

THE ANGLICAN

Incorporating The Church Standard

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PROGRESS IN MALAYA AND NORTH AUSTRALIA

TWO MISSIONARY SPEAKERS AT A.B.M. MEETING

FROM OUR A.B.M. CORRESPONDENT

The addresses given by the Archdeacon of Singapore, the Venerable Robin Woods, and the former Chaplain of the Lockhart River Mission, the Reverend J. Eley, were highlights of the Australian Board of Missions meetings in Sydney last week.

The Primate, the Most Reverend H. W. K. Mowll, presided at the meetings, held from February 7 to 9. The Archbishop of Brisbane, the Bishops of Armidale, Newcastle, Adelaide and North Queensland were among members of the Board present.

Archdeacon Woods thanked Australians for the help given to boys from Malaya visiting Australia under the Colombo Plan.

He told of one such young man who had recently returned and had been baptised in the cathedral. He comes from an extremely influential Singapore family of which he is the first Christian.

From many of these lads he had had cause to be thankful for the pastoral work of Australian parish priests. The archdeacon also thanked Australia for its efforts in the South-East Asia Appeal. He wondered if we really realised what a help it had been not only in the training of students but in lifting the diocese generally.

Through the aid of A.B.M., it had been possible to bring the Reverend Roland Koh from Hong Kong to minister to the Chinese speaking congregation in Kuala Lumpur and the results had been astonishing.

There was now a virile congregation and growing enthusiasm under the guidance of this excellent priest who had given up a large and beautiful church in Hong Kong to come and help the Diocese of Singapore in its great need.

SCHOOL SAVED

Again S. Gabriel's School, Pudu, was very nearly on the rocks when it was saved by the gift of £1,000 from A.B.M., and had not looked back since and now has 700 boys on the roll.

S. Andrew's School, Singapore, now has a house accommodating 85 boarders thanks to A.B.M., and incidentally the headmasters of both these schools are Australians.

Canon Sorby Adams, at S. Andrew's, is a very popular figure in Singapore, and the Reverend Eric Currie has done a fine job at Pudu. The only Anglican priest in the vast Republic of Indonesia is the Reverend Harold Butler, formerly of the Diocese of Tasmania.

There is a wonderful Anglican unity in the diocese, and that is well, for more and more the diocese must be staffed with Malaysians, after Independence next year.

THE CO-OPERATIVES

The Reverend James Eley, who has just returned from Lockhart River after four years there, to be Vicar of Baradine, told an inspiring story of advance amongst the primitive aborigines in the Far North.

In 1951 the mission was in a bad way, nearly all the men had signed on for trochus fishing for eleven months of the year and there was no one left to do any work at home. The diet was poor, and the general health situation appalling.

In 1952 the superintendent, Mr. J. Warby, who also acts as Protector of the natives, forbade anyone to leave the station and work was started on building, making an adequate water supply, etc. The diet was considerably improved, and a boat was bought for trochus fishing.

Fifty per cent. of the profits were paid to the crew, and fifty per cent. to the mission. Within a year the boat had been paid for, and already the aboriginal population were beginning to improve in health and outlook.

In 1953 the Bishop of Ceylon, accompanied by the chairman of A.B.M., and the Reverend A. Clint, visited the mission with a view to starting a Co-operative. The results have been magnificent and highly beneficial. There are now three luggers hard at work and making big profits.

GREAT CHANGE

Forty per cent. of the profits goes to the crews, forty per cent. of the Co-operative Society, and twenty per cent. to the mission for development work.

The whole attitude of the people has changed: "Instead of talking to you with downcast eyes and a loe scratching on the ground, they now look you straight in the eye," Mr. Eley said.

Tuberculosis had been reduced to only two active cases, and hookworm and its attendant anaemia had practically disappeared. The Government medical officer had commented on the general health of the people being better than in almost any other part of the country; and the children being bright and well fed, are co-operative.

With these changes in outlook has come a desire for education, and there are evening

classes for adults. Minds are more alert as the result of better diet and the gradual eradication of hookworm. Houses have been built in quite a large number and the population is increasing not only by natural means but because people

(Continued on page 12)



The disastrous floods last October caused this damage at Armistar, Punjab, India, to mission property belonging to the Church of India, Pakistan, Burma and Ceylon (Anglican). The World Council of Churches has organised help from all member Churches for India and Pakistan, but the need still continues. (See story, Page 6)

NEW CATHEDRAL SITE "FINEST IN AUSTRALIA"

FROM OUR OWN CORRESPONDENT

Bunbury, February 5
The site of Bunbury Cathedral was unequalled in Australia, the Bishop of Bunbury, the Right Reverend D. L. Redding, said yesterday when he unveiled a plaque in the retaining wall around the cathedral site.

The wall was the first evidence of a cathedral which would seat 500 people, he said. The building would include church offices, halls and accommodation for clergy.

The cathedral would have an elevated position with an unobstructed view of the town, harbour and outer suburbs.

Bishop Redding said that he wanted the parish to raise £20,000 before the sand on the prepared site had settled for building to begin.

The site was acquired by the diocese 40 years ago. The 250 feet long retaining wall has been raised at a cost of £4,500 to enable levelling to be done.

The ceremony began with a procession of diocesan and

cathedral lay officials, choir, clergy, and the bishop, from Bishops Court across the road to the site.

They were met by the architect, Mr. J. B. Fitzhardinge, of Perth, and the contractor, Mr. J. M. Best, of Bunbury.

From the steps in the centre of the wall Evensong was sung by the Canon Residentiary, the archdeacon, the Venerable E. C. King, reading the lessons.

The bishop paid tribute to the vision of the architect, who could be said to have picked the eyes out of the site, and enabled a worthy cathedral to stand on the highest possible level.

A rectory and land purchased 15 months ago opposite the

W.C.C. LEADER TO TALK ON RUSSIA

FROM OUR OWN CORRESPONDENT

Perth, February 7
The vice-chairman of the Central Committee of the World Council of Churches, Dr. Ernest Payne, will address a public meeting in Wesley College, Perth, on February 19 at 3 p.m., on "The Church behind the Iron Curtain."

Dr. Payne, who is secretary of the Baptist Union of Great Britain and Ireland, visited Russia last year.

east end, and Bishops Court and other land on the south side had safeguarded the approaches and ensured adequate land for other buildings.

BLAKE PRIZE AWARDS

The chairman of the Blake Prize Committee, Dr. Felix Arnott, last Tuesday announced the results of the competition for religious art.

The first prize of 200 guineas went to Eric Smith for "The Scourged Christ."

Mr. Smith, a cleaner in a Sydney store, won second prize last year.

His work, a semi-abstract painting in pastel colours, is priced at 100 guineas.

Michael Kmit's "Amen" won the second prize of 50 guineas.

Donald Laycock's "Flight into Egypt" won the third prize of 25 guineas.

Mr. Kmit won the Blake Prize in 1953 for his painting "The Evangelist John Mark."

The judges were Miss Grace Crowley, Mr. Russell Drysdale, Mr. Alan McCullough, the Reverend P. Kenny, S.J., and the Reverend Alan Dougan.

The exhibition will remain open at Mark Foy's, Sydney, until February 28

THE SEE OF ADELAIDE

ELECTION OF NEW BISHOP

FROM OUR OWN CORRESPONDENT

Adelaide, February 13

It is unlikely that the sixth Bishop of Adelaide will be selected before next November.

The retirement of the Right Reverend B. P. Robin from the See was announced in THE ANGLICAN last week.

His resignation does not take effect until September 30. This means that the Dean and Chapter will not meet until October 1 or later to select a date for Synod to meet to elect a successor to Bishop Robin.

AN AUSTRALIAN MINISTRY

In a statement to the Adelaide Sunday Mail, the Bishop disagrees with the Bishop of Canberra and Goulburn, Dr. Burgmann, that American bishops should be imported to Australia for some dioceses.

Bishop Robin says that the Anglican Church in Australia should be able to staff its own ministry. However, he admits that "the American Church has much to teach us in organisation and financial efficiency."

On the other hand, in spiritual matters, it "has as much to learn as it has to give," adds Bishop Robin.

The Bishop and Mrs. Robin leave Adelaide on Thursday for four weeks' annual holiday. They will visit one of their sons, Mr. John Robin, who is farming in Victoria.



"The Scourged Christ," by Eric Smith, which last Tuesday won the Blake Prize of 200 guineas for religious art.

CONSECRATION OF LIVERPOOL CHURCH TO MARK MOORE COLLEGE CENTENARY

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, will consecrate the historic Church of S. Luke, Liverpool, on March 10, at 4.15 p.m.

This will be the highlight of the first of the functions arranged in connection with the centenary of Moore Theological College which was founded at Liverpool.

The Governor of New South Wales, Sir John Northcott, will unveil, at 3 p.m., a memorial drinking fountain, erected by the Liverpool Municipal Council, in the park on the site of the original college, to commemorate the civic life and work of Thomas Moore.

S. Luke's Church was largely built through the generosity of Thomas Moore, and the theological college founded on March 1, 1856, through his large benefactions.

On March 10, there will also be a pilgrimage to Thomas Moore's grave. This will com-

mence the afternoon's programme at 2 p.m.

All churchpeople are invited to attend these ceremonies.

There will be provision made for people wishing to take a picnic lunch, and afternoon tea will be available before the service in the church.

Here at last is an up-to-the-minute series of informative, low-priced booklets on the part of the Australian Church in the world mission.

Testimony Booklets

HERE ARE THE FIRST TWO:

KINGDOM HIGHWAY

1. The thrilling story of Australia's own diocese of Central Tonganyika, and of Australia's part there today through the C.M.S.

By GEORGE PEARSON

IN THE REVOLUTION

2. Asia is in revolution, and the Church is in the middle of it. Here is Australia's part in the Church's witness there. It is a vital part.

By GERALD MUSTON

ATTRACTIVELY PRODUCED AND WELL ILLUSTRATED, YET THEY STILL SELL AT 1/-

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THE TESTIMONY PRESS

and available from C.M.S. Bookshops at 93 Bathurst St., Sydney; Cathedral Buildings, Flinders Lane, Melbourne; 93 Creek St., Brisbane; 146 Collins St., Hobart; 350 King William St., Adelaide; 167 St. George's Terrace, Perth.

FURTHER TITLES IN PREPARATION.

Australian Music Examinations Board

Public examinations in music conducted by the Universities of Melbourne, Adelaide, Tasmania, Queensland and Western Australia, and the State Conservatorium of Music, New South Wales.

Entries close on 7th March for examinations to be held from mid-April to early May, 1956. Theory examinations on 18th April, 1956.

Scholarships and Exhibitions to the value of £780, the A.M.E.B. Shield.

Full particulars and Manual from Organising Secretary, Telephone BU 4206, extn. 16.

R. G. ALLINGHAM, Registrar, Conservatorium of Music.

1. Synonymous Terms



MEMORY and PELMANISM

Memory is woven into the fabric of every effort, mental and physical: it is the very texture of emotional experience.

It garners and stores knowledge from books and from the exercise of all the senses. It provides the mass of knowledge and experience which is the foundation of worldly wisdom and from which the material for sound judgment is drawn.

PELMANISM gives the power of quick and exact recollection — recollection at the time it is needed of what has been read, said, heard or done — and of ideas that have come to the mind on previous occasions.

PELMANISM gives the power to remember at the time what has yet to be done and to remember names, dates, prices, figures for all purposes, appointments, visits and the numerous little things which, when completed, help to make each day a happy and successful one.

PELMANISM explains the theory of memory, but it puts the emphasis on exercise and training so that careless and slovenly habits are replaced by accuracy in facts, precision in thought and certainty in action.

The Pelmanist is helped in all that is stated and implied in the above by the comments on his work. He unconsciously assimilates a clearness of expression which adds to his standing with his associates.

Its Headquarters are in London. The Melbourne Branch was established in 1907 and has enrolled 85,000 men and women of Australia and New Zealand. The Melbourne Branch has been at its present address for 40 years.

The address of the Pelman Institute is at 9 Gloucester House, 396 Flinders Lane, Melbourne. Copies of "The Efficient Mind," describing Pelmanism may be had on application. Call, write or phone MB 2555.

NEW ZEALAND INQUIRERS.

The Pelman Institute, with the approval of the Reserve Bank, has made arrangements to meet the financial restrictions and enable residents of New Zealand to enrol for The Pelman Course of Training without delay. Write in the first instance to The Pelman Institute, Melbourne.

TO THE PELMAN INSTITUTE,

9 Gloucester House, 396 Flinders Lane, Melbourne.

Please send me, free and post free, a copy of "The Efficient Mind."

Name

Address

270.

ELECTION AT YORK

700-YEAR-OLD TRADITION

York, February 11

In a colourful yet dignified ceremonial on January 30, the Dean, Dr. E. M. Miller-White, and 22 members of the Chapter of York in York Minster elected Dr. Arthur Michael Ramsey, Bishop of Durham, as Archbishop of York.

The ceremony of recording the votes took place behind closed doors in the Chapter House, and the result was announced by the red-robed Dean to a small congregation in the nave and nearly under the central tower.

The Dean was accompanied by the Provincial Registrar, Mr. I. N. Ware, in full-bottomed wig and gown, and the Clerk to the Dean and Chapter, Sir Lumley Dodsworth, also gowned.

By the election Dr. Ramsey becomes Archbishop-elect and after confirmation of the election by the Queen in London on March 16 he will be the Archbishop of York. His enthronement will take place in York Minster on April 26.

The Dean told the members of the Chapter who assembled in the choir before their procession wended its way to the Chapter House that their ceremony was a privileged one and much more than an election in a superficial sense. With but two small differences, he said, the tradition of over 700 years had remained unchanged at York.

NOT NOMINAL

One difference was that the last election "owing to the inexperience of a new Dean, who asked forgiveness, and perhaps a new Chapter Clerk, the vote was taken for the first time as far as I know, by a show of hands; a slack, undignified, insecure modern innovation of these last two or three committee ridden generations."

"The Vicar-General has informed me that this method of voting is inadmissible and actually illegal and might render our proceedings null and void. Happily our vote then was unchallenged and we must not let it be challengeable. We ask you to go back to the safer and more august tradition."

The vote was taken by a full ballot and checked by three scrutineers appointed by the Dean.

The Dean laid emphasis on the fact that their ceremony was one of election and not selection. The limitation of the ballot paper to one name, he said, was deliberate and salutary, because passions, often the very miserable ones of disputed elections, were avoided.

"The last embarrassment the State wants," said the Dean, "is a head-on conflict with the body spiritual and with the courtesy and common sense of a Christian State it consulted in unofficial ways and an agreed name has been put before us. That is conspicuously the case on this occasion. Church and State are agreed upon the Archbishop they want and it is the name most of us, perhaps all of us, would have selected."

RIGHT OF REFUSAL

"But in our vote now we are perfectly free to say 'yes' or 'no.' It was my first resolve when I accepted this deamery that I should without fear or hesitation say 'no' at such a moment as this if 'yes' went against my conscience.

"If any of you think it right before God to refuse your vote, in God's name refuse it."

Sir Lumley Dodsworth said later: "In 1942 the Dean, the Registrar, and I were entirely new and had no precedent to go on except what had been done before. When Dr. Temple's papers were unearthed it was found that his election had been carried out by a show of hands, and we did the same."

MISSION TO VIETNAM

W.C.C. SENDS SWISS PASTOR

ECUMENICAL PRESS SERVICE

Geneva, February 11

A young Swiss pastor, who was formerly a missionary in China, has arrived in Vietnam on a mission of fellowship to the Protestant Churches there.

He is Pastor Roland Dumartheray, and he is undertaking the assignment at the request of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches.

Mr. Dumartheray arrived in Vietnam by plane from Geneva on January 28. The length of his stay in Vietnam is undetermined.

A native of Nyon, Switzerland, Mr. Dumartheray was educated at the Theological and Missionary Training College of the Basel (Switzerland) Evangelical and Mission Society, and took courses at the Theological Faculty at Basel University and the Swiss Tropical Institute.

Commissioned as a missionary in the Cathedral of Basel in



Pastor Roland Dumartheray

1946, Mr. Dumartheray sailed with his wife for South China in January, 1947.

He served there until 1951, when he was the last pastor of Basel Mission to leave China.

He resumed his studies and obtained his licence in theology from the Theological Faculty of Lausanne in 1955.

THE OLYMPIC GAMES

THE "LIVING CHURCH" SERVICE

Milwaukee, February 13

The Dean of New York, the Very Reverend James Pike, chose a text from the Epistle of the day when he televised on the Olympic Games on January 29.

The text was: "Know ye not that they which run in a race run all, but one receiveth the prize."

The telecast was set against the notable Sports Window of the cathedral, which depicts sports from the Old Testament to modern times.

The dean explained how the Olympic Games were originally created out of the religious festivals.

The dean and his guests, who included Mr. Richard Button, world champion and Olympic figure skater, agreed that winning, in itself, was not the real significance of competition in sports.

What counted most is the matter of doing one's best under any circumstances, and the necessary discipline of which S. Paul speaks.

LORD TRENCHARD

ANGLICAN NEWS SERVICE

London, February 13

The ashes of Lord Trenchard, "father of the Royal Air Force," who died last week, are to be placed in Westminster Abbey.

DEANS CONFER IN THE U.S.A.

ATOMIC ENERGY STATEMENT

Milwaukee, February 11

A statement on the use of atomic energy was drawn up by 32 of the Protestant Episcopal Church in the U.S.A.'s cathedral deans who met in Washington from January 16 to 18.

It stated that "man can use the power of nuclear energy for the good of man only as he uses it in accordance with God's will as revealed in Jesus Christ."

Senator A. S. Monroney of Oklahoma told the group that the Church had helped maintain American moral leadership in preventing an atomic war and the use of nuclear weapons in "perimeter" or "border" battles.

Members of Congress, he said, appreciate Church support on issues involving morality.

MUTUAL PROBLEMS

The deans also discussed mutual problems. One of them said that a cathedral dean "is a peculiar minister."

"He is neither a bishop nor a rector, and is a rather in-between person. That is why the fellowship of other deans is a most welcome occasion."

KABAKA ON WITCHCRAFT

ANGLICAN NEWS SERVICE

Kampala, February 11

The Kabaka of Buganda on February 5 expressed his concern at a return to witchcraft and paganism by some people in Buganda.

He was addressing the Uganda Diocesan Council of the Anglican Church here.

He said that this drift away from Christianity began in the "dark days" of his exile.

Referring to the Buganda laws, which make witchcraft illegal, he expressed the hope that such "evil things" would soon be brought to an end.

The Kabaka thanked the Church for its work during his exile.

"You were the strong pillar which supported us," he said, "and throughout the difficult time we were sustained by your constant prayers and guidance."

The Kabaka was welcomed at the meeting by the Bishop of Uganda, the Right Reverend Leslie Brown, and an address of welcome was delivered on behalf of the diocesan council.

MANY NATIONS AT CHAPEL OPENING

ECUMENICAL PRESS SERVICE

Geneva, February 13

Five ministers from five different nations led in worship at the dedication of a new chapel opened last month at Union Theological Seminary in New York for use in the Seminary's new programme of advanced religious studies.

All five were associated with the programme's first group of students. The sermon was preached by a Danish Lutheran.

The lessons were read by representatives from the Church of Ireland (Anglican) and the Church of South India.

The music was played by a minister of the Dutch Reformed Church. An American Congregationalist led the prayers.

The programme of advanced religious studies was made possible under a grant from the Rockefeller Foundation. In its initial period of five years it provides one-year fellowships to advanced students who have already served and shown ability in the ministry of their home churches.

Most students come from abroad. After completing their studies they are expected to return to their churches to provide ecumenical leadership.

LAST DEAD SEA SCROLL

ADDITIONS TO GENESIS

ANGLICAN NEWS SERVICE

Jerusalem, February 13

The last of the seven ancient Biblical scrolls found some years ago by Arab shepherds in a cave near the Dead Sea, has been unrolled and partly deciphered by scholars of the Hebrew University in Jerusalem.

This is the so-called "Book of Lamech," one of the four scrolls acquired in the United States for Israel from the Syrian Metropolitan, Mar Athanasius Samuel, of the Monastery of S. Mark in the Old City of Jerusalem, into whose possession they had come. It can no longer be described as the "Book of Lamech," the name given it by American scholars on the basis of a loose fragment of the first page containing references to Lamech and his wife Bat Enosh.

Examination of the well-preserved inner part of the scroll, which includes four complete pages of 34 lines each, has shown the document to be an Aramic version of several chapters from the Book of Genesis.

MORE DETAILS

Although it follows the Biblical narrative, it adds much that was hitherto unknown, especially to Genesis 12, 13 and 14.

Three of the pages so far deciphered have disclosed, for example, a studied portrait of Sarah, the wife of Abraham; a topographical description of the land promised to Abraham in Genesis 13, verses 14 to 18; and a vivid description of the war of the five kings mentioned in Genesis 14.

Salem, over which Melchizedek reigned, is clearly identified in this text with Jerusalem.

U.S.A. STUDY OF SOUTH INDIA

OFFICIAL VISIT THIS YEAR

THE "LIVING CHURCH" SERVICE

Milwaukee, February 13

Plans to carry out instructions of General Convention for a study of the Church of South India were made at a meeting of the Commission on Ecumenical Relations on January 19 and 20.

The commission has arranged to prepare study material on the North India and Ceylon union plans as well.

It also arranged for an official delegation to visit India later this year, under the chairmanship of Bishop Binsted, of the Philippines.

It is the body through which the relationship of the Episcopal Church to the National and World Council of Churches are fostered.

Comments on the section reports of the Evanston Assembly were also drawn up to be forwarded to W.C.C. headquarters at Geneva.

QUEEN AT CHURCH IN JOS

ANGLICAN NEWS SERVICE

Lagos, February 11

The Queen and the Duke of Edinburgh attended divine service at S. Piran's Church, Jos, on February 5.

Her Majesty and His Royal Highness were spending the week-end at Government Lodge.

The Queen was met at the porch of the little church, built of dried mud bricks with a corrugated iron roof, by the Bishop of North Nigeria, the Right Reverend J. L. Mort.

S. Piran's, built 31 years ago by subscriptions of the European community working in the tin mines, is dedicated to the Celtic saint, who took Christianity to Cornwall and taught the Cornish tin miners a new method of smelting.

The bishop wore a cross made of tin by Mr. David Sharples, assistant general manager of a tin mine, who retired this week after 27 years of mining on the Jos uplands.

FOUR NEW CANONS OF DOGURA CATHEDRAL

PAPUAN WOMEN ELECTED TO MOTHERS' UNION COUNCIL

Dogura, February 11

The Bishop of New Guinea, the Right Reverend Philip Strong, announced the appointment of four new canons during the diocesan conference held here from January 11 to 26.

They are Dr. A. Capell, honorary canon in recognition of his service to the diocese as linguist; the Reverend R. L. Newman, for his long and faithful service to the diocese, the Reverend J. W. Chisholm, sub-dean of the cathedral, canon residentiary; and the Reverend A. G. Daw, secretary and treasurer of the diocese.

All 60 members of the white staff of the New Guinea Mission were present for the conference, and the 16 Papuan clergy were present for the meetings of Sacred Synod.

The conference opened with a two-day retreat conducted by the Reverend Charles Preston, S.S.F., and for the rest of the time sessions of conference and Sacred Synod were held, and many committees met to prepare reports to present to conference.

It was with great pride that one of these committees, the Mothers' Union Council was able to announce the election of its first Papuan vice-president, Melita Awul, wife of Father Gregory, assistant priest of Gona.

The bishop's address and Presidential Charge were, as always, full of interest and inspiration for all present.

Canons Capell and Daw were installed at Solemn Evensong on S. Paul's Day.

Unfortunately, Father Chisholm was unable to be present because of illness, and Father Newman is at present on leave in Australia.

LAY CANON

Mr. Henry Eckhoff, who has done much to establish the work of the Church in Lae, and who has been appointed as a lay canon of the cathedral for two years, was visiting Dogura at the time of the conference, and was therefore installed.

The conference sermon was preached by Dr. Capell, who took for his subject "Who and what is a missionary?", and dealt with it in a way that was both helpful and challenging to us all.

There were many wonderful services, notable amongst them the lovely Evensong during which the mortal remains of Albert Maclaren, our pioneer missionary, were carried in solemn procession from the bishop's chapel to the cathedral

and interred in a place of honour behind the high altar.

The general picture of the missionary work is one of progress in almost every phase of the work. Greater effort is being made towards self-support, and the measure of responsibility taken by the Papuan people is increasing.

The Papuan clergy had many helpful things to say during Sacred Synod, in particular concerning their knowledge of sorcery which must be fought all the time.

One young Papuan deacon distinguished himself by a short but effective speech in conference on the subject of translation.

It was a happy time for us all, for although the days were very busy, we managed to find time for a little of the lighter side of life, and the conference torchlight procession, and the dinner, the Bishop's party, the Papuan minstrel show will long be remembered, and the pleasure of the chatter with seldom-seen friends and fellow workers never dims.



The Trendle which hung in All Saints' Church, Ballarat, from Christmas Eve to Candlemas. It was lit for all services and carried 33 candles fixed to a five-foot diameter metal hoop. The Trendle is an old ornament of the Church, symbolising the star of Bethlehem.

LECTURES ON MUSIC

The Organist and Choirmaster of S. Andrew's Cathedral, Sydney, Mr. Kenneth Long, will deliver five lectures on music in the Chapter House of the cathedral on Wednesday evenings at 8.15 p.m. commencing on February 22.

These lectures have been arranged at the request of many people who are not able to attend University lectures.

The lecture on February 22 will deal with "The Composer's Problems".

The other lectures are: February 29, "The Interpreter's Problems"; March 7, "Classical, Romantic and Programme Music"; March 14, "Historical Finger-Prints"; March 21, "This Modern Stuff."

All the lectures will be illustrated with piano and gramophone records.

Season tickets, £1, are available from Nicholson's and Palings or from Roger White, S. Andrew's Cathedral.

Single lectures are available at 6/- each.

BRISBANE W.C.C. MEETINGS

DETAILS OF ALTERED PROGRAMME

FROM OUR OWN CORRESPONDENT

Brisbane, February 11
Plans for the visit to Queensland next week of World Council of Churches leaders have been altered.

The council's finance director, Mr. Frank Northam, who was to have been one of the party of four, has cut short his Australian trip.

He will fly back to his Geneva headquarters within a few days.

The three churchmen who will now come next Friday are the Metropolitan Mar Thoma (Syrian Orthodox Church of Malabar), Bishop Sante Barbieri (Argentine Methodist Church), who are presidents of the W.C.C., and Dr. Leslie Cooke (British Congregationalist), who is associate general secretary.

SCHEDULE

Their amended programme is:-

Friday, February 17: Dr. Cooke and Bishop Barbieri at Southport Youth Camp.

Saturday, February 18: Metropolitan Mar Thoma at S. John's Cathedral for ordinations, later attending Southport camp. Dr. Cooke at Southport Presbyterian Church public meeting at 7.30 p.m. Metropolitan and Bishop Barbieri at S. Andrew's Presbyterian Church, Brisbane, at 7.30 p.m.

Sunday, February 19: Dr. Cooke at Ipswich Congregational Church at 11 a.m., and at City Congregational Church (Brisbane) at 7.30 p.m. Bishop Barbieri at Albert Street Methodist Church at 11 a.m., and at S. Luke's Church, Toowoomba, at 8.30 p.m. Metropolitan at S. John's Cathedral at 9.30 a.m., at S. Andrew's Presbyterian Church at 11 a.m., and at S. Andrew's Church, Vulture Street, South Brisbane, at 7.30 p.m.

Dr. Cooke and the Metropolitan will speak at the Citizens' Welcome rally at 3 p.m. in the City Hall, which will be the main function of their trip.

Monday, February 20: Dr. Cooke flies to New Zealand. Others attend clergy meeting in morning, and take part in "Brains Trust" at Wesley House at 8 p.m.

THE VERGERS' GUILD

FROM A SPECIAL CORRESPONDENT

A service of Holy Communion, to which all vergers are invited, will be held in S. Andrew's Cathedral, Sydney, on March 26, at 7.30 p.m.

The service is being arranged by the Vergers' Guild, which holds regular meetings in Sydney.

It is associated with the English Vergers' Guild, which was first formed in the Diocese of Southwark with the object of social intercourse and mutual assistance, to promote the spiritual life of its members and to encourage them in the better discharge of their duties.

The Vergers' Guilds do not exist as a trade union to better their conditions and wages.

BALMAIN RECTOR'S MEMORIAL

The Archbishop of Sydney last Sunday blessed and dedicated a memorial to the late the Reverend A. G. Rix, who was Rector of S. John's, Balmain, for 25 years until his death in 1953.

The memorial is a new entrance porch to S. John's. Federal and State members of Parliament, representatives of the Navy, the Australian Shipping Board and Mort's and Cockatoo Island dockyards attended the service.

The present rector, the Reverend E. H. Lambert, said Mr. Rix had blessed the launching of 61 vessels at the two dockyards which lie within the parish.

THE PIALBA CONFERENCE

JUBILEE YEAR

THE EARLY DAYS REMEMBERED

Imbil, Q., February 13

Members of the ruidecaneal chapters of Wide Bay and Burnett, Diocese of Brisbane, met at an archidiaconal conference at Pialba from January 30 to February 2.

The conference was presided over by Archdeacon R. B. Massey and in addition to the rural deans, Canon H. J. Richards and the Reverend R. Mawson, was attended by the incumbents of Maryborough, Pialba, Kingaroy, Biggenden, Childers, Eldsvold, Mary Valley and the assistant priest of Bundaberg.

To mark the jubilee of the conference, this year's gathering was held in the Vernon Hotel, Pialba, where Archdeacon Rivers presided over the first Pialba conference.

EARLY DAYS

Perhaps the most interesting feature of the conference was a paper written by the Reverend B. P. Walker and read by Archdeacon Massey on church life in the Upper Burnett during the years 1902-1907 with particular reference to the Pialba conference.

Amongst other and more serious things, this paper disclosed that when the first conference met at Pialba there was a public welcome by the local people held out in the open.

At this Archdeacon Rivers and other clergy entertained the gathering with piano solos and comic songs. Some of the performers forgot their lines but no one seemed to mind.

MUCH DISCUSSION

Two other papers were read: "Priest and People at Prayer" by the Reverend M. A. Paxton-Hall, and "The Doctrine of the Holy Spirit" by the Reverend D. J. F. Williams.

These provoked lively discussion as did also the many other subjects brought up, including religious instruction in State schools, church finance, reunion schemes, and spiritual healing.

The Holy Eucharist and the Divine Office were held each day in the parish church and on the Wednesday the people of the parish were invited to Evensong, at which the preacher was the Reverend J. B. Grindrod, who also served as secretary of the conference and delighted the brethren with the wit and accuracy of his minutes.

DEAN OF PERTH FOR ENGLAND

FROM OUR OWN CORRESPONDENT

Perth, February 13
The Dean of S. George's Cathedral, Perth, the Reverend John Bell, has been granted eight months' leave of absence.

During this time the dean will visit England. While there he will make enquiries about a new organ for the cathedral.

NEW HOSPITAL OPENED

CARRUM DOWNS' MODERN UNIT

FROM A SPECIAL CORRESPONDENT

Melbourne, February 12

Dr. John Lindell, chairman of the Hospitals and Charities Commission, opened the new cottage hospital before a crowd of several hundred people at the Carrum Downs Settlement of the Brotherhood of S. Laurence on February 4.

The Reverend G. Kennedy Tucker, in introducing Dr. Lindell explained that with the increase in the number of residents, the old hospital had proved too cramped to meet their needs and with the assistance of the Hospitals and Charities Commission the new hospital had been erected.

In declaring the hospital open Dr. Lindell not only commented on the Brotherhood's work in this regard but on the achievement in establishing and maintaining the Settlement to provide homes, with companionship and security, for so many elderly people and stated that it was a model for the whole of Australia to follow.

Mr. Walton in returning thanks to Dr. Lindell on behalf of the staff and residents on the Settlement at Carrum Downs said all concerned had been looking forward to the day and were tremendously grateful to Dr. Lindell for coming down to perform the opening ceremony and to the Hospitals and Charities Commission for the assistance given by it, to the extent of approximately £9,000.

MANY HELP

Others to whom thanks were due were Messrs. Chancellor and Patrick of Frankston who were responsible for the design of this modern hospital; to Messrs. E. W. and J. Gardner, who built it; and to the Hospital Association of Victoria who helped with the furnishings.

The two double wards were furnished by the Commission Shop of Melbourne and the Chelsea Group.

One single ward was furnished by Mrs. M. Read, of Warrackabeal, in memory of her mother, Mrs. Amelia Godden, and the second single ward was furnished by the friends of the late Sister Ruby Thompson in memory of the splendid work she had rendered the hospital until her death just before Christmas.

WOMEN'S WORLD DAY OF PRAYER

FROM A SPECIAL CORRESPONDENT

Melbourne, February 13.

Dr. Kathleen Bliss will speak at the Women's World Day of Prayer meeting in the Assembly Hall, Collins Street, at 2 p.m. on Friday, February 17.

The theme of the meetings this year is "One Flock, one Shepherd" in the service prepared by Indian American Christian leaders.

There will also be a meeting in the Melbourne Assembly Hall at 10.45 p.m.

KAPUNDA'S NEW RECTOR

WIDE PASTORAL EXPERIENCE

The Reverend L. F. G. Smith, Rector of S. Andrew's, Longreach, in the Diocese of Rockhampton, has accepted the living of Christ Church, Kapunda, in the Diocese of Adelaide.

He will leave Longreach after Low Sunday, and travel overland, and start work in his new parish in late April.

Mr. Smith is a South Australian, and was one of the first Australian Church officers in 1934. From there he was a stipendiary reader at Warrackabeal, Victoria, in 1936-37, and then was reader-in-charge of the parochial district of Ultima, Victoria, from 1937-1939.

He entered S. Barnabas' College in 1939, and was ordained as deacon (1941) and priest (1943) at Christ Church, Geraldton, North-West Australia. These two ordinations were the first and only ones ever held in that diocese since it was created in 1909.

NEW ZEALAND

After three years as deacon and Rector of Greenough (W.A.), Mr. Smith returned to Adelaide in 1944, and was assistant priest at S. Augustine's, Unley.

Then, in 1945, he became Rector of S. John's, Wentworth, in N.S.W. During his ministry here, Mr. Smith completed his Th.L. of the A.C.T.

In July, 1949, Mr. Smith accepted the parochial district of S. Luke's, Te Kuiti, in the Diocese of Waikato, New Zealand, and in 1951 he was invited to become the vicar of the very important Walkato parish of Holy Trinity, Stratford.

Unfortunately, owing to family illness, Mr. Smith had to return to Australia, and accepted the parish of S. Andrew, Longreach, in October, 1953.

This parish is famous because it was here that the first Bush Brotherhood began its work in Australia in 1897, with George Halford, who later became second Bishop of Rockhampton, as its first Head.

LARGE PARISH

S. Andrew's is also famous because it was here that Frederick Hulton Sams, the famous Fighting Parson—the original—served as a Bush Brother from 1908-1914.

The present area of the parish is about a quarter of the area covered by the brotherhood, but still covers about 55,000 square miles.

Kapunda, with its very beautiful church, will celebrate its centenary in April, 1957, and the parish is regarded as one of the best country parishes in the Diocese of Adelaide.

W.A. PROVINCIAL SYNOD

FROM OUR OWN CORRESPONDENT

Perth, February 13

The Provincial Synod of the Dioceses of Perth, Kalgoorlie, Bunbury, and North-West Australia, will be held in Perth, on Wednesday, April 11, at the Burt Hall.



The chaplain, the Rector of Kalgoorlie, the Reverend R. S. Judge; the Sunday School organiser, Mrs. L. M. Evensen; and the chairman, the Rector of Kellerberrin, the Reverend F. Hart, at the Western Australian annual Sunday School Teachers' Summer School held in Perth from January 27 to 30. (See story, Page 7)

BISHOPS FROM AMERICA?

"It would be an interesting and, no doubt, very wise thing if some Australian diocese elected an American churchman as its bishop," writes the Bishop of Canberra and Goulburn in his current diocesan letter.

"They have a freshness and freedom about them that would appeal to Australians generally and it would also emphasise the catholicity of the Anglican Communion," he writes.

"They might also show us a way out of our chronic financial doldrums."

Bishop Burgmann says that many new bishops will be needed here within the next five years and that the Australian supply is limited.

"If we must look abroad at all there is good reason for having a look at the American field."

"While we are eternally grateful to England for giving us the Church of England in Australia, the fact remains that ecclesiastically we are very slow in creating an indigenous Church."

"An infusion of American or Canadian blood, not too much of it, might easily give us a few original ideas, and help us considerably to work out a genuine Australian version of the Catholic faith."

THE ANGLICAN

FRIDAY FEBRUARY 17 1956

ON IMPORTING BISHOPS

There will be some surprise at, and much interest in, the suggestion by THE LORD BISHOP OF CANBERRA AND GOULBURN, THE RIGHT REVEREND E. H. BURGMANN, that we might ask an American to become a Bishop of the Church in Australia. The idea is the more worth exploring since it comes from so strongly an "Australian" leader as Bishop Burgmann who, only last year, at the consecration of THE BISHOP OF GIPPSLAND, referred to the Church in Australia as "the most colonial-minded of all the institutions that help to form and fashion our national life," and who has long been known as an opponent of importing bishops from the United Kingdom instead of choosing Australians born.

THE BISHOP OF ADELAIDE's comment upon the suggestion is that it would be better by far to produce our own bishops in Australia. To this may be added the hitherto unpublished query of THE BISHOP OF KURUNAGALA, THE RIGHT REVEREND LAKDASA DE MEL, who politely enquired of an Anglican in Melbourne this week: "When is the Australian Church going to become indigenous?"

The graceful and equally truthful answer might well be: "When Australia can produce as accomplished a bishop as one in Ceylon," for this is the crux of the matter, which THE BISHOP OF ADELAIDE has ignored despite his publicly stated effort to raise the standard of education and training of the clergy by inviting the Kelham Fathers to Adelaide.

The mathematical certainty is that within about five years ten (and probably twelve) of our twenty-five bishops will no longer be there. If, as everyone knows, it is daily becoming more difficult to import clergy from England, then how much more difficult will it not prove to import bishops? There is no guarantee whatever that men of such calibre as THE PRIMATE, THE BISHOP OF NEWCASTLE and the other English bishops of similar calibre will be available.

THE BISHOP OF ADELAIDE is right if he means that in the long run we must produce more men of episcopal stature. But it is quite silly for anyone to pretend that we are doing so at the present. Even when — hasten the day — Australia produces them, and ceases driving them abroad as it has the Crotts, the Lees, the Sorby Adames, it will still be good policy for us to seek the kind of cross-fertilisation which, in the best catholic tradition, results from importing bishops from other branches of the Anglican Communion.

All in all, "an infusion of American or Canadian blood, not too much of it" in Bishop Burgmann's words, may yet give us something conspicuously lacking in the Australian Church at this time.

A Good Example from Brisbane

"The Sabbath was made for man . . ." Our Lord's neat quip at the "wowers" and legalists of His day does not mean, however, that the Sabbath was made for man in the form of a commercial organisation to turn it into an occasion for money-making at the expense of true re-creation and attendance at Divine Worship. This is what those who control the Queensland Lawn Tennis Association are attempting to do, and what they have been stopped from doing in salutary fashion by the Brisbane City Council.

The facts of this case, which has parallels throughout Australia, are briefly as follows. An Ordinance of the Council very properly provides that places licensed for public entertainment shall not open on Sundays. The Queensland Lawn Tennis Association is a pseudo-amateur body. Like most such bodies, it is diseased with professionalism. It is only incidentally concerned with tennis as a game for its own sake. It is concerned with tennis primarily as a "spectator sport": as a good money-raiser. For some time past it has flouted the Ordinance by organising exhibition matches on Sunday, and by charging high admission prices. The prices were dishonestly cloaked as "donations." This impudent defiance of the law took the form of notices which read: "Donation, Brookes Stand 20/-; Edward Stand 15/-; Hillside 6/-."

Donations, indeed!

It is nothing short of scandalous that a body connected with amateur sport should so conduct itself, and this view was apparently held by the Brisbane City Fathers, who have promptly done their duty to see the law observed by insisting on concrete assurances and a substantial monetary bond (a sensible precaution) from the Association before renewing its entertainment licence.

Let us hope that other local authorities, not to mention certain State Governments, will now follow this lead.



Adding To Cost Of Strike

Playing for time in an effort to avoid defeat in a cricket match can be an exasperating business, which, nevertheless, may win reluctant admiration because most people like a "back-to-the-wall" fighter.

But to waste time in delaying tactics once the match has been decided is pointless and senseless.

Yet that is exactly what has happened over the Australia-wide waterfront strike. Just a fortnight after it began it became evident that it must collapse. That was when the Australian Council of Trade Unions, which had charge of it, directed the Waterside Workers' Federation to arrange for the return of its members to work as soon as practicable and to submit its claims to arbitration.

This column believes that the watersiders may well have a good case for an increase in wages, and it also believes that the shipowners presented a reasonable case for a review of conditions to eliminate wasteful practices. It also believes that the Arbitration Court is the appropriate tribunal for deciding these issues.

It cannot see what good purpose was achieved by the watersiders' leaders in wasting so much time, first in taking so long to summon a meeting of its Federal council and then in arranging for the mass meetings of the men in the various ports.

Perhaps the men's leaders, being in truculent mood after the failure of the strike, decided to inflict as much loss as possible on the shipping companies by leaving the waterfront in paralysis for another week.

But surely such an attitude was stupid. The injury was mainly to the nation in the height of shipping at the height of the exporting season — and, of course, to the watersiders and other unionists (such as seamen) who lost another week's pay.

The offer of Sydney waterfront workers on Monday this week to help in providing flood relief showed that they were, in effect, biting their nails in enforced idleness. There is no reason why work on the wharves should not have been resumed at least by last Monday.

It is sad and tragic to find

such a large body of men allowing themselves to be so badly advised by their leaders.

Dr. Evatt The Indestructible

One must pay tribute to the fighting qualities of Dr. H. V. Evatt. A few months ago few would have confidently predicted that he would still be member for Barton and leader of the Federal Opposition.

He certainly had a narrow squeak in Barton in the general election in December, but he won the contest for leadership of the party easily enough in Canberra this week.

Labour's great crisis seems to be waning now. Certainly Dr. Evatt, after putting his leadership to the vote last year and being handsomely re-elected last Monday, is entitled to call for loyalty and unity in the party.

All good Australians, regardless of politics, should salute his fighting spirit. He is as near indestructible as any politician can expect to be.

Hands Across The Tasman

Australia and New Zealand have been linked in history since the days of Tasman and Cook, and both found their real sense of nationhood in that stirring joint adventure on the Gallipoli Peninsula in 1915, where the word "Anzac" was born.

Since then the two countries have been drawn even closer. Aircraft have cut the journey across the Tasman from three days to four hours (with the certainty that jets will reduce it to less than 2½ hours). As partners with the United States in the Anzus Pact they are also intimately associated in the safeguarding of their Pacific areas.

So there is really no need to emphasise the interdependence of Australia and New Zealand. Their leaders and their peoples realise it, and probably no two countries separated by the sea have friendlier and closer relations.

But the visit to Australia next week of the New Zealand Prime Minister, Mr. S. G. Holland, will give the opportunity for reviewing those associations and seeing whether they can be improved. Mr. Holland is no stranger to Australia, but usually he has passed through the country fairly quickly on

his way to or from London conferences. This time he is coming to spend a fortnight or so.

He may be here as a commercial traveller as well as a political leader for I hear that New Zealand is rather perturbed at the lop-sided state of her trade with Australia. It is something of the annual order of £37 million to £7 million against her. She knows that relative size and population make trade parity impractical, but she feels the balance is capable of some redress.

Since the days of Marsden, long before New Zealand became a British colony in 1840, Australian churchmen have taken a close interest in New Zealand, and in these latter days have provided her with a bishop or two. Indeed, the present Bishop of Nelson and his two predecessors came from this side of the Tasman.

So any discussions during Mr. Holland's visit, designed to knit the two countries still more closely, can be assured in advance of sympathetic Anglican interest.

Should We Be More Weather-Wise?

Our official weather forecasters are in trouble again, this time with folk in the northern rivers area of New South Wales, who apparently get rather conflicting meteorological information for their region from Sydney and Brisbane.

One must agree that there is a tendency for the Weather Bureau, once a deluge like last week's has begun, to maintain a series of sombre prophecies.

And that is what the North Coast people are complaining about—that the Sydney Bureau gave them no real indication that the weather would improve when it did.

In recent months the Sydney Bureau has been much criticised for its frequent failure to predict storms, so the new criticism about its seeming failure to predict the end of them also must be additionally embarrassing.

Reasonably accurate predictions of weather changes are so vital, particularly at this time of the year when disastrous floods can quickly endanger so many river towns, that the time has surely come for a Federal investigation of forecasting procedure to ensure more accurate results.

Helping Church Planners

While variety is said to be the spice of life, I wonder whether a little uniformity might be useful, too.

This thought occurs to me because of a story or two I have heard lately of parish councils with church re-building plans in mind looking thither and yon for suitable designs.

Could there not be a pooling of ideas on this important subject of church architecture? Would it not be possible for the standing committee of General Synod to have prepared a series of plans, varied according to cost and climate, which would enable parish councils readily to size up their own problem of finance and style?

I am not unaware that ideas these days vary good deal on architectural style, and I do not want to "buy in" on that argument.

But I think help through General Synod in the way I have suggested would be most useful and need not give rise to any unprofitable "battle of styles."

There is room in the Church of England for traditionalist and contemporary, just as there is for high, low or central churchmanship.

So please note that this item began with a plea for "a little uniformity" (if that is not an Irishism), and not "complete uniformity" (if that expression will be forgiven by those who, rightly, contend that unique, perfect and uniform are not comparable and cannot be qualified).

—THE MAN IN THE STREET.

ONE MINUTE SERMON

S. Mark 9: 38 to 50

And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us.

But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

For he that is not against us is on our part.

For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched.

Where their worm dieth not, and the fire is not quenched.

And if thy foot offend thee, cut it off: it is better for thee to enter into life, than having two feet to be cast into hell, into the fire that never shall be quenched.

And if thy eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

Where their worm dieth not, and the fire is not quenched.

For every one shall be salted with fire, and every sacrifice shall be salted with salt.

Salt is good: but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

The Message:

Our Lord had spoken of receiving little children "in My Name." "How far do you carry that thought, Lord," S. John seems to say. "We saw a man casting out devils in your name. We tried to stop him because he wasn't one of us." Note John's phrase, "followeth not with us," not "followeth not Thee."

How tragic is the party feeling that does not recognise followers of Christ unless they belong to our group and our way of thinking. "Not one of us." How sad is the idolatry that limits discipleship to those who hold the faith in the form in which we hold it.

How wide and loving is the acceptance of Jesus. "He that is not against us is on our part." We Anglicans, with our party groups, sorely need to meditate on this incident and our Lord's teaching thereon.

The incident is not closed. Jesus drives home further the truth that deeds done to others for Christ's sake have indeed a reward.

But many a hindrance to living this life of helpful service will come in the way. Little children's lives will be harmed by older folk, and no condemnation is more severe than that on those who cause children who really trust Him, to stumble.

But watch out in your own lives, for you may find means to temptation arising within yourselves. And such temptations may come through the hand, the member by which we do wrong, or the foot by means of which we stray from the right faith, or the eye by which we look on that which is evil.

Avoid all such occasions to sin by the strictest, self-sacrificing discipline, lest by sin we come into Gehenna the valley of fire where the rubbish and refuse of Jerusalem were burnt in a fire which never went out.

Salt and fire have properties in common, they penetrate the decaying and filthy, they fix and purify what is lasting and good.

Each of us shall be salted with fire—we shall be cleansed and all that is beautiful revealed by voluntary self-denial and renunciation of self and sin, or else by involuntary judgement.

CLERGY NEWS

CAPPELL, Dr. A., Reader in Oceanic Languages, University of Sydney, has been appointed an honorary canon of Dogura Cathedral, New Guinea.

CHISHOLM, The Reverend J. W., Sub-Dean of Dogura Cathedral, Diocese of New Guinea, has been appointed a canon residentiary of the cathedral.

DAW, The Reverend A. G., Secretary and Treasurer of the Diocese of New Guinea, has been appointed a canon of Dogura Cathedral.

DUDLEY, Canon L. S., Warden of Christ College, Hobart, Diocese of Tasmania, has been appointed Archdeacon of Hobart.

He was called to the David's Cathedral on February 9.

JOHNSON, The Reverend G. V., has been appointed to the charge of S. John's, Albany, Diocese of Bunbury, during the absence, on sick leave, of Archdeacon Jenkins.

LAWSON, The Reverend H. C., Rector of Pingelly, Diocese of Bunbury, to be Rector of Pemberton, in the same diocese. He will be inducted on May 3.

MCCABE, Canon F. J. (retired), to be Vicar in charge of Hagley, and Rural Dean of the North Central Deanery, Diocese of Tasmania.

NEWMAN, The Reverend E. L., of Sefos, Diocese of New Guinea, has been appointed a canon of Dogura Cathedral.

PEARCE, The Reverend D. L. J., Assistant Priest at S. George's, Burnie, Diocese of Tasmania, to be Rector of S. Luke's, Zechan, in the same diocese.

MEDICAL STAFF FOR NEW GUINEA

Melbourne, February 14 Reinforcements for the New Guinea Mission passed through Melbourne on the "Otranto" on Monday.

They are Dr. June Stephenson and Nurses Leonora Carlyle, Beryl Jones and Beryl Norman. This will make the third doctor on the staff of the mission.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m.

A.E.T.

*February 20: Miss Lilian Gillespie.

*February 21: Major-General the Rev. C. A. Osborne.

February 22: School Service, "Stories from the New Testament," Episode 59, "Jesus Heals the Sick."

February 23: The Reverend A. P. Campbell.

February 24: Monsignor James Freeman.

February 25: For Men: The Reverend Frank Hamby.

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

February 19: "This I say": Dr. Leslie Cooke.

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

February 19: Dr. Visser 't Hooft, with music by Dorian Singers, Melbourne.

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

February 19: S. James' Presbyterian Church, Burwood, Sydney.

THE EPILOGUE: 11.20 p.m. A.E.T., 11.25 p.m. S.A.T. and W.A.T., INTERSTATE. February 19.

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

February 20: The Reverend T. F. Keyte.

EVENING MEDITATION: 11.30 p.m. A.E.T. (1.45 Sat.), 11.15 p.m. S.A.T., 11.55 p.m. W.A.T., INTERSTATE.

February 20-25: The Reverend John Bryant.

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

February 20-24: James Bible, and WEDNESDAY NIGHT TALKS: 10.10 p.m. A.E.T., 10.30 p.m. W.A.T.

February 22: "The Man in the Street asks: 'Has Science made religion out-of-date?'" Professor Davis McCaughey.

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

*February 23: S. John's Cathedral, Brisbane.

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.

C.E.M.S. AND OTHERS

A REPLY TO CRITICISM

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent, Allan Rowland, is correct when he writes that there is need for more activity on the part of members of the Church of England Men's Society. That is acknowledged, but yet I know that:

1. A C.E.M.S. hostel in Sydney gives food and help to men without charge and has done so for many years. At present anything in the vicinity of 100 men are helped daily.
2. C.E.M.S. men are making a special effort to help men in gaol to return to normal living on their release.
3. C.E.M.S. men are doing parochial visitation, are repairing, painting and cleaning church property in many parishes and thereby saving many hundreds of pounds in voluntary labour, are assisting in the conduct of services in branch churches as lay readers, are helping in the missionary witness in the parish.

One branch has just donated £100 to the South-East Asia appeal as additional to its members' ordinary missionary commitments. Other branches have sent funds or goods, approximately £100, to assist a branch of Papuans to provide amenities for their branch activities.

And there are other things that could be related but I think that it is not correct to say that C.E.M.S. is dead "but it won't lie down." Maybe your correspondent does not know of what is going on in the branches that extend throughout Australia, but there is a very real activity in some branches although some branches may not be as enterprising as others.

I would, however, be pleased to welcome Mr. Rowland to a meeting of the Council which meets at C.E.N.E.F. Centre on the fourth Tuesday in each month, when he would hear representatives tell of what their branches are doing.

We are sorry if in the parish in which Mr. Rowland lives C.E.M.S. is dead, but if it won't lie down that is at least something, it may get its "second wind."

So far as the outlook of the Rector is concerned, I would say that that is not a matter for C.E.M.S., for we endeavour loyally to support the parish priest in the parish life, and we believe that a member of the society will not embarrass the clergy, but will find opportunity to carry out the rule of life for members in active witness, fellowship and service.

I agree with your correspondent that a multiplicity of organisations is not good, but to change the name of an organisation will not solve the problem of ineffectiveness: what is needed is the will to witness, to serve and to co-operate.

The problem why non-church groups, such as Lions, Apex, Rotary and others succeed and the extent to which they succeed, can only be judged by certain standards. These clubs do not touch the deeper spiritual life of the members. The standard of behaviour in the non-Church society is on a different plane to that of the Church society which has a smaller constituency to draw upon.

It is well known that men are reticent to talk about spiritual things notwithstanding that they will acknowledge the need for some religious belief.

The Church of England Men's Society, which is primarily concerned with making Anglican churchmen better churchmen, must remain true to the teachings of the Church of England and to the witness of the Gospel which Our Lord Jesus Christ came to proclaim. The non-Church society, on the other hand, does not regard itself bound to acknowledge Jesus Christ as Lord and Saviour and, if by its rules and in its activities it encourages men to leave the Lord Jesus Christ out of their thinking and living, no matter how laudable the objects of the group may be, it has taken from its members something that is precious.

I do not know Mr. Rowland, but if he would write to me we may be able to help another branch to get under weigh.

Yours, etc.,

HARRY BROWN,

Hon. Provincial Secretary, Church of England Men's Society, 22 Quinton Rd., Manly, N.S.W.

W.C.C.

ORGANISATION

TO THE EDITOR OF THE ANGLICAN

Sir,—Your attack upon Dr. Malcolm Mackay will not be endorsed by the thousands of people who were inspired by the magnificent meetings organised by him in connection with the visit of the Executive of the World Council of Churches.

Many people agree with me that they were the most successful "combined operation" of the part of Protestant forces so far held in this country.

In fairness to Dr. Mackay, I hope you will print the following two facts:

1. Dr. Mackay was selected for his present position out of a very strong field. At one point there were forty candidates.

2. Dr. Mackay is sacrificing several hundred pounds a year to serve the World Council of Churches. He has already declined several attractive opportunities to return to the normal ministry of the Presbyterian Church.

As to his organising ability, I have known Dr. Mackay for the past 18 years and I have been repeatedly impressed by his ability in this direction. On one occasion at least it was responsible for averting a serious political and social crisis in Victoria at the time of industrial strife.

I am,

Yours faithfully,

(The Reverend)

GORDON POWELL,

S. Stephen's Presbyterian Church, Sydney.

TOO MUCH TALK

TO THE EDITOR OF THE ANGLICAN

Sir,—Talking is becoming a disease of Christians.

THE ANGLICAN has been crammed for months now with reports of conferences and other talk-sessions involving church-people from choir boys to bishops. Now the latest super-talk, the World Council of Churches Executive Meeting, has proved a damp squib so far as the community as a whole is concerned.

And no wonder! Outsiders, reading this paper and with an eye on Church activities, could scarcely be blamed for assuming that the Church in Australia is doing little but talk. It is my impression that these outsiders are becoming more sceptical about the capacity of Christians for hard work, and less easily impressed by pronouncements and admonitions coming from these conferences, and from individual Christian leaders.

It is significant that the Indian Hindu, Vinoba, leader of the remarkable Land Gifts Mission, refuses to issue public appeals, but travels on foot through the country, personally persuading landholders to give part of their land to his scheme. Personal contact and

solid hard work will impress and encourage people far more than dashing around the country attending conferences and issuing appeals. It is a pity that so many of our leaders appear to have forgotten this.

I am as prone as any to talking, and it is good that we should get together occasionally to exchange ideas and fellowship, but surely as a body we are in danger of overdoing it. I am sure we shall do better for the Kingdom if we all set to and do something in our own small corners, instead of spending so much time, energy and money merely talking about doing it.

I am etc.,

BRIAN BAILEY

The Grammar School, Morpeth, N.S.W.

OPPORTUNITIES TO SERVE IN SYDNEY

TO THE EDITOR OF THE ANGLICAN

Sir,—You have started something. May I add a few words to those of "Country Rector," re serving in Sydney. The halt has not been told.

Even if trained at Moore College, to leave the Diocese mostly means exile.

Some of the best priests ever trained in Sydney, after excellent service abroad have been refused re-admission, or what is far worse, merely ignored or frozen off, without any means of redress.

Refusal to re-admit, especially those who have served overseas, and more especially in missionary dioceses, is a loss to Sydney, and a denial of elementary justice. There should be a panel of laymen and priests to whom appeal could be made against either episcopal weakness, or episcopal autocracy, real Anglican weaknesses.

We many exiles from Sydney do not regard the Sydney attitude and policy as a personal issue, but see it as a challenge to the efficiency of the Church, and an example of mere ecclesiasticism so contrary to the spirit of Christ.

Young Sydney clergy know that they dare not leave the Diocese; hence this appalling insularity, so contrary to the genius of the Church of England.

As "Country Rector" has pointed out, the situation is unique in the Church of England and ultimately harmful to the Province. It has created a lack of balance. It has fostered extremism. Sydney is to blame for an opposite type of extremism in other dioceses, which sorely need some of the evangelical influence of Sydney, just as Sydney needs some liberalising influence from abroad.

With such a bad lead from the Mother Diocese, and entire lack of statesmanship, we do not wonder that the Church of the Province is not a happy coherent whole, as in other States, and that another awful weakness of the Anglican Church, that of diocesan autonomy, is thus greatly aggravated, and there is no norm, where there could and should be one.

Sydney is largely to blame for the lack of an ever so necessary and desirable centrality. Its very insularity and exclusiveness and fear are defeating its object of opposing extremes different from its own.

This Province will never amount to much until there is more perfect inter-diocesan understanding, co-operation, a policy of *laissez faire*, and above all centrality and something like a norm.

Sincerely yours,

PERSIS.

TO THE EDITOR OF THE ANGLICAN

Sir,—The creation of an "Iron Curtain" against outsiders is not the only way in which Sydney diocese is unique in the Church of England, it is unique also in its intolerance and bigotry and its attitude of "worship as we do or get out." In this regard I would like to

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

Ash Wednesday

Why is the First Day of Lent normally called Ash Wednesday?

As I think I pointed out in this column in a previous year about this season, the early Church took some time to make up its mind about the length of Lent: from the earliest times, some period of fasting and penitence as a preparation for Easter was observed: sometimes it was two days, sometimes the whole of Holy week.

In the fourth century, Athanasius urged a forty days' fast before Easter, and in some places this was extended to eight weeks. In some places Sundays only were excluded, in others both Saturdays and Sundays.

In Rome in the period of Gregory the Great, Pope from 590-604, Lent still began after Quadragesima Sunday, or the First Sunday of Lent, as we call it to-day, but in the seventh century the extra four days were added and in the Gelasian Sacramentary we find Lent beginning with Ash Wednesday, though in the Ambrosian rite, Lent continued to begin on the Monday following, while the Greeks still, for the most part, start Lent on the previous Monday, i.e., that following Quinquagesima Sunday.

Grief and Repentance

The name "Ash Wednesday" comes from the very ancient practice of penitents anointing themselves with ashes as a token of their grief and repentance. So Mordecai, in the Book of Esther, put on sackcloth and ashes to give public proof of his sympathy for the Jews after Haman had ordered their extermination; Job repented in sackcloth and ashes after he had seen the glory of Jehovah in the whirlwind.

The King of Nineveh clothed himself with sackcloth and sat in ashes at the preaching of the prophet Jonah. In the New Testament ashes again are a symbol of repentance (Matthew xi:21 and Luke x:13). On Ash Wednesday the ashes were blessed, and placed on the heads of all those who came to church as penitents.

In the seventh century, when quote the following passage from a sermon preached in S. Andrew's Cathedral on November 23, 1950, by the Archbishop of Canterbury:

"Anglicanism is betrayed when anyone seeks to eliminate the tension by dismissing anything which is against his own habit or way of thought. An Anglican, as it seems to me, is one who above all else, as part of his duty to Christ and His Church, does not desire or wish that any one of the legitimate schools of thought in the Church should prevail over or suppress another: who, on the contrary, actively believes that each needs the other for its own health, and therefore seeks to appreciate the aspect of truth and habit less congenial to him as a needed corrective of his own.

"It is a point of an Anglican's special duty, a part which requires of him humility, patience, real cost in spiritual effort, and real trust in Christ, to think of, to value, to learn from others—and never to push his own interpretation or emphasis or preferences to a point which would deny to others their proper place in and contribution to the fellowship.

May I further quote from a sermon preached in Scots Kirk, Mosman, by a visiting minister of the World Council of Churches on Sunday, February 5? This is not an exact quotation but the gist of the final words of his sermon.

"Before we attempt to obtain freedom of worship from other religions let us first put our own house in order."

Yours, etc.,
F. ADAMS.

Cremorne, N.S.W.

the Day received its name, the practice of public penance still persisted. In some places, these who had committed serious sins retired to a monastery on Ash Wednesday and did not emerge until Easter Eve.

In Rome these people on the first day were presented with a hair shirt and some ashes as an indication of the discipline they were about to undergo. When the practice of public penance came to an end, the idea developed that the whole church should put itself to penance during Lent.

Aelfric about 1000 A.D. recommends that the faithful should cover their heads with ashes on the first day of Lent, and the Council of Beneventum a century later seems to assume that this has become a universal practice.

Modern Use

In the modern Roman Church the ashes are blessed, by the use of incense and holy water and the recital of appropriate prayers, and then each member of the congregation kneels and is touched on the forehead with the ashes by the priest.

The Church of England in its Prayer Book retains the title "Ash Wednesday," but gives no injunctions for the use of ashes. The seven penitential psalms are, however, ordered to be said, and the lessons of the Liturgy and the Daily Office all emphasise the exhortation to repent, and submit to the discipline of prayer and fasting as the earnest of that repentance.

The penitential nature of the day is clearly stressed also in the Communion Service which, it has been pointed out, is a survival of the former practice of public penance, and is obviously designed to take the place of the blessing and distribution of ashes. It is a pity that this service, so distinctive of the day, has been so generally allowed to fall into disuse.

"Harmony And Concordance"

A country writer from New South Wales asks us to explain what is meant by a "Harmony of the Gospels"

CONGREGATIONAL SINGING

TO THE EDITOR OF THE ANGLICAN

Sir,—I am glad to see that "Senex" has the temerity to object to the totalitarian dominance of our church services by choirs, and those who train them. I was always taught that one of the glories of the Church of England was that its congregations have such a large share in its services—the Confession, Creed, many prayers, psalms and canticles and hymns, and even when the priest's voice alone is heard, he is only the leader and not a substitute for the people.

Choirs were formed for the purpose of leading the people in the singing. They have a place set aside for an anthem, but their work is to lead and not to substitute.

So often to-day people stand in silent wonder at the musical gymnastics provided.

I believe the call of the crowd is as pleasing to God—for He made them both—for He made them both—as the trill of the canary. Worship must come from the heart, and while we should give God of our best we can't all be canaries. But we can give heed to the principle embodied in the Sursum Corda, "Lift up your hearts," and respond in sincere and heartfelt worship, "We lift them up unto the Lord."

Yours, etc.,

(Canon)

J. DONE.

Wilton, N.S.W.

and by a "Concordance of the Bible."

A "Harmony" is normally a collection of passages on the same subject from a number of different writers, arranged in such a way that it is possible to make a consistent and reasonable story of the whole. Thus, for example, we might take three or four historians who have described the Battle of Waterloo, and work them together so that they make a continuous narrative.

A Harmony of the Gospels is a volume in which the writing of the four Evangelists, or sometimes the three Synoptists, Matthew, Mark and Luke, are arranged with the subject matter in parallel columns so that one can see at a glance where the narratives overlap, or else arranged in one continuous narrative, with the overlapping portions of two or three of the writers omitted as the case may be and all the non-recurring material included somewhere in the story.

The Diatessaron

The First Harmony of the Gospels to be written was that by Tatian, the great Syrian apologist who lived from about 110-170 A.D. This work was known as the Diatessaron, a word which described normally a number of different tiles laid together to form a pattern.

Though its author was suspected for holding gnostic views, it yet enjoyed a very wide reputation and Theodoret found over 200 copies in the churches of his diocese. It was intended for private reading rather than for public worship, and Tatian set out to amalgamate all the incidents of the Gospel story rather than to arrange parallels for purposes of comparison.

Modern harmonies on the whole concentrate on arranging passages in parallel to help comparative study of the narrative. The best English harmony of the Gospels is that by Thompson, published by the S.P.C.K.; and there is also a useful smaller harmony by J. M. Fuller; the most scholarly is a harmony of the Greek text of the Synoptic Gospels by the German scholar, Albert Huck, of which a revised edition has recently been produced by Professor Leslie Cross of Oxford.

Cruden's Concordance

A Concordance of the Bible is a volume which normally contains the principle words of the Bible in alphabetical order with citations of all the passages in which they occur.

The most famous concordance is undoubtedly that of Alexander Cruden, which was originally published in 1736 and of which new editions regularly appear. It contains some 225,000 references, beginning with the word Aaron and ending with the word Zuzims, which occurs in Genesis xiv:5.

After each word occurs the quotation from the Bible and then the actual reference by Chapter and Verse.

A concordance is a most valuable work for Biblical study as it enables one to examine all the parallel passages and so gain the fullest possible meaning of the particular word. It can also be used very profitably for devotional study.

For example, an examination of all passages under the words "Prayer," "Faith," or "Grace" will be most illuminating for an understanding of these great words.

Since Cruden's work there have been many other concordances which are more detailed, some of which are based on the original Hebrew and Greek passages.

The English Analytical Concordance of Dr. Robert Young is perhaps the most useful for detailed study, although Cruden probably will supply the ordinary student with all he requires.

THE HOUSE THAT STOOD

By Dr. Robert C. Mackie

RAMNAD is sixty miles from the end of the railway, which runs down to the foot of India to meet the ferry boat from Ceylon. It is an historic town, with a Rajah's palace in the centre, and a great artificial lake, or "tank," to store rainwater for the long dry season.

About 1870, the first Protestant missionaries came to Ramnad. Now there are a boys' school, a girls' school, and a hospital on a pleasant piece of land, surrounded by a high wall on the outskirts of the city.

The girls' school, founded by Anglican missionaries, and now belonging to the Church of South India, is called S. Andrew's School, and at S. Andrew's-tide, around November 30, 1955, there were happy celebrations.

Suddenly, a cyclone struck across the "compound." Trees were torn up, and the roofs lifted in one corner, while a few yards away there was complete stillness.

Everyone got a fright, but temporary repairs were made and there was even joy that so little damage had been done. After the wind came the rain, which descended like a solid block of water.

Some of the roofs leaked, but no one worried about the rain. Rain was always good, it would fill the tanks and irrigate the thirsty grounds for weeks and months to come.

Then a day later, at midnight, with appalling suddenness, a roaring sound was heard. The banks of the great tank had burst, and a sea of water was dashing down on Ramnad.

It hit squarely on the compound walls, toppling over them in a wide gap, and flooded in upon the school. Inches deep, feet deep, out of depth the water rose.

Old walls, made of mud bricks, crumbled, and roofs collapsed. In the school dormitory, the baked brick walls stood. The headmistress, whose own house was in ruins, got the girls to pile benches on tables, and then to clamber up as near the ceiling as they could get.

GIRLS' SCHOOL

As the waters rose, it seemed as if they were trapped, but the girls sang and prayed—not only to keep their courage up, but because they believed that God would help them.

One of the songs was a Tamil lyric about the rains descending and the floods coming and the two houses: The house that fell and the house that stood.

At 2.30, in the pitch-dark morning, the waters began to fall. The railway embankment had been breached and the floods were now racing to the sea, the town of Ramnad had been saved from disaster. More rain for days, then, in the hot sun at last, the girls were drying their clothes.

But they did more, they began to tidy all they could and to paint the woodwork. When the school opened again after Christmas, it was "business as usual," except for all the makeshift arrangements and the temporary classrooms which would be too hot in the hot weather.

The school management is determined to build a new hostel, and it must have an upper floor, because floods may come to Ramnad another year.

The floods which hit S. Andrew's school devastated miles and miles of countryside. After seven years of drought came one year of good rain, 1954, and hopes were high for 1955. Indeed, good rains fell, and it seemed as if the corner had been turned for the long-suffering peasants.

Dr. Robert Mackie retired in September from his post as director of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches. He now serves as chairman of the Division's Administrative Committee. Now on a visit to India, he sends this report of floods in the Tanjore district.

Then the rain kept on falling, one dam broke, then another, and another, until everywhere the dry crops were soaked and blighted.

The pitifully slender stores of grain were destroyed in the ruined houses. In some areas tidal waves brought the salt water far inland over the cultivated land. But worst of all is the fear for the future.

Water in floods, is water wasted. Broken banks cannot hold the water that remains. And so the stricken lands face drought just when the rice needs irrigation. The evil chain of disaster has been renewed.

The Government acted quickly. The few roads were so badly broken, that even lumbering bullock carts, at two miles an hour, could not get supplies through, so temporary repairs of palm branches and earth were made.

Volunteer teams were called for, and the Church of South India, in the Madurai Diocese, made an appeal to its members, and sent its helpers.

The Student Christian Movement provided a little group with its own finances and supplies of used clothing.

In the relief centres could be found bags of rice, butter-oil, powdered milk and multi-purpose food. "A gift from friends in America" — "Donated by Church World Service through the Committee on Gift and Relief Supplies of the National Christian Council."

WORLD HELP

World help was available and World Church help. Funds from the Churches of Canada, Britain, Australia, New Zealand, and the Scandinavian countries as well as America have been used in the flooded areas here and in the north.

The Christian volunteers drew the share of supplies for the village in their care and then sought to deliver them. It meant difficult journeys in jeeps, sometimes all-night marches, but supplies got through, and gruel kitchens were set up.

Gifts from Christians for

human need should always be given without distinction of religion, but they are apt to get lost in the mass of assistance, when it comes to distribution.

The action of the Church of South India in picking up the intention of the Churches overseas and fulfilling it on a limited but significant scale completed that other chain—not of disaster, but of love.

And now the stock is being taken. For school buildings in Ramnad, even with Government help, funds are insufficient to put the buildings back in working order, still less to build that essential new and safer dormitory.

For the wider disaster the local church will have spent all it raised from its members in helping villagers where there are scarcely any Christians.

Prudence would have said: "Keep all you can for your own damaged churches and the needs of your own people."

Faith said: "Cast your bread upon the waters," and faith won. Surely help should be forthcoming from other churches to see that those who acted sacrificially do not suffer, but more important than that, to see that the work of the Church in these remote impoverished villages goes on with undiminished power.

HOW TO PRAY IN LENT

By the Bishop of Ballarat, the Right Reverend W. H. Johnson

To those who mean to try to make their prayer life more real during Lent, I would like to suggest two petitions as the basis of all your prayer.

They are "Increase in us true religion"; and "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit."

In every man there is the capacity for worship and for the apprehension of God. But in man's nature there has come a flaw so that this capacity can become stifled or misdirected.

One of my vivid memories connected with the visit of the Archbishop of Canterbury is associated with this very subject. I was with the archbishop when, in talking to a newspaper reporter, he said, "What is your religion?" The young man replied, with an air of superiority, "I have no religion."

The archbishop replied, with a look half of affection and half of rebuke, "Young man, everyone has a religion. It has to do with what he values most. Sometimes it is worship of self."

A man whom I knew long years ago, and whom I never saw in church, had a little daughter who fell seriously ill. He said to me, "I thought I had no religion. But my word, I tried to pray when I thought little Susan was going to die."

Dr. Samuel Johnson, when asked to give an argument for prayer, said, "Sir, there is no argument for prayer." Dr. Johnson was a man of prayer, as is proved by the very beautiful prayers he wrote. What he meant by his reply was that prayer is, or should be, as natural to a man as eating or breathing. An American soldier said: "There is no atheist in a shell hole."

The tragedy is that men allow this instinct or impulse to be so stifled or misdirected that they feel it rising in them only at times of great stress, as in the case of the man who prayed when he thought that his little daughter was at the point of death, or soldiers in shell holes.

In contrast to this take the case of S. Paul, who said:

"For this cause I bow my knees unto the Father, from whom every family in heaven and earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love; may be strong to apprehend with all the saints what

is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God."

This is true religion. This is true prayer. What starts in our souls as a vague longing and impulse must be cultivated, trained, and directed until it becomes the very expression of our attitude to life: the attitude that is based upon the knowledge that God is the ultimate reality: the attitude that leads to the desire to bring one's self, one's loved ones, one's friends, and all men before God, that all may know the love of Christ and that all may be filled unto all the fullness of God.

During Lent let us strive to live and to pray in this way. Let us pray not just that Kate may pass her exams and that little John may get better from the measles. By all means let us talk to God about all the details of our life. But let us strive to rise to greater heights so that in our prayers we bring ourselves, our loved ones, and all mankind before God as we pray:

"Lord of all power and might, who art the author and giver of all good things: Graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. Amen."

I SAID above that there has come a flaw in man's nature. S. Paul has quite a lot to say about this flaw.

Read the seventh chapter of his Epistle to the Romans beginning at verse 15. The Reverend J. B. Phillips, who was an atheist but who now is most helpful as a Christian writer, translates S. Paul's words in this way:

"My own behaviour baffles me. For I find myself not doing what I want to do but doing what I really loathe. Yet surely if I do things that I really don't want to do it cannot be said that I am doing them at all: it must be sin that has made its home in my nature. . . . In my mind I am God's willing servant, but in

my own nature I am bound fast, as I say, to the law of sin and death. It is an agonising situation, and who on earth can set me free from the clutches of my own sinful nature? I thank God there is a way out through Jesus Christ our Lord."

The biographies of devout men all contain stories of a struggle against wrong desires. General Gordon wrote: "My constant prayer is against Agag. I had a terrible struggle this morning with Agag. . . . I had a terrible time hewing Agag in pieces before the Lord." Agag was his figure for his wrong desires, he selfish ambition and pride.

When we contemplate the biblical statement that the secrets of hearts shall be revealed we become aware that our deepest need is the power to resist wrong desires and the willingness to follow what is right. I suggest, therefore, that another prayer that we should use during Lent is this prayer which the Church offers at every celebration of the Sacrament of the Holy Communion:

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of the Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Jesus Christ our Lord. Amen.

NEW DEAN OF LIVERPOOL

ANGLICAN NEWS SERVICE

London, February 13
Canon F. W. Dillistone has been appointed Dean of Liverpool in succession to Dr. F. W. Dwell, who retired last year. The new dean has held many academic and pastoral appointments, including those of tutor at Wycliffe Hall, Oxford; with the C.M.S. at the North India Theological College at Saharanpur; as Professor of Systematic Theology at Wycliffe College, Toronto; as Vice-President of the London College of Divinity; and as Professor of Theology at the Episcopal Theological School, Cambridge, U.S.A.

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LENTEN SELF-DENIAL

The season of Lent has been noted particularly for its emphasis upon the value of self-denial on the part of Church members. But what do we mean by "self-denial"?

The missionary societies have seen in the observance of Lent an opportunity for directing the financial fruits of Church members' self-denial into fields of constructive Christian work.

While this is no doubt laudable, it may have created the impression among some people that Lenten self-denial means simply giving more money to missions or some such Church work. The fault of course is not that of the missionary societies.

When, however, we turn to the Scriptural teaching on this subject we find that the necessity for self-denial in the Christian is basic to any real understanding of what following Christ means.

"If any man wills to come after Me," said Jesus, "let him

deny himself and take up his cross daily and follow Me" (Luke 9.23).

The key word in the centre of this verse is "himself". Our Lord lays down as a condition of following Him: the renunciation of "self"—not things, but "self".

From the Fall of Man, recorded in Genesis 3, it is apparent that the essential element of sin is "self". It is the capital "I" asserted against God.

The natural man, the product of Adam's sin, is self-centred, instead of God-centred.

Hence our Lord's statement—If any man wills to come after Me, let him deny himself—his independence of God, his self-sufficiency. Let him renounce the old management of himself and come under new management, My management.

Jesus Christ, the extension, as it were, of God into man's world, in terms which man can understand, is the point of contact between man and God. The old and new "managers" meet. A choice is involved—self or God, in Christ.

But the choice, once made, becomes in a sense a continuing one. "Let him take up his cross daily," said Jesus.

S. Paul recognised this truth—"I have been crucified together with Christ . . . and in me Christ lives." (Gal. 2.20).

There is then, implicit in the beginning of the Christian life this basic self-denial, that Christ might be enthroned in the Christian's life. It is the identification of ourselves with Him in His death and resurrection (Rom. 5.8).

Surely, then, the season of Lent falls in its purpose if self-denial is to be taught and understood merely in terms of isolated sacrificial acts. Indeed, such actions should be the outward expression of our self-renunciation, but they ought to be habitual and characteristic of the Christian's daily walk.

THE YOUTH EDITOR.

A GOOD Y.A. MEETING

FROM OUR OWN CORRESPONDENT

Bathurst, February 13

The Youth Commissioner attended the Y.A. meeting at Cowra last week and sat back and listened. An excellent president and secretary carried through a meeting of big things with efficiency.

There were 42 members present. New members were welcomed; apologies received; a large batch of correspondence was tabled; a report from the branch executive received; and a new treasurer and a new executive member appointed.

The treasurer reported a credit of £128; a budget was presented to give donations during the year to All Saints' College, Marsden School, Ordination Candidates' Training Fund, the Youth Department, the Children's Home and other Anglican causes in the diocese.

MANY PLANS

Rosters were formed for a social-dance the following Saturday; plans made for a theatre party to see "A Man Called Peter"; arrangements made for a tennis party; members' names taken for a joint Y.A. excursion with Bathurst and Blayney Y.As to Jenolan Caves.

A ball committee was formed for April 27; a request to be sent to the D.C. for a Y.A. one-day rally to be held at Cowra mid-year.

The meeting ended with a showing of 8mm. films, and a reminder that all members would sit together at church on the following Sunday as a parade of members.

One of their former members was accepted for Holy Orders last month. Another has been re-elected as president of the Y.A. branch at Grenfell.

THE CHURCH CALENDAR

The Wednesday, Friday and Saturday between the first and second Sundays in Lent are Ember Days.

This year they are February 22, 24 and 25.

Ember Days serve the Church today as days when we pray especially for candidates for the Sacred Ministry.

There are four periods of Ember Days during the year; the others being in the week after Whitsun; the week after September 14; and the week after December 13.

February 24 is also S. Matthias' Day. S. Matthias was chosen to fill the place among the apostles left after Judas had betrayed Jesus.

On this day also John Colebridge Patterson was consecrated and became the first Bishop of Melanesia.

SUMMER SCHOOL FOR TEACHERS IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, February 3

About 70 Sunday School teachers from the dioceses of Perth, Bunbury and Kalgoorlie took part in the 19th annual Sunday School Teachers' Summer School at S. Hilda's School for Girls, Cottesloe, from January 27 to 30.

The school was under the leadership of the Reverend F. Hart (chairman), the Reverend R. S. Judge (chaplain), and the diocesan Sunday school organiser, Mrs. L. M. Evensen.

At the opening session the Archbishop of Perth, the Most Reverend R. W. H. Moline, gave an address on "Vocation." He asked the question, "How many parents who bring their children to Baptism realise that their child belongs to God and is to live to do His will?"

The chaplain, in his Evening address, pointed out that each teacher was called of God even though that calling might reach the prospective teacher in a very ordinary way.

Divine calling could not lightly be laid aside, he said. The work among the children was for the upbuilding of the Body of Christ.

In his final address he laid stress upon "The Unity of the Faith." The Church of England held the full Catholic Faith without addition or subtraction, he said.

He warned the school against the perils of "indifferentism," the present widespread view that "we are all going to the same place" and that what is believed is unimportant.

The daily Bible study was conducted by the Reverend J. Best. After each instruction the school divided into three groups to discuss questions based upon the teaching.

NEW APPROACH

Mrs. Evensen gave a paper upon "Methods of Teaching." She said that in addition to the preparation of lesson material the interior life of the teacher must be nourished by

FOR SMALL PEOPLE

NAAMAN

Far away, across the sea, in a land where camels and palm trees could be seen in almost any dusty street, a little girl worked hard all day in the home of a very great soldier.

She knew the soldier's family better than the soldier himself. But something about the soldier made her think more of him than of anyone else.

He was a leper. His skin had broken out in terrible sores and people did not want to go near him.

It was a very sad home indeed.

But one day, when talking to her mistress, the little girl remembered some of the wonderful things which Elisha, the man of God, had done in her own homeland.

"If only my master could go to Elisha, the man of God, he would get better from his leprosy," she said.

BISHOP OF ADELAIDE AT YOUTH RETREAT

NEED FOR AN EDUCATED PRIESTHOOD STRESSED

FROM A SPECIAL CORRESPONDENT

More than thirty young parishioners of S. Alban's, Epping, Diocese of Sydney, took part in a modified retreat at Chalderoot Youth Centre, Port Hacking, from February 3 to 5.

The Bishop of Adelaide, the Right Reverend B. P. Robin, conducted the retreat.

He was assisted by the State Secretary of the A.B.M., the Reverend W. H. S. Childs.

The bishop took as the theme of his addresses, "Vocation," under three headings: As a layman, a priest, and a member

of a religious community.

At the conclusion of each address there was a short talk by a member of the particular vocation concerned.

Mr. J. P. Lane, a prominent member of the parish of Epping, spoke as a layman, and Mr. Childs spoke as a priest.

During the latter of these two talks, the bishop stressed the need for an educated priesthood.

He said that he felt that if men not of the finest quality were admitted to the ranks of the priesthood, there would be a general decline of candidates offering for the Sacred Ministry. Quantity was always in direct proportion to quality.

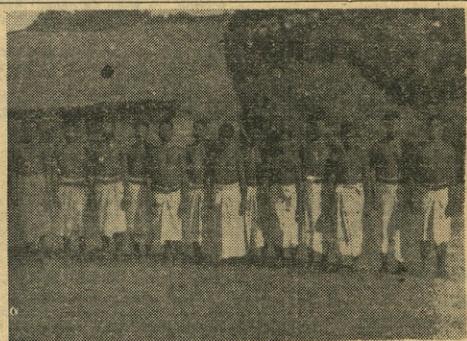
A talk was given, after the bishop's third address, by Sister Joy, of the Sisters of the Church, who stressed the need for more to consider the Religious Life as a natural thing, and not as a life for a peculiar few.

The discussion groups which followed the three addresses were each led by theological students, and much thought-provoking discussion ensued. The rule of silence was observed from Compline until the Eucharist on each day.

It is believed that this weekend was the first of its kind to be held for many years in the Diocese of Sydney.

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Students of S. Aidan's College, New Guinea Mission, Samarai, Papua. They are from six different districts in Papua—Menapi, Wanigela, Sefoa, Eroro, Mamba and Agenehambo, and two in New Britain, Sagsag and Kumbun.



PEOPLE OF THE BIBLE

Dear Girls and Boys,
How little we believe sometimes that God can use us to help others. We often think that only great and famous people matter, don't we? Don't you believe it? God can use us—any of us—to bring untold happiness to other people.
We may not always know about it. But if we ask God to use us just where He wants to, He will.
Our story makes this very clear.
God bless you all,
Your friend,
UNCLE PETER.

The little girl's words were repeated to the soldier.

Straight away he prepared to go to Elisha. There were many difficulties, but at last he was able to drive in his chariot, his soldiers with him, to Elisha.

There, to his surprise, Elisha told him to go and dip himself seven times in the river Jordan. The soldier, whose name was Naaman, was very angry.

where I live are better than this muddy river." And he turned around to go home.

But just then one of his servants said to him, "Sir, if Elisha had told you to do some great thing to get better, you would have done it. Why not go and wash as he said?"

So Naaman turned and went down to the river. Into the water he went and dipped himself under the water—once, twice, three times—. At the seventh time as he came up he looked at his skin.

It was clean. His leprosy had gone!

Naaman was so excited, he rushed out of the water and running to Elisha, said, "Now I know that your God is the true God. From this day on I will live for Him."

How delighted the little girl must have been. God had used her to help this great soldier to be well again.

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W.C.C. PLANS COURSES FOR THE LAITY

EXECUTIVE MEETING HELD AT "GILBULLA" LAST WEEK

FROM OUR OWN CORRESPONDENT

The World Council of Churches' Executive last week decided that the summer programme this year at the Ecumenical Institute at Bossey would include conferences of special interest to laymen.

The Executive met at "Gilbulla," near Menangle, N.S.W., following the public meetings held the previous week in Sydney.

The conferences would be on the use of atomic energy; the equipment of laymen for their task in the world; on the co-operation of men and women in society; and on Army education.

There will also be conferences for ministers from Berlin and for ministers in general.

It is proposed to link the Graduate School to the University of Geneva and to appoint professors.

The Ecumenical Institute will be in status parallel with the Graduate Institute of International Affairs.

A representative of the Government of the State of Geneva would need to be included on the Board of the Graduate School.

The World Council is sending a delegation to Russia in March, including Bishop H. K. Sherrill and Dr. Eugene Blake, to meet the Russian Orthodox Church. Their attitude is more hopeful.

Bishop James (Orthodox) reported contacts with leaders in Eastern Europe, who showed a real interest in W.C.C.

Russian Catholic ecumenists want to study issues with the W.C.C.

Bishop James reported on the tragedy of Istanbul; 78 of 87 churches were destroyed in whole or in part. In one of the remaining churches, Christmas celebrations went on continuously from 1 a.m. to 1 p.m. on Christmas Day. Of the 72 schools, 70 were damaged; 4,000 shops were destroyed, and 2,000 homes.

No help came from the outside world, except from World Council of Churches. The Bill for restitution has been a ball tossed between parties in the Turkish Parliament.

RELATION WITH CHURCHES

The Lutheran Church of America is negotiating with the Swedish Lutheran Church for unity, one article of union being that the final Church shall be a member of W.C.C.

Word had come from a Quaker delegation that Church leaders in China wished to be informed on World Church affairs.

Also they have invited Dr. Rajah Manikam (Refugee Officer and Asian Secretariat) to visit China. He will go before he leaves to be Bishop of the Lutheran Church in Tranquebar.

It was announced at the meeting that Mr. John Rockefeller, Junior, has given a further 145,000 dollars for ecumenical work.

This includes 100,000 dollars for the study of Rapid Social Change; 9,000 dollars for the study of Christianity and War; 13,000 dollars for the study of non-Christian religions; 15,000 for the study of the life and growth of younger Churches; and 8,000 dollars for Faith and Order regional conferences.

2,000 dollars has also been received from the Disciples of Christ in the U.S.A. for a Faith and Order study on Institutionalism.

A conference on "Responsible Society and International Affairs" will be held in July, 1956, at Arnoldstein, Austria.

Three broad subjects will be discussed:

1. "The Christian Response to the Aspirations of the People for Peace, Order, Justice, Security, Freedom."

2. "Christian Responsibility for living together in Interna-

tional, Social and Economic Relations."

3. "Christian Responsibility in relation to the State."

Governments and inter-governmental organisations will be invited to the meetings under the chairmanship of Sir Kenneth Grubb and Dr. Egbert de Vries.

PREVENTION OF WAR

A commission on "Christians and the Prevention of War in an Atomic Age" is being set up under the chairmanship of Sir Thomas Taylor, Principal of the University of Aberdeen.

Such questions as "Is modern war a controlled means of policy or is it in fact uncontrollable, and if so in what ways and in what circumstances?" and "Are modern armaments a deterrent to war itself?" will be considered.

A further consultation on "The World and the Church under the Lordship of Christ" is planned to be held in July at Arnoldstein, with Dr. Freytag as chairman.

The C.C.I.A. in touch with liberal Roman Catholics and the U.S.A. Colombian Ambassador have tried to get the President of Colombia to make a declaration on religious freedom. The effort has failed. Strong action is proposed by C.C.I.A.

Bishop Barbieri reported that under Peron there was liberty of worship in Argentina as long as he was not opposed.

Rome was not the power behind the Revolution. Students, teachers and the Navy were the real forces.

Rome was responsible for his regime but in the end turned on him. It was not Rome which saved Argentina, but the country saved the Church of Rome.

There is now freedom for all. In Bolivia there is more liberty than ever before. Latin America except Colombia has freedom at present.

MADRID

The Government has closed the Protestant seminary, the centre of Protestant education, which has been acknowledged for 73 years.

There is no evidence that any Protestant indiscretion caused this. It seems to be a deliberate Governmental attack on the Protestant Churches.

A reputable Roman Catholic paper in Berlin has made a strong protest at this unfair treatment of a minority.

Strong representation will be made by the World Council of Churches for the withdrawal of this order.

Bishop Barbieri said that since U.S.A. set up military bases freedom has lessened. Spaniards had hopes of overturning the Franco regime before; they have none now.

Protestants can only have services in churches (not in homes) and behind closed doors.

ASIA

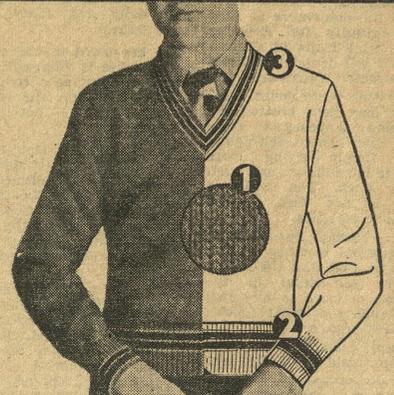
Archbishop Juhanon, of Malabar, said there was no persecution. There was abroad the idea of absorbing Christianity in Hinduism.

There was need for aggressive Christianity and for unity. There was the need for a self-supporting, self-propagating Church.

Bishop de Mel said there was a need for schools to meet Hinduism, Islam and Buddhism.

There was a vast suspicion in Asia of the West, and an hostility over Hiroshima, because Asia, not Europe, was chosen for the use of the atomic bomb.

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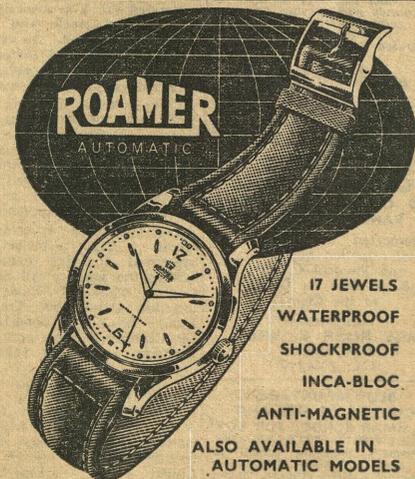
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THE STUDENT VOLUNTEER MOVEMENT

By the Reverend Hayden McCallum

From December 27 to January 1, about 3,500 students and leaders attended the seventeenth quadrennial conference of the Student Volunteer Movement.

It was held at Ohio University, Athens, Ohio, U.S.A., under the auspices of the United Student Christian Council and the World's Student Christian Federation.

Practically all of the 3,100 students came from universities and colleges in the United States and Canada. Yet of this number there were 1,300 foreign students present, representing approximately 90 countries, who are on this continent to further their academic work.

In a large measure they contributed to the sense of reality pervading the discussions around the central theme of "Revolution and Reconciliation".

The Asians and Africans, in particular, were able to speak from first-hand experience of the political, social and economic revolutions taking place in their countries. They were also forthright in speaking plainly of the Christian responsibility of reconciliation which they faced so acutely as minority groups.

The American students were refreshingly appreciative of the problems of Christian witness in the societies in transition in Asia, Africa, and South America. They represented an understanding point of view which is not always expressed in the Press in this country.

The Americans were also confronted with acute problems of their own calling for reconciliation, particularly the relations between whites and coloured people in the South.

PREPARATION

Each member of the conference had come prepared through reading three short books on the theme. They were "Encounter with Revolution" by Richard Shaull, "Revolution and Redemption," by M. M. Thomas and Paul E. Converse, and "Shock and Renewal," compiled by Kieth R. Bridston.

At least one concrete example of reconciliation took place at the conference. Some of the 160 Koreans present attended an area forum on Japan, and feelings between the two national groups at times became strained.

The Koreans held a gathering for the departing year on New Year's Eve, at which a Japanese who had spoken hard words in the forum apologised for the antagonism that had been shown, and for the treatment of Koreans by his countrymen during their occupation of Korea.

On the last day of the conference, New Year's Day and a Sunday, a meeting was held early in the morning. It was attended by Japanese and Koreans, and prayers for the peace of both countries were offered in a spirit of mutual forgiveness and understanding.

THE PROGRAMME

Judging by Australian standards, the programme was packed too tightly. In addition to area forums, there were Bible discussion groups (sometimes meeting twice a day), "platform" sessions in the morning and evening, "firesides" (without fires or a fireplace, but with most comfortable central heating) where, on most evenings, informal discussions could be held with 60 or 70 of the 400 leaders, and of course interminable opportunities for conversations with people from every part of the world.

Mr. McCallum, of the Diocese of Canberra and Goulburn, is at present on leave in the U.S.A., studying on an ecumenical scholarship, at the Union Theological Seminary, New York.

The Communion service on New Year's Eve was a moving ecumenical experience. The Bishop of Southern Ohio was the celebrant, and all baptised members of the conference, who in conscience could do so, were invited to communicate. I should guess that around 2,500 accepted the invitation.

The service lasted for two and one-half hours. Yet because it was such a rich and deep experience, very few were conscious of its length.

POSITIVE NOTES

Bishop Hobson was assisted by five American Episcopal priests and six others from the Mar Thoma Church, the Church of South India, the Coptic Church and the Church of England.

It is impossible to estimate the far-reaching effects of this conference on the world mission of the Church in an age of revolution. Yet two positive notes sounded through the whole programme will no doubt influence the future.

The first was a sound and vigorous emphasis on the fact that Americans and non-Americans alike share in a common mission to the whole world, in obedience to Christ.

The second was the call to personal dedication to the service of Christ. This was clear and frequent, not only in ad-

FILM REVIEW

"The Prince of Players" is a series of largely apocryphal episodes in the early life of the famous American actor, Edwin Booth, but as a film it makes very good entertainment. We saw it at the "Plaza" in Collins Street, Melbourne.

We see Booth as a 10-year-old boy accompanying his drunken, insane actor father, Junius Booth, on a barn-storming tour of the wild West.

Nine years later the father dies after a saloon brawl and the son goes on and plays Richard III in his place, in face of bitter hostility from the audience, who had paid to see the great Junius Booth, but this is the beginning of Edwin's career as an actor.

The part of Junius Booth is excellently handled by Raymond Massey, and that of Edwin Booth by Richard Burton, whose Shakespearean scenes are as good as any that we have seen in films, and this is probably Burton's best film up to date.

The fragile-looking Maggie McNamara is not impressive as Edwin Booth's wife and leading lady, but John Derek as John Wilkes Booth (the actor brother who assassinated Lincoln), Charles Bickford as Edwin Booth's manager and Christopher Cook as Edwin as a boy are all excellent. The script and production are faultless.

It is a film well worth going to see.

—W.F.H.

FARMING AND THEOLOGY

NEW IDEAS FOR S. COLUMB'S

From a Special Correspondent Wangaratta, February 13

The new Warden of S. Columb's Hall, the Reverend C. L. Oliver, says he wants to give his students a knowledge of the land as well as a training for the ministry.

Mr. Oliver, who arrived here on February 3, is anxious to get the college to its potential strength of 20. The enrolment at present is 12.

Students undergo a minimum three-year course, but this varies with educational standards.

Mr. Oliver has made a close study of provincial theological colleges in America, and would like to see some of their methods adopted here.

Some of these, he said, had farms attached, and students were trained as mechanics and farmers so that they could mix with their congregations and understand their way of living.

S. Columb's has five and a half acres of ground.

He is also anxious to convert the block in front of the college into a sports ground for football, cricket and athletics.

resses, but also in the Bible discussion groups and the vocational seminars.

There were, fortunately, no recommendations or resolutions to cloud this emphasis, and the primary "punch" of the conference kept hitting hard with its emphasis on personal commitment.

Professor K. S. Latourette, of Yale University, was one of the speakers. He has attended most of the S.V.M. quadrennials in this century, and feels that this one was marked by a deeper earnestness of American students and a greater intelligence shown by them about the Christian faith in their Bible studies.

There were four other Australians and one New Australian present, as far as I could find out. They included Mr. John Neville, an Anglican from South Perth, the Reverend Alan Tippett, a Methodist missionary in Fiji, and Mr. Max Smith, of the Broken Hill Y.M.C.A.

URGENT NEEDS!

The Australian Board of Missions Urgently Requires the Following Personnel:

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ALICE SPRINGS — Two housemothers, laundress.
EDWARD RIVER — A nurse (triple certificated if possible).
MOA ISLAND (Torres St.) — A headmaster for S. Paul's School.

IN THE DIOCESE OF POLYNESIA (FIJI)

TEACHER (Second-in-charge) to assist the Principal of the Girls' School at Lambasa.
A MALE TEACHER to assist the headmaster of the Boys' School (400 boys).

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Shell cartographer, Norman Meadows, plotting the route between Port Augusta and Alice Springs.

Australia on the Back of his Hand

The Rev. Dr. John Flynn was a man of action as well as vision.

When he first travelled over Central Australia, there were no signposts to guide him. Maps were inadequate and inaccurate.

Undaunted, he pioneered Presbyterian inland missions, bringing enlightenment and inspiration to neglected natives.

A doctor of medicine, as well as a clergyman, he founded the famous Flying Doctor Service.

He planned outback radio communication, and in doing so, dotted the continent with pedal wireless posts.

Today's missionary is more fortunate than Flynn of the Inland. Thanks to cartographers, he has Australia on the back of his hand.

SHELL'S map-makers know Australia backwards. That is why Norman Meadows, Shell's cartographer, has been chosen to prepare a special map to mark the opening of the Flynn Memorial Church at Alice Springs in May.



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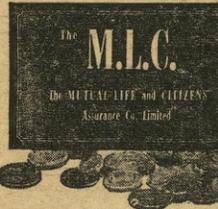
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BOOK REVIEWS

A POPULAR LIFE OF JESUS

JESUS IN HIS TIME. Daniel-Rops. Eyre and Spottiswoode.

IT IS not surprising that Daniel-Rops' life of Jesus, first published in Paris in 1954, has been translated into fifteen languages and is a best-seller among French non-fictional works. For in "Jesus in His Time" this member of the French Academy has written a simple yet scholarly life of our Lord, based on the Gospel narratives, mixing interesting and informative comment with theological exposition, and ensuring popular interest by preserving the novelist's approach to the subject.

The combination of scholar and novelist does not in this instance produce indiscipline flights of imagination or theological unorthodoxy. There is a world of difference between the treatment of the life of Jesus by Upton Sinclair and Daniel-Rops.

The former is captivated by his own imagination; the latter, thoroughly conversant with Jewish backgrounds, Talmudic writings and the writings of the Fathers, never permits scholarship to be overwhelmed by the desire to be dramatic. The picture of Jesus in His time is not the less interesting and fascinating for being orthodox and in-line. Drama is always disciplined by reverence.

Being a Roman Catholic and a devout one Daniel-Rops enlivens his study with obvious personal devotion, and stresses

the origin and historic mission of the Church. The book bears the imprint of the convinced believer who does not hesitate to subscribe to the dictum that no historian can be impartial.

This is fair enough, though the author's partiality is often very evident and affects his interpretation of disputable texts. There is no reference throughout the book to the massive work of Anglican Biblical scholarship which stands in a class by itself. Nearly all the logical quotations are from Roman Catholic scholars.

In many ways this bias makes the book interesting. We read its story through the eyes of a French novelist-scholar-Christian, a somewhat refreshing and challenging experience.

Whatever differences of interpretation we may have with Daniel-Rops there can be no doubt his book is a very valuable contribution to the more solid of the "popular" lives of Jesus.

It deserves wide reading, not least because the author succeeds in presenting a moving and reverent picture of Our Lord, at once orthodox and lively, in a literary form bearing the stamp of splendid craftsmanship.

—E.J.D.

[Our review copy came from the publishers, Eyre and Spottiswoode Ltd, 15 Bedford Street, Strand, London, W.C.2.]

CHURCH-STATE RELATIONS

CHRISTIANITY AND THE STATE IN THE LIGHT OF HISTORY. The Reverend T. M. Parker, Bampton Lectures, 1950. A. & C. Black. Pp. 172. English price, 21/-.

AS the problem of Church-State relations in England again reaches an acute stage it is pleasing to see published a study which may well shed new light on a subject at present clouded by unenterprising thinking often divorced from historical fact. The Reverend T. M. Parker's Bampton lectures for 1950 reveal an imaginative and lucid mind dealing with familiar material in a scholarly and readable way.

He begins his story by tracing the pattern of man's social growth, centring his study on the history of Israel, showing that to speak of the Church and the State in pre-Exilic times is anachronistic.

The Gospels are examined and our Lord's example and dicta stated, but it is in the era of Christian persecution that Mr. Parker provides richer fare. Here he seeks to find the causes for the persecutions, and examines the development of two strains of reaction in the Christian community.

After carefully sifting the evidence on one controversial issue he concludes that "Constantine was a Christian, not because he thought it would pay politically to be so, but because he had come to believe in Christ firmly, not to say fanatically" (p. 32).

PERHAPS he presses his evidence too far here. The relations established then, relations often cited in discussions on this subject and particularly in recent debate on the Constitution for the Australian Church, are discussed with acute discernment and awareness of the relevant historical evidence.

The caesaro-papism of Byzantium is shown to be an administration which admits of no easy description, Mr. Parker feels it to be the fruit of an unique historical situation, and that comparisons between contemporary settlements on similar lines and the Byzantium solution are unfair.

The development of the theory of papal autocracy is seen in a seminal form in the 9th century reaction to royal

interference in ecclesiastical affairs.

The reasons for the mediaeval Church's failure to maintain its prestige are examined, and we are introduced to the work of Marsilius of Padua, which is felt to have had great influence in undermining the theoretical foundations of the papal theory.

In his final chapter Mr. Parker deals with reformation, ecclesiology and the State and endeavours to show us, perhaps too briefly, the theories of Luther and Calvin and explain their sometimes erratic behaviour.

Here is a slender volume which has achieved a great deal in handling this difficult question from an historical point of view. Ever capable of a fresh and salutary illustration coined from contemporary affairs, well documented and annotated, the book is the work of a mature scholar who has read widely and well and has given us a valuable contribution to this difficult question.

Though not intending to find any moral, Mr. Parker leaves us with a pregnant thought: "Is it possible men have sought a synthesis where they could expect to find only a modus vivendi?"

—B.R.D.

S.P.T.C. LECTURES

FROM A SPECIAL CORRESPONDENT

Lectures at Moore Theological College for the Sydney Preliminary Theological Course will commence at Deaconess House, Carillon Avenue, Newtown, on March 6.

The course may be taken either by correspondence or by lectures.

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C.E.M.S. IN VICTORIA

DIocese OF MELBOURNE

The Melbourne Diocesan Executive of C.E.M.S. at its meeting on January 19, made arrangements for the annual Corporate Communion of the diocese to be held at S. Paul's Cathedral on the Labour Day Holiday, March 12.

The Archbishop of Melbourne who will as usual, be the celebrant, has been invited to speak at the breakfast which will follow at the St. Kilda Town Hall.

Plans were also considered at the executive for a drive for increasing the membership of the C.E.M.S. in the diocese.

A special meeting of the Diocesan Council is to be held on February 16 to consider alteration of the constitution of C.E.M.S. in the diocese, to give greater emphasis on expansion of both the spiritual impact of the society and its effectiveness as a means of bringing the men of the Anglican Church into fellowship with one another.

BRANCH NEWS

S. Mark's, Sunshine, branch is arranging to engage S. Peter's, Murrumbena, in the first round of the 1956 debating competition.

S. Peter's, Murrumbena, has arranged a quiet day for members of southern suburban branches to be held at the Retreat House, Cheltenham, on Saturday, March 3.

The conductor will be the Reverend Frank Cuttriss, newly-appointed as Vicar of Holy Trinity, Hampton, and the cost for meals approximately £1.

The branch completed a very successful year and the annual report presented at the meeting on February 8 showed how effective a C.E.M.S. branch can be in a parish.

The new chairman of the branch is Major F. C. Milford.

DIocese OF BALLARAT

In the absence, through illness, of the Bishop of Ballarat, Brother J. Bolton, lay chairman of the diocese, presided at the annual meeting of the diocesan council, held at "Rockland's" camp on January 28. The conference which followed was well attended and members spent a very happy weekend.

S. Paul's, Ballarat East, branch is carrying into effect the Victorian scheme for the linking of branches.

THEOLOGY STUDENTS IN THE U.S.A.

ECUMENICAL PRESS SERVICE
Geneva, February 13
The enrolment of theological students in the United States for autumn 1955 was 7.7 per cent. above that for the same period of 1954. Reporting this in Washington, the Commissioner of Education, Mr. S. M. Brownell, said that 30,965 theological students enrolled in 1955 compared with 28,760 in 1954.

There were 24,728 male theological students in 1955 as against 22,710; a gain of 8.9 per cent. The number of women students in theology rose to 6,237 from 6,050; a gain of 3.1 per cent.

DIocese OF MELBOURNE

ADELAIDE

MARRIAGE

Miss Atrile Reed, elder daughter of the Dean of Adelaide, Dr. T. T. Reed, and Mrs. Reed, was married in S. Peter's Cathedral on Saturday to Mr. James Barham Black, eldest son of Mrs. G. H. Barham Black, of Unley Park, and the late Dr. Barham Black. The bride's father performed the ceremony, assisted by the Bishop of Adelaide. The reception was held at the Deanery, King William Road, North Adelaide.

WELCOME TO HEADMASTER

A large gathering welcomed the Reverend Gordon Morrison and Mrs. Morrison to the parish of Walkerville at a social in the S. Andrew's parish hall last Friday evening. Mr. Morrison is the new headmaster of the S. Andrew's Day School, and the Assistant Priest of S. Andrew's. The rector, the Reverend C. F. Eggleton, expressed the very best wishes of the parish to Mrs. Morrison, and he was supported by Mr. S. Fisher, speaking on behalf of the parents of the day school children.

SANCTUARY FUND

The Rector of S. Barnabas, Flinders, the Reverend P. Fitzner, is donating all the clergy fees from the church to a fund which will be used to furnish the sanctuary. It is hoped that the new church will be built this year.

BATHURST

DIocese OF NOTES

On the Ember Days, February 22, 24 and 25, prayers are asked for all clergy, those in training for the ministry, and that more may be guided to offer themselves for ordination. The bishop has issued his instructions to rectors about regulations for weddings during Lent. No dispensation can be given for a wedding in Holy Week.

The Rector of West Wyalong, and parishioners, drove their Y.A.S. and camp on Friday to the Y.A. Camp at Parkes, and travelled back on the Monday to collect their happy charges. It was a fine gesture of interest in parish youth. A number of the campers wrote letters of appreciation for the excellent camp.

The Rector of Orange has held his annual meeting of parish youth leaders to pool ideas and plans for the year's work in the parish among the young. Camp Mother, Mrs. N. C. Peters, of Orange, was invited to give a recording for radio station 2CR last week, dealing with her message in the work. She is typical of those adults who lovingly and voluntarily work for Anglican youth in the diocese.

The monthly meeting of the Bathurst Cathedral Women's Missionary Auxiliary takes place on February 23. The Cathedral Parish annual meeting of parishioners will be held on February 26 after Evensong. Congratulations are offered to the diocesan students for their T.H.L. passes, and to the Rector of Portland on his Th. Schol. success.

AROUND THE PARISHES

The Eucowra church and gardens are now put in good order, and make a lovely picture on the hill. The completed S. George's Church at Parkes will have a dignified and beautiful service-men's and women's memorial room, with a glorious window on the style of that in the Flinders Naval Base Chapel, and with a cenotaph and Book of Remembrance.

The school hostel in Forbes Parish has strengthened under the wardenship of the Reverend D. R. and Mrs. Shearman. It is a solid building, filled to capacity, and with full bookings until 1958. Most things depend on the leadership of those in charge, and the warden and his wife are complimented on the sincerity put into their work for the Church and the scholars.

The Diocesan Commissioner will preach at O'Connell, Yetholme and Rydal on Sunday next, and in the Dubbo Parish on Sunday, February 26.

CHILDREN'S HOME

Canowindra Parish annually holds a sheep drive for S. Michael's P.O.W. Memorial Children's Home. The sale of sheep held up sending of the main parish cheque for 1955. Last week the parish received £209 from the D.C., representing £106 from the sheep sold, £20 from the Y.A.S. £8 from the Sunday school, £5 from the Women's Guild, and additional £69 from parishioners. It would have put Canowindra, the parish, so encouraging in this appeal in fifth position on the diocesan 1955 list, but now they have a worthy sum to place in the plate on Dedication Day on April 28, at Kelso.

"I was one of those with you on the Burma-Siam Railway and wish you every success in this fitting memorial work for an O.W. near Penrith, when he forwarded a cheque for the furnishing appeal for the home.

Cowra and Darby's Falls Anglicans attended in large numbers for the services conducted by the D.C. on February 5, and gave relevant contributions for the home. Two parishioners through part of the Wells organisation of the parish, gave him £10 each for the memorial work of S. Michael's. The parish council showed appreciation of the visit by handing him a cheque for his personal use, for services to the parish.

MELBOURNE

LENT SERVICES

Special services will be held in S. Paul's Cathedral during Lent. On Mondays at 1.15 p.m. from February 20 to March 26, there will be Bible studies on "S. Matthew's Passion" by Dr. J. L. Morris. On Tuesdays at 1.10 p.m., Dr. S. Barton Babbage will deliver addresses on "The Seven Deadly Sins." On Wednesdays at 1.10 p.m., Canon T. W. Thomas will speak on "Some Essentials of Anglicanism" from February 15 to 29, and from March 7 to 21 on "Thomas Cranmer."

On Fridays at 1.15 p.m. there will be organ recitals by Lance Hardy. On Good Fridays, March 30, the Reverend G. W. A. Krieger, will conduct the Three Hours Service from 12 to 3 p.m. "The Crucifixion" will be sung at 8 p.m.

DEDICATION

Archbishop Booth dedicated the new vicarage of S. Matthew's, Glenroy, last Saturday.

INDUCTION

On Thursday, February 16, at 8 p.m., the archbishop inducted the Reverend F. L. Cuttriss to the charge of Holy Trinity, Hampton.

PERTH

BIBLE SOCIETY MEETING

The annual meeting of the Western Australian auxiliary of the British and Foreign Bible Society will be held in Trinity Congregational Church, Perth, on Tuesday, March 6. There will be a devotional service at 3.30 p.m., conducted by the State secretary, Methodist Overseas Mission, the Reverend A. Crookes Hull. The business session will be at 4.15 p.m. The united public meeting will be at 8 p.m. under the chairmanship of the Archbishop of Perth. The Director of Theological Studies for the Presbyterian Church, the Reverend F. W. R. Nichol, will speak.

COMO

From February 1 the district of Como and Manning Park has been the Parish of S. Augustine, Como. The Reverend Gordon King has been appointed first rector. In the last ten years three new parishes have been carved out of the original Parish of S. Mary, South Perth. This year is the silver jubilee of the consecration of S. Mary's; a week of celebrations will be held from November 8 to 15.

MEDINA

Medina has been constituted as a separate parish, and the archbishop will preside at the inaugural meeting of parishioners to be held on Friday, February 17.

PRIESTS FROM ENGLAND

The archbishop is in touch with a number of priests in the United Kingdom, and is very hopeful that some of these men will join the diocese which is increasing in numbers very rapidly.

INDUCTION

The Reverend P. S. Lawrence was instituted and inducted as Rector of Maylands on February 8.

TEACHERS' FELLOWSHIP

Members of the Anglican Teachers' Fellowship of W.A. are training for, engaged in, or retiring from school teaching (State or private). The first term meeting is to be held in the Burt Memorial Hall, St. George's Terrace, on Sunday afternoon, March 25 (Palm Sunday), commencing at 3 p.m., with afternoon tea. This is to be followed by two short addresses by Mrs. A. W. Wright (P.G.H.S.) and Mr. N. Traylen (Grayland's Teachers' College).

SYDNEY

The Archbishop of Sydney will dedicate the re-roofing of S. Paul's Church, Cobbytt, on February 19. A bus trip has been organised to leave Bathurst Street City at 1 p.m., arriving back at approximately 6.30 p.m. Representatives of the Church of England Histori-

cal Society and various organisations of S. Andrew's Cathedral will attend. Opportunity will be given to inspect various points of historical interest on the journey. Tea and biscuits will be provided at the close of the service. Seats at 10/- each are available at the Dean's office, S. Andrew's Cathedral.

CHANGE OF ORGANISTS

There has been a change of organists of two of S. Andrew's Cathedral ex-choir boys, Mr. Eager of All Saints', Petersham, is going to S. Jude's, Randwick; and Mr. R. Warr is going to All Saints', Petersham.

ORGANIST'S NEW APPOINTMENT

Well-known organist and choir-master, Ronald Marston, has resigned from S. Jude's, Randwick, to accept a similar appointment nearer his home, as organist and choir-master of S. Clement's, Marrickville.

W.C.C. FILMS AT SERVICE

At the Church of S. John the Baptist, Milson's Point, last Sunday, the rector, the Reverend H. E. S. Doyle, gave a resume of the public meetings in the Sydney Town Hall addressed by members of the World Council of Churches Executive, and at the conclusion of the service screened a sound film, "The Churches Get Together." The film depicted the formation of the W.C.C., and outlined its programme and activities.

FLOOD DAMAGE IN SYDNEY

The Reverend G. B. Simmons, of Revesby, Diocese of Sydney, found much hardship and distress when he toured the flooded areas of his district last Monday.

A great deal of the thirteen square miles of his area has been affected by the flooding of the George's River during the storm rains in Sydney late last week.

The Archbishop of Sydney on Saturday sent a message of sympathy and an offer of financial help.

Mr. Simmons said that church people, the Red Cross and the Chamber of Commerce, were giving splendid assistance.

At Milperra, the soldiers' settlements had suffered heavy damage. One of his parishioners, a mother, was in water up to her waist for eight hours.

Her husband, a semi-invalid, has developed pneumonia; the family is being cared for at a churchwarden's home.

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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is the Reverend A. G. McKenzie, of Bendigo, Victoria, who sent us this picture of the pulpit at All Saints' Cathedral, Bendigo. The pulpit was originally in Westminster Abbey. In 1936 the Dean and Chapter of the Abbey offered to present it to any cathedral in the British Empire which was then being built. As the new sanctuary and chancel were being added to All Saints' the pulpit was presented to it. The six faces carved on the pulpit are of S. John, S. Paul, S. Peter, S. Luke, S. Mark and S. Matthew. The age of the pulpit is unknown.

THE A.B.M. MEETING

(Continued from Page 1)

are coming into the mission from further out.

Mr. Eley looked forward to the day when Lockhart would be an entirely self-governing community of healthy happy Christian aborigines.

The chairman, Archdeacon C. S. Robertson, reported on a number of new missionaries that had offered for work, including a new headmaster for S. Thomas', Kuching, the Reverend Norman Keene, formerly chaplain of All Souls' School, Charters Towers.

There are also six new missionaries on their way to New Guinea from England, including two doctors and three nurses.

Referring to the recent tragedy in Melanesia the Chairman pointed out that despite the impenudence of the evening papers in Sydney, the Bishop of Melanesia had paid for a psychiatrist from Sydney to go to Honiara and see the lad, and had briefed a barrister to defend him and paid his mother's return fare by air from England.

Everything possible had been done, but despite the generous reduction in fees made by Dr. Hugh Fraser, the total cost to the bishop would run into more than four figures.

Three of the missionaries on the spot had offered half their meagre salaries to pay for the defence.

The Australian Board of Missions would be glad to receive any contributions towards help-

ing the bishop in this serious financial predicament, especially at a time when every penny is needed for the *Southern Cross Appeal*.

The Treasurer, Mr. R. Vine-Hall, reported that owing to lack of promptness in sending in monies from the parishes the overdraft had reached unduly large proportions.

Slackness on the part of vestries and churchwardens often results in A.B.M. paying an enormous interest bill.

ASIAN STUDENTS

Speaking of money the chairman was asked to write to all missionary bishops asking them to advise the Board when gifts of money are made direct to them; only in this way can the Board have any real idea of the amount the Australian church is giving to the work.

It is believed that the subscriptions to the South-East Asia Appeal would have totalled something over £40,000 if the true figures could be obtained, as some large amounts have been sent direct.

One diocese in particular had paid £1,000 for the training of an Asian student direct.

It was decided by the Board that although the South-East Asia Appeal had closed, the special section known as the South-East Asia Memorial Training Fund, for the training of Asian theological students should be left open as this fund would operate over some years and is free of income tax.

CONFERENCE FOR CLERGY WIVES

FROM A SPECIAL CORRESPONDENT
Melbourne, February 10

A conference for the wives of the younger clergy will be held at the Retreat House, Cheltenham, on February 28 and 29.

This conference is unofficial and in the nature of an experiment. It follows several meetings at which younger wives have been seeking the most effective way of helping themselves in their tasks.

Discussion subjects will include: "Discipleship in the Parish," "Power Behind the Pastor," "What Do We Owe Our Husbands and Children?", "Better Budgeting."

Speakers and leaders of discussion will include Dr. W. L. Carrington; the Principal of S. Christopher's College, Mrs. O. Jose; Mrs. S. Phillips (Red Cross Welfare Association); Archdeacon R. H. B. Williams; the Reverend W. S. Milne and the Reverend G. K. Kircher.

Mrs. J. J. Booth will preside at the opening session and will be accompanied on her visit by the president of the Fellowship of Clergy Wives, Mrs. P. G. Hughes.

Anyone interested in attending or hearing more about this venture is invited to contact any of the following: Mrs. Aubre Pritchard, S. Thomas', Werribee; Mrs. Mary Reddrop, S. John's, Flinders; Mrs. Edith Lloyd, S. Hilary's, Kew; Mrs. Dorothy Milne, S. Mary's, East Preston.

W. C. C. LEADERS SPEAK IN MELBOURNE

BISHOP DE MEL'S PLEA AT YOUTH RALLY

ANGLICAN NEWS SERVICE

Melbourne, February 13

More than 2,000 people welcomed some of the World Council of Churches leaders in Melbourne Town Hall on Sunday night.

Members of the Executive who were present were Dr. Franklin Clark Fry; the Bishop of Kurunagala, the Right Reverend Lakdasa De Mel; and Bishop G. Bromley Oxnam.

Dr. Fry, responding to the welcome, said the churches of Australia had made a notable contribution to inter-church aid and service to refugees through the World Council of Churches.

"Australia has also become perhaps the most generous receiving country for homeless refugees, and you are becoming much richer because of it," he said.

Bishop De Mel said, "We in the World Council are very conscious of sharing in a mighty fellowship which transcends all politics."

He said he was really astonished that there was not a more informed enthusiasm about the World Council in Australia, but he felt that such a lack must end for Melbourne yesterday.

Appealing for union of the churches in Australia, the bis-

hop said in totalitarian States one does not care for the sick, out of love, but only to restore the strength of the individual so that the State might again use this individual for its own purpose. Old people are left to their own devices, for what use are old people who can no longer work?" he said.

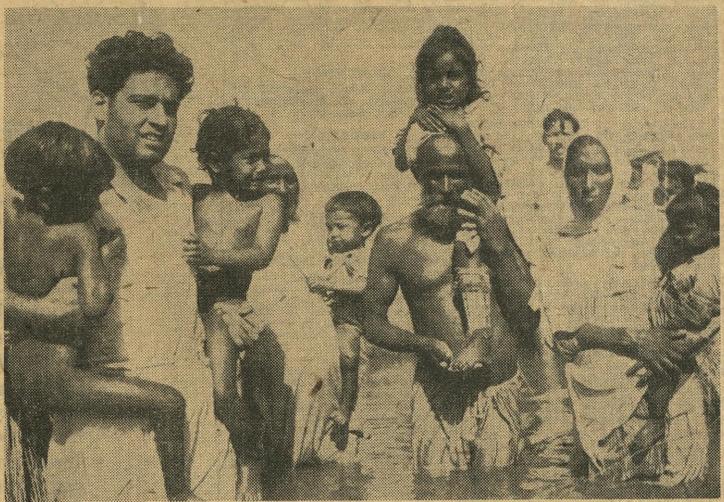
Bishop Debelius said they praised God's grace that the power of Christianity had not lost its strength in these 1900 years; because He remained with His Church the salt would not lose its power.

The Independent Church was packed on Monday night when Bishop De Mel and Dr. E. C. Blake spoke at a youth rally.

Bishop De Mel made a plea for church unity.

He said the World Council of Churches was trying to bring about an atmosphere and organization in which study, work and sharing could be done.

"We are not a kind of ecumenical steam-roller which tries to iron down people's differ-



Children being carried through deep water to the raft during the disastrous floods in the Ludhiana district, Punjab State, India, last October. Among them is a lad whose fractured leg had been splinted by a medical student on the rescue team. (See story, Page 6)

hop said it was time Australia and New Zealand "bucked up."

Political freedom in Eastern countries was being accompanied by a revival in Eastern religions, Metropolitan Juhanon, said on Saturday night.

He was speaking at a reception to executive members of the World Council of Churches, at the Independent Church.

Politics and religion were closely associated in Indian thought, he said, and the development of a religious attitude was an expression of the political development of the country.

This applied to both Africa and Asia. The Moslem religion had a great appeal in Africa.

When the churches were considering how they could help Eastern Christians they had to remember they were dealing with peoples who had a great urge to go forward.

The world council had to move in sympathy and understanding.

Preaching in S. Paul's Cathedral at the B.M.A. annual service, the Bishop of Berlin, Dr. Otto Debelius, said that the world needs a great spiritual force, "a fire burning in the souls of men."

"The world before Christ was a world without love, and when Christ is banned from the life of a people the first thing to disappear is love.

ences," he continued. "We are a kind of ecumenical gathering to gather more and more people praying together."

"I would like to feel that the good people of this vast continent would bring their vitality and glorious youth into this great sphere of Christian endeavour. We are tired of remaining separate."

"Are we going to do anything about it? It is not good enough to sit pretty and let the other fellow come to us."

The bishop said the enthusiasm of youth was so often exploited by "the wicked and selfish counsels of those who were older and ought to know better."

"The long line of young men's graves on the battlefields of the world are a reminder of the way in which the enthusiasm of youth has been abused," he said. "Yet enthusiasm used rightly is a lovely thing in itself," he said.

Casual Christianity was the trouble today, said Dr. Blake. "Our hope and our opportunity are that more and more young men and women—in particular churches from Frohisher to Melbourne and from Ceylon to New York, in all kinds of languages—will be in their place ready for years attached to a fighting unit, ready to follow Christ's way of life, love and brotherhood and service to all mankind," he said.

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BIRTH

SPEERS (Nee Williams), January 22 at Wahroonga Sanitarium, to Corinne and John—a daughter (Gwyneth Gabrielle).

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