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LIGHT AND COLOUR IN NEW C.M.S. HOUSE

BISHOP ROBIN AT OFFICIAL OPENING IN ADELAIDE

FROM A SPECIAL CORRESPONDENT

Adelaide, June 6

Interior decoration in contemporary style and fluorescent lighting are features of the new Church Missionary Society House in King William Street, Adelaide, which was officially opened on May 28 by the Bishop of Adelaide, the Right Reverend B. P. Robin.

Messages of greeting from the Primate, the Most Reverend H. W. K. Mowll and from the Federal Secretary of the C.M.S., Canon R. J. Hewitt, were played on a tape recorder.

In the official party were Bishop Robin, Canon A. Riley, the Reverend S. A. Mainstone, the Reverend C. Bennett, the Reverend G. R. Delbridge, Mr. R. V. Davis, Mr. W. J. England and the secretary of the branch, Miss I. F. Jeffreys.

At the front door the chairman of committees, Mr. R. V. Davis, handed the key to the bishop who, on entering the hall, unveiled a plaque on the wall in commemoration of the opening of the building.

After a litany of thanksgiving and the lesson, Canon Riley gave a brief resume of the history of the South Australian branch since the then Rector of S. Luke's became the first honorary secretary in 1903.

Bishop Robin set the event in the wider sphere of the world Church which is made up of those who have been redeemed by their Saviour and are filled with the Holy Spirit, who inspires and empowers them to carry out our Lord's command to preach the gospel to the uttermost parts of the earth.

Miss Jeffreys gave details of the financial situation, explaining that £3,875 was still needed for the building commitments. £300 was given during the afternoon.

Later a three-tier cake was cut by a foundation member of the Women's Missionary Council, Mrs. W. J. England.

The new C.M.S. House is decorated throughout in pastel colours, the meeting room in chartreuse green; the kitchen in primrose; and the book-room in morning grey with a primrose ceiling.

Fluorescent lighting has been used and two-colour linoleum

tiles make an attractive flooring.

The book-room shelving is in white and is spot-lighted at night.

The whole of the offices upstairs and the other shop are let to tenants as the revenues from the building will form a future source of income for the society.

CONSECRATION AND ENTHRONEMENT

The Archbishop of Melbourne, the Most Reverend J. J. Booth, will officiate at the consecration of the Bishop-designate of Gippsland Canon E. J. Davidson, on S. Peter's Day, June 29, at 10.30 a.m. in S. Paul's Cathedral, Melbourne.

The bishops of the Province of Victoria will assist.

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, will preach the occasional sermon.

The enthronement in S. Paul's Cathedral, Sale, will take place on June 30 at 7.30 p.m.

The Administrator of the Diocese, Archdeacon L. W. A. Benn, will officiate, and the new bishop will preach.

The Archbishop of Melbourne and other visiting bishops will be present.

After the enthronement service there will be a public welcome in the Palais Theatre, Sale.



The Dean of Sale, Dr. C. B. Alexander, talking with men in the bar of the local hotel during the parochial mission held at S. Alban's, Epping, Diocese of Sydney, last week.

DR. GARBETT SEES "BURNING HATE" IN THE MIDDLE EAST

FROM OUR OWN CORRESPONDENT

London, June 6

"Nowhere in the world in such a confined space can there be found so much concentrated hatred and bitterness," writes the Archbishop of York in his diocesan letter of his visit last month to the State of Jordan.

He was warmly welcomed not only by the different Churches but also by the Moslems.

The archbishop says that he came away with a deep sympathy for the Arabs, some half million of whom are living in huge refugee camps with no hope for the future.

"Often in this country we think of the Arab as a wandering Bedouin, who pitches his tent where he will, but even the Bedouins, who are a small minority, suffer because the grazing lands which they and their forefathers occupied have been taken away from them.

"The mass of the Arabs have their settled homes and villages; many of them are as educated and cultured as any westerner; but they have been expelled by force from their homes, or have fled from them at the fear of massacre.

"The frontier line is absurd and illogical; sometimes it runs right through a village. One village I visited had all its houses in the State of Jordan, but nine-tenths of the land on which the people had depended for their livelihood was in the State of Israel, and any half-starved child who strayed into it to pluck some olives was

liable to be shot by the outposts.

"No doubt there are isolated raids by individual Arabs, but the retaliation is terrible; a village may be bombed or wiped out by the military forces of Israel.

"The archbishop says that the Arab and Jew hate and despise each other.

"Almost everywhere the general impression is that the Jews are anxious to provoke some incident which would give a pretext for retaliation on a large scale.

"In one village I visited I was told that the night before a party of Jews had approached it shouting and firing guns, but the Arab Home Guard had been given strict orders to remain passive in case defensive action

might be made the excuse for a mortar attack.

"It is quite impossible to patrol effectively a frontier which runs over deep valleys and steep hills, though the international patrol does its best.

"As long as in the refugee camps a population is growing up in an atmosphere of burning hate, with a sense of grievous wrong, and while the frontier line remains so irrational, outbursts of violence are inevitable.

"U.N.O., which was responsible for the division of Palestine, must take steps to secure some agreement on the frontiers and devise some policy which will prevent these camps (the population of which increases year by year) from becoming a festering sore in the Middle East."

The archbishop paid a special tribute to the Bishop in Jerusalem and Mrs. Stewart for their work for refugees.

BISHOP MOYES TO REST FOR MONTH

FROM OUR OWN CORRESPONDENT

Moree, N.S.W., June 5

The Bishop of Armidale, the Right Reverend J. S. Moyes, became suddenly ill during the celebration of the Holy Communion in the parish church of All Saints' here early this morning.

He was taken immediately to the Moree District Hospital, where he is being treated for exhaustion and a respiratory condition.

Upon medical advice, he has been compelled to cancel all engagements in three States for the next month at least. His condition to-night was given as serious.

Moree, June 8

Bishop Moyes' condition was reported to-day as much improved. He is making very satisfactory progress, and it is hoped that he will be able to leave hospital towards the end of next week.

He has been advised to convalesce in a warm climate, and it is understood that he may spend a month in Queensland.

On the evening before his sudden illness, the bishop had confirmed 60 persons, including nine adults, in the parish church.

FACT AND FANCY

Way down in the Snowy is the highest church in Australia. It is the Little Church of All Saints at Island Bend, right up in the roof of the Southern Alps, where a gallant band of Anglicans are doing a fine job for the Church among workers on the Snowy project in difficult—and very cold—conditions. Well, these good folk need a small organ. You know: a little fellow with six or eight stops. They have fifty pounds in hand for it, we learn. Any suggestions? I should think, myself, it would cost about that much to transport one thither from Sydney or Melbourne.

It is nearly time I gave the answer about this length of tenure matter. Soon. Meanwhile, we learn that Mr. Samuel Paynter (at the moment a patient in the Royal Adelaide Hospital) sang in the choir of S. Andrew's, Walkerville, Diocese of Adelaide, for 63 years!

Our friends of the P.M.G.'s Department have advised S. John's College, Morpeth, that they are infringing certain postal regulations which concern the "Morpeth Review." The Department even enclosed a form for completion so as to rectify matters. There is only one snag: the "Review" ceased publication in 1934—just 21 years ago!

During the past fortnight we've had the pleasure of receiving visitors from every State in the Commonwealth save Tasmania. From the West came Archdeacon A. Jenkins, of Albany, sailing as chaplain on a troopship heading for a destination mentioned only by the communist press, who got it wrong! From South Australia, one of our correspondents, Mr. Charles Stokes. From Melbourne, Mr. J. M. Nethercote, senior sidesman at S. Paul's Cathedral, who is a mine of information on the back-room work that goes on to keep so large a building spick and span and fit for worship. Dean Alexander and his band gave us a private pepping up before they started in on the Parish of Epping (a friendly and unconventional affair, to judge from the pictures). The Misses E. and R. Parker, from Brisbane, not only called to congratulate us on the paper, but stayed to give a hand with some of the office work.

—THE APPRENTICE.

GOULBURN PRIEST FOR NEW YORK

FROM A SPECIAL CORRESPONDENT

The Reverend Hayden McCallum, who is "The Anglican" correspondent for the Diocese of Canberra and Goulburn, has been awarded an Ecumenical Fellowship at the Union Theological Seminary, New York. He sails from Sydney on July 15.

Mr. McCallum has been assistant registrar of the diocese for more than three years.

The Fellowship which Mr. McCallum is to take up is one of twenty-five awarded for the 1955-56 academic year.

These have been made possible by the Rockefeller Foundation, and it is interesting to learn that that foundation has made its greatest single grant in this year for the purposes of theological training.

Twenty-five persons between the ages of 25 and 40 who have received their basic training in University and Theology and have experienced some years of practical work, are being gathered from a wide area, principally from Asia and Africa, to live together for

twelve months for the purpose of specialised training in theology and for communal fellowship and study.

Two-thirds of their time will be spent on guided study related to their particular Christian vocation. This may include field investigations in the Union Theological Seminary and related institutions such as Columbia University.

One-third of the time will be given to united study by the Fellows of the task and problems of the World Church and Christianity and alternative faiths in the contemporary world.

All Fellows on completion of their course must return to the general field of labour within their particular communion from which they were drawn.



The N.S.W. State Secretary of the Australian Board of Missions, the Reverend W. H. S. Childs, discusses mission topics with a Serviceman in the hotel of the Sydney suburb of Epping when he conducted a mission in the parish with the Dean of Sale.

CHANGE IN CANON LAW ON NULLITY

THE CHURCH COMMISSION'S REPORT

ANGLICAN NEWS SERVICE

London, June 6

The report was published on May 30 of the commission appointed by the Archbishops of York and Canterbury in 1949 to examine the laws of nullity and questions relating to them.

The report states that a decree of nullity must be clearly distinguished from a decree of divorce, which affirms that the marriage was in all respects valid, but that it is now being terminated.

The chairman of the commission was the Bishop of London, the Right Reverend J. W. C. Wand.

The conclusions and recommendations of the commission are:-

1. Both Church and State agree that marriage is the voluntary union for life of one man and one woman to the exclusion of all others. Although the Church recognises marriages contracted after divorce by the civil courts as legally binding, it makes a distinction between legal and canonical marriages and exercises its own discipline over its own members in either case.

2. The commission reject the contention that the procreation of children is not a principal end of marriage.

3. No marriage is valid unless mutual consent has been freely given and received. Where such consent has been expressed in the proper form, no previous agreement to frustrate any part of its purpose, or the mental reservation on the part of either partner as to the fulfilment of its obligations, and no subsequent event can invalidate the marriage. The commission see no reason to criticise the present English civil law in regard to consent.

4. The commission are satisfied that ability to effect or permit penetration must be accepted as the practical test of capacity.

STATE ACTION

5. They recommend that the doctrine of approbation should be invoked whenever a child has resulted from the joint act, or with the consent, of both parties (e.g., by artificial insemination or legal adoption), and that in such cases the marriage should not be voidable even though the legal test of capacity has not been satisfied. They suggest that this recommendation be transmitted to the Royal Commission on Divorce with a view to necessary action by the State.

6. The commission consider that, with the exception of wilful refusal to consummate, the additional grounds for nullity introduced by Parliament in 1937 (now contained in the

Matrimonial Causes Act, 1950, section 8) may be accepted, and recommends that consideration be given to incorporating its findings in the canon law of the Church of England.

REPEAL PROPOSED

7. They cannot accept "wilful refusal to consummate" as a satisfactory ground for nullity, and recommend that subsection (1) (a) of section 8 of the Act of 1950 be repealed; but that, in any proceedings for nullity of marriage, the court may draw an inference of incapacity at the time of the marriage from evidence that the marriage has not been consummated owing to the refusal of the respondent. They believe this proposed addition to be declaratory of the law as it stands.

8. The commission recommend that in any case where a person has obtained a decree of divorce in a secular court and it is subsequently suggested that a decree of nullity might have been obtained, the Church should nevertheless accept the decree of the civil court as decisive. With a view to avoiding such cases, the assistance of the legal profession should be enlisted.

9. The commission do not, at any rate at the present time, recommend the establishment of Church courts to deal with cases of alleged nullity, and consider that the use of any less formal machinery would be undesirable.

"The Church and the Law of Nullity of Marriage" is published by the S.P.C.K., price 6/-

OXFORD HONOURS MARTYR BISHOPS

ANGLICAN NEWS SERVICE

London, June 6

In spite of the railway strike, hundreds of church-people from all parts of the country visited Oxford on May 30 to take part in the commemoration celebrations of the 400th anniversary of the martyrdom of Bishop Nicholas Ridley and Bishop Hugh Latimer, who were burned at the stake in Oxford during the reign of Queen Mary in 1555.

They walked in procession with 200 robed clergy from St. John's College to the University Church of St. Mary the Virgin, where the Bishop of Rochester preached at a special service.

Seven bishops took part, and there were also present representatives of the Free Churches, a minister of the German Reformed Church, and the mayor and corporation of Oxford.

On the way to the church, stops were made at the memorial which commemorates the martyrs and at which scores of wreaths were laid, one from each parish whose representatives were taking part.

Another stop was made at the scene of the martyrdom in the centre of Broad Street, outside Balliol College.

BIBLE TO MARK TRICENTENARY

ANGLICAN NEWS SERVICE

London, June 6

To mark the tricenarian this month of the town of Groton, Massachusetts, an old and large lection Bible, dating from 1842, the gift of the village of Groton, Suffolk, England, will be flown to America.

WITCHCRAFT IN AFRICA

THE MISSION'S PROBLEM

MEDICAL STAFF NEEDED

ANGLICAN NEWS SERVICE

London, June 6

"We need many more highly trained Christian Africans on our medical staffs," said a nurse from Tanganyika here on May 25.

The nurse, Miss Alice Cann, was speaking at the annual rally of the Universities' Mission to Central Africa.

She said that one of the greatest difficulties for medical staff in Tanganyika was that many patients believed they were bewitched, were afraid, and hid their symptoms.

Many patients at her hospital at Milo came only after treatment by their own witch doctors had failed.

Another menace was normal, preventable disease, often the effects of malnutrition, which was taken for granted.

"TRAGEDY" OF UNION DIFFERENCES

ANGLICAN NEWS SERVICE

London, June 6

Union differences were referred to by the Archbishop of Canterbury, Dr. Fisher, speaking in Canterbury Cathedral on May 29.

He said that it was a very great thing, at a time when there was so much explosive material lying about in the world and so many, whether idealists or anarchists, or both, were willing to promote explosions, that this country should have had so quiet a general election.

"It is a thing to be thankful for that there was hardly a trace of bitterness or abuse or unfair controversy or evil and malicious imputing of motives," he went on. "No doubt, the capacity for such things remains among us, but we can be thankful for this example of a better way."

"It is indeed a tragedy that at this very time in two great industries a worse way should be followed, in which differences of view between unions within one industry should be pursued to a point at which the only result is to inflict harm, discomfort, and loss upon themselves and upon society."

"There may be substantial causes of quarrel—there are no doubt emotional causes, too."

"But the real cause must lie in a temper of mind, which cannot preserve a true proportion of interests, or judge the true relation between private interests and differences on the one side and the overriding duty owed to one another, and to the community, on the other."

"To fall back on the worldly weapons which fear and pride put into our hands is always a spiritual failure."

NEW YORK ADDS 3,781 MEMBERS

THE "LIVING CHURCH" SERVICE

Milwaukee, June 4

At the convention of the Diocese of New York on May 11, Bishop H. W. B. Donegan said that 3,781 communicants were added to the diocese during the past year.

Of these, 193 were received from the Roman Catholic Church, and 114 from the Orthodox Church.

The bishop announced that he would leave New York on June 6 to visit Australian dioceses. Canon E. N. West will accompany him as his chaplain.

Bishop Donegan will visit the Philippines and Japan, on the way to Honolulu, for the General Convention in September.

BRaille DEPARTMENT JUBILEE

ANGLICAN NEWS SERVICE

London, June 6

The Braille Department of the Society for the Propagation of the Gospel is now celebrating its half century.

CHURCH OF SOUTH INDIA

SOUTH AFRICAN PROTEST

ANGLICAN NEWS SERVICE

London, June 6

A statement, protesting against any alteration of the relations between the Anglican Communion and the Church of South India, has been issued, in their personal capacity, by 233 clergy of the Province of South Africa.

The Church of England will review its relations with the Church of South India through the convocations of Canterbury and York next month.

The statement issued by the South African clergy reads:-

"In view of the crucial decision which will have to be made by the English Convocations concerning the relationship of the Church of England to the Church of South India, we clergy of the Church of the Province of South Africa consider it our duty to make our position clear."

"The action of the two English Convocations can in no sense be regarded as a purely internal matter of the Provinces of Canterbury and York. The entire Anglican Communion has its centre of gravity in England and it lies within the power of the English Convocations to preserve the unity of Anglicanism throughout the world or to disrupt it. We beg the members of the two Convocations to consider earnestly the responsibility which is theirs."

FAITH AND ORDER

"We oppose any alteration of the relations between the Anglican Communion and the Church of South India and we base our opposition on points of both faith and of order. We believe that the Church of South India in its doctrines and constitution represents a position which is irreconcilable with that of traditional Anglicanism. We deplore all attempts to achieve the unity of Christendom on a pragmatic basis which seeks to ignore real and vital matters of doctrine and order. All such attempts we must actively oppose."

"If the Church of England should enter into any relationship with the Church of South India which involved intercommunion or the recognition of the ministry of the latter, then we must consider ourselves bound by conscience actively to work for a change in the relationship between the Church of the Province of South Africa and the Church of England."

[The Church of South India was formed in 1947 by a union of non-episcopal bodies and four Anglican dioceses. When the union was effected, the Anglican bishops that went into it consecrated additional bishops for the new body. All new bishops and presbyters will be episcopally ordained, but non-episcopally-ordained ministers who went into the union will be allowed to continue for thirty years.]

RUSSIAN CHURCHMEN TO VISIT BRITAIN

ANGLICAN NEWS SERVICE

London, June 6

The members of the Russian churchmen's delegation, are expected to arrive in London on July 4.

They will go to Scotland for the succeeding four days.

From July 9 to 16 they will be the guests of the Archbishop of Canterbury at Lambeth Palace.

The invitation was issued in February by the British Council of Churches, of which the archbishop is president.

Alexi, Patriarch of Moscow and All Russia, accepting on behalf of the Orthodox Church and other Christian Communions of Russia, states:

"We are preparing in love to make use of the opportunity of a further strengthening of the friendship between Christians of our two countries and of achieving greater mutual understanding among us."

An Invitation

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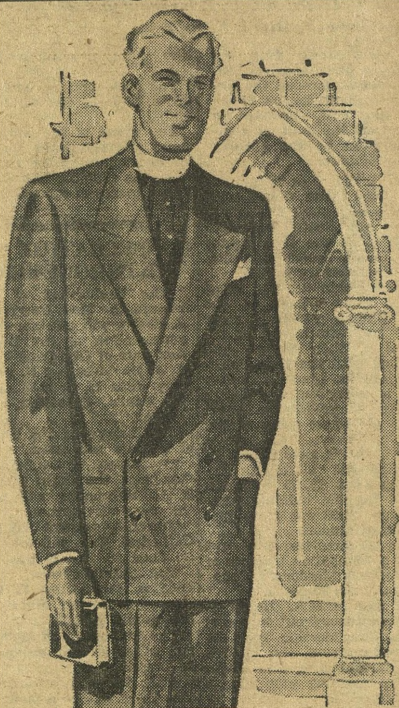
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NEW COTTAGE HOMES AT CANTERBURY

DEDICATION NEXT SUNDAY

FROM A SPECIAL CORRESPONDENT

Melbourne, June 7

Four beautifully-fitted cottage units will be officially opened at the S. John's Homes for Boys, Canterbury, on June 12 at 3 p.m.

The dedication will be performed by the Archbishop of Melbourne on the eve of the Homes' thirty-fourth anniversary.

Each of the new cottage units embodying many of the latest developments from overseas will be a real home for eleven boys and their cottage parents.

The boys' bedrooms will be bright and airy, whilst the kitchen and dining rooms in each unit combine modern design and colouring.

A feature of each cottage will be the comfortable lounge-cum-recreation room, shelves each side of an attractive open fireplace will carry a selective boys' library, and the boys' own private knock-knacks.

These lounges will be the focal point in each cottage and provide facilities for leisure time activity and happy day-to-day living.

This achievement in twelve months—for it was exactly 12 months ago that the Bishop of Geelong set the foundation stone in place—has been made possible by the generous support tendered to the Homes' Rebuilding Appeal and the character building activities of the Home.

The new cottages stand as a permanent reminder of the assistance given in many ways to an ambitious and progressive plan.

The S. John's Homes for Boys is sponsored by the Church of England; and opens the door of opportunity to underprivileged boys, regardless of their creed.

In thirty-four years, over 3000 boys have been trained to become good citizens and are now employed in many walks of life. To-day, 120 boys are in residence.

DIOCESAN ARMS FOR CANBERRA AND GOULBURN

FROM OUR OWN CORRESPONDENT

Canberra, June 4

The College of Arms in London has granted arms to the Bishops of Canberra and Goulburn.

In its design the cathedral city of the diocese, Goulburn, is represented by a pelican plucking her breast to feed her young with her own blood.

This symbol is incorporated frequently in the pavement of the sanctuary of S. Saviour's Cathedral. It is an ancient Christian symbol of sacrifice and service.



The seat of government of the Commonwealth of Australia, Canberra, is represented by the Royal Crown, incorporated in the arms by permission of the Queen, behind which is a pastoral staff and a sword placed crosswise.

This combination of pastoral staff, sword and crown symbolises the relationship between Church and State which challenges this diocese because of the presence of the Federal capital within its boundaries.

The official description of the arms is as follows:

"Azure in chief a Pastoral Staff and a Sword point downwards in saltire Or surmounted of a representation of the Royal Crown proper and in base a Pelican in her piety also proper."

This means that the background of the arms is blue in colour. In the upper section there is crosswise a pastoral staff and a sword with its point in the downward direction, and both are coloured gold.

Surmounted on these is a Royal Crown in its natural colours. In the lower section there is a pelican plucking her breast to feed her young ("in her piety") also in natural colours.

FIFTY YEARS IN HOLY ORDERS

The Reverend A. M. Levick, of Melbourne, completed fifty years in Holy Orders on Trinity Sunday.

He was ordained deacon in 1905 at Bathurst by the late Bishop C. E. Cambridge.

He subsequently served in the Dioceses of Bathurst, Sydney and Melbourne.

He was Victorian State Secretary of the A.B.M. from 1916 to 1918.

Mr. Levick, who retired in 1952, is now living in the Parish of S. Mary, South Camberwell, Diocese of Melbourne.

BIG APPEAL IN HOBART

£4,000 ALREADY
PLEGGED

360 GUESTS AT LOYALTY DINNER

FROM OUR OWN CORRESPONDENT

Hobart, June 6

The Church of Holy Trinity, Hobart, one of the oldest of Tasmania's churches, has begun a special drive for £25,000 over a period of three years.

Holy Trinity, through the growth of the city of Hobart, has become an industrial parish, and to continue to take its place as an important part of community life, it is necessary that a great number of repairs to church property be made, and that extensions in other ways be made as soon as possible.

Last Monday, 360 guests sat down to a "Loyalty Dinner" in Hobart City Hall. It is believed that this is the largest gathering for a three-course meal that has ever been held in Hobart.

At this dinner, an appeal for £25,000 was launched. Already, in four days, £4,000 has been pledged, to be given to the church over the three-year period.

Regular prayer meetings have been held for the campaign, after Evensong each Sunday, when nearly fifty people gather for prayer.

A feature of the appeal is the issue to all interested, of a Pledge Prayer, which, it is suggested, should be read each day, at the evening meal.

Yesterday was observed as Holy Trinity's patronal festival, and Archdeacon Atkinson, a former rector, preached at Evensong.

Nert Sunday, another former rector, Bishop D. Blackwood, will be the visiting preacher.

BISHOP DONEGAN'S VISIT TO SYDNEY

Included in the programme for the visit to Sydney of the Bishop of New York, Dr. Horace Donegan, who will be accompanied by Canon West, is a meeting of churchpeople and the public generally, to be held in the Assembly Hall, Margaret Street, Sydney, on Thursday, July 7, at 7.45 p.m.

The distinguished visitors will both speak. It is hoped that this opportunity of meeting and hearing these American churchmen will be received with great enthusiasm and that every possible effort will be made to give these overseas churchmen a memorable welcome.

BRISBANE SYNOD

FIVE VISITORS

FROM OUR OWN CORRESPONDENT

Brisbane, June 6

The Synod of the Diocese of Brisbane will go into session on Monday afternoon, June 20.

Synod Evensong will be sung in the cathedral on Monday evening and the Synod Eucharist will be offered on the Tuesday morning.

After the latter service, the canons residentiary will entertain synodmen to breakfast in S. John's social room.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, advises that it is expected there will be five visitors to synod.

The Bishop of Rockhampton, the Right Reverend James Housden, will preach the synod sermon at Evensong on Monday.

The Reverend Charles Preston, S.S.F., will introduce two evening sessions on the subjects of vocation and evangelism. He will also show a film-strip on "Life in a Priory" at the close of the session.

It is anticipated also that Dr. Horace Donegan, Bishop of New York, will be visiting Brisbane at that time and that he will address synod.

Other speakers will include Commonwealth Secretary of the British and Foreign Bible Society, the Reverend H. M. Arrowsmith, and Mr. John J. Dedman (one time Federal Cabinet Minister), who is to speak on the re-settlement work of the World Council of Churches among the homeless and destitute refugees.

ORDINATION OF TWO COMRADES OF S. GEORGE

FROM A SPECIAL CORRESPONDENT

The season of Trinity-tide will be a very important occasion for two members of the Order of the Comrades of S. George, both admitted at Christ Church S. Laurence, Sydney.

On Trinity Sunday, the Reverend Stan Hessey was elevated to the priesthood at Holy Trinity, Dubbo, and will work in the Bathurst diocese.

On the Feast of Corpus Christi, June 9, the Reverend Bill Hill will be elevated to the priesthood, in S. Peter's, Leeton, by the Bishop of Riverina.

Comrades throughout the Commonwealth are asked to remember Stan and Bill in their prayers, that God's blessing may be upon them in their very important work for the extension of His Kingdom.

ORDINATION AT CESSNOCK

AMERICAN FORM USED

BROTHER CHARLES PREACHES

On Sunday last, June 5, the Bishop of Newcastle ordained the Reverend Harry Grayston to the Priesthood in the parish Church of Cessnock where he is licensed as Assistant Curate.

The ceremonial of the service was that which is customary in the Diocese of Newcastle, and followed very closely the form used in Chichester Cathedral in England.

At last Sunday's service, however, one slight addition was made. Following the practice of the American Church, the Vicar-General of the diocese, Archdeacon A. N. Williamson, read the first long section of the preface to the ordinal before he presented the candidate to the bishop.

The ordination sermon was preached by the Reverend Charles Preston, S.S.F., who had been assisting the candidate in a private retreat prior to the ordination. The sermon was mainly addressed to the candidate.

Brother Charles spoke of the priest as one who was commissioned to bring man to God, and God to man, and he spoke of the characteristics required in one who would achieve these sacred purposes.

Upon the congregation he urged the duty of supporting their priest by their confidence, their prayers and by their recognition of the high purposes he had been called to fulfil.

He ended by an appeal to any young men in the congregation whose hearts might be moved by the service, to consider whether or not they too were being called by God to enter the ministry of the Church.

Mr. Grayston, who a few months ago was involved in a very serious motor accident in which he sustained serious injuries, is now making a complete recovery.

DOCTORATE FOR R.A.A.F. CHAPLAIN

R.A.A.F. Chaplain F. G. Standen, at present on the staff of the Officers' Training School, Rathmines, N.S.W., has been notified by an American College of Philosophy of his successful completion of a course of study for the diploma of Doctor of Philosophy.

Chaplain Standen presented a thesis on "The Tetragrammaton or Divine Name, with special reference to possible New Testament allusions thereto."

THE C.E.N.E.F. CENTRE

BIRTHDAY GIFT FOR MRS. MOWLL

FROM OUR OWN CORRESPONDENT

In spite of her recent prolonged and serious illness, Mrs. Mowll has continued her interest in the C.E.N.E.F. Memorial Centre, 201 Castle-reagh St., Sydney.

Much of the success of the Centre is undoubtedly due to her energetic leadership and untiring efforts. She recently inaugurated "Operation Everest," which is designed to liquidate the remaining £7,000 of the capital debt.

Mrs. Mowll's birthday falls on June 18, and a committee of churchwomen have decided to appeal for gifts of money which will be presented to her for the purpose of further reducing the debt.

Whatever is received will be presented to Mrs. Mowll at an afternoon at "Gilbulla," on June 18, which is also the anniversary of the opening of this Conference Centre.

Church groups and individuals may forward their contributions to the Hon. Treasurer of C.E.N.E.F. It is felt that Mrs. Mowll will be greatly encouraged and delighted by this practical effort.

Gifts received after June 18, will be presented at a special Churchwomen's luncheon to be announced later.

CHILDREN'S SERVICE IN SYDNEY

The annual service for the Heralds of the King and Children of the Church will be held at S. Andrew's Cathedral, Sydney, next Sunday, at 3 p.m.

The Reverend Frank Coal-drake, who is due to return to Japan for missionary work this month, will give the occasional sermon.

The service will be preceded by a procession of children from Sunday schools and Church schools, C.E.B.S. and Comrades of S. George, which will march from the Elizabeth Street entrance to S. James' Station at 2.30 p.m.

Three bands will march in the procession.

At the service there will be special references to the centenary of the Diocese of Borneo.

DO YOU WANT TO BUY OR SELL ANYTHING?

Why not advertise it in the Classified section of
THE ANGLICAN?
(See Rates, Page 12.)

THE PRIMATE'S APPEAL FOR SOUTH-EAST ASIA

£70,000 WANTED

The Executive of the Church of England Men's
Society invites all men of the Church to respond by
CAREFUL CONSIDERATION AND GIFTS.

Any Priest or Church Officer will accept gifts for the Appeal.

NEW VICAR OF HEALESVILLE

FROM A SPECIAL CORRESPONDENT

Melbourne, June 7

Archdeacon R. B. H. Williams inducted the Reverend R. C. Lovitt to the Parish of S. John's, Healesville, Diocese of Melbourne, on June 2.

After the service in the church, the new vicar was welcomed in the parish hall by Mr. A. Raff, churchwarden, and the Reverend G. Apsey, of S. Paul's, Geelong, who recalled his association with Mr. Lovitt in the R.A.A.F. during the war.

The Shire President, Air Commodore U. Ewart, welcomed the visiting clergy.

The Rural Dean, the Reverend C. R. Tidmarsh, welcomed Mrs. Lovitt.

THE ANGLICAN

FRIDAY JUNE 10 1955

ON GOING TO CHURCH

Last week a report was issued on churchgoing in Australia. It was compiled by a reputable organisation which specialises in assessing trends in public opinion and tastes. There was nothing new in the report: most of the conclusions have been well known in approximate form for many years past. But the conclusions were presented in sharply defined statistical terms which should challenge us of the Church of England to furious activity.

One Australian in three, it appears, claims that he is a regular churchgoer, and these people attend Divine Worship on an average forty-four times each year. Thirty-six per cent. of women are regular churchgoers; only thirty per cent. of men. These figures will undoubtedly strike the average clergyman as erring on the high side; but there is a good reason for that.

Some sixty-three per cent. of Roman Catholics, it seems, are regular attenders at public worship. Of the Protestants, the two major denominations, Methodists and Presbyterians, find twenty-eight and twenty-two per cent. of their nominal adherents regularly in church each Sunday. Lagging far behind the Roman Catholics and the Protestants is the Church of England, only nineteen per cent. of whose people qualify as regular churchgoers.

The fact that the Church of England is the largest numerically in Australia seems linked to the facts revealed by the investigation; but it is not easy to see the precise connection. Certain it is that our performance as church attenders, so shamefully below that of fellow-Christians of other denominations, and above all below that of Roman Catholics, demands the closest examination to ascertain the causes and to produce remedies.

The difficulty in part arises perhaps from the very nature of Anglicanism. We are the Church Catholic, shorn of the eccentricities of Rome and Geneva; our doctrine is that of the undivided Church; we have no distinctively "Anglican" beliefs or practices in the sense that there are distinctively Roman or Protestant practices. We carry on the forms and beliefs of the pristine Church, and these in all parts of the world, through the fourteen autonomous parts of the Anglican communion.

Within our own ranks, yet staunchly Anglican, we have some who feel spiritually closer to Rome than to Geneva, others who feel spiritually closer to Wesley than to either. But whatever differences of emphasis may be laid by any one section of the Church on one part of her heritage, Catholic, Protestant or Liberal, there is yet a sufficiently large common area of preference for all these sections to remain Anglican rather than leave the Church.

This central core of agreement, of preference, is what needs to be impressed upon the minds of our laity to-day. The agreement is really upon questions of dogma, and far too little of it is ever heard from our pulpits. If the clergy choose to take texts from newspaper cuttings, or to deliver sermons on matters of the day, without linking these in the plainest terms to the teachings of Christ, then they cannot remonstrate with the typical nominal Anglican whose attitude is "there are just as good people who've never been inside a church as those who go there every Sunday." This attitude, of course, simply begs the question. Christianity is not a code of ethics. It is a system of belief. There are doubtless thousands of Buddhists and others who have never known the saving power of Jesus Christ, yet who in their daily lives are exemplary men.

It seems probable that the failure of Anglicans to attend public worship, so pronounced by comparison with their Roman Catholic brothers, must be due in some part to the failure of the clergy (without going into the reasons for that failure) to give sufficiently sound or effective instruction to young people and children, especially, over a great many years. The evidence suggests that the decline in the practice of churchgoing in all denominations started to become serious in Australia only at the beginning of this century, and that the decline has been more pronounced in the Church of England than elsewhere.

The bishops, or General Synod, might well consider making a thorough investigation into the facts, and then taking steps to remedy a position which weakens not only the Church, but the life of the whole community.



The Party Boss

The way in which Mr. Menzies slapped down Mr. Wentworth last week on the issue of civilian defence against atomic attack did not reveal the Prime Minister in the best light.

As far as the public was made aware Mr. Menzies won his victory purely by exercising his authority as "the party boss," and not on the merits or demerits of Mr. Wentworth's bill to set up a Commonwealth-State council to expedite action on civil defence planning.

Even in these days of machine-politics, when the decisions that matter are made in the party room and not in the debating chamber, it is a shock to find that members of Parliament are expected to walk the party line so undeviatingly and so submissively. Surely loyalty to country transcends loyalty to party, however inconvenient that may be to the party leader.

Politics, of course, is essentially a practical business, and one realises that it is desirable for unity to be sought in the party room so that measures subsequently placed before Parliament can be ensured a safe passage.

However, after almost any government has been in office a few years, its leaders are apt to regard back-benchers as voting robots rather than intelligent men who may conceivably have different and even better views on some subjects than the members of the Ministry.

Few people would claim that the Federal Ministry as now composed represents the quintessence of Liberal thinking. The general elections of 1949 and 1951 gave the Liberal Party a band of youngish, eager, thoughtful men who so far have found little scope for their talent.

Mr. Wentworth himself may be too much of a brilliantly unorthodox individualist to be an acceptable member of a Cabinet in which seniority and orthodoxy are such important recommendations. But even if Mr. Wentworth is passed over, Mr. Menzies could find several other recruits who would be obvious improvements as administrators on some of his present Cabinet colleagues.

Loyalty to old friends is a very engaging characteristic. But a Prime Minister must surely be under some compulsion to place national needs above personal predilections in choosing and revising his Cabinet. He should also be above describing as a "whim" a member's obviously deep-felt alarm about the national defences.

All in all, there are a number of valuable lessons to be learned from "the furry on the waters" (again Mr. Menzies' light phrase) or the affair Wentworth which caused a two-day sensation in Canberra last week.

Beer or Beds?

Shortage of hotel accommodation in State capitals, to which this column referred a couple of weeks ago, was underscored by the official disclosure last week that 360 of Sydney's 600 hotels provide almost no amenities apart from facilities for drinking.

This blatant "beer or beds" policy brought lamentations from the Chief Secretary, Mr. G. Kelly, who said he was gravely concerned about the results of a recent survey of hotel accommodation in Sydney.

Among the features he deplored was that only 31 hotels had rooms with a bath or shower recess. But what troubles travellers is to find any sort of hotel room.

It would be much more to the point if Mr. Kelly would dry his tears, stop wringing his hands, and institute a campaign to enforce the law which provides that there is an obligation on publicans to make beds as well as beer available in their hosteries.

To inquire for accommoda-

tion at many hotels in the inner areas of Sydney is merely to invite ridicule from the misnamed "mine hosts." All publicans should be made clearly aware of official intention to enforce the law. But the State Government's record on matters involving the breweries (the owners of so many of Sydney's hotels) does not encourage much hope that such a resolute line will be taken.

run in aid of charities, which will benefit by about £1,000. But it would have reflected much more credit on the participants if they had sacrificed their Saturday for the purpose. Otherwise, they cannot complain if the suggestion is made that the cloak of charity was thrown over the gathering as an excuse for Sunday hilarity.

Thought for Birds

There are so many keen naturalists and just plain bird-lovers in our midst that one does not think of Australians as being cruel to birds. But two recent instances suggest that some Australians are at least indifferent about causing suffering to birds.

● A New Zealander, writing in a *Christchurch* paper last week about "Australian toughness that sometimes turns to callousness," said that he saw a maimed pigeon flutter helplessly in a Melbourne street one recent night. It disappeared under a car while half-a-dozen spectators on a nearby traffic "island" made no move to put it out of its misery. The New Zealander hurried over to do so, he says, but was narrowly beaten by another man—who turned out to be a New Australian.

● In Bathurst (N.S.W.) last week starlings in the war memorial carillon tower were slaughtered in an organised "shoot." A Sydney naturalist had suggested earlier that an attempt should be made to keep the starlings out of the tower by erecting screens.

"Are not few sparrows sold for two farthings, and not one of them is forgotten before God?"

A Sailor Bishop

The Bishop-designate of Gippsland, Canon E. J. Davidson, who is to be consecrated on St. Peter's Day, is a sailor-man in his leisure time. I hear that he is planning to move his craft in due course from Sydney to the Gippsland lakes so that he may be expected to see-saw a bit between sea and sea.

In these circumstances it is appropriate that his cathedral city is called Sale.

—THE MAN IN THE STREET

CLERGY NEWS

ABBOTT, The Reverend D.C., Curate at St. Anne's, Ryde, Diocese of Sydney, was sworn in as Chaplain in the Australian Regular Army on June 7.

DUMBRILL, The Reverend A. S., Rector of the Entrance, Diocese of Newcastle, to be Rector of Aberdeen, in the same diocese.

GIBSON, The Reverend R. R., C.M.S. State Secretary for Western Australia, has resigned and is returning to Sydney.

LAMBERT, The Reverend A. H., has been appointed Chaplain to the Townsville General Hospital, Diocese of North Queensland.

ODGEN, The Reverend R., has been appointed to the Parish of All Saints, Oatley West, and not St. Paul's, as announced in our issue of June 3.

PILKINGTON, The Reverend C. D. H., formerly of Orsett, Diocese of Gippsland, was licensed to the Parochial District of Moe, in the same diocese, on June 2.

ROBERTS, The Reverend K. H., of St. Thomas's, Wertheim, in the Diocese of Melbourne, to be Incumbent at St. Peter's, Brighton Beach, in the same diocese.

SMITH, The Reverend S. D., formerly Assistant Priest at Alice Springs, Diocese of Carpentaria, has been licensed as a Mission Chaplain at Seacombe Park, Diocese of Adelaide.

THOMAS, The Reverend M. M., to be Rector of The Entrance, Diocese of Newcastle.

BISHOP HILLIARD FOR ENGLAND

The Bishop Coadjutor of Sydney, the Right Reverend W. G. Hilliard, is due to sail for England to-day, Friday, with Mrs. Hilliard.

Bishop Hilliard is convalescing after his recent serious illness, and is not expected to return to Australia until towards the end of this year.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. NATIONAL.

*June 13: Dr. Gwen Nash.

*June 14: The Archbishop of Melbourne.

June 15: School Service: Stories from the Old Testament, "Elisha" and "Naaman the Syrian."

*June 16: The Bishop of Newcastle.

*June 17: The Dean of Perth.

June 18: For Men: Father Kevin Halpin, O.F.M.

SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T., 3.15 p.m. W.A.T. NATIONAL.

*June 12: "Great Christian Words 11," "Resurrection." The Dean of St. Paul's, London, the Very Reverend W. R. Matthews.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., 7.45 p.m. W.A.T. NATIONAL.

June 12: Monsignor James Freeman.

COMMUNITY HYMN SINGING: 8.30 p.m. A.E.T.

June 12: St. Paul's Lutheran Church, Tanunda, S.A.

PRELUDE: 7.15 p.m. A.E.T., 7.30 p.m. W.A.T.

*June 12: Oriana Madrigal Singers, Melbourne.

THE EPILOGUE: 11.20 p.m. A.E.T., 11.25 p.m. S.A.T., 11.25 p.m. W.A.T.

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

June 13: The Reverend James Stuckey.

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

INTERSTATE: June 13-June 18: Professor S. M. Wadham.

READINGS FROM THE BIBLE: 7.30 a.m. A.E.T., 8.10 a.m. S.A.T., 8.45 a.m. W.A.T.

June 13: The Reverend Stephen Yarnold.

WEDNESDAY NIGHT TALKS: 10.10 p.m. A.E.T., 10.30 p.m. W.A.T. NATIONAL.

June 15: "My Chief Difficulty is—" Dr. Donald Cameron.

EVENING: 4.30 p.m. A.E.T. NATIONAL.

*June 16: St. Peter's Cathedral, Adelaide.

ONE MINUTE SERMON

THE EPISTLE FOR THE FIRST SUNDAY AFTER TRINITY

The Text:

Beloved, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that he might live through him. Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us; because He hath given us of His Spirit. And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: He that feareth is not made perfect in love. We love Him, because He first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from Him: That he who loveth God love his brother also.

The Message:

The first fact in the heavenly life we saw in last Sunday's Epistle when translated to earth is love of the brethren. That issues from our right relationship with God. For God is love—not just God loves. Love is His character. And where love towards our fellows is seen in any of us, that is our assurance that we have been born again. And that love is a reverence for the work of another and the giving of oneself on their behalf.

It is not that we had this love first of all. God took the initiative. He gave His Son so great was His love to us. He gave His Son so that we might live (not just exist). And any love we can show follows from the deep and wondrous love of God Who gave His Son to die for us.

We have never seen God—but be sure of this, if we love our fellows, imperfect though they appear to us, then assuredly God has possession of our lives.

And more than this! We realise and tell to others that God sent His Son to be the Saviour of the world. Unless we accept Jesus as the Son of God we shall never know God, nor the love of God, for as Jesus said: "No man cometh unto the Father but by Me."

And love banishes fear—the fear that keeps men apart and makes life a tormenting thing. Perfect love casts out fear.

Let no man forget that we cannot love God without loving men; there is no sincerity in claiming to love God and yet despising or hating our fellows. God demands that our love for Him shall include our love of our fellowmen.

LONDON SERVICE FOR MARTYR VICAR

ANGLICAN NEWS SERVICE

London, June 6

A service of commemoration of the 400th anniversary of the martyrdom of John Cardmaker was held in St. Bride's, Fleet Street, yesterday.

John Cardmaker, a former Vicar of St. Bride's, was burned at the stake in the reign of Queen Mary Tudor.

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.

CHRISTIAN DUTY

CRUSADING FOR CHRIST

TO THE EDITOR OF THE ANGLICAN

Sir,—On reading THE ANGLICAN of April 29 I was forcibly struck by two statements—one from the Governor-General at the setting of the foundation stone of S. Mark's Library and College, Canberra, and the other from the leader in THE ANGLICAN.

The former said, "Unless there is a proper sense of spiritual values the prosperity and greatness of a nation is false and not permanent," and the latter, "The Christian way is the creative way of friendly communication and positive goodwill. This is the one and only crusade in which a Christian can serve under the banner of Jesus Christ; and the area of His crusade is wherever Christ's way is not known and His sovereignty unrecognized."

In my opinion these two content statements are worthy of the profoundest consideration and study, for the one seems to stress the significance of spiritual values, and the other of the importance of crusading for Christ. And aren't these two things—spiritual values and crusading for Christ—of great moment, particularly in these paramourously materialistic days?

One only has to be in touch with groups of children to realise their ignorance concerning spiritual things and their lack of knowledge of Christ. They should be instructed from their earliest years in the teachings of the Leader of our Christian faith, and this instruction should be continued throughout life.

We are apt to forget that man is a trinity consisting of body, mind and spirit, and that these three-phases should be developed equally. In fact, it has been said that life is only incidentally physical and that it is an astounding spiritual phenomenon. The body dies; the soul lives.

Christ applied His teaching not only to the spiritual side of our being, but also to our physical side. He never lost an opportunity to stress that His teaching entered into all human life and activities and there was no area in human life that was alien to Him.

He stressed the value of the individual and accentuated those things that are social, national and international in their outlook.

And if we do not teach the young about Christ, we are forgetting that all the principles and relationships—spiritual as well as material—propounded by Him for all of us were intended by Him to be realised in very large measure in this world. We should put the best into life if we desire to get the best out of life.

I think, also, if we stressed Christ's teaching the way He would have us do it, we would combat the insidious teachings of communism, for it has been said that "communism has been a reminder to Christians of an unfulfilled duty."

The teaching of spiritual values and the crusading for Christ—this should be a Christian's slogan. The opportunity is ours, and the responsibility rests with each one of us. What are we going to do?

Yours faithfully,
M. G. HODDEN,
Brighton-le-Sands,
N.S.W.

CANON NEEDHAM MEMORIAL

TO THE EDITOR OF THE ANGLICAN

Sir,—May I crave space in your columns to refer to the advertisement that appears elsewhere in this issue with regard to the J. S. Needham Memorial.

As your readers will be aware the late Canon Needham was for many years Chairman of A.B.M., and his family are anxious to provide a fitting memorial to him.

It would indeed be difficult to imagine anything more fitting, or nearer to the late canon's heart than a library for the use of missionaries.

Missionaries are not only frequently lonely people, but are always poor people. Too poor certainly to buy the serious books to which they should have access.

This library will be at their disposal, not only to lend books listed, but also when possible to purchase books requested by missionaries. Such books will be available for as long as is desired. The Board considers that the House of Epiphany is the best centre for the library, as they will there be available to missionary students, and missionaries passing through can "browse" through the books.

We do earnestly plead with all friends and admirers of the late canon to help the Needham family and ourselves to make this a fitting and worth-while memorial.

Yours faithfully,
(The Venerable)
C. S. ROBERTSON,
Chairman, A.B.M.
14 Spring St., Sydney.

"FAMILY SERVICE"

TO THE EDITOR OF THE ANGLICAN

Sir,—Recently the Bishop of Kalgoorlie wrote a letter to THE ANGLICAN protesting about the use of the term "guest preacher." May I add another protest? If one follows the religious announcements in various newspapers, one frequently comes across the term "Family Service." By this seems to be meant a service at which families are encouraged to attend as complete units. The services, I gather, are usually some adapted form of Morning Prayer or Evening Prayer.

But surely the term "Family Service" should more appropriately be used of the service at which God's family gathers round His Table, at which He Himself is present as Head of the family and at which He gives Himself as the food for His children. Fortunately we do hear something of Family Eucharists, but even here there may be the objection that the term "Family" is redundant when applied to the Eucharist.

Yours, etc.,
B. J. MATTINGLEY,
Armidale.

"GUEST PREACHERS"

TO THE EDITOR OF THE ANGLICAN

Sir,—With some temerity I venture to disagree with the good Bishop of Kalgoorlie.

General usage of the word "guest" when applied to speakers, musicians and even parsons, shows no malignity nor is it unseemly. The word so used certainly does not shock the conscience of the average individual, even if the bishop's sensitivity is hurt. The word is not used as an adjective. Rightly or wrongly it is used as a noun. The bishop prefers to be called a "visiting preacher," but isn't he also a "preaching visitor"?

I am much afraid his campaign is doomed before it begins. General usage will defeat it despite what the purist may say. In any case, does it really matter?

Yours faithfully,
(Brigadier) L. J. BRUTON,
British Army, P.O. 5,
Japan.

THE CHINESE SCHOOLS

A PROBLEM IN SINGAPORE

FROM OUR OWN CORRESPONDENT

Singapore, May 30

One of the major problems of the newly-elected Government of Singapore is how to tackle the Chinese schools. Readers in Australia can hardly realise how great to Anglicans this problem is.

The students joined in riots in the city. It all started with a bus company strike. Workers were instigated to cause trouble by Chinese school supporters, who came in hordes by lorry.

The students were well regimented by the Malayan Communist Party, and in the inevitable clash with the police one schoolboy was shot down.

His bleeding body was paraded by the Chinese mob round the city and was only brought to the hospital four hours after he was shot.

OLD BOY'S DEATH

In the same clash on Thursday an old boy of S. Andrew's School, a special constable, was hacked to death. An American journalist was killed by the mob.

These are indeed troubling times, and the Anglican Church has a fearless duty to perform. It has to show a cowardly city the meaning of right and wrong.

The Vice-Principal of S. Andrew's School, Mr. Francis Thomas, the man who started the Labour movement in Singapore, is now a Minister in the Labour Government, headed by a Jew, Mr. David Marshall, an old boy of S. Andrew's School.

There are two other old boys in the present Legislative Assembly. The present Government is meeting with a lot of opposition from the extreme Left Wing, namely, the People's Action Party, which got—and is getting—a lot of support from the Chinese school students and the non-Labour Trade Unions.

Last week, at the meeting of the Assembly, the Chief Secretary, Mr. Goode, who was formerly the Colonial Secretary, a non-elected Minister, voiced the public's indignation when he accused the People's Action Party of instigating the riots and doing nothing to stop them.

THE RIOTS

One spokesman of this party openly stated that he is in favour of communism in preference to colonialism. This tactless expression of feelings led to an enormous number of letters attacking him in the local press.

The Chinese schools were closed down for a short period in view of the riots and the student participation in them, but on May 22 the three banned Chinese schools were re-opened, after an all-party committee appointed by the Chief Minister had declared itself in favour of the re-opening.

The public, on the whole, however, has no more trust in the discipline of the Chinese schools, and is watching the future with apprehension. The Bishop of Singapore has received wide publicity in his appeal for a balanced attitude towards citizenship; he is also warning all Anglican schools, Chinese and English, against the dangers of student participation in politics of any kind.

MUSIC AND A GREAT SEAL

THE "LIVING CHURCH" SERVICE

Milwaukee, June 6

The Charleston Symphony Orchestra played at the installation of the Right Reverend W. C. Campbell as Bishop of West Virginia on May 10 in the Charleston Municipal Auditorium.

The great Anglican seal used at the Minneapolis Congress was lent to the diocese for the occasion.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

Baptism and Confirmation

Last week we began the discussion of a long letter from an Adelaide student on the Anglican doctrine of Baptism, and we have particularly discussed the meaning of the phrase "original sin" and the way in which Baptism freed man from sin.

Our correspondent had wondered whether clergy were so generally keen to baptise babies on the point of death because they feared that if babies were not so baptised they might undergo eternal damnation. Our friend then goes on:—

5. "Our rector has proposed at times, the novel but uninspiring suggestion that it is best to play safe. He says something like this, 'that those who are baptised are safe within the folds of the church, but we don't know what is in store for the unfortunates who miss.'"

On a great number of theological points, where scripture is reticent the Church is wise to be reticent too. Our Lord was content to emphasise the fact that it is the prerogative of God alone to judge, and it is not for us to decide.

It is, however, hard to believe that a loving father could shut children out from the joy of his presence because of the criminal dereliction of duty on the part of their parents. From the practice of indiscriminate baptism of children in infancy the sacrament has become often a magical mockery of its true nature.

The Early Church

In the early church the children of heathen parents were never baptised in infancy, and godparents in later times took their duties with extreme seriousness, and not as a mere social grace. Baptism of infants is only justifiable if the home from which they come is Christian or when some effective sponsors or guilds of such people are available.

Ephesians, chapter 2, verse 3, which contains the unfortunate phrase "children of wrath" has often been misleadingly quoted as if it had bearing on this subject. But the verse in question has nothing to do with children or original sin. It is a Greek translation of a Hebrew meaning "worthy of God's anger" and is a description of the actual sins of a heathen society rather than referring to unbaptised infants.

6. Our correspondent acknowledges in general terms the point I have just made with regard to question 5, but I doubt whether the saying concerning the "first and the last" has any bearing here. He then goes on to say:—

7. "This selfish seeking for the soul's salvation and security seems to me to be just the way to lose it. 'He that would have his life shall lose it.' Should we not become Christians out of love for God and belief in His Truth and Reality? If, incidentally, we should reach everlasting life with God, by His mercy and help, we must regard ourselves as fortunate. But it was God's choice, not ours."

Love for God

Our correspondent here seems to have a certain amount of confusion of thought. Of course, the highest motive for doing good must be the love of the good itself, and for the Christian believer out of love for the God who created us and redeemed us. We love God, as Francis Xavier pointed out in a famous hymn, "Not for the sake of winning heaven or of escaping hell" but "as thyself has loved me, O everlasting Lord."

But surely the Christian priest, in his desire to bring people into the family of God, the Christian Church, is animated in his work not by a desire to save them from ever-

lasting punishment, but because the fullness of life itself can only be found in the church. The Christian priest is called to follow the Good Shepherd in going out after the lost sheep and bringing it back on his shoulders rejoicing. Our thinking and teaching about Baptism must bring this aspect of evangelism into consideration.

It is true that God chooses and calls those who will be his, but it is equally true that God sends his disciples forth into all the world. Consequently one can hardly call the seeking for the souls of others a mark of selfishness.

Legacy Bequeathed by Christ

8. "There is another theory which may be linked and says that at Baptism, through the formula *ex opere operato*, the child receives as it were a supply or an inflowing of God's grace which, I presume, would not come to babies unbaptised. That babies unbaptised should grow to be better people is explained by the fact that grace, like electricity in the house, must be used if it is to give light or help. Does this mean a baptised baby, because of a mere ceremony, has a better opportunity of being a better person than another unbaptised? Is this Divine Justice?"

Here, again, I think our friend is not entirely clear about the sacramental teaching of the Church. The sacraments do not work *ex opere operato*, but must always be seen against the background of the Incarnation; they are not merely ceremonies or signs, but true and living expressions and vehicles of the incarnate life.

Secondly, it is through the working of the Holy Spirit by means of whom Christ perpetuates his life in the Church, that sacraments become what they are, and it is only in the full context of the spirit-bestowed life of the divine society that the sacraments can be rightly understood. To maintain that a child is made better by being a silent and irrational participant in a ceremony does come very near magic.

Consequently we must look at Baptism as a legacy bequeathed by Christ to his society and mediated to it by the Holy Spirit. A sacrament involves a promise of Christ, the work of the Holy Spirit, the nature of the church and the certainty of God's answer to the faith and prayers offered according to his will.

The Church of England prefers to state that grace is given by the sacraments rather than to dogmatise exactly about how this grace is given. The grace is there to be received, but can only be received by faith.

By Faith

Just as in the earthly life of Christ, the virtue which went out from him to heal the sick was in no way created by the sick folk themselves, yet it could not benefit them except by their faith, and as at Nazareth where faith was lacking, he could do no mighty work because no one was qualified to benefit by the power he possessed; so in the sacraments, the gift must be preceded by faith. The sacraments do actually convey to the faithful recipient that which they symbolise.

In the case of Baptism, it is clear in the New Testament that when adults were baptised repentance and consequent forgiveness was a necessary condition as well as faith. When infant Baptism became the practice, the faith of the godparents and parents was substituted.

When the word "regenerate" or "born again" is used in our

service for Infant Baptism, it cannot mean a conscious and willing acceptance of Christ as Lord, since this is impossible on the part of an infant.

The meaning is, however, indicated by the context "we receive this child into the congregation of Christ's flock" and the words "grafted into the body of Christ's church," i.e., by the act of Baptism the child becomes a real church member, and if church life is actually the life of the risen Christ, continued by the Holy Spirit in his society, then to be grafted into that life must mean for all so grafted, whether grown-up or children, that they are brought into an atmosphere and environment which alters profoundly, permanently and for good the conditions of their existence.

We may compare this to the adopting of a foundling into a Christian family, to which we alluded last week. It is essential, however, if this true aspect of Baptism is to be appreciated, that the Church should take greater care to see that only children whose parents or godparents are active and faithful members of the church should be admitted to the sacrament, otherwise the mistaken notions that our correspondent mentions are likely to prevail.

The Prayer Book service of Infant Baptism is closely linked with the Catechism and Confirmation, and all three demand not only instruction of the child baptised, but also the setting of an example of a life of Christian living and worship so that finally the child may, in response to God's grace, make his own conscious acceptance of Christ as Saviour before his Confirmation.

It is not for us to question to whom God bestows his grace. The early Greek fathers thought of Socrates and Plato as Christians before Christ, and we can see quite manifestly something of the grace of God in the good lives of many who are not obvious members of the Christian Churches. At Baptism the child is simply brought into an environment where, if the church and the sponsors do their work, and the child responds to the grace of God as he grows, there is the possibility, perhaps also the probability, for the foundations of a good life.

The Church and Its Women Workers

I am glad that my remarks on the subject of women's work in the Church stimulated the most interesting and helpful letters from Miss Roberts, Head Mistress of the Church of England Grammar School in Newcastle, and from the Deaconesses' Conference, in the recent issue, about the work of the Deaconesses both in Australia and throughout the world.

It is difficult in columns of this kind always to give the fullest and latest information on every conceivable subject, and if this column stimulates letters of this kind it can do nothing but good for the paper and the Church at large.

I hope, too, that it may stimulate many women in Australia to respond to a call from God to serve him in such splendid work as is done by the Deaconesses. I agree that possibly the discussion of Women's Orders was a bit misleading.

I would not question for a moment that the Deaconess is an ancient, true and honourable order of the Christian Church. What I really meant in the earlier part of my article when I said that "the Anglican church has not lent itself to support the ordination of women" was to the priesthood. The incident in Hong Kong did involve the ordination of a woman to the priesthood.

ARE MISSIONS A MENACE?

BY THE FEDERAL SECRETARY OF THE CHURCH ARMY, THE REVEREND A. W. BATLEY.

WHAT ARE the uses of Missions? Are they not just an unhealthy emotional outburst of religious fervour? Or at best do they not only stimulate interest among earnest Christians who soon lapse back into their normal way of life?

Where is the evidence that a Mission has definitely achieved what it set out to do? The only way to answer such questions is to define clearly the purpose of a Mission, and then to see how far this objective is reached in a given effort.

First the purpose of a Mission. There is much confused thinking about this. Some seem to think it is an attempt by the parsons to get more people to come to church so that collections can be increased.

Others concede the sincerity of the organisers, but imagine it is a rather futile effort to tell people to live better lives — as though they needed telling!

Let the full weight of the authority of the Church answer the question. In the report published by the Evangelistic Commission of the Church Assembly in England, Missions are quite clearly defined as a direct evangelistic activity of the Church during which men and women, who are (for various reasons) divorced from the Christian Fellowship, can be presented with the Person of Jesus Christ in such a way that they will accept Him as their personal Saviour and serve Him as their King within the Fellowship of the Church. There is no ambiguity here.

A Mission is intended to reach "outsiders" or "non-churchgoers" — the intention is not just to interest them in religion, but to "change them," to transform them, to convert them. The terminology does not matter as long as the fact of the experience of a personal encounter with the living Christ is not denied.

Now we can ask how far this objective is reached in present-day efforts. It may be contended that even the great Bryan Green Missions in Melbourne and Sydney have not justified their enthusiasm, and little is to be seen in the parishes as a result.

Such criticism is unwarranted for two reasons. First Canon Bryan Green himself doubted the wisdom of a large central effort, and maintained that his primary purpose was to demonstrate the possibilities of a mission which could be more effective on the parochial level.

It is also impossible to estimate the result of an effort when those who are influenced by it do not always inform their local clergy that their new found devotion and more regular worship is the outcome of the mission effort.

The writer has first-hand evidence of such cases, and four years after Bryan Green's visit he comes across people in his own missions who obviously owe their first awakening to spiritual things to the Bryan Green Missions.

The Parochial Mission

For our present purpose then consideration will be given to the parochial mission; that is an effort which is based on the parish church, and seeks to reach those who live within its parochial boundaries. Let it be admitted at once that some efforts fail, but that does not mean that all are thereby condemned. If only one succeeds it is proof enough that the parochial mission is fully justified.

Let the results of three recent efforts speak for themselves. All three were a success, though differing vastly in their outward circumstance. One was held in a small country town in the wheat-belt of the Wimmera of Victoria, the second was in a town parish in the largest inland city of the same State, and the third was in a suburban parish of Melbourne.

The only thing in common to all efforts was the missionary himself. This alone could not ensure their success. It is a

mistake to think the personality of a man decides the issue of a mission. Even though he may draw crowds by his personal gifts, every missionary knows in his own heart that it is only when the Spirit of God takes hold of a mission that any lasting good can be achieved, and it is for this intangible, unpredictable atmosphere that one must look and judge.

In the country town in the Wimmera, the vicar was able, in spite of serious illness, to accord a warm welcome to the missionary, but two factors mitigated against the effort being a success. One, owing to illness the vicar was unable to give as much time and energy as he would have liked to the preparation, and, two, the mission began during the holiday week-end of Labour Day in Victoria, and some of the regular church people were away.

As a result there were rather small congregations at the initial services, but numbers rapidly increased and towards the end of the week congregations had doubled and the final service was conducted with a full church. Was this the evidence of success? Before commenting let us have a report of the other efforts.

One Week

The next parish planned their effort for inside a week from Sunday to Friday. In this case splendid preparation had been made, but could that make up for the short period of the mission? Normally two Sundays are considered essential for a full scale mission, and anything less limits the presentation of the Message.

On the Sunday the large church was well filled with congregations much above the normal, and there were those who began to fear that such a flourishing start would mean dwindling numbers during the week.

It is true that the Monday evening brought the average down considerably, but at the final service on the Friday night there were more present than at any single service on the Sunday. Altogether an aggregate of 897 people attended the mission services.

Could this again be the evidence for which we are looking? Let us leave the answer for the time being.

Then came the mission in Melbourne. It is only necessary for our purposes here to record that everything was done that could be done to ensure the success of the effort.

Twelve months preparation was put in by the vicar and parish. Good publicity was given. A team of eight missionaries invaded the place, and house to house visitation and cottage meetings all contributed to the success. As a result there was an aggregate attendance of over 3,000 during the week.

There were, however, ingredients in the situation which could have spelled disaster. It was a conservative district where people frowned on anything emotional in religion. There was also some tension between opposing schools of thought in churchmanship on the rights and wrongs of ritual and ceremony.

Conservatism and suspicion can wreck a mission from the outset, but it was not to be so. Instead an amazing spirit of unity and enthusiasm prevailed, and the large attendances at all the services were the outward evidence of a real movement of the spirit.

Not even the inordinate number of questions on controversial subjects, which no missionary could hope to answer to the satisfaction of all, was able to spoil the sense of God's Presence in the midst. The mission was a success, not only in the sense of having attracted large crowds, but in the same way as the other two had been.

Now perhaps we can trace the single factor in all three missions which enables them to be called successful. It was not in the preparation, although in all cases but one a tremendous amount of energy and enthusiasm had been put into it, and

in the remaining case what could not be done personally had been done by publicity and the printed word.

It was certainly not in the missionary himself. He was only too conscious of his own limitations and inadequacies. It was the quality of the hymns. One person who held the degree of Mus.Bac. could not tolerate the "jazzy tunes," as he called them, but in spite of this attended every service of the mission in his parish.

The Silence

Where then is one to look for success? It is in the silence! Yes, quite simply and sincerely it can be claimed that in the silence afforded everyone towards the end of each service, God came to those who sought Him, and the power and reality of His Presence could not be denied. The success of any evangelistic effort depends on the reality of this experience.

As was stated at the beginning of this article the purpose of a mission is to bring people into a living experience of God in Jesus Christ, and if an opportunity is not given to enable God to take the initiative (as He always does) then the mission fails.

A missionary can talk too much. He can talk so much that he does not give God a chance to speak to the hearts of people. It is in the silence that God can awaken the sleeping spirits of men. "Be still and know that I am God."

Three minutes silence to some people is an eternity, and in those few moments of eternity in a mission service God has spoken to many souls. Those who know this secret of God's ways are content to work and pray to this end.

Preparation of course is necessary, and the better the preparation the more chance there is that people will come within reach of the mission's inner power.

The mission addresses or sermons are also an integral part of the effort. They are the proclamation of the Gospel or "Kerugma," which tells the story of God's incarnate Love,

and creates, as it were, a thirst, or longing, or desperate desire of the soul to know God.

But only God Himself can follow this up, and by the Holy Spirit make Himself known to the sin-sick soul. Time must therefore be given to enable the Holy Spirit to do His work, and He can best do this in silence. There is nothing new or alarming about this.

There is certainly no emotionalism about it, but it is surprising how few seem to recognise its significance, and how tragically they search for evidence of success in spiritual things by the numbers who attend services, or the enthusiasm created, or, worse still, by the popularity of the preacher.

The Awakening

In the three missions mentioned above, their success lay in the fact that many people came face to face with God. Personal interviews after each service left no doubt in the mind of the missionary that "souls had been saved." "Lives had been changed," men and women had been awakened to the reality of God and His claim upon their personal lives.

We must not let hackneyed phrases put us off from acknowledging the necessity of this experience in every life. It does not invalidate Baptism but simply confirms it. It does not belittle the Sacraments of the Church, but brings them alive and makes them real to those who, prior to this experience, have found little use for the ministrations of the Church.

Are missions a menace? Yes they are, but only to our materialistic thinking, and our uncharitable actions when we seek to channel God's Mercy into our own childish conceptions of His ways with men.

God is indeed faithful to His Divinely appointed means of grace, but He is not limited to them. He has raised up a Billy Graham and a Bryan Green in our generation, and they are the forerunners of a world-wide revival which awaits those who will allow the Holy Spirit to work in their midst.

2,000 CHURCHMEN TO SEE FILM

SYDNEY SCREENING OF "A MAN CALLED PETER"

Two thousand members of the clergy and church leaders in Sydney and suburbs have been invited by the World Council of Churches and "The Anglican" to attend a special screening of the motion picture "A Man Called Peter" at 10.15 a.m. on Monday, June 20.

The film, which has already received enthusiastic endorsement in Britain and U.S.A., is the life-story of the Reverend Peter Marshall, II, who went to America as a Scottish migrant boy, became one of the nation's leading preachers, and eventually Chaplain of the United States Senate.

The book, written by his wife, Catherine Marshall, has been a best-seller for several years. Besides being a biography, it includes some of Peter Marshall's best-remembered sermons, which are also presented in the film. Richard Todd portrays Peter Marshall, and Jean Peters his wife.

"A Man Called Peter" has already been viewed privately by prominent Sydney churchmen. In issuing the invitations, Dr. Malcolm G. Mackay, General Secretary of the Australian Council, writes: "I warmly commend this film to your attention as a most valuable means of Christian evangelism, and urge you to make every effort to avail yourself of this invitation."

For the convenience of clergymen, Hoyts Theatres Ltd. have allotted eight theatres for these special screenings on June 20 — "Arcadia," Chats-

wood; "Star," Bondi Junction; "Astra," Parramatta; and Hoyts Theatres in Manly, Drummoyne, Arncliffe, Crow's Nest and Ashfield. The invitation, admitting two, is available for any one of these theatres. No definite date has been set aside for public opening, but this is likely to be some time in July, at the Century Theatre, Sydney.

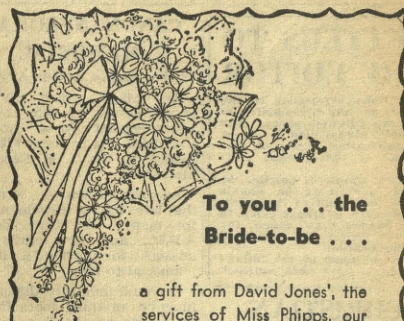
(Similar arrangements will be made later in other capital cities.)

UNITED CHURCH CENTRE FOR NEW YORK

THE "LIVING CHURCH" SERVICE Milwaukee, June 6

A seventeen-storey, block-long building, is to be erected on Riverside Drive in New York as a united church centre for the National Council of Churches and some of its thirty-member communions. It will cost fourteen million dollars.

John D. Rockefeller, Junior, has provided the site and has offered to provide for a modified Gothic limestone exterior to harmonise with nearby buildings.



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HOW CHRISTIAN LIFE BEGINS

The season of Trinity, which is often used as a period for instruction in Christian living, opens with a reference to that point where true Christian life really begins—

"Except a man be born again, he cannot see the Kingdom of God."

Literally, these words from the gospel for Trinity Sunday mean that unless a man receives new life from above, that is, from God, he is unable to see the kingdom of God.

Here Christ appears to be using the expression, "kingdom of God" in a general sense. In and through the affairs of men there is now a kingdom of God. There is an area of life of which He is the acknowledged King.

But that kingdom is not like the kingdoms of this world. It embraces men and women and young people of every nation—some here, some there.

S. CATHERINE'S SCHOOL FOR GIRLS, WAVERLEY

Established in the Anglican tradition for 99 years. Situated 5 miles from Sydney, overlooking the sea and in extensive grounds. Ideal boarding conditions for country girls. Modern additions to buildings and equipment. Kindergarten to Leaving Certificate Honours. Illustrated prospectus on application to the Headmistress: MISS D. F. PATTERSON, B.Sc.

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Boarding School at Corio for Boys from 10-18. Inclusive Fees, Under 12—£130 per term. Inclusive Fees, Over 12—£150 per term. Further Particulars and Prospectus on application to the Headmaster: J. R. DARLING, Esq., O.B.E., M.A., D.C.L.

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S. Michael's Collegiate, Hobart. S. Gabriel's, Waverley, N.S.W. S. Michael's, St. Kilda, Victoria. S. Peter's, Adelaide, Sth. Aust. Perth College, Perth, W.A.

In their lives He is enthroned. They are guided by the law of God revealed to their inner consciousness by the Spirit of God. Hence there is a oneness among them, and the more God is allowed to have His way in their lives, the deeper the unity between His people becomes, in spite of possible differences in churchmanship.

It is this kingdom which is beyond the comprehension of the natural man. He cannot see it. The Bible is confusion to him, except in those passages where the narrative is such that its superficial significance is evident. The twenty-third psalm or the opening verses of John 14 are cases in point.

Before a man can see, let alone enter, the kingdom of God, he must receive new life from God. He must receive what by nature he does not already possess.

The initiative in giving that life, lies with God. We cannot, through our own efforts, begin to live. Good living, tears, churchgoing and earnest resolutions can never earn or distil newness of life.

The old life has to end before the new life can become operative in us.

But the only way we ourselves can end the old life is by suicide. Body and all die if we die.

That, of course, might help matters if it weren't for the awkward truth that suicide is not only undesirable but wrong. Also, we still would not have solved the problem of making a new start.

We may kill ourselves, but we can't bring ourselves to life again. If others in surgeon's garb do it for us, it is only to find that the new start is only a revival of the old firm.

Is there any way then for us to retain our physical bodies, our intellect and so on and yet end the old inner life and start a new one?

The answer is yes. When Jesus Christ died on the cross, He did so as our substitute. When His life ended, our life ended. It was gathered up, with the life of every other human being, in Christ. So when Christ died, we all went to the cross with Him.

We are to reckon on that fact. But Jesus Christ rose from the dead and is alive now. That was for us too. He rose again as our substitute.

We are to reckon on that, too. So we have in Christ a life ended and a life begun.

When we by an act of will acknowledge that on the cross He bore the judgement of our sins and died in our stead, that our old life went to the cross with Him and deserved to die, then we are in a position to receive new life.

We receive it when we commit ourselves to Him as our Substitute and Saviour.

There is imparted to us, there and then, by the Spirit of God, the life of the risen Christ. We have new life from above.

Our eyes are opened to begin to see and enter into that area of human life where He is acknowledged as Supreme. We are conscious of a oneness with those who share with us this common life of Christ.

We begin to see that newness of life is a gift from God in response to our forsaking sin, by dying to it, and transferring our dependence to Jesus Christ, crucified for us.

That is why, after telling Nicodemus, a religious man, that he must be born again, Jesus pointed him to Himself upon the cross.

—THE YOUTH EDITOR.

YOUTH RALLY IN BRISBANE

CATHEDRAL GATHERINGS

BROTHER CHARLES TO SPEAK

FROM OUR OWN CORRESPONDENT

Brisbane, June 6
On Sunday afternoon, June 6, at 3 o'clock, during the visit of Brother Charles Preston, S.S.F., there is to be a Youth Rally in S. John's Cathedral, Brisbane.

The visiting friar will speak to a congregation of young people, mostly between the ages of 15 and 25, who will come from the Church schools, youth organisations, the metropolitan parishes and other groups. It is expected that the subject will be on Youth Leadership.

It is understood that Brother Charles will also be present at the annual corporate Eucharist of the Church of England Boys' Society on Saturday, July 2.

On July 3, it is hoped that a Quiet Afternoon for young men might be arranged at Bishopsbourne, which would be conducted by Brother Charles.

MISS HADDINGHAM VISITS THE C.S.G. IN VICTORIA

FROM A SPECIAL CORRESPONDENT

Melbourne, June 7
The Federal A.B.M. Youth Secretary, Miss Gabrielle Haddingham, addressed the only company of the Comrades of S. George in Victoria, at Footscray, Diocese of Melbourne, last Sunday evening.

Parishioners from All Saints' and S. George's joined with the Comrades to pack All Saints' hall after Evening-song.

Although the C.S.G. had been dormant for some time in Victoria, it was actually founded in the State in 1923.

Miss Haddingham said she hoped more Victorian companies would be begun now that a beginning had been made.

The talk centred round the C.S.G. rule of life—"in worship, regular; study, diligent; witness, effective; and service, faithful."

C.E.B.S. MISSIONARY RALLY

FROM OUR OWN CORRESPONDENT

The annual Missionary Rally of the Church of England Boys' Society, Diocese of Sydney, is on Friday, June 24, at 7.45 p.m. in the C.E.N.E.F. Auditorium.

Gifts for the annual C.E.B.S. missionary offering which is divided equally between the C.M.S. and the A.B.M., will be presented by members of the society.

Clifford Warne's entertaining Missionary Puppets, are part of the programme.

FOR SMALL PEOPLE

LEAVES

Autumn and winter are the times of the year when foot-paths and gardens become covered with dead leaves.

Some of the leaves are beautifully coloured. Their browns and reds and golden yellows make us wonder if someone has painted them. We like to gather them and perhaps keep some of them.

But did you know that leaves, with all their loveliness, can sometimes make people feel sad?

I wonder if you can guess why? Jesus once felt sad at the sight of leaves.

He was hungry and seeing a

THE G.F.S. ON TOUR IN EUROPE

FROM OUR G.F.S. CORRESPONDENT

Here is a further account of the activities of the G.F.S. party now visiting England and the Continent, written by a member of the group:

On the Continent we travelled 2,200 miles in ten days. While in Breganz we had an afternoon's trip to Lichtenstein, so making six countries we visited. We were able to go up Mount Pilatus at Lucerne, which enabled our Queensland girls to see snow—the first they had seen.

We had a most interesting time at Heidelberg, where we visited the old castle, and after tea climbed half-way up the hill on the opposite side of the river to see the lights of the town. We had our evening meal in the cafe which the students use.

The round tables were all white scrubbed board and pictures and mementos hung around the walls. At Cologne there was an Australian flag flying about the gates of the "4711" factory in our honour. After being conducted around

the factory we had a marvelous afternoon tea—lovely tea and real German cream cakes. The girls had an opportunity to meet some young German folk at the Y.M.C.A. in the evening.

The bulbs in Holland were really beautiful—not only tulips but hyacinths and daffodils. We had a lovely trip through the bulb fields. The perfume of the hyacinths was at times almost overpowering.

The blooms were huge—about three times as large as those we see at home, and such lovely colours, too!

Amsterdam was en fete for the Queen's birthday—we hated leaving when we saw all the flags and lights. Quite early the large organs were out in the street. It was quite a thrill to be serenaded by an organ player while at breakfast!

Platforms had been erected in the streets and the people would dance on them in the evening. The people were wearing flags and the children dressed in gay clothes. All the towns we passed through on our way to The Hook were gay with flags, and several times we saw processions headed by the town band. It seemed that sports were being held in most centres.

BACK IN ENGLAND

We are now on the way to Looe and Polperro—to-morrow is the floral dance at Helston. There is great excitement amongst our party as Joy Fox is actually taking part in the floral dance.

The reporters interviewed us at Bournemouth and Exeter, and we had "publicity" at Brighton.

Our trip to Snowdonia was most interesting! Visited some slate mines, at Flint were met by the Mayor and Mayoress, at Taunton had morning tea in the second oldest hotel in England, at Clovelly we climbed down about one and a half miles to the water's edge and also saw the Clovelly donkeys.

On our way to Bristol we stopped at Glastonbury and saw the wonderful ruins of the abbey, at Wells visited the cathedral, at Bath inspected the Roman ruins, Turkish baths and the swimming pool (a natural source of water, heated).

We were fortunate to see an old Roman tomb which had been excavated only three months before and was found in a state of perfect preservation, also a well-preserved body of a little girl in a tomb.

At Kings Norton the G.F.S. entertained us at tea—we had a wonderful evening with them.



WORD-PICTURES FROM THE BIBLE

Dear Boys and Girls,
I have been enjoying writing these stories for you week by week.
But I wonder if you boys and girls who live in Northern or Western Australia have any favourite words for a "word-picture"?
If so, write and let me know. Then perhaps we can ask boys and girls in other parts of Australia to send theirs, too.
God bless you all,
Your friend,
UNCLE PETER.

fig tree by the side of the road. He turned aside to see whether there was any fruit on it. There was not.

Jesus found nothing but leaves. The leaves might have been fresh and beautiful, but they

could never take the place of fruit.

I am sure you would not like to eat a banana leaf in the place of a banana.

When Jesus looks at us, He looks for fruit. But not the sort of fruit we find on trees.

The fruit He looks for is love and kindness and gentleness to other people. There is goodness, too.

No matter how well-dressed we are or how well we speak, our clothes and our speech can never take the place of these other things.

Ask God to make you like a fruitful tree.

Then He will not have to say about you—"I found nothing but leaves."

ABBOTTSLEIGH

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Church of England School for Girls

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Church of England Boarding and Day School for Boys. Pupils accepted from the age of seven. 180 boarders. Courses from Lower Primary to Leaving Certificate. New Hall, Science Laboratory, Agriculture and Biology Laboratory and classroom block in use. New Technical Block and War Memorial Junior School under construction.

For illustrated prospectus, please apply to the Headmaster—E. C. F. EVANS, B.A., Dip.Ed. L.A.S.A.

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DEACONESSES FROM FOUR STATES MEET

GIPPSLAND CONFERENCE

FROM A SPECIAL CORRESPONDENT

Melbourne, May 30
Representatives from five dioceses met at a deaconesses' conference at S. Anne's School, Sale, Victoria, from May 16 to 20.

The conference was under the chairmanship of Presiding Deaconess M. Rodgers. Representatives attended from Sydney, Tasmania, Melbourne, Willochra and Gippsland.

The Dean of Gippsland, the Very Reverend C. B. Alexander, officiated at the services of Holy Communion each morning, assisted by the Reverend A. J. Schreuder. Evensong was conducted by the Reverend C. K. Hammond, who gave two addresses on Prayer.

Head Deaconess Kathleen Sheppard, Melbourne, gave the morning Bible Studies, with some expositions on the Holy Spirit through the Bible, speaking in turn of the personal work of the Holy Spirit in the Old Testament, the Gospels, the Acts and the Pauline Epistles.

A series of discussions, led by Dean Alexander, issued the challenges: "Are we followers of Christ dead?" and "What has our conversion to Christ meant?"

Sister Winifred, one of the pioneers of the deaconess work in Gippsland, talked of her work, making special reference to her contacts amongst the Aborigines. Deaconess Ada

Howland also spoke of her work in the Diocese of Willochra. Features of the conference included: Slides in colour, shown by Deaconess Payne, of some of the picturesque countryside of Gippsland; a demonstration in the art of making a variety of small plaster of paris models; a bus tour of the Latrobe Valley, including an inspection of the State Electricity Commission undertaking at Yallourn, with the open-cut mine.

The Head-mistress of S. Anne's School made the school available for the conference.

COMMISSIONING SERVICE IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, May 28

At a service in S. Paul's Cathedral last Thursday, in the presence of clergy of several denominations, four chaplains were commissioned.

Three will go to technical schools and one will lecture in Christian education to theological students.

This is the first time in the British Commonwealth that chaplains have been appointed to technical schools.

The four, who were dedicated and commissioned by the Moderator General of the Presbyterian Church of Australia, the Right Reverend F. W. Rolland, were:—

The Reverend John R. Barrie (Presbyterian), to be lecturer in Christian education to theological students. The Reverend Dudley Hyde (Methodist), chaplain at Collingwood Technical School. The Reverend Folliott T. Morgan (Churches of Christ), chaplain at Footscray Technical School. The Reverend A. Jefferis Morrison (Presbyterian), chaplain at Brunswick Technical School.

These appointments were made by the Council for Christian Education in schools, whose chairman, the Very Reverend H. T. Langley, conducted the service, assisted by the director, the Reverend L. M. Thompson.

The Lieut.-Governor, Sir Edmund Herring, represented the Governor, Sir Dallas Brooks, and gave a message from the Governor.

The Director of Education, Mr. A. H. Ramsay, in his address, said this service marked a most important step in Victorian education, made possible by the measure of agreement reached by the different branches of the Christian Church in this State.

WORK FOR MELANESIA IN ENGLAND

Mr. F. R. Isom, of the Melanesian Mission, who is at present in England on deputation work, visited West Cumberland last month on deputation work.

He and his wife and daughter spoke in several centres and showed the films, "Martyrs' Harvest" and "The Southern Cross."

Mr. Isom writes that he met the Reverend G. Dixon, R.N., at S. John's, Workington. He was chaplain to the "Golden Hind," R.N. Base, Warwick Farm, N.S.W., during the war. They visited St. Bees to see the Reverend G. Bernard, who was, until two years ago, Dean of Perth, W.A.

At the meeting on May 17 of the English committee of the Melanesian Mission, the bishop's plans for a much smaller Southern Cross, and also for a second ship were accepted.

Mr. and Mrs. Isom, with their daughter, expect to leave England by the Orsona on September 14.

ENROLMENT RECORD

GRADUATES IN CHURCH WORK

S. CHRISTOPHER'S REPORT

FROM A SPECIAL CORRESPONDENT

Melbourne, June 2

The principal of S. Christopher's College, Melbourne, Mrs. O. Jose, said in her report to the College Council last month that the current session had seen a record enrolment of 11 new students.

Among these were the first students sponsored by the Diocese of Bathurst and the first students to come from the dioceses of Bunbury and Otago, N.Z.

"Four ex-students have completed full teacher-training and are engaged on the staffs of Church schools in Melbourne. Another is at Russell Street Police Headquarters, having completed the first stage of her training as a policewoman," said Miss Jose.

"Two graduates are with the Community of the Holy Name; another is engaged in editorial work with the General Board of Religious Education. One other, the only student who has so far served overseas, has recently been appointed Warden of the House of Epiphany, the A.B.M. training house in Sydney.

THE DEMAND

"Ten graduates have held parish positions over the past year as leaders in religious education and youth activities.

"Throughout the year seven dioceses were using college graduates for the organising of religious education and youth work. The demand still exceeds the supply."

The principal reported that in the last ten years 35 graduates have taken up positions of leadership in the work of religious education.

"We have only just begun to be of use to our Church schools. In the field of social service we have done very little more than perceive some of the needs. So far our teaching and leading have not touched the many children who spend years of their school life in hospital.

In these three fields alone there is unlimited scope for the graduates of the next 10 years. As I see it, the present situation calls for expansion of the work of S. Christopher's. Expansion means vigorous planning, challenging propaganda and venturing faith."

STONE-SETTING AT NORTHCOTE

FROM OUR OWN CORRESPONDENT

Melbourne, May 30

The Archbishop of Melbourne, the Most Reverend J. J. Booth, set the foundation stone of the new parish hall at the Church of the Epiphany, Northcote, on May 29.

The Premier, the Honourable J. Cain, Councillor A. C. Bird, M.H.R., the Mayor and Mayoress of Northcote, Councillor and Mrs. L. Hales, and some former vicars of the parish were present.

The old corrugated iron hall which was totally destroyed by fire last July, was on the property when the Church bought it some 35 years ago. It had been the ballroom of "The Alpines," one of the earliest residences of the district, having been erected about 1848.

The new brick building includes a smaller hall for kindergarten and parish meetings, in addition to the main hall equipped with modern facilities.

It is to cost £10,500, and £4500 is already in hand. Parishioners have lent a further £2000 on debentures. Completion of the hall is expected by the end of October.

NEWCASTLE CITY CHURCH

CIVIC SERVICE ON TEMPLE DAY

FROM A SPECIAL CORRESPONDENT

Newcastle, June 6

The Lord Mayor of Newcastle, accompanied by aldermen and their wives, will attend the evening service at S. John's, Newcastle, on the annual Temple Day, June 26.

As the church is the nearest Anglican one to the City Hall and Civic Centre, the Evensong service on Temple Day is also recognised as a civic one.

S. John's Church, situated at the corner of Dawson and Parry Streets, Newcastle, is one of the oldest Church of England buildings in the diocese.

It was erected in 1857, and the centenary will be fittingly celebrated in two years' time.

The walls are of brick, and being near the sea have become dilapidated and powdery. Some years ago the outer walls were cement rendered, and recently the vestry decided to have the interior treated in the same manner.

A contract was let, and the work is now nearly completed. The main colour scheme is dove grey, with windows picked out in light stone. The effect is very pleasing and, when finished, will give the parish a building fit for the worship of God.

The Sanctuary is one of the finest in the diocese and takes in the full width of the building with a large chancel and choir immediately in front. It is hoped to have the work completed before June 26.

A "SOUL CLINIC" AT SYDNEY CHURCH

A "Soul Clinic," based on the principles of religious healing centres in England and the United States, has been established at S. Mark's, Granville.

It is believed the clinic will be the first of its kind in Australia.

The Rector of S. Mark's, the Reverend C. L. Oliver, says the clinic will "attempt to explore and heal the bases of psychosomatic maladjustment along spiritual lines, and would try to provide, where necessary, suitable medical reference.

"Expert counselling will also be given, as well as prayer service, and practical preventive and aftercare therapy for the whole."

Mr. Oliver says the clinic will be scientific in the modern psychological sense, and ecclesiastical in the traditional sense.

"Modern man is sick, and in need of God's healing. Many people have deep-rooted anxieties, torturing doubts, fears and long-standing illness, without apparent organic cause," he says.

Mr. Oliver is hoping to enlist the help of other churches, and of modern medicine and psychiatry.

PETS' COMPETITION AT FOOTSCRAY

FROM A SPECIAL CORRESPONDENT

Footscray, Vic., June 6

A novel Pets' Competition has been conducted at All Saints', North Footscray, Diocese of Melbourne, to buy a movie projector for the Sunday school.

The winners will be announced on June 10, when a tape recording and a coloured film of the contest will be demonstrated.

A great variety of pets have been entered, including a rosella parrot, bantams and two white mice. More than fifty competitors were interviewed for the tape recording last week.

"The response has been amazing," said the vicar, the Reverend G. J. Taylor, last week-end.

The competition has been organised by the Sunday school superintendent, Mr. Neil Booker, assisted by the staff.

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THE SUBJECTION OF WOMEN

BY THE VICAR OF LISMORE, VICTORIA, THE REVEREND C. C. COWLING.

WHEN LITTLE children were brought to Jesus that He should touch them (Mk. 10:13 ff.), the disciples were annoyed and rebuked the parents.

To us it seems natural that Jesus "was moved with indignation" at such harshness, yet we do not pause to consider that the disciples longed desperately to do what their Lord desired, that they were not trying to save Him from being harassed, nor to quiet unruly intruders. They were acting as any good man of their day would be expected to.

It is largely because of what Jesus said and did then that tenderness has become part of our outlook. It was the disciples who were acting normally, and our judgement on them is evidence of what the world has learned from Jesus.

In that part of the Bible known as the *Apocrypha* there is a book called *Ecclesiasticus*. It was written by a Sadducee, but was so much admired by the Jews that it was known in Greek as well as Hebrew.

Even the Pharisees, who so bitterly opposed the Sadducees, esteemed the book, and revised it to suit their own teaching. This revision also was issued in both languages.

JEWISH IDEAS

Though not actually quoted in the New Testament, echoes of it are found there. The book had an important place in the early Church, and we still hear it read in divine service. Many scholars think it gets its name because it was regarded as the "church-book" *par excellence*.

It ought, then, to be evident enough that *Ecclesiasticus* is important not only for its influence on the Jews, but also because its popularity shows that in many ways it was an expression of the mind of the people.

Hence we will understand the disciples' action better when we read there: "He that loveth his son will continue to lay stripes upon him" (30:1). "He that chastiseth his son shall have profit of him" (30:2).

We are advised not to coddle him (i.e., cherish him), nor to laugh with him, nor to give him liberty, nor "wink at his follies," nor to play with him. But we must "bow down his neck" and "beat him on the sides" (literally, "bruise" him).

"BORN TO A MAN'S LOSS"

All this is bad enough for a son, but as regards a daughter the situation is worse, and quite beyond our Christian understanding.

In 22:3 it is said quite bluntly that a daughter is born to a man's loss. Our translators boggled so hard at this that they felt they must somehow qualify such a horrible statement; hence they added the word "foolish" to "daughter."

It is forbidden (7:24) even to have a cheerful face before them!

Of course, we could make too much of this, even though we know that in the Old Testament itself there are plenty of indications of harshness, despite such lovely stories as that of the infant Samuel.

But it is when we come to examine the attitude to women that we perhaps feel the greatest repugnance. In general, even when the greatest admiration is expressed, there is an underlying thought of the service they can render to the dominant male. There is little sense of trust.

In the book quoted we are told not to trust our wife with any secret against ourselves (9:1). The value of a good wife lies in the fact that she will enable a man to fulfil his years in peace (26:1) and that she will "fatten his bones."

"A SILENT WOMAN"

We are told bluntly and perhaps wistfully that "a silent woman is a gift of the Lord." Again, "From a woman was the beginning of sin; and because of her we all die."

Is it any wonder that in the New Testament we find so many references to the need for women to be in subjection and to submit themselves in all ways to man?

In Ephesians, 5:22-24, it is written, "Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife . . . But as the church is subject to Christ, so let the wives also be to their husbands in everything."

If you will look up the Marriage Service you will find other such statements quoted from Colossians (3:18) and 1 Peter (3:1). Hence the Marriage Service requires the bride to promise not only to love and to cherish, but also to obey.

It is all too easy to see why so many resist the advance of women to positions of responsibility in the Church: to vestries, synods and other posts of influence and authority.

Taking the New Testament Scriptures as they may appear to be, women ought to be kept under the thumb. If this be correct, the fundamentalist may well deny the claim that it is owing to the influence of the Holy Spirit that the Church today gives increasing responsibility to "the weaker sex."

For it is impossible to suppose that the Spirit of Christ is so foolish that He approves as right to-day what He declared wrong in the New Testament.

If, on the other hand, we think that the modern Church is led by the Holy Ghost, and at the same time that the New Testament is inspired, we must

ask whether it is our understanding of the latter that is the source of the problem.

In other words, how can great and good churchmen accept the equal status of women without denying the truth of scripture, or tacitly regarding the Spirit as feeble?

The difficulty lies in the great age of our holy writings. Ideas and words change considerably. We all know so well how the Prayer Book word "prevent" has come to mean the direct opposite in modern English.

No doubt we have all heard many (sometimes wonderful) explanations of that wretched word "obey" in the Marriage Service.

It is quite true that the word comes from the Latin *obedire*, which meant primarily "to give him a hearing," and that, of course, is a different matter altogether, though such an interpretation is hardly tactful; still, it is possible that the word has an overtone of meaning beyond that of ordinary speech.

When we start to consider the meanings of words in Biblical days, this process of change has become of profound importance; so much so that to many the study of theology seems to be only a matter of words.

When our Epistles were written, for example, men thought that the heart was the organ of reasoning, whereas we think the brain is.

To us the heart is the centre of affection, but to the Jew "the bowels" were. It needs little imagination to see how completely we could misunderstand S. Paul when he used such terms.

In *Ecclesiasticus* 19:4 our English Bible has the expression "light-minded," for if it had translated the Greek words literally, it would have given us quite the wrong idea. The Greek has "light in heart," which then meant what "light-minded" means to us, not what "light-hearted" does.

THE MEANING OF "HEAD"

If we now turn back to the quotation from Ephesians, we will be ready to understand that when S. Paul said that "the husband is the head of the wife," his words may have meant to the people of his day something different from what they do to us.

We usually take the word "head" in such a context to mean "boss" or "chief." But that is an idea that the Greek word, *kephale*, simply cannot bear.

Even the Hebrew word, *rosh*, which S. Paul may have had in mind, could mean something like "ruler" only in the sense of the ruler's priority, not of his control or authority. The meaning is "beginning" or

"source." The writer would have in mind the story of the creation of Eve.

Thus, we are reminded, just as Christ is the beginning or source ("head") of the Church, so man is of woman. There is simply no thought of man as "boss" over the woman. Paul had learned the attitude of His Lord too well for that.

If we now look at the words, "Wives, be in subjection to your own husbands," we will notice that the expression "be in subjection" is in the Bible printed in italics, which means that it is not to be found in the original. However, the translators have quite fairly included it from the context.

But the context gives us much more than these words, for it is concerned with the duties of all Christians. All are to be "imitators of God, as beloved children," all must subject themselves one to another in the fear of Christ.

ALL MUST YIELD

In other words, the subjection of women is only an example of the subjection of all Christians. S. Paul may just as easily have told husbands to be in subjection to their wives. Indeed, he does go on to say that they must yield themselves for them as Christ yielded Himself for the Church, and that they must love them as themselves.

It is most necessary that we should never mislead ourselves by reading such advice out of its context and without consideration of the writer's total outlook. Remember that it was the same author who said of the baptised, "there can be no male and female; for ye are all one in Christ Jesus."

Among Christians there can be no question of distinction based on sex or race or condition (Gal. 3:23-29).

What, then, is the result of our enquiry? Just this, that in the modern tendency to cherish children and to free women from such chains as still hold them, we may see the movement of God's Holy Spirit leading us into the knowledge of Christ and His will, and into ever greater appreciation of the riches of His new covenant.

THE CHAPLAIN AND THE SAILOR BOY

FROM A SPECIAL CORRESPONDENT

The chaplain of the Sydney Mission to Seamen, the Reverend Colin Craven-Sands, speaking at the annual meeting on May 30, illustrated the work of the mission with the following story:

"The captain of a ship bound from Hamburg to Australia saw a young lad of 15 taking beer with older members of the crew early in the voyage.

"When the captain asked the lad if he had been confirmed, he said 'No.' The captain then stressed the importance of a Christian background and training. This gave him the opportunity to pass the boy over to a clergyman who was travelling in the ship as a missionary en route to New Guinea.

"This ship arrived in port last week, and in the men's mess I came across a young lad to whom I pointed out the importance of reading his Bible, praying and keeping the better sort of company.

"I continued to show him that the way he went on his first voyage would determine the kind of man that he would be all his days. To my surprise the lad told me that he had been baptised and confirmed on board during the voyage.

"I thought he was pulling my leg because earlier in the conversation he had asked me if I came from Hamburg—a tribute which I knew my German did not deserve and which I presumed was his idea of a joke.

"However, as I made my way through the ship I discovered that this boy had been taken in hand by the clergyman and given daily instruction, until, a month later, he was far enough advanced to be baptised and confirmed on board.

"That clergyman and captain are at this meeting and the ship is still in port.

"The Mission to Seamen especially takes the opportunities to minister to these lads during the early and impressionable part of their careers."

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Morston Bay	14,000	A	June 18	June 25	June 25	June 23	July 2	July 4	July 19	July 20	July 21G	AUG 1
Neptunia	13,000	A	June 18	June 21	June 21	June 23	July 2	July 4	July 19	July 20	July 21G	AUG 6
Strathnaver	22,500	C	June 28	July 2	July 2	July 4	July 8	July 16	July 19	July 20	July 21G	AUG 12
Himalaya	28,000	A	July 8	July 13	July 13	July 15	July 18	July 25	July 27	Aug 10	Aug 11G	AUG 12
Australia	13,000	A	July 9	July 13	July 13	July 15	July 18	July 25	July 27	Aug 10	Aug 11G	AUG 20
Orontes	20,000	C	July 13	July 16	July 16	July 18	July 22	July 30	Aug 15	Aug 12	Aug 14	Aug 20
Strathmore	23,500	A	July 24	July 30	July 30	Aug 1	Aug 5	Aug 13	Aug 15	Sept 9	Sept 11	Sept 17
Otranto	20,000	C	Aug 10	Aug 13	Aug 13	Aug 15	Aug 19	Aug 27	Sept 12	Sept 14	Sept 15G	Sept 20
Oceanic	13,000	A	Aug 13	Aug 17	Aug 17	Aug 19	Aug 22	Sept 1	Sept 12	Sept 20	Sept 21	Sept 26
Stratheden	23,500	A	Aug 21	Aug 24	Aug 24	Aug 25	Aug 28	Sept 2	Sept 9	Sept 20	Sept 21	Sept 26
Oromas	28,000	B	Aug 27	Aug 30	Aug 30	Aug 31	Sept 4	Sept 10	Sept 27	Oct 12	Oct 13G	Oct 15
Strathaird	22,500	C	Sept 6	Sept 10	Sept 10	Sept 12	Sept 16	Sept 24	Sept 27	Oct 12	Oct 13G	Oct 15
Neptunia	13,000	A	Sept 10	Sept 14	Sept 14	Sept 15	Sept 19	Sept 26	Sept 27	Oct 12	Oct 13G	Oct 15
Orion	24,000	B	Sept 21	Sept 26	Sept 26	Sept 27	Oct 1	Oct 9	Oct 20	Oct 21	Oct 23	Oct 29
Australia	13,000	A	Oct 1	Oct 5	Oct 5	Oct 8	Oct 10	Oct 20	Oct 23	Nov 4	Nov 5	Nov 10
Strathnaver	22,500	C	Oct 8	Oct 12	Oct 12	Oct 15	Oct 16	Oct 22	Nov 5	Nov 18	Nov 20	Nov 26
Himalaya	28,000	A	Oct 19	Oct 22	Oct 22	Oct 24	Oct 28	Nov 5	Nov 18	Nov 15	Nov 16	Nov 21
Orontes	20,000	C	Oct 19	Oct 22	Oct 22	Oct 24	Oct 28	Nov 5	Nov 18	Nov 15	Nov 16	Nov 21
Orsova	28,000	B	Oct 22	Oct 25	Oct 25	Oct 28	Nov 5	Nov 18	Nov 30	Dec 1G	Dec 1G	Dec 6
Oceanic	13,000	A	Oct 29	Nov 2	Nov 2	Nov 5	Nov 7	Nov 17	Nov 20	Dec 13	Dec 14	Dec 19
Strathmore	23,500	A	Nov 2	Nov 5	Nov 5	Nov 7	Nov 10	Nov 19	Nov 20	Dec 13	Dec 14	Dec 19
Iberia	28,000	A	Nov 4	Nov 8	Nov 8	Nov 10	Nov 13	Nov 20	Nov 21	Dec 13	Dec 14	Dec 19
Otranto	20,000	C	Nov 16	Nov 19	Nov 19	Nov 21	Nov 24	Dec 2	Dec 3	Dec 13	Dec 14	Dec 19
Oreades	28,000	B	Nov 18	Nov 21	Nov 21	Nov 22	Dec 5	Dec 15	Dec 16	Dec 27	Dec 29G	Jan 3
Neptunia	13,000	A	Nov 18	Nov 21	Nov 21	Nov 22	Dec 5	Dec 15	Dec 16	Dec 27	Dec 29G	Jan 3
Stratheden	23,500	A	Nov 26	Dec 3	Dec 3	Dec 5	Dec 7	Dec 15	Dec 16	Dec 27	Dec 29G	Jan 3
Arcadia	28,000	A	Dec 3	Dec 6	Dec 6	Dec 8	Dec 11	Dec 17	Dec 23	Jan 3	Jan 4	Jan 9
Strathaird	22,500	C	Dec 13	Dec 17	Dec 17	Dec 19	Dec 23	Dec 31	Jan 3	Jan 27	Jan 28	Jan 30
Himalaya	28,000	A	Dec 31	Jan 4	Jan 4	Jan 6	Jan 8	Jan 14	Jan 15	Jan 27	Jan 28	Jan 30
Orion	24,000	B	Dec 31	Jan 4	Jan 4	Jan 6	Jan 8	Jan 14	Jan 15	Jan 27	Jan 28	Jan 30
Strathnaver	22,500	C	Jan 10	Jan 14	Jan 14	Jan 16	Jan 18	Jan 22	Jan 28	Feb 7	Feb 8	Feb 13
Oromas	28,000	B	Jan 14	Jan 17	Jan 17	Jan 19	Jan 22	Jan 28	Feb 7	Feb 8	Feb 9	Feb 13
Orontes	20,000	C	Jan 25	Jan 28	Jan 28	Jan 30	Feb 2	Feb 11	Feb 12	Feb 24	Feb 25	Mar 4

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SUCCESS OF PAPUANS IN FOOTBALL

FROM A SPECIAL CORRESPONDENT

Port Moresby, May 25

An all-Papuan "soccer" football team has won every match in its first appearance in the European competition here this season.

The team is the Combined North-East football team, composed almost entirely of Anglicans who learned to play football at mission schools.

It is the first all-Papuan team to play in the European competitions in Papua.

All credit for the organising of the team goes to Mr. John Guise, who is a leading Papuan Anglican and who holds an important position in the Royal Papuan and New Guinea Constabulary.

Mr. Guise battled for many months to inspire the men and to raise the necessary funds for the establishment of a club. Then there was the difficulty in persuading the European Soccer Association to accept the team into their competitions.

When the team first appeared on the ground in their smart green and white jerseys and white shorts many felt that their bare feet and small stature would prove no match against the boot and physically bigger European opponents.

That was before they had seen the Papuans in action! Their amazing speed, uncanny ball control and brilliant strategy left the Europeans exhausted with the score board showing 9-nil in the Papuans' favour.

The same brilliant performance won their next match 3-nil, and only the determined efforts of the Europeans' goal

keeper prevented them from adding many more goals to their score.

The following week the Europeans were unable to score against the Papuans' 17 goals. Jubilant Papuan spectators exploded fire-crackers after each goal until their supply ran out around the dozen mark!

Heavy rain before the match last week made the ground very slippery. It was difficult for the barefooted Papuans to keep their balance. The European team was also the strongest the Combined North-East eleven had yet met. An exciting game ended with a score of 5-4—the victory again going to the Papuans.

Two of the team have been chosen to play with a combined team of the association against Samarai shortly. This in itself is a great victory for the Papuans, who never before have been invited to play with a European team. The club is now busy raising the £25 needed for their two members' fares—a difficult task for men who for the most part earn only a pound or two a month.

Careful training from their chairman-coach, Mr. Guise, and the natural ability of the members themselves is producing soccer that is, according to experts from England and Australia, equal to the best anywhere. If financial backing were available there is no doubt that an Australian tour by the team would arouse tremendous interest.

The club has appointed the Reverend Ian Stuart of the Anglican Mission at Koke, near Port Moresby as their representative on the committee of the "soccer" association.

OBITUARY

MISS EVA CROMER

We record with regret the death as the result of an accident on May 26, of Miss Eva Cromer, a prominent parishioner of All Saints', Hobart.

Miss Cromer had been teaching in All Saints' Sunday School kindergarten for forty years, and had been a member of the choir for the same period. Largely as a result of her efforts, the kindergarten hall, in the church grounds, was built.

Miss Cromer was a devoted Christian, who worked untiringly for her church. The accident took place as she was on her way to assist in one of her regular activities connected with the missionary work of the church.

The funeral service was conducted by the rector, the Reverend C. Coupe, while a former rector, the Reverend T. Gibson, preached the sermon. In recognition of her work as a schoolteacher, the former Director of Education and many members of the teaching staff of the Tasmanian Board of Education, were present at the service. The congregation at All Saints' for the service was the largest for at least thirty years.

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HARVEY PAST REMEMBERED

RAPID GROWTH IN PARISH

FROM A SPECIAL CORRESPONDENT

Harvey, W.A., June 6

Parochial history was recalled at S. Paul's, Harvey, Diocese of Bunbury, on Whitsunday, when commemoration was made of the ministry of the Reverend J. E. Stansfield, whose term of five years eight months ended on May 29, 1932.

Although the service registers record the induction of the Reverend T. O. Hurst in 1914, it seems that in 1926 the Reverend J. E. Stansfield began his ministry on September 5 without any official introduction with a service of Holy Communion at 8 a.m. attended by three people. This was followed by a second service at 11 a.m. with a congregation of sixteen, the collections for the day being 16/9.

The service registers give the undoubted impression that Mr. Stansfield ministered perseveringly and conscientiously, and there is evidence of improvement in his time, 60 being recorded on several occasions as the largest congregations during the period.

An interesting signature in the register is that of Captain Mitchell, no doubt of the Church Army, as there is a marginal note, "Half to Church Army," which seems to refer to the collection columns. From this entry it appears that Harvey was privileged by a visit from an officer when the original advance party came from England to investigate the possibility of establishing the Church Army in Australia.

BAPTISM

During the day two infants were baptised, and it was recalled that the father of Ian James Byrd and the mother of Dianne Agnes Trevenen were baptised by Mr. Stansfield about twenty-five years ago.

An indication of the present population is that Harvey now has a Junior High School with an enrolment of 586, as well as other schools within the parish totalling over 500 pupils.

Although congregations and collections are now very different from what they were in Mr. Stansfield's day, the greatest need is an increased staff for teaching and visiting, and this is especially so in view of the estimate that Western Australia may have a population of about 1,000,000 in fifteen or twenty years.

OBITUARY

MRS. W. MYLES-PHILLIPS

We record with regret the death recently of Mrs. W. Myles-Phillips, wife of the Rector of Bardonia, Brisbane.

She was formerly Miss Annie Morris, a member of a highly respected diocesan Church family and the sister of Mr. R. J. Morris, who has always been a true friend and a most generous benefactor to the Church in Brisbane. Mrs. Myles-Phillips met her husband four years ago when she was organist in the parish church where he served.

In her early days Mrs. Myles-Phillips was a Sunday school teacher and organist at the parish church of S. Barnabas, Ithaca, Brisbane. In World War I, she went to Egypt and assisted the late Canon Garland in entertaining troops in the Army Hut service.

After the war she became the Young Women's Christian Association secretary in Colombo (Ceylon). She later travelled extensively in India.

On her return to Australia, Mrs. Myles-Phillips was financial secretary to the Brisbane branch of the Y.W.C.A., and after a time paid a visit to England.

FILM REVIEW

"THE HIGH AND MIGHTY"

This film, at the "Regent" Theatre, Collins Street, Melbourne, is obviously not issued as advertising matter by any of the air lines, for it certainly will not encourage people to travel by air.

It is the story of an air liner travelling from Honolulu to San Francisco when engine trouble forces the crew to inform the passengers that they will probably have to make a crash landing in a very rough sea.

The rest of the film is a study of the reactions of the crew and passengers to this crisis.

The weakness of the story is the abnormally large number of mentally-tormented people in one passenger list. Practically the only normal passengers are a young Korean girl, and a baby boy who sleeps throughout.

Technically the film is well made, except that there is too much orchestra competing with the roar of the plane's engines—especially when the orchestra's contribution consists of endless variations of a very trite theme song.

Incidentally, the crew manage to reach San Francisco safely. No one is killed, and they all just go home as usual.

Your daughter will abandon her idea of becoming an air hostess if you take her to see this film.

—W.F.H.

NEW YORK VOTES AGAINST WOMEN

THE "LIVING CHURCH" SERVICE

Milwaukee, June 6

At the convention of the Diocese of New York on May 11, an amendment to allow women to be elected delegates to convention and churchwardens and vestrymen of parishes was defeated.

Contributions Are Invited to the J. S. Needham Memorial Fund.

Friends of the late Canon Needham will be delighted to know that his family have inaugurated a library in memory of their father.

This library will be situated at the House of the Epiphany, Cambridge St., Stanmore, and is for the purpose of supplying missionaries in the field with good and up to date theological, and other works. The Needham Family have made a generous contribution, and further contributions are invited.

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Full particulars obtainable from the Organising Secretary.

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TEACHERS NEEDED AT TAWAU

FROM OUR C.M.S. CORRESPONDENT

Two male primary school teachers are urgently needed for the C.M.S. work in North Borneo.

At both Tawau, where the Reverend W. and Mrs. Newmarch live, and Lahad Datu there are extensive opportunities for educational work. At present Mr. Newmarch has to give much of his time to school work and so is unable to fully explore the possibilities for pastoral work.

Last month the Reverend Kenneth and Mrs. Perry left Australia for Tawau, and the staff situation will be partly relieved on their arrival.

Mr. Newmarch last month visited Lahad Datu for the second time and has reported on the great opportunities for evangelism there. He comments:—

"There are only eight or nine Christian families we know of in the town of Lahad Datu—just waiting for someone to come and lead them. Three adults are under instruction for baptism, but these must, for the present, be instructed by correspondence.

"In Tawau we have two groups of catechumens meeting weekly for instruction."

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DIOCESAN NEWS

BALLARAT

BALMORAL SUNDAY SCHOOL
It is at least thirty years, and probably longer, since a Church of England Sunday school was held at Balmoral. A weekly Sunday school has recently been commenced, with the assistance of two parents who have volunteered as teachers, and another two who take it in turns to play the organ. Over thirty children have enrolled, some travelling several miles to be able to attend.

At Harrow, part of the same parish, Sunday school is now held weekly, instead of fortnightly, and several new teachers have recently offered their assistance.

WARRNAMBOOL
The Bishop of Ballarat dedicated seven new classrooms which have been added to the Sunday school buildings at Warrnambool. Besides a large attendance at the dedication service, a total of 850 people attended the two regular morning services.

BIRREGURRA
A presentation was made at Birregurra to Miss McCallum, who has been a Sunday school teacher for 55 years. The presentation, which was made by the Bishop of Ballarat, took the form of a cheque for £55, one pound for each of the 55 years of devoted service.

BATHURST

CANOWINDRA

The institution and induction of the Reverend Stephen Carr to the cure of souls in the Parish of Canowindra was conducted by the Bishop of the diocese, assisted by Archdeacon W. Chas. Arnold, Archdeacon of Camidge, on Wednesday evening last.

THEY GAVE WITHOUT THE ASKING
A family at Peak Hill wrote to say they still think of S. Michael's Children's Home and sent a further cheque for £25 as an encouragement to the organisers. The same week a Hobby's Yards (Rockley Parish) family came to Bathurst and handed the Commissioner £100 to be earmarked for a memorial to a serviceman who gave his life in the war. It is good to receive letters asking for the annual coin boxes to be sent immediately for distribution. The remainder of the parish parcels should all be despatched within the next few weeks when final printing orders are completed.

IN BRIEF
Throughout the Bathurst Diocese there are now 960 children receiving correspondence Sunday school lessons through the Church Mail Bag School. Through lack of a Sunday school organiser in this diocese, the Diocese of Canberra

Goulburn has for many years been attending to our western children in this important work of the Church. Peak Hill church hall was held last Friday. A girl member of Tomingley Y.A.S. travels a dozen miles from her country home to teach Sunday school at Peak Hill each week—an example indeed! Orange church hall takes place on Thursday next, June 16, and the Blayney Anglican hall on Friday evening next, June 17.

BRISBANE

PARISH OF INGLEWOOD
During a confirmation tour of the Darling Downs, which is being undertaken on behalf of the Archbishop of Brisbane, the Bishop of Rockhampton, the Right Reverend James Housden, will dedicate a new rectory-cum-meeting house at Inglewood. He will also dedicate a new baptistry which has been added to the church in that centre. The additions have been designed on behalf of the church wardens and council by Mr. H. E. Doe, architect of Toowoomba. The ceremony is to take place on June 15 in the presence of the Rural Dean, Canon W. Hoog, and other neighbouring clergy.

MELBOURNE

DEDICATION
Archbishop Booth will dedicate the new Church of the Holy Trinity, East Ringwood, on Saturday.

CHILDREN'S SERVICE
At 3 p.m. on Sunday, Archbishop Booth attended a children's service in St. Paul's Cathedral, at which children presented their Lenten offering tokens for the Australian Board of Missions. The archbishop was the preacher.

INDUCTION
The Reverend A. S. Goldsworthy was inducted by Archdeacon C. Hedley Raymond to the charge of Holy Trinity, Kensington, on Thursday, June 9.

G.B.R.E.
The Board of Education of the Council of Youth and Religious Education held an "at home" in the Chaplain's House on Monday. The Archbishop of Melbourne and Mrs. Booth entertained members of the teaching staffs of Church schools. Mr. John Ferguson, a stained-glass artist, spoke on "Religious Art—An Aspect of All Subjects."

CONFERENCE
The Church of England Fellowship will study the Book of Jonah at a conference to be held through the Queen's Birthday week-end at the Retreat House, Cheltenham.

BALACLAVA
On Sunday, Trinity Sunday, Holy Trinity Church of England, Balclava, held a men's Corporate Communion, followed by breakfast in the parish hall. The guest speaker was Mr. Justice Sholl.

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It is translated by Rev. P. Hughes, Secretary of the Church Society.

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Festal Evenings was followed by a reunion of past and present parishioners.

A training week-end for kindergarten teachers, organised by the Department of Youth and Religious Education, was held at the Retreat House, Cheltenham, this week-end. The literary leader was the Reverend K. E. Hamilton. Under the general heading, "These are Your Children," talks were given on "How They Develop" and "How to Guide Them."

NEWCASTLE

TORONTO

On May 7 at the centre of S. Saviour's Church, Cary Bay, before a large and representative gathering, the foundation stone was set by Mr. C. A. Burgmann for a church hall. The work is well under way and the hall will be ready for occupation during the afternoon towards the building fund totalled £145.

SINGLETON

More than 200 people attended a farewell to Colonel W. Holmes to the Singleton parish hall on May 26. The Reverend M. M. Thomas was chairman of the meeting.

PERTH

DEACONESS
The Archbishop of Perth admitted to the Office of Deaconess on May 31, Miss Beth Mickie and Miss Joyce Polson.

This is the first ordination for deaconesses for some time in the diocese.

Both deaconesses, after their training at Deaconess House, Sydney, have been working in the parishes of Mount Hawthorn and Applecross.

CONFRATERNITY OF THE BLESSED SACRAMENT

On June 9, the Feast of Corpus Christi, the Confraternity, together with Perth branches of the Australian Church Union, have arranged for a solemn Eucharist to be sung in St. George's Cathedral at 12.15.

MEMORIAL COLUMNS

Two six foot granite memorial columns were dedicated by the Archbishop of Perth at Mundaring on May 28.

The columns, the work of an Italian craftsman, were erected by a Perth woman in memory of her son who died during World War II. The woman is Mrs. H. Jacoby, of Inglewood, and her son was Sergeant Colin Jacoby, who was killed while a prisoner of war on the Burma railway.

The Mundaring branch of the Returned Servicemen's League, various Anglican youth organisations and a choir from the Parkville Children's Home attended the ceremony.

A.B.M.

The Archbishop of Perth will commission the Reverend E. H. Wheatley as state secretary of A.B.M. in Western Australia, at a short service in the cathedral at 7.30 p.m. on Friday, June 10. A welcome to Mr. and Mrs. Wheatley and their family will follow in the Lower Burt Hall.

ANNIVERSARY
On the first Sunday in July, the Rectory of St. Mary's, Can. F. W. Guest, will have completed 50 years' service in the parish. To mark this occasion, a number of special services have been planned.

The Archbishop of Perth will preach on Sunday, July 3, at 7.30 p.m. It is hoped that the Dean of Perth, the Very Reverend J. Bell will preach later in the month.

SYDNEY

A.B.M. WOMEN'S AUXILIARY
Some 80 to 100 members and friends of the Sydney Women's Auxiliary of the Australian Board of Missions gathered at St. Paul's, Burwood, on the afternoon of Ascension Day for a short service was conducted by the rector, the Reverend G. A. Sanders, assisted by the N.S.W. Secretary of A.B.M., the Reverend W. H. Childs. Following the service a meeting was held in the parish hall at which Mr. Childs spoke of his recent visit to Malaya and Borneo. The offering of £40 was sent to the Prime's South-East Asia Appeal Fund.

The annual meeting of the Women's Auxiliary will be held at the Bible House, 95 Bathurst Street, Sydney, on Thursday, June 23 at 2 p.m., when the Federal Secretary of the Church Army in Australia, Captain A. W. Bailey, will speak on "Colour Opportunity."

Arrangements are already in hand for the annual sale of the auxiliary, to be held in the Chapter House, George Street, Sydney, on Friday, November 25.

PUBLIC SERVANTS AT S. JAMES'

The Commonwealth Public Service Anglican Fellowship attended a lunch-hour service in St. James' King Street, on June 7. The acting-rector, Dr. W. J. Edwards, preached on the "Public Servant and the Church." Mr. F. Gray, the head of the Commonwealth Public Service Board in N.S.W., and an old boy of the Canberra Grammar School, was present. About 200 public servants attended.

READERS' MEETINGS

The State Secretary of the British and Foreign Bible Society, the Reverend Alan F. Scott, has announced that "Special Speaker's Nights" for readers will be held at Bible House, 95 Bathurst Street, Sydney, at 8 p.m. on June 20 and 30.

The Commonwealth Secretary, the Reverend H. M. Arrowsmith, who has recently returned from Singapore and New Guinea, will

give an address on both occasions, specially designed to give those present materials for addresses on the effectiveness of the Word of God and the hunger of the native peoples for the Holy Scripture. An invitation is extended to all laymen to be present at these meetings.

ROSEVILLE
Since the introduction of the Mission Fund in 1951, when £1,059 was given to outside objects, the annual giving increased to £1,332 in 1954-55. Organisations to share in this sum were the C.M.S., the A.B.M., B.C.A., Church of England Homes, H.M.S., I.H.M.U., Moore College, Flood Relief, the Archbishop's Winter Appeal, the Church Army, the Bible Society and Inter-Church Aid.

CHURCH UNION
The next general meeting of the Sydney branch of the Australian Church Union will be held in the Christ Church Lower Hill, 50 Pitt Street, on June 14, at 8 p.m. Mrs. L. M. Allen will read a paper on "Saints and Beasts."

WINTER APPEAL
Donations to the Archbishop's Winter Appeal of money or warm clothing may be sent to Diocesan Church House, George Street, Sydney.

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(See Rates, Page 12.)

THEATRE REVIEW

SPLENDID "FAUST" IN MELBOURNE

THIS IS the best performance that the J. C. Williamson Italian Opera Company at Her Majesty's Theatre, Melbourne, has given us so far. It is the best acted and the best produced.

Acting and singing honours go to Salvatore Catania as Mephistopheles, with first-class support from the Australian, Kenneth Neate, as Faust; Li Donni as Valentine and a delightful performance of purity of tone from Gabriella Tucci as Marguerite. Hers is easily the best soprano performance of the season.

Outstanding individual arias are Valentine's excellent baritone, "Even Bravest Hearts," in Act 2; and Mephistopheles' fantastic "Calf of Gold," and the delightful waltz scene at the fair.

Act 3 is outstanding for Marguerite's singing of the tradi-

tional pre-Gounod aria, "The King of Thule." Her singing reached its finest point in the "Jewel Song," and there is rare music in Faust's aria, "Let Me Gaze."

The "Soldiers' Chorus" overshadows everything else in Act 4; with surely the largest and best-dressed and trained male chorus that we have yet seen in Australia, but why on earth does producer Bruno Nofri spoil the ending of it all by that ridiculous child with cardboard wings posing as an angel at Marguerite's death?

With so many fine husky male members of the chorus it should have been easy enough for, say, four of them to have come down as angels and carried Marguerite off to heaven, as tradition in this opera requires.

—W.F.H.

Chateau Tanunda "Historical Firsts" No. 12



The Hinterland Explored

When the Blue Mountains were breached for the first time in 1813 and land-hungry colonists crossed to the rich western plains, they made a puzzling discovery. The big rivers on the far side of the ranges ran west. What lay beyond the sunset horizon—still richer lands? . . . an inland sea? An answer meant much to the infant colony.

John Oxley, Surveyor-General of New South Wales, was sent to find out. Oxley was a Lieutenant in the Royal Navy who had been twice to Australia (in 1802 and 1808), before he was appointed Surveyor-General in 1812.

With George William Evans (discoverer of the Macquarie and Lachlan Rivers) as second-in-command, Oxley began his trip of exploration at the behest of Governor Macquarie in 1817.

Oxley followed the Lachlan until he ran into boggy marshes, then left the river only to be baffled in the scrub. He returned from this journey in disgust, declaring that "for all practical purposes of civilised man, the interior is uninhabitable."

Next year, with Evans again, he set out to follow the westward course of the more promising Macquarie River. Again, however, he ran into impassable marshes, and, while he was trying to find a way around or through them, he sent Evans scouting to the north-east.

Ten days later, Evans returned to report that he had found another river (the Castlereagh) and better country. Thereupon, the whole plan of the

expedition was changed. Instead of travelling west, they headed eastward.

They crossed the Castlereagh and the Warrumbungle Mountains, and, after becoming entangled in the Pilliga Scrub in forest so thick that they could hardly turn their horses, they made a detour which brought them to a conical hill near Murrumbidgee. They climbed this hill and from its peak beheld a rich panorama of rolling country, abounding with kangaroos and emus. On August 26, 1818, Oxley gave the name "Liverpool Plains" to this glorious expanse of pastoral land.

A week later, they crossed the Peel River six miles below Tamworth, and, continuing eastward, crossed the Moonbi Range, discovered the Aspley Falls, but became baulked in the rough mountains near the head of the Hastings River.

Eventually, on September 23, 1818, they climbed a high mountain which they named Mount Seaview, and, 50 miles away, "beheld old Ocean at our Feet." It inspired us with new life, and in imagination we were already at home.

With great difficulty they got down to the Hastings, which they followed until, on October 8, 1818, they reached its outlet in the harbour of Port Macquarie. Three years later, the first white settlement north of Newcastle was established on the shores of this harbour.



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HFD

SNAPSHOT COMPETITION



The winner of our snapshot competition this week is M. Leslie (13 years), of Geelong Grammar School, who sent in this picture of the open-air altar at the school's "Timbertop" branch at Mansfield, Victoria.

PARK LANDS NAMED AFTER BISHOP

FROM OUR OWN CORRESPONDENT

Brisbane, June 6
The Rector of Wilston Parish, Brisbane, the Reverend T. C. Kerne, has received a communication from the Brisbane City Council in which it is advised that certain new council subdivisions on the Alderley Grange Heights, in the parish, have been set aside as parklands and have been called "Halford Park," after the late Bishop George Halford.

Bishop Halford came out from England in 1897 and was greatly instrumental in developing Australian Bush Brotherhood work in Queensland.

He became Bishop of Rockhampton in 1909, where he remained until 1920. He resigned the see in that year and did splendid work amongst youth and others in and around the Brisbane Diocese.

In 1935, he retired, and lived in the Parish of Wilston until his death in 1948.

During his retirement he carried on his work amongst the youth and assisted in the parish. The goodness, patience and charity of this great man will be long remembered.

The Parish of Wilston is working for a Halford Memorial Youth Centre to keep alive the memory of this saintly bishop, and plans are at present in course of preparation.

It is understood that the S. Alban's, Wilston, Parish Council is contemplating the purchase of three blocks adjacent to the new "Halford Park" for proposed parochial extensions.

NEW CHURCH AT WEST CESSNOCK

FROM A SPECIAL CORRESPONDENT

Cessnock (N.S.W.), May 30
The foundation stone of the new church of S. Peter, being built at West Cessnock, was set by the Bishop of Newcastle on May 22.

A large crowd of parishioners was present. The clergy processed from the old church hall where the office was read by the rector, the Reverend N. A. Pullin, during which the stone was blessed and set by the bishop.

The parishioners placed their gifts of £450 on the stone.

The church is modelled on the collegiate chapel of S. John's College, Morpeth. It has a large sanctuary and choir gallery. It is built of brick and when completed will accommodate 150.

The bishop said in his address that it gave him "uncommon pleasure to be present at this important and inspiring ceremony, furnishing one more proof that Australia is still a Christian country."

"We are living," he said, "in a time of great economic prosperity and occasions such as these show that Christians in Australia want to devote some of the fruits of that prosperity to the furtherance of the Christian cause."

Present at this service were the bishop, the Archbishop of Newcastle, Canon A. Holmes, the Reverend C. A. Munro (Toronto), the Reverend T. Johnstone (Charlestown), the rector, the Reverend N. A. Pullin, the Reverend H. B. Kirby, the Reverend H. H. Grayston, and the Reverend C. W. Douglass (Cessnock).

CRUSADE AT MACKAY

GOOD RESPONSE IN BUILDING CAMPAIGN

FROM OUR OWN CORRESPONDENT

Townsville, June 3
Loyalty dinners for the Anglican Building Crusade have aroused remarkable enthusiasm among lay people in Mackay, Sarina and Ingham.

The first two parishes to provide progress totals are Mardimbura and S. James, Townsville. The first has registered pledges and cash for £11,000, the second has registered £14,500 with 200 prospects still to be approached.

Many members of free Churches are serving on the crusade committees.

In one southern parish a young farmer who had been brought up to tithe pledged himself for £4 a week.

All crusading parishes report a remarkable upsurge of enthusiasm and dedicated work amongst the laymen, who in many cases are working until the small hours.

Ten crusades are being run concurrently. This keeps the commissioner and the bishop constantly on the road fulfilling a tight schedule.

CHURCH ARMY MISSION AT KILLARA

LARGE CONGREGATIONS IN BITTER WEATHER

FROM A SPECIAL CORRESPONDENT

The Federal Secretary of the Church Army, the Reverend A. W. Batley, conducted a parochial mission at S. Martin's, Killara, Diocese of Sydney, from Ascension Day to Whitsunday.

At first many doubted the wisdom of holding a Church Army mission in a parish consisting mainly of judges, lawyers, company directors, University lecturers and scientists.

However, the confidence of the rector, the Reverend Norman Fox, that the mission would be a success, was well justified.

On Ascension Day there were two celebrations of Holy Communion, followed by an evening service at which the missioner was commissioned for his task.

From then on simple Mission services were held each evening, and it was interesting to note how from small beginnings the attendances increased night by night and this in spite of bitterly cold weather followed by heavy rain.

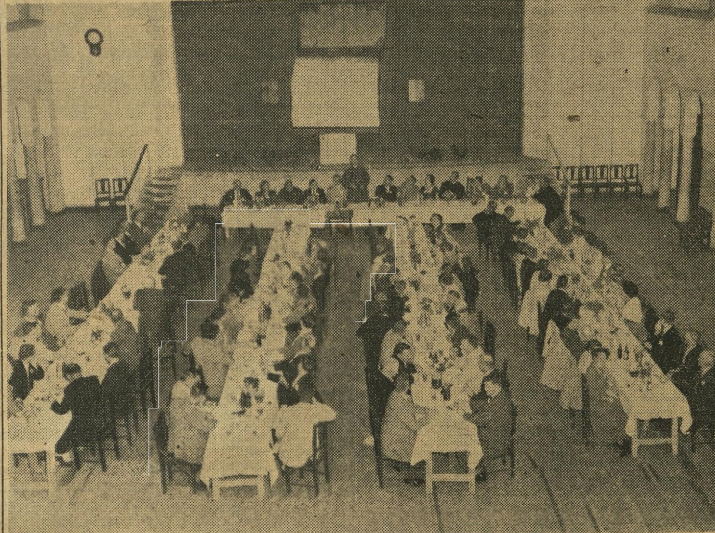
In fact, the two worst nights as far as weather was concerned saw the largest week-

enged all to live according to the Will of God.

It was quite obvious that during the week many people had found a new meaning to their Christian Faith and had made their own decision to surrender their lives to God and accept His gift of salvation.

It was not felt necessary to use any outward show or demonstration but each night a period of silence enabled all to speak to God and to listen to His voice.

The people of Killara now know the meaning and purpose of a Mission. More than that they welcome such a thing in their midst, and rejoice in the opportunity it has afforded them to confirm their Faith.



A general view of the Loyalty Dinner held in the parish hall at Mackay, Diocese of North Queensland, on May 20. The bishop is seen in the background addressing the gathering. The dinner was part of the Anglican Building Crusade being conducted in the diocese.

AUCHENFLOWER HALL FUND

FROM A SPECIAL CORRESPONDENT

Brisbane, June 6
Last Friday night's social and crowning of the "Parish Queen" wound up a week of entertainment arranged by S. Alban's Auchenflower hall committee to celebrate the opening of their new Memorial Hall.

Winner of the Queen Competition was Miss Dorothy Swan, sponsored by S. Alban's, and the runner-up, Miss Desley Groundwater, sponsored by S. Martin's, one of the other two parish churches.

The amounts raised on behalf of these two candidates were £105 and £80 respectively.

Earlier in the week good audiences attended Monday's "Picture Night" and Tuesday's "Cabaret Dance," the latter being organised by members of Auchenflower company of the Comrades of S. George.

ENGLISH CLASSES FOR REFUGEES

EXPULSEE PRESS SERVICE

Göttingen, June 6

The world-wide organisation of the Y.M.C.A. and the Y.W.C.A. is planning to provide English language training to all refugees who intend to emigrate to the United States.

CLASSIFIED ADVERTISEMENTS

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

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CRANSWICK, May 11, to the Reverend J. H. and Mrs. Cranswick, The Vicarage, Temple Hill, Kent, England—a son.

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WANTED FOR September next, interesting work among men. UNMARRIED PRIEST COLLEAGUE to join team of five. Salary £624 per annum and comfortable furnished bed-sitting-room. Arrangements made for meals in Chapel. Grand opportunity for right man. Vacancy occurring through marriage. Apply NOW, Senior-Chaplain, Victoria Missions to Seamen, Melbourne, C.S.

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and
FLYING MEDICAL SERVICES offer outlet for Christian Service to Qualified Nurses, Wardmaids, Cook-Housekeepers. Apply to Bush Church Aid Society, Church House, S. Andrew's Cathedral, George Street, Sydney.

BRITISH AND FOREIGN BIBLE SOCIETY

QUEENSLAND AUXILIARY DEPUTATION AND ORGANISING SECRETARY

Applications are invited for the above appointment with the Bible Society. A mobile film unit and equipment is provided. The area to be travelled comprising Southern and South-Western Queensland. Reply, giving age and qualifications, etc., to the State Secretary, 363 George St., Brisbane.

BASS SINGER, not necessarily soloist, for Christ Church, South Yarra, Melbourne. £20 p.a. Apply to Leonard Fullard, WF7166 (Melbourne exchange).

PRIEST (UNMARRIED) urgently required for large country district, Diocese of Bunbury. Particulars from the Bishop, P.O. Box 15, Bunbury, Western Australia.

THE DIOCESE OF NEWCASTLE invites applications from experienced, qualified accountants between the ages of 25 and 35 for appointment as accountant at the Diocesan Registry at Newcastle. The position offers considerable scope for initiative and creative ability and good opportunities for advancement. The appointee would be eligible for membership of the Diocese of the Superannuation Fund, which is a contributory scheme. Salary offered to begin with is £1,200 and thereafter is subject to annual review. Applications should give full particulars as to age, marital status, qualifications, and experience, and be addressed to the Diocesan Registrar, Diocesan Registry, Tyrrell House, Newcastle, not later than June 27, 1955.

POSITIONS WANTED

WANTED. FULL time work on Church staff by widow with own car. Six years' experience as Acting Deaconess. L. W. Lightbody, 261 Geddes St., Toowoomba, Queensland.

ORGANIST AVAILABLE, casual or relieving, Sydney suburbs. Mr. A. Siles, Phone 80665 (day).

ACCOMMODATION VACANT

ACCOMMODATION AND BOARD offered professional woman or student in return for resident duties with boarders, mainly in evenings and week-ends. Apply in writing and not by telephone to the Headmistress, Ascham School, Darling Point, N.S.W.

VACANCY in private home for young man or young business woman, N.S. line, Phone JA1141.

FOR SALE

FOR SALE — Communion Table, Prayer Desk, Pulpit, Credence Table, Choir Frontals, Communion Rags. The Reverend R. Palmer, LL1773 (Sydney exchange).

FOR SALE & WANTED

PROJECTOR, OLD style, converted electricity. New 250 watt Kodak lamp. Large collection slides, including Fashion, 2 sets. M.C. set in case. Large sheet. Car battery attachment, £30/10/- or best offer. Replies to THE ANGLICAN.

WANTED CHURCH bell. In good order. Write first to the Secretary, Combined Vestries, Emitta, Flinders Island.

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