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DELEGATES SPEND THREE DAYS ON PROMOTION NATIONAL CONFERENCE MEETS TO DEFINE POLICY

FROM A SPECIAL CORRESPONDENT

Delegates from twelve dioceses from the Eastern States attended the first national conference on Promotion held at Gullulla, Menangle, N.S.W., from March 4 to 6.

The conference was arranged by the National Council for Promotion, appointed by General Synod.

The chairman was the Bishop of North Queensland, the Right Reverend Ian Shevill; and the secretary, the Rector of Roselle, N.S.W., the Reverend R. S. R. Meyer.

Greetings came from South Australia and Western Australia, where domestic circumstances prevented representation, and apologies from many bishops who found that Ash Wednesday demanded their presence within their dioceses.

In addition to the diocesan representatives there were representatives from the Australian Board of Missions, the Church Missionary Society, the Bush Church Aid Society, the Sydney Diocesan Board of Education, Mr. Val Brown, Director of the General Board of Religious Education, and Mr. Francis James, of THE ANGLICAN.

The Bishop-Coadjutor of Sydney, the Right Reverend C. R. Kerle, acted as chaplain.

ALL WORK!

From the first moments spent in welcoming it was apparent that those present meant business. After the conference had finished one delegate said the only time he had not been discussing Promotion was when he was in chapel or snatching a few hours sleep. No time was spent in social chatter, in outings or the like. Every minute was crammed full with work.

The first official session took place on Monday night. Then the chairman spoke on "The Spiritual Implications of Promotion." He started by emphasising that all work involving "Every Member Canvass," no matter who conducted it, was "Promotion."

He then proceeded, in no uncertain way, to establish that sacrificial giving is scripturally sound. Beginning with Hebrew times of the Old Testament he traced the history of giving through the Bible, the Patristic Writings, Church History and Prayer Book right up to the present.

It was a masterly survey from which he passed to the need for new thinking on the basis of Christian Stewardship. His address aroused considerable discussion, particularly on the legitimacy of asking non-Church attendants to contribute. As a result a definition of Promotion was drafted for submission to the Council.

NEW MATERIAL

There was a brief pause for supper at 9.30 but the discussions continued informally until after midnight.

After the morning services and breakfast the conference assembled at 9 o'clock next morning when the Reverend Ronald Walker, Director of the Sydney Department, introduced "Promotional Materials Available in Australia and Abroad." He pointed out that the aim of his department was first to "get across" to the uninterested and apathetic and then to make the total message and needs of the Church known.

His display of Promotional material aroused keen interest, particularly the designs for

this year's canvass and those for next year's evangelistic drive.

He then passed on to a plan for "remembering God in your will" and received enthusiastic support on this from Archdeacon P. H. Dicker of Wangaratta.

Sponsorship by industry and commerce, the Church's contribution to industry and commerce, clergy leadership in Promotion, episcopal backing, formation of "concerned groups"—all these were mentioned, described and aroused discussion. They produced a spate of resolutions which the chairman directed should be drafted during the tea recess.

After this break it was "on again" and continued without pause until lunch.

During the afternoon there were informal group discussions, when the chairman was to be seen on the lawn with two A.B.M. representatives, lay representatives from Brisbane and Newcastle were in earnest discussion.

THE PROGRAMME

Archdeacons from various dioceses seemed to have common problems and the Promotion Directors of Canberra-Goulburn and Newcastle were poring over the Promotion Constitution of Adelaide diocese.

But at 4 o'clock the conference reassembled to hear Mr. Geoffrey Walker, of the Sydney Department, present "The Canvass Programme." This had been prepared in draft form and circulated.

The speaker discussed such matters as "Giving Potential"—"Qualifications of Church Membership"—"Budget Appraisal"—"Advance Pledging"—"Recruiting Canvassers." From

the all-in discussion it was seen that these terms were well understood by those present.

Dinner and Evensong were followed by an enunciation of "The Budgetary Principle" in a seminar conducted by the Reverend R. S. R. Meyer.

(Continued on page 12)



The main street, with its old Batak houses, in one of the towns in the heart of Batak country. The Asian church leaders' conference will be held in this region, at Prapat, from March 18 to 27. Three Australians, including Bishop R. C. Kerle, are attending. ("The Anglican," March 8.)

OPEN-AIR SERVICE BEGINS PERTH'S CENTENARY YEAR

FROM OUR OWN CORRESPONDENT

Perth, March 11

Five thousand people attended the out-door Evensong on March 3 which marked the beginning of the centenary services of the Diocese of Perth.

The Supreme Court Gardens provided a delightful setting for the service.

Before the service, which began punctually at 8 p.m., there were three processions from the cathedral, along the streets of the city to the gardens.

The first procession was of the 250 choristers, drawn from many metropolitan parishes, who together formed the choir. The second procession was made up of lay-readers and all the clergy of the diocese.

The third procession was made up of the diocesan officers, the canons, the archdeacons, and five bishops in copes and mitres, preceded by their chaplains.

The choir was situated in the fine orchestral shell which graces the Supreme Court Gardens.

Before the shell, a dais, twenty feet square and three feet high, had been set up and the altar placed upon it as the focal point for the service.

The robed choir, high in the shell, made a splendid background for the dais and altar.

The specially-designed altar for this service was twelve feet long.

The motif of the altar frontal was made of the Greek letters "Alpha" and "Omega" and five diocesan crests.

Western Australia was, in turn, in the Dioceses of Canterbury, Calcutta, Sydney and Adelaide before the Diocese of Perth was formed 100 years ago.

FIVE CRESTS

The crests of these dioceses were, therefore, incorporated in chronological order on the frontal, which was in red and cream and gold.

The whole service had been specially drawn up and attractively printed. Every person present was handed a copy, and the lighting arrangements enabled all to join in the singing.

In the unavoidable absence of the archbishop through sickness, the sermon was preached by the Administrator, the Venerable R. G. Hawkins.

The lessons were read by

Bishop R. E. Freeth and Bishop Donald Redding.

The blessing was given by the Bishop of North-West Australia, the Right Reverend J. Frewer. The other bishops present were Bishop W. E. Elsey and Bishop C. L. Riley.

One hundred and fifty men, many of them members of the Church of England Men's Society, acted as ushers and collectors, and the collection was given to the John Wollaston Theological College, the new college of the Diocese of Perth.

This was the largest Church of England service ever held in Western Australia, and was a splendid opening for the centenary year of the diocese of Perth.

SOUTH AFRICA AND CANADA'S NEEDS

ANGELICAN NEWS SERVICE

London, March 11

The Dean of Chester, the Very Reverend M. M. Gibbs, in the Church Assembly at the end of February pleaded for missionaries to go out to South Africa.

He said there was a real need for the sacramental religion which the Anglican Communion could provide.

While religions which only preached the Word tended rather to divide men than to unite them, he said, Anglicanism, with its sacramental life, was providing the only common ground on which men of all races might meet.

Another speaker spoke of the desperate need of missionaries for Canada, where the Roman Catholics and innumerable sects were trying to stake out a claim among the British immigrants before the Anglican Church of Canada could reach them.

NORTH-WEST AUSTRALIA

The following gifts have been received for the work of the Bush Church Aid Society in North-West Australia:

Diocese of Ballarat	£25 0 0
Miss R. F. Fuller	2 0 0
"Friend in Tasmania"	5 5 0

Total £32 5 0

FACT AND FANCY

The Bishop of Armidale tells a good story to illustrate the reputation which the Anglican Church has acquired in some places. He was flying to a C.E.M.S. gathering in Tasmania. It was cold and dark when he left, and colder and darker during the journey. It was snowing when he reached Launceston. A cheerful C.E.M.S. leader came through the wind and snow to greet him at the airport. "Regular Church of England night, isn't it, Bishop?" he said, welcoming him.

Is this a record for a parish's missionary giving following an every-member canvass? Penrhyn, Diocese of Sydney, has promised the Australian Board of Missions £1,000 a year for three years.

Dr. Harold Royle had an embarrassed moment at the Armidale Loyalty Dinner. As chairman of the Teams' Committee of the Parish Canvass, he was explaining the plan for using the £40,000 aimed at during the next three years. "Our clergy are overworked and overpaid," he declared boldly. He stopped as suppressed chuckles and restrained whistles, and whispers interrupted him. The newspaperman sitting alongside him whispered "underpaid." Dr. Royle turned his notes back and looked for the words, turned them over again, and looked up at the 750 parishioners in front of him. "Underpaid," he said brightly.

The preface to the Ordinal declares that an ordinand should be "learned in the Latin Tongue." It is pleasing to find that even today some of our younger clergy are so learned. A Victorian Bishop recently decreed that a Canon, much loved for his faithful work and due to retire, should be styled "Canon Emeritus." Already some of his younger friends among the clergy are translating his new description as "Can(n)on, Discharged!"

The Carrington Convalescent Hospital, Camden, N.S.W., would be glad of copies of A. and M. hymn books (large type if possible), no longer required by a parish. They will be gratefully received by the Reverend W. R. Brown, The Rectory, Camden, who will arrange to collect them.

—THE APPRENTICE.

U.S.A. CHURCH LEADS IN REFUGEE HELP AND MISSIONARY GIVING

THE "LIVING CHURCH" SERVICE

Milwaukee, U.S.A., March 11

The National Council of the Protestant Episcopal Church of the U.S.A., meeting at Seabury House, Greenwich, Connecticut, last month, adopted the largest budget in its history.

The budget for the combined dioceses of the U.S.A. for 1957 will be 6,874,098 dollars—more than a million dollars larger than that of 1956.

Another record was set by the total amount received in 1956 for the General Church Programme: 5,774,628 dollars or 712,635 dollars greater than that of 1955.

This was made possible by the over-payment of pledges by the 28 dioceses and missionary districts.

Bishop H. W. B. Donegan, of New York, said that missionary giving last year was the largest ever recorded.

The council was told that the Episcopal Church had led all other non-Roman bodies in the re-settlement of refugees since the 1951 Act came into operation.

Of a total of 20,000 refugees

received in the U.S.A., 3,200 had been sponsored by Episcopalians, 500 more than the Methodists who were in second place.

Council decided that one half of the 1959 Church School Missionary Offering would be used to establish a theological school near San Juan, Puerto Rico.

THREE LANGUAGES

The Director of the Overseas Department, Bishop Bentley, said that the existing Episcopal schools in Mexico and Haiti, and a union seminary in Cuba, did not adequately fill the need.

The staff members of the new seminary will be largely North American so that student-priests will learn English, Spanish and French-speaking teachers will also be used.

An appropriation of 26,635 dollars annually for two years was announced for a three-

month training programme for parish assistants in Christian Education.

The first session will commence in June, when a resident staff of seven, as well as part-time lecturers, will help train leaders in parish work.

The course will include theology, teaching techniques, doctrine and related subjects.

The Department of Christian Education also voted 4,000 dollars for the Girls' Friendly Society teenage leadership training and 13,600 dollars to carry on the department's audio-visual education programme.

A new portrait of the Presiding Bishop, the Right Reverend H. K. Sherrill, presented by members of the council, was on display for the first time. It hangs over the fireplace in the Library of Seabury House.

CALL FOR A NATIONAL MISSION

ARCHDEACON SAYS TIME IS RIPE IN ENGLAND

London, March 11

Now was the time for the Church to prepare for an evangelistic mission to the nation, said the Archdeacon of London, the Venerable O. H. Gibbs-Smith, on February 21.

Preaching in S. Paul's Cathedral, he said such a mission, the preaching of the Kingdom of God should be presented as an ideology relevant to every condition of contemporary life.

The Gospel had an essential message for every walk of life now, and was of infinitely greater consequence and power than any of the lesser ideologies, such as Communism and Fascism which have swept through whole countries.

It was humiliating, the archdeacon said, to remember that Communism, Fascism and Nazism took their being from the religious idea of a Messianic Kingdom.

THE TRUE ONE

The only way to counter false ideologies was by proclaiming a true one.

The Christian ideology, with sound intellectual basis, yet put forward in simple, popular terms, could carry the nation to God.

"Not since the National Mission of Repentance and Hope in 1916 has a general mission been attempted," he said, "yet it might well be argued that once in a generation the established Church owes this particular service to the country."

The archdeacon said that existing parochial and diocesan machinery, supplemented by use of radio, television and the national Press could well undertake the mission.

PANCAKE BELL RINGS AGAIN

ANGELICAN NEWS SERVICE

London, March 11

At S. Mary's Church, Chesham, on March 5, the "pancake bell" was rung for ten minutes, beginning at 11 o'clock, in accordance with Shrove Tuesday custom.

The bell last performed this function in 1939; after the wartime ban on church bell-ringing (except for warning of invasion) was lifted, there was no resumption, until this year, of the annual ringing of the pancake bell.

HUNGARIANS WILL BE RESETTLED BY W.C.C.

ECUMENICAL PRESS SERVICE

Geneva, March 11

Five members of the staff of the World Council of Churches have left Geneva for Yugoslavia.

They will help resettle the 17,000 Hungarian refugees who are in Yugoslavia.

Dr. Edgar H. S. Chandler, the director of the World Council of Churches' Service to Refugees, says that the Council has been asked by the United Nations High Commissioner for Refugees to send a resettlement and a welfare worker to Yugoslavia.

The United Nations hoped that the situation can be cleaned up in six months.

George Wood, an American citizen, will do welfare work. He is a former staff member of Church World Service. The resettlement officer has not yet been named.

Dr. Chandler, the Reverend Raymond E. Maxwell, secretary for Orthodox Churches and Countries, and the Reverend John D. Metzler, secretary for Material Aid and Surplus Commodities, will go to help set up the programme.

The Lutheran World Federation will also be working in Yugoslavia.

Of the 17,000 refugees who have crossed the Hungarian border into Yugoslavia, about 4,000 are Protestant, Dr. Chandler said.

Its essence would be the delivery of the gospel message.

"There is no doubt that the time is ripe," he said, "for a fresh, concerted attempt to make known the good news of the New Testament."

"Now it has always been crucial that the mode of presentation of the Gospel should be matched to the climate of thought and the living conditions of each succeeding generation."

"To-day people would respond most eagerly, I believe, if the Gospel were presented in terms of an ideology."

DIocese's FOUR POINTS FOR LENT

ANGELICAN NEWS SERVICE

New York, March 11

By the last Sunday in February, the 70,000 Confirmed Episcopalians in the Diocese of Connecticut had received a visit from at least one of 10,000 "Crusaders" working in the diocese.

The visits were part of Connecticut's gigantic "Episcopal Crusade for Christ" which sought to enlist each communicant in a four-point observance of Lent.

Each communicant was asked to promise that he or she would:

● Pray daily and use the prayer written especially for the Crusade by the diocesan, the Right Reverend W. H. Gray.

● Revive Thy Church, O Lord, beginning with me, awaken in me a deeper love for Thee, quicken my desire to serve Thee with heart and mind and strength, help me to bring others to know and worship Thee. Amen.)

● Worship in church each Sunday in Lent and attend as many special week-day Lenten services as possible.

● Try to bring at least one

non-churchgoer with them to each service attended.

● Endeavour in Lent to bring at least one other person to Baptism or Confirmation or both.

Communicants who made these definite "Commitments for Christ" signed a pledge card promising to try to live up to them.

During the crusade the issue of the Connecticut Churchman was earmarked for 14,000 homes instead of the usual 5,000.

THE CRUSADE

The crusade, given its official name by Bishop Gray, was planned late in 1956, but actually originated at the last General Convention.

At Honolulu in 1955, convention delegates adopted a resolution calling on each new communicant, in the year following his own Confirmation, to bring at least one new member into the church.

Following up his evangelistic appeal, Bishop Gray held a series of five meetings with his clergy and laymen to discuss the life and work of the Church.

This included everything from Baptism of the individual to the work of the World Council of Churches.

It was stressed that the world-wide work of the Church begins in the individual parish and mission. Out of these meetings developed the Crusade.

COMMANDMENTS FILM CRITICISED

ANGELICAN NEWS SERVICE

London, March 11

A New York City clergyman calls the film, "The Ten Commandments," a "caricature of fundamentalism at its worst."

The Reverend Edward O. Miller said the Hollywood version presents the Decalogue as cut verbatim into stone tablets by "a sort of spiritual acetylene torch" instead of as the product of the "thrilling, centuries-old struggle and yearning of mankind for moral uprightness."

He deplored the fundamentalist "disregard for Biblical scholarship." The "Ten Commandments," he said, did not come to man as a "theatrical bolt from the blue."

Mr. Miller challenged the picture's claim that the Commandments were the "most significant story." While significant, he said, the story is secondary to Christ.

PRINCE PHILIP MEETS STUDENT TEACHERS

CHURCH HAS 5,500 IN TRAINING

CHURCH INFORMATION SERVICE

London, March 11

His Royal Highness, Prince Philip, Duke of Edinburgh, visited Cheltenham on March 8, where he opened extensions to S. Paul's College.

S. Paul's is one of twenty-four colleges run by the Church of England to train teachers for State and Church schools.

The college was built in 1847 for 80 men students, and now houses over 200.

Despite extensions, the Victorian Gothic building was therefore no longer adequate, and has been remodelled—involving, among other things, a "roof-lift" to enable an additional floor to be inserted.

After attending a service of thanksgiving in the college chapel, conducted by the Bishop of Gloucester and the college chaplain, the Reverend J. A. Wainwright, the Prince inspected the 104 new study bedrooms, which replace the old-fashioned cubicles.

He then went to the gymnasium where, in an address, he declared the extensions open.

After refreshments, Prince Philip toured the other parts of the buildings, including the remodelled kitchen wing and domestic quarters.

He then saw games coaching and athletics, and planted a tree on the college playing fields, which have been increased in recent years from seven and a half to fifteen acres, and include an athletic track and tennis courts, as well as grounds for cricket, rugby, soccer and hockey.

Modernisation of all the twenty-four Church of England teacher training colleges has been undertaken since the war. So far, well over two million pounds has been spent.

PIONEER

Half the money has been provided by the Church, through the Church Assembly and the dioceses, but ultimately through the generosity of individual churchpeople, and half by grants from the Ministry of Education.

The Church of England pioneered in the work of teacher training—most of its colleges are about 100 years old.

Besides the 24 colleges in England—15 for women and nine for men—there are two in Wales.

Between them these colleges have over 5,500 students, representing about one-quarter of the students in two-year training in England and Wales.

NORTH INDIAN UNITY

LAMBETH COUNSEL FOR ANGLICANS

Canon M. A. C. Warren, the General Secretary of the Church Missionary Society, describes the work which has been done on the plans for Church Union in North India and Pakistan, in the latest "C.M.S. News-Letter."

He said, "The proposals for Union both in North India and Ceylon will as far as Anglicans are concerned, be coming before the Lambeth Conference for their counsel and advice in 1958."

In India, a divided Church has a weakened testimony to offer, and a weakened contribution to make, Canon Warren said.

NEGOTIATORS

The negotiating committee contains representatives of the Anglican Provinces of India, Pakistan, Burma, and Ceylon, Churches associated with the Baptist Missionary Society in India and Pakistan, the Methodist Church (British and Australasian Conferences), the Methodist Church in Southern Asia, and the United Church of Northern India.

The plan of Union includes, therefore, those same churches which united to form the Church of South India.

In addition, in North India, the Baptists are one of the negotiating bodies. Churches whose main foreign links have previously been with the United States of America are also taking part.

Canon Warren says that as in South India, so in North India, it is frankly stated that after Union the United Church will insist on maintaining unbroken its links with its several "parent" Churches.

● as essential to the Cathedral as its very stones



St. Andrew's Cathedral appeals for your help in building A New Choir School

Many of you doubtless have enjoyed—either in the Cathedral or when listening-in to a broadcast Service—the magnificent renditions of hymns, psalms, canticles and anthems by the Choristers of St. Andrew's Cathedral, Sydney. On being reminded of this you might like to show your appreciation in practical form!

In Australia, the St. Andrew's Choir is continuing the great musical heritage of the English Cathedrals, where choral singing has always brought a poignant perfection of beauty to the services.

It will readily be understood that the Choristers need continuous training to uphold this splendid tradition, and such are the stringent demands of this special study that it is essential for the boys to have a School of their own.

The Choir School has many distinguished "Old Boys," including Sir Charles Kingsford-Smith, John Antill, and Sir Douglas Mawson. Yet in the seventy-one years of its existence the School has never possessed a real home of its own . . . it has shifted from pillar-to-post, and its present premises are most unsuitable—a disused factory site.

We feel that these young people deserve better of the Community they serve . . . and we think you will agree. If you do, would you give your agreement the tangible and helpful form of a subscription towards a new modern School?

Our target is £30,000, and we have reached halfway. All contributions are deductible from Income Tax . . . and when you make this gift you not only enrich the present, you build for the Christian future.

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THE CHOIR SCHOOL BUILDING APPEAL

The Dean of Sydney, St. Andrew's Cathedral, George St., SYDNEY.

Herewith my subscription of (amount) towards the St. Andrew's Cathedral Choir School Building Appeal.

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Address

*ALL CONTRIBUTIONS DEDUCTIBLE FOR INCOME TAX PURPOSES. N.170

FOURFOLD PURPOSE OF A COLLEGE

THEOLOGICAL STUDENTS HEAR ADDRESS AT MORPETH

FROM A SPECIAL CORRESPONDENT

Morpeth, March 11

Theological students at S. John's College, Morpeth, heard the Reverend John Vockler speak on the purposes of a theological college during their Orientation week.

Mr. Vockler returned last year from four years' post-graduate study at the New York Theological Seminary, in the United States of America. He is now a part-time lecturer at S. John's College.

Mr. Vockler said that the purpose of a college such as S. John's might be said to be fourfold — vocational and professional, pastoral and devotional, academic and intellectual, and communal.

"It is my belief," he said, "that we have suffered a great deal from a misunderstanding of the nature of vocation to the priesthood, and not least because we have dangerously isolated consideration of our high calling in Christ from the fact of vocation in general.

"The great thing is to lay hold of the honour which has been conferred upon us, without suggesting by word or manner that we, as persons, are in any way more exalted by this than we would have been if God had called us to be doctors or teachers.

HIGH STANDARD

"All have 'gifts differing' and God uses all the gifts which He gives to men for the building up of His Church and Kingdom."

He said that the office of priesthood is so high "that it demands from all of us a higher, not a lower, standard of professional competence than that which is found in other walks of life.

"It is your duty whilst you are here to lay the foundations upon which you can build in your ministry.

"Never again will most of you have so much time for reading and discussion."

Mr. Vockler told students that they had a responsibility to avail themselves of the pastoral knowledge and experience of the college staff.

"You must learn to do here yourselves what in future years you will hope and pray for your people to do—that is, to bring your religious and spiritual problems to those who are competent to deal with them," he said.

He also told students that they had no greater responsibility whilst they were at the college than to be regular and faithful in the life of prayer.

DISCIPLINE

"Hopes and ideals are not enough to meet the trying circumstances of parochial life. That life demands a very high order of personal discipline, and a life sanctified by prayer and sacrament."

Mr. Vockler said, "The college demands from you that you should think—and do so till it hurts.

"It is not the purpose of a college to state the party line, whatever that may be, but to search for truth based on facts and sound reasoning, and when those facts challenge our preconceived notions to force us to our knees in all humility.

"What you learn here can never be looked at solely from an academic point of view—for you are learning how to handle the Word of Life.

"What you learn here must be looked at from an academic point of view because the Church cannot afford to have the Word of God go by default as a result of intellectual laziness, intellectual blindness, or intellectual obtuseness.

"Finally," Mr. Vockler said, "we are called to live as brethren, and to love as brethren."

He advised them to "avoid cliques like the plague."

"If we can live here as brethren in Christ, we will be able to live at peace with all men in the parishes to which we go, and so commend the love of Christ to all men."



The adult choir at S. John's, Bairnsdale, Diocese of Gippsland. There is also a junior choir of 25 boys and girls. The rector is Canon G. F. D. Smith. The choirmaster is Mr. Andy Finnin.

C.E.B.S. OPENS ITS SECOND FARM FOR MIGRANT BOYS

FROM A SPECIAL CORRESPONDENT

Melbourne, March 11

The national chairman of the Church of England Boys' Society, the Reverend N. G. Molloy, hallowed the new C.E.B.S. farm at Romsey on March 2. Mrs. P. W. Robinson, widow of the late Canon P. W. Robinson, who was chairman of the society in Melbourne for sixteen years and national chairman for ten years, opened the farm.

The Reverend Neale Molloy thanked the members of Parliament, the local councillors and those in the district for the wonderful way in which they had helped the warden and the matron, Mr. and Mrs. Glenn, since the establishment of the farm.

He pointed out that the C.E.B.S. farm at Burton Hall, Tatura, and the farm which had just been hallowed had been set up in the light of experiences in boys' training

farms since the depression years.

The society had limited the number of boys to be trained on this farm to six, so that the warden and his wife may be a real father and mother to the boys.

We claim, he said, that the intimate nature of our farm-home set-up will ensure that each boy will be treated as a son instead of an inmate or merely as a pupil.

Migrant boys from England will be sent to us through the Church of England Council for Commonwealth and Empire Settlement in London.

Those already sent to the training farm at Tatura have proved an excellent type.

We will not retain boys who

obviously are not fitted for farm work; we will pass them on to organisations best fitted to help them, said Mr. Molloy.

After the hallowing and the official opening, afternoon tea was served by members of the Ladies' Guild of the parish church and wives of the members of the farm committee.

During the afternoon an auxiliary was formed to help the C.E.B.S. maintain and develop its farm training scheme.

In introducing Mrs. P. W. Robinson, the farm commissioner and secretary, Mr. R. E. Parsons, paid tribute to the inspiration and leadership of the late Canon P. W. Robinson, and thanked Mrs. Robinson for all that she had done to help in the development of C.E.B.S.

WARDENS TO CONFER AT GILBULLA

FROM A SPECIAL CORRESPONDENT

The first of the 1957 conferences for churchwardens of the Diocese of Sydney will be conducted at the Gilbulla Conference Centre on the week-end of March 22 to 24.

All aspects of administration of parochial life and diocesan affairs are included in the agenda paper.

Churchwardens in Sydney diocese who have not been to one of the previous conferences should avail themselves of this opportunity.

The reservation list is rapidly filling, and immediate application should be made to the chairman, Mr. Trevor E. G. Moon (phone WL3714), or the Deputy Registrar of the diocese, the Reverend Kenneth Roughley (phone BM2371).

NEW CHURCHES IN BUNBURY DIOCESE

FROM A SPECIAL CORRESPONDENT

Bunbury, W.A., March 11

The new stone church at Corrigan was dedicated in honour of S. Matthew by the Bishop of Bunbury, the Right Reverend Donald Redding, on February 26.

The next day the bishop dedicated another church—All Saints, Hyden—seventy miles away.

At Corrigan the bishop was assisted by the rector of the parish, the Reverend L. B. Impson, and by the Rector of Bruce Rock, Diocese of Perth, the Reverend J. H. Pickering.

S. Matthew's, Corrigan, is a well-proportioned church with a tower. It is adequately and beautifully furnished, and has ample vestry accommodation.

It is large enough to seat a congregation of 120 persons.

With the porch, the vestries, and the aisles in use, it accommodated 250 for the service of dedication.

Corrigan lies properly within the boundaries of the Diocese of Perth but it has been linked with the Kondinin district of the Diocese of Bunbury for some years.

Hyden is an outpost of the Diocese of Bunbury.

All Saints, Hyden, is an at-

tractive and well-furnished church: a credit to the local churchpeople. It is built of cement bricks and has a tiled roof.

At Hyden the bishop was assisted by the rector of the parish, and by the Rector of Lake Grace, the Reverend L. G. Mauger.

A very handsome hand-carved English oak altar cross, and candlesticks, have been given to All Saints' by the rector.

After each of the services there was a very happy social gathering.

At Corrigan it was held in the church hall which has had to be used as a place of worship for many years.

At Hyden it was held in the neighbouring Community Centre.

APPEAL FOR BLIND

FROM OUR OWN CORRESPONDENT

Adelaide, March 11

The Church of England Guild of Service to the Blind in the Diocese of Adelaide is making an appeal for funds to help in its work for blind people of all denominations.

"Make this a thanks offering for your sight," is their appeal slogan.

Donations, all of which are allowable income tax deductions, can be sent to Mr. M. G. Colwell at 7 Wilkins Street, Enfield, S.A.

CANVASS LEADS TO CONFIRMATION

As a direct result of the every member canvass which has been conducted in the parish of S. Luke's, Mosman, Diocese of Sydney, the rector, Canon E. Cameron, presented seventeen adults for Confirmation on Ash Wednesday.

The confirmands included four husbands and wives.

AMERICAN STUDENTS OF THEOLOGY

ECUMENICAL PRESS SERVICE

Geneva, March 11

Enrolment in theological seminaries and schools of religious education in the United States increased 2.3 per cent. in the 1956-57 academic year, according to the U.S. Department of Education. Total enrolment is 35,190, compared with 34,407 in the same institutions a year ago. However, there was a decline of 5.5 per cent. in the number of first-year students.

A.C.U. MEETING

The Sydney branch of the Australian Church Union will hold its annual general meeting in Christ Church Lower Hall, Pitt Street, Sydney, on March 26, at 8 p.m.

This year the branch will combine with the Sydney Chapter of the Transfiguration of the Guild of Servants of the Sanctuary in holding a Quiet Day at S. John's, Ashfield, on Saturday, March 30.

The Rector of Gordon, the Reverend R. A. Wotton, will conduct the Quiet Day, which will begin at 9 a.m.

PROVINCIAL CONFERENCE OF COMRADES OF S. GEORGE

FROM OUR OWN CORRESPONDENT

Perth, March 11

Fifteen members spent the week-end from March 1 to March 3 at Le Fanu House, at the first Western Australian Provincial Conference of the Comrades of S. George.

They represented the Subiaco, Kalgoorlie, Coolgardie and Central companies.

The chairman of the conference was the Reverend R. S. Judge. The chaplain was the Reverend E. H. Wheatley.

Miss Joan Beglen, of Parnara, Melanesia, was the guest of the conference. She gave three informative addresses on the House of the Epiphany, Melanesia, and S. Mary's, Parnara.

The Reverend E. C. Sweetman lectured on Personal Religion; Mr. W. Jamieson, on the Forrest River Mission; Sister Joy Rolsen, on Deaconesses of the Church, and Mrs. W. Kirby, on Church Needlework.

The State secretary spoke on the Comrades of S. George.

All the members of the conference attended the Centenary Thanksgiving Service in the

Supreme Court gardens on Sunday night.

The first meeting of the Provincial Council of the Comrades of S. George was held during the week-end.

The officers elected were: President, the Reverend R. B. Cranswick vice-presidents, the Reverend F. Mann and the Reverend M. Kirby; secretary, Mr. Michael Painter; treasurer, Miss Patricia Sims, and chaplain, the Reverend E. H. Wheatley.

The council hopes that its next meeting will be in Kalgoorlie from June 1 to June 4.

The conference began and ended with the Office of the

THE ANGLICAN

FRIDAY MARCH 15 1957

THE ORIGINS OF LENT

Lent, as we know it, comes from two or three different sources and is a combination of their effects. The real origin of Lent is the Paschal Vigil or fast which from the very earliest times was observed in commemoration of Christ's death and burial, and in preparation for the Easter Festival. There was no general agreement in the earliest times as to the exact length of this fast.

In the second century it seems to have been observed for one, two or three days, or in some places for forty hours. For a long time this fast was the only one binding on all Christians. What are called the "station days," Wednesdays and Fridays, were also observed very early as days of fasting, but in the first instance the observance was voluntary.

But the whole forty days preceding Easter had in early times a marked character of their own. They were the special time when candidates for Baptism were being prepared for the ceremony on Easter Eve. They were also the time when excommunicated persons were preparing themselves by fasting and penance for re-admission to Communion at Easter.

It is from these two customs that Lent was derived. During the fourth century the Paschal fast was gradually extended over the whole forty days. As our Prayer Book shows (in the Preface to the Communion Service) "in the primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance and punished in this world, that their souls might be saved in the day of the Lord."

The Preface goes on to say that the restoration of the said discipline is "devoutly to be wished," an aspiration which would possibly not be endorsed by many Anglican Christians to-day. But meanwhile the whole Church is invited to put itself under voluntary penitential discipline during the season.

For some time there were differences as to the exact length of the fast. But finally in the West it became six whole weeks. The last stage in the evolution of Lent was the addition of four days, Ash Wednesday and the three following days, so as to make the number of weekdays exactly forty, in commemoration of the forty days spent by our Blessed Lord in preparation for his public ministry.

These four extra days have never been accepted in the diocese of Milan where to this day Lent begins on Quadragesima Sunday, or what we call the first Sunday in Lent. It is interesting also to note that in the Roman Breviary the specifically Lenten antiphons begin on the Sunday and not on the previous Wednesday.

The connection of Lent with our Lord's own fast of forty days was, as we have said, an afterthought. But it was a very helpful thought. Over and above the thought of preparation for Easter, Lent became a time of voluntary union with Him in His sufferings on our behalf. The experience of countless millions of Christians testifies to the value of a well-kept Lent.

It should be noted that the six Sundays of Lent are not really part of it. This is specifically asserted by the Church of England which lays it down, amongst its Tables and Rules, that Sunday can never be a fast day. Thus, whilst the Vigils of certain festivals are appointed to be observed as days of fasting or abstinence Churchmen are asked to note "that if any of these feasts fall upon a Monday, then the fast of the Vigil shall be kept upon the Sunday next before it." The weekly commemoration of the Lord's Resurrection can never be treated otherwise than as a festival.

JAPANESE VISIT TO CHINESE CHURCH

ECUMENICAL PRESS SERVICE
Geneva, March 9

A group of twelve Christian leaders will leave Japan on April 23, for a month-long good-will visit to China.

The group will be led by the Reverend Junichi Asano, minister of the Mitake Church of the United Church of Christ in Japan, and a professor at Aoyama Gakuin and Japan Biblical Seminary.

Other members of the party will include representatives of the Y.W.C.A., the Japan Evangelical Alliance Church, the W.C.T.U., the Y.M.C.A., the Fellowship of Reconciliation, the Friends of Jesus Peace Society, Lutheran and Baptist pastors, and the editor of a Christian weekly.

CHURCH MEMBERSHIP IN JAPAN

ECUMENICAL PRESS SERVICE
Geneva, March 11

Statistics from Japan show that there are 169,917 members of the United Church of Christ, an increase of 5,574. There are now 38,538 members of the Episcopal Church, an increase of 1,248; and 8,388 members of the Evangelical Lutheran Church, an increase of 622.

METHODIST NUMBERS

ECUMENICAL PRESS SERVICE
Geneva, March 11

In May this year the Methodist churches of Europe are holding a conference at Stockholm. In Europe there are more than a million Methodists, and in the U.S.A. more than ten million.



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

Leadership Wanted On Housing

The casual-sounding statement by the Prime Minister, Mr. Menzies, on housing finance last week, earned him angry editorial comment in all the Sydney newspapers.

Sydney, I think, has the reputation for being the most clamant city in Australia. But I would be surprised if the homeless in other cities and towns in other States were not also disappointed by Mr. Menzies' laconic statement that "the Federal Cabinet will consider Government policy toward housing finance in due course."

With some of Mr. Menzies' claims one does not quarrel. Australia is building round about 70,000 houses a year—a considerable performance. But that is not enough. And, in particular, more liberal housing loans are required.

That was the point we stressed last week. It is the key to the whole situation. Many deserving families—and we are thinking especially of those with young children—will never get decent homes until loans up to 90 per cent. are available.

Mr. Menzies may have his mind more on international than on home affairs just now, with the important S.E.A.T.O. conference taking place in Canberra. But we do wish he would not give the impression that the building of homes does not need to be accelerated.

Certainly the Commonwealth Government cannot be expected to bear the whole responsibility. It is, as we have also said before, an urgent problem for joint action.

But the real leadership should come from Canberra. And surely imaginary tigers are being played in the path when Mr. Menzies talks of constitutional difficulties (as if the ghosts of the Founding fathers are blameworthy) and shortage of manpower and materials (when about 50 sawmills have been closed recently on the North Coast of N.S.W.).

One hopes sincerely that Mr. Menzies will very quickly have second and better thoughts on home finance, and how greater help can be given to decent people who haven't decent homes.

When Will Labour Retreat End?

Behind the lack-of-urgency note that ran almost right through Mr. Menzies' Press interview comments last week, one sensed his feeling that the Government is in a virtually impregnable position because of Labour's disunity.

He is probably right. But it is really a bad thing for the nation that today's Opposition is so pathetically weak. Its function in analysing and, where necessary, attacking Government policy is being performed almost exclusively by the newspapers.

A Government with a critical Opposition and a critical Press is kept on its toes. But when the Opposition virtually retires, a Government can become careless.

For that reason one hopes that the biennial conference of the Australian Labour Party, meeting this week in Brisbane, will be able to halt the party's long retreat. It is high time it managed to close its ranks and rally around a leader, whether he be Dr. Evatt or someone else.

But there is a fair bit of evidence to indicate that the retreat has not yet ended. Several Federal Parliamentarians are reported to be targets for "liquidation," and the progress being made by the Democratic Labour Party, although hard to assess ac-

curately, must still be disturbing to the A.L.P.

The session of Federal Parliament which will open next week should provide the Labour Party with plenty of opportunities to call the Government to critical account. But have the Opposition members got their minds properly attuned to national affairs these days? By their comparative silence on such questions as housing and import controls and their obvious preoccupation with the problems arising from party feuding, one takes leave to doubt it.

Christian Troubled By Views on China

I heard this week of a parishioner who wants to withdraw from Church of England membership because of "extreme concern at the praise of Communist China which has been issued every few days by various members of the Church of England ever since the Archbishop returned from his visit." The parishioner wrote (presumably to a church officer, for names and addresses were deleted from copies of the correspondence shown to me), saying he felt he could not make a further payment of £75 he had agreed to make to the Church. Instead, he proposed to send a cheque for that amount to the Hungarian Relief Fund.

The reply the parishioner received read in part:—"It would be presumptuous for me to enter a defence of our Primate and those other members of the delegation who sought to renew contact with the small Christian community in China. However, were I to disagree with them, I hope I would still be prepared to credit them with Christian charity and to view such a controversy against the

Church's long history of witness to the gospel of Christ."

The parishioner was asked whether he had heard and read the accounts of their visit given by the churchmen themselves, or had read the objective reports in THE ANGLICAN.

It was suggested that the parishioner should talk over his difficulty with the rector of his church. He was also told that, while his pledge could be cancelled, his Church membership could not.

I hope the parishioner will accept the advice to talk over the question with his rector. As the preface to the Book of Common Prayer says:—"It has ever been the wisdom of the Church of England . . . to keep the mean between the two extremes." I always think of this as applying not only to matters of liturgy, but also to Church views on current affairs.

I believe the parishioner has been mistaken in his interpretation of the views on Communism China expressed by members of the Australian delegation. But it is obvious that on that membership different impressions were made by the visit. In our Church there is room for Christian men and women of all views, compatible with their Christianity.

—THE MAN IN THE STREET.

APPEAL WELL WORTH WHILE

ANGELICAN NEWS SERVICE

London, March 11

The Bishop of Chelmsford has announced that he has received £16,645 as a result of his appeal to every communicant in his diocese to send him a pound as a Christmas present towards a new church building.

CHURCH SCHOOLS' INSPECTOR

FROM OUR OWN CORRESPONDENT
Adelaide, March 11

The Rector of All Souls', St. Peters, the Reverend L. R. D. B. Jupp, has been appointed Inspector of Church Day Schools in the Diocese of Adelaide.

This was announced to THE ANGLICAN to-day by the Dean Administrator of the Diocese, Dr. T. T. Reed.

Mr. Jupp will succeed Canon E. C. Loan, who has held the position since 1919.

A graduate in Arts with a Diploma in Education from the University of West Australia, Mr. Jupp is a former headmaster of Christ Church Grammar School, Claremont, W.A. He came to South Australia as Assistant Chaplain to St. Peter's College in 1954.

Last December, he was inducted as Rector of All Souls', St. Peters, which is, in fact, the parish church of St. Peter's College.

VISA FOR SOUTH AFRICA REFUSED

ECUMENICAL PRESS SERVICE

Geneva, March 9
Dr. G. W. Carpenter, a secretary of the International Missionary Council, has been refused a visa to enter the Union of South Africa. Dr. Carpenter was to arrive on March 10. At present he is visiting church officials in Africa making preparations for the International Missionary Council Assembly next December, in Ghana (formerly the Gold Coast).

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. A.E.T.
March 18: Miss Rita Snowden.
March 19: The Reverend Thomas Muldoon.
March 20: School Service: "Stories from the New Testament," Episode 98, "The Story of Stephen."

*March 21: The Bishop of Newcastle, the Right Reverend Francis de Witt Batty.
March 22: The Reverend James Peter.
March 23: For Men—The Reverend Sidney Price.

SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T. and W.A.T.
March 17: "They make you think—C. H. Dodd," The Reverend Lawrence McIntosh.

PRELUDE: 7.15 p.m. A.E.T. and W.A.T.
*March 17: St. John's Fellowship Choir, Melbourne.
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. and W.A.T.
*March 18-22: The Right Reverend Christopher Sturt.
COMMUNITY HYMN SINGING: 8.30 p.m. A.E.T., 6 p.m. W.A.T.
March 17: East Kent Methodist Church, Melbourne.
THE EPILOGUE: 10.45 p.m. A.E.T.
March 17: The Second Sunday in Lent.

FACING THE WEEK: 6.40 a.m. A.E.T., 6.35 a.m. W.A.T.
March 18: The Reverend Frank Beal.

EVENING MEDITATION: 11.20 p.m. A.E.T., 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.
March 18-23: The Reverend Donald Dalish.

PAUSE A MOMENT: 9.55 a.m. A.E.T., 9.50 a.m. W.A.T.
*March 18-22: The Archbishop, the Most Reverend R. C. Halse.

WEDNESDAY NIGHT TALKS: 10 p.m. A.E.T., 10.30 p.m. W.A.T.
March 20: "What Christianity has to say on Nationalism"—The Reverend Alan Watson.

EVENSONG: 4.30 p.m. A.E.T.
*March 21: St. Peter's Cathedral, Adelaide.

TALK: 5.15 p.m. A.E.T.

*March 23: "The Finest Person I Have ever known"—The Archbishop of Brisbane, the Most Reverend R. C. Halse.

TELEVISION: March 17: 8.45 p.m. A.B.N. Sydney: "Man to Man" (3). "What about God and Chance?" Dr. Ralph Sockman.

8.45 p.m. A.B.V. Melbourne: "Man to Man" (2). "How does God help in Temptation?" Dr. Ralph Sockman.

ONE MINUTE SERMON THE QUEEN OF SHEBA

1 Kings: 10

With what glorious praise does our Lord Jesus Christ speak of this queen whose name we do not know. "The Queen of the South shall rise up in the judgement with the men of this generation and condemn them." For she came to Jerusalem having heard the "fame of Solomon concerning the Name of the Lord."

From the Prayer Book version of Psalm 72 we gather that Sheba and Arabia are identical. Merchantmen who went down through the Red Sea in ships doing business for Solomon in gold, ivory, apes and peacocks, may have been driven in for fresh water near the palace of the Queen. No doubt their singing of the Psalms had caught the attention of the people and of the Queen.

Their country had many gods of its own but this God took hold of her attention, and with a great train, with camels bearing spices in abundance, she comes to Jerusalem to learn more of the Name of the Lord, and of the wisdom of Solomon. Our Lord sets His seal upon her.

She went down deep to ask her questions: affairs of state would be among them; anxieties about treaties; her own judgement over her own people; royal family matters; and other matters very near to her heart. Hard questions!

Not only did she see Solomon's palace and the ordering of his household, with its luxury and extravagance; but she saw the Temple, its offices and officers, its services, and its worship. How earnest indeed must she have been, and of what deep understanding.

And as she sees and begins to understand, we are told there was no more spirit in her. This God, the Lord, is beyond the gods of nature she had worshipped. The wisdom and prosperity with which He has endowed Solomon are beyond anything she has known.

But there is no suggestion of envy in her heart. She is a great soul. There is only appreciation, admiration, and congratulation in all that she has to say. Could we have risen to that high and holy level?

"It was a true report," she said, "that I heard in my own land." "Happy are these men, happy are these thy servants which stand continually before thee and hear thy wisdom."

Was she not really far more happy herself than proud Solomon, seduced by his alliances with peoples of other religions? Happy in being faithful with her comparatively few things; in admiring rather than being admired; in blessing rather than being blessed; in giving rather than receiving? Her humility and freedom from envy will never be forgotten.

CLERGY NEWS

DONOGHUE, The Reverend J. G., Rector of Crookwell, Diocese of Canberra and Goulburn, to be Rector of Murrumbidgee, in the same diocese.

KENDERDINE, The Reverend C. T., Rector of St. Augustine's, Neutral Bay, Diocese of Sydney, returned to his parish this week after a visit to England. He was accompanied by Mrs. Kenderdine and Miss Ruth Kenderdine.

CLERICAL ILLNESS

BRADY, The Venerable Oliver J., of New Guinea, has successfully undergone an operation in Melbourne and is now recuperating in Tasmania.

KENNEDY, The Reverend C. M., Victorian secretary of the Australian Board of Missions, is seriously ill and will be off duty for a considerable period. However, he is much improved under treatment. The Reverend Edgar Wood is carrying on the duties of Victorian secretary in the meantime.

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.

CLERGY FOR THE NORTH

B.G.S. AND THE TERRITORY

TO THE EDITOR OF THE ANGLICAN Sir,—The Brotherhood of the Good Shepherd is greatly encouraged by the proposition unanimously agreed to by the bishops at their recent meeting in allowing the Bush Church Aid Society and the brotherhood to go into any diocese in Australia for both men and money for the needs of north and central Australia.

We rejoice to know that the Bush Church Aid Society already has sent two priests to strengthen the sadly depleted staff of North-West Australia, and two members of the brotherhood will be leaving in May to take up work in the vast territory between Alice Springs and Darwin.

We are also greatly encouraged by your stirring leader in last week's issue challenging church people in the more closely settled parts of Australia to the urgent need of financing the Church's agents who already have gone or are about to go to their lonely outposts.

In company with the B.G.A., which is appealing for £12,000 to finance their agents in the north, the brotherhood has not a penny in hand for their new work in the Territory, as its normal annual income is needed for the upkeep of Brotherhood House and the Ordination Candidates' Training Scheme.

To keep initial costs down to a minimum, the two brothers will live, for the time being, in the church vestry in their central townships, thus obviating the necessity of building houses, but two strong and reliable vehicles must be purchased immediately and, until financial support comes from the people of the districts where the brothers will serve, money will be needed for ordinary working expenses.

It is estimated that all this will cost, at least, £5,000. The need is most urgent, and donations sent to The Principal, Brotherhood House, Dubbo, N.S.W., will help greatly in solving part of the great problem of providing a more adequate ministry in the interior of our vast continent.

Yours, etc.,
(Archdeacon)
L. C. S. WALKER.
Brotherhood House,
Dubbo, N.S.W.

BALLARAT FIRST TO HELP

TO THE EDITOR OF THE ANGLICAN Sir,—The Diocese of Ballarat warmly commends THE ANGLICAN for its action in making an appeal for funds to help to bring the Church's ministrations more adequately to the North-West and the Northern Territory.

We have pleasure in sending you a cheque for £25 (first instalment).

Very sincerely yours,
WILLIAM BALLARAT.
Bishopscourt,
Ballarat.

VICAR'S ORDEAL

TO THE EDITOR OF THE ANGLICAN Sir,—Once more the value of the existence of THE ANGLICAN to maintain our British rights and Faith is demonstrated by your publication of the ordeal to which the Reverend N. Glover has been subjected, because he will not conform to

Caesar's demands. Caesar in this case being a composite of Fascist elements.

The episode is not one of Communism, but of party politics, where the so-called Anticommunist Labour Party got such a drubbing in one of the Roman Catholic strongholds where Glover lives, and that by many Roman Catholics, who resented the interference of the hierarchy of their Church in politics, that it has become hysterical.

There are one or two others besides myself who will not stand by and see Glover butchered to make a Roman Catholic holiday. We have a great admiration for this little fellow. Time has shown that he was more right than many of his colleagues, and when we told him we did not think he was doing much good by being "a sandwich board man" around town, he answered with such a deep sincerity that he felt he must do so, that I just bowed to the possibility "that this thing might be of God."

Really Mr. Editor, we could do with one or two more Glovers, and I thank you that THE ANGLICAN knows something about Voltaire.

Yours sincerely,
F. H. GAUNSON.
Caulfield,
Victoria.

IN DEFENCE OF STRIKES

TO THE EDITOR OF THE ANGLICAN Sir,— "The Man in the Street" (March 1) spent some time condemning trade unionists for using the strike as a legitimate bargaining weapon in industrial disputes. This condemnation was on two grounds, (1) "the disregard shown for the convenience of the rest of the community," and (2) there is "so much machinery for the just settlement of industrial disputes." Both judgements are remarkably naive and superficial.

The trade unions claim that, quite apart from the long delays (sometimes up to two years before a case is heard), and excessive legalism of the courts, the policy of the present Government is to use the Arbitration Court, not as a method of settling industrial disputes impartially, but as an instrument for imposing wages policy. Loss of cost-of-living adjustments in a period of rising prices and unemployment has added weight to this view—so much, then, for "just settlement of disputes." The general wages are decided beforehand.

The point about the general community can likewise be dismissed. The worker knows only too well that the general community shows no interest or concern for economic justice when it appears on the level of the factory floor—the man in the street can, therefore, only be moved to act when he is forced to. That this type of action might hurt them—well, I have never known Christianity to be a wishy-washy affair of being "kind" and not hurting people.

Yours sincerely,
IAN R. CATHIE.

QUESTIONS OF STANDARDS

TO THE EDITOR OF THE ANGLICAN Sir,—Whatever points of criticism or disagreement any of your readers may find in three of your recent editorials, it must be admitted that there are deep-seated reasons behind them which cannot be dismissed as illusory.

The three editorials are "Earthly Advice for Ordinands," "Episcopal Timber" and "The Church in Danger."

Although the problems which you spotlight admit of no easy or speedy solution, it seems to me that in one form or another they all (or at least nearly all) hark back to the old questions of standards—standards spiritual, moral or intellectual, and in that order of precedence.

While much is rightly expected of ordinands in their present and future offices, it seems that the uninformed and "couldn't care less" attitude of

many (but not all) members of synods and vestries, to say nothing of the nominal fringe, continues to present problems which frustrate the ministry of the Gospel. If we clergy are vulnerable to criticism for this attitude, at least the problem is so wide that it can be forced back, as your articles do, to the recruiting and training system. The only value of such criticism lies in its possible help towards a solution.

Your "let—oh let" (Episcopal Timber) leaves unstated (or at least too deeply implicit) what is to many of us the heart of the matter—the call to repentance and the conversion of sinners.

Front page news of THE ANGLICAN, which features "The Church in Danger," tells of a mission field with a new church opened each week over the past five years, where adult baptisms number thousands, and the subheadings, "Amazing Growth" and "Phenomenal," tell their story.

One feels that here is the real thing, and also has the idea that a great deal of the time and effort spent in Africa on forward evangelisation are being spent in Australia on shallow, if at best harmless, money-raising pursuits and frivolities. If the Church in Australia is under-staffed, then let all her members be challenged to put first things first. Opposition and results will follow. This is true to the spiritual experience of the ages.

In Old Testament times men of God were moved to speak "whether they would hear or whether they would forbear." If the message did not make for popularity, its moral and spiritual integrity was such that some responded.

In New Testament times Jesus gives no promise of rapid success, of popularity or praise of men. He warns of peril and persecution. This was a great surprise to men expecting a speedy Messianic triumph and a share in the glories of the Kingdom.

And Dean Stanley, writing of Athanasius against the world, quotes Professor Jowett: "There is a deeper work, not dependent on the opinions of men, which can hardly expect to win much popular favour... but he who bears a part in it may feel that he has, by Divine help, been enabled to plant his foot somewhere beyond the waves of time."

Yours faithfully,
BERTRAM P. WRIGHTSON.
Denmark,
W.A.

NO WELCOME?

TO THE EDITOR OF THE ANGLICAN Sir,—My very recent experience is in such vivid contrast to that of Mr. Arthur Pirman that I feel I should place it on record.

Sunday, February 24, I spent in Sydney and attended the 7 a.m. Eucharist at S. Thomas' Church, North Sydney. Before I left the church porch I had the opportunity of meeting the rector and two of his assistant priests. There was ample time to make myself known to them—they were most accessible.

At 9 a.m. I went on to S. James', King Street, City, and here I found that I could join with the congregation not only in a delightful service, but I was invited to stay to breakfast with them.

At Evensong I preached in S. John's Church, Maroubra, and was given the opportunity to shake hands with and speak to every member of the congregation. The rector did the same. Anyone who attended any one of those services could only blame himself if he did not feel welcome and at home.

I seldom get a chance to visit other churches in Adelaide and one is reluctant to speak of one's own parish, but here we are such a friendly, homely crowd and if ever Mr. Pirman comes our way he will find that there is no question of any communism being outside the fellowship of the Church.

I would say that no churchman ought to expect to be run after—he ought to make it his duty to introduce himself to the rector and give his address. A Freemason would have to do the same with his Lodge.

PROGRESS IN GIPPSLAND

By OUR SPECIAL CORRESPONDENT

There is probably no area in Victoria that has shown more rapid expansion in rural and secondary industries over the last twenty-five years than Gippsland.

SINCE 1947 the town-dwelling population of Yallourn, the centre of the brown-coal industry, has more than doubled, intense cultivation of farm-lands, and the introduction of the latest scientific equipment has resulted in a more densely settled area than in any other Victorian country district, and a thorough search is now being conducted for oil and iron-ore.

In 1933 the population of this thriving part of Victoria was 121,801. To-day the figure has reached nearly 170,000 with the prospect of more rapid growth as towns in the Latrobe Valley—the centre of the coal, electricity and gas developments—expand in size and services.

With the influx of migrants, the expansion of a number of irrigation schemes and the establishing of paper mills close to vast timber areas, there is every reason to believe that Gippsland will become the most productive part of Victoria.

Already heavy industries are moving out into the country, and the huge smoke-stacks and concrete structures of the Latrobe Valley suggest that there is sound reason for call-

ing that valley "the Ruhr of Australia."

The Gippsland known to the pioneer clergy who helped Bishop A. W. Pain maintain isolated parishes at the turn of the century is no longer recognisable.

Muddy roads, veritable bogs in wet weather, have been replaced by some of the best surfaced roads in the State; horse-drawn vehicles are rare, as rare as they are on farms; the ramshackle, slab-butt farms have been replaced by attractive modern houses; and the main railway line has been electrified for more than 100 miles.

CITY PROBLEMS

In the Latrobe Valley, where clergy once ministered to a handful of hard-working "cow-boys," there are 42,000 town-dwellers calling for the pastoral care and ministrations of a priesthood familiar with all the problems found in cities and suburbs.

This significant change has been rapid. It is extending to the utmost every conceivable kind of social service from housing and schooling to the care of the sick and the cure

of souls.

New and most up-to-date hospitals have been built, and technical high schools, churches, libraries and social institutions of every kind are hard pressed in keeping pace with the needs of an amazing expansion.

When the present Bishop of Gippsland first visited the town of Morwell in the Latrobe Valley two years ago a branch church had been built in what was then considered the middle of a new working area.

To-day the same building is now situated in a corner of this area, and plans will soon have to be made for its removal. One denomination is considering building a church on wheels!

Changes and the prospect of still greater change have been aptly described in a paragraph published in a *Current Affairs* Bulletin:

"We can expect that Gippsland's population will consist more and more of town-dwellers and less proportionately of rural dwellers. Many of those who now regard themselves as rural dwellers could find within a few years that they are merely living in a suburban area.

"Not least of the influences which could bring this about is the electrification of the line into Gippsland which has provided means for the rapid transport of workers each day into Melbourne from distances up to 60 or 70 miles away."

The Diocese of Gippsland, with its 32 clergy, coincides in area with this vast field of burgeoning life. Many of its churches were obviously planned to serve the needs of a purely rural population, and must now be re-conditioned or replaced by more commodious and modern structures.

Building is now a diocesan priority. This is being made possible by a series of financial drives based on the Wells Scheme or some variation of Department of Promotion methods.

In the last two years nearly a dozen parishes have stabilised their finances in this way, and there is every sign that the diocese is about to witness a revival of giving with an accompanying surge of interest and spiritual venture.

TECHNICAL AGE

While there will always be a need for clergy with a vocation for ministering to a rural population, the coming of industry means that more men will be required who have been trained to match the needs of city and town dwellers.

The day is not far distant when the Latrobe Valley will call for the highly specialised services of men skilled in handling employer-employee relationships. Along with other Australian dioceses Gippsland is confronting the challenge of a technical age.

Those who have been closely watching the development of Victoria, with its rich and fertile countryside, its progressive governmental policies based on a determination to use the State's resources to the full, have high hopes for Gippsland.

Should the Premier be successful in enticing the investment of foreign capital, and if oil is discovered the changes of the last 25 years will be small in comparison with what may happen in the near future. Gippsland may well become one of the most vital areas in Australia.

Whether or not this will prove a blessing for the Gippslander will largely depend on the moral leadership of the Church, its capacity for matching material development with spiritual guidance, and its power to save a technical age from falling prey to the fascinating machines it not only makes but so often worships.

From a fairly wide experience both here in Australia and in England I cannot help but say that anyone who does not find friendship and fellowship in the Church of England, would be well advised to look for the fault in himself.

Yours, etc.,
(The Reverend)
FRANK WESTON.
Unley,
S.A.

TO THE EDITOR OF THE ANGLICAN Sir,—Your correspondent, Arthur Pirman, complains of lack of opportunity to meet an Anglican clergyman and his fellow churchmen in Australia. I had a similar experience—but in England. However, I didn't blame the local priest or the church workers. The fault was mine.

Our Australian clergy, underpaid and overworked as they are, do not always have sufficient time to seek out the stranger in their midst.

May I suggest to your correspondent that he put aside his English conservatism and make himself known to the church wardens or his local priest. I am quite sure he will find a warm welcome awaiting him.

Yours sincerely,
L. J. BRUTON.
Nunawading,
Victoria.

TO THE EDITOR OF THE ANGLICAN Sir,—I was amazed at your correspondent's letter headed, "No Welcome," in THE ANGLICAN of March 1. How different from our experience!

My husband and I arrived on June 21 last, and within ten days had been visited by the vicars of two neighbouring parishes. We were given a cordial welcome in both churches and, having decided to attend S. Catherine's, Caulfield, my husband was invited to join the choir, and the ladies made me most welcome in the Mothers' Union and other guilds and fellowship.

The vicar and his wife, and members of the congregation, have been most kind and helpful, and we feel part of a happy family. Thank you, S. Catherine's, for making us so welcome.

Yours sincerely,
HILDA M. BARROW.
Elsternwick,
Victoria.

TO THE EDITOR OF THE ANGLICAN Sir,—I very much hope that "Just a Christian" will make him or herself known to me when next visiting S. Andrew's Cathedral.

Twice every month an invitation is given to worshippers to share in breakfast after the

8.30 a.m. Communion. Almost always those leaving after each service are greeted by the Cathedral clergy at both main doors.

I am not sure that it is a good thing necessarily to shake hands with everyone, but the welcome is there just the same.

Yours sincerely,
(The Very Reverend)
ERIC A. PITT.
S. Andrew's Cathedral,
Sydney.

[Correspondence is now closed.—Editor.]

SHORT LETTERS, PLEASE!

Owing to the large number of letters for publication received each week, it is impossible to print more than a small proportion. It is equally impossible to return and acknowledge unused letters unless a stamped addressed envelope is included. Where possible, correspondents are asked to restrict letters to 300 words. It is emphasised that parts of some letters are omitted, according to general newspaper practice, for reasons of space and not for their content. It would help if correspondents who object to this would mark their letters accordingly.

WOMEN CANDIDATES IN THEOLOGY

ECUMENICAL PRESS SERVICE
Geneva, March 11

There are 256 women church workers in Finland, all of whom have completed their theological studies. Of these, 20 per cent, are employed as parish workers, mainly in Helsinki. These facts were given last month at a conference for women divinity students held at Sparholm, Sweden.

In Sweden there are 160 women graduates in theology. A few of them are directly engaged in parish work. In Norway there are 35, with one doing ecclesiastical work at a hospital in Oslo and two doing parish work. There are 25 candidates in Denmark, four of them ministers.

In Sweden and Finland there is no legislation to permit women to take holy orders. In Norway, where it is now possible to take holy orders, no woman has yet applied.

At the Sparholm conference, the women said that they had no desire to force matters in places where they are not already admitted to holy orders. But they pointed out that there are a number of fields where women candidates in theology could do increased work. They suggested hospital work, social work, and teaching.

ANGLICAN OF THE WEEK



Our Anglican of the Week is a delightful small boy from Papua who attends the New Guinea Mission's school at Menapi.

His is Amos Columba Paisawa who is at present on holiday with his father, Fabian Paisawa, in South Australia.

Columba was photographed by the Rector of S. Andrew's, Walkerville, the Reverend C. F. Eggleton, while they were touring the Barossa Valley with the Reverend Norman Crutwell and his mother, Mrs. Crutwell, also from Menapi.

Columba's grandfather, the Reverend Amos Paisawa, who is also stationed at Menapi, is one of the earlier Papuan clergy.

He was a chief in his own right but handed over to one

of his sons when he was ordained. He is a particularly strong character who has always stood out firmly against sorcery.

When he was a small boy, Amos remembers a man with a white beard coming to Menapi—the first white man he had ever seen. His father, the chief, sent the children inside while he talked to the stranger, most probably Samuel Tomlinson, but Amos peeped through a crack and overheard the conversation about a great spirit who was all-powerful and loved his children. Amos determined to find out more about this spirit when he grew up.

Columba's father, Fabian, is a trained teacher with the Daga people who live in the highlands at the back of Menapi.

C.E.M.S. PROGRAMME

FROM A SPECIAL CORRESPONDENT

Sydney, March 11
The activities of the Church of England Men's Society in New South Wales have increased in the last two months.

Many parishes have found the society useful both before and after the organisation of their promotion schemes.

The Church of England Men's Society organised the commemoration of the first Christian service in Australia in February, at S. Philip's, Sydney. S. Philip's was the first parish formed in this country.

The choir of S. John's, Campsie, whose members all belong to the C.E.M.S., sang at the service.

The society hopes to arrange a gathering of men to welcome Brother W. T. Thomas when he arrives in Sydney in March for a short visit. Brother Thomas is a member of the Overseas Committee of the C.E.M.S. in England.

MEN'S RALLY

Members of C.E.M.S. will go to Giffulla, Menangle, from May 17 to 19. The theme of the week-end will be: "The Missionary Task of the Laity."

Arrangements are being made to hold an Anglican Men's Rally in August, to reach the nominal Anglican.

Two young members of the society, Brother T. Batten and Brother J. Speers, have now been ordained to the diaconate.

The N.S.W. Provincial Synod commended the C.E.M.S. to the various dioceses of the State as the men's organisation recommended by General Synod.

MISSIONARY HOPES NOT FORGOTTEN

ANGELICAN NEWS SERVICE

New York, March 11

Young people of the Diocese of Los Angeles have not forgotten the missionary hopes of a young priest who was killed in action in Korea in 1952.

After his army service, Chaplain Robert M. Crane had hoped to do missionary work in Korea and Japan.

For the past three years the young people have washed cars, organised benefits, done house-keeping and other work to raise funds for the Chaplain Crane Memorial Chapel in the Diocese of Tokuhu, Japan.

FIRE CAUSES LOSS OF HISTORIC CHURCH

LARGE CROWD AT SERVICE IN GROUNDS

FROM OUR OWN CORRESPONDENT

Melbourne, March 12

A grass fire, started when high tension wires crashed in a northerly gale, resulted in the loss last Thursday week of the historic S. Helena's Church, on the northern outskirts of Melbourne.

S. Helena's was built in 1840 by Major Anthony Beale, who had been Paymaster at St. Helena Island during the captivity of Napoleon.

On the death of the ex-Emperor, Major Beale migrated to Australia and settled near Melbourne.

This church was originally his private chapel but, on his death, it became the property of the Diocese of Melbourne, and has been in regular use ever since.

It was a small building of considerable beauty, being specially notable for its stained-glass windows. There was a graveyard surrounding it, and some interesting memorials within.

UNDETERRED

The people of the district, not deterred by their loss, and not willing to discontinue the regular worship which has for long been offered on Sunday afternoons every fortnight, met in the grounds of the burnt-out church last Sunday at the usual time for a service conducted by the Reverend R. J. McCall.

Mr. McCall has only just left the parish to become Vicar of Emmanuel, East Oakleigh, and his successor has not yet been

inducted. He returned to his stricken flock for this occasion, and they rallied in great numbers to meet him.

A crowd of well over 500 was present (some estimates put it as high as 1,000), and joined heartily in the service.

The sermon was preached by the Venerable R. H. B. Williams, Archdeacon of Kew, and the Bishop of Geelong was present to give the blessing.

A collection was taken for the rebuilding fund, which has already been opened, and a substantial amount was received.

Although the walls of the old church remain, it is stated that it will have to be totally rebuilt, at a cost considerably exceeding what will be received as insurance.

THE REVEREND A. BELL

The Reverend Arthur Bell, who is well-known in this country, has been compelled by ill-health to resign the living of S. Andrew's Church, Willesden Green, London; and is now living at 67 Castlebar Park, Ealing, London, W.5. He is acting as honorary assistant at S. Barnabas' Church, Ealing.

GHANA'S CHURCH PAPER HAS LARGE CIRCULATION

The "New Nation," a Christian magazine published in Ghana, has the largest circulation—15,000—of any journal in the territory except one daily newspaper.

A "popular" magazine published in Accra, it is sponsored by the Christian Council, and its governing board includes representatives of the Anglican, Evangelical and Reformed, Methodist, Presbyterian and Scottish churches.

The local churches have given very generously to the support of this project, but it is too big a venture for them on their own and they hope to get some financial help from the United Society for Christian Literature in Great Britain.

The editor of U.S.C.L.'s Newsbriefs writes:

"The New Nation project was born out of realisation that nothing less than a full-scale 'popular' magazine produced on a par with the best standards of modern journalism, could force to the attention of Ghana's literates, in a spreading climate of materialism, the

claims of the Lord Jesus Christ and the reality of personal religion.

"It was further recognised that the success of the journal would depend on winning for it early and universal acceptance as a national institution and that it must needs take a place on the literature market as an ordinary commercial competitor with secular magazines.

"The remarkable and widespread success of the New Nation from the very first issue has proved the correctness of

these propositions. It is universally considered to be the national magazine of Ghana, competes creditably with other publications, and is reaching outsiders with the Christian Gospel.

"We are seeking to serve the Ghana Church in various spheres, distinct but often inter-related—evangelistic, ecumenical, educational, women, students, mothercraft, child welfare, home management, cooking, hygiene, farm-ers."

GIFT TO S. STEPHEN'S FROM LONDON CHURCH

FROM A SPECIAL CORRESPONDENT

The Vicar, the Reverend C. Chad Varah, the Wardens, the Parochial Council, and the congregation of the Church of S. Stephen, Walbrook, near the Mansion House, London, have presented two carved oaken cherubs to S. Stephen's, Newtown.

The cherubs were brought from London by Mr. R. Hasall, a member of the committee of the Church of England Historical Society. They were handed to the Rector of S. Stephen's, Newtown, at the February meeting of the society.

They will be suitably mounted and placed in the church.

In May, 1941, bombs wrecked the dome of the Wren Church of S. Stephen, Walbrook, and fire destroyed many of the furnishings. Since then the oaken cherubs have lain in the tower of the church.

The church has recently been restored at some cost. It now shows one of Christopher Wren's most beautiful interior designs.

The Church of S. Stephen, Walbrook, has a history which begins about 1100. Wren rebuilt S. Stephen's from 1672 to 1677, after the Great Fire of 1666.

He experimented, and placed

a dome on eight pillars, to ensure the success of his plans for the great dome of S. Paul's Cathedral.

The fine, semi-elliptical altar rails and table, the pulpit, and the font were bricked up and saved from destruction during the last war.

OAKEN CHERUBS

The carved oaken cherubs with extended wings, which had decorated the front of the choir stalls, were so badly damaged that it would have been too costly to put them all back in place.

The exact origin of the cherubs is not known. Their faces appear to be identical with those of the plaster cherubs around the dome.

If they were made in the Victorian era to replace earlier carvings, they were probably made by William Gibb Rogers as recently as 1857.

Rogers was a well-known carver whose restorations of ancient work were surprisingly good.

Most people prefer the

"more chocolatey" chocolate . . .



NRS-56



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is being prepared to help you. Handbooks for 2nd, 3rd, 4th and 5th Years of the Primary School are now ready. Price 3/6 each, plus postage. Books for 1st and 6th Years will be available for 1958. It is planned to publish similar handbooks for the Secondary School later.

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THE GIRLS' FRIENDLY SOCIETY

A WORLD-WIDE FELLOWSHIP FOR CHURCH-GIRLS

By Naomi L. M. Long

(Commonwealth Secretary, G.F.S.)

"Wherever there's a group of girls, there's a place for G.F.S." The Girls' Friendly Society is one organisation within the Anglican Communion which provides for all age ranges, grouped in suitable stages from 8 years onwards.

Originating in England in 1875 under the founder, Mrs. Townsend, it has moved across the seas to the U.S.A., South Africa, Ceylon, Australia and the Islands, to Japan and other places too numerous to list. And although originally it was concerned with the interests of business-age girls in lonely or poor circumstances, over the years G.F.S. has developed into a much wider and fuller organisation.

PURPOSE

Still based on the motto, "Bear ye one another's burdens and so fulfil the law of Christ," G.F.S. seeks to provide a well-balanced programme of activities in which each member can

develop her full personality and become more fitted to bring the joy of Christian living into the lives of other girls whom she may contact, and thus extend the Kingdom of God.

Branches are formed in parishes under the patronage of the Parish Priest, who chooses the leader.

Branch programmes are planned on a democratic basis where the leader and certain members in turn work on the basis of the fourfold development of a girl—spiritual, intellectual, social and physical.

PROGRAMME

Fundamentally then, the programmes have the basic foundations of Worship, Study or Creative activity, Work or Service and finally Play or physical development.

Programme planning can become a thrilling experience and the scope can be carried far and wide.

Each diocese has its own Council and Sports meetings and Exhibitions of Handicrafts are organised on a wide basis.

As the spiritual aspect of a girl's character is perhaps in clearer focus in a G.F.S. branch, the Parish Priest can become a vital link between the G.F.S. and the Church, and the Youth Chaplain in the Diocese becomes the G.F.S. Diocesan Chaplain.

ORGANISATION

Thus G.F.S. looks beyond the Parish even though that is the basis of all the work, for strong branches mean a strong organisation. By the formation of the G.F.S. Commonwealth Council the society has a single voice in this vast land where branches are so scattered.

Literature, such as the Leader's Handbook, the Guide Books for both Juniors and Members, and the G.F.S. Book of Prayer, are prepared by the Central Commonwealth Literature Committee elected at the Triennial Council Meetings.

The latest step is the production of a correspondence Leadership Training Course, which not only covers G.F.S. policy but also the all-round development of girls, plus the ideals and fundamentals of leadership.

G.F.S. recognises the fact that leaders are the strength or the weakness of an organisation, and is seeking to build up the characters of the future women of Australia, so the leaders must first be strengthened and trained. Then indeed will the object of the society be realised, for G.F.S. is "A society of girls and women who accept the Christian Faith, and seek in a fellowship of worship, study, work and play to serve God and extend His Kingdom."

A GAME FOR YOUR PARTY

BACKWARDS

Have you ever tried a "reverse spelling" evening?

Players should be in a line. The M.C. starts from one end, and with words of one syllable, each of which must be spelt in reverse. Those who make a mistake drop out.

Next, go down the line with two-syllable words; then with three-syllable words; if necessary, try them with four-syllable words.

It may be well for the leader to make out a list of words he intends to use before commencing the game.

The Youth Page

TALKS WITH TEENAGERS

THE NEW TESTAMENT

BOOKS THAT NEVER GROW OUT-OF-DATE

This is the fourth of a series of articles designed to help Young People of the Church in studying and understanding the Bible.

There are some books that we read once, and never want to pick up again. Other books become out-of-date almost as soon as they are written.

It is a striking testimony to the value of the Bible that after centuries of use its books are still up-to-date and its pages can be read and re-read again and again without any diminution in its power to capture the interest and inspire the emotions of those who study them.

No other literature so richly repays our study of it as does the Bible, and this is particularly true of the New Testament.

CHRIST-CENTRED

Central in the New Testament is the revelation of God's love and forgiveness in our Lord and Saviour Jesus Christ.

For this reason it is worth while spending much time and labour in getting acquainted with the Bible, and especially the New Testament, as the need of man for forgiveness, guidance and fellowship with Himself.

"Amidst the crumbling of old forms and institutions," says a recent writer, Carl Holliday, "when that New Order is dawning for which one and all hope . . . He has some word for us."

In the New Testament, God, in Christ, speaks to the inmost needs of our souls.

In approaching the New Testament, it may be wise, first of all, to get a "bird's eye view" of its contents, and then to go on to study its individual books.

THE GOSPELS

The four Gospels give us four pictures of the life and teachings of our Lord.

Each Gospel should be studied separately, first of all, and then their teachings should be studied together under the guidance of a good Harmony.

A summary, or Harmony, of the Gospels is found in most Teachers' Bibles.

For a beginning, it might be a good plan to read through the Gospel according to S. Mark in one sitting. It is the shortest of the Gospels, and is full of action and picturesque little details.

S. Mark records the recollections of S. Peter. That is probably why it contains no reference to the Nativity. The real story begins at Mark 1:16, where Peter himself comes into the picture.

Mark's purpose is to tell how the Son of God came down from heaven to fulfil prophecy, to be the long-expected Messiah, and to give His life for the redemption of the world.

After you have read Mark's Gospel, you will want to read S. Matthew's and S. Luke's, which tell the story again from different points of view, and with greater detail in parts.

When you come to S. John's Gospel, it is well to remember that he does not set out to give a complete "Life of Christ", but, rather, to show the meaning of that Life. The key-note is found in John 20:30-31, " . . . these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name."

THE EARLY CHURCH

The history of the beginnings of the Christian Church is to be found in the Book of the Acts of the Apostles, and it is illustrated and amplified by the Epistles.

Dr. Griffiths Thomas' summary may be useful here:

1. The Early Church.
 - (a) History, Acts 1-12.
 - (b) Illustration Epistle of S. James.

Study carefully the beginnings of the Church, and see illustrations in the Epistle of the type of its Christianity.

2. S. Paul's First Journey.
 - (a) History, Acts 13 and 14.
 - (b) Illustration, Galatians.

The missionary work proper is recorded in the Acts, and the Epistle was (almost certainly) written to those in Asia Minor evangelised on this journey.

3. S. Paul's Second Journey.
 - (a) History, Acts 15:1 to 18:21.
 - (b) Illustration, 1 and 2 Thessalonians.

4. S. Paul's Third Journey.
 - (a) History, Acts 18:22 to 21:17.
 - (b) Illustration, 1 and 2 Corinthians, Galatians, Romans.

Galatians appears here again because it illustrates the thoughts then rife in S. Paul's mind, which are so thoroughly dealt with in Romans.

5. S. Paul's Captivity.
 - (a) History, Acts 21:18 to 28:31.
 - (b) Illustration, Colossians, Ephesians, Philippians.

6. S. Paul's (probable) Release and Second Imprisonment.
 - (a) History, Hebrews, 1 Timothy, Titus, 2 Timothy.
 - (b) Illustration, Hebrews, 1 Timothy, Titus, 2 Timothy.

7. Closing Years of First Century.
 - (a) A.D. 70-85, Revelation, 1 and 2 Peter.
 - (b) A.D. 85-100, 2, 3, and 1 John.

Many valuable handbooks can be obtained on the life and work of S. Paul, and other aspects of this period, but it is essential that the general facts be mastered from the Bible itself first of all.

THE LENTEN FAST

As far back as the time of Trajan (c.A.D. 130-202) a period of fasting preceded the Easter festival, and in his writings he indicates that a pre-Easter fast was of even earlier observance.

In those days the Fast was of brief duration. "Some think they ought to fast one day," he writes, "others for two days, and others even for several; while others reckon forty hours both of day and night to their day."

Gradually the duration of the Lenten Fast was increased to thirty-six, and later to forty days before Easter (not including the Sundays), in memory or imitation of our Lord's forty days' fast in the wilderness.

"The six Sundays in Lent are no part of Lent, and are therefore not to be fasted," says Vernon Staley, in "The Liturgical Year."

The reason for this is that the early Christians held it unlawful to fast on Sunday, because on that day our Lord Jesus Christ rose from the dead, and thus made it a day of joy and comfort.

Of recent years the growth of the Missionary work of the Church has made the period of Lent pre-eminently the time for self-denial in the cause of the extension of Christ's Kingdom throughout the world.

Thus our Lenten discipline may become a means of bringing blessing and help to others. Ask your Rector for a Lenten Self-denial Missionary Box, and use it during the coming weeks of Lent.

MESSANGER OF HOPE

An old Welsh preacher, telling the story of the meeting between Jesus and the son of the widow of Naim (Luke 7:11-17), imaginatively described the grave-digger as leaning on his spade, impatiently awaiting the funeral, and wondering what was causing the delay.

At last impatience getting the better of him, he went down to the graveyard gate and, seeing a man approaching, asked if he had yet seen the funeral procession.

The man had, and he told how the Prophet of Nazareth had met the funeral, and raised the boy to life, and that by now the mother and her son had gone happily home again.

At this, the grave-digger said, "I hope the Prophet is not going to remain in our country!"

NEW LIFE

He could not see in Jesus the Messenger of Hope, bringing Life to those who were dead—dead in sins, dead to God and goodness.

Yet that is just what we find most prominent in the Gospel story. It is good news for all, because it tells how the Lord of Life brought new life to men. "The sting of death," says St. Paul, "is sin."

The message of the Gospel, the message of hope for all men, is that Jesus suffered and died in order that the sting of sin might be removed from our lives, and that God raised Him from the dead that we might, through Him, lose our desire even to sin, and so might live in a new way.

A PRAYER

TEACH me, Father, how to go Softly as the grasses grow; Hush my soul to meet the shock Of the wild world as a rock; But my spirit, propped with power, Make as simple as a flower.

Teach me, Father, how to be Kind and patient as a tree. Joyfully the crickets croon Under shady oak at noon; Beetle, on his mission bent, Tarry in that cooling tent. Let me, also, cheer a spot, Hidden field or garden grove— Place where passing souls can rest.

On the way and be their best.

—EDWIN MARKHAM.

WHITHER?

I find the great thing in this world is not so much where we stand, but in what direction we are moving.

—OLIVER WENDELL HOLMES.

ISN'T THAT SO?

Every Christian should bear testimony to his faith, but so uncertain is the testimony given by some that a cynic has left it on record that too many testimonies to the religion of Jesus are like testimonials of the merits of some patent medicine—given by persons who have never used it!

AN ACCEPTABLE FAST

When thou a fast would'st keep Make not thy homage cheap By publishing its signs to every eye;

But let it be between Thyself and the Unseen, So shall it gain acceptance from on high.

—BERNARD BARTON.

LEARNING OF THEE

O LORD Jesus Christ, Who art the Truth incarnate, and the Teacher of the faithful; let Thy Spirit be present with us in reading Thy Word, and conform our hearts to Thy revelation: That learning of Thee with honest hearts, we may be rooted and built up in Thee; Who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.

(Anon.)

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

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THE Y.W.C.A. IN NEWCASTLE

By A SPECIAL CORRESPONDENT

SO many young people in these days are looking for opportunities of work and service in their communities, and do not realise that the Young Women's Christian Association can offer scope for Christian leadership in a movement that includes members of all churches, that can not only give opportunities for such experience but can offer training as well.

There are jobs available in several parts of Australia—Melbourne, Canberra, Newcastle, the Latrobe Valley, which offer abundant satisfaction for those people who want to have a very real part in influencing the future of our nation.

In the industrial city of Newcastle the Y.W.C.A. has work which is typical of other cities in the Commonwealth, members include women and girls of all ages.

Some years ago a group of women with vision saw the need of a house which could become the home of young business and professional workers and of students coming from the country districts throughout New South Wales to work and study in the city.

Volunteers worked to raise funds and as a result in one of the inner suburbs of the city,

study and work train themselves for leadership in their own group and in the community.

Picture a leader from Korea who is working with a group of teen-agers who are leaders of their groups, or a Canadian who not only teaches songs and dances, but gives the young people an opportunity to understand some of the basic qualifications of leadership.

Or maybe a group of young teachers from one of the churches are working and studying together, or a church is arranging for its youth club or guild to have its week-end of training at the house.

As this Lake House has been purchased by the efforts of many people it is a community project. Everyone using the house is required to give an hour per day towards maintenance.

Groups may be asked to cut the grass, clean windows or cutlery, or to chop wood and so the spirit of service is maintained.

Many groups have worked from the beginning, mothers of members making patchwork quilts and blankets, or raising funds to buy the crockery and now once a month men and women, teen-agers and children gather for a working bee to

Adelaide and Melbourne. What an abounding experience for a teen-age girl; giving her responsibility and the thrill of adventure which she is seeking in a full life.

Several girls last year were the guests of members in Broken Hill and for many it was their first visit in the home of girls who were strangers, but who rapidly became friends.

In the picture we see Girl Citizens comparing notes, and pictures on their return from a trip to the community gathering in Melbourne.

In a community where there are many New Australians, the Y.W.C.A. has co-operated with migrants to plan and work together by organising a Festival of Christmas Trees.

Folk from many nations decorating Christmas Trees as they would in their own country. The Lithuanian tree was an example of co-operation and a sharing of the culture and in service of old and new Australians.

To decorate the tree the Lithuanians required uncrushed straw and this was very difficult to find, but eventually was given by an Australian who had been judging wheat crops in a country town and who heard of our need.



Two Y.W.C.A. members admire the Greek Crib at the Newcastle branch's Festival of Christmas Trees.

not far from its lovely beaches, was built a modern home which can house 65 residents. Here one may live in a community with other young people of varied backgrounds who have left home for the first time.

Bedrooms in this hostel have individual pastel colour schemes and there is ample provision for lounge and recreation rooms.

ONE of the special features is a supper pantry where those living in the hostel can prepare a cup of tea or a more elaborate meal when entertaining friends.

The Y.W.C.A. feels its first responsibility is to younger women but transient accommodation is available for any woman or girl who requires it. In an industrial city there is need for relaxation and for girls to have a place in which to meet in small groups for holidays and for training courses in leadership.

On Lake Macquarie the Y.W.C.A. has a home which has been purchased, repaired and decorated by the efforts of the young people themselves—here people of different ages, and backgrounds, work with spade and paintbrush as well as with books, and through

continue the good work.

What fun everyone has working together on often hard and dirty jobs. The house is named "Tapawingo", a Canadian name meaning—a place of joy.

Girls who are members of the Girl Citizen Movement enjoy holidays at this community house. Whether it is through camps, hikes and camp fires or planning their own worship services with their young leaders, they are learning by living and playing together to be Christian citizens.

An international movement in its local setting with its interchange of leaders and visiting members from many countries, offers experience which comes only through personal contact from another country. One feature which is a part of the regular experience of quite young members is the chance of meeting people. Each year an excited party of young people leaves Newcastle for visits to other States.

A Girl Citizens' community gathering will give girls a broad outlook not found in any other way, meeting in another State young people from all over the Commonwealth.

Last year a party went to Broken Hill by air and then to

The Lithuanian group after many weeks of labour made wonderful ornaments and figures to decorate their tree in traditional style.

Hundreds of folk came to wonder at the craftsmanship and beauty of the decorated tree which with many others was typical of the tradition of many countries.

Amongst the exhibits we had a crib set up by Greek friends and here we see two of the Girl Citizens looking at the figures in the manger scene.

The Y.W.C.A. as an International Movement gives an opportunity for personal friends in many lands.

Through its work as a world movement the Y.W.C.A. is able to bring its members into contact with world problems at a level which is easily understood and real to young people.

The problems of nations become in some real way the sorrows and joys of individuals.

An Australian leader visits refugees in their camps, in Jordan, in Austria and elsewhere and we help to meet the needs of members as we understand them, so to us as members of the Y.W.C.A. comes an experience of citizenship in a world movement.

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THE FOUR BISHOPS OF BUNBURY

By the Very Reverend R. H. Moore

THE history of the centenary of the Diocese of Perth is the story of five bishops, of whom four have been called to their rest. They were:

Bishop Hale, who was "translated" by his fellow bishops in Australia to be the first Bishop of Queensland, and after 10 years he retired to his home in England. He was, therefore, the pioneer bishop of two States, in area together about half of Australia! He died full of years, loved and honoured by both the dioceses he served so faithfully and with such generosity.

Bishop Parry, Bishop Riley, who was also the first Archbishop of the Province, and Archbishop Le Fanu, who was elected Primate of Australia in 1935, all three died in harness and their graves are with us.

In the 43 years since the Province of Western Australia became a fact, there have been 10 Provincial Bishops.

LEADERSHIP

The first, as we have seen, was Bishop Frederick Goldsmith, of Bunbury, 1904 to 1916. He did a great work in starting that diocese on its way and resigned in 1916. Returning to England after 28 years of strong and definite leadership, first in the 6 years as the first Dean of S. George's Cathedral, 1888 to 1904, and then as first bishop of the first diocese of the new province. In both he left a tradition of definite Churchmanship which still prevails. In England he

JOURNALISTS OF THE BIBLE

ANGELICAN NEWS SERVICE
New York, March 11

The Press and clergy meeting in Gainesville, Florida, last month agreed that the Old and New Testaments were composed by the greatest reporters and editors of all time. Rae Weimer, director of the university's School of Journalism, nominated three Biblical writers for all-time Pulitzer Prizes.

The best journalist, he said, was Moses, because the Ten Commandments represented such good editing.

The best reporter: Luke, whose story is vivid, clear and truthful, with a dash of human interest and a touch of his personality.

The best editor: Paul, who wrote letters that are "worth reading by all men, whatever their theology."

The churchmen and reporters agreed that the story of David and Bathsheba would get better play in to-day's Press than the story of the Good Samaritan.

However, they noted that both the Bible and the modern Press cover crime stories as a means of educating the public on the need for moral codes and law enforcement.

PATRIARCH ELECTED IN JERUSALEM

ECUMENICAL PRESS SERVICE
Geneva, March 9

Benedictos Papadopoulos, who was elected Patriarch of Jerusalem in January, succeeds the late Patriarch Timothy.

Patriarch Benedictos was born in 1892 in Nicomedia, Asia Minor. He is a graduate of the Theological School of Jerusalem and of the Law School of Athens University.

He represented the Patriarch of Jerusalem at the Faith and Order Conference of Lausanne, Switzerland, in 1927. In 1929 he was ordained as priest and appointed Exarch of the Holy Sepulchre in Athens.

In 1950 he represented the Patriarch of Jerusalem at a conference in Geneva about the internationalisation of Jerusalem.

In 1951 he was named Archbishop of Tiberias. The new patriarch is the author of many historical, conical and theological studies.

This is the second article in the third of a series dealing with the history of the Diocese of Perth, which is celebrating its centenary this year.

The concluding article will continue to deal with the growth of the other dioceses of the Province.

accepted the living of S. John's, Hampstead, where he died in 1933.

Bishop Cecil Wilson, who had been Bishop of Melanesia from 1894 to 1911, and was living in retirement in South Australia, was elected to succeed him in 1918, and was enthroned on January 13.

It was in this year that a great "New Settlement" movement from Britain began, and by 1925, 37,000 settlers poured in. Most went on the land in the south-west, and were a great problem to Bishop Wilson.

Perth sent their Church Extension Organiser, Canon H. E. Hyde to England, and in the three years he raised £36,602 to assist the Church in starting new parishes both in the Perth and Bunbury dioceses.

He had a wonderful power in winning people's interest into

helping those who wanted to try life in a new land that was also a British country.

It was in the same period that Bishop Wilson founded "Kobeelya," a fine school for girls in Katanning.

MUCH TRAVELLING

For a man of his years, now the senior bishop in Australia, all this was a very heavy burden. He retired in 1937, and had then been 43 years a bishop. He died in January, 1941, at his home in South Perth, and thus made the fourth bishop in Western Australia who sleeps among his people.

He was succeeded by the Reverend Leslie Albert Knight in 1938, who at the time was working in New Zealand. He was a West Australian by birth and had many relatives in Bunbury diocese.

After thirteen strenuous years of constant travelling, the strain undermined his health and, on December 31, 1950, while on a health trip, he passed to his rest at Pinaru, New Zealand.

The Reverend Donald Redding, I.C.E., of Brighton, Victoria, was elected by the Bunbury Synod to be their fourth bishop and his consecration took place on September 21 at S. George's Cathedral, Perth. He soon endeared himself to his clergy and people by his cheerful courage, inspiring them with a spirit of camaraderie.

As we write, word comes that he has decided to resign this year, 1957. Though not 60, he feels he cannot keep up the pace, and has accepted an invitation to be Vicar of South Camberwell, Melbourne.

Having at the age of eighteen served in World War I for three years, and again as chaplain all through World War II, the constant travelling in a country diocese of 150,000 square miles does indeed require a younger man.

BOOK REVIEW

THE RECORD OF THE HERMITAGE REFLECTS THE CENTURY'S CHANGES

THE STORY OF THE HERMITAGE. Ivan Southall. Cheshire. Pp. 85. Australian price, 21/-.

HERE, in an enthusiastically written and well-produced little monograph, is the story of the first fifty years of the Geelong Church of England Girls' Grammar School, "The Hermitage" to its friends. It is the record of an unusually fortunate school; it is also a commentary on the developments that have taken place in the period, in the education of girls, and in the position of women in the community.

To some degree it reflects history. Who that was present at the school's opening in February, 1906, would, for instance, have believed that a war would come: a war so all-including that girls from England would seek sanctuary in that school and be joined later by girls from South-East Asia?

Who would have believed then that, within a brief thirty odd years, women would be serving in His Majesty's Forces, and that the school would later build its own Peace Memorial Library in honour of its old girls who had served? Yet these things happened.

Nineteen hundred and six was a good year for the opening of the school. The Universal Education Act had become law in England in 1902, and the battle for girls' education had been won.

So, when the Archbishop of Melbourne, the Most Reverend Dr. Henry Lowther Clarke, remarked in 1905 that there was no school in Geelong providing for Christian girls' educational facilities similar to those enjoyed by boys at the Grammar School, there was an immediate response.

An influential council was formed, and, for £5,000, it acquired "The Hermitage," the lovely old home of the Armistage family, with its beautiful garden, as the home for the new girls' school.

Before the end of the year it had wisely and properly appointed Miss E. A. Morris, M.A., Th.A., a beautiful and brilliant scholar, to be the school's first headmistress. She at once gathered around her as her staff four well-equipped women with ideals like her own; one of these women was her own sister. A prospectus was produced, and the stage was set.

From that first day, when 45 girls assembled, all in white dresses—claimed to be the first girls' school uniform in Australia—the school flourished and grew. Miss Morris was modern, even revolutionary, in her ideas.

She gave her girls from the start one hour's sport every afternoon, though she felt

obliged to modify this when some of the council disapproved of the "antics" of the girls as they "vaulted the horse attired in daring, navy blue, knee-length skirts, partially concealing—full billowing bloomers!" How well we know that sort of disapproval, and how serious it seemed at the time!

Though the school was a church school, Miss Morris would have no separate chapel. She, therefore, established the sanctuary as a place of prayer and inspiration at the very heart of the school.

Miss Morris' reign lasted till 1933. She left a much enlarged school of more than 500, with its flourishing Old Girls' Association, magazine, song, newly established house system, and a creditable record of sports successes, plays, fetes

and pageants, as well as of academic achievement.

Miss Anne Peterson, B.A., followed and, for nine years, tried to train her girls in the disciplined use of freedom. She established the "unit" system. In 1942 Miss Victoria Krome, B.A., Dip.Ed., became headmistress, and the school has gone steadily forward. Its most recent additions are the nursery school and the splendid memorial library. The master plan is being worked out.

Old girls and other friends of the school will welcome this small book, with its attractive photographs and sketches. Others might have preferred to see a little pruning here and there, and a little more about the school's early difficulties and struggles.

—A.I.S.

AFRICAN CLERGY IN ENGLAND

CHURCH INFORMATION SERVICE
London, March 11

Experienced clergy from the Diocese of Ono-Benin (Nigeria), in the Province of West Africa, are sharing the work of the ministry in English parishes for a year.

In the north of England, one has gone to Liverpool, another to Halifax, and the Reverend Reuben Adekoye Rotimi is to work with the clergy of S. Peter, Blackley, Lancashire.

BISHOP GRAY HELPS ROMAN CATHOLICS

ANGELICAN NEWS SERVICE
New York, March 11

The Bishop of Connecticut, the Right Reverend W. H. Gray, has given 500 dollars towards the restoration of S. Joseph's Roman Catholic Cathedral in Hartford, Connecticut, which has been destroyed by fire.

In all 26,263 dollars has been received from people of other faiths.

In addition, Bishop Gray told the Roman Catholic archbishop that the diocese would be glad to lend their church premises whenever they were needed.

CHAPLAIN KEPT OUT OF HUNGARY

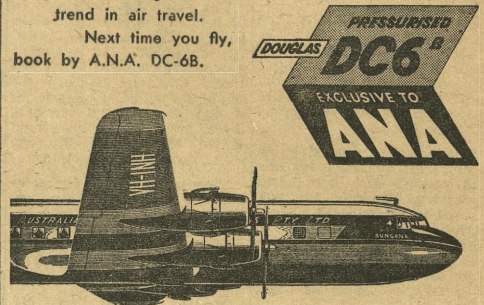
ANGELICAN NEWS SERVICE
London, March 11

The Hungarian authorities have rejected two requests for a visa to enter Hungary for the Reverend A. Howard, chaplain to the British legation in Budapest.

Mr. Howard, who visits Budapest regularly from Vienna, had been asked to baptise the child of a member of the Legation staff.

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NOT DONE IN A CORNER

PASTOR PAUL EBERHARD ran his hand through his thick, black hair as he sat in the little office of his monthly paper, *L'Illustré Protestant*. Could it be done? Would three months be long enough to organise it? Would the Roman Catholics co-operate?

If they did, would the Protestants accept the idea? In a country where all roads lead to Paris, would the initiative of a small group, even if it did come from the third biggest city, catch on? And who would raise the budget?

The idea of a "fine exhibition—airy, light, attractive, realistic and striking" had germinated under that shock of hair and refused to be dislodged. Eberhard had heard us offer, in the Information Department of the World Council, to give as much technical help as we had, and as many pictures as we could afford.

He had also heard us say that we did not want to be a mere "machine for handouts," that we were interested in the people who were busy enough creating little local "ecumenical movements" to insist that we should come across and work with them on the projects they devised, for their own friends and for strangers, in cities just like Lyons.

Eberhard spoke to some of his colleagues—the men he called "tu" in intimate French style. He wanted to test it out on them before he finally decided to forego so much sleep for so many nights. Yes, they were willing.

UNUSUAL THESIS

There was Claude Cariage, former pastor, now an architect, who took out his thesis with a design for a world ecumenical centre, just to be different.

There was Paul Guiraud, pastor and vice-president of the Regional Council of the French Reformed Church.

There was Jacques Martin, who used to be general secretary of "Christianisme Social," Protestant social action group in France. He now runs a bookshop in Lyons.

Yes, they were willing.

Eberhard wrote to us. Would we come down for a meeting of people from the parishes round Lyons? We went.

There they were, about 50 of them, in one of those high, nondescript and ill-lighted parish meeting rooms, on a rainy night in October; a Protestant student with a beard, two or three evangelical-looking middle-aged ladies in well-worn hats, several pastors voicing reservations. They prayed. They talked. They decided to go ahead.

There were six or seven more trips for us before the Ecumenical Exhibition opened on January 11. We felt inspired enough to ride there and back on horses through snow, if necessary, for a group like that.

BIG BUDGET

The ecumenical idea is absorbing enough in Geneva at the heart of the "machine," but out there in the parish, in the human city, you really begin to believe in it, and to believe it is Christ's, not ours.

They planned in the right way. They sought the unbeliever, the man they loved. Nothing was too good for them. They made a big budget and nearly covered it with revenue.

They phoned every newspaper editor and all the wire services. They wrote fine, clear, simple articles in non-theological language for the big dailies. We made a poster for them depicting the ecumenical ship in colour as a mosaic let into a jet-black ground.

They found an outdoor advertising firm to put them in among the circus and soap advertisements where the citizens of Lyons waited for buses, or at the doors of the cafes and stocking shops. They interested radio and television stations.

John Garrett and John Taylor, of the Department of Information, World Council of Churches, describe in words and pictures the Ecumenical Exhibition held in the French city of Lyons in January.

Gradually people started to talk all over France.

The exhibition itself was to be held in the city's exhibition gallery. This in itself opened up a public. The gallery's director was enlisted to support them. Could he get them the use of the big hall alongside the display rooms for a series of three great public meetings? Would the municipality say yes? The municipality did.

They printed cards for members of honour of the exhibition's sponsorship and invited prominent citizens to come in with them. They sent round invitations to hundreds of key people.

W.C.C. General Secretary, Visser 't Hooft, agreed to put the effort "under the distinguished patronage of the World Council of Churches."

PILGRIMAGE

He undertook to make the opening speech on the first night.

Three other staff members of the World Council undertook to go over for rallies from the parishes.

Letters went out to women's groups, youth groups, laymen. Buses were hired to bring them in for their organised events.

Tullio Vinay, founder and head of the Agape Community in Italy, was induced to make a pilgrimage to Lyons, home of that Waldo, the poor man, who went out into the valleys of Piedmont to found Italian Protestantism in the Middle Ages.

The show was timed to close just as the Week of Prayer for Christian Unity began. Lyons was the home of the good and noble Abbe Paul Couturier, who had put the Week of Prayer on a new footing so that non-Roman Catholics and non-Roman Catholics can pray together between January 18 and 25 for "Christ's unity, in His way, in His time."

Father P. Michalon, Couturier's successor, met Eberhard and his group. The two Dominican Brothers who run the S. Irenaeus Centre for the study of Christian unity were

as eager as Michalon himself to be helpful.

Circular letters, signed by Father Michalon, went to all Roman Catholic parishes and schools. They devised a panel about Couturier and his work to be inserted towards the close of the display.

C.I.M.A.D.E., the famous French ecumenical welfare organisation working for refugees, brought works of art and enlarged photographs.

The Brothers of the Protestant Community of Taizé, in Burgundy, contributed canvases by Brother Eric de Saussure, groups he painted after working in the shanty towns of North Africa, plangent, many-coloured Arab robes, eyes of children "waiting for the manifestation of the sons of God."

The Brothers also painted the culminating panel based on parts of the early Christian "Didache."

On the morning of January 11 the decorators were still hammering and painting, sweeping and mounting.

Dr. W. A. Visser 't Hooft arrived in Lyons.

In a Press conference at one of the biggest hotels he faced a battery of delicately-barbed questions from the correspondents of the city: What had he thought about the Algerian situation when he was there recently?

Was the World Council saying anything about the Moscow Patriarchate's request to postpone a meeting with its representatives?

GOLD SHAFT

In the afternoon the crowd arrived for the opening.

They stared at the shaft of gold against a blue ground surmounting the ecumenical symbol at the top of the stairs.

They stood before the immense semi-circular "planisphere," depicting the scattered churches of Christendom in pictures against a world map.

In the presence of the representatives of the prefect, the

city and the Cardinal, Eberhard and his friends saw their hopes realised.

Between five and six thousand visitors moved from panel to panel in the 10 days set down.

Clutching their glossy programmes and led by well-trained teams of volunteer guides throughout, they moved from the planisphere depicting diversity, to a tree showing the history of Christian separation.

There were panels for the pioneers of unity, for the ecumenical initiative in international affairs, for inter-church aid, for service to refugees. Next came C.I.M.A.D.E., ecumenism rooted in French soil.

"RISK" PAID

There was a kiosk for "Press and Information," a colourful organisation chart of the World Council, a presentation of ecumenical youth work, "spreads" on Bossey and the Division of Studies, a display of ecclesiastical dress and a bookstall.

A local cinema that ran the great Christian Danish film "Ordet" for a week "as a risk" in conjunction with the show, kept it on for a further week as an investment.

The exhibition was extended for a further week by request. Radio and television programmes brought the exhibit into many French homes. Other towns have asked for it.

On the basis of the collection of photographs and captions there will be a special illustrated brochure on the work of the World Council, with an assured circulation in a number of French-speaking countries and mission territories.

Eberhard is talking to us about the next move. If it can be done in France, it can be done elsewhere.

"We hope," Visser 't Hooft wrote in his commendation for the official programme, "that this week in Lyons will be the beginning of new friendships and fresh endeavours, and that its influence will be felt far beyond the borders of France, in the parishes and communities of the whole inhabited earth, the OIKOUMENE, where we are called to proclaim Christ as King."

(See picture, page 12)

INDUCTION OF NEW RECTOR AT S. PAUL'S MARYBOROUGH

FROM A SPECIAL CORRESPONDENT

Maryborough, Q., March 9
The institution and induction of the Rector of S. Paul's, Maryborough, the Reverend G. A. Lupton, took place on March 1.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, was assisted at the induction by the Venerable H. J. Richards, and by the churchwardens, Mr. D. W. Hursford and Mr. C. A. Sinclair.

The crowd was too large for the roomy church and the gallery was opened and extra seats were brought in.

The forms and chairs which had been requisitioned in the emergency were returned to the parish Memorial Hall afterwards.

A social was held in the hall to welcome the rector and Mrs. Lupton and their two sons.

Extensions to the hall are still being built, but they were thrown open to cope with the number of people present.

Mr. Lupton was welcomed by the churchwardens, the rural deans, Archdeacon H. J. Richards, of Bundaberg, and the Reverend R. Mawson, of Gympie, conveyed the good wishes of the clergy.

CIVIC RECEPTION

The rector replied and asked for the co-operation of the laity, to help him in his ministry.

A clergy conference of the Burnett and Wide Bay rural deaneries was convened in Maryborough while the clergy were present for the institution and induction.

After the conference the

Mayor of Maryborough, Mr. R. A. Hunter, tendered a civic reception to the Archbishop of Brisbane, and to the Reverend G. A. Lupton and his family.

The council chamber of the Town Hall was crowded for the reception.

The Archbishop aroused the interest of Maryborough people in his reply to the welcome by mentioning the Reverend "Tubby" Clayton, of Too H.

His Grace said that when he arrived in Queensland from England, forty-four years ago, he had a letter of introduction

to a Mrs. Clayton, of Maryborough.

He had gone to school with "Tubby" Clayton.

The Archbishop visited Great Britain a few years ago, and Padre Clayton invited him to be Chaplain to the Queen when Her Majesty visited All Hallows, Barking. The Reverend "Tubby" Clayton is rector of All Hallows.

The Archbishop stood beside the Queen while she was sitting on a chair made by members of the Too H branch in Maryborough and presented by them to All Hallows.

ANNIVERSARY AT LIVERPOOL

CHURCH INFORMATION SERVICE
London, March 12

In June, Liverpool will be celebrating the 75th anniversary of the granting of its charter.

On the evening of June 16 the Archbishop of York is expected to pay his first official visit to the cathedral for a service of inauguration, and on June 30 the Bishop of Liverpool will preach at the concluding service of thanksgiving.

FILM ON DR. A. SCHWEITZER

ECUMENICAL PRESS SERVICE
Geneva, March 12

An 80-minute documentary colour film on the life of Dr. Albert Schweitzer has had its world premiere in New York.

All proceeds from the premiere—sold out at ten dollars a ticket—as well as future showings of the film will go to the Albert Schweitzer Fellowship which supports the medical missionary's hospital in Lambarene, French Equatorial Africa.

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LOYALTY DINNER IN ARMIDALE

CROWDS ON TWO NIGHTS

FROM A SPECIAL CORRESPONDENT

Armidale, March 11
More than 1500 parishioners attended a loyalty dinner held in two sittings, twenty-four hours apart, in S. Peter's Cathedral Parish, Armidale.

The dinner was held in the Armidale Town Hall on March 4 and 5.

The hall is the largest in the city, but it was not designed for so large a company. For the dinner, extra tables were set on the stage, in the foyer, and in the small balcony above.

Candlelight was used instead of electric light on both nights, and it gave a somewhat more neighbourly atmosphere to the large gatherings.

At the dinner it was announced that fifty-five families have promised to try to give between them £9,660 in the next 150 weeks.

The aim of the parish canvass is to bring in £40,000 in the next three years.

Nearly a quarter of the sum will be used outside the parish. £18,500 will be set aside for direct work within the parish. It will be used for clergy stipends, including the stipend of another curate, transport, maintenance of buildings, and general running expenses.

ALLOCATIONS

£12,500 will be used to renovate the Cathedral and S. Mary's, West Armidale, to erect S. George's, East Armidale, and to enlarge the overcrowded parish hall.

£7,500 will be allocated to missionary work, diocesan needs, the training of clergy, the Coventry and Ohio homes, and pensions.

£1,500 will be used for charitable work outside the church, such as relief in times of disaster or distress in Armidale or elsewhere.

The general chairman of the parish canvass committee, Mr. P. A. Wright, presided at the dinner on both nights. Mr. Wright is a former president of the Graziers' Association of New South Wales.

The Bishop of Armidale, the Right Reverend J. S. Moyes, the Dean of Armidale, the Very Reverend M. K. Jones, and the

GOLDEN JUBILEE AT WARRA

FROM A SPECIAL CORRESPONDENT

Brisbane, March 11
When the little church of All Saints', Warra, in the parish of Dalby, was built fifty years ago at a cost of £200, a grant of £20 was received from the S.P.C.K. to help pay for the building.

On March 3, parishioners celebrated the golden jubilee of the dedication of their church in 1907 by the late Archbishop Donaldson.

They decided to mark the occasion by sending a donation of at least £20 to the S.P.C.K., to help others in the way that Warra itself was helped.

The little church, which normally seats only sixty people, was overflowing for the jubilee services. There were more than a hundred people inside, and many others outside.

The jubilee dedication Eucharist was celebrated by the Venerable W. Hoog. The preacher was the 86-year-old Reverend B. P. Walker, who was rector of the parish from 1911 to 1922.

The clergy of the Brotherhood of S. John, which administers the Parish of Dalby, the Reverend A. L. Gillespie, C. H. Ware, and K. Rayner were also present.

The jubilee celebrations had opened earlier in the week with a children's picnic and a jubilee dance in the Warra Hall.

Old parishioners came from very long distances to be present at the Sunday services. After the Eucharist, they were all entertained at luncheon in the hall.

The day ended with Evensong at which Archdeacon Hoog preached.

DIOCESAN NEWS

ADELAIDE

BIBLE SOCIETY

The Reverend John Haynes, an Anglican priest on the staff of the British and Foreign Bible Society in Adelaide, last Sunday, March 10, visited S. Benedict's, Minlaton. He preached at the Eucharist at 9 a.m., and in the evening spoke on the work of the society in the parish hall.

GLEN OSMOND

S. Saviour's, Glen Osmond, are to raise £2,000 for extensions to the parish hall to provide accommodation for a growing Sunday School. Kindergarten attendance and, at the same time, more adequate kitchen facilities.

BRIGHTON

S. Jude's, Brighton, need more volunteers to help with religious instruction in schools in the parish.

PRESENTATION TO CANON GILES

Parishioners presented a substantial cheque to Canon Harold Giles, and Mrs. Giles, on Canon Giles' retirement after 26 years as Rector of S. Matthew's, Maryrathville. "We feel it is fitting that an appropriate reward should be forthcoming to mark the rector's many years of faithful and devoted service in this parish, and also as a token of the love and esteem which we bear Mrs. Giles, who has been a tower of strength to him during those years," wrote the wardens.

VOCATIONS FROM UNLEY

Mr. William Haynes, from the Parish of S. Augustine, Unley, has entered S. Mark's College, University of Adelaide, to read for an Arts degree. He will afterwards train for the priesthood. Another S. Augustine's parishioner, Mr. John Stephenson, is at present undergoing training for the Sacred Ministry at S. Michael's House, S.S.M., Crafer's, S.A.

MISS J. HEFFERNAN

Miss Janice Heffernan, secretary of the Young Anglicans at Christ Church, Kapunda, will be missed in the parish. She is going to live at Woomera.

ALBERTON

Rapid progress is being made to the extensions to S. George's, Alberton.

ANGASTON

After an interval of ten years, the Chapel of S. Faith, Collingwood, in the Parish of Angaston, has been re-opened for worship. The rector is Canon R. K. Sorby Adams, formerly headmaster of S. Andrew's School, Adelaide.

TOORAK GARDENS

A successful parish canvass at S. Theodore's, Toorak Gardens, has brought with it considerable increases in church attendances. The rector is the Reverend Rex Hargrave, who writes in his parish paper that "there are signs of new life within the family of the church."

INDUCTION

The Reverend John Bieby, Rector of S. George's, Gawler, will be inducted as Rector of S. David's, Burnside, on Thursday, March 14.

GRANGE ORGANIST

Mr. Rex Saunders has been appointed organist at S. Agnes', Grange.

MISSIONS TO SEAMEN

Women of the Lightkeepers' Guild of the Missions to Seamen, Port Adelaide, are to hold a branch, will hold a trading table in St. Vincent Street, Port Adelaide, on April 5. The Missions to Seamen annual badge drive appeal in Adelaide streets will be held on Maundy Thursday, April 18.

ARMIDALE

CATHEDRAL PARISH

Mr. W. Davis Hughes, M.L.A., president of the Armidale branch of the C.E.M.S., spoke at the branch's first meeting of the year. He spoke on the national conference at Ballarat.

Mr. Hughes was re-elected president. Mr. Reg. Moore was elected secretary. Mr. W. Pink, honorary treasurer, and Mr. H. Adams, job master, Messrs. R. W. Croxall, E. Lockyer, and John Begg were elected members of the social committee. Dr. H. G. Royle, Mr. E. Waterhouse, and Mr. P. G. Kirkwood were elected vice-presidents. The meeting confirmed the new arrangement to hold meetings on the last Sunday of each month at 5 p.m. in the parish hall.

BATHURST

ORANGE YOUNG ANGLICANS

Although not the largest branch in numbers in the Bathurst diocese, members of the Y.A.s at Orange, because of their numerous activities handled more than £1,000 during 1956.

They gave £200 to the Children's Home, and £245 to the Youth Department. In the large amount given for Anglican causes were donations to A.B.M., S.S.M., the Parish, the Sunday School and C.E.B.S. and J.A. groups of the parish. Most branches now distribute

hute surplus funds amongst a wide range of extra-parochial Anglican causes. No money can be given to any non-Anglican cause. The Orange Y.A.s are planning a Diocesan Y.A. Ball, with the permission of the Youth Department, at the Strand Theatre, Orange, on June 27.

PARISH NOTES

The institution and induction of the Reverend R. E. Sherlock took place at Connamore on February 28. The All Saints' College band members and Guard of Honour for the State Governor, Sir John Northcott, were commended by His Excellency at the opening of the Soldiers' Hall at Bathurst on March 2.

Teachers of the Kelso Sunday School have painted and renovated four rooms for four grades of the Sunday School pupils. The rooms now have the right atmosphere for children.

The district of West Bathurst, towards Orange, is growing, and has a young population.

A family at Hobby's Yards, in the Rockley Parish, have given wall clocks to the Children's Home in memory of a friend who was a prisoner of war. The fair and high tea at Perthville, in the Parish of Rockley, will take place on March 30.

GREENFELL

Caragabal Church has been given two stained glass windows. One is from the O'Connor family and the second from Mrs. S. J. Fuge. Another window is being given in memory of Mr. and Mrs. Fred Jones by their daughter, Mr. Jack Parker has given two flags for the church interior, and the McNickle family are giving a credence table.

The parish has purchased an arpy hut as a hall for the centre at Caragabal. The two active Women's Guilds at Greenfell and Caragabal have now resumed their meetings. The Greenfell Guild and members of the Men's Movement are doing active and practical work for improvements inside the parish. A useful address on "Education in the Primary School" has been given to the Anglican Men's Movement.

YOUTH ACTIVITY

Bulletins and notification forms for the big Anglican Youth Rally at Bathurst on May 4 and 5 will be sent shortly to all youth group secretaries. Meanwhile, Coolah, Ganderb, Bourke, Orange, Dubbo, have sent notice of contingents coming and many groups are preparing for what should be a memorable week. The district Y.A. meeting, held at Kelso last week, arranged various committees, and made plans for the event.

Branches are growing, and a number of new members have been admitted. Eight new Junior Anglicans received their badges at the cathedral on March 3.

Orange Y.A.s will hold a play Reading night on Thursday, March 21. The diocesan Y.A. ball will be held on June 27.

COOLAH YOUTH GROUPS

The annual meeting of the Coolah Young Anglicans was held last week. The committee elected for 1957 is: President, Don MacBeth; vice-presidents, Barry Schiemer and Gall Regan; secretary, Robyn Randall; treasurer, Margaret Spencer; publicity officer, Jacqueline Smith.

The committee is busy welcoming new members. Meetings are being held every Tuesday. At present the youth groups of the parish are Junior Anglicans, Church of England Boys' Society, Intermediate A.S. and the Senior Y.A.s. These groups include young people from eight to thirty-five years of age.

MELBOURNE

CATHEDRAL CONFIRMATION
The Bishop of Geelong confirmed 36 candidates from 13 parishes in S. Paul's Cathedral on March 4. This was the first cathedral confirmation for 1957. Others will be held each month.

LABOUR DAY SERVICE
At the Labour Day service in S. Paul's Cathedral on March 10, Mr. Cream, M.H.R., and the Governor of Victoria, Sir Dallas Brooks, read the lessons. The Dean of Melbourne preached. The service was

attended by several members of the House of Representatives including the Minister for Labour, Mr. H. Holt, and by members of both State Houses including the leader of the Upper House, Sir Cifford Egan, and by the Lord Mayor, Sir Frank Sellick and Lady Sellick, the Town Clerk and Mrs. Hogan and members of the City Council and representatives of the Trade Union movement. Mr. Petrie represented the A.C.T.U.

C.E.M.S. CORPORATE COMMUNION

The Chief Justice of Victoria, Sir Edmund Herring, spoke at the breakfast in the St. Kilda Town Hall following the annual corporate Communion of the Melbourne diocesan Church of England Men's Society last Monday morning. The Archbishop - Administrator celebrated at the service held in S. Paul's Cathedral.

WORK AND STUDY WEEK-END
Sixteen members of the Church of England Fellowship spent last week-end at Mornington and Carum Downs taking part in a Work and Study week-end organised by the Brotherhood of S. Laurence.

HISTORICAL SOCIETY
The Melbourne Diocesan Historical Society's first lecture for 1957 will be given in the Mollison Library at S. Paul's Cathedral, on Friday, March 22, at 8.15 p.m. The lecturer, Mr. Noel Learmonth, is a grazier and naturalist, of Carnarvon, Portland. He will talk on "Foundations of the Church in Portland." The annual meeting of the Society will be held before the lecture, at 7.30 p.m.

YARRAVILLE
Canon W. G. Thomas will speak on Sunday evenings in Lent at S. Luke's, Yarraville, on "The Challenge of My Faith." The Vicar of S. Luke's, the Reverend A. C. Donnelly, will give a series of addresses on Sunday mornings during Lent.

ST. ARNAUD

BISHOP OF WANGARATTA

The Bishop of Wangaratta, the Right Reverend T. M. Armour, was the celebrant at the Cathedral, St. Arnaud, at 9.30 a.m. on Ash Wednesday, and preached at Evensong.

VISIT OF MRS. ARMOUR
Mrs. T. M. Armour, the Commonwealth President of the Mothers' Union, visited the diocese of St. Arnaud, from March 4 to 8. She began by speaking to members of M.U., Y.M.D., and others at Maryborough on March 4. After addressing a gathering of women at St. Arnaud on March 5, she went on accompanied by Mrs. Harley, the wife of the Bishop of St. Arnaud, and spoke to Donald (Y.M.D.), Lascelles (M.U.), Berriwillcock (M.U.) and Swan Hill (M.U.).

Mrs. Harley, of Berriwillcock has been appointed the new diocesan secretary, in place of Mrs. Goodale, of St. Arnaud, who has resigned.

C.E.M.S. RALLY

Some fifty men were present at the C.E.M.S. Rally which took place over the Labour Day week-end, from March 9 to 11, at St. Arnaud. Members of the form Mulla, Woomelang-Tempy, Watchem, Maryborough, Shepparton, Men from Inglewood, Donald, Bealiba, Aven, and St. Lake, came on Monday, March 11. The Bishop of St. Arnaud, the Right Reverend A. E. Winter, welcomed the speaker, the Bishop-Elect of Denago, the Venerable R. E. Richards, and visitors at tea in the parish hall on Saturday evening. The archdeacon gave three talks, which were followed by group discussion. The Bishop led the Bible-study. Archdeacon Richards preached on Sunday night at the Cathedral, and gave another address on Monday morning. The annual meeting of the diocesan branch was held on Monday afternoon, and in the account of it will appear next week.

SYDNEY

KINDERGARTEN DISPLAY

The diocesan Sunday Kindergarten Training Association will hold a Display and Exhibition on Saturday, March 23, at 2.30 p.m. in the C.E.M.S. Auditorium, 201 Castlereagh Street, Sydney, on March 22 at 2 p.m. Donation, 2/-; afternoon tea, 1/6.

MRS. MOWLL TO SHOW SLIDES ON CHINA

Mrs. H. W. K. Mowll will show coloured slides of China at the C.E.M.S. Auditorium, 201 Castlereagh Street, Sydney, on March 22 at 2 p.m. Donation, 2/-; afternoon tea, 1/6.

DEGREE CONFERRED ON BISHOP NEILL

ECUMENICAL PRESS SERVICE

Geneva, March 11

The Protestant Theological Faculty of Hamburg University conferred an honorary degree of theology on Bishop Stephen Neill, when he ended his guest lectures there. The degree was given in recognition of what he had done to promote mission studies and ecumenical understanding through his research on the problems confronting the churches in Asia and Africa.

INDUCTION AT TARINGA

FROM OUR OWN CORRESPONDENT

Brisbane, March 11

On March 5, the Reverend Frank Bromley was inducted at S. Paul's Church, Taringa, a Brisbane suburban parish.

Mr. Bromley had been Vicar of S. Peter's, West End, Brisbane.

Trained at S. Paul's Theological College, Essex, England, Mr. Bromley came to Australia where he was admitted to the diaconate at Grafton, in 1927, and ordained at Bathurst in 1928.

Since then Mr. Bromley has had wide experience in parishes in New South Wales and Queensland.

The parish church at Taringa was packed for the induction of the new rector by the Archdeacon of Brisbane, the Venerable Frank Knight.

The Rural Dean of Brisbane North-West, the Reverend Roy St. George, gave the address; the clergy were well represented.

Supper was served in the church hall, and among those who welcomed the new rector and Mrs. Bromley were two previous rectors of the parish.

A new modern rectory has been purchased in Moggi Road with a most efficient hot water system and power points in every room—which are a welcome change from rambling country rectories without electricity.

NOTICE

ST. JOHN'S COLLEGE (OLD) STUDENTS' UNION
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Will Johannesines who have not received notice of the 1957 Re-Union, and who wish to attend, please write to The Reverend W. W. Devonshire (Sect. and Treas.),

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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is a reader from Granville, N.S.W., who sent us this picture of two priests and two laymen from the Church of England at the blessing of the foundation stone at the Ukrainian Orthodox Church at Granville last month. The stone was solemnly blessed by Alexander, Ukrainian Bishop of Melbourne, Australia and New Zealand. The Anglican priests are, from the right: The Rector of Granville; the Reverend C. H. Sherlock; and the Director of Religious Education in Sydney, the Reverend A. A. Langdon.

PROMOTION CONFERENCE

(Continued from page 1)

He clearly showed that budgeting was a thing to be practised first in the home, then in the parish, the diocese and finally on a national level.

He emphasised that extra-diocesan needs were the parish's heaviest responsibility. The discussion which followed spent considerable time in making suggestions as to how best these needs could be included in the over-all budgetary system.

The representatives of B.C.A., C.M.S., and A.B.M. then spoke, presenting the problem of the inclusion of the needs of the world church in the budgets of the parish and the diocese.

The Promotion Directors of the various dioceses made a plea for a total extra-diocesan budget which can be presented to parishes as a single requirement.

BUDGETS

The discussion then passed to a consideration of the weaknesses in methods of collection, but came back on to the matter of diocesan budgets, diocesan public relations, and the personal prejudices of parishioners in their support of particular church activities.

Bishop Kerle, raising the problem of church women being denied the opportunity of working and collecting for special projects and special Lenten offerings, added further fuel to the discussion.

Some had visions of discussions continuing all night. However, Ash Wednesday found them at Holy Com-

munion and Morning Prayer, then breakfast and settling in at 9 o'clock to a session with Mr. Val Brown, Director of the General Board of Religious Education.

Mr. Brown startled everyone by talking about nervous breakdowns and psychiatric examination of clergy before they take up new appointments.

He has recently returned from four months in America and proceeded to deliver a masterly survey of "Post Canvass Education," as he had seen it operating in the American Church and part of the Australian Church; with suggestions as to how it could be implemented.

Discussions carried the members on into the afternoon. They brought up the matter of a receiving and clearing house for literature from overseas, the urgent need for a National Department and, to help towards this, an anonymous donation of £500 was gratefully acknowledged.

So to conclude, the conference had to express itself in resolutions for submission to the National Council.

These covered a Definition of Promotion, letters to all dioceses and dioceses, establishment of a National Department, a request that Sydney Department act as such for the present, Diocesan Budgets, briefing of theological students, a proposal to send two officers to America for study of latest trends, further conferences on Post-Canvass Education and Post-Canvass Activities.

FAMILY'S HISTORY IN MINISTRY

FROM A SPECIAL CORRESPONDENT
Ballarat, March 11

The Reverend G. E. Moorhouse represents the third generation of his family to serve in the ministry in Victoria.

He will be ordained to the priesthood at St. Paul's Cathedral, Melbourne, on March 17. Thomas Moorhouse came from England in 1878. He had with him a band of men who responded to his appeal for men to help in the work.

He was sent to the district of Gippsland, which had not long been opened. His centre was Traralgon.

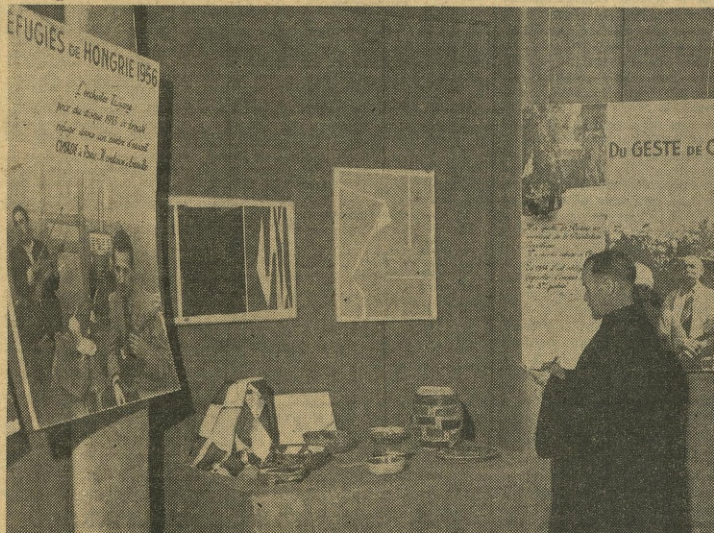
There were still only a few inhabitants in Morwell; and on Bishop Moorhouse's first visit to the town, he was welcomed at Kellaher's Hotel—the only suitable place.

After his strenuous pioneer work in Gippsland, Bishop Moorhouse served in the North-East, and in Melbourne. He died in 1928.

His son, William Moorhouse, has had a varied career. He was the last principal of St. Aidan's College, Ballarat, and was vicar of Camperdown for fourteen years.

Geoffrey Moorhouse is the grandson of Bishop Moorhouse. He is assistant-curate in the parish of Dandenong.

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THE ANGLICAN



The C.I.M.A.D.E. exhibit included pictures made by the World Council of Churches and works of art done by refugees. (See special article, page 10.)

BARLEY CROPS HELP TWO PARISHES

SUCCESS STORIES DUE TO ENTERPRISE AND HARD WORK

FROM OUR OWN CORRESPONDENT

Adelaide, March 11

Enterprise, initiative and hard work have provided for two up-and-coming country parishes in the Diocese of Adelaide a ready answer to the problem of raising money for ever-increasing church building expansion.

The parishes—the Church of the Resurrection at Loxton, River Murray, and S. Benedict's, Minlaton, on Yorke Peninsula have raised \$2,000 from barley crops.

The activities of the Loxton parishioners were reported in "The Anglican" last October. It can now be announced that their efforts have resulted in £1,000 being added to the Rectory Fund, thus making it possible to complete the very fine rectory without further debt.

The Priest-in-charge, the Reverend Frank Willoughby, reports that already the stone and roofing tiles have been bought for the job.

He told THE ANGLICAN to-day that the whole project had been "most successful." About 760 bags of barley had been reaped—a very good average yield for the area.

The crop had been officially classed as first-grade malting barley, so in all probability it

Litster, planted 26 acres of barley for the Rectory Fund. He reaped the remarkable yield of 526 bags, and after taking out 126 bags to cover some of the expenses, he is making available to the Church the proceeds of 400 bags as his own personal effort and gift.

"We are grateful to Mr. Litster for showing us that it can be done in the Minlaton Parish as it can be done at Loxton, and for taking a generous lead in this matter," says the rector, the Reverend Arnold Osborne, who read of the Loxton experiment in THE ANGLICAN.

He also expresses gratitude to other farmers in the parish who have given bags of barley to the Church.

"I shall be surprised—and disappointed—if Mr. Litster has

CLASSIFIED ADVERTISEMENTS
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MUSIC MASTER. Applications are invited for the position of Music Master at Trinity Grammar School, Summer Hill, Sydney, N.S.W. The position is to be that of organist and choir-master of the new Memorial Chapel. The position is for a married man would be non-resident; for an unmarried man it could be either resident or non-resident. Applications with copies only of references should be addressed to the Headmaster.

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WANTED. Priest Superintendent, Missions to Seamen, Hobart, Tasmania, etc., apply the Bishop of Tasmania. Applications close March 25.

ORGANIST WANTED for country Church on part time basis, \$150 per annum plus wedding and burial fees. Excellent opportunity for establishing a Music Teachers practice in thriving country town. Applicant must be able to play pipe organ with manual and pedal notes. Applications to, and further particulars from the Rector, All Saints Rectory, P.O. Box 162, Tumut, N.S.W.

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REMEMBER, LENT IV, Mothering Sunday, March 31, 1957. Literature, information, etc., from the Reverend F. A. G. Woodger, Secretary for Australia-New Zealand Mothering Sunday Movement, "Drullen," 12 Iredale Avenue, Cremorne, N.S.W. X2161 (Sydney Exchange).

ACCOMMODATION VACANT
VISITORS to the North Coast of New South Wales are welcome at the Diocesan Centre, Grafton. Comfortable lodging and excellent board at a reasonable cost in a modern building. Full particulars from Mrs. H. Macmillan, Hostess.

CLERICAL

APRIL 1. "FOOLS for Christ's Sake." A quiet day for the clergy of New South Wales will be conducted by the Chairman of the A.B.M., the Reverend Frank Condrake, at St. John's, Ashfield, on the above date. The day will commence with Holy Communion at 8.30 a.m. and conclude at Evensong at 4 p.m. Breakfast and lunch provided. Priests intending to be present kindly notify the New South Wales A.B.M. Secretary at BU5881 (Sydney Exchange) before March 25.

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would not be used in the manufacture of beer.

Mr. Willoughby says that two teams of men from the Loxton congregation—about 17 men—went out to sow the bags, thus further reducing overhead costs.

The Mission District has had a most successful 12 months, and has improved its financial position to such an extent that it has now increased the priest's stipend to the minimum amount laid down by Synod, and will probably be seeking parochial status at the next ordinary meeting of the Adelaide Synod in August or September.

Congregations have improved immensely, which means that the next need will be to extend the very attractive, but small, parish church.

It was Mr. Jack Vaughan, of Paruna, who lent the parish 150 acres of land for growing the barley, and the churchpeople of Paruna did the work. Other members of the parish contributed towards the cost of the seed, superphosphate and other necessary materials. A member of the parish council, Mr. Dierks, conceived the original idea for the planting of the crop.

A similar success story—on a slightly smaller scale—can be told from the Minlaton parish. Minlaton farmer, Mr. T. H.

not started something," he says. "There are more than 40 farmers in this parish who claim membership of the Church of England."

"It is obvious what could be done with a co-operative effort or by individuals following the lead already given," adds the rector.

BISHOP TO VISIT KOORAWATHA

FROM A SPECIAL CORRESPONDENT
Koorawatha, March 11

On Sunday, March 17, the bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, will be visiting Koorawatha for a unique occasion in the history of the parish.

He will be the special preacher at the parish Communion at 11 a.m. in St. Paul's Church.

Special arrangements are being made for extra seating and amplifying of the service so that those unable to find seats inside the church will be able to join in outside.

There is to be a buffet lunch in the C.W.A. Rooms. Copies of the reports to be presented during the afternoon are being sent out to all parishioners together with an invitation. Proceedings are to close with afternoon tea, at 4 p.m.