisation and management, but above all, a love

This is the text of the sermon delivered by the Bishop of Gippsland in S. Peter's Cathedral, Adelaide, on May 30 on the occasion of the consecration of the new Bishop of Adelaide, Dr. T. T. Reed.

of his fellow man learnt of the first great Shepherd of souls. Those of us who have been privileged to share his friendship over many years, as well as those who have come to know him through his work in this city, are convinced that under God and in the power of the Holy Spirit he will loyally and lovingly serve the flock committed to his charge.

I beg you, however, not to lay too great a burden on his shoulders. Give him time to think and plan and pray. Free him as much as possible by your willing co-operation from those countless duties, some of them important, far too many of them trivial, that make such disastrous inroads on a bishop's time.

Do not let it be said of him as was said of Cosmo Gordon Lang: "He had little or no social life—only work." It is, of course, beyond all doubt that his spare time will be ground into almost imperceptible fragments. I know that he is the kind of man who

*Finds tracts in trams, texts in the running bus,
Sermons in trains, and work in anything,*

as *Punch* humorously said of Lang. Save your bishop, if you can, from this dubious compliment, one that implies at once steady encroachment on his time and the filching of hours best given to quietness, thought and prayer.

HOW TO HELP

You will, I know, honour him because as a bishop in the Church he stands in the succession of an Apostolate commissioned by Our Lord Himself and transmitted by the Laying on of Hands all down the ages.

You will honour him for what he is in himself, a man among men, experienced, likeable, with a richly-stocked mind, and—thank God—the precious gift of humour.

But you will honour him most by responding with affectionate goodwill to every attempt he makes at fulfilling his task as shepherd of his flock in this corner of the Church of God.

The task of a bishop, as indeed the task of the Church itself, cannot be limited to what we may call "folding". If Our Lord bade His apostles feed His flock, He also promised that He would make them fishers of men.

They were not only to care for those within the fellowship of the Christian family; it was also their bounden duty to enlarge that family and extend the range of its influence by bringing in those who stood outside it.

The tenderness and compassion of the shepherd is to be matched by the robustness and daring of the fisherman.

What little knowledge I have of fishing leads me to believe that difficult as shepherding may be, practice of the piscatorial art is infinitely more difficult.

Fish are apprehensive creatures. Most species approach the bait with extreme caution. The slightest shadow sends them scuttling. And those who would lure them must not only be wise in their ways and patient in pursuit of a catch, but always ready to experiment.

ARE WE UNINSTRUCTED?

It is not difficult to apply this metaphor to the task of the Church to-day. We cannot rest content with a ministry directed almost entirely to the faithful, important as this duty may be.

To it must be added the complementary task of patiently and persistently seeking to redeem the whole human enterprise by drawing men of every kind and every occupation into

fellowship with Christ and with one another.

To do this effectively we must at least know what we believe, I wish I could say that we Anglicans are well-instructed. Many, no doubt are, but for far too many of us Christianity is a strange mixture of dimly remembered Bible stories and the faint echoes of sermons.

NEED FOR KNOWLEDGE

So little of it is ribbed and steeled with clear knowledge that we are often at a loss to defend the Faith we profess, let alone expound it to others. This places us at a grave disadvantage in a revolutionary age when men everywhere are desperately seeking for firm foundations on which to build their personal lives and the structures of their society.

If we are to capture the imaginations and constrain the wills of those in our own and other countries at present standing outside the fellowship of the Church we must know what we believe.

I am well aware that we must at all times reach and change the totality of personality. But we dare not underestimate the importance in this age of a teaching ministry.

The more I move among men who think of themselves as cut off from the Church, either because they are already wedded to some alien philosophy or because they consider Christianity intellectually indefensible, the more I am convinced that we must direct the good news of the Gospel to the mind as well as the heart.

Confirmation of this often comes from unexpected sources. One of these is to be found in the late Professor C. E. M. Joad's account of his conversion.

"I am grateful, more grateful than I can say," he wrote in his last book, "to the Church of England and more particularly to its country churches, and to those men, who in spite of every discouragement, persist in teaching there the Christian religion as it is. Without them, I should not, I think, have come to Christianity."

An age that combines amazingly acute technical knowledge with a lively interest in ideas offers the Church an unparalleled opportunity of reaching the minds of men by presenting the persuasiveness of Christian ideology. We must know what we believe and how to teach it.

FAITH IS RELEVANT

Perhaps more than anything else we need to claim and prove the relevancy of our Faith. To be sure, it is not difficult to claim that God is as much concerned with our politics as with our piety, or that Christianity is as interested in the conduct of men and women in industry as it is in their group or sex relations.

For this is the obvious implication of a Gospel proclaiming that God so loved the world that He came in the guise of our flesh to redeem it and us from stupidity and folly. Christianity is a religion of identification. It proclaims divine involvement in all we do.

Our task, however, is by no means finished when we make this claim; we have to prove the redemptive power of our religion by our concern for justice as well as truth, by our sensitiveness to the needs and aspirations of men, and not least by our willingness to translate Christianity into attitudes and actions calculated to create true community.

If we would persuade the shy and sensitive, the rebels and the despairing that Christianity really is "good news" we must be concerned with people and with their problems. Above all,

the Church to which we belong must be revealed as daring and courageous.

I am confident that Thomas Thornton will play his part in assisting our Church in this great venture. He is well fitted to do so. From a wide experience of men and affairs as well as from a store of learning he will contribute towards the sharpening of our witness in a workaday world.

You have not only a shepherd in the man who is to be your new bishop, but one who is fully conscious of those new and challenging tasks to which Our Lord all down the ages calls those who would be "fishers of men."

And to you, my brother and friend, I would pass on the words of William Temple, spoken in reply to the welcome given him when he was enthroned as Bishop of Manchester:

A PRAYER

Pray for me, I ask you, not chiefly that I may be wise and strong, or any other such thing, though for these things I need your prayers. But pray for me chiefly that I may never let go the unseen hand of the Lord Jesus and may live in daily fellowship with Him. It is so that you will most of all help me.

I know that this will be your constant prayer. It will be the prayer of your friends, as of all from this day onwards. May God bless you, and keep you and uphold you in His love now and forever.

WREN CHURCH IS REHALLOWED

ANGLICAN NEWS SERVICE

London, June 10

The Bishop of London, the Right Reverend H. C. Montgomerie Campbell, on June 5 rehalloed the Church of S. Mary, Abchurch.

The church, designed by Wren, was damaged by bombs in September, 1940.

The restored fabric has a beautiful Thornhill dome and a Grindley Gibbons altarpiece.

The Lord Mayor and Sheriffs of the City of London attended the ceremony.

Holy Communion was celebrated on June 6 for the first time since the church was damaged.

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POLYNESIAN BISHOP IN SYDNEY PARISHES

FROM A SPECIAL CORRESPONDENT

The Bishop in Polynesia, the Right Reverend L. S. Kempthorne, who presided at the recent Dogura Conference, received a warm reception throughout his short Australian visit.

He left on June 4 for New Zealand where he will attend the Bishops' Meeting before returning to his diocese.

The bishop visited many Sydney parishes.

On Wednesday, the Eve of Ascension, he went to the parish of S. Martin, Killara, and spoke to a group of parishioners after the morning celebration of Holy Communion.

On Ascension Day the parish of S. John, Balmalm, heard from him a splendid address at Festal Evensong. After the

service the rector, the Reverend E. Lambert, introduced the bishop to parishioners over a cup of tea in the Parish Hall.

On Sunday, June 2, the bishop had a particularly full day with a round of services in the parish of All Saints', Hunters Hill.

During the afternoon Bishop Kempthorne received the Children's Procession of the Heralds of the King at S. Andrew's Cathedral and gave the blessing at the end of the service.

In the evening he visited S. Thomas', North Sydney, and was made welcome by the rector, the Reverend W. J. Siddens, a member of the Board of A.B.M., and the N.S.W. State Committee, and a group of keen missionary minded parishioners.

On the Monday Bishop Kempthorne preached at a special Evensong at S. Paul's, Bankstown. The rector, the Reverend W. Twine, who is a gifted musician, surprised him with the music for the service.

The bishop spoke to the Mothers' Union at S. Mark's, Granville, on the Wednesday and preached at Evensong.

DR. A. W. F. BLUNT

We record with regret the death in Yorkshire on June 2 of the Right Reverend A. W. F. Blunt, Bishop of Bradford from 1931 until 1955. He was 77.

JESUS CHRIST HEALS TODAY

He breaks the power of sin and sets the sinner free; gives peace to the mind and health to the body.
SACRAMENTAL HEALING (The Laying-on-of-Hands with Prayer and Holy Union) is administered after spiritual preparation at CHRIST CHURCH ST. LAURENCE, George St. South, Sydney, every Wednesday at 11 a.m. and 7.45 p.m.
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DIOCESAN NEWS

ARMIDALE

WALCHA BALL
The nine debutantes at the Walcha Church of England Ball last Thursday were received by the U.S. Consul, Mr. Tait, who made a special visit to New England to make this one of the principal engagements of his visit. The debutantes were presented by Mrs. S. Turton (matron of honour). The distinguished guest was welcomed by the Deputy Shire President, Councillor J. Crossman, and by the vicar, the Reverend K. Steel, and Mrs. Steel. Mr. Davis Hughes, M.L.A., thanked Mr. Tait for his help and interest, and the large number of persons whose efforts had made the ball so successful.

CHURCH ARMY MISSION
Captain R. Buckingham and Captain N. Polgen, of the Church Army, have just completed a two-week mission at Chris Church, Atungwa. Their services were well attended, both for adults and for children. This mission is being followed by a similar mission at Kyalal and Moombi until Sunday, June 8. They continue their work in the Tamworth district on a three-day mission in North Tamworth.

BUNDARRA BALL
The first public function of the newly inducted Vicar of Bundarra, the Reverend K. Hatfield, was to open the Church of England Ball in the institute hall on Friday night. There was an attendance of several hundred from among whom Mrs. Hatfield chose as the matron of honour Mrs. Patricia Miss Yee, member of a well-known local family. Mr. Roy Anderson was secretary, and the work of the church and Mrs. Hatfield, Mr. Anderson, and many others was spoken of with appreciation by Mr. Davis Hughes, M.L.A., on behalf of the guests.

BATHURST

EUGOWRA-FORBES
The church property at Eugowra looks delightful. The exterior of both church and rectory in contemporary painted colours, cause much favourable comment and at their best ever. The diocesan commissioner spoke to the Sunday School and gave addresses at the two Communion services at Forbes Parish before moving on to Parkes on June 2.

PARKES

Surely one of the busiest and best conducted parishes in the diocese, it is similar to many such who have time for the kindly and common touch of hospitality and goodwill. One hears of the grand round up for the farewell of the Reverend D. Grant and Mrs. Grant who have gone to Gundy Parish. The Sunday following the leaders of the Y.As, J.As and C.E.B.S., with many parishioners, gathered again to give a farewell tea to the diocesan commissioner, with delightful and useful religious books as gifts of memento. The lovely Evensong was a happy climax to many lovely visits to Parkes.

FLAG FOR TOTTENHAM

There is no telephone at the Tottenham rectory. For the first time for many years the district of the E.G.S. has a resident priest-brother, the Reverend Norman Byron, an ex-Y.A. of St. James', Sydney. The St. George flag will go up on the rectory pole when the brother is in residence. A lovely clean church, a garage, a Sunday School in the church grounds, and a Bush Brother handy with his hands in making a rectory habitable; a mid-week Evensong, well attended; good book sales: All this together with a wonderful supper party for all, in the rectory, made the visit delightful. Even the whippet dog, cat with collar, and canaries make you welcome at the Tottenham rectory.

CAMDEN RALLY

Y.As from many parts will journey to Camden next week-end for the rally of Y.As from three dioceses. Canon Thorpe will open the ball and receive debutantes at the parish event at Dubbo on Friday next and preach at the services on Sunday, June 23. The visit will coincide with a choir musical treat given at Holy Trinity. Plans are well in hand for the Bathurst Diocesan Y.A. Ball at Orange on Thursday, June 27, at the Strand Theatre. Trundle is planning a frolic to aid Sunday School equipment fund—a good thing in both directions. The rectory was thrown open for a farewell supper given by the Y.As for the Youth Commissioner on June 6. Representatives of vestry and guild attended unofficially the informal party.

UNGARIE BALL

The annual Church ball was held at Ungarie last month when five debutantes were received by the Rector of Lake Carrigella, the Reverend Basil Thomas, who was accompanied by Mrs. Thomas. This function is conducted by S. Dunstan's Women's Guild and opens the ball season at Ungarie.

ORDINATIONS

Ordinations will be held at Eugowra on September 8 and Bathurst on December 6.

BENDIGO

FOUNDATION STONE SET AT MOOROOFNA.

On Saturday, June 1, the Bishop of Bendigo set the foundation stone of a new church. Clergy from surrounding parishes followed the choir to the church grounds where a large congregation had gathered. The rector, the Reverend L. Marshall-Wood, petitioned the bishop to perform the ceremony and the Archdeacon of the Eyneton, the Venerable N. D. Her-

ring read the lesson. Generous support for the erection of the new church has raised the hopes of the vestry that when completed it can be opened free of debt. Most of the furniture has also been given. After the service, the ladies served afternoon tea when the bishop, who was paying his first visit to the parish, was welcomed by the rector and representatives of the parish.

ARCHDEACON RECOVERING
Archdeacon R. P. Blennerhassett, who has been on sick leave for some months has returned from hospital in Melbourne. His many friends rejoice that he is recovering his health.

VISIT BY CHAPLAIN GENERAL
Chaplain General C. L. Riley, who was Bishop of Bendigo until his death on December 2, returned on Sunday, June 2, to take part in the dedication of a cenotaph which was presented to the city of Bendigo by Sir George Layzell, C.M.G., and unveiled by the Lieutenant-Governor of Victoria, Sir Edmund Herring. The cenotaph is a half-size replica of the London cenotaph. Bishop Riley preached at All Saints' Cathedral in the morning.

THE Y.M.D. GATHERING
The Young Members' Department of the Mothers' Union at St. Peter's, Bendigo, had a gathering of members from other parishes at a social evening on Friday, June 7. The branch leader, Mrs. Collard, welcomed the visitors and presented Mrs. R. E. Richards, wife of the bishop, with a floral spray and wished her a happy time in the diocese.

BRISBANE

MARYBOROUGH
St. Thomas' Church, Maryborough, was the venue of a church parade by the Maryborough Chapter of the Order of the Eastern Star, on Sunday, June 2.

The matron, Mrs. R. H. Styles, led a party of thirty members to Evensong. Three of the hymns in the service were part of the O.E.S. ritual. The first Lesson was read by a past patron, Brother R. H. Styles, and the second by Brother D. Geising. The vicar of the parish, the Reverend G. A. Lupton, preached on love and faith, incorporating the story of Ascension Day and our Lord's command "Go ye into all the world."

CANVASS

S. Paul's, Maryborough, has decided to have an every-member canvass for parochial and extraparochial needs. Sub-committees have been appointed by the parish council to formulate a works programme and to initiate the financial scheme. The proposal is enthusiastically favoured, and this augurs well for the success of the scheme.

MELBOURNE

CATHEDRAL CONFIRMATION
62 candidates were presented to the Archbishop's Administrator at the monthly Confirmation held in the cathedral on Monday evening, June 3.

HISTORICAL SOCIETY TO VISIT

PIONEER CHURCH
The Melbourne Diocesan Historical Society will visit St. Mary's Church of England, at the corner of Queensberry and Howard streets, North Melbourne, on Friday evening, June 21. St. Mary's is an old Brisbane church of the pioneering days which will celebrate its 104th anniversary on the last Sunday in August next. It is only the second church to be visited by the historical society, a visit having been paid to Christ Church, South Yarra, at the time of its centenary celebrations last year. St. Mary's has considerable property on the church block—the church itself, parish hall, vicarage, eight wooden cottages and six flats, as well as a modern kindergarten. The church properties will be inspected by the society's representatives, one by the church treasurer, Mr. J. Richards, and the other by the present vicar, the Reverend Kevin Curran, who will begin at 8.15 p.m. Delegations from neighbouring parishes have been invited. Supper will be served at 10 p.m.

CATHEDRAL SERVICES

The Priory service of the Order of St. John of Jerusalem will be held at St. Paul's Cathedral on June 23 at 11 a.m.
On June 24, the Nativity of St. John the Baptist, the Archbishop-Administrator will preach at 5.45 p.m. in the cathedral at the centenary service of the Geelong Church of England Grammar School.

S. Paul's Cathedral Festival will commence on June 28 at 5.30 p.m. with Festal Evensong—when the Reverend G. W. Kircher will preach. The Bishop of Bendigo, the Right Reverend R. E. Richards, will preach at 11 a.m. and 7 p.m. on June 26.

SYDNEY

S. BARNABAS', BROADWAY
At S. Barnabas' Church, Broadway, on Sunday at 5.30 p.m. a fellowship tea will be held, to which all parishioners and friends are invited. The tea at S. Barnabas' is not confined to young people, but is attended by all sections of the parish. An address will be given this month by Mrs. Yorkston, on Egypt. The Reverend R. A. Hickin will preach at both services this Sunday.

DEACONESSE HOUSE

The Deaconess House annual youth rally will be held on July 5, commencing at 7.30 p.m. The Rev. Mother, Archdeacon J. Delbridge, will speak. Items will be given by the students and films will be shown of the work of the students and deaconesses.

DR. FISHER IS ACCUSED OF "FOMENTING BIGOTRY"

ANGLICAN NEWS SERVICE

London, June 10

"During the past five years, Dr. Fisher seems to have done his best to stir up animosity and religious bigotry," a Roman Catholic priest, the Reverend R. Wingfield Digby, S.J., said on June 2.

Preaching in Mayfair, he said the Archbishop's recent address, in which he accused Roman Catholics of waging open war on the Church of England, had distressed as many in Dr. Fisher's own communion as among Roman Catholics.

"Before the archbishop began his series of outbursts, relations between Catholics and Anglicans had never been so good."

Dr. Fisher was sincere and painstaking, he said, in his efforts to bring about the unity of Christians.

He envisaged a federation with a wide variety of faith, practice and order.

"The agreement on which it will be based will be an agreement to differ."

"And the thorn in Dr. Fisher's side is that the oldest and largest Christian body, the Church of Rome, adamantly refuses to co-operate in such a scheme."

"One can well appreciate and sympathise with the disappointment. It is a pity that it should cause resentment and anger."

Father Wingfield-Digby said that Dr. Fisher's invitation to the Pope to become chairman of a world assembly of churches was not an insult but amazingly naive.

"Does Dr. Fisher really imagine that the Pope will abandon his office as Christ's earthly representative, as teacher of

Christ's truth, to become the chairman of an ecclesiastical discussion group?"

On the same day the Bishop of Coventry, the Right Reverend C. K. N. Bardsley, said at Newcastle Upon Tyne, "Never let the Roman Catholics get away with the idea that they are the only Catholics."

"They are not."

"I would say we are the only true Catholic Church of this land. It is reformed Catholicism."

"We are protesting Catholics, and have adhered more faithfully to the biblical basis of the Catholic faith than those who owe allegiance to the Church of Rome."

CHRISTCHURCH PROMOTION DINNER IN WOOLSHED

FROM A SPECIAL CORRESPONDENT

Christchurch, N.Z., June 10

The diocese of Christchurch, with a spiritual drive last year and a financial one this year, is well and truly on the march.

Last year every parish made a concerted effort to make people more aware of their spiritual responsibilities.

Now there is a move in another direction—the financing of the diocese's growing projects.

In order to inaugurate this statesmanlike plan, the Bishop of Christchurch, the Right Reverend A. K. Warren, called the clergy, churchwardens and vestrymen of every parish (there are about 60 parishes in all) to a dinner in a gigantic wool store.

About 1,500 people were present. Although it was the wettest night of the year, with sleet and hail pelting down, and the temperature around the zero mark,

there was an inner warmth which more than compensated.

"We, the church, must make our contribution to this second Elizabethan age a worthy one," said Dr. Leslie Averil, a well-known medical practitioner, and son of a former Primate of New Zealand.

It was most appropriate that the function should be held in a building erected to house wool and grain, two products that have made Canterbury both famous and wealthy.

Mr. R. F. Beauchamp said that the immediate aim of the campaign was £125,000 over a period of three years.

Of this sum £48,500 had already been provided.

"This venture concerns us all as a family," the Bishop said. "Our task cannot be carried out without everyone taking his part, for we shall be establishing new churches every year."

"To-night you will have been able to catch something of the task that lies ahead."

BRISBANE G.F.S. EXHIBITION

FROM A SPECIAL CORRESPONDENT

Brisbane, June 10

Seventeen branches entered in the exhibition section of the Brisbane Girls' Friendly Society exhibition.

Nundah's outstanding entry included a patchwork quilt, dilly bags and well-made teaching aids, and won for them a special merit.

In the home mission section five branches competed. Nundah gained first place with a wonderful collection of small garments; S. James', Toowoomba, came second; and Northgate East won a third class certificate.

Forty-three branches, including nine country ones, competed in the G.F.S. exhibition this time and all judges were generous with their praise for the high standard of work displayed.

OUTSTANDING EXHIBITS

There were about 2,000 exhibits and some of the outstanding items were: A crocheted bedspread, supper cloths, the Lord's Prayer and Our Lord's Head in crochet work, scripture books, G.F.S. knowledge books, mothercraft books and scrap books, canework, china painting and plaster models, pencil drawings, paintings and posters, poems and essays.

That was proved by the delinquency, lawlessness, violence and crime prevalent today.

Religious leaders in Islamic, Hindu and Buddhist countries, the bishop said, were profoundly disturbed that Christianity seemed unable to restrain the Western nations from the misuse of the enormous power science had put in their hands.

The truth was that the Western nations had largely dropped religion and were trapped in a maze and could not find the way out to sunlight and peace.

Men needed an impetus which religious faith and power alone could give them.

"Not by might nor by power, but by my spirit, saith the Lord God."

GREAT WITNESS OF YOUTH

(Continued from page 1)

Philip Turner's drama of the Christ in a modern society has a subtle yet inescapable challenge that has left audiences deeply moved and deeply thoughtful whenever it has been produced.

It will set a fitting note for the climax of the night.

His Grace will pronounce the Benediction. The young people throughout the hall, from the dais, from the galleries, from the body of the hall, will begin to file out.

Yet as they go, it will be with a fresh vision; it will be with an enriched experience of fellowship; with a new understanding of the utter "completeness" of Jesus Christ.

Facing a record Budget to meet the needs of the Church overseas, the C.M.S. needs

£32,500

By June 30th the end of the financial year.

Make sure that a year of material blessing in the Home Church is not a year of failure in the front line work overseas. Will you see that your gifts, and the gifts of your parish, are sent in during the next fortnight?

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FINE MISSIONER FOR CHURCH ARMY COLLEGE

BY A SPECIAL CORRESPONDENT

Newcastle, June 10

The Church Army in Australia has announced the appointment of the Reverend G. J. Coad as Warden of the Church Army Training College at Stockton, N.S.W.

Mr. Coad, who is Vicar of Holy Trinity, Surrey Hills, Melbourne, will take up residence at the college on January 1, 1958.

Since the death of the late Archdeacon E. North Ash, in June, 1955, the Church Army has been without a Warden for its college. This has seriously affected the recruitment and training of students.

The present appointment is particularly appropriate in that Mr. Coad was, before ordination, an officer of the Church Army.

He began his active Christian ministry in 1934 when he joined the Church Army from his home parish in Hobart.

VARIED EXPERIENCE

After training and commissioning he had a varied experience, first as an officer in charge of mission caravans in South Australia and Victoria. In South Australia his itinerant work took him as far west as Fowler's Bay in the Great Australian Bight and his missions in Victoria were outstandingly successful.

In 1941 he married Sister I. Ridgewell who, as a Church Army Sister, had worked on Palm Island among the Aborigines and was then in charge of S. Mary's Mission of Hope for little children in Adelaide.

They took up parish work in Perth, Western Australia, on the staff of S. George's Cathedral. From here Mr. Coad enlisted in the A.I.F.

In 1943 he was released from military service to take charge of a boys' hostel in Charleville,

Queensland, and stayed for three years until he resigned from the Church Army to be ordained.

He was principal of the Ballarat Diocesan Boys' Home at Colac for five years.

In 1950 he accepted the living of Christ Church, Warracknabeal, in the Diocese of Ballarat, and in 1953 moved to the Diocese of Melbourne as Vicar of Holy Trinity, Surrey Hills.

His ability as a parish priest has been in particular evidence at Surrey Hills, where he has galvanised a middle-class suburban parish into a live community of worship and witness.

A successful evangelistic mission, conducted by the Church Army, and followed by an Every Member Canvass, has necessitated the appointment of a curate, as well as a Church Army Sister, to the staff to meet the expanding demands of a large congregation.

Mr. Coad has been the driving force behind all this progress.

His ability as an evangelist, combined with his experience as parish priest, will eminently suit him for the task of training the future officers of the Church Army.

It is hoped to have at least twelve young people in the college by the time Mr. Coad takes over in January, and plans are going ahead to recruit candidates.

Mr. Coad will also share in the evangelistic work of the Church Army, which is receiving increasing requests for missions.

NEW IDEA NEEDED OF MISSIONARY CHURCH

A.B.M. PRESIDENT SPEAKS OUT AT ENTHUSIASTIC RALLY

FROM A SPECIAL CORRESPONDENT

Melbourne, June 10

The annual Ascensiontide rally of the Australian Board of Missions, held in the Chapter House at S. Paul's Cathedral, Melbourne, on June 3, was the best attended and most enthusiastic rally for many years.

The Bishop of Geelong, the Right Reverend J. D. McKie, was chairman, and the programme included stirring addresses by the chairman of A.B.M., the Reverend Frank Coadrake, and the Principal of S. Aidan's College, Dogura, the Venerable Oliver Brady.

The rally concluded with the Melbourne premiere of the new A.B.M. film "Papuan Pioneers."

Mr. Coadrake spoke of his recent trip to Dogura for the Pacific Conference.

He spoke of the tremendous growth of Christianity in Africa—from 1,300,000 Christians in 1912 to 26,000,000 in 1957.

THE PACIFIC

There were signs of a similar growth of the Church in the Pacific, given sufficient manpower.

Reporting on the Diocese of Carpentaria, he stated that the Torres Strait Islands were almost entirely Christian, and the great majority of them were Anglican.

A most significant development in this part of the Church was the possibility that in the near future, Torres Strait missionaries would be working in New Guinea.

Passing to the Australian Aborigine, he told of the inter-

est of the Commonwealth Government in the successful co-operative experiment at Lockhart River, and of plans for similar experiments at Edward and Mitchell Rivers.

Mr. Coadrake stressed the importance of the relation between the missionary and the administration.

The Church was first to explore, first to teach, to care for health and to try to bring a new society into being.

Governments had since taken up this job and had done it well. But they tried to do the impossible. They were trying to change the tribe into a society.

This could not be done by regulation and law. Only the Church, which was itself a society, could give an identity to the new society growing within it.

Without this new society, no amount of economic advance would benefit the native peoples of the Pacific.

The old idea of missionaries must give place to the missionary Church.

We at home were deteriorating, they were growing stronger. The need of the corporate witness of the Church as the Church was needed in our suburbs and on the mission field alike.

Archdeacon Brady carried on the chairman's theme of the futility of building a society without religion, by dealing with the problems of education in the Territory.

He presented a picture of the typical Papuan with his innate dignity and reserve and wonderful courtesy.

The past 17 years had seen a change in Papua.

GROWING AWARENESS

The Papuan had become conscious of the world outside and he had become conscious of money and economic pressures. Before, education had been entirely in the hands of the missions, religious and secular teaching went hand in hand.

Now, under pressure by U.N.O. for quick results, the Government was expanding its education programme.

While this was excellent, the archdeacon said that Government education was entirely secular, and the Church was faced by the challenge to hold education.

The need of teachers was great, if we were to hold the schools.

If the mission could not staff them, the Government would, with secular teachers.

Archdeacon Brady described the system employed at S. Aidan's College. After two years as a pupil teacher, the postulant comes, at his own request, and serves a six months' novitiate.

At the end of this period the hardest aspects of a teacher evangelist's life are put before him.

His choice is one for life.

He is faced with the alternatives of being trained as a Government teacher, earning from £16 to £20 per month, as against £4 to £5 as a mission teacher evangelist. He will have no choice in where he will work.

The archdeacon said that in his 14 years as principal of S. Aidan's, five had failed.

Any weakening now would mean the secularisation of education, with results such as we had seen in this country.

"Think of those men who give and sacrifice and obey," he said, "and I know that you will love them."

"Pray for their work and that by the Grace of God the Church will hold Papua."

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WANTED, A Rector for inland parish in New South Wales. Car provided for parish travelling. Paid. Stipend to £1000 for suitable man. Applicants state type of Churchmanship. Reply Box No. 10, THE ANGLICAN.

ORGANIST-CHOIRMASTER WANTED in the sister Church of Kingsgrove. Excellent choir. Applicants reply to the Rector, 3 Paterson Avenue, Kingsgrove, New South Wales.

ALTO (MALE) for Christ Church, South Yarra (Diocese of Melbourne). £60 per annum. Apply L. Fullard, WF166 (Melbourne Exchange).

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ACCOMMODATION WANTED

ACCOMMODATION WANTED for young Churchmen about £3 per week. Ring MA5830 (Sydney Exchange).

IN MEMORIAM

GIBSON—The Reverend Arthur Cyril, called Home, June 6, 1954. In abiding love. Madeline, John and Douglas.

CHURCH NOTICES

CHRIST CHURCH S. LAURENCE, South George Street, Sydney. **SUNDAY SERVICES**, Holy Communion, 7.30 a.m. and 9 a.m. Solemn Eucharist and Sermon, 10.30 a.m. Solemn Evensong, Sermon and De-

MISSIONER ARRIVES

HECTIC FIRST FORTNIGHT

FROM OUR OWN CORRESPONDENT

Brisbane, June 10

Father Michael Fisher, of the Society of S. Francis, England, who arrived in Australia from America on June 1, will conduct a series of University Missions in Perth, Adelaide and Melbourne.

His first two weeks have been crammed with camps, festivals and services.

After two or three days in Sydney he flew to Brisbane, spent a few hours at S. Francis Theological College and was whisked to Alexandra Headland, on the coast, a little way north of Brisbane.

Here he took part in a Student Christian Movement camp. He is in Australia at the invitation of S.C.M.

He returned to Brisbane on Saturday night and had a very hectic Sunday which began at 6.30 a.m. with a Celebration of the Holy Communion in the college chapel.

After preaching at the 9.30 a.m. service at All Saints', Wickham Terrace, he was rushed out to S. David's, Chelmer, where the Church of England Men's Society were holding a festival.

He preached at their 11 a.m. service and attended a barbecue luncheon.

He attended the Children's Lent Offering Service at S. John's Cathedral, and read the lesson to a congregation of well over 1200 children.

At 5 p.m. he was guest speaker at the Cathedral Fellowship meeting which was attended by about 50 visitors from other parish fellowships and the Comrades of S. George.

Father Michael preached at Evensong in the Cathedral at 7.30 p.m.

Between Monday night and early Friday morning he is conducting a Retreat for the students of S. Francis College.

On Friday evening he leaves Brisbane by plane for Perth where he begins the series of University missions.

Next September he goes to New Guinea, and from there to Hong Kong for another University Mission.

He will visit India and Greece before returning to England in January.

THE NORTH-WEST AND THE TERRITORY

The following donations have been received at "The Anglican" office for the Bush Church Aid Society's new work in the Diocese of North-West Australia:—

Previously acknowledged	£361 7 0
Anon, Yeronga, Q.	£1 10 0
Parish of Millfield, N.S.W.	£1 0 0
S. Augustine's Mission, Woodville Gardens, S.A.	£5 0 0
The Reverend T. G. Drought	£1 0 0
Total	£369 17 0

The following donations have been received for the Brotherhood of the Good Shepherd's new work in the Northern Territory:—

Previously acknowledged	£68 3 0
Anon, Yeronga, Q.	£1 10 0
H. G. Simpson	£2 0 0
Mrs. E. O. Matchett	£1 0 0
S. Augustine's Mission, Woodville Gardens, S.A.	£5 0 0
The Reverend T. G. Drought	£1 0 0
Total	£78 13 0

otions, 7.15 p.m. WEEKDAY SERVICES, Holy Communion, Monday, Tuesday, 7, Wednesday, 7 and 10, Thursday, 7, Friday, 7, 10, 1.15, Saturday, 7.30. EVENSONG, Monday to Friday, 5.20 p.m. Saturday, 7.30 p.m. (Holy Hour). CONFESIONS, Friday, 4-6 p.m. Saturday, 8.15 p.m., or by appointment. Printed by The Land Newspaper Ltd., 57-59 Regent Street, Sydney. For the publishers, Church Publishing Co. Ltd., No. 1 Rawson Lane, Sydney, N.S.W.

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