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MISSIONARIES ARE NEEDED IN MANY FIELDS

REPORT TO A.B.M. MEETING IN SYDNEY

The February meeting of the Australian Board of Missions, which was held in Sydney last week, reported an urgent need of missionaries, teachers and other workers in almost every field.

New Guinea and Melanesia urgently required more priests, nurses and teachers, it was reported. Melanesia, in addition, needed a male stenographer. Polynesia urgently required a warden for an Indian Boys' Hostel with ability to teach.

Singapore asked for a priest to work amongst English-speaking Asians, and a science teacher for a girls' school.

Yarrabah is very short of staff and needs an engineer with a knowledge of engines, a builder, a storeman, and a farmer. Edward River requires a nurse and a woman worker.

The chairman, Archdeacon C. S. Robertson, reported to the board that Mr. Nigel Heyward had gone from Tasmania to join the staff of S. Thomas' School, Kuching, Borneo, as a result of an urgent request from the Bishop of Borneo.

A headmaster was still urgently needed; at present the bishop is doing this work himself.

The board also received two resignations of members of the home staff. These were the secretary for Western Australia, Miss Katherine Hart, and the secretary for Tasmania, Mr. David Le Fevre.

These vacancies and the inability of the Victorian committee to find an assistant secretary, raised the question of salaries.

It was agreed that no priest could be expected to come into the work of the A.B.M. unless he received a stipend at least commensurate with that received by parish priests in the diocese concerned. The board agreed that staff salaries did not, in fact, reach that standard and an adjustment was made accordingly.

FINANCIAL REPORT

The honorary treasurer, Mr. K. Vine-Hall, reported a deficiency of £24,630 of the proportional amount of revenue due at January 31.

This is a perennial problem arising from the fact that a large proportion of the board's income comes from the Lenten offerings throughout the Commonwealth.

The board urged the people of Australia to respond generously this Lent, and further urged churchwardens to send in their Lenten offerings promptly so that all moneys would be in hand before the end of the financial year.

The South-East Asia Appeal was not growing as quickly as could be wished, it was reported. Of the £50,000 desired by the end of 1955, only about £17,000 is in hand at present.

The meeting also heard reports on aboriginal missions and education, and from the youth council and the Comrades of S. George.

ABORIGINAL MISSIONS

The superintendent of the Forrest River Mission, Mr. M. A. France, has resigned, and Mr. Bill Jamison has been appointed in his place. Mr. Jamison has served the Forrest River Mission for the past five years as engineer.

The Reverend Keith Coal-drake will continue to serve the mission as chaplain for the time being.

A vigorous policy of development at this mission was decided upon as a result of conferences held between Dr. A. Capell and the Western Australian Minister for Native

Affairs during Dr. Capell's recent visit to the West on the board's behalf. It was also decided that the mission should continue on its present site.

As a result of a report to the board by the Bishop of North Queensland, a substantial increase in the annual grant to Yarrabah has been fore-shadowed at the July meeting of the board. This will, of course, depend to a large extent on the available income of the board.

The chairman reported that the post of headmaster at Moa Island, in the Diocese of Carpentaria, has now been filled. Miss Pearl Duncan has also joined the staff there.

MISSIONARY EDUCATION

The Education Commission reported that to date thirteen copies of the new A.B.M. film, "Martyrs' Harvest," had been sold. This film is now on show in all States of the Commonwealth, as well as in New Zealand, England and Canada.

Recently the London office of the S.P.G. had placed an order for eighteen copies of "Children of the Wasteland," which have now been despatched to England.

A new film, "The Live Heart," showing the work of the Church in Central Australia, is still being processed and will not be available for at least another month.

The A.B.M. Review has now appeared on better paper. The increased price has not caused any fall in circulation. The Herald, in Queensland, likewise has a slowly growing circulation.

The sub-committee formed to enquire into the possibility of a free news sheet from time to time asked that its time be extended to give further consideration to the matter.

A group of enthusiasts have formed an editorial sub-com-

mittee, and have passed on advice for future publications to the home secretary.

Two new free leaflets in the Window of the World series (Continued on page 12)

NEWCASTLE DIOCESE ACQUIRES S. JOHN'S COLLEGE, MORPETH

FROM OUR OWN CORRESPONDENT

Newcastle, February 21

A special session of the Synod of the Diocese of Newcastle held to-day passed an ordinance to acquire S. John's College, Morpeth, for the diocese.

It was decided that Newcastle should purchase the shares of the Dioceses of Canberra and Goulburn, Bathurst, Armidale, Crafon and Riverina in the college assets.

Ordinances were passed to create additional trusts to the Bishop Tyrrell Trust Act Amendment Acts so that money will be available to purchase these shares and provide the college with an income large enough to staff, equip, maintain and manage it without charging prohibitive fees.

Another ordinance provided for a constitution to manage the college.

The Bishop of Newcastle, the Right Reverend F. de Witt Batty, said in his Presidential Address:

"We intend that the council to be appointed under this constitution should be one which will command the respect and confidence of the whole Australian Church.

"This is of great importance because we expect to draw students from all over Australia.

"This year we are to have six from the Diocese of Adelaide, and one each from the Dioceses of Melbourne, Ballarat and Perth in addition to candidates from all the provincial dioceses of New South Wales.

"I have the best of reasons for believing that we shall

presently have students from dioceses still more distant from our own."

The bishop said that he was glad that the diocese's money would enable it to give the Australian Church a first-rate training college, at a cost which will be within the reach of all.

"It will have no particular partisan associations," he said.

"As the draft constitution shows it will aim at being completely loyal to the standards of Prayer Book churchmanship, and I do not think it could have any better aim than that."

An amendment moved by a diocesan trustee, Mr. J. P. Abbott, sought to delay the measure for six months so that a committee of enquiry might be set up to examine the proposal in more detail.

This was seconded by the Rector of S. Paul's, Maitland, the Reverend E. V. Pitcher, and supported by the Rector of Gosford, the Reverend C. Francis.

The move to delay the ordinance evoked such spirited opposition that the debate continued from the opening of synod until late in the afternoon.

Canon A. R. Holmes asked synod to grasp a "Heaven-sent opportunity." So did Professor A. P. Elkin, Mr. C. A. Burgmann, the Reverend H. B. St. John and the Dean of Newcastle, the Very Reverend W. A. Hardie.

The dean's speech was largely instrumental in swinging the debate. He said that Newcastle Diocese had an outstanding opportunity of leading the Australian Church by endowing a college true to the traditions of the Church of England.

"We alone," he said, "have the money, the resources and now the opportunity to create that college to which could come graduates who are bright scholars and devoted parish priests.

"The eyes of the Australian Church are on Newcastle Synod this day."

The House was finally asked to vote on the measure after a speech by the chancellor, Mr. A. B. Kerrigan, who said that to secure an outstanding warden, the diocese must act immediately.

The amendment was lost on the voices. The ordinances were then approved by synod.

The amendment proved a very useful means of eliciting information and of clarifying the issues for members of synod. As the debate proceeded it became obvious that only Newcastle could possibly supervise the college and provide adequately for its maintenance.

DIOCESE TO BE FILMED

ANGLICAN NEWS SERVICE

London, February 21

The Bishop of Gibraltar intends to make a film-strip showing places of interest in his diocese, which covers Spain and Portugal, the Riviera, Italy, the Balkans and most of Turkey, and of diocesan activities.

He is appealing to all chaplains and friends of the diocese to send him glossy print photographs, other than postcards, of interior and exterior views of chaplaincy churches.

FACT AND FANCY

The operations of the Customs Department are sometimes as steep as they are inexplicable. A reader in Western Australia bought last year a chalice from an English firm who advertise in our columns. This chalice was of a type NOT manufactured in Australia — there isn't a craftsman in the whole country who could make it. It cost some £30. The reader wanted to present it to her parish church. I learn now that, despite the intervention of the Church authorities in Perth, the chalice is still lying in the local post office and will stay there until she pays the duty of £8 odd on it. It is difficult to conceive the reason for any impost of this kind on sacred vessels which cannot be made in Australia.

Current story-of-the-week from the circulation department centres round a letter which arrived from Canada requesting two issues of the paper. Enclosed were two six-penny pieces and a shilling, in Australian currency, minted in the time of Queen Victoria, the lot wrapped in soluble tissue and enclosed in cardboard. It is obvious that Australia discovered Canada before Canada discovered THE ANGLICAN.

Short and pointed. Mrs. Barbara Lane writes of S. John's, Samarai, that "the Lord Bishop of New Guinea conducted Evensong and supplied the music — on the piano, as there was no organ there at the time."

The Rector of S. Paul's, Emmanville, Diocese of Armidale, has added his bishop to the musical list. Bishop Moyes, Mr. Dent tells us, has played the organ at a Confirmation service, which is much more difficult than ordinarily as there are two addresses, and also because the bishop wore his cope and mitre in the Sanctuary. This meant that each time the bishop went to the organ these robes were removed and replaced.

There was a note in the Melbourne diocesan news of our issue of the 18th about the Vicar of S. Mary's, South Camberwell, the Reverend C. R. C. Tidmarsh, who is celebrating the thirty-fifth anniversary of his incumbency, which was claimed as a record in the diocese. A Melbourne reader, Mr. J. C. Bridson, points out that Canon Handfield was Vicar of S. Peter's, Eastern Hill, from 1854 to 1900 — 46 years. He was followed by Canon Hughes, who in turn was succeeded by Canon Maynard in 1926. This means that there have been only three incumbents in a hundred years. I wonder if any other parish can produce the same record?

Young people are not alone in enjoying the series on New Guinea by Canon Benson which we are publishing at present. Mrs. Ida Douglas, of Merewether, Diocese of Newcastle, tells us that her mother, Mrs. W. J. Larkin, looks forward to them keenly each week — and she will be 90 years old on Lady Day!

The Rector of Christ Church, Claremont, Diocese of Perth, the Reverend A. T. Pidd, has rated a leading article in the "West Australian" for his attack on the "antiquated repetitive procedures" involved in clerical work performed by the clergy whenever a marriage is solemnised. He found that on one occasion the bride's name had to be entered 30 times on Government forms alone!

—THE APPRENTICE.

CHURCH AND DIVORCE

DR. FISHER'S STATEMENT

SAVING CHRISTIAN STANDARD

ANGLICAN NEWS SERVICE

London, February 21
The Archbishop of Canterbury, in a booklet issued on February 11, states the Church's attitude to divorce. His Grace says that it is of first importance for the Church's teaching and witness that it should not marry divorced persons who have a former partner still living. The relationship of such people to the Church or their admission to Holy Communion is a matter of pastoral care for the sinner.

Dr. Fisher says that more and more divorced persons know they cannot be re-married in church, and many of them welcome the fact that the Church is upholding a standard from which they have chosen or been forced to depart.

"Thus the Christian standard is being saved: the Church is doing its necessary work and making people think more seriously before embarking on marriage."

"THIS HARSH RULE"

When it was said that by "this harsh rule" people were driven away from the Church just when they most needed its help, he thought of the many cases he handled and found the opposite to be true.

Such people could be led to see that refusal of marriage in church was far from being a matter of cold legality but, on the contrary, helped them to enter into a truer spiritual relationship with God and the Church.

The Church's rule was not all the Church had to say to divorced people who married again, for it was its duty to give all the spiritual help it could to people who became involved in matrimonial troubles.

The strict rule about marriages, coupled with "great readiness in pastoral dealings wherever suitable to bring such people back into the fellowship of the Church and into the fellowship of the sacraments," was "in the deepest sense theological" and fulfilled "the true purposes of Church discipline in these matters."

The booklet, "Problems of Marriage and Divorce," "being an address given to a group of city men," is published by the Society for Promoting Christian Knowledge. Price 1/-.

STEEPLE CHASE

ANGLICAN NEWS SERVICE

London, February 21
Steeplejacks are searching for a solution to the recurring attacks by woodpeckers on shingled church spires.

Some churches in Kent, Essex, and Hertfordshire have had their spires so riddled with holes that they may soon have to spend hundreds of pounds on repairs.

The trouble seems to be the green woodpecker. The churches which have been attacked have anything from 500 to 1,000 holes in the spires.

Ten churches which report that they have not been attacked are those which are ventilated at the eaves and have been wired against birds.

CHAIRMAN OF HOUSE OF CLERGY

ANGLICAN NEWS SERVICE

London, February 21
The House of Clergy of the Church Assembly, at a special sitting on February 15 at the Church House, Westminster, elected the Rector and Rural Dean of Wolverhampton, Canon J. Brierley, as its chairman in succession to the Right Reverend Benjamin Pollard, who was recently appointed Bishop of Sodor and Man.

There was one other nominee, the Reverend D. P. Horsefield (Oxford Diocese), who is the vice-chairman.

The voting was 109 for Canon Brierley and 49 for Mr. Horsefield.

AFRICANS IN SOPHIATOWN

PROTEST ON REMOVAL

PRIEST'S REPLY TO MINISTERS

ANGLICAN NEWS SERVICE

Johannesburg, February 19

Father Trevor Huddleston, of the Sophiatown mission, chairman of the western areas protest committee, is to ask his M.P. to raise in Parliament accusations made against him by the Minister of Native Affairs and the Minister of Justice.

He challenges the Ministers to repeat their statements in public.

Father Huddleston said today: "The statements to which I take exception and deny are: '1. That I have deliberately incited tsotsis (young native hoodlums) to use violence. If I have done this then I am guilty under one of Mr. Swart's Acts and should have been arrested long ago.'

"2. That I have in fact been a leader of a kind of agitation which envisaged the use of arms. This is an even more serious accusation, and again if I had been such an agitator why have the police taken no action against me?"

"3. That I used the words 'the time has come when we must stop crawling under the rule of the European.' I would like to have chapter and verse for this accusation."

Father Huddleston added that during the past 18 months he had taken part in many meetings and had voiced his strongest possible protest both against the western areas removal scheme and the Bantu Education Act.

"On these issues," he said, "my opinions are well known and remain unchanged, and to associate me with incitement in the way both the Ministers have done is a challenge on a moral plane which I cannot but accept."

LINKING WOMEN EVERYWHERE

B.B.C. PRESS SERVICE

London, February 21

Talks in the "Lift Up Your Hearts" series from February 21 to 26, in the B.B.C. Home Service, are being given by a number of women speakers, representing different parts of the United Kingdom and one country overseas.

They are speaking on the Women's World Day of Prayer theme, "Abide In Me."

A Bible reading and introductory talk was given to-day by the Reverend Elsie Chamberlain.

The speaker on February 22 will be Mrs. Glyn Parry Jones, the wife of a Presbyterian minister in Cardiff, on Worship.

Following her comes Miss N. I. C. Johnston, a former nurse and a member of the Scottish Episcopal Church, speaking on Penitence.

Mrs. Wilma de Moran, a member of a Protestant Church in Ecuador, will speak on Meditation.

The chairman of the Irish branch of the World Presbyterian Alliance and of the National Girls' Life Brigade Lady MacDermott, wife of the Lord Chief Justice of Northern Ireland, will speak on Intercession.

Finally, Mrs. Geoffrey Fisher, wife of the Archbishop of Canterbury, will speak on Dedication.

THE NEW CHURCH

ANGLICAN NEWS SERVICE

Allahabad, India,

February 12

The negotiating committee for North India Church Union have decided that the new Church will be called "The Church of North India and Pakistan."

It is understood that after the inauguration of the Union, Pakistan will form a separate province with its own primate.

It is hoped that the new Church might be inaugurated in 1960.

MISSION TO CYPRUS

W.C.C. ON "ENOSIS"

ANGLICAN NEWS SERVICE

Geneva, February 19

The executive committee of the World Council of Churches, at its first major meeting in Geneva this month since the assembly at Evanston last year, has reviewed important international developments and decisions.

Church leaders from many parts of the world attended, and their presence provided an opportunity to study the progress made in conciliation since Evanston.

Sir Kenneth Grubb (United Kingdom) and Dr. Frederick Nolde (United States), two members of the commission of the Churches on international affairs, are on their way to Cyprus to confer with bishops of the Greek Church on the *enosis* issue.

Dr. Elfar Rees told a Press conference last week that they would also visit Athens.

"As no conversations are going on between the two Governments on the question," he added, "it was decided that a mission should be undertaken by the Churches."

The executive committee approved plans for the rehabilitation of former members of the Mau Mau movement, and will support the appeal of the Christian Council in Kenya for social work in the camps, which will be carried out in active association with the authorities.

A survey has been made by Miss Janet Lacey, a member of the staff of the British Council of Churches, and an appeal for £50,000 is to be launched in the United Kingdom.

At the Press conference it was stated that the best Christian social workers would be needed for the task.

SOUTH AFRICA

The committee also considered reports on the Johannesburg conference of English-speaking, Afrikaner, and Bantu Church leaders.

The executive secretary of the World Council of Churches in New York, Dr. McCrea Cavert, said that the conference might prove to have been a turning point in the relations of the South African Churches.

"In a country where the idea of apartheid is in everybody's mind, the participation of the Bantu in the conference was a noteworthy event," he remarked.

At a time of racial and ethnic tension the conference was of great spiritual significance, and arrangements had been made for continuing consultations.

The Oecumenical Patriarch of Constantinople has appointed the Orthodox Bishop of Malta as his representative with the World Council of Churches at Geneva.

The chairman of the executive committee, Dr. Franklin Fry (United States), described the appointment as the realisation of their hope that the Orthodox world could have a special relationship with the staff of the council.

LOTTERIES BILL CRITICISED

ANGLICAN NEWS SERVICE

London, February 21

The Churches' Committee on Gambling have passed a resolution deploring the Lotteries Bill introduced in the House of Commons by Sir Eric Errington.

The committee "draw attention to the fact that the Bill allows for the first time members of a society organising a lottery to sell tickets to the general public."

"This practice at present is illegal, and the committee believe that the law exercises a salutary restraint."

"To remove such restraint would give further incentive to gambling habits which would have widespread and unfortunate consequences."

COMMERCIAL TELEVISION

THE PLACE OF RELIGION

DR. WAND'S IDEAS

ANGLICAN NEWS SERVICE

London, February 21

The Bishop of London spoke at a discussion on "Commercial Television and the Journalist," here on February 4.

The subjects debated were the place for religion, the effect on newspaper advertising, the possible demise of some newspapers, and the increase of illiteracy.

The Bishop of London reminded his hearers that "time" for religion on the new commercial T.V. could not be bought by advertisers or by churches.

It was so important that its time would be guaranteed.

And rightly so, "for religion has provided the greatest scoop in the history of television—the Coronation. Millions saw it."

The greatest technical triumph yet enjoyed by T.V. was essentially a religious service.

USE OF DRAMA

There was immense opportunity for drama open to scriptwriters in the religious field, the bishop said.

British writers, including Mr. T. S. Eliot, Miss Dorothy L. Sayers and Mr. Christopher Fry, led the whole world in the field of Christian drama.

Plays performed in actual churches would provide excellent sets.

"I believe that a large number of dramas can be written to take place between the font and the altar—even between the chancel step and the altar."

"If religion can offer a great deal it will also demand much from the scriptwriter."

"We expect the scriptwriter to realise that religion is one of the strongest, or I should say, the strongest interest of many of the people of this country."

In the past, news on the radio on great religious days had been mainly occupied by secular items.

On Good Friday, for example, there was comment on the traffic—how many cars had travelled between London and Brighton—about the weather, and about all sorts of sporting functions. Religion had largely been left out of account.

This deficiency had, in some measure, been made up; and now the news let them know of the people who were practising religion.

The Central Religious Advisory Committee which advised the B.B.C. on matters of religious broadcasting, included representatives from all Christian bodies.

"It is from that body that commercial T.V. will get advice, where religion is concerned."

LAYMEN'S JOBS

"LIVING CHURCH" SERVICE

Milwaukee, February 21

The principal speaker at the annual meeting of the Committee on Religion in American Life last week was a layman, Admiral Ben Moreell.

In his address he called upon laymen to help check the growing secularism in the churches themselves.

"Just as the people get the kind of government they demand," he said, "so do we laymen get the kind of Church we demand."

"One must admit that, over the years, we have been demanding from our ministers many services which are largely secular."

"We have burdened them with endless odd jobs, instead of doing those jobs ourselves so they can concentrate on the work which they alone can do."

The Committee on Religion in American Life is a national inter-faith movement which urges people to attend and support the Church or synagogue of their choice.

Working through the Advertising Council it puts on a national advertising campaign throughout November each year.

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NPW6130

PROPOSED MEMORIAL TO BISHOP THOMAS

ASSOCIATION WITH ADELAIDE CATHEDRAL SUGGESTED

FROM A SPECIAL CORRESPONDENT

Adelaide, February 21

At its last session, the Adelaide Synod instructed the standing committee to appoint a sub-committee to obtain donations and to provide an appropriate memorial to the late, the Right Reverend Arthur Nutter Thomas, fourth Bishop of the Diocese (1906-40) who died at North Adelaide on April 17, 1954 in his eighty-fifth year.

The sub-committee consisting of the Dean of Adelaide, the Archbishop of Adelaide, and Mr. C. W. B. Kerr, is now inviting donations for the memorial.

The long episcopate of Bishop Thomas saw great progress in the Diocese of Adelaide.

Two important and flourishing educational institutions were founded with his enthusiastic help—Woodlands Church of England Girls' Grammar School (opened on February 15, 1923) and S. Mark's University College (opened on March 15, 1925).

The cathedral front steps and lawns were laid down; its organ made one of the best in Australia; the cathedral interior greatly enhanced with pulpit, stalls, altar, altar rails, and panelling in English oak; and a number of fine stained-glass windows were added to those already there.

Throughout the diocese the life of the Church was quickened and the means of public worship more adequately provided for by the erection of 74 churches, 68 church halls, and 39 rectories.

Bishop Thomas identified himself with all that made for the well-being, maintenance, and extension of the Church's work in Australia, where he spent the last 48 years of his long life.

His great episcopate deserves to be fittingly remembered not only in the hearts and minds of those who knew and loved him but also in the eyes of posterity. To this end a generous response is invited to the appeal for the Bishop Thomas Memorial Fund.

The decision, concerning the form which the memorial will take, has been left by the synod in the hands of the bishop and the standing committee of the synod. Its nature will inevitably depend very largely upon the amount subscribed to the fund.

It was, however, felt by the standing committee when it discussed the matter, at the time of appointing the sub-committee for the appeal, that the Cathedral Church of S. Peter, or which the bishop was the rector and in which he took such pride and interest, would be the most fitting place in which to erect a memorial or with which to associate it.

CRICKETERS AT CATHEDRAL

FROM A SPECIAL CORRESPONDENT

Mr. Colin Cowdrey, of the visiting M.C.C. team, and a former English captain, Mr. Arthur Gilligan, read the Lessons at Matins at S. Andrew's Cathedral on February 20.

A number of well-known cricketers attended the service.

The Dean of Sydney, the Very Reverend E. A. Pitt, said he was glad to welcome some of those who have come to Australia to play cricket.

"We are also glad to see many others who have played a conspicuous part in the history of the game," he said.

"It is not fanciful to suggest that Christianity is concerned with cricket as with every wholesome avenue of life."

"In fact, the very word 'cricket' is used to denote a certain wholesomeness and sense of value which are part of our British tradition," the dean said.

BRISBANE LAW SERVICE

TWO KINDS OF JUSTICE

FROM OUR OWN CORRESPONDENT

Brisbane, February 21

Five Supreme Court judges in their colourful robes of office were present at a special service in S. John's Cathedral, Brisbane, on February 14, at 9 a.m.

The service was held as one of dedication to mark the opening of the Law Term in Brisbane and as well as the judges, was attended by magistrates, barristers, solicitors and others in relation to the administration of justice.

The Dean of Brisbane, the Very Reverend Denis E. Taylor, conducted the service which was drawn up on the lines of the similar service held in Westminster Abbey annually.

Lessons were read by Mr. Justice Mansfield and Mr. J. S. Hutcheon, Senior Barrister-at-law.

The Rector of All Saints' Church, Brisbane, the Reverend A. P. Bennie, preached the occasional sermon from Ecclesiastes 5:8. "If thou seest oppression of the poor, and the violent taking away of judgement, and justice in a province, marvel not at the matter: for one higher than the high regardeth; and there be higher than they."

He said that historically there have been two kinds of justice: the exposition of the will of the strong, whether simply of chieftain or leader, or as organised as the will of the State, party or people; and justice as the exposition of, or at least approximation to, the truth, held to be revealed by God.

DIVINE JUSTICE

In our own community, the fact that for several hundred years we would marvel at the perversion of justice, is itself witness to the fact, which is historically verifiable, that British justice has conceived itself to be an application of the Divine justice, as revealed in the Christian religion, so far as this is possible in human conditions.

The text, "Judge not, lest ye be judged" applies to those whom society has given that responsibility, as implying the certainty that for their judgement, they will have to render account to God, and it is to His judgement that they must look; consequently they are indifferent to the wealth or numbers of the human interests involved.

He said that the occasion was one of dedication; and its opportunity would be missed if it were allowed to pass as the mere courteous formalism of a civic occasion, or even the personal dedication of a devout individual in his own work.

Its purpose is to renew the conviction that the total integrity of the administration of justice depends upon it administering the absolute truth of God without fear or favour to human interest, and that the human law administered has an absolute value in so far as it is a reflection of divine law and not of the passing interests of one time or group.

CEREMONY AT BATHURST

GOVERNOR TO SET STONE

FROM OUR OWN CORRESPONDENT

The Governor of New South Wales, Sir John Northcott, will set the foundation stone of the P.O.W. and Korea Memorial Home for Children at Kelso, Diocese of Bathurst, on Saturday, March 12, at 3 p.m.

S. Michael's Home, which will be the first Anglican children's home in western New South Wales, will be a memorial to P.O.W.s who died in the Far East and Korea.

The Diocesan Commissioner has returned to Bathurst from Sydney with the completed foundation stone of solid marble.

Mr. Lacy Andrews, monumental mason of Lidcombe, has given the stone, in fulfilment of a promise made 18 months ago. Mr. Andrews is, himself, an ex-P.O.W.

The building of the home is a £40,000 project. At present, £30,000 is in hand, so that a further £10,000 is needed, if the home is to be opened free of debt.

Ex-P.O.W.s at their re-union on Singapore Day at the Sydney Town Hall gave further donations to the home; whilst the Quota Club of Bathurst gave £40.

Posters and circulars have been sent to all parishes in the diocese. It is hoped that parishioners will place their donations on the foundation stone during the ceremony.

March 12 is also the opening day of the city of Bathurst carillon festival.

Anglicans who are visiting the city are invited to accept the invitation to inspect the ten-acre site overlooking Bathurst, and to be present at the ceremony.

READERS DISCUSS VARIED TOPICS

FROM A SPECIAL CORRESPONDENT

On February 15, the Readers' Association, Diocese of Sydney, held its Quarterly General Meeting in the Chapter House.

The Reverend R. G. Fillingham, gave the address on the work of the Home Mission Society.

Various topics were discussed at the meeting: the retreat for readers at Gilbulla, from May 4 to May 6, which the Reverend R. F. Gray, of Hurstville, will conduct; the Good Friday Procession of Witness and the eightieth anniversary of the association, which members will commemorate at the end of the year.

On February 11, the honorary secretary, Mr. H. W. Rogers, addressed the Gordon rural-dean chapter on the history and work of the Readers' Association.



WOMEN'S WORLD DAY OF PRAYER

FROM A SPECIAL CORRESPONDENT

Melbourne, February 21

In Victoria alone the Women's World Day of Prayer is observed in over 200 centres in city and country.

In each place an inter-Church committee is formed, the chairman being in turn a member of one of the Churches and the service being held in turn in each Church.

The order of service for the day is prepared each year in a different country.

This year Miss Jorgelina Lozada, of Argentina, is the author. Her theme is "Abide in Me." She is an ordained woman and was present at Evanston.

This year Friday, February 25, will be the Day of Prayer.

NEW PARISH MOVE

MEETING AT AINSLIE

FROM OUR OWN CORRESPONDENT

Canberra, February 14

The rapidly-growing responsibilities of the Church in Canberra are reflected in a decision taken by the parishioners of All Saints' Church, Ainslie, last week, when the annual meeting of the church decided unanimously to seek the establishment of a new parish centred on their church.

The unanimous decision supported a recommendation by All Saints' churchwardens. It is believed the creation of a new parish would facilitate the work of the Church both in All Saints' and S. John's areas.

At the present time, All Saints' is part of the Parish of S. John the Baptist, Canberra, and is cared for by a priest-in-charge under the direction of the Archdeacon of Canberra.

The churchwardens also recommended the setting up of a branch of the C.E.B.S. to provide for the large number of boys in the All Saints' area.

The appointment and election of churchwardens and parochial councillors were as follows: Rector's warden, Mr. T. W. W. Pye; people's wardens, Messrs. C. J. Wadie and G. D. Kennedy; councillors, Messdames G. Lansdowne, C. G. Turner, W. Layton, H. G. Watson, A. Craft, T. C. Moore, Messrs. G. Butler, J. Jenkins, S. Taunton, Dr. R. Blakely, A. Ross, V. Walker; auditors, H. J. Wright and C. Clifford.

The churchwardens and councillors were commissioned in All Saints' on February 13.

A.M.M. BRANCH OPENED AT CAMDEN

FROM OUR OWN CORRESPONDENT

Canberra, February 21

More than one hundred and thirty men attended the inaugural dinner of the S. John's, Camden, branch of the Anglican Men's Movement on Friday night.

The guest speakers were the well-known A.B.C. commentator and head of the Department of Political Science in the Australian National University, Mr. Lester Webb, who spoke on "Australia and the S.E.A.T.O. Pact," and the Honorary General Secretary of the A.M.M., Mr. T. W. W. Pye, who spoke on the A.M.M.

Visitors were Archdeacon C. S. Robertson and Dr. R. Capell, from Sydney, and the Reverend E. G. Buckle and Mr. James Colwell, from Canberra.

During the evening Mr. Colwell presented the rector, churchwardens and parishioners of S. John's with a fine water-colour of the historic Church of S. John the Baptist, Canberra.

BIBLE STUDY DIPLOMA

NEW COURSE AT RIDLEY

FROM A SPECIAL CORRESPONDENT

Melbourne, February 21

This year marks the introduction of a new course of Bible studies at Ridley College, Parkville, Melbourne.

It is designed to meet the need of those who are unable to share in "full-time" studies.

There will be a course for those who can attend lectures at the college, conveniently situated near the university, and tuition for those who wish to do the Diploma course by correspondence.

The first term will begin at the time of the opening of the University academic year, March 21, and continues to May 28; second term will be from June 13 to August 20; and third term will be from September 12 to November 19.

The full Diploma course will extend over three years.

Lectures on Books of the Old and New Testaments, selected for study in 1955, will be given each Tuesday and Wednesday evening from 6.30 p.m. to 8.30 p.m. at the college.

Lecturers for 1955 include the Principal, Dr. S. Barton Babbage; the Vice Principal, Dr. L. L. Morris; and the Resident Tutor, Mr. Frank Andersen.

Visiting lecturers invited are the Victorian General Secretary for C.M.S., the Venerable H. S. Kidner, the Precentor of S. Paul's Cathedral, Melbourne, the Reverend Hugh Girvan, the Assistant-Director of the Australian Institute of Archaeology, the Reverend G. Garner, and the newly-appointed Chaplain at the Collingwood Technical College, the Reverend Walter Spencer.

Enquiries and applications are invited and should be addressed to the Principal, Ridley College, Walker Street, Parkville, N.2. Victoria. Prospectuses are available.

BISHOP CRANSWICK FAREWELLED

FROM OUR OWN CORRESPONDENT

Hobart, February 21

About two hundred people crowded into the Synod Hall, Hobart, last Wednesday night, to say "bon voyage" to the Bishop of Tasmania and Mrs. Cranswick.

After several musical items, Mrs. Cranswick was presented with a handbag and gloves, by Mrs. Blackwood, on behalf of the Tasmanian Women's Council.

The Dean of Hobart, the Very Reverend H. P. Fewtrell, then presented the bishop with a book on the Henty family.

Speaking on behalf of all present, Archdeacon W. Barrett, who will administer the diocese in the bishop's absence, wished the bishop and his wife a good trip and a safe return.

He pointed out that while the six months away was termed "the bishop's holiday," he knew that the bishop would be engaged in work for the diocese, even while he was in England.

The bishop, in replying, added emphasis to the archdeacon's words, when he said that he hoped, amongst other things, to meet priests in England, of the right type, who might be willing to work in Tasmania.

Supper was served at the conclusion of the evening, when the bishop and Mrs. Cranswick had the opportunity to say a personal farewell to each one leaving the hall.

MR. C. A. BROWN

FROM OUR OWN CORRESPONDENT

Newcastle, February 21

Newcastle Synod, at its special session to-day, learnt with very great regret of the illness of the Registrar, Mr. C. A. Brown.

It was the first time in forty-seven years that he had missed a session of synod.

A motion of affectionate sympathy was moved by Archdeacon A. N. Williamson.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY FEBRUARY 25 1955

A LAGGING APPEAL

Some two years ago the Primate of Australia launched an appeal for £100,000 to aid the Church in South-East Asia. The money was asked for a set of clearly specified objectives of pressing importance. The Australian Board of Missions and the Church Missionary Society in Australia each agreed to raise a moiety of the sum. There was a fine initial fanfare of trumpets, the only discordant note—though intended helpfully—coming from those who, while applauding this latest example of the Primate's statesmanlike approach to a great problem, yet thought the target somewhat small.

The result to date is a disgrace to the Australian Board of Missions and the Church Missionary Society, to their supporters in every State of the Commonwealth, and to the whole Church in Australia.

With more than two years gone, the total sum of money actually sent either to the A.B.M. or the C.M.S. at the end of last month was a mere £26,299—little more than a quarter of the total needed. He is an optimist indeed who believes that the remaining £73,000 is likely to be forthcoming in the remaining months of the three-year term set to reach the objective.

A very few dioceses appear likely to raise the shares allotted them, and these do not include the three great metropolitan dioceses of the Eastern States, or the Diocese of Adelaide from whom A.B.M. Headquarters has received the sum of £1 towards the total of £3,500 allotted it! The only metropolitan diocese which has so far raised even half its quota is Perth, from which fact the Eastern States may draw certain conclusions.

The responsibility for this shameful response to one of the noblest appeals ever made by the Church must rest primarily at the doors of the A.B.M. and the C.M.S. Church people certainly have not been conspicuously generous; but they can only react to appropriate stimuli, and these, which should have been provided by the two missionary bodies, have been lacking. With a few bright exceptions, the publicity and the organisation of the appeal by both bodies is reminiscent of nothing so much as a group of elderly gentlefolk attempting to conduct the affairs of the Broken Hill Proprietary.

The conduct of and response to the joint appeal so far will make all serious Anglicans question whether the time is not come for a thoroughgoing revision of the organisation of both the A.B.M. and the C.M.S.

Enterprise from Newcastle

THE DEAN OF NEWCASTLE may slightly have exaggerated, in order to emphasise his point, when he said that the eyes of the Church were upon the special session of synod which met in Newcastle last Monday. If the eyes of the Church were not upon the synod, they should have been, and they certainly will be in the years ahead.

The diocese and its bishop are heartily to be congratulated. After thorough discussion, when differing viewpoints were put forward freely and with great cogency by Mr. J. P. ABBOTT and other distinguished members, the meeting found a common mind on the future of St. John's College. This college will henceforth come directly under the control of the diocese, will be liberally endowed by it, and will have a constitution which seems certain to ensure its proper administration.

Since students will continue to attend the college from all parts of Australia, the benefits of the new arrangement will be shared by the whole Church in this country. Not the least indirect benefit will be the freeing of money which the bishops of two other dioceses, at least, have announced they will put to good use.

The college "will have no particular partisan associations," the bishop has declared. "... it will aim at being completely loyal to the standards of Prayer Book Churchmanship, and I do not think it could have any better aim than that." With these sentiments all Australian Anglicans will concur, and they will await with deep interest the name of the new warden to be appointed next month.



On Hating Japanese

Deep in the heart of many Australians there is distrust of the Japanese—distrust which was evident long before World War II, which turned that distrust to hatred. For the war proved that so many Australian fears about the Japanese, particularly their aggression and their cruelty, were justified.

Yet, while one thoroughly understands the reasons for Australian disgust at Japanese war-time conduct, particularly in the treatment of prisoners, it is regrettable that such incidents should occur as was reported from Lae in Papua last week when a wreath laid by a Japanese War Dead Repatriation Commission in the war cemetery there was removed by the curator.

The Australian secretary of the Imperial War Graves Commission has denied that the wreath was removed at his instruction. But before that disclaimer was made several Returned Servicemen's League spokesmen had made it plain that they thoroughly approved the curator's action.

One might ask, however, what Australian reaction in reverse would be—that is, if Japanese had removed an Australian wreath from a Japanese war cemetery.

And it is not without interest that about the time of the Lae incident the Australian Minister for Internal Affairs, Mr. W. S. Kent Hughes, was in Japan. In the course of his visit he made a special point of calling on a Japanese doctor who had befriended him as a prisoner-of-war.

If Mr. Kent Hughes, who suffered so much at the hands of the Japanese, can show that in his experience not all of them were deserving of everlasting loathing, perhaps a more charitable view might be taken by Australians at large. Certainly the peaceful world which most people desire cannot be reached by the road of hatred.

The Sermon on the Mount has a well-known instruction for Christians on that point: "Love your enemies, bless them that curse you, pray for them which despitefully use you."

Political Survival

The relative stability of our politics were underlined one day last week when the Australian Prime Minister, Mr. Menzies, on a visit to Paris, attended a luncheon at the official residence of the French Prime Minister.

But France, where the multiplicity of parties makes survival of governments unlikely beyond a few months, was currently without a Prime Minister, and the best that could be done to honour Mr. Menzies was to arrange for the most recent Premier, M. Mendes-France, to act as host.

Even so, M. Mendes-France had to hurry away halfway through the luncheon to attend a conference that might help in the formation of a new government. But apparently the conference never had much prospect of success because M. Mendes-France returned in time to take coffee with Mr. Menzies.

Wryly, M. Mendes-France congratulated Mr. Menzies (now the Australian record-holder for aggregate service as P.M.) on Australia's stable government.

Our State Governments are even longer-lived as a rule than our Federal ones. Labour last week was given a five-year extension of a term that has already run 21 years, and in Queensland (except for three years out of office during the

depression) Labour has ruled almost as long as most middle-aged people can remember. In South Australia the Liberal-Country League seems to have almost as firm a purchase on office.

All this is not necessarily a bad thing as long as long-lived governments do not resist the infusion of new ideas. Occasional changes of leadership within a party often give policies a fresh slant.

As long as our leaders know when graciously to make way for younger men our system, which produces few crises, is much to be preferred to the weakening effect of France's constantly recurring changes of government and the delays in forming a new one—often at a vital stage in international relationships.

Waterfront Truce

It seems true enough that the Federal Government has made only a patched-up truce with the Waterside Workers' Federation over the recruiting of more labour for the wharves, and that the arrangement made last week is against the letter of the legislation which was made last November.

But I wonder whether the critics of the Minister for Labour, Mr. Holt, would have preferred a disastrous hold-up on the waterfront.

If last year's legislation is unworkable there is little sense in persisting with it. One appreciates the political effects of discarding or modifying it. It is a fact for the Government and increased prestige for a union in which communist influence is strong.

And one is not naive enough to think that last week's temporary talks will bring lasting peace to the waterfront. But at least more workers are being recruited to keep ships moving.

It behoves the Federal Government now to press forward with a scheme for putting waterfront work on a better footing and for eliminating, if possible, its casual aspect. It is admittedly a difficult industry, and in the national economic interest demands the Government's most earnest construction.

CLERGY NEWS

OAKES, The Reverend Hugh, formerly on the staff of the Parish of Cooma, in the Diocese of Canberra and Goulburn, to be temporarily in charge of the Parish of Adelong, in the same diocese.

TUGWELL, Canon F. W., Rector of St. Alban's, Lindfield, and Rural Dean of Gordon, Diocese of Sydney, has been appointed Archdeacon of Parramatta, in the same diocese.

THORNTON, Canon F. E., has resigned from the Parish of Holy Trinity, Kew, Diocese of Melbourne, as from the end of April.

MORGAN, The Reverend T. F., Vicar of Holy Trinity, Coburg, Diocese of Melbourne, to be Rector of Beech Forest, Diocese of Ballarat.

LONG, The Reverend R. C. M., Rector of Gladstone, Diocese of Sydney, will retire from his parish on Easter Day. From May 1, he will assist at St. Swithun's, Fyfield, in the same diocese.

KENMIS, The Reverend C. M., Rector of Naremburn, Diocese of Sydney, to be Chaplain at the Royal Prince Alfred Hospital and the Royal Alexandra Hospital for Children, Sydney.

ALDERTON, The Reverend F. H. D., Rector of Brumbyne, Diocese of Sydney, has announced his retirement from parochial work.

THE REVEREND L. J. HARWOOD

The Reverend L. J. and Mrs. Harwood, who have been abroad for the past twelve months, will be returning by the *Gothic* next month to Melbourne, where Mr. Harwood will resume duties as Vicar of St. Agnes, Glenhumpy.

efforts in placing it on a more satisfactory basis.

Death of a Samaritan

In the light of the evidence, a disturbingly light penalty was imposed on two 17-year-old youths in Sydney Quarter Sessions last week.

The evidence showed that the two youths and another youth had been drinking in city hotels. The two accused had attacked their companion in a hotel and later at a city railway station, where a 39-year-old man, a total stranger, had sought to protect the third youth.

But the stranger, while wiping blood from the lad's face, was punched by the other two, and died a fortnight later from subdural haemorrhage.

The judge released the two youths on a £200 bond to be of good behaviour for three years. He said that in extending leniency he was mindful of the fact that they were under 18 and had consumed enormous quantities of liquor.

Surely that was odd judicial reasoning. If it is widely applied it will place a premium on drunken hooliganism by youths, who, in any case, are not legally entitled to be served with liquor.

The widow of the victim of the assault later made a touching revelation of his good Samaritan nature.

"Alan had a lovely nature and would not want anyone hurt," she said. "When I talked to him after he regained consciousness he wouldn't say anything against the boys. He wouldn't give them in charge. Others had to do it. His death has broken up a wonderfully happy home."

It is to be hoped that the youths who caused this fine man's death have hearts to be moved by the grief they have brought to his family, and will not abuse the judge's extraordinary leniency toward them.

Cheerful Cricket

With the cricket "ashes" already won by England perhaps the fifth test, which begins in Sydney to-day, will be a more light-hearted affair than its predecessors.

For cricket, even test cricket, is overdue for a relaxation of grimness. I was glad to notice in the M.C.C. versus N.S.W. match, completed earlier this week, a gayer mood in the approach of some players to the game.

I saw the third day's play (on Monday) when Johnny Wardle, of the M.C.C., and Keith Miller, of N.S.W., particularly informed a delighted public that they believed that a game of cricket was something to be enjoyed.

Some might object a little to Wardle's clowning. But not too seriously, I hope. Personally, I thoroughly enjoyed his little bits of by-play of flicking the ball to his hand with a foot, of pretending to throw in a ball he had not fielded, of throwing his cap at a ball speeding toward the boundary, and, particularly, of cupping an ear and pretending to eavesdrop on a mid-wicket conference between Miller and Benaud.

And Miller himself took his captaincy sufficiently lightly as twice to shade his eyes with one hand and look boundarywards for balls he had failed to hit in prodigious sweep shots.

The forceful cricket of Miller and Benaud in one crowded hour that afternoon surely proved that test cricket could be brightened. It is a pity that a grand game has been so dully played by many of our current practitioners.

And, in support of the Wardle-Miller outlook on the game, let me quote a text: "A merry heart doeth good like a medicine."

—THE MAN IN THE STREET.

ONE MINUTE SERMON

EPISTLE FOR THE 1st SUNDAY IN LENT

The Text:

We then, as workers together with him, beseech you also, that ye receive not the grace of God in vain; (for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation); giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Message:

A challenge straight away! The gracious love of God, says St. Paul, must make a difference in our lives. No doubt he refers primarily to the men in the apostolic ministry, but what he says has its relevance to each and every member of the congregation, for after all each of us has a ministry, each of us a duty of witness, the laity are "the people of God," they with the clergy (drawn from their ranks) are the Church, the Body of Christ. And what kind of life is it by which the ministry should recommend itself to the congregation, so that no one may be caused to fall?

Dean Stanley divided these means into four classes:

1. From "patience" to "fastings," referring to bodily sufferings such as St. Paul had undergone.
2. From "purity" to "love unfeigned," referring to the virtues that are a sign of the Divine Presence.
3. From "by the word of truth" to "by evil report and good report," referring to the means by which a minister can prove himself to be from God, and the manner in which God overruled all things to His glory.
4. The remainder, relating to the acceptance in which the Apostles were held.

In a parenthesis "behold now is the accepted time," etcetera, St. Paul reminds the Corinthians that they are living in the time in which prophecy is being fulfilled.

So are we! The Last Things, Judgement, Heaven, Hell are not to St. Paul just far-off happenings, but they are happening now. "Now it is that men and women are being saved. Now is the Day of Salvation; and now is the time when men and women are being ruined. Now the destiny of each person is being decided according to their response to that final and irrevocable standard of judgement—Jesus Christ." (Cf. Corinthians, by R. P. Hanson, p. 54.)

It is true the final coming of Christ is not yet, but that coming is the end of the judgement, not its beginning. That coming, the New Testament suggests, is the end of our opportunity. We Christians stand between the Cross and the End. This is for us the Last Time, the Accepted Time.

Life for us then is urgent, both bright and dark with possibilities of glory or of ruin. Our Lent should be not a careless time of casual worship and behaviour, but a time of deep and earnest surrender to our Lord, and by close communion with Him shewing forth the marks of a true Christian ministry as members of His Body.

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.

THE NORTHERN TERRITORY

ITS CHALLENGE TO THE CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir,—The Anglican Church in the Territory needs, as the Rector of Darwin stated in his recent article, at the very least three more priests, each with a car, a house and a sufficient stipend, if the spiritual needs of the people of the Territory are to be provided for even on a minimum basis.

The most efficient method of carrying on the Church's ministry in such an area is undoubtedly the Bush Brotherhood method, which has proved itself in other parts of Australia; but this diocese is and always has been, quite unable to find either the men or the money to found a Brotherhood.

Once established with sufficient Bush Brothers, it would receive a considerable proportion of its current expenditure on stipends, car expenses, etc., from the people to whom it would minister, but it is improbable that in so vast an area with so few inhabitants that it would ever become entirely self-supporting. For its initial capital to enable it to begin, it would have to look for the support of the Church as a whole.

As a first step, a priest is urgently needed to assist the Rector of Darwin in the growing and widespread town of Darwin itself and in the surrounding bush district, which includes Rum Jungle, with its adjacent town of Batchelor, the towns of Adelaide River, Pine Creek and Katherine and the many intervening mining settlements, etc.

It is far beyond the ability of a single priest to minister to such a "parish"; indeed there is work for three or four priests in this extreme northern part of the Territory alone; but one will double our present efficiency.

The Parish of Darwin, assisted by a grant from the diocese, will do its utmost to raise the stipend of an assistant priest, but it is beyond its power to raise the money to buy him a car, without which he cannot do his work.

Yours faithfully,

JOHN CARPENTARIA.

Bishop's House,
Thursday Island.

[An announcement will be made soon about an Appeal for the Church in the Northern Territory which THE ANGLICAN has decided to conduct.—Editor.]

CLERGY CO-OPERATIVE SOCIETIES

TO THE EDITOR OF THE ANGLICAN

Sir,—At the last session of Sydney Synod literature was distributed to the clergy setting out details and benefits of Clergy Co-operative Societies.

May I appeal through your columns to those who received such information to peruse it again thoughtfully now that Christmas and holidays are over. The societies are progressing slowly, but we need more members. I feel certain that when the benefits of membership are known many more will join up. There is everything to gain and nothing to lose.

R. HARLEY-JONES.

Honorary Secretary.

BIBLICAL THEOLOGY

TO THE EDITOR OF THE ANGLICAN

Sir,—Your reviewer, G.H.O., in an otherwise excellent review of the Christmas number of the *Australian Church Quarterly*, comments that Father Herbert's "The Resurrection Narrative in Saint Mark" is, to him, "a mere discussion about words."

This is surely to do less than justice to a distinguished scholar and to betray an ignorance of recent developments in the field of Biblical study. Father Herbert's own books, "The Authority of the Old Testament" and "The Throne of David," Canon Phythian Adams' "The Call of Israel" and "The Fullness of Israel," Professor Dodd's "The Bible Told" and Stanley Cook's "An Introduction to the Bible" might all be commended as useful introductions to Biblical theology.

Briefly, its thesis is that the words of the New Testament cannot be understood merely by reference to their literal meaning, whether in classical Greek or in the more colloquial Greek of the Hellenistic world in the first century; but that they bear also a theological content derived from their use in the Septuagint, and behind that, in the Hebrew Old Testament, of which it is a version.

As with all new theories, Biblical theology has its extremists who look for, and usually find, hidden references to the Old Testament in every word of the New, as though (as has been said) "no New Testament writer put pen to paper without a Concordance of the Old Testament beside him." Its more moderate exponents have shed a flood of new light upon the Bible and have done much to restore the unity and authority of the Holy Scriptures.

Yours faithfully,

ARNOLD HARRIS.

The Rectory,

Cootamundra, N.S.W.

CHURCH FINANCE

TO THE EDITOR OF THE ANGLICAN

Sir,—Father Haley's articles on the Northern Territory and the replies thereto in your issue of January 28, have drawn attention to the need for organisation for the raising and spending of money by the Church.

Church finance, at least to most churchmen, is purely a parochial matter, whereas, missions, both home and abroad, are a diocesan affair. In order that these may be adequately supplied and the strength of the Church properly displayed where it is most needed, I believe it is necessary for all churchmen to contribute regularly to central Church funds.

Generally, people will give generously provided they know that they are getting value for money. The publication of annual budgets and balance sheets, in the manner of a business organisation, would make known just how money was and is proposed to be spent. I believe this would be of more value than the publication of long lists of benefactors.

Everyone is compelled to pay taxes for the privilege of citizenship and social services. How much more should churchmen be willing to tax themselves voluntarily for the privilege of Church membership.

No one would deny the importance of the parish in the scheme of Church organisation, but the modern trend of centralisation demands that all should be conscious of their membership in the Church generally.

THE ANGLICAN is contributing to this end, and I do pray that in God's good time the Anglican Church will overcome its conservatism and use every layman according to his ability, so that Christ's work may go steadily forward and not falter for the need of charity.

Yours faithfully,

E. M. MUIR.

Fig Tree Pocket,
Queensland.

S. AGNES' HOME, DOUBINA

TO THE EDITOR OF THE ANGLICAN

Sir,—I am writing this letter to the ANGLICAN purely as a token of gratitude for the publicity given in a recent issue of your paper in presenting to your readers the dedication of our chapel at S. Agnes' Home, Doubina, at Dogura. Many of us past scholars of the school were not able to attend due to circumstances beyond our control. This we regretted as we were not able to participate in the celebrations that took place in honour of the blessed memory of the foundress, Sister Maud Nowland, of Queensland, fondly known and referred to as being the "Mother of half-caste people." This indeed she was, and it could be, so to say, in complete faith that in spirit she is ever with us, assisting every one of us in our everyday lives by her intercessions to the Creator.

In spite of the apparent difficulties and problems that had to be overcome, Sister Nowland established and maintained under her care and leadership what has now developed and become an important part of the Church's activities in the Diocese of New Guinea.

It is to be hoped that the publication of the celebrations that took place at S. Agnes' Home will give many Christian people the inspiration to assist more fully in the future development of that home and centre—with voluntary gifts and fervent prayers that the work begun by a noble Australian Christian will continue to be blessed and to press onward from strength to strength under the present matron, Sister Mona Kekwick; that she may be able to carry on the noble work amongst the growing generation of young Papuan children, many of whom, we pray and hope, through the financial assistance of Christian people in Australia and Papua, may in the future take their rightful place in the Papuan and European community, and be taught and assisted in the right channels of Christian principles to take their share in the future administration and development of the land of their birth: Papua and New Guinea.

Might I be permitted to take this opportunity to extend to my former Australian and English missionaries and teachers in Australia and England, and to those sisters particularly who taught me at S. Agnes' Home, Doubina—Sister Williams, of Adelaide, and Mrs. A. Shirley, of Brisbane—my appreciation and sincere gratitude.

I am,

Yours sincerely,

JOHN D. GUISE.

Past Scholar of S. Agnes' Home, Police Headquarters, Royal Papuan Constabulary and New Guinea Police Force.

INCUMBENTS OF KELLY'S PLAINS

TO THE EDITOR OF THE ANGLICAN

Sir,—In the Armidale news of February 11 Mrs. L. Gordon was referred to as the daughter of the first Vicar of Armidale (the Reverend H. Tingcombe, 1846-1853). This was a mistake!

Mrs. Gordon's father was the Reverend Septimus Hungerford, the second vicar (1854-1875). On leaving Armidale Mr. Hungerford became locum tenens at Darling Point, Newtown, Millers Point, Ashfield, and finally incumbent of St. Thomas, Enfield (1879-1895), from whence he retired and lived at Cremorne until his death, which occurred in his one hundred and second year.

Your account was correct in saying that Canon F. Riley, who was also present at the 75th anniversary of the Kelly's Plains Church opening, had been a previous Vicar of the Armidale parish, but I had not that honour.

Yours, etc.,

E. H. STAMMER.
Armidale, N.S.W.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

Lent

We have been asked the meaning of the word "Lent" and for some information as to the history of the observance of Lent in the Christian Church.

The word "Lent" is shortened from the word "Lenten" and was an Old English word for the season of spring. It was then used ecclesiastically for the period of forty week days from Ash Wednesday to Easter Eve inclusive.

It is often forgotten by many people that this period is of forty days without Sundays, no Sunday ever being treated as a Fast Day in the Western Church.

The idea of keeping some kind of fast before Easter seems to go back to quite an early date and was originally connected with the Easter baptisms.

Irenaeus, in a passage quoted by Eusebius, tells us that at the time he was Bishop of Lyons, in the south of France, towards the end of the second century, some people fasted for one day, some for two or more days, and others for forty hours continuously.

He speaks of this as a well-established custom, but nowhere mentions 40 days.

Tertullian, writing a few

years later in North Africa, in his pamphlet "On Fasting," says that Holy Week was kept as a fast, the faithful being allowed to partake only of bread, salt and water for the first days of the week and keeping a complete fast from the Thursday evening until the Saturday evening.

The various Church Orders of the fourth century speak of two or more days before Easter as a time of fasting, and the fifth canon of the Council of Nicea in 325 mentions a pre-Easter fast in general terms.

The earliest mention that I know of the forty days occurs in one of the letters of the great Athanasius, Bishop of Alexandria, who, at the height of the Arian controversy, about 340, writes to the faithful urging them to keep a fast of forty days before Easter, linking this period with the period of Our Lord's Temptation in the wilderness.

In the fifth century it was decided that the Bishops of Alexandria should be responsible for announcing to the whole Christian Church the date of Easter, and they customarily sent a letter on the Feast of the Epiphany announcing this date. This was passed on by other bishops to their dioceses, thus being the first Lenten pastoral letters.

"EDUCATION" FOR THE TH.L.

TO THE EDITOR OF THE ANGLICAN

Sir,—Mr. Graham's letter of February 4 does not deserve to be ignored. As one who has studied Principles of Education for the Th.L., I can testify to its value to the parish priest, that is, not necessarily to the priest-teacher, who probably needs more expert knowledge.

My own experience as a deacon was to be faced with State school religious instruction classes, numbering 40 odd, having taught only one period of religious instruction during my training. My only resources then were a mustering of common sense, together with a recollection of Principles of Education as I had learned them.

I was not entirely happy with the results, but any failure to impart spiritual knowledge to the children on my part was not due to ignorance in the dogmatic sphere, but in the sphere of understanding the children and knowing how and what to teach them.

I have discovered that at very least, one-third of the parish priest's job is concerned with teaching. Therefore he should know how to teach.

The present emphasis of the Th.L. syllabus is that only dogmatic subjects are of importance. However, though we know that the raw materials must be good to produce satisfactory articles, even the best materials can be spoilt in the machining. Let us have Principles of Education restored to compulsory status.

Yours sincerely,

A. N. APPLEBY.

Moosie Ponds, Vic.

PROPOSALS FOR CHILDREN'S T.V.

ANGELICAN NEWS SERVICE

London February 21

In their annual report for 1954, which came before the spring session of the Church Assembly, on February 15, the Church of England Council for Education state that television seems to be more popular with children and older people than with youth, to whom the cinema is more attractive.

The Council say they are especially concerned themselves with the influence of television on children, and they are offering suggestions to the B.B.C. for scripts and programmes suitable for children and also considering reports from a number of families who are seeking to view programmes from a Christian angle.

"ALMS AND OBLATIONS"

TO THE EDITOR OF THE ANGLICAN

Sir,—The more I think of the Reverend G. H. Oliver's article, "What is Meant by Oblations?" the less I like the interpretation he has placed upon it. We know that one of the earliest names for the Eucharist was "The Oblation."

We know, too, that when the prayer book was being compiled the puritan party was very powerful and was determined to eradicate all traces of Catholic doctrine from it.

We know, too, that the Catholic party was equally determined that that should not be done, and prevented it by a careful choice of words which while satisfying the narrow outlook of the puritans, yet left the Catholicity of the Prayer Book untouched.

In the prayer of Christ's Church Militant the order of the words used is very significant: "Alms, oblations and prayers."

Father Officer says, "In the pre-reformation rite there was no mention of money offerings at all." There is no mention of money offerings in the 1662 prayer either.

Alms do not necessarily include money, and money without alms is no offering at all.

Alms are the compassionate things we do for the love of God so that we may have something to offer with our Lord's offering of Himself for us.

That offering takes place in the Eucharist under the forms of bread and wine. The Oblations, therefore, are the Bread and Wine which are offered to God to become the Body and Blood of God the Son.

The Prayers which we offer with the Oblations are these: With the Bread we offer a prayer of thanksgiving for our redemption. Our Lord said "This is My Body which is given for you." With the wine we offer a prayer for someone else. Our Lord said, "This is My Blood which is given for you and for many..."

We can see, therefore, that under the three carefully arranged words, "Alms, Oblations, Prayers," is hidden the whole doctrine of the Eucharist as the offering of Our Lord's sacrifice for us, and that the word "Oblations," can refer only to the elements which are the veils under which that continual sacrifice is offered for us.

I am, etc.,

D. C. WATT.

Melbourne,
Victoria.

Fifth Century

The ecclesiastical historian, Sozomene, in the fifth century, reveals a very varied usage. At Rome the fast lasted for three weeks, in Greece and Egypt for six, in other places there was a period of Lent lasting for seven weeks, during which time, however, the people fasted rigidly for only three separate periods of five days each.

The name of the fast was called in all cases the Forty Days, and it is generally agreed that the object was not fasting for itself, but as a preparation or vigil for Easter Baptisms.

It was in Rome that the custom of exempting the Sundays became customary and in the time of Gregory the Great we are told that "some ate only fish, some fowls also." Some abstained from eggs, butter, fruit, and others, having fasted until the ninth hour, afterwards ate any food without distinction.

It is clear from one of Gregory the Great's sermons that Lent in Rome consisted of only 36 days of fasting, beginning on the first Sunday in Lent and going on until Easter Eve, but in the seventh century, at the time when the so-called Gelasian Sacramentary was composed, the four extra days were added, and Lent began on Ash Wednesday, which is called the Fourth Feria, of Ashes, that is Ash Wednesday.

The custom first arose in Gaul, of the congregation on that day placing ashes on their foreheads as a symbol of penitence. It is worth noticing that in our Prayer Book tables, the first Sunday in Lent is called Quadragesima, referring to the earlier practice when this Sunday began Lent.

Most of the Orthodox Churches begin Lent after what we call Quinquagesima, but they also abstain from eating meat in the week preceding this, and they do not except Sundays from the fast of Lent.

Modern Observance

At the Reformation, the Church of England continued to command observance of the forty days of Lent as days of fasting or abstinence, but it gives no suggestions as to how this period is to be observed by members of the Church.

The Church of England has never issued on this, as on so many points, exact directions to its members. There is no compulsion, therefore, for members of the Church of England to feel that it is morally wrong for them to eat meat during Lent, especially on Fridays.

For most people these days in Australia, fish is more likely to be a luxury than a disciplinary diet, unless one is unfortunate enough to have a cook who is hopeless at cooking fish. I feel that it is important that we should make a rule for Lent which does cost us something and does not merely change our diet.

For most people it would probably be a much more valuable discipline to give up those between-meal "snacks" which can so easily become a meal, such as morning and afternoon tea or supper, and smoking, and alcohol, and to adopt on certain days a definitely restricted diet, rather than to make Lent something formal by merely substituting fish for meat, as so many people do.

COUPLET MISQUOTED

The couplet quoted from Massfield's "The Everlasting Mercy" in "Faith and Morals" last week, should have read:—
"I'll bloody him a bloody fix,
I'll bloody burn his bloody ricks."

DO YOU WANT TO BUY OR SELL ANYTHING?

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

THE SECOND OLDEST CHURCH IN WESTERN AUSTRALIA

By the Reverend Bertram L. Somner

IN 1803, a French expedition landed at what is now the Port of Bunbury, and before leaving gave the name of Port Leshenault to the district, foreseeing that there would be a port there one day.

In 1830, one year after the establishment of the colony of Western Australia under the first Governor, Captain Stirling, an expedition set out from Fremantle to visit Port Leshenault, and some progress was made towards establishing a settlement.

Again, in 1836, Governor Stirling visited the district in company with Lieutenant H. W. Bunbury, who had previously explored the area, and the township which was formed was named "Bunbury" in honour of him.

To this township and district came the Reverend John Ramsden Wollaston with his wife and family, consisting of five sons and two daughters, landing at Port Leshenault (Bunbury) on May 13, 1841, the twenty-second anniversary of his marriage, Mr. Wollaston being then about 50 years old.

Three miles from the port, on the banks of the River Preston, Mr. Wollaston was able to purchase on his arrival, "115 acres of land substantially fenced in, five of them being cleared for a garden and planted with fruit trees and a fair quantity of vegetables, and a house which was nothing but a hut, or a string of huts such as a labourer in England would not think of." So he recorded in his journal.

The following extract from his journal, written in November, 1841, six months after his arrival, gives a picture of the man himself.

"I am sometimes cheered, too," he writes, "by what I must consider an honour and privilege; my being appointed to plant the Church of Christ in a new district of the world, surrounded by heathen tribes. To preach the Gospel where it was never before heard. When I say this, I do not feel the less, the responsibility which rests upon me. I am sensibly aware of my utter insufficiency for this work without God's help. I entirely rely upon His gracious disposal of the hearts of men to enable me to accomplish to His sole glory the least of my plans for the extension of His Church."

SUCH WAS the humility of one of the first five priests in the colony, and the first one to venture any distance from the main settlement on the banks of the Swan River and of one whose influence and example inspired many who labour for God to-day, 114 years later.

On January 27, 1842, Wollaston wrote of the first clerical meeting to be held, when he met the four priests who were working in or near Perth. He writes regarding financial help:—

"Mr. Wittenoom's salary comes from the Parliamentary grant; Mr. Mitchell's from the Colonial Church Society; Mr. Mear's, a very scanty one, from the settlers in York; Mr. King's from the S.P.G., and that of my humble servant from no-

This article tells of the building and subsequent history of S. Mark's Church, Picton, in the Diocese of Bunbury, Western Australia.

where, for I have not yet a farthing assigned me."

Later, on February 27, 1842, he records:—

"At last I have received a letter from the local Government promising as soon as my chapel is erected I shall be allowed £100 a year. Thank God for this. So now I must endeavour to raise the building as soon as possible. My neighbours are very liberal in assisting me all they can, but much labour and expense must fall to my share. It is, however, to God's glory and the benefit of His Church and will secure me some income. The plan is considered a neat one, devised by myself, cruciform in shape and shall be accurately described when, please God, it is erected."

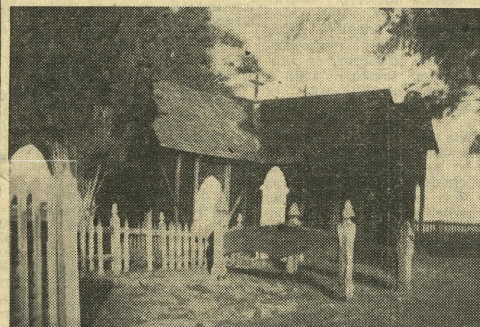
Finally, his journal records on September 20, 1842:—

"On Sunday last, the 18th instant, occurred the most important event of my life, the opening of my new church; the first testimony for God and His Christ erected in this district. Blessed be His Holy Name that I and others have been made instruments in bringing this good work to a conclusion and to Him be all the glory!"

Then follows a detailed description of the building and of Wollaston's plans for services and catechising together with a balance sheet:—

"The site cost us nothing."

£ s. d.	
Our receipts in money	74 7 4
In labour and materials, as nearly as can be estimated	62 11 0
Making a total of	136 9 2



S. Mark's Church, Picton, Diocese of Bunbury. The church was opened on September 18, 1842.

The total of our expenditure up to this time has been 129 11 0

Leaving a balance in Churchwardens' hands £ 7 4

IN ADDITION to this account there have been presented to the Church the following articles:—

"Communion plate and linen, font, books for desk and altar, surplice, and (if I am not disappointed in receiving it from England) a bell to be hung on two trees adjoining the Church."

After giving some further details, Mr. Wollaston wrote:—

"The consecration of Church property to holy uses can be performed only by the bishop in person, unless he should appoint a commissioner to act for him. All I can do, therefore, on the present occasion, is to offer up a few appropriate prayers. I fear there are many obstacles to prevent the Bishop of Australia visiting us. At present he is so distressed for clergy at Sydney as to be compelled to take a large share of the usual ministerial duties upon himself."

"Altogether the service was most impressive and gratifying. As my case was peculiar, and such as no clergyman within reach of his Bishop is ever placed in; considering too that it was very desirable a proper Church impression, if I may so express myself, should at first starting be made upon the people, many of whom have evidently quite forgotten church usages, I hope I shall not be considered as having taken too much upon myself."

My solitary ministrations on this occasion in the wilderness afford a striking contrast with those of A.B., of York, supported by brother bishops and a host of clergy at the new church in Leeds!"

Mr. Wollaston ministered to the district, holding services in Bunbury as well as at Picton, until 1848, when he went to Albany in time to arrange for the consecration of S. John's Church by the Bishop of Adelaide. This was the first church to be consecrated in Western Australia, and during this visit Mr. Wollaston was made Archdeacon of Western Australia.

SINCE THOSE days, services have been held fairly regularly at Picton. For many years it was the centre of a group of farmers and congregations of 60 or 70 were common. In more recent years settlement has developed all round the Bunbury district and the old farms have been given up, so that to-day, S. Mark's, Picton, is a quiet sanctuary, on the outskirts of the town of Bunbury with no residents in the immediate vicinity.

Evensong is held there once a month in the afternoon, and the Holy Communion is celebrated at least three times a year. Fire has threatened the building many times, and twice it has been so dilapidated that services were given up.

It was restored in 1902 by the then Rector of Bunbury and a committee, but by 1931 its condition was so serious that at a vestry meeting of the Parish of South Bunbury, in which the church was then situated, a motion was passed asking the members of the local branch of the T.O.C. to dismantle it and allowing them to have the timber.

Under the providence of God this was never carried out. The rector of that date left the parish, and his successor having delayed the demolition, set to work to have the building thoroughly restored with the help of the Western Australian Historical Society. The crumbling walls were encased in jarrah weatherboard, and a new shingle roof was added, so that to-day the building is still well preserved and will doubtless in the future, as Bunbury grows, become again the centre of a worshipping community.

During the jubilee celebrations of the diocese this year, a memorial cross, which had been erected just outside the door of the church, was dedicated to the memory of the Reverend John Ramsden Wollaston, pioneer priest of the south-west of Western Australia.

GOD'S PASSPORT

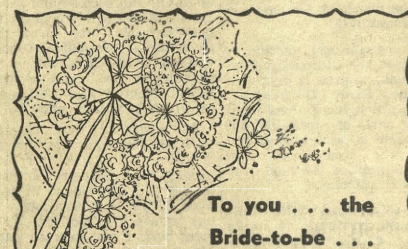
This volume of devotional readings for the year—prepared for Her Majesty the Queen by the People's Coronation Society of New Zealand and presented to her in Christchurch last year—is now on sale in Australia. Meditations on readings from the Bible. 113 pages. Price 8/6. All profits devoted to Church work.

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BOOK REVIEW

CLASSICS IN NEW DRESS

QUARTER POLISHED LEATHER WORLD'S CLASSICS. Oxford University Press. Australian price 16/3 for standard volume; 18/9 for double volumes.

Oxford University Press have published a number of titles in their series, "The World's Classics," in an attractive new binding.

The binding, in blue or red, is in quarter polished Morocco with a gilt top, cloth sides, headband and marker with decorative endpapers. There is also a cellophane jacket and a slip case.

The volumes are ideal for gifts or school prizes.

Titles in the series include "Wuthering Heights," "Pride and Prejudice," "Lorna Doone," "Oliver Twist," Palgrave's "Golden Treasury," Australian Short Stories, a selection of the Father Brown tales, and the Reverend J. Woodforde's, "The Diary of a Country Parson."

The books in this series are also obtainable in double volumes and sets of six volumes.

—J.M.S.

PRIESTS DISMISSED IN ARGENTINA

ANGLICAN NEWS SERVICE

Buenos Aires, February 19
The Ministry of Education announced on February 10 the discharge of 100 Roman Catholic priests from teaching posts in Argentine public schools, and three from positions as inspectors of education.

This move was made in pursuance of the programme for removing the Church from a position of influence in schools supported by the Government.

The Government has taken steps to cancel an annual subsidy, equivalent to £2 million, to private schools, most of them Roman Catholic.

Message to Mothers

School Boys, generally, are very hard on Golf and Three-quarter Golf Socks . . . especially where the shoe rubs — on top of the heel.

WEARPROOF "NYLOZONE" for school boys have nylon splicing in the heel, toe, and the panel-heel — which is on top of the heel, where the shoe rubs. That saves Mother darning and gives triple wear.

We cater especially for school colors. So insist on getting "NYLOZONE" . . . the socks with the nylon-spliced panel-heel.

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OBTAINABLE AT ALL LEADING STORES

MAKING THE MOST OF LENT

The season of Lent has from very early times been an opportunity for churchpeople to give more serious thought than usual to the truths which underlie the Easter message.

But how best to use this time is a real problem for some.

There is among Australians a general impatience with formalism or tradition for tradition's sake. But give the tradition some intelligent content and explain its *raison-d'être*, and there is some hope that it will have a profitable observance.

Lent is not simply a season for self-denial. It has a positive value. The self-denial is meant to be a giving-up in order to receive.

Abstinence from natural pursuits should give greater opportunities for the satisfaction of those inner needs to which the Psalmist once gave expression—

"Like as the hart panteth after the water-brooks, so longeth my soul after Thee, O God."

But the desire behind such a hunger for righteousness will never be satisfied if it springs only from a "Give me . . ." attitude.

Lent's opportunity is not so much for praying, "Give me, Lord . . ." as "Take me, Lord."

With this in mind, let us approach this season in a practical way.

Let us make extra time early each morning for private Bible study and prayer. Nothing can take their place.

"ARK ROYAL" TO BE COMMISSIONED

ANGLICAN NEWS SERVICE

London, February 14. The Chaplain of the Fleet, Archdeacon F. N. Chamberlain, will hold a commissioning service on board the aircraft carrier *Ark Royal* on February 22.

Three days later the ship, which is the first to embody all the major aids to flight deck technique developed since the war, will put to sea for her acceptance trials.

CHURCH OF ENGLAND GRAMMAR SCHOOL MORPETH, N.S.W.

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YOUTH ACTIVE IN BATHURST

FROM OUR OWN CORRESPONDENT

Bathurst, February 18. Reports from the diocese show that both Y.A.s. and J.A.s. are very active.

Orange J.A.s. have registered 30 members with diocesan headquarters for 1955; while Parkes Y.A.s. have invited their Youth Commissioner to attend their annual ball on July 29.

The quantity of orders for the current Y.A. magazine shows that members are taking a keen interest in Y.A. activities.

As a result of the enthusiasm caused by the youth camp at Dubbo, Orange Y.A.s. are consulting the G.B.R.E. about establishing a bookstall in the parish.

Parkes Y.A. statement of receipts and expenditure showed that Y.A.s. had handled £1,200.

Among their donations were £100 to the vestry; £20 to the guild market day; £31 to the South-East Asian appeal; £10 to Sunday schools; £10/10/- to the ordination candidates training fund; £247 to the Children's Home appeal; and £247 to the youth department.

ASHBURTON FELLOWSHIP

The Victorian Secretary of A.B.M., the Reverend C. M. Kennedy, addressed the Fellowship Tea at S. Matthew's, Ashburton on February 20. He also preached at Evensong and showed the film, "Martyrs' Harvest," after the service.

CHILDREN INVITED TO BIRTHDAY CELEBRATION

Children are invited to attend the Birthday Anniversary of the Bible Society at the Sydney Town Hall on Saturday, March 5, at 2.30 p.m. At the end of a programme of songs, films and plays, a pilgrimage to Bible House in Bathurst Street will take place.

The Consul-General for Korea, Mr. Hoon Kim, will be the official guest. Mr. Hoon Kim will receive gift envelopes from Sunday schools and youth organisations. The gifts will be used for the building of a new Bible House

HAMPTON BEACH RALLY

FROM A SPECIAL CORRESPONDENT

Melbourne, February 21. About 200 children, parents, and friends gathered at Hampton, Diocese of Melbourne, on Saturday last for the annual beach rally of the Young People's Union.

During the afternoon, sand modelling competitions were held, the subjects being objects related to the special missionary study for this year—South-East Asia.

A treasure hunt was conducted on the beach, the prize being a Bible, which is donated each year by the British and Foreign Bible Society.

Swimming and games on the beach completed a very happy afternoon.

Following a basket tea in the near-by gardens, a short meeting was held.

The chairman was the President of the Y.P.U., the Reverend W. V. L. Lloyd. He welcomed Canon C. D. and Mrs. Maling and family, who recently returned from Tanganyika.

Canon Maling gave a brief talk and sang a chorus in Swahili.

The special speaker was the Reverend K. J. Perry who, with his wife and little daughter, will be leaving soon to undertake missionary work in British North Borneo. They will be joining the Reverend Walter and Mrs. Newmarch at Tawau.

at Seoul, Korea. Korean children had their Bible House destroyed in 1951, during the Korean war.

Later, the names of all those who contributed will be written in a "Book of Fellowship" that is to be presented to the new Bible House.

Boys and girls can compete in Scripture reading and Bible character competitions.

Miss Lorraine Crapp, Empire Games Gold Medalist, will present the prizes.

One of the main attractions of the anniversary will be the birthday cake.

Everyone will receive a piece, as well as a bookmark for use in a New Testament.

Puppetry and mime also form part of the programme.

FOR SMALL PEOPLE

FRUIT

Of all the small things that God has made, one of the most wonderful is fruit.

What different shapes and colours fruit has.

Each kind of fruit has its own special taste, too. But what is more important, each has its own kind of seed.

That means that every piece of fruit has been made by God to make more fruit just like itself. And one piece of fruit usually has enough seeds to make lots more pieces of the same kind.

The Bible speaks of such things as kindness, happiness and goodness as fruit. Let me tell you why.

God, we know, is good. God loves us all, too. God is very patient with the people He has

S. MARK'S GOSPEL 5

THE PILGRIM BAND

By WILLMA TERRY.

WE ARE NOT told where Jesus was at the time of the disciples' return, nor where the desert place was (v. 32). The crowds were out looking for Him, and having seen Him depart by boat, they followed on foot. "And Jesus when he came out saw much people, and was moved with compassion towards them, because they were as sheep not having a shepherd: and he began to teach them many things." (6.34.)

We to-day wonder how they, when they had the Great Shepherd with them, could have failed to recognise Him, but would we fare any better? Only a mind and heart attuned to His purpose shows where He is at work.

We accept to-day the story of the Feeding of the Five Thousand as the foreshadowing of Jesus of the Eucharist. Whatever happened on that day was remembered by His Apostles, for all tell of the event.

We can imagine the people gathered everywhere, some in groups, some singly, all eager to hear His message. Gradually the sun is sinking lower in the western sky. Then Jesus turns to His disciples and asks in response to their query: "Give ye them to eat." How surprised they must have been. We can almost see their helpless gestures.

Someone, a practical person, asks, "Shall we go and buy two hundred pennyworth of bread and give them to eat? That is the only way they know that a crowd can be fed."

Only S. John tells us where the loaves and fishes came from (John 6:9). So the people sat down on the "green grass," and they had more than enough to eat.

We may not understand how there was sufficient food for the multitude of people, but we do know that Jesus was God's Son, and because He was God's Son He would have vital and creative power at His command.

THE DISCIPLES had left Jesus and were travelling by boat to Bethsaida (6:45-51).

They were having a difficult time, and Jesus came to the rescue. How like us they were, but when Our Lord arrived they gathered their courage, and probably their wits, and landed safe at Bethsaida.

Their souls were filled with noise and tumult until Jesus came: once He came, peace came, too. So Jesus comes to us perhaps during the Holy Communion or when we are praying, and His peace strengthens us.

Then one day on the road to Caesarea Philippi, the climax of all His effort with the disciples, is reached. "Whom do

men say that I am?" (8:27.) These friends of His, they had seen Him almost daily healing all kinds of disease, cleansing people from evil spirits by His exorcism, listened to His teaching, and now, when the question is put, they are afraid to tell Him their own judgement.

It is not always easy for us to make our judgement. We thrust aside what we know to be the truth because we are afraid to take the leap of faith. For years we have believed the stories about Jesus, but now to say we believe in, and we know that Jesus is "the Christ," that He is flooding our lives with His Spirit, is more than we can do. If we refuse His challenge we may grope in the dark for years, and what love's labour will be lost because we were afraid. Be bold, think it through as Peter did that day, and such a joy and happiness will come to dispel our doubts and fears.

The hour had come. The little band had acknowledged their Lord and Master. He must prepare them now for all that lay ahead.

Things to Do:

1. Make a study of Article on Ministry of the Church.

2. A discussion group on "What do we mean by 'Missionary-minded'?" Useful material might be found in chapter 2, "The Meaning of the Mission," in "The Christian Mission," by Max Warren, general secretary, Church Missionary Society.

TALENT PURSES

FROM A SPECIAL CORRESPONDENT

Tweed Heads, February 14. A novel idea with a scriptural background is being tried out this year among the senior members of S. Cuthbert's G.F.S., Tweed Heads, Diocese of Grafton.

Last year the branch was affiliated with the Women's Auxiliary of the A.B.M., and a donation was voted from branch funds.

This year a more personal effort on the part of the members was agreed to.

The same amount of money was drawn from the funds, but this time shared equally among the members and their associates, including the rector's wife, with which, between now and Good Friday, they are attempting to "trade" in accordance with our Lord's parable of the Talents (Matt. 25:14-30).

On Septuagesima Sunday, the usual monthly parade service and corporate Communion, the girls stood before the altar while the rector explained the idea of the "talents," blessed the talent purses and handed one to each member.

So when people meet us, they should be able to say, "There is something about that boy or girl which reminds me so much of Jesus."

Boys and girls, do give up trying to be good all by yourself.

Ask the Lord Jesus to come into your heart and make you what He wants you to be.

Only He can make you be like Himself. You cannot. So let Him in to-day.

Say:—

"Into my heart, into my heart,

Come into my heart, Lord Jesus,

Come in to-day, come in to stay,

Come into my heart, Lord Jesus."

Read S. Matthew 12:33.

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God bless you all;

Your friend,

UNCLE PETER.

made. God is sorry for all who

are in trouble. He longs to

help them—if they will allow

Him.

Now when we let the Lord

Jesus be our Master (for He is

God), He comes to live in us.

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PAPUANS BECOME CHRISTIANS

2

OF THE JAJORA AND THE BROTHERS GAU

By CANON JAMES BENSON

THE END OF the war brought Nicodemus back to Gona with the Battle Flag of the P.I.B. to put in the Church of the Holy Cross. Colonel Elliott Smith said he had offered Nick anything he wished to take, and that was all he asked.

The Government however had its eye on so reliable a person, and our Nicodemus became head clerk in the District Office at Higaburu, the new headquarters for the northern division. At £10 a month, enormous pay for a Papuan in those days. I knew however that he wished to return to his work of teaching, though I put him off saying: "God needs good Christian men in every place; and you can serve God well in the Government." There came further advancement; and then a very high offer, if he would transfer to Port Moresby.

This brought dear Nicodemus down to me at Gona the very next week-end saying, "Father, don't you see? It is the same as in the Gospel story of the young man who came to Jesus saying what shall I do? and Jesus said sell all you have, give up your money and come follow me. I do not want this money. I do not want anything, only to serve Jesus as a poor teacher. Please, father, take me back as a pupil teacher again; and please, write a letter to my good friend Mr. Atkinson telling him why I must leave the Government service. I do not wish to disappoint him, but he is a good Christian man and will understand."

And so Nicodemus came back as a pupil teacher again, from £10 a month he returned to two shillings and six pence a month. I wrote to my dear friend Jack Atkinson, the District Officer, who had already told me what he knew would happen; and there came a letter from him to Nicodemus saying: "God bless you my boy."

At the opening of the next college year Nicodemus Umbusuba was enrolled at S. Aidan's, Dogura, to begin his training as a teacher. But before that happened there was the baptism at Gona, at which my dear friend Gau and his good wife Mekoda became Christians; he taking the name Alphaeus and she Viola Maude, much to the joy of us all; especially of Gabriel, Ambrose, and Nicodemus.

On Septuagesima Sunday, 1951, Mount Lamington burst its side in that devastating blast which wiped out Higaburu, Sangara, and about 20 villages; and nearly 4,000 people were killed, among them Ambrose Burugo.

AS SOON as we were sure of it, I had to write to Nicodemus, 300 miles away down south, telling him of the death of his beloved brother. There came by the next mail, a fortnight or so later, the characteristic reply:

"Thank you, father, for your letter. I am sad because I shall no longer see the face of my beloved brother. But we know that Ambrose is with God. We know that God wished him for a priest now his priestly work must be in paradise; and I must try now to do both my own work and that of Ambrose. Pray for me father that I may be faithful in all things; and please give comfort to Alphaeus and Viola Maude. — I am your loving son, Nicodemus."

But the death of Ambrose was too much for old Alphaeus. He died a fortnight later; and I had again to write to Nicodemus. The bishop was now back at Dogura from his work in the Mount Lamington area; and he immediately sent poor Nicodemus home to Gona to comfort the old mother. But dear, oh dear; Viola Maude seemed only to be living to see her youngest son again. She died a few days after he reached home.

This is the concluding part of the first story in the series "Papuan Become Christians."

The second story in the series, "The Bapa Saga and the Brothers Ambo," which tells of the Mount Lamington eruption and its sequence, will appear next week.

Now the proper thing for the Jajora in such a calamitous succession — the death of brother, father and mother in almost as many weeks, would be to shave the head in a wailing, moaning melody; plaster one's body from head to foot in pot black and rancid grease; roll in the ashes of the cooking fires, and cut and slash the body with sharp shells weeping and wailing for weeks, or even for months, in a hopeless despair. Ah no!

See Nicodemus calmly at the Requiem, praying: then to the cemetery for the burial.

As we returned to the Mission station he caught up with me, and we talked of holy things. "You see, father, how God works," he said, "If Alphaeus and Viola Maude had lived I must look after them. Now my family is all together in Paradise, Ambrose Alphaeus and Viola Maude; and I only

am, why? So that I may be free to go wherever God may send me."

And God sent him. He's training finished soon after, and the bishop sent him to help Father Crutwell in the Menapi district. He did some evangelistic journeys into the wild Daga country. For a time he was teacher-in-charge of Menapi School. Then there was urgent need for just such a man at the recently established station at Elwo on the Kumusi River, up towards Kodak; and Nicodemus Umbusuba did a great work for God there.

THE LAST that I heard of this truly apostolic man is in a letter last month from our mutual friend, Father Oliver Brady, warden of S. Aidan's College:—

"You will rejoice to know that the bishop is calling in Nicodemus to begin his preparation for the priesthood."

Yes: the Brothers Gau are of true warrior stock, and their battles are even more thrilling than those of the old man; who, from the ramparts of Paradise now can see there was really no need to sign or to be wistful about the old sort of warfare. God's Kingdom is the supreme adventure.

ON CHRISTIAN CONTROVERSY

By THE REVEREND R. C. BLUMER.

NOTWITHSTANDING all the evils that religious controversy brings when it is bitter and intolerant, yet Christian controversy is an inevitable consequence of the way in which God has made us.

God loves variety in His children; and the life for which He is training us is so rich and many-sided that none of us can possibly grasp more than a small part of the truth in this life; and He has made us all different in temperament and tastes and intellect so that we may all supply to others something that we have that they have not.

Further, in the New Testament no detailed explanations are given of such doctrines as the Incarnation, the Atonement, or Life after Death; or detailed instructions on methods of worship or codes of conduct. Instead, God has given us the fundamentals of the Faith; and He has given us through our own thinking in applying these fundamental principles to the details of doctrine and worship and conduct as they arise.

Roman Catholics and the Brethren and all of us in between, are agreed on these chief fundamentals; the Fatherhood of God; salvation through Christ's death; God's presence with us day by day to help us to live truly; but by the will of God, shown in the conditions under which He made us and is teaching us, it is inevitable that Christian people should have different views on many questions of religion and life.

And it is natural and right that we should discuss these matters, and endeavour to show that our way of seeing them is the true one.

DIFFERENT LANGUAGE.

It follows that all of us who know God truly, do not have the same experience of God; and we cannot all describe even the same experience in the same language; for we must be true to the leading of the Spirit and tell just what we do see. So we must not be expected to talk the religious language of other people, and we must not condemn those who do not speak of their experience of God in our language.

It is God's will that we shall contribute our differing points of view and show others what God has enabled us to see. We

are different because we are all imperfect and partial; and our special light and talent must be our contribution to the enlightenment of others.

We are responsible to God, first, for seeing clearly the special light He gives us, and for developing our talents, and secondly for using them for the benefit of others.

The Archbishop of Canterbury had pointed out that Anglicans must use the three-fold ministry as a trust with which to serve the whole Church; not as a test with which to judge others.

So Evangelicals, Liberals, Anglo-Catholics must all use their particular visions of the truth, their special emphasis, to enrich the whole.

Our duty is first to use our light to help the whole Church; to pay our debt; secondly, to see the light that others bring; and only thirdly to try to show where we think others are wrong.

So we must understand our own point of view, and learn to state it clearly and to argue with humility and respect for others.

WHAT WE MUST AVOID

We must not judge others because their partial light is different from our own equally partial light; or be conceited or imagine that we only have the truth; or despise those who differ from us; or desire to hurt or shame them; or deny to others the freedom of thought and conscience we claim for ourselves, even if we are sure they are wrong, even if they deny it to us; or be bitter in argument, even if others are towards us.

We must not attempt to coerce others into our ways of thinking or worship or behaviour. We must realise that once we admit the principle of the coercion of those we believe to be wrong, we must be logical and admit that this policy will always end in the rule of the majority and the strongest, whether they are right or wrong.

We must be specially careful not to impute to our opponents wrong attitudes or unworthy motives or evil desires.

Again, we cannot always insist on our rights, even when we know our point of view is the true one.

On the other hand, we must not avoid unpleasantness by pretending that there are no

"RELIGION IN THE POST"

The Rector of S. Mark's, Granville, Diocese of Sydney the Reverend C. I. Oliver, has followed up the ideas outlined in THE ANGLICAN leading article of February 11, "Religion in the Post."

He inserted an advertisement in the *Cumberland Advertiser* of February 24, asking non-Church people who are interested in finding out about the doctrine and practice of the Church of England to write to him for literature.

The *Cumberland Advertiser* also carried a news story about the rector's enterprise.

JAPANESE STUDENT ORDAINED

ANGELICAN NEWS SERVICE
Wellington, N.Z.,

February 12

Mr. John Akiyama, the Japanese student who was ordained to the diaconate by the Bishop of Christchurch in Christchurch Cathedral on December 5, is now serving a short curacy at Ashburton, Diocese of Christchurch.

He expects to return to Japan about June this year.

CANON BENSON

Canon James Benson is visiting and speaking in West Australian parishes this month.

He is to sail in the *Arcadia* from Fremantle on March 8 for England, where he expects to remain for about a year.



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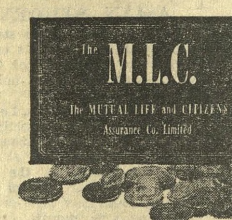
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THE CHURCH OF ENGLAND IN AUSTRALIA

23

"THE CHURCH ALIVE AND AT WORK IN HER BOYS"

BY A SPECIAL CORRESPONDENT

"C.E.B.S. IS NOT some kind of mistake which happened to the Church. The birth of this movement was part of the Divine plan. C.E.B.S. was not intended for ornament, but for service and usefulness for the work of the Church."—P. W. Robinson.

So, from its inception, by act of synod in Melbourne in 1913, to the present time, C.E.B.S. has striven to be, not a separate movement, but "the Church alive and at work in her boys."

Neither is this society the work of any one man, or particular group of men; we believe its inspiration is of God. It has progressed and developed, as its leaders have been faithful to their inspiration.

Its ideal is surely the perfect one. "Jesus increased in wisdom and stature and in favour with God and man." Every boy is bound by his baptismal vow "to be God's faithful soldier and servant till his life's end," and has promised in the power of the Holy Spirit to pray to God daily, to read the Bible diligently, to be or become a faithful communicant, to be loyal to Queen and country and to help forward the work of Christ and His Church.

Fortified and guided by these aspirations and promises, thousands of boys have come to a fuller life within the Church and are now bearing a Christian witness in the affairs of State and commerce.

This life has led them to service in the priesthood of the Church, on the mission fields and at home. Others, inspired by the Perfect Pattern, sought service in the armed forces in both World Wars. Many were conspicuous in their leadership and received recognition.

Many more "heavened the lump" by carrying with them the inspiration "they had learned at C.E.B.S. club or camp, into the wider field of witness: "And some there be who need no memorial, for their deeds do follow with them."

C.E.B.S. did not "just happen," but like Topsy it "grewed." Many other movements have contributed ideas (most of them willingly) and others help in making up its fundamental organisation, among these the Boy Scout Movement and Melbourne Y.M.C.A. have been most helpful.

We have not been "hide-bound" or slow to incorporate new ideas, so that only the best methods and techniques would be used.

Back in 1930 the junior section was formed, Ken Gordon and Geoff Sanbelle (now the Director of the Melbourne Diocesan Centre) being its first leaders.

It is now part of the accepted way of C.E.B.S. life. In 1936 Junior C.E.B.S. was formed at a camp in Frankston to try and cope with "over eighteens." This phase of Church life is still being developed.

AS C.E.B.S. has borrowed from others, so in its turn C.E.B.S. has been the motive force for other movements within and outside the Church. To mention only two of these, the Victorian Basketball Association, with its wider influence on the national interest in this game, originally sprang from C.E.B.S.

Mallee Camps, started in the depression years when the Reverend R. G. Nicholls was chairman, were revived by Sir Thomas Nettiefold, then Lord Mayor of Melbourne, and were organised by us at our Frankston Camp until they were taken over by an independent organiser and a permanent camp established for them at Portsea.

From this, various organisations now arrange camps and seaside holidays for country children, or those who would not otherwise enjoy them.

Every activity in our programme has its place in the

fourfold development of the master-pattern, and while it was comparatively easy to provide means for a boy to increase and develop spiritually, physically and mentally, the social development of a Christian boy means that he will want to give to others the same privileges he enjoys, and to this end there have always been "invited" guests at all C.E.B.S. camps.

Then, in November, 1942, an opportunity came for us to further this side of our programme, when we took over the control of Lysterfield Boys' Farm. Our farm training scheme has had some changes in place and policy during the years between, but to-day this activity, owned and controlled by the boys of the Church to help other boys, has settled down to steady progress under a "family plan."

Each farm has a warden and his wife, and no more than ten boys working together as a family for the good of all. Whenever possible English and Australian boys are on equal ratio.

There are two farms in Victoria, at Burton Hall, Tatura, and at Romsey. In this field, too, lies our "Christian Cheer" collection when, besides our own farm boys, every boy in our Church Homes receives a message and a small gift from C.E.B.S.

The Society also supports equally A.B.M. and C.M.S., and considering their youth, they have done very well, although our organiser for Missions quite

rightly keeps the "pressure on" for this good work.

THERE ARE many names that could be mentioned in connection with C.E.B.S. Although this article is written primarily from the Melbourne viewpoint since C.E.B.S. started here, C.E.B.S. is a national body with Canon M. W. Britten of St. Mark's, Camberwell as chairman, and the Reverend Lyle McIntyre of St. Bartholomew's, Burnley, as National Secretary, and with committee members in other States, who meet frequently to keep the movement abreast of the times. In any case you will know of important people in your parish who have worked faithfully and well to fashion the boys' life of our Church after the pattern of the Lord of Life.

They are, each according to his gifts, doing the work that lies nearest to his hand. The really important thing is that C.E.B.S. should be used by the Church, for the boys of the Church.

One name we ought to mention is that of Canon P. W. Robinson, who was called home on November 11, 1952. From October, 1927, when he became the Honorary General Secretary until the time of his passing, he was a tremendous force in the boys' life of our Church.

He was known to thousands as "Robbie," and to most his personality was the loveliest influence in life. His gentleness and goodness spoke so clearly of his Divine Lord that many came to know Jesus through His humble servant.

ON OBSERVING LENT

BY A SPECIAL CORRESPONDENT

LENT BEGINS on Ash Wednesday, which this year falls on February 23.

What is Lent? A period of Forty Days before the Great Feast of Easter. In counting up the Forty Days, the Sundays are missed out, so that from Ash Wednesday to Easter there are Forty week-days.

Why is Lent? Because Our Lord Jesus Christ, before He started to preach and to teach, went into a lonely place, the "wilderness" the Bible calls it, or the "wild," as a hymn calls it, and was there for Forty Days and Forty Nights without food or drink, getting ready by prayer and meditation for the great work which he was to do.

"Forty Days and Forty Nights
Thou wast fasting in the wild;
Forty Days and Forty nights
Tempted and yet undefiled."

So runs the well-known hymn. And it is because we want to remember Our Lord's Forty Days in the wilderness, that we keep Lent.

WORK AND WORSHIP

How shall we keep Lent? The important thing is that we should try to do our ordinary duties extraordinarily well in Lent.

Our prayers are a duty, an ordinary duty; so we must try to do them as well as we possibly can.

Our work is our duty, an ordinary daily duty; so we must try to see that there is nothing dishonest, impure or slack in our work, and to be particularly careful about this in Lent.

Our worship is our duty (our duty to God). So we must try to be regular and reverent in attending Holy Communion on Sundays (and other services on other days if we can and wish to), and all the more regular and reverent, because it is Lent.

It is our ordinary duty to be kind and helpful, good tempered and unselfish towards our fellow-men (a thing which

we are often tempted to forget); and so we must try to be specially careful about this in Lent.

And so on—our ordinary duties must be carefully and painstakingly done, because we wish to be more like Our Blessed Lord and Saviour, of whom the people said, "He has done all things well."

NEED FOR EFFORT

None of this is easy. It is much easier to do things badly—to miss our prayers, to be slack and dishonest, to miss Holy Communion, to be churchless and selfish; and so we need to try hard during Lent.

Jesus will help us with His grace, if we come to Him, as He Himself has said "Come unto me, and ye shall find rest unto your souls."

He comes to meet us when we pray, when we come to Holy Communion, when we make our confession, when we try to do our work well; for He is with us equally at work, at home, at church, at play.

And in helping others we know (for He has told us so) that we are helping Him.

FELLOWSHIP HYMNAL

THE "LIVING CHURCH," SERVICE

Milwaukee, February 14
A new hymnal containing 167 selections for use in institutions has been published by the National Council of Churches.

Entitled "The Fellowship Hymnal," it was prepared by a special committee of institutional leaders working over the past six years in co-operation with the National Council's commission on the Ministry in Institutions.

It is designed for use in hospitals, psychiatric institutions, homes for the aged, prisons, and other agencies. Selections include some of the better known hymns as well as new ones.

The hymnal, a revision of a similar edition published 10 years ago, also has a special section containing responsive readings, prayers, and litanies.

As this is written, once again over 200 boys from the country districts of Victoria and from the other States are gathered together at Frankston C.E.B.S. camp for their annual "get together."

This is only one of the camps held annually; in all over 1,000 boys enjoy the good food, good fun and good fellowship at Frankston during the school vacation period. They not only live together, but they work and pray together.

Frankston is not just a centre for good times, although it is that, too; Frankston is the power house of C.E.B.S., for there, in the open air Chapel of the Boy Jesus, or in the indoor Chapel of St. George, all through the years, boys have come to talk with Jesus.

Through the life of our Church, such men, in increasing numbers, are testifying to the effectiveness of C.E.B.S. "for service and usefulness in the work of the Church."

"And faring forth triumphant
with the dawn,
Each fresh young soul a missioner for weal,
Forward they carry, as a shield, the seal
Of this example—so this work goes on."

Granite may crumble, wind and wave destroy
Urn, shaft or word may perish or decay.
But this shall last for ever and a day—
This living, loving monument—a boy!

BISHOP OF CHESTER HONOURED

ANGLICAN NEWS SERVICE

London, February 21

The Bishop of Chester, the Right Reverend Douglas Crick, who retired this month, was presented with a cheque for £1,822 and book cases in Chester Cathedral Refectory.

Cheshire churchpeople had subscribed towards the gifts.

The Lord Lieutenant of Cheshire, Viscount Leverhulme, said that the bishop's task in taking over a diocese of three hundred parishes had been a mammoth one, but he had kept in close and personal touch with all of them.

Viscount Leverhulme referred to the work which the bishop had done for the Historic Cheshire Churches Preservation Trust, established nearly two years ago.

More than £24,000 had been raised in Cheshire. No other county had raised anything like that amount.

£10,000 GIFT TO CATHEDRAL

ANGLICAN NEWS SERVICE

London, February 21

The Mayor of Guildford has received an anonymous gift of £10,000 for Guildford Cathedral. This is the second £10,000 gift to be made in four months. A new offer of £5,000 made to the Mayor is conditional upon a second £5,000 being given to match it.

The ideal way to announce a BIRTH, MARRIAGE or BEREAVEMENT is in THE ANGLICAN (See Rates, Page 12.)



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ASSEMBLY WITHHOLDS JUDGEMENT ON M.R.A.

NO APPROVAL FOR REPORT

ANGLICAN NEWS SERVICE

London, February 16

The Church Assembly to-day debated the report of the Social and Industrial Council on Moral Rearmament, but no resolution was moved approving the report.

The report had spoken of the movement as psychologically dangerous and gravely defective in its social thinking.

Even the ordinary resolution that the report should be received was qualified by an amendment, passed by an overwhelming majority, that the assembly, "does not desire to record any judgement either upon the merits or upon the demerits of Moral Rearmament, remembering that every Church and every movement stands under the judgement of almighty God."

The Archbishop of Canterbury underlined this point, and the Archbishop of York urged the acceptance of the amended resolution. A motion to refer the report back was rejected.

The Archbishop of Canterbury stressed the importance of free criticism in this matter and spoke of "the undeniable fact that Moral Rearmament has changed the lives of many people towards God."

The debate was, he said, "a clash of deep sincerities but sincerities looking in opposite directions." It was extremely difficult to make or receive criticisms in honesty and love.

With reference to his earlier assurance that the report would not be made public, the archbishop explained that the situation had completely changed when the Social and Industrial Council adopted the Working Party's report.

CONCERN EXPRESSED

Speakers on both sides of the debate expressed concern on the manner in which the report was prepared and presented.

The Dean of Westminster, the Very Reverend A. C. Don, warned the assembly against "saying anything that is really untrue and uncharitable and thereby alienating from the Church of England a large number of sincere, self-sacrificing, enthusiastic and high-principled people who, whether we like it or not, have found in M.R.A. something which they failed to find elsewhere."

The dean said he read the report with misgiving as to the complete impartiality in which the investigation was carried out. It left with him the impression of a lack of open-mindedness.

He recalled the beginnings of Wesley's movement in the eighteenth century when the hypercritical unsympathetic attitude of the ordinary orthodox churchman of that day was at least in part responsible for the fact that Methodism hardened into a sect to the detriment of the Church of England and the whole cause of Christian unity.

The Earl of Selbourne said, "All of us are aware that M.R.A. has changed the lives for good of many men and women in this country as well as elsewhere. It has cast out devils in the name of our Lord."

DIFFERENT ISSUES

He questioned the authority of the Social and Industrial Council to produce a report "which involves issues vastly different from those for which the Social and Industrial Council was created, a fact that they admit themselves because they had to co-opt a number of experts in theology and other matters to add to and bring out this report."

He answered criticisms expressed by the Dean of Winchester and the Bishop of Colchester of the work of M.R.A. in India. These, Lord Selbourne said, had been flatly contra-

dicted by the Metropolitan of India.

Major General Sir Colin Jardine, who was one of two members of the Social and Industrial Council who dissented from the report when it was published on the grounds that it would "do harm and cause distress," said he was not prepared to join in the attack on Moral Rearmament.

"Looking back over the history of the Church it would seem we have carried out too many attacks—"the Society of Friends, John Wesley and the Church Army, so nearly snuffed out in its early years by very respectable churchmen," he said.

"We are too ready to attack good people and important movements."

The case for the report was presented by the Chairman of the Social and Industrial Council, Sir Wilfrid Garrett, and the Bishop of Colchester, who, as the chairman of the working party, laid the report before the assembly. He stressed the challenge it offered to the Church and to its work in industry.

The Bishop of Colchester hoped that the report might help both Moral Rearmament and the Church to improve their methods of evangelism. It was for the Church to clarify the truth she had received and examine by that criterion the very complex issues which beset her.

ANCIENT HEBREW SCROLLS

ACQUISITION BY ISRAEL

ANGLICAN NEWS SERVICE

Jerusalem, February 19

The Prime Minister, Mr. Sharett, at a Press conference on February 12, announced the acquisition by the nation of the remaining four of seven ancient Hebrew scrolls, said to date from the second century B.C., discovered in a Dead Sea cave in 1947.

Three of the scrolls were acquired at the beginning of 1948 by the late Dr. Eliezer Sukenik, professor of archaeology at the Hebrew University in Jerusalem.

The four now added to the national treasures were secured in New York thanks to the efforts of Dr. Sukenik's son, Major-General Yigal Yadin, formerly Israel Chief of Staff, who is also an archaeologist, and to the generosity of an American fund for Israel institutions, popularly known as the Norman Fund, and an American citizen, Mr. Samuel Gottesman.

The Prime Minister did not state the price paid, but it is known that it was below half a million dollars.

The four newly acquired scrolls, which were put on the American market by Bishop Samuel, of the Assyrian community in Jordan, are named:

1. The Scroll of Isaiah, which is the complete book of this prophet, and the oldest known manuscript of his works.

2. A commentary on Habakkuk.

3. Manuals of discipline, considered to be the constitution of a religious sect which was probably an outgrowth of the Essenes.

4. The Revelations of Lamach, which has not been unraveled or deciphered yet.

The scrolls will be placed in a special hall of the new university buildings now rising in west Jerusalem, and will form the basis of a biblical museum and research institute, a fund for which has been authorised at a meeting of the Cabinet.

REMOVAL OF AFRICANS

"AFFRONT TO CONSCIENCE"

ANGLICAN NEWS SERVICE

London, February 21

The South African Government's decision to remove compulsorily 60,000 Africans from their homes in the western areas of Johannesburg, was condemned by the Bishop of Johannesburg, the Right Reverend Ambrose Reeves, in a sermon at St. Peter's Church Great Yarmouth, on February 14.

Although these areas were very largely slum areas there were far worse conditions elsewhere in Johannesburg, he said.

If for some reason the authorities were anxious to clear up the western areas first there was not the slightest justification for compulsorily removing the whole of the population and razing all the buildings in that area.

A report of the Non-European Affairs Department of the Johannesburg City Council showed that only the buildings on about a fifth of the land need be entirely demolished.

If this were genuine slum clearance it would be very hard on those concerned, but he had no hesitation in saying that it was not.

No one desired to perpetuate slum conditions a moment longer than was necessary, but this did not necessitate the forcible removal of everybody, including those with decent homes and a standard of life that did them credit.

PROVOCATION

"Much has been said in the last few days by the South African authorities about provocation," he said.

"But who is really responsible for this provocation?"

"We know that those who are really responsible for provocation of the most dangerous kind to-day in the western areas of Johannesburg (provocation which may have far reaching and disastrous results) are the authors of this plan for compulsory removal of all those living there."

"It is a plan carried out in obedience to a racialist ideology which is seeking to re-erect those very barriers between men that Jesus Christ has thrown down, a plan which stands condemned in the sight of all civilised men and is an affront to the Christian conscience."

POLICE REPLY TO BISHOP

ANGLICAN NEWS SERVICE

Johannesburg, February 19

The Deputy Commissioner of Police for Witwatersrand, Colonel Grobler, said on February 14 that 500 European and about 1,000 non-European police supervised last Wednesday's move of Africans out of Sophiatown.

He denied the reported statement at Great Yarmouth yesterday by the Bishop of Johannesburg, the Right Reverend Ambrose Reeves, that it required the presence of 3,000 armed police to evict the 150 families who were moved.

Colonel Grobler said the 1,500 police involved were not only guarding Sophiatown, but the whole route to Meadowlands, as well as other areas, though the number of men was higher in Sophiatown than in other areas.

WORKS CONFERENCE SERVICE

CHURCH INFORMATION BOARD

London, February 7

An out-of-the-ordinary service was broadcast on February 6. It took place in Cowley Church in the Cotswolds where the seventh annual works conference of a large industrial concern was held at Cowley Manor, close by the church.

The Bishop of Bristol conducted the service and preached.

RADIO AND T.V. CENTRE

FOR RELIGION "ONLY"

"LIVING CHURCH" NEWS SERVICE

Milwaukee, February 14

The new Protestant Radio and Television Centre, dedicated last month in Atlanta, Georgia, is the only co-operatively owned radio and television production centre used exclusively for religious purposes.

The Fourth Province of the Episcopal Church, which includes those dioceses in the south-eastern part of the United States, owns a one-fifth interest in the station.

Other groups participating are the United Lutheran Church, the Presbyterian Church, U.S., and the Presbyterian Church, U.S.A., the Methodist Church, Agnes Scott College, Emory University, and Columbia Theological Seminary.

Through the joint facilities each denomination sends its own message to the world, although the production and distribution facilities are shared.

Episcopal Church programmes are the "Episcopal Hour," which recently completed its annual series of broadcasts, and "Another Chance," a new series featuring Dora Chaplin and Peggy Wood.

The week in which the new centre was dedicated included special days for each Church participating, as well as a general dedication service.

Bishop Carruthers of South Carolina, president of the Fourth Province, read the prayers of dedication at the joint ceremony.

The new building, which cost 400,000 dollars, is only a step toward the completion of the centre's long range expansion plans, which will cost 1,000,000 dollars in all. The next planned step is construction of a 150,000 dollars television studio.

FIRST MEETING OF LAY HELPERS

FROM A SPECIAL CORRESPONDENT

Newcastle, February 14

Newcastle Diocesan Lay Helpers' Association held its first quarterly meeting at Tyrell House, Newcastle, this month.

The Archdeacon of Maitland, the Venerable C. W. Nicholls, presided.

The secretary of the association, the Reverend W. Griffith Cochran, conducted the devotional service, which began the well-attended meeting.

Members showed much interest in the discussion of two topics: the explanation of the Lessons in church, and the approach of the churchman to the working man.

They decided to ask the Federal Secretary of the Church Army, the Reverend A. W. Batley, to introduce the subject at the next meeting on April 27, when he is to be the guest speaker.

He will speak on "Industry's Challenge to the Church."

Members expressed their appreciation of the Quiet Afternoon held last year.

WATER FOR PAKISTAN CHRISTIANS

ANGLICAN NEWS SERVICE

London, February 14

Canon K. W. S. Jardine, of the Church Missionary Society, has discussed with officials of the Oxford Committee for Famine Relief, the needs of the C.M.S. Settlement of Christian Landless Labourers at Thal, West Pakistan.

Canon Jardine will investigate the possibility of sinking a tube well to supply water, and the cost involved.

He will then report back to the committee, who will consider a grant towards the cost.

THE KENYA EMERGENCY

BISHOP LEADS PROTEST

ANGLICAN NEWS SERVICE

Nairobi, February 12

Anglican and Protestant Church leaders, headed by the Bishop of Mombasa, the Right Reverend L. J. Beecher, protested on February 3 against some aspects of the authorities' action in dealing with the emergency in Kenya.

Last month reasons for concern were set out in a memorandum submitted to the Government.

The issues discussed have included the continued use of the system under which the Governor's power to make detention orders is delegated to senior administrative officers.

This latest delegation put before the acting Governor, Sir Frederick Crawford, some evidence of alleged reprehensible activities still being carried out by security teams.

The Church leaders emphasised their view that the entire rehabilitation programme for scores of thousands of the Kikuyu, Embu and Meru in detention camps must be considerably speeded up.

LOYAL MEMBERS

They were also concerned about the treatment of loyal members of these tribes, many of whom are frequently involved in screening operations and, although in regular employment and possessing all the necessary documents, may suddenly be rounded up by security forces and sent back to the tribal reserves.

A general charge of indiscriminate use of emergency regulations was made, and the opinion was expressed that, in circumstances which provided no security for loyalists and little encouragement to be loyal, there was room for a change in the attitude to the loyalists.

In particular they should be enabled to feel that the Government trusted them.

Sir Frederick Crawford gave the deputation a renewed assurance that indiscriminate action against the Kikuyu population because they were Kikuyu was entirely contrary to Government policy, and that there was every intention of encouraging the loyal and punishing the subversive elements.

BISHOP'S CRITICISM OF BULLETIN

Bishop Beecher had last week strongly criticised the bulletin "Kenya—Time for Action," which was published last week by the Church Missionary Society.

The bulletin, which recorded, "with a deep sense of urgency and anguish," the serious situation in the colony, was described by the bishop, in Nairobi last week, as "one-sided and particularly unfortunate."

The bishop claimed that Church leaders had given their word not to make public mention of "certain matters of grave concern" connected with the conduct of the emergency in Kenya, which they were then discussing with the Acting Governor, Sir Frederick Crawford.

He expressed his bewilderment and embarrassment at the publication of this bulletin without his knowledge.

Church and State, co-operating closely in the defeat of terror and the encouragement of loyalty and rehabilitation.

The Church had given every opportunity to bring matters of concern to the notice of the Government.

STAUNTON HAROLD CHURCH

ANGLICAN NEWS SERVICE

London, February 21

The Historic Churches Preservation Trust has voted £492 in order that the work of restoration at Staunton Harold Church may be completed.

BALLARAT C.E.M.S. CAMP

MISSIONARY EMPHASIS

FROM OUR OWN CORRESPONDENT

Ballarat, February 21

The annual rally for men of the Ballarat diocese was held at the diocesan camp, "Rocklands," on Australia Day week-end.

The Bishop of Ballarat officially opened the conference on the Saturday evening with a devotional service and presided at the sessions, which were attended by nearly 100 men from all parts of the diocese.

The main speaker was the Home Secretary of the Australian Board of Missions, the Reverend T. B. McCall, who spoke of the Mission of the Church.

The Victorian Secretary of the A.B.M., the Reverend C. M. Kennedy, was also present and made a valuable contribution at the discussions which followed each address.

On Sunday evening at Evensong Canon W. G. Thomas spoke of his recent visit to the Diocese of Melanesia.

After Evensong films were shown, including "Martyrs' Harvest."

One session was devoted to a general discussion of questions submitted by members concerning the contribution of laymen in the life and work of the Church.

The chaplain of the camp was the Vicar of Horsham, Canon D. I. M. Anthony.

On the Saturday afternoon prior to the opening of the rally the annual meeting of the Diocesan Council of C.E.M.S. was held.

Mr. Jack Bolton, of Horsham, was re-elected lay-president; Mr. Arthur Browne, of Hamilton, secretary; and Mr. K. S. B. Archer, treasurer.

It was resolved that all parishes be asked to assist in raising the remainder of the cost of the camp which was purchased just over a year ago.

INDUCTION AT COLLIE

The institution and induction of the Reverend Robert John Cook took place in All Saints' Church, Collie, Diocese of Bunbury, on February 3.

The bishop, the Right Reverend Donald Redding, instituted and inducted the new rector before a large congregation. The Rural Dean of Bunbury, the Reverend B. L. Sommer, deputised for the Archdeacon of the South-West, the Venerable A. C. H. Lerpiniere, who was unable to be present.

Other clergy present were the Bishop's Chaplain, the Reverend Robert Davies, of Busselton; Canon A. H. Tussell, Canon-Residential of St. Paul's Cathedral, Bunbury; the Reverend E. C. King, of Pinjarra; and the Reverend Frank Todhunter, of Cranbrook-Tambell-up. Mr. W. Arles, Lay Missioner of the Bunbury Mission to Seamen, was also present.

After the service, a welcome was held in the Noyes Hall, and supper was served. Speeches of welcome were made by the churchwardens and other members of the vestry, the chairman of the Collie Road Board, the Reverend Robert Davies on behalf of the clergy of the South-West, and the Reverend B. L. Sommer on behalf of the Rural Deanery.

DR. FISHER FOR UGANDA AND KENYA

ANGLICAN NEWS SERVICE

London, February 14

The Archbishop of Canterbury and Mrs. Fisher will visit Uganda and Kenya at the end of their two-month tour of Africa.

They will arrive at Entebbe on May 12 and fly to Nairobi on May 16.

Two days later the Archbishop will meet Christian Kikuyu in the Fort Hall area.

During their stay in Kenya, the Archbishop and Mrs. Fisher will be the guests of His Grace's niece, Miss Anne Fisher, who is the headmistress of a girls' school at Limuru.

DIOCESAN NEWS

ADELAIDE

TRAVELLERS RETURN

Mr. John Winstanley has returned to Adelaide with his wife and two daughters after two years abroad. He has resumed his position as Senior Music Master at St. Peter's College, Hackney. Mr. David Merchant, a former Elder Scholar for Organ at the Conservatorium, University of Adelaide, has also just returned home after two years in the United Kingdom. He will take up a new appointment as assistant to Mr. Winstanley at St. Peter's. While he was abroad, Mr. Merchant made a special study of church music and organ at the Guildhall, where he was awarded the silver medal for the second highest marks in the British Isles for his performance in the Licentiate Examination.

ARMIDALE

SCHOOLS' SERVICE

So great was the attendance of senior pupils of the Armidale schools at St. Peter's Cathedral on February 13 for the schools' service that additional forms and benches had to be installed hurriedly as the last contingents arrived. The service was conducted by the dean, the Very Reverend M. K. Jones, assisted by the Reverend T. Kiley (chaplain), the Reverend J. E. Porter (chaplain at N.E.G.S.), and the Reverend R. Dyeon (assistant priest). For his sermon, the dean spoke on resistance and the spirit of resistance—as Churchill's speeches on the fall of France, as the French internal resistance movement, as Stalingrad and other great occasions of modern times, all showed. The same resistance was called for from Christians, boys and girls as well as men and women—resistance to temptation, to "your roaring adversary, the Devil."

There was another large congregation for the service that followed for junior pupils, the service again being conducted by the dean.

SCHOOL SERVICE AT URALLA

To mark the beginning of the school year at Uralla, senior pupils of the Anglican and Protestant churches in Uralla, gathered at St. John's parish church on Thursday morning, February 10, at the invitation of the vicar, the Reverend J. O. Quayle. The Methodist minister, the Presbyterian minister, the Salvation Army Lieutenant took various parts of the service. One of the lessons was read by the Schools' Inspector, Mr. M. de Feranti. Besides the pupils, the headmaster, Mr. L. Walker and members of his staff were present. The Uralla Intermediate High School choir was rehearsed for this combined event by Mr. N. Bothwell, a member of the cathedral choir, and also of St. Peter's Cathedral choir.

BALLARAT

CHILDREN'S PARTY FOR A.E.M. During the Christmas holidays, Ursula, the daughter of the Vicar of Beaufort, the Reverend A. L. Mills, and her friends staged a children's garden party in the vicarage grounds. All were under eight years of age. The afternoon was opened officially by Miss Merrilyn Fleay, eight years, and was preceded by a concert also given by the children. Stallholders were: Zoo and Fairy Fair, Miss Stephanie Stowell, 11, sweets, Miss Jeanette Fleay, 10, toys and washing, Miss Ursula Mills, 10, swings, stereoscope, Christopher Mills, 9, the children raised 24/3 which has been sent to the A.E.M. for the mission ship, the Southern Cross.

DEATH OF CATHEDRAL GUIDE

The death occurred recently of Miss Dora Barnard, who will be remembered by a great many people for her work in St. Paul's Cathedral, Melbourne, as the director of the cathedral guides. A number of men and women who guided visitors over the great cathedral. The funeral was taken by Dean Roscoe Wilson, who in the course of his address, said that in her work at the cathedral, the late Miss Barnard wedded perfectly art and science. The cathedral precentor represented the cathedral.

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INSTITUTION

On February 3, the bishop instituted the Reverend A. W. Bosser as priest-in-charge of the parochial district of Buninyong. Mr. Bosser will also act as chaplain to the Queen Elizabeth Home, Ballarat.

BATHURST

Y.A. BIRTHDAY

The D.C. attended the Y.A. birthday celebration at Condobolin on February 12, and is to address a youth meeting at Oberon on March 3.

KELSO

Kelso Parish will hold its annual market day on Saturday, March 5.

Y.A. ACTIVITIES

Forbes Y.A.s attended a special service on February 13, before a district "round-up" of Y.A.s at Forbes. Bugowna and Wyngala Dam.

An admission service of Y.A.s will be held at St. John's Church, Forbes, on Sunday, March 27.

BRISBANE

METROPOLITAN CLERGY

At a special meeting at Bishopsbourne on February 21, the Bishop of Brisbane, the Very Reverend Ian Shevill, at the request of the Archbishop of Brisbane, addressed the Brisbane metropolitan clergy on the present North Queensland scheme of finance which is being based on American Church methods. It would appear that the bishop expects great results from the scheme in his own diocese.

S. FRANCIS' COLLEGE FETE

The honorary secretary of the S. Francis' College Fete Committee, Mrs. G. A. Lupton, advises that the college fete this year is to be held on Saturday, July 30, in the grounds of Bishopsbourne. The college itself, which adjoins the archbishop's residence. The committee is working hard to make this function a great success and are asking for many more enthusiastic helpers, and also for donations and goods for sale on the various stalls. The principal of the college itself, the Reverend Ivor Church, is the chairman of the committee.

BUNBURY

D.C. COMMISSIONED

On February 6, the Reverend George Bunn was commissioned by the bishop in St. Paul's Cathedral as Diocesan Commissioner. Mr. Bunn takes the place of the Reverend F. Tassie, who recently relinquished the post to become Canon Residentiary and Rector of St. Paul's Cathedral.

Mr. Bunn, who has just returned from a holiday in England, was formerly in the Diocese of Ballarat.

S. CHRISTOPHER'S COLLEGE

Three young women from the diocese entered St. Christopher's College, Melbourne, for training in educational, youth and parish work. They are Miss Margaret Macdonald (Albury), Miss Elaine Salom (Young), and Miss Flora Susan Lyon (St. Paul's, Canberra).

ILLNESS

The Reverend W. E. Boydew is considerably improved, and has been able to return to his work in the Parish of Young.

The Rector of Tentera, the Reverend A. W. Sutton, is still in hospital.

DIOCESAN SYNOD

The bishop intends to summon the diocesan synod to meet in the diocese to meet in its second session at Goulburn, commencing on Tuesday, April 26, 1955.

NAROOMA

The Church of England Union welcomed other branches from the South Coast Rural Deanery to a regional conference at Narooma, on Wednesday, February 9. Nine parishes were represented. The visiting speaker was Matron Shaw, until recently matron of Crown Street Women's Hospital, who spoke on her work and life at the hospital.

The clergy of the rural deanery met at Narooma on the same day, when a paper on "Personality," was read by the Rector of Bodalla, the Reverend H. S. Brown.

Mr. Luke Ool, of Penang, who is studying at Ridley College, Melbourne, under the auspices of the Young Anglicans of the diocese, was welcomed to the chapter meeting.

MELBOURNE

ARCHBISHOP AT INVERLEIGH

The Archbishop of Melbourne will preach at St. Paul's, Inverleigh, on February 27, at 11 a.m. and at the Church of the Epiphany, Meredith, at 3 p.m.

SCHOOL SERVICE

The annual service of the schoolmasters and schoolmistresses of Church schools was held in the cathedral on Sunday morning, February 20. The headmaster of the Brighton Grammar School, Canon P. St. John Wilson, preached.

LENT SERVICES

A series of special addresses and organ recitals at St. Paul's Cathedral have been prepared for Lent. On Mondays at 1.15, commencing

on February 28, Dr. L. L. Morris will give "Bible Studies in Redemption." On Tuesdays at 1.15, beginning on March 1, a prominent Christian layman or laywoman will speak in the series "What Life Means to Me."

Also on Tuesdays, but at 5.45 p.m., commencing on March 8, the Dean of Melbourne will give addresses entitled "Christianity and Modern Literature." The dean will speak on H. G. Wells, Bernard Shaw, D. H. Lawrence, and Ernest Hemingway and Aldous Huxley.

On Wednesdays at 1.15, beginning on Ash Wednesday, February 23, the Reverend C. M. Kennedy will lead the Litany and Meditation, and on Thursdays at 1.15 the Reverend G. T. Sambell will speak in a series called "A Royal Visit—1955." These commence on February 24. On Fridays at 1.15, beginning on February 25, Mr. Lance Hardy, the cathedral organist, will present a series of organ recitals.

PERTH

NEW BUILDINGS

The Administrator and Archdeacon of Perth, the Venerable R. E. Freeth, dedicated St. Nicholas' Church, Collierie, on Sunday, February 13. St. Nicholas' Church Hall is in the Parish of Kensington, and the Reverend J. R. Freeth is rector.

ST. ARNAUD

YOUTH RALLY

The first All-Diocese Youth Rally will be held from March 12 to 14, at the Parish Hall, Christ Church Cathedral, St. Arnaud, under the direction of the Rector of Horsham, Canon D. I. M. Anthony.

SYDNEY

RETIRED CLERGY

The annual meeting of the Sydney Association of Retired Clergy will be held in Committee Room No. 2 at Church House on Monday, March 14.

CHORISTERS WANTED

Mr. Darrell Bailey, the new conductor of the Royal Philharmonic Society, will be pleased to hear from church chorists who are interested in joining the society. Many advantages are now available to members, including classes in musical appreciation, music reading and theory, which are held before rehearsals. Talented singers will find added encouragement in the new programme policy, whereby soloists for future Town Hall concerts will be chosen from regular members of the society.

KINDERGARTEN DISPLAY

On Saturday, March 12, at 2.30 p.m. in the Chapter House, teachers and workers of the Sunday Kindergarten Training Association are invited to come along and inspect lesson aids, models, posters, song charts and all forms of expression work, which are of great help in our Sunday kindergartens.

A practical demonstration with a group of children and teachers will also form part of the programme and should prove of great interest.

If your Sunday school has anything of special interest to exhibit, we would welcome it and you are invited to leave same at the Board of Education's Office, 3rd floor, C.N.E.F., the week prior to the display. Your idea may inspire someone else!

JOHN PURDY

A chess exhibition evening will be held in St. Giles' Hall, Greenwich, on February 25, at 8 p.m. The aid of the fund to send John Purdy to France to compete for the junior world championship. John and his father, Mr. C. J. S. Purdy, will play exhibition games, and there will be other games as well.

TASMANIA

DELORAIN

The church council of the Parish of Deloraine, which is one of the largest parishes in the diocese, has decided that they will purchase a Holden car, to be used by the rector as the "parish car." This parish has therefore set an example to other parishes in Tasmania which expect their rector to buy a car at his own expense and then use it for the work of the church.

CATHEDRAL WELCOME

The congregation of St. David's Cathedral assembled in the Synod Hall after Evensong last night to welcome the new precentor of the cathedral, the Reverend Anthony McDonald, and the acting organist of the cathedral, Mr. John Barrett. Supper was served by the St. David's Ladies' Auxiliary, and this was in previous years, both Mr. McDonald and Mr. Barrett were taken around and introduced to all those present. The dean, on behalf of the cathedral congregation, gave the precentor and the organist a very warm welcome, and assured them of the friendship and fellowship of those who worshipped at St. David's.

"THE VOICE OF THE LAYMAN" On Sunday evenings during Lent at 7 p.m. the talks in the second series of "The Voice of the Layman" will be given at Holy Trinity, Cameron Street, Launceston. They are:

February 27: "The Church and the Garden," by Mr. F. R. Dowse.

March 6: "The Church and the Colour Bar," by Mr. D. Le Fevre.

March 13: "The Church and Politics," by Mr. F. Marriott.

March 20: "The Church and Modern Science," by Mr. J. C. Parish.

March 27: "The Church and Television," by Mr. R. D. Cossins.

April 3: "The Church and Present Moral Problems," by Mr. C. G. Billing.

On Sunday mornings at 11 a.m. the Reverend E. C. Rowland will preach on "Why a Priest?" March 7, "Lifting the Heavy Load," March 13, "Stretch Forth Thy Hand," March 20, "The Ring on the Book," March 27, "Getting Done."

Each Wednesday at 7.30 p.m. the rector, the Reverend A. E. Palmer, will give a devotional address.

FATHER AND SON MOVEMENT

FROM A SPECIAL CORRESPONDENT

By reason of the increasing demand being made for its services, the Council of the Father and Son Welfare Movement in N.S.W., has decided to appoint another staff worker.

This will enable more of the requests to be met, and will assist the general extension of the movement's activities.

The appointment will entail general field work, such as organising the movement's educational programme, lecturing, counselling, etc. It is hoped to place increased emphasis on the development of the work in country districts.

Founded in 1926, as a specialist organisation in the field of sex education and guidance, the movement has gained wide recognition from State Health and Education authorities, and is supported by many Churches.

Last year the movement conducted almost 300 lectures and screenings and distributed almost 30,000 copies of its specially prepared publications.

The movement operates throughout Eastern Australia and affords unique opportunities for effective Christian witness.

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145 Commonwealth Street, Sydney

Profits from the sale of this book help us to assist the needy.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. NATIONAL.

February 28: The Reverend Isabelle Merry.

March 1: The Reverend Alan Walker.

March 2: "Stories from the Old Testament," Epis. 26 "Saul grows jealous of David."

March 3: The Reverend John Bryant.

*March 4: The Bishop of Armidale, the Right Reverend J. S. Moyes.

March 5: The Reverend Alan Watson.

RADIO SERVICE: 9.30 a.m. A.E.T. INTERSTATE.

February 27: Religious Drama: "Quest for Reality," by Arthur Oliver.

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

*February 27: "They make you think—Reinhold Niebuhr," The Reverend John O'Neill.

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

February 27: St. James' Presbyterian Church, Burwood, Sydney.

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

February 27: The Westminster Madrigal Singers, Melbourne.

BRISBANE SCHOOL CHURCH PARADE

FROM OUR OWN CORRESPONDENT

Brisbane, February 21

The Governor of Queensland, Sir John Lavarack, as an old boy of the Brisbane Grammar School, and other members of the association as well as present scholars attended Matins at St. John's Cathedral on February 20.

The occasion was the 87th anniversary of the foundation of the school.

The large congregation also included the headmaster and staff of the school as well as members of the Board of Trustees.

Amongst those invited were the headmistress, Miss L. Crooks, and girls from the Brisbane Girls' Grammar School.

Lessons were read by Mr. A. G. Eadie on behalf of the Old Boys' Association and by Glyn Davies, a present scholar and an ex-choir boy of the cathedral.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, preached.

SUPPORT FOR M.R.A.

FROM OUR OWN CORRESPONDENT

Perth, February 21

The Archbishop of Perth, the Most Reverend R. W. H. Moline, is among the thirty-five Australasian Church leaders who have sent a cabled message of support to the founder of the Moral Re-armament Movement, Dr. Frank Buchanan.

A critical assessment of the M.R.A. issued on January 29 by the Social and Industrial Council of the Church Assembly, was reported in THE ANGLICAN of February 11.

"The Australasian message to Dr. Buchanan said:

"We are grateful for all you have done under the guidance of the Holy Spirit to build up this world force on the eternal truths of the Gospel."

The message said that at this time in history the foundations of the Christian faith were being attacked on a world scale.

"We ministers of religion wish it to be known that we deeply appreciate the contribution that Moral Re-armament is making in the world fight under the leadership of Jesus Christ."

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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mrs. B. N. Wilkinson, of Dee Why, Sydney, who sent us this picture of the S. John's Players in the nativity play, "Lo, the Star," outside the Thomas Vickers Memorial Hall, North Curl Curl, last Christmas. These players have presented many "Nights of Plays" in the parish and are now working on an Easter play.

MUSIC REVIEW

BEETHOVEN FESTIVAL IN MELBOURNE

A CAPACITY audience saw the first of four concerts given by the Victorian Symphony Orchestra under Sir Bernard Heinze in the Melbourne Town Hall last Saturday night.

A programme consisting of the "Egmont" overture, the "Emperor" piano concerto, and the 7th Symphony was presented. Jascha Spivakovsky was the soloist in the concerto.

The overture provided a warm introduction to the concert generally; in it, orchestral unison was good, although passages for solo instruments especially woodwinds, appeared rather thin when compared with tutti generally.

Mr. Spivakovsky showed us a cautious, benign "Emperor" rather than the customary pompous tones which one tends to associate with this opus. The work moved along at a well-chosen tempo, but lacked coordination initially.

The first movement finished strongly, and was followed by the hymn-like adagio, in a thoroughly satisfying manner.

A more lilting rondo could have been produced by deeper concentration on behalf of all concerned, but on the whole Beethoven's "Emperor" was well done, even if it did lack some of the usual drive and superiority complex.

By far the best performance of the evening came after the interval with the 7th Symphony which left little to be desired. The orchestra played as a team throughout and set a high stan-

dard indeed with their interpretation of the beautiful funeral march, despite an austere second theme. In the finale Beethoven's spirit moved freely among the performers.

If we are to award bouquets, they go to Sir Bernard, who assisted the orchestra from mediocre beginnings to an assured ending although he sometimes worked alone.

—N.F.R.

THEATRE REVIEW

LIFE IN AN ANT-HILL

"Under the Sycamore Tree" is at the Union Theatre at Melbourne University.

This is a satirical fantasy of life in an ant-hill where everything is well-ordered and reasonably well provided with wars against other ants until a scientist ant starts experimenting with teaching the ants a few human ideas, such as love-making, and selling your atomic and other secrets to the enemy, and having only one baby at a time, instead of 330!

Then the trouble begins, and Maree Tomasetti, as the Queen Ant, falls in love with the scientist, and things generally go haywire.

The audience gets plenty of cockles at the author's satirical thrusts at modern human ideas and shibboleths and the company handles the whole difficult theme very well indeed.

—W.F.H.

C.M.S. NEWS

RISE OF COLOURED PEOPLES

The rise of coloured peoples will be a major feature of the second half of the twentieth century, predicts the Reverend Keith Cole in a recent report.

Mr. Cole, who is a C.M.S. missionary and principal of S. Paul's Divinity School, Limuru, Kenya, said that the rise of the coloured peoples, who represent more than two-thirds of the world's population, would have a tremendous impact on western civilisation.

This impact, he said, would compel the Church to review her older conception of "foreign missions." This is clearly seen by the younger Churches.

Mr. Cole said that it is imperative that the Church face up to the question of its disunity.

He added: "The Church in tribulation is inescapably thrown into unity as the dead wood of formalism and disunity is cut away to reveal the true living Church of Christ within. We have seen this in Kenya in the witness of the persecuted Church."

BUILDING IN TANGANYIKA

At Shunga, in the far west of Tanganyika, voluntary labour is at the present time producing a new brick church. All the bricks in the church have been made by Shunga parishioners and the building work is in their hands.

Other buildings at present being erected in the diocese include a new nurses home at the C.M.S. Mvumi Hospital. The home will accommodate 48 nursing trainees. A new doctor's house is also being built there.

EXCELLENT EXAM RESULTS AT C.M.S. SCHOOLS

Two girls in Uganda, who were educated at a C.M.S. School, were recently the first girls of the Bagishu tribe to complete a full secondary course and to pass the Cambridge School certificate.

The girls, Florence Mashaba and Faith Kutosi, are now studying at the Makerere University College, Uganda.

At the C.M.S. Mvumi Girls' School, Tanganyika, all candidates in the standard eight final examinations passed. One first class pass was obtained, 16 second class, and four third class.

When the Mvumi School closed at the end of term recently, 15 students left to begin work at higher standard schools and colleges. Missionaries at Mvumi have specially asked for prayer for these girls.

JUMBLE SALES HELP DIOCESE

£19,250 IN TEN YEARS

FROM OUR OWN CORRESPONDENT

Brisbane, February 21

The Home Missions Jumble Sales in Brisbane this month brought in £107 for one day's sales which shows what a tremendous asset the work is to the financial side of the Brisbane Diocese.

The Home Missions Jumble Sales were taken over in October 1945 from a group of workers who were running the sales for patriotic purposes.

It is staffed by voluntary workers from the metropolitan parishes who come during the week to gather together the material and to prepare for the sales which take place every Friday morning.

Since the Home Missions authorities took over this work, approximately £19,250 has been raised.

The funds go to the maintenance of Church homes and institutions, for alterations and extensions, new buildings, additions, amenities etc.

£15,600 has been expended for these purposes since the inauguration of the Jumble Sales work.

Within the last two years, the Home Missions authorities have erected a very fine women's shelter in Boundary Street, Brisbane, and £7,000 was provided from the Jumble Sales towards this important project.

M.U. FAREWELL TO PRESIDENT

FROM A SPECIAL CORRESPONDENT

Hobart, February 21

On January 19, some 40 members of the Mothers' Union from all parts of Tasmania gathered at Bishops Court, Hobart, to bid an revoir to their President, Mrs. J. W. Davison, and former President, Mrs. G. F. Cranswick, who are leaving soon to spend some months in the United Kingdom.

Included among the presentations was a "post-bag" for each. Sometimes on board ship one of the cheerful sound of the postman's whistle each morning, and so this post-bag, containing a letter for each day of the voyage, was prepared.

The outside cover was a plastic zippered kniting bag. Inside were letters from all the guests at the party, and also letters from branches which had contributed to the gifts, but were unable to be at the afternoon.

The guests of honour were delighted with the idea; but some of the guests found a little difficulty in writing a letter to someone who was sitting only a few feet away.

CHURCH ARCHITECTURE CONFERENCE

THE "LIVING CHURCH" SERVICE Milwaukee, February 14

Architects from all over the United States will submit models, drawings, blueprints, and photographs of churches to the joint conference on church architecture, to be held from February 23 to 25 in Cincinnati.

Awards for churches built during the past year, being built, or planned will be made by a jury of architects and church representatives.

The Conover award will be presented to the person considered to have done the most during the year to further good church architecture.

More than 200 delegates are expected to attend the meeting, sponsored jointly by the Church Architecture Guild of America and the National Council of Churches.

A.B.M. BOARD MEETING

(Continued from page 1)

have been printed and are now available.

The home secretary has addressed a letter to the clergy for Lent, 1955, at the request of the board. This is now in the hands of the printer, and should reach the clergy during the next week or two.

YOUTH

The Youth Council reported plans in hand for intensifying the youth linking scheme and for rejuvenating the Heralds of the King.

The newly formed chapter of the Order of the Comrades of S. George reported its first meeting in Brisbane last January under the chairmanship of its episcopal Visitor, the Bishop of Adelaide.

The chapter requested that the sum of nearly £500 raised from the Silver Jubilee Fund be invested with a view to assisting an Asian student for the Ministry. It is hoped to build up this fund further.

The chapter also requested box labels for the Lenten offering, this not to take effect until Lent, 1956.

The board announced the appointment of Miss T. R. Hall as warden of the House of the Epiphany. There will be about eight students in residence this year.

It was reported that 120 missionaries were given hospitality at the house last year.

Holy Communion was celebrated in S. Andrew's Cathedral on February 16, the second day of the meeting, by the Primate, assisted by the Dean of Sydney, the Very Reverend E. A. Pitt.

NEWCASTLE PRIESTS' AWARDS

FROM OUR OWN CORRESPONDENT

Newcastle, February 21

At the special session of Newcastle Synod held here today, the bishop presented the Rector of Jerry's Plains, the Reverend A. R. McFarland, with the Frank and Elizabeth Cash prize for 1955.

The Frank and Elizabeth Cash prize is awarded for the best essay on a prescribed subject submitted by a graduate of the Australian College of Theology of not more than ten years' standing.

The bishop also presented the cathedral chaplain, the Reverend Eric Barker, with a special award for his success in the 1952 A.C.T. examinations.

Mr. Barker came within a fraction of one per cent. of the marks gained by the winner of the Hey-Sharp prize.

This prize is awarded to the candidate who gains the best first-class pass in the Th.L. examination in the whole of Australia.

The bishop said the practice, when this happens, has been to bracket the two candidates together and divide the prize.

"We ought to have done the same for Mr. Barker, but we did not," he said.

He said the award to Mr. Barker was his personal gift "in token of my own penitence as chairman of the Council of Delegates for our failure to do him justice at the time of his remarkable success."

£40,000 FOR CHURCH

ANGLICAN NEWS SERVICE London, February 21

Mr. Frederick Spilling, of Worthing, who died in September, aged eight-four, left most of his £40,000 estate to the Church.

He bequeathed his house and effects to the Church of England Pensions Board as a home for retired clergymen, their wives, widows or dependants.

The Society for promoting Christian Knowledge, the Society for the Propagation of the Gospel, the South London Church Fund, and the Universities Mission to Central Africa each receive £500.

CLASSIFIED ADVERTISEMENTS

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

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ROTARY DUPLICATOR, in good condition. £25 cash or terms. Enquiries, Home Mission Office, St. Andrew's Cathedral, Sydney, M5622.

MOTHERING SUNDAY. Cards and two types of service leaflets not available from M.U. Rooms, S. Barnabas' Building, 13 King William Road, North Adelaide, South Australia. Samples sent.

MOTHERING SUNDAY. Remember Mothering Sunday (Lent 4), March 21. Our English Mother's Day. Literature, information, etc., from the Reverend F. A. G. Woodger, Secretary in Australia and New Zealand for the Mothering Sunday Movement, "Druellen," 12 Iredale Avenue, Cremorne.

ACCOMMODATION WANTED

CHRISTIAN BUSINESS couple, marrying March, require small, self-contained flat or half house, anywhere, preferably North Shore. JMS362.

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FEMALE STENOGRAPHER-SECRETARY. The sponsorship office of the World Council of Churches resettlement department requires a stenographer for correspondence and general office work in connection with resettlement of European migrants in Australia. Salary £12 per week. Apply to the Resettlement Department, Australian Council for the World Council of Churches, 320 Brunswick Street, Fitzroy, N.6.

MALE OR FEMALE, Assistant Sponsorship Officer, World Council of Churches resettlement office, which deals with resettlement of refugees, requires an assistant sponsorship officer. Duties include finding sponsors within member Churches of the World Council of Churches for refugee families, assistance in their resettlement and general administration. Apply, in writing, to Resettlement Department, Australian Council for the World Council of Churches, 320 Brunswick Street, Fitzroy, N.6.

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