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B.C.A. IS SENDING PRIESTS TO THE NORTH-WEST BEGINNING OF MORE STAFF FOR A VAST DIOCESE

A new era will begin for the vast and sadly under-staffed Diocese of North-West Australia when two young priests leave Sydney on March 9 to take up work at Port Hedland and Mount Magnet.

The Reverend D. M. Douglass and the Reverend C. W. Rich are the first two men to be sent by the Bush Church Aid Society which has promised to do all in its power to rehabilitate the Church in the north-west.

B.C.A. has undertaken to underwrite £12,000 with which it hopes to build the necessary homes and provide the vehicles for the beginning of its mission work.

The society appeals to churchpeople throughout the country for support. "The Anglican" to-day opens an appeal for donations, which will be gratefully received and acknowledged by the Editor.

The Organising Missioner of B.C.A., Canon T. E. Jones, last year accompanied the bishop, the Right Reverend John Frewer, on a tour of the diocese.

Bishop Frewer has for twenty-seven years worked indefatigably up and down his huge diocese, hampered by lack of men and money.

In a great area of almost half-a-million square miles within the diocese he is the only Anglican clergyman. This has been the position for many years.

The bishop is constantly travelling, mostly by air, so that his people in many towns and villages may hear the Word preached and receive the Sacraments.

Long intervals must elapse before he can visit the same people again.

There are still many who live outside the settlements to

Mr. Douglass, who will live at Port Hedland and minister also to Marble Bar, Wittenoom and Roebourne, was a lieutenant with the first Airborne Division which landed at Arnhem.

He was captured and was for eight months a prisoner-of-war at Oflag 79.

An Australian, he lived in England from the age of five years until the end of the war.

He was educated at Epsom College and studied Medicine before deciding to seek Holy Orders.

To do this and support his family, he worked for a year as a labourer in a horticultural nursery. Mr. Douglass has been in charge of the district of Berowra, Diocese of Sydney, for the last four years.

ATHLETE

Mr. Rich, Rector of S. James', South Canterbury, is a keen sportsman and plays Soccer with the Churches' Football Association.

He was prominent in all sports and athletics at Canterbury Boys' High School, more particularly in football, hurdles and high jumping.

Before entering Moore College in 1948, he worked for four years with the Water Board in Sydney.

After a curacy at Holy Trinity, Dulwich Hill, he was chaplain to the Missions to Seamen at Port Kembla.

G.F.S. LEADERS FOR U.S.A.

Mrs. K. Bright-Parker, Miss Harley Bright-Parker and Miss Naomi Long will attend the 80th anniversary celebrations this year of the Girls' Friendly Society in America.

They will leave on the Monterey in May to represent Australian G.F.S. at the World Council meeting at Bronxville, New York, from June 26 to July 1.

Representatives of G.F.S. branches throughout the world will attend this meeting.

A thanksgiving service will be held at the New York Cathedral of S. John the Divine on June 30, at which Dean Pike will preach.

Always interested in the B.C.A., Mr. Rich decided to offer for service in the north-west after reading the account in THE ANGLICAN of Canon Jones' tour last year.

Both priests are leaving their wives and young children in Sydney until houses can be built for the families. They, themselves, will live in the meantime in rooms at the back of their churches.

VICTORIAN POLICE QUIZ VICAR ON HIS POLITICS

BY A STAFF CORRESPONDENT

An officer of the Special Branch of the Victorian Police Force visited a Melbourne clergyman in his vicarage at 3.15 p.m. on Thursday, February 28, and questioned him for nearly an hour on his political beliefs and affiliations.

The clergyman is the Vicar of S. Matthias', North Richmond, Diocese of Melbourne, the Reverend N. R. Glover. The policeman is Detective Sergeant L. J. Tozer. The Special Branch is particularly concerned with "security," the surveillance of subversive elements and the like.

Tozer started to interrogate Mr. Glover in the presence of a voluntary parish worker, a skilled stenographer, who took a note of the first part of the interrogation.

The shorthand transcript of this part of the interview is now in the possession of THE ANGLICAN.

The voluntary parish worker then withdrew, and Mr. Glover used a tape recording machine, with Tozer's knowledge, to take down the rest of the interrogation.

Tozer stated that he was enquiring into allegations made last year in a Statutory Declaration by a Mrs. Wookey, of Melbourne.

ALLEGATIONS

[Mrs. Wookey has made several such Declarations, portions of which she has subsequently altered or retracted. In the course of them she accused Mr. Glover and others of being members of the Communist Party. The matter had much publicity towards the end of last year when a Roman Catholic Labour Member of the Victorian Parliament, a Mr. R. Scully, read a statement from Mrs. Wookey in the House. Mr. Scully is inclined to believe that "subversive activities" threaten to undermine the State of Victoria.]

"Out of courtesy to the persons named, we have to interview them," Tozer said to Mr. Glover.

"I have got to ask you cer-

tain questions. They are mainly questions concerning her allegations.

"She alleged that you were a member of the Communist Party."

"Are you a member of the Communist Party of Australia?"

"INFRINGEMENT"

Mr. Glover replied, "I refuse to answer that question. I would do so in the same manner had you asked me if I was a member of the Liberal or Country Party."

Tozer then said: "Further to that, have you ever been a member of the Communist Party?"

Mr. Glover replied: "I consider it an infringement upon the liberty of the subject that such questions should be asked."

Tozer said: "Have you contemplated becoming a member of the Party?"

Mr. Glover replied: "Well, I think the same answer goes for that too. Had I ever contemplated being a member of the Communist Party, it would simply have been a matter of my own thoughts. I really think it is an impertinence to question people as to their thoughts."

Tozer then asked: "By that,



Missionaries meet: Mrs. Sorby Adams, Columba Paisawa, Mrs. Crutwell, Canon Sorby Adams and the Reverend Norman Crutwell outside the door of S. Hugh's, Angaston, South Australia, where Canon Sorby Adams is now rector. The Reverend Norman Crutwell and his mother are missionaries on furlough from New Guinea. Canon Sorby Adams was formerly headmaster of S. Andrew's School, Singapore. Columba's father is a teacher on the staff of the New Guinea Mission.

COMRADES OF S. GEORGE

QUEENSLAND MEETING

FROM OUR OWN CORRESPONDENT

Brisbane, March 4

On February 23, the Comrades of S. George in Queensland held their annual meeting in S. David's Hall, Chelmer.

The meeting was well attended with members from all metropolitan branches and from Toowoomba, Southport and the Slade School, Warwick, companies present.

S. David's Church Women's Union served tea, and the Office was sung in the lovely parish church.

The reports showed a very successful year spiritually and financially, and in the work accomplished.

The Queensland Provincial Chairman, the Reverend Douglas Jones, after referring to the Federal Conference at Pt. Lonsdale, spoke about the camp at Yeppoon and its aim to increase assimilation of our Aboriginal brothers. The Aboriginal Assimilation Committee was formed last year, and already has done some good work, but there still remains work for all to do.

The Asian Relations Committee, of which Miss Jocelyn Orr is secretary, has also done very valuable work, but there again there is much to be accomplished, and the chairman urged all comrades to support these two committees, both with their prayers and in any other way possible.

The financial report and statement showed the comrades' position to be sound.

The provincial secretary for A.B.M., the Reverend E. E. Hawkey, spoke of the camps and special services held during the year, as well as the annual retreat in Advent, held at Bishopscourt.

The reports of the different committees showed that comrades in Queensland are a very lively group of young people.

In the last year a number of comrades were admitted to the diaconate or have entered theological colleges; one has gone to the mission field; one has entered the Society of the Sacred Advent, and two have entered S. Christopher's College for women in Melbourne, and many comrades help in Sunday Schools and youth groups.

ARTICLES ON CHINA

Because of many requests, the articles on the Church in China by Francis James are being reprinted in pamphlet form and will be available this month.

whom no ministry whatever can be given.

These include people living on the many large stations, each of which has its own small community.

To minister to these people in a tropical or sub-tropical climate is infinitely more time-consuming, expensive and arduous than ever it is in the closely-settled suburbs of great cities.

MANY REQUESTS

During Canon Jones' tour from centre to centre, families constantly pleaded that the Church in Australia would provide a regular and frequent ministry for them.

With Bishop Frewer's co-operation and B.C.A.'s enterprise, a beginning has now been made.

Further priests will be sent when these two initial ministries have been established.

Because of the lack of the usual parochial or diocesan set-up, it is necessary for the men to go to their stations before any local organisation or finance can be expected.

If the job is to be done speedily and efficiently, support must come from churchpeople all over Australia.

The Reverend D. M. Douglass and the Reverend C. W. Rich are both young and enthusiastic, with splendid records in community and parish service.

NEED STRESSED OF ASSISTANT BISHOP FOR ADELAIDE DIOCESE

FROM OUR OWN CORRESPONDENT

Adelaide, March 4

The great need for the Diocese of Adelaide to have an assistant bishop is stressed by the official diocesan monthly, the Adelaide Church Guardian, in its current issue.

The paper points out that Adelaide is now the only capital city without an assistant bishop.

"We do not know who is to be the sixth Bishop of Adelaide, but, whoever he may be and however young and vigorous, we are convinced that the time has come for Adelaide to

have an assistant," says the paper.

"Great and obvious as the need was before, it is even greater now when, in addition to the great increase in population in city and suburban areas, the vast expanse of Eyre Peninsula has been returned to the mother diocese.

"Possibly the new bishop will

prefer to postpone a decision on the subject until he has seen the situation with his own eyes.

"But we wish that it could be made clear to a future bishop that he might count on such assistance should he desire it.

"It might make all the difference between acceptance and refusal," adds the Guardian.

(Continued on page 12)

CHURCH ASSEMBLY ON NEW STATE OF GHANA FINANCE

DEBATES ON PENSIONS AND INVESTMENTS

ANGELICAN NEWS SERVICE

London, March 4

The Church Assembly which met here on February 19, 20 and 21 was mostly concerned with finance.

The atmosphere at times was such that the Archbishop of Canterbury warned the assembly on the evils of money wrangles.

It was mainly concerned with the difference of opinion that has arisen between the two financial bodies of the Church, the Central Finance Board and the Church Commissioners.

The difference is on the point whether it is wisest to invest for increased income or for increased capital.

The assembly voted in favour of providing facilities for the better investment of Church funds held by the Central Board of Finance, diocesan boards of finance, and other bodies.

The "pooling" of moneys, it was suggested, would make for better and more remunerative management than is possible with a wide spread of investments in separate funds.

The Archbishop of Canterbury intervened before the voting to say that "any sort of jealousy, or feeling toward either the Church Commissioners or the Central Board of Finance, is a work of the devil and nothing less."

After much doubt had been expressed about the wisdom of handing over all the finance to the Church Commissioners, the administration of the funds was left undecided.

The measure now goes to a special committee for consideration.

HARDSHIPS

When clergy pensions were debated the next day, Canon J. Brierley said that the hardships which some retired clergy were suffering were "a blot on the escutcheon of the Church."

With equal earnestness the Bishop of Chichester dwelt on the hardships of clergy widows, and his motion that "continuing consideration" should be given to their pensions was readily passed.

The Church Commissioners and the Church of England Pensions Board recommended to the assembly that clergy who draw no State pension should receive not less than £364 a year, compared with £300 at present.

The assembly thought that this was not sufficient to keep pace with the cost of living.

They decided that those clergymen who will retire after July 5, 1958, should receive a 4 per cent. increase in their Church pension (making, with their State pension, a sum of not less than £416 a year).

The First Church Estates Commissioner, Sir Malcolm Trustram Eve, thought future pensions should be determined on a differential basis according to stipend.

The assembly passed a resolution that deans, provosts and

GAMBLING INCREASES IN ENGLAND

ANGELICAN NEWS SERVICE

London, March 1

The public spent £22m. more on gambling last year than in 1955, according to the annual review of the Churches' Council on Gambling, published last month.

The total spent is estimated at £546m., of which £350m. was spent on horse racing, £119m. on greyhound racing, £71m. on football pools, and £6m. on other forms of gambling such as fun-fairs.

The total amount bet on horse racing probably increased by about £20m., says the review, and on football pools by £3m. (the latter thus failing to sustain the decrease reported in 1955 under the 1954 figures).

There was a fall of £1m. in the amount spent on greyhound racing.

CHURCH INDEPENDENT SIX YEARS AGO

CHURCH INFORMATION SERVICE

London, March 4

A service of thanksgiving for the emergence of the Gold Coast as Ghana will be held at S. Martin-in-the-Fields, London, on March 14.

Ghana is the first independent African State in the British Commonwealth.

The Queen will be represented at the service by the Duke of Gloucester, and the Archbishop of Canterbury will give the blessing.

The service will be conducted by the Vicar of S. Martin's, the Reverend Austen Williams.

The Bishop of Kensington will say special prayers for Ghana and the Commonwealth.

The preacher will be the Bishop of Peterborough, the Right Reverend Robert Stopford, who is a former principal of Achimota College, where Dr. Nkrumah was one of the early students.

The lesson will be read by the Colonial Secretary, Mr. Lennox-Boyd.

NATIONAL DAY

Christians in Ghana (about 30 per cent. of the population) will be observing March 14 as a national day of prayer and thanksgiving, led by the Bishop of Accra, the Right Reverend Richard Roseveare, S.S.M.

The Assistant Bishop, the Right Reverend Ezra Martinson, is an African, whose son, the Reverend Peter Martinson, looks after the welfare of his country's students in England. The Diocese of Accra, which

includes the Gold Coast, has been part of the autonomous Province of West Africa since 1951—the independence of the Church has thus preceded political independence by six years.

The Church has given to the Gold Coast much to make independence possible.

"It was, and still is, the Church that makes it possible to talk of West African education," reported a Colonial Commission in 1944, and Dr. Nkrumah has stated, "we welcome the part which Christian Missions have played and are continuing to play in providing moral and ethical foundations for our new society."

The first missionary was sent out by the Society for the Propagation of the Gospel two hundred years ago—the Reverend Thomas Thompson.

His health was broken in four years, but he converted and brought to England for training Philip Quaque, who became the first African priest of the Anglican Communion and the first non-European priest since the Reformation.

He began a line of educated leaders which has continued to this day.

ASIAN LEADERS TO MEET IN INDONESIA

ECUMENICAL PRESS SERVICE

Geneva, March 4

Asian church leaders will meet in Prapat, Indonesia, from March 18 to 27.

They will consider the common evangelistic task of the churches in East Asia and decide the future ecumenical structure of the Church in Asia.

The Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle; the Reverend Harvey Perkins (Methodist); and the Reverend V. W. Coombes (Presbyterian), will represent Australia.

The conference is the result of a consultation in March, 1956, at Bangkok, Thailand, when leaders of national Christian councils, members of the International Missionary Council, and Asian churches belonging to the World Council of Churches, considered the problems of ecumenical co-operation in Asia and the relationships of churches and councils in Asia with the two world movements.

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, points

ASIAN COUNCIL

"These possibilities range from a plan to have a fully-organised Asian Council of Churches to the more modest plan of strengthening the East Asia secretariat of the I.M.C. and W.C.C."

During the 10-day conference delegates will survey the church in East Asia and its obligations, and consider the policy and structure the Church should take.

Speakers will include Bishop Manikam, Dr. J. Abineno of Indonesia, Bishop E. O. Sobrepna of the Philippines, Mr. M. M. Thomas of India, Dr. D. T. Niles of Ceylon and the Reverend Frank Short of Great Britain.

On March 24, the delegates are scheduled to visit Tarutung, the headquarters of the Batak Church, Balige, the island of Samosir and the Simalungun area.

Attending the conference for the World Council will be Dr. Visser 't Hooft, and two of the W.C.C.'s associate general secretaries, Dr. Leslie Cooke and Dr. Robert S. Bilheimer.

Just before the conference, the National Council of Churches of Indonesia, in co-operation with the W.C.C., will hold an ecumenical conference on Problems of Rapid Social Change in the Countries of South-East Asia. The meeting is set for March 12 to 16 at Nommensen University, Pematang Siantar, Sumatra.

MIDDLE-EAST MISSIONS

WORKERS RETURN TO JORDAN

ECUMENICAL PRESS SERVICE

Geneva, March 1

The West Asia Secretary of the Church Missionary Society, the Reverend C. S. Milford, has stated that British educational missionaries are returning to Jordan.

Two C.M.S. missionaries have now been invited to go back. Several workers for the Jerusalem and the East Mission have already returned.

Missionaries have not yet, however, gone back into Egypt.

In Egypt, the institutions started by the C.M.S.—two hospitals, two girls' schools and two welfare centres—are being carried on by the small Anglican church.

Its clergy are also responsible for services in the Cathedral and the larger English church in Alexandria.

PROPERTY

The Government has appointed a Christian as sequestrator, to take charge of the property and funds that were still legally in foreign ownership. He seems, Mr. Milford said, to be acting sympathetically.

The church asked the missionaries to stay as long as possible. They remained until they were ordered to leave by the Egyptian Government.

Missionaries also left Jordan because some national church leaders felt the British missionaries would endanger both themselves and their Arab fellow-Christians by remaining.

"PLACARD PROJECT"

ECUMENICAL PRESS SERVICE

Geneva, March 4

Evangelical and Roman Catholic men's organisations in Berlin have jointly undertaken a "placard project," to promote the exercise of the Christian spirit in day-to-day life.

Posters at train stations and intersections urge careful driving under the heading, "Thou shalt not kill." Other placards warn against divorce, abortion, spiritualism and superstition.

Placards are flashed on the screen in cinemas. One says, "By the way, you should also pray on days when you feel all right."

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A.B.M. DECIDES ON MANY IMPORTANT MATTERS

"SOUTHERN CROSS" APPEAL IS NOW CLOSED

FROM OUR A.B.M. CORRESPONDENT

A decision to close the "Southern Cross" appeal, a meeting of the Promotion committee, and a pre-view of new films were some of the important matters considered at the meeting of the Australian Board of Missions from February 25 to 27.

The "Southern Cross" appeal was launched some three years ago to assist the Bishop of Melanesia to obtain funds for the building of a new ship.

Unfortunately it clashed with the South-East Asia appeal, with the result that to date only £5,000 odd has been received.

This, incidentally, is almost exactly £1,000 less than that contributed by the native people of the Diocese of Melanesia themselves.

However, the recent sale of the old *Southern Cross* has now provided the Melanesian Mission with sufficient funds to pay for the building of the new (and smaller) *Southern Cross VIII*, and the small cargo vessel, *Baddely*, already in commission.

At the meeting of the Women's Auxiliary, held on Monday, February 25, an inspiring address was given by the new chairman, Miss D. I. Henslowe, in which she specifically drew attention to the need for the W.A. to think out the problems involved by promotion schemes being introduced in so many parishes and dioceses.

"POWERHOUSE"

"We, of Central Council," she said, "must have the widest outlook to the Church as a whole, of what helps the whole Australian Church to be a powerhouse of help to the whole Church throughout the world."

"Some of us have been a little apprehensive of these new schemes... let us face up to these things, not in order to frustrate them, but to co-operate, and to pull our weight to see to it that missions benefit rather than suffer from new schemes."

Miss Henslowe continued by pointing out that the W.A. must relinquish gladly the idea of "credit": in the past the W.A. has thought a great deal about its own honour and glory, how much they raised in the Lenten offering, and so forth. This attitude must now change.

The special commission appointed by the Board to examine the problems confronting A.B.M. by promotion schemes met under the chairmanship of the Home Secretary, and a good deal of valuable work was done.

It was decided to urge the bishops to encourage the retention of the Lenten appeal, owing to the fact that there are always many who have not pledged in parishes that have adopted canvass schemes; and, secondly that the children (who have not pledged in any case) should be encouraged in the Christian duty of giving by having their usual Lenten boxes.

EXHIBITION

It was further decided to produce suitable brochures on the needs of the mission field, and the annual budget of A.B.M. for distribution amongst canvassers.

There was a discussion on the provision of suitable exhibition material for use at loyalty dinners, and the conducting of special schools for canvassers.

It was also urged that A.B.M. be adequately represented at the forthcoming Promotion Conference to be held at "Gibulla".

On Thursday, members of the Board adjourned to the theatre at Vine House, so kindly lent by the Building Workers' Union for the purpose,

in order to see a screening of two new A.B.M. films.

These were "Lockhart Story," concerning the development of the Co-operative at Lockhart River; and "Papuan Pioneer," a documentary on the Diocese of New Guinea.

"Lockhart Story" has already been released, and "Papuan Pioneer" will be available in all States very shortly.

BISHOP'S STIPEND IS TOO LOW, SAYS RECTOR

FROM OUR OWN CORRESPONDENT

The ludicrously small stipend which the Diocese of Adelaide is offering to its sixth bishop is attacked by the Rural Dean of the Eastern Suburbs, the Reverend C. F. Eggleton, in his parish paper.

"At present," he says, "there seems no choice between choosing a bishop with private means (or a bachelor), or one who is unable to be all that we look for in a bishop for want of means."

Mr. Eggleton expresses "deep disappointment" at the Reverend George Reindorp's decision not to accept Synod's offer to him to become Adelaide's next bishop.

"I have no idea of the reasons why he felt unable to accept the call, and it would be impertinent to speculate," writes Mr. Eggleton.

"Nevertheless, one thing stands out clearly. The stipend for Bishop of Adelaide is exactly what it always has been, namely the interests on a capital sum given by the Baroness Burdett-Couttes for that purpose."

"I know that the parishes contribute an amount for travelling and secretarial expenses, but to ask a bishop to maintain Bishops Court, pay the domestic staff, maintain a garden, to offer hospitality proper to the exercise of a bishop's office, and then to educate his children, on £1500 a year is quite ludicrous."

Mr. Eggleton puts forward two courses of action which should be taken by the diocese:

● Firstly, the capital endowment of the See fund should be increased. "If Perth could find more than one hundred people each willing to give £1,000 for the establishment of a theological college in that city, I find it hard to believe that there are not one hundred people willing to give £300 to

double the bishop's income," says Mr. Eggleton.

● Secondly, the parishes must face an increased diocesan assessment to find the money required. Mr. Eggleton says he does not think anyone would argue about that. "It works out to about a half-penny a week from all of us," he adds.

The levy method of contribution having been accepted, the cost of maintaining the bishop "in a manner befitting his station" was one we should all be proud to share.

Mr. Eggleton's remarks open up the whole question of the financial administration of the diocese, which is in dire need of a thorough overhaul. In the opinion of many responsible Anglicans in Adelaide, much of the diocese's fiscal thinking belongs to the nineteenth century.

N.B.: The bishop also receives an additional allowance of £1,100 for travelling and secretarial expenses, but this is not adequate for its purpose.

INFLATION AND THE CHURCH

FROM OUR OWN CORRESPONDENT

Adelaide, March 4
The importance of church people increasing their church giving in proportion to the rising cost of living is stressed by the Reverend H. F. Willoughby in the Loxton parish paper.

"For most people the falling value of money is made up by increased wages or profits," he says.

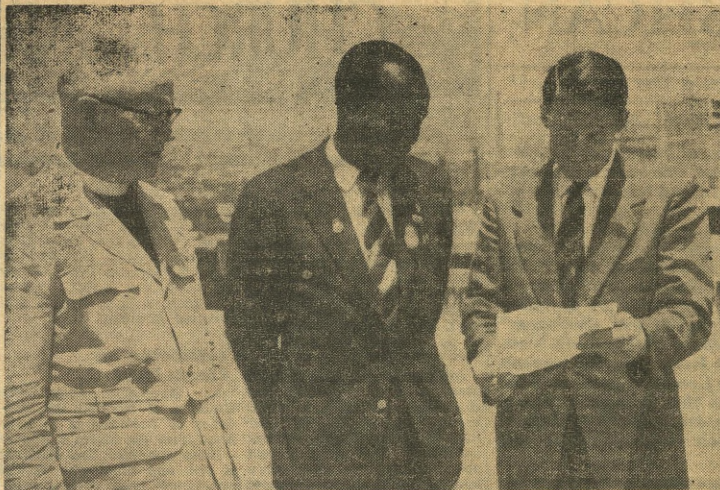
"But none suffers so much from inflation as does the Church."

Most people did not stop to think very much about church finances. They forgot that it cost a considerable amount of money to keep the church going, and that, as the years went by, the overhead expenses of a church cost more and more.

"Very few people indeed ever think of increasing their church giving according to rising costs," writes the rector.

"And yet the Church must pay its accounts according to rising costs."

There were still many Anglicans who contributed little or nothing to the support of the Church. It was this that made church finances in these days of inflation a continual headache.



Mr. George Muhenzi, Kenya representative at the Olympic Games, recently has been on a holiday in Sydney before returning to Africa. Mr. Muhenzi, a member of the Church in Kenya, is seen here with the Federal Secretary of the Church Missionary Society, Archdeacon R. J. Hewitt, and Dr. Norman Powys, of Tanganyika, on the roof of C.M.S. House, Sydney.

BISHOP OF ADELAIDE

THE DECISION BEFORE SYNOD

FROM OUR OWN CORRESPONDENT

Adelaide, March 4

Synod's first decision when it meets at 7.30 p.m. on March 19, will be whether they are to refer the election of the sixth Bishop of Adelaide to the Archbishop of Canterbury or the Primate of Australia, or try to achieve a successful election themselves.

It will be their third meeting to find a successor to the Right Reverend B. P. Robin, who resigned from the See last year.

The Dean Administrator, Dr. T. T. Reed, will chair Synod, which will meet in the Holy Trinity Hall, North Terrace, City.

"For my part I could hope that it might be possible, if we want an Australian as our bishop, to do the election ourselves; if we desire an Englishman, or one from another part of the Anglican Communion, I am of the opinion we would do well to delegate to those who must, by their positions in the Church, be better informed than we can hope to be," writes Dr. Reed in the Administrator's letter in the March edition of the *Adelaide Church Guardian*.

"But it is not for me, or for anyone else, to tell the Synod what it ought to do!" adds the Dean.

WINTER WARMTH IN MELBOURNE

FROM A SPECIAL CORRESPONDENT

Melbourne, March 4

The chill winter winds will not make the worshippers shiver in St. Paul's Cathedral, Melbourne, this winter.

Gas radiant space-heaters (of dignified appearance) are now being installed in the cathedral.

One heater will be placed near the Great West Door in Flinders Street.

Twenty heaters will be installed in the nave of the cathedral.

There will be two heaters on both sides of each of the five pillars in the nave.

They will be placed on the collars of the pillars, and one will face half-forward and the other half-backward.

S. MICHAEL'S HOME

GIFT OF £500

FROM OUR OWN CORRESPONDENT

The trustees of the estate of the late Dr. W. Stewart Ziele have sent £500 for S. Michael's Prisoner-of-War Memorial Children's Home at Kelso, New South Wales.

Last month the trustees sent £5,000 for the S. Andrew's Choir School Appeal.

A plaque to mark the gift to S. Michael's Home has been attached to the door of the sick-bay at the Home.

Each £50 complete child's bed in the first dormitory has now been given as a memorial, or as a gift. Young Anglicans at Orange, Eugowra and Coonamble gave beds. Many £10 bedside cabinets bear plaques which signify gifts.

The furnishing of the staff lounge room was paid for by the Women's Guild of Orange. The gift of the Women's Guilds of Dubbo and Parkes is marked by a plaque on the door of one of the staff living rooms.

The students of All Saints' College, and of Marsden School, have also made gifts.

The official opening of the Home, on May 4, is creating much public interest.

PRESENTATION TO RETIRING CHAIRMAN OF A.B.M.

FROM OUR A.B.M. CORRESPONDENT

A presentation was made to the Venerable C. S. Robertson and Mrs. Robertson, on Wednesday, February 27, in the Lower Chapter House of S. Andrew's Cathedral, Sydney.

Archdeacon Robertson was Chairman of the Australian Board of Missions from 1949 until he retired from office last year.

It was impossible to hold the presentation when Archdeacon Robertson retired, because the Primate, the Archbishop of Perth, and the Bishop of Rockhampton, who are all members of the Board, were absent in China.

The Primate, who made the presentation, expressed the Board's gratitude for the service Archdeacon Robertson had given in the last seven years.

He presented the Archdeacon with a cheque from his many friends in the Australian Board of Missions.

The Rector of S. Thomas', North Sydney, the Reverend W. J. Siddens, and the wife of the Bishop of Rockhampton, Mrs. Housden, supported the Primate.

MISSIONARIES PRESENT

Mr. Siddens spoke as one of the older members of the Board. Mrs. Housden represented the younger members.

Archdeacon Robertson replied on behalf of Mrs. Robertson and himself.

Four Australian missionaries

were present.

They were the Venerable J. A. Cahle, from Chota Nagpur; the Reverend Robert Porter and Mrs. Porter, from New Guinea; and Mr. Ted Marriott, from New Guinea.

The presentation was made at the Board luncheon, when members of the Board and the staff were present.

The luncheon was prepared by the New South Wales Women's Auxiliary.

MR. K. R. LONG

Mr. Kenneth Long, who has been organist and master of the choristers at S. Andrew's Cathedral, Sydney, for the past four years, has resigned and will return to England shortly.

The Dean of Sydney announced last Sunday night that Mr. Long has had a breakdown and will travel home under medical care and be met on arrival by Mr. Gerald Knight of the R.S.C.M.

Mr. David Barkla has been appointed acting organist and choirmaster.

THE ANGLICAN

FRIDAY MARCH 8 1957

ACTION NEEDED—NOW

In the long run, the most important decision made by the Bishops' Meeting this year may prove to be that concerning northern and central Australia. On the face of it, the bishops do not appear really to have done anything. They passed a resolution of several clauses stating that these "vast areas . . . constitute a challenge to the imagination, vision and enterprise of the whole Australian Church"; that "it is desirable that eventually some kind of organisation should be created to present this challenge." They requested the four Bishops of the North-West, Willochra, Carpentaria and Kalgoorlie "to consult with the Brotherhood of the Good Shepherd and the Bush Church Aid Society so that immediate action may be taken to present the contemporary financial and man-power needs of their respective dioceses," as an interim measure.

This may not appear very crisp, or decisive; but the plain fact is that it would have been very hard indeed for the bishops to have done much more. There is no central organisational machinery, or secretariat, or treasury through which they can act for and in the name of the whole Church. The bishops have no power, strictly speaking, to create any of these things, even in a case like this. The Church in Australia is a collection of dioceses, each independent for all practical purposes.

The bishops did accept one highly significant proposition. They agreed unanimously to allow the Bush Church Aid Society and the Brotherhood of the Good Shepherd, the two organisations which alone are in any position to take practical immediate action, to go into any diocese they wished in search of men and money for the needs of north and central Australia. This decision is much more important than may at first seem: it is rarely that any diocesan, short as they all are for men and money, thus encourages active raiding and sheep stealing in his own diocese.

The trouble is that four of them are "independent" only up to a point: economically, and in other respects, they are not viable units. They must depend because of their vast areas and scattered nature on the help of the rest of the Church for their ministry and for money. It is the inescapable duty of Anglicans throughout the established and comparatively closely settled areas of the south and east to contribute as generously as they can to the maintenance and extension of God's work in these areas.

The bishops have given the green light; results will depend upon how the laity and parish clergy respond. At this time, nearly every parish in Australia is conducting a promotion campaign of some kind. Church people generally are awakening to the needs of a host of vital causes for men and money. Few indeed of these causes rank higher than the needs of our under-populated areas of the north and west. It is a miserable parish indeed which could spend most of its increased income upon itself; the parish family which encourages sacrificial giving among its individual members only to spend the proceeds upon itself has completely missed the point. The true criterion of the life of any parish is not what it raises and spends upon its own needs, great or small; but what it raises and gives away. We say, flatly, that no parish is entitled to spend a single unnecessary penny on its own physical facilities if that penny can be spared for the work of the north.

In human terms, let every Anglican layman remember these facts. It costs a good deal of money to keep a clergyman in the bush, even to erect some kind of shelter for him and to buy him a car and pay for its upkeep; bush tracks are harder on springs than Collins Street. Already, the Bush Church Aid Society has accepted two young priests whom the Bishop of North-Western Australia has work for. They leave behind their wives and very young children for an indefinite period. Already, the Brotherhood of the Good Shepherd is preparing to send men to the Diocese of Carpentaria. The B.C.A. has committed itself to spending some £12,000, of which it has not a penny in hand, in order to help the north-west.

This is bad business. But it happens to be good Christian practice.

The Bishops of Carpentaria and North-West Australia themselves, in addition to the B.C.A. and the Brotherhood, need money for essential diocesan purposes.

We take, therefore, the unusual course of making a direct appeal for funds in these columns. Parishes and individuals may send donations directly to THE ANGLICAN, earmarked for the Bush Church Aid Society or for either bishop. If gifts are not earmarked, we shall distribute them proportionately.



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

Challenge of the North-West

The departure this week of two Sydney clergymen for the wilds of the North-West Diocese in Western Australia is a challenging reminder of the work that the Church still has to do to reach the people of this vast continent.

Apparently for the past 10 years a devoted bishop has covered a vast territory, equal in area to one-sixth or one-fifth of the continent, without assistance. Until about 10 years ago an archdeacon, who spent a long period in the area, shared the burden with him.

It is a difficult territory, even apart from the terrain and the vast distances to be covered, because its prosperity, and, therefore, its population, has fluctuated greatly. But there are settlements and townships there which will doubtless endure, and so the Church must be prepared to carry on there the ministry of word and sacrament as it is doing in more compact and more thickly populated parts.

The two clergymen who are setting out for this vast West Australian Diocese this week are leaving their families behind in the meantime. But I understand that the Bush Church Aid Society, which is sponsoring the work in this area, is seeking £12,000 to build two houses for the clergymen and their families.

It is good to know that our Church is meeting the challenge of this work, and that it has found two young men of the right spirit to undertake it. One must admire, too, the courage of their wives, who are prepared to sacrifice suburban comfort to share in the rougher sort of life that will inevitably

be theirs until they can re-establish their homes. For those reasons one hopes that any public appeal that may be made to raise the funds to pay for those two outback homes will meet with a prompt and generous response.

Authority on Alcoholism

In arguments about the drinking of alcohol, the tendency in Australia is to hear most from the extreme schools—those who think that drinking is evil, and those who defend strenuously their obvious over-indulgence. Seldom is heard the voice of practical and impartial authority.

Such a voice was raised in Melbourne last week when the chairman of Victoria's Mental Hygiene Authority, Dr. E. Cunningham Dax, quoted some figures which should shock out of their complacency any who would argue that alcoholism is not one of our most dreadful problems—in all probability the greatest single menace to the health of this nation.

Dr. Dax said that 40 per cent. of male and eight per cent. of female admissions to Melbourne's biggest mental hospital were due to illnesses associated with alcohol. Further, in Victoria in 1953 (presumably the latest year for which the details are available), 3,491 people were sent to gaol whose sentences related to alcohol, while for all other reasons there were only 2,949.

Doubtless, these Victorian figures are a fairly accurate cross-section of Australian life.

Dr. Dax is emphatic that the consumption of alcoholic drinks in Australia must be cut down. As one practical step he urges that the alcoholic content of

drinks should be reduced. As other steps he urges putting up the price, teaching people to drink socially without getting drunk, and reducing the size of bottles.

His plan would mean a tremendous reformation in our habits, and not everyone will agree with all the steps he advocates to bring it about. Price increases, for instance, would have to be regulated so that the end result was not just to give more profits to breweries and publicans.

But few can doubt that, as a race, Australians drink far too heavily. Surely it is time to tackle this menacing problem somewhat on the lines that Dr. Dax advocates. Can we hope to find a Government courageous enough to give a lead to the nation?

More Still To Do For Home-Seekers

How the Australian working man finances the purchase of a home remains one of the major mysteries of our way of life. Many cannot do it, of course, but a surprising number do, in spite of the many difficulties to be surmounted. Some with building skills manage to give a hand themselves at weekends. Others, perhaps, take all the overtime available in their own callings to get the money to buy land and enter into a contract with a builder.

In the past week or two there have been several commendable decisions toward making home finance easier. The Commonwealth Savings Bank, for instance, has increased the size of housing loans from £1,500 to £2,250. It is presumed that it is proportionately increasing the total funds available for home purchase.

But much still remains to be done. It is hard in most parts of Australia to build a modest family home for much less than £4,000. It is the gap between the loan and the purchase price that is so very difficult for many men with young families to bridge.

There is a regrettable tendency for Commonwealth and State Governments to "pass the buck" about housing loans. Surely this important question is one for joint action—and on realistic lines. Loans of up to 90 per cent. of the purchase price could be thoroughly justified in many cases. Until some such bold plan is launched many families will never be able to live in homes they can call their own while paying them off.

Bold Prophecy By Mr. Bolte

In this era of rising costs the Premier of Victoria, Mr. H. E. Bolte, made an unusual forecast a few days ago. He said that in the coming financial year Victoria was unlikely to have any increases in gas and power prices or in tram and train fares.

His prophecy was based on the stability which Victoria has achieved by abolishing the quarterly adjustment of wages. Mr. Bolte believes there should be an annual review of wages so that Governments will be able to plan their budgets properly. Secretly, the Premier of New South Wales, Mr. J. J. Cahill, must agree with him. If the last quarterly adjustment in New South Wales had not been slightly downward, a financial crisis would have been hard to avert.

As it is, Sydney is facing higher gas prices at a time when Melbourne people, on the word of their Premier, are able to frame their domestic budgets in reasonable expectation of no variations in important key items.

—THE MAN
IN THE STREET.

ONE MINUTE SERMON

NABAL

1 Samuel 25

One of the great names in Israel's early history is that of Caleb, who with Joshua alone reported well after their spying out the promised land. And Caleb had been given a good inheritance in the settlement of Palestine and as the years went by his descendants had prospered. Nabal is described as "very great." Added to this he had a charming wife, Abigail (the joy of her father). But Nabal (whose name means "fool") was a churlish soul, bad tempered and ungenerous and the one story told of him, ending with his death declares his character.

For David is a fugitive from Saul and living in the hill country where Nabal's property lies. There he and his men have protected Nabal's extensive sheep and goat flocks from marauding peoples.

Hence when at shearing time there are great festivities David sends messengers to Nabal to ask if they may share in them. But Nabal was Nabal and the starving exiles made no appeal. "Who is David, that I should share my feast with his vagabonds?"

David's anger is aroused. "Gird ye on every man his sword." But servants had made known to Abigail both the request and its reasonableness, and also the churlish answer. Sending on a token present she hastens to meet David and with her tact and understanding melts his hot anger.

The news given to Nabal as he wakes next morning from his drunken feast is too much and he dies.

Do we know this man? This chapter is a looking glass in which we can see our churlish selves.

How many meet the needs of their fellows in the same contemptuous way. "It's his own fault," they say. "He's a churl." And days of depression and stress breed enemies of society and communism. "He railed on them." What mischief the sense of possessions and lack of sympathy for others can work in life.

Nabal's way of conversation was born in hell. How long had he indulged his snarling, snapping ways in his own home until his very servants called him a "son of Belial," a devil, until, indeed, his wife had lost respect for him.

How many a man "is a devil at home". Not that he has ceased to love his wife (and family) but there is a self-centredness that comes out worst towards those whom we loved best.

How possible is it to be friendly outside and mulish and silent at home!

Nabal died of pride and shame—that he owed his life to his wife. Could he not have seen himself as he was; could he not have looked beyond his possessions in thankfulness to God and those who served him—the thunderclouds had departed from him and sunshine found its place in his eyes.

And how, indeed, the wonder of an understanding woman saved David.

"Not rendering evil for evil but contrariwise blessing, knowing that you are thereunto called that you should inherit a blessing."

GRANTS BY SONS OF THE CLERGY

ANGLICAN NEWS SERVICE
London, March 4

The Corporation of the Sons of the Clergy paid nearly £50,000 last year in grants and pensions, the largest sums ever given.

In all, 2,123 persons were assisted, only two short of the highest total helped in one year in the corporation's history.

The three-hundred-and-third anniversary festival will be celebrated in St. Paul's Cathedral on May 22, when the Bishop of Lichfield will preach.

CLERGY NEWS

BAILEY, The Reverend C. M., formerly Assistant Curate at All Saints, Bendigo, to be Rector of Pyramid, in the same diocese.

BRADLEY, The Reverend R. A., has been inducted to the Parish of St. Andrew's, Kyabram, Diocese of Bendigo.

COALDRAKE, The Reverend K. J., Locum Tenens at Paterson, Diocese of Newcastle, to be Locum Tenens at Gresford, in the same diocese.

CURNOW, The Reverend Keith, was inducted as Priest-in-Charge of St. Mary's, North Melbourne, on March 4.

FENN, The Reverend W. J., formerly Deacon in the Parish of Leeton, to be Assistant Priest in the same parish, Diocese of Riverina.

FRANCE-HALL, The Reverend G. E., Rector of St. George's, Crow's Nest, Diocese of Brisbane, has resigned, through ill-health, as from April 30. He will be taking up residence at St. Christopher's, Brookfield, as Mission Chaplain.

FRANCIS, The Reverend C., Rector of Gosford, Diocese of Newcastle, to be Rector of Muswellbrook, in the same diocese.

GEARY, The Reverend B. E., Rector of Gresford, Diocese of Newcastle, has been granted twelve months' leave of absence because of ill-health.

HALLS, The Reverend R. S., Rector of St. Mark's, Portobello, Edinburgh, Scotland, to be Rector and Canon-Residentary of St. Arnald, Diocese of St. Arnald. He expects to leave Scotland in May.

HICKIN, The Reverend R. A., Locum Tenens at St. Matthew's, Manly, Diocese of Sydney, to be Locum Tenens at St. Barnabas', Broadway, in the same diocese, as from April.

HOORE, The Reverend D. H., to be Deacon in the Parish of Broad Hill, Diocese of Riverina.

MCKENZIE, The Reverend A. G., formerly Locum Tenens at St. Andrew's, Kyabram, Diocese of Bendigo, has been inducted to the Parish of St. James', Tongala, in the same diocese.

PICKFORD, Canon E. H., Rector of St. Paul's, Bendigo, Diocese of Bendigo, has announced his resignation as from the end of August.

WHITE, The Reverend R. G., Rector of St. Donald, Diocese of St. Arnald, to be Rector of St. John's, Kerang, Diocese of Bendigo.

RELIGIOUS BROADCASTS

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

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

March 11: Mrs. Harvey Perkins.

March 12: The Most Reverend J. J. Booth.

March 13: School Service: "Stories from the New Testament." Episode 97, "Peter clashes with the Authorities."

March 14: The Reverend A. E. Campbell.

March 15: The Reverend Clifford Wright.

March 16: For Men—The Reverend Michael Scott, S.J.

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

March 10: "They make you think—Karl Barth." The Reverend John McIntyre.

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

March 10: Dedication of St. Mark's Collegiate Library, Canberra.

DIVINE SERVICE: 11 a.m. A.E.T.

March 10: Christ Church Cathedral, Newcastle.

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

March 10: Combined Methodist Churches of Townsville, Queensland.

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

March 10: The A.B.C. Adelaide Singers.

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

March 10: The Reverend Frank Hamby.

THE EPILOGUE: 10.45 a.m. A.E.T.

March 10: The First Sunday in Lent.

FACING THE WEEK: 6.40 a.m. A.E.T.

March 11: The Reverend Frank Hamby.

EVENING MEDITATION: 11.20 p.m. A.E.T.

March 11-16: The Reverend Alfred Bird.

WEDNESDAY NIGHT TALKS: 10 p.m. A.E.T.

March 12: "What Christianity has to say on Peace." Professor James Peter.

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

March 14: St. Paul's Cathedral, Melbourne.

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

March 16: "The Finest Person I have ever known"—The Reverend B. R. Wylie.

TELEVISION: March 10:

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

*10.55 a.m. A.B.V. Melbourne: Divine Service from St. Andrew's Church of England, Brighton, Melbourne.

8.45 p.m. A.B.V. Melbourne: "Man to Man" (2) "Does it pay to be good?" Dr. Ralph Sockman.

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.

CHURCH IN PAPUA

THE NATIVE MINISTRY

TO THE EDITOR OF THE ANGLICAN

Sir,—The first two paragraphs of the letter by "Missionary Enthusiast" in your issue of March 1 are indeed relevant and important. The third paragraph is gravely misleading and partially irrelevant. Misleading because although the Diocese of Central Tanganyika was only founded in 1928, work had been going on in the area for some time before the New Guinea Mission was even founded. New Guinea was formed into a diocese very early because of its remoteness from episcopal oversight.

The assumption that the Papuans "must be more intelligent and alert than the African in the dry and arid plains of Tanganyika" is surely back to front! The Papuan lives in a humid and enervating climate, where food is growing with comparative ease requiring little hard work and no exercising of the intelligence. It is a simple fact that people living in "tough" country, where food is scarce, are usually the more alert and intelligent.

However, your correspondent raises an interesting and live issue that bristles with difficulties. Can he explain, for example, the success of the C.M.S. in Africa with its failures in some other places? The policy and methods must have been the same, but here they succeed and there they fail. Why?

There is no question of failure in New Guinea in a general sense but rather one of glorious triumph in a mission whose resources have ever been tiny in both money and personnel. There are reasons for the slow development of the native ministry which may not be the entire explanation, and no one would suggest that the mission itself can be entirely exonerated from some measure of blame. The real difficulty is to put one's finger exactly on the spot.

The writer has endeavoured to do this, very briefly and somewhat inadequately in the current issue of the A.B.M. Review, which he hopes your correspondent will read. However, the examination of the past is valuable, in assessing the future policy of a mission, but it is the present which vitally concerns us in New Guinea.

It is no exaggeration to say that New Guinea is now on the verge of great advance in the training of the native ministry, and should within twenty years have reached a high standard. From all reports missionary dioceses of Central Africa, with their much longer history, could not have produced a bishop twenty years ago. However, it is true that the political situation to the north of Australia is serious indeed. We trust that your correspondent will also read the article on Education in New Guinea in the November, 1956, issue of the Review.

Yours, etc.,
(The Reverend)
T. B. McCALL,
Home-Secretary,
Australian Board of Missions,
14 Spring Street,
Sydney.

DIFFERENCE IN STIPENDS

TO THE EDITOR OF THE ANGLICAN
Sir,—On the last page of February 22 issue of THE ANGLICAN, in the classified advertisements section, there appeared a glaring anomaly. It was not the fault of the editor, nor of the business manager, nor of any of THE ANGLICAN staff.

It was simply due to the chance which placed next to one another in the column, advertisements for—A Youth Organiser, Wangaratta diocese—"ample stipend"; A Precursor for S. Paul's Cathedral, Melbourne—stipend £1,100; and a "single priest for large western town"—stipend £500. Perhaps it was because I came directly from annual meetings with finance and figures buzzing round my head that I noticed these stipends.

Now, the complaint I have to make, which is against our Church as a whole, is not that a precursor or a diocesan youth organiser are prevented in any way from doing the work of the Church, the saving and care of souls, nor that their life is going to be all clover because they receive a much better stipend than their country brothers.

The point is that all these three, when found, will be doing a job of signal value to Christ's Church. I am sure that all thoughtful churchmen would agree with this.

But why, then, is our agreement not reflected in the remuneration offered? The difference is too great. The Church is in danger of doing what Archbishop William Temple has said the modern world has done—got its values all mixed up.

Yours sincerely,
(The Reverend)
ALAN APPLEBY.
Lancefield,
Vic.

PROCESSION OF WITNESS

TO THE EDITOR OF THE ANGLICAN
Sir,—For many years now the Archbishop of Sydney's procession of witness on Good Friday has been making an ineffectual protest against the Royal Agricultural Society's holding of their annual show on that day. The effect of this procession may be gauged by the fact that the society still holds its show on this day, and also from witnessing the number of home-ward-bound show visitors who pass through the ranks of the procession as it passes through the city streets, many miles from the showground.

Since the procession has had little effect, it seems that authority, having power to stop the show should be requested to do so; that is, unless the protest against the show is not merely an excuse for surplice-clad clerics, carrying hats, umbrellas and suitcases in their hands, to process through the city streets.

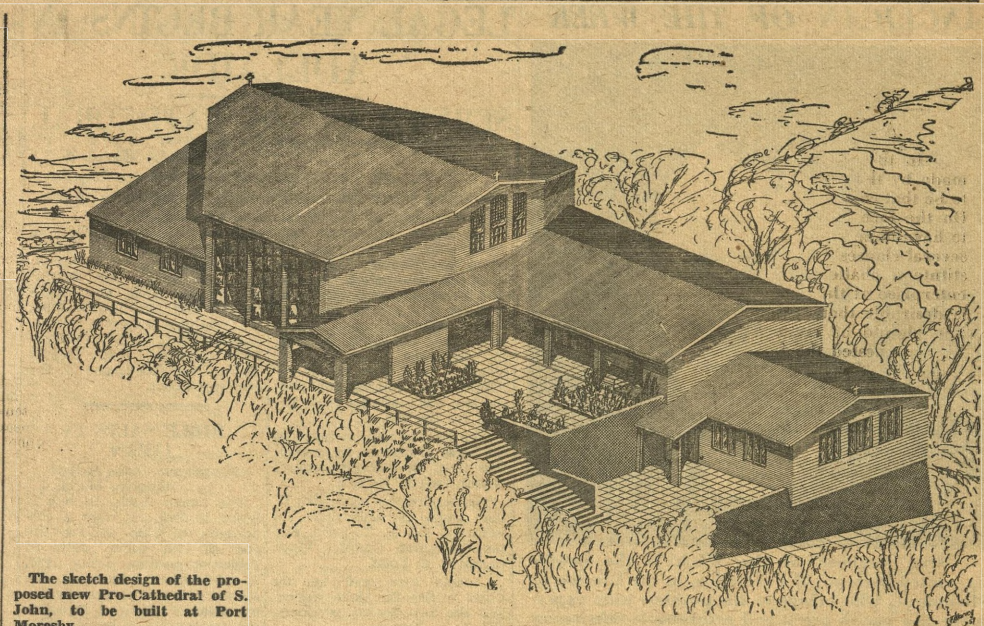
The manner of approaching authority would be as follows: to inform Her Majesty the Queen, that a society, granted the title "Royal" by the Defender of the Faith, holds a show during Passion-tide and Holy Week; then, to request Her Majesty that, on behalf of those who yearly protest this practice, she exercise her authority as patron of the society to bring about the cessation of the show during Holy Week.

Will the Church authorities take some action on this matter or do they wish to continue their high church and definitely comical procession?

Yours, etc.,
S. A. CRISTAN.
Sydney.

ANGLICAN TRUTH SOCIETY

TO THE EDITOR OF THE ANGLICAN
Sir,—So far there has been no satisfactory reply to my criticism of the quality of Anglican Truth Society publications; assurances, which are no more than personal opinions, are no answer to facts. In addition, the three replies to my criticisms do not agree among themselves—on the one hand it is asserted by the Reverend J. C. Vockler that



The sketch design of the proposed new Pro-Cathedral of St. John, to be built at Port Moresby.

"the quality and format of A.T.S. publications is as good as any I saw in the U.S.A. or England," whereas the Reverend A. T. B. Haines agrees that the standard is that of "daily afternoon newspapers," and says so with approval. Did he read the review of "Why Go To Holy Communion" in a recent issue of THE ANGLICAN? The reviewer mentions "... a bad choice of words, sloppy constructions, and at times a complete disregard of the rules of grammar and syntax." I am taken to task for criticising the quality of A.T.S. publications; the reviewer gets no mention.

The reference to the article in Theology is most unfortunate, for it refers to parish newspapers, in which a portion only of the space is devoted to teaching articles—the main emphasis being on news. The writer concludes by saying of the parish newspaper, "... it does seem to meet the needs of the town parish in a way no other type of publication can. It is the writer's guess that they will soon be considered an essential weapon for every evangelistically minded town church."

It is not my intention to condemn the A.T.S. itself; however, after twelve months of disappointing results I suggested that the standard of its publications was that of inferior journalism. No constructive reply has been made, merely condemnation for daring to criticise. To suggest that "literary masterpieces" are being asked for is very wide of the mark, but I do contend that the present standard of A.T.S. publications is not likely to bring the venture any lasting success.

Yours, etc.,
(The Reverend)
G. H. OFFICER
Wyalong,
N.S.W.

VERSE LETTERS

TO THE EDITOR OF THE ANGLICAN
Sir,—It is well known that Scottish folk have a "peculiar" sense of humour, in as much as we often do not even smile at some things other people think funny, but we appreciate real humour as against, for instance, giggling stupidity. Well, both the "verse letters" were thoroughly enjoyed by me, and gave me hearty laughs, and a little laugh at a little vulgarity never yet did indestructible damage to any human soul!

Thanks for your tolerance of other people's opinions! But—pardon me for saying so—the best laugh so far is in the letter from Reverend Eric Hawkey, expressing his "shock and surprise." He is indeed fortunate that he lives in the safety of a place like Brisbane where (we hope) such horrid

shocks and surprises would be in the minority. If he had travelled as far, and mixed with as many of this world's peoples as I have, I feel sure he would learn to live through far greater shocks and surprises than could be produced through the two samples of clever and humorous verse letters in your much appreciated paper.

Fortunately, my idea of a practising Christian is that religion should be a lovely, joyous thing, not piously sanctimonious.

Yours, etc.,
"A GRATEFUL READER."
Carrs Park,
N.S.W.

NO WELCOME?

TO THE EDITOR OF THE ANGLICAN
Sir,—I was amazed to read of the experience of Mr. Firman (March 1). I can assure him that it is not at all usual for a newcomer to a church to be ignored.

In the parish to which I have the privilege of belonging, it is very seldom that a Sunday evening passes without some stranger being invited into the vicarage for supper.

If for any reason the vicar is unable to remain at the door after a service to greet worshippers, one of the choir will always notice a stranger and make a point of introducing that person to the vicar and parishioners.

Should I ever experience Mr. Firman's problem, I think the simplest solution would be to call at the vicarage and introduce myself.

Yours faithfully,
L. NUTTALL.
Middle Park,
Victoria.

TO THE EDITOR OF THE ANGLICAN
Sir,—Truth is best in the long run, even if it hurts. And I must say I congratulate the writer from Adelaide who complains about the absolutely appalling apathy of ministers and congregations in not making any effort to find out who are strangers in their midst and making them feel at home by fellowship, as Christians.

I have been attending S. Andrew's Cathedral, Sydney, for worship and regular Holy Communion for the past two years. A lonely two years as up to date, not a single soul has made the slightest effort to speak to me, or to make me feel one with them in any sense at all. S. James', King Street, does do this by having a cup of tea in the crypt after the service, and this gives strangers a chance to meet the rector and people.

I recently visited Camden, and when the parson shook my hand he was busy yapping to a man, with his head turned from me. Is it strange that I

felt insulted by such rudeness and apathy? And is it strange that we feel hurt by that "not wanted" feeling?

Yours, etc.,
JUST A CHRISTIAN.
Sydney.

THE THEORY OF EVOLUTION

TO THE EDITOR OF THE ANGLICAN
Sir,—I gladly accept R. T. Dean's invitation (February 22) to supply facts unfavourable to evolution but, due to limitations of space, can only summarise some of the relevant material:

1. The biological impossibility of many animal instincts evolving gradually without fatal results to the creatures concerned.
2. The absence of intermediate fossil links.
3. The absence of nascent organs.
4. Genetical breeding experiments prove sterile or ultimately degenerate in the natural state.
5. The existence of endoparasites dependent on already synchronised creatures for their existence.
6. The discovery of an anti-humour precipitant that unfavourably separates homo-sapiens from all animals.
7. The law of entropy is opposed to evolution.
8. The imaginary and sometimes faked reconstructions of dubious fossil remains.
9. Because Mendel's "laws of heredity" disprove evolution, they are denounced in Russia.
10. And the significant fact that evolutionists are reluctant to defend the theory in debate.

Scripts incorporating many of these facts have been repeatedly submitted by accredited scientists to the B.B.C. who consistently refuse any material at variance with evolution, although when similar representations were made some years ago in N.Z. against a broadcast to schools, "How Things Began," containing evolutionary material, the N.Z.N.B.S. ceased the broadcast altogether. The Board of Education and Science Masters' Association (England) are likewise peculiarly unwilling to eliminate evolutionary material from science textbooks when it is shown to be contrary to established fact.

I must apologise for an inadequate reply, but if R. T. Dean will contact me care of THE ANGLICAN, I will willingly furnish him with the actual publications concerned with the information he requested.

In reply to Frank A. Craft (February 22), I can only state that Genesis 1: 14-18 and Job 26: 7 indicate an *a priori* inference that the activity of the sun and moon (or "lights") in relationship to the earth is as stated, responsible for the

divisibility of day from night, which we now know from science to be "the rotation of the earth upon its axis."

In Moses' day, when men knew no science, such accuracy is at least remarkable and, in conjunction with the trend in present day science, that the evolution of many modern scientists, such as Zenner, Goldschmidt, Wood Jones, and others, is hardly distinguishable from special creation, is surely significant.

Yours, sincerely,
J. R. BLAIR.

TEACHERS' ANNUAL SERVICE

TO THE EDITOR OF THE ANGLICAN
Sir,—The Council for Christian Education in Schools wishes, by courtesy of your columns, to draw attention to the seventh annual Teachers' Dedication Service, which will be held at 8 p.m. on March 20, in the Central Baptist Church, 619 George Street, Sydney.

Mr. J. Wilson Hogg, M.A., headmaster of Trinity Grammar School, will deliver the occasional address, and the Director General of Education, Dr. Harold Wyndham, will read the lesson. Officers and members of various teachers' organisations will attend.

The council, an inter-denominational body, in which Anglicans have taken considerable interest, has prepared a special order of service, and would be pleased to hear from any ministers in country districts who would care to organise similar services in their own district.

Yours, faithfully,
W. R. ENGLAND.

EARLY CHAPTERS OF GENESIS

TO THE EDITOR OF THE ANGLICAN
Sir,—I have prepared for my own Sunday School teachers a short memorandum, on the subject of the letter you were good enough to print, which aims at being non-philosophical and practical. I will gladly send a copy to any reader who cares to write to this address.

I am, etc.,
(The Reverend),
J. P. STEVENSON.
The Rectory,
Wongan Hills, W.A.

GUILDFORD TO HAVE SCOTTISH WINDOW

ANGLICAN NEWS SERVICE
London, March 4
Sponsors of the fund to provide a Scottish memorial window in the nave of the new cathedral at Guildford hope that a total of £1,000 will have been exceeded when, on June 27, the Queen visits Guildford for celebrations of the 700th anniversary of the town's royal charter.

ANGLICAN OF THE WEEK



Our Anglican of the Week is the newly-appointed Director of Promotion in the Diocese of Melbourne, who brings to his position wide experience as a parish priest and enthusiastic missionary interest.

He is the Rector of S. Barnabas', Balwyn, the Reverend Wilfrid Holt.

Before his ordination in 1942 he had followed a commercial career, having been awarded a Diploma of Commerce as well as a B.A. degree from Melbourne University.

He was a chaplain with the A.I.F., being attached to the 2/14 Field Regiment in New Guinea.

Mr. Holt started his parish work at the Norland Housing Estate, near Geelong, where there was neither building nor money. Undaunted, he borrowed 100 acres of land from a large industrial concern and share cropped it to raise funds—most successfully!

Mr. Holt organised a successful deanery rally for the Primate's South-East Asia appeal in 1955 and also, with the aid of leading Australian artists living in the parish, a very successful art show for home and overseas missions. His own hobby is painting.

The new director is a member of the diocesan executive of the Church of England Boys' Society, of the Missionary Service League, and of the Council of Youth and Religious Education.

During the parochial mission at Balwyn last year, organised by the rector and conducted by the Bishop of Armidale, a great number of people were brought into the fellowship of the Church.

Much of the success of the mission was due to the systematic and repeated visits made to homes by a band of lay people.

THREE-DECK PULPIT

UNUSUAL CHURCH DESIGN

ANGLICAN NEWS SERVICE
London, March 4

A break from tradition in church building will be made at S. John's, Hatfield new town, Hertfordshire, with an unusual campanile and a three-deck pulpit.

The campanile will consist of a masonry shaft, beside which a staircase will rise to the single bell and a viewing platform overlooking the new town.

The only coloured glass in the building will be in a series of small openings replacing the traditional east window in the sanctuary wall.

Glass bricks in the wall will show the form of a cross for miles when the church is lit at night.

Services will be conducted from a three-deck pulpit. The priest will occupy the ground floor pulpit for most of the service.

The lessons will be read from the middle pulpit and the sermons preached from the top one.

LEGAL YEAR BEGINS IN ADELAIDE

SERVICE IN THE CATHEDRAL

FROM OUR OWN CORRESPONDENT

Adelaide, March 4

S. Peter's Cathedral was crowded on Monday morning last week for the annual service to mark the opening of the legal year in Adelaide.

All courts adjourned for services in S. Peter's and S. Francis Xavier's Roman Catholic Cathedral, except the Criminal Court, where a murder trial was in progress. The Master of Lincoln Methodist University College, the Reverend Frank Hambly, preached in S. Peter's. He reminded the congregation that the law was made for man, not man for the law.

"We look to you members of the legal profession for protection from all transgressions of human rights," he said.

The service was conducted by the Dean Administrator of Adelaide, Dr. T. T. Reed, and the Cathedral Chapter Vicar, Canon E. C. Loan.

Lessons were read by the Chief Justice, Sir Mellis Napier, and the Law Society president, Mr. E. L. Stevens. Included in the congregation

were the S.A. Attorney-General, Mr. Rowe; the Deputy Commissioner of Police, Mr. McKinnon; the Lord Mayor, Mr. Phillips; Mr. Justice Reed, Mr. Justice Abbott, and Mr. Justice Ross; Mr. President Fellow of the Industrial Court; and the Master, Mr. McBryde, and Deputy Master, Mr. Kirkman, of the Supreme Court.

BIBLE SALES IN JAPAN

ECUMENICAL PRESS SERVICE
Geneva, March 4

The Japan Bible Society is trying to find and train 40 colporteurs to help achieve the goal of two million sales of Bibles or portions during 1957. In addition to colporteurs, the society plans to secure the co-operation of 500 stores throughout the country to handle Bible sales.

BOOK REVIEW

AS EXCITING AS A VERY GOOD ADVENTURE STORY

THE EARLY CHRISTIAN FATHERS. Edited by Henry Bettenson. Oxford University Press. Pp. 424. Australian price, 26/6.

FROM the time he starts work for his Th.L., the theologian is continually referred to the so-called "Fathers" of the Church. He soon learns that a neglect of their writings is only less serious than neglect of the Scriptures.

Unhappily, it is not easy to procure copies of these writings, and it is even less easy to get good translations.

It may, then, be anticipated that students and clergymen will hurry to order copies of this excellent new work.

In it Mr. Bettenson has selected for us copious extracts from the most important writings of the principal ante-Nicene Fathers. He has been

concerned especially with the great doctrinal themes, and by the arrangement of his extracts under each Father's name, enables us to see how thought progressed in those vital centuries.

The result is that we have before us a book which becomes as exciting as a good adventure classic. After all, the development of doctrine, the unfolding of what was implicit in the Gospel, was one of mankind's supreme adventures, and ought to be so still.

In spite of familiarity with these texts, this reviewer still found himself growing tense as an ancient writer, facing schism or heresy, groped at first

feebly, and then with growing confidence, for a new application of the truth, till at last he strikes it with a conviction beyond all doubt. It is thus we arrive at the truth about the Person of the Holy Ghost.

Of course, all difficulties are not met equally happily. Some matters are left by these early Fathers in an unsatisfactory, even disappointing, stage.

Mr. Bettenson has given us a useful introduction and a few pertinent notes. His translation is something to delight in, for it is accurate and readable. Indeed, except for the quaint exegesis and even logic, which at times mark these early thinkers, we might be reading something written in vivid English for and in our own day.

In these pages Clement of Rome, Ignatius, Justin Martyr, Tertullian, Origen and others talk to us almost like contemporaries. They are well worth our attention.

—C.C.C.

CHURCH'S SHARE IN WORLD PARTNERSHIP

ANGLICAN NEWS SERVICE

London, March 4

Sir Kenneth Grubb said on February 22 that without a common recognition of a supreme moral authority and a common moral code, there could be little chance of escaping deadlocks and oppositions between nations.

He was delivering the Burge Memorial Lecture at Westminster.

He called on religious bodies to make a serious attempt to recover, re-state and proclaim anew the principles of a common "international ethos," founded on the gospel, without which a common moral code and sense of a final moral authority could not be restored.

Sir Kenneth said that although Christian principles were widely accepted, they had been secularised and their origin was no longer recognised; they were therefore regarded as European rather than Christian, and their universal value was prejudiced.

Co-existence — "a cool recognition of things as they are"—did nothing to secure justice, but it must be accepted while striving to transform it into "peaceful partnership"—something "more than the

formal association of governments for the joint pursuit of self-interest.

The first step towards such a partnership was the abatement of fear.

More and more ways must be contrived by which the peoples could meet and mingle, on the basis of mutual interests—commercial, cultural, professional or athletic.

Common membership of the Church was an excellent background and justification for contacts.

C.E.F. DIOCESAN COUNCIL FOR WANGARATTA

FROM A SPECIAL CORRESPONDENT

Wangaratta, March 4

A diocesan council of the Church of England Fellowship was formed at Holy Trinity Cathedral here on February 8.

The Reverend G. M. Browne, of Wodonga, secretary of the diocesan Board of Education, presided in the absence of the bishop and was elected chairman.

Mr. Ken Bradfield, of Wodonga, was elected organising secretary; Miss Margaret Florance, of Wangaratta, minute secretary; and Miss Margaret Brittain, of Yackandandah, treasurer.

Mr. David Hutchings, secretary of the Victorian provincial

council of the C.E.F., and Mr. John Paulsen came from Melbourne to advise the new council.

The quarterly diocesan meetings are to be held in rotation among the existing branches.

The delegates discussed a C.E.F. display for the youth rally in June and the formation of "flying squads" to help new branches and to form others.

They also discussed the possibility of a diocesan C.E.F. workshop later in the year.

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TRAINING FOR THE MINISTRY

WHAT SORT OF PERSON DO YOU HAVE TO BE?

The call to the Ministry of the Church is the most important that can come to any man. Many have heard it, and have rejected it—to their subsequent sorrow.

Perhaps you have heard it, and are wondering how you should answer it?
Let us think about it together.

First of all, there are probably doubts in your mind as to your suitability to respond to this Call. After all, it is a great responsibility to be a Priest of the Church of God, and it is only right that you should hesitate before undertaking such a task.

The most important thing, of course, will be your own relationship to God. Unless a man is sure of his own personal commitment to Christ, it would be disastrous for him even to think of taking Holy Orders.

But if you have truly given your heart to Him, if you are honestly striving to follow where He leads, if you trust and obey Him, then you must seriously consider the further step of preparing yourself to obey His Call.

NOT GOOD ENOUGH

The first thing, then, must be committal. God's servants vary greatly in ability, in accomplishments, in learning, and in personality. The one thing they have in common is a readiness to put all that they have and are at God's service, to be used of Him as He will.

Probably one of the first thoughts that will come into your mind is, "I am not good enough." And that is perfectly true. Not one of us is ever good enough to serve God as He ought to be served.

The wonder is that He calls any of us to His service.

But when we respond to His Call, He uses us. In spite of our imperfections, He makes something of us. Impetuous Simon became Peter the Rock; Saul the persecutor became Paul the pillar of the Early Church, and the greatest Missionary of all times.

Or it may be that you hesitate to say, "Yes" to God because you do not think you could preach, or visit the sick, or undertake the training of children in the Faith.

Whatever may be our work in life, I suppose there are some parts of it that we will find easier to do than others, and this is true, too, of the Christian Ministry.

Yet when God calls us to do a work for Him, He enables us to do it. We learn about it bit by bit, and as we learn, so we find in the doing of it a joy and satisfaction all of its own.

WHAT TO GIVE UP DURING LENT

Here is a positive programme for Lent. It is simple and straightforward, and will enable us to keep a good Lent, making this season a time for spiritual discipline and the development of a truly Christian attitude to life.

1. Give up grumbling — instead, "in everything give thanks."
2. Give up ten to fifteen minutes in bed—instead, use that time for prayer.
3. Give up looking at other folks' worst points — instead, concentrate on their good ones.
4. Give up speaking unkindly — instead, let your speech be generous and understanding.
5. Give up your worries—in-

stead, trust God with them.

6. Give up hatred or dislike of anyone — instead, learn to love.

7. Give up the fear which prevents Christian witness — instead, seek courage to speak to others about God and His Church.

8. Give up reading Sunday newspapers—instead, spend the time you would have spent on them in studying your Bible.

9. Give up T.V. one evening a week—instead, visit some sick or lonely person.

10. Give up buying anything but essentials for yourself—instead, give the money you would have spent on non-essentials to God's work, supporting the efforts of Missionary clergy, doctors, teachers and nurses throughout the world.

11. Give up judging by appearances and by the standards of the world—instead, learn to judge "rightly".

12. Give up YOURSELF—to GOD.

"Make me a captive, Lord, And then I shall be free, Force me to render up my sword, And I shall conquer be."

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The Youth Page

TALKS WITH TEENAGERS

GETTING TO KNOW THE OLD TESTAMENT

This is the third of a series of articles on How to Study the Bible. Many young people, and, in fact, many older people, too, find the Bible a difficult Book to follow. These articles are planned to provide some slight background to the study and understanding of this wonderful Book.

The Old Testament Scriptures were the only Bible possessed by our Lord and His earliest disciples.

They quoted from them extensively in their teachings, and turned to them again and again for spiritual guidance.

Yet to many Christians of the present day much of the Old Testament is unknown and unexplored territory.

LITERATURE

In the first place, the Old Testament is a whole literature in itself.

Consisting, as it does, of history and exhortation, of prophecy and poetry, it is an amazing record of God's preparation for the redemption of the world, and for the coming of Messiah.

When we come to read it, it is important for us to know the historical facts of the Old Testament story, so that we may be the better able to appreciate the development of God's redemptive plan, and His dealings with His people.

Canon R. L. Ottley's *Short History of the Hebrews*, published by the Cambridge University Press, will be found to provide a very helpful guide to the understanding of the whole period covered by the Old Testament, and enables us to get the historical facts in their

"What was indispensable to the Redeemer, must always be indispensable to the Redeemed."

CONTENTS

In studying the Old Testament, the following outline of its contents, compiled by the late Dr. Griffiths Thomas, will be useful:

Dr. Thomas points out that the poetical and prophetic books of the Old Testament should be read side by side with the historical if we are to get a correct idea of the period which they are concerned with. Accordingly, he divides the Old Testament into eight sections, and distinguishes the various books as those of history or of illustration, thus:

1. Introduction. — From the Creation to the Call of Abram. Genesis, chapters 1 to 11.
2. The Age of the Patriarchs. (a) History. Genesis, 12-50. (b) Illustration. Job.
3. The Formation of the Nation of Israel. (a) History. Exodus and Numbers. (b) Illustration. Leviticus and Numbers.
4. Conquest of, and Settlement in, Canaan. (a) History. Joshua; Judges 1-16; 1 Samuel 1-7. (b) Illustration. Ruth and Judges 17-21.

FOR THOSE WHO SEEK

*I asked for bread; God gave a stone instead.
Yet, while I pillowed there my weary head,
The angels made a ladder of my dreams,
Which upward to celestial mountains led.
And when I woke beneath the morning's beams,
Around my resting place fresh manna lay;
And, praising God, I went upon my way,
For I was fed.*

*God answers prayer; sometimes when hearts are weak;
He gives the very gifts believers seek.
But often faith must learn a deeper rest,
And trust God's silence when He does not speak;
Stars may burn out, nor mountain walls endure,
But God is true, His promises are sure
For those who seek.*

—Author Unknown

right order.

INDISPENSABLE

But there is much more than history in the Old Testament.

When we have got the historical background clear in our minds, we are ready to study other aspects of these ancient writings.

Professor G. A. Smith says, "For us the supreme sanction (authority) of the Old Testament is that which it received from Christ Himself."

"He took for granted its fundamental doctrines about creation, about man and about righteousness, about God's Providence of the world and His purpose of grace through Israel."

"He accepted its history as the preparation for Himself, and taught His disciples to find Him in it."

"He used it to justify His mission, and to illuminate the mystery of His cross..."

"He reinforced the essence of its Law, and restored many of its ideals. But, above all, He fed His soul with its contents, and in the great crises of His life sustained Himself upon it as upon the living and sovereign Word of God."

"These are the highest external proofs—if indeed we can call them external—for the abiding validity of the Old Testament in the life and doctrine of Christ's Church."

5. The Kingdom undivided. (a) History. 1 Samuel 8-31; 2 Samuel and 1 Kings 1-11; 1 Chronicles. (b) Illustration. Psalms 1-90; Proverbs; Ecclesiastes; Solomon's Song.
6. The Kingdom divided. (a) History. 1 Kings 12-22; 2 Kings; 2 Chronicles. (b) Illustration. The Prophets and most of the later Psalms.

Thus:

- (i) Mainly concerned with Israel (Northern): Jonah, Amos, Hosea.
- (ii) Mainly Judah (early): Joel, Micah, Isaiah, Nahum.
- (iii) Mainly Judah (late): Zephaniah, Habakkuk, part of Jeremiah.
7. The Captivity. (a) History. Parts of Jeremiah and Ezekiel; Daniel 1-6. (b) Illustration. Parts of Jeremiah and Ezekiel; Obadiah; Daniel 7-12.
8. The Restoration. (a) History. Ezra; Nehemiah; Esther. (b) Illustration. Haggai; Zachariah; Malachi; and some of the later Psalms.

In this outline, the last four sections are only approximately correct, because of the impossibility of fixing absolutely the dates of many of the psalms and of some of the prophets.

HELP IN TEMPTATION

Matthew 4:1-11, the Gospel for the First Sunday in Lent, contains the record of our Lord's Temptations in the Wilderness. Turn it up in your Bible or Prayer Book, and read it. It is full of instruction for you.

Bishop Frank Houghton, formerly Bishop of Eastern Szechwan, commenting on this passage, says:

"If you are a Christian, you are being tempted. Is there any encouragement here for you?"

"First, the Lord Jesus understands."

"He, too, was tempted. 'But He was different,' you say. 'He was the Son of God.' Yes, but that did not mean that He avoided temptation. He 'was in all points tempted like us we are, yet without sin' (Hebrews 4:15; 2:18)."

OVERCOMING

"Second, the Lord Jesus overcame. He defeated temptation by using only those weapons which are available to us."

"Particularly, He used 'the sword of the Spirit, which is the Word of God' (Ephesians 6:17). Every time He turned aside the tempter's assaults by quoting from the Old Testament (verses 4, 7, 10. See Deuteronomy 8:3; 6:16; 6:13).

"No weapon, whether ancient or modern, is of much value unless you have it at hand, and know how to use it."

"Jesus had His mind stored with the word of God."

"There in the desert He must have been thinking especially of the Book of Deuteronomy."

"If you are to overcome temptation you must know your Bible. The particular passage that you have been reading in the morning may be exactly the one with which to repel the enemy during the day."

Why not get into the habit of reading a short passage from the Bible every day? It will help you to know more of God's plans for your life, and will provide you with the armour of defence against temptation. Then, like the Psalmist, you will be able to say, "Thy Word have I hid in mine heart, that I might not sin against Thee." (Psalm 119:11.)

GOD WAS IN IT

While in Finland, an English-speaking Church leader was puzzled when he heard the Finnish word for "worship service." He could not imagine what the word meant, but he saw in it the expression for God.

"I knew nothing about the word, except that God was in it," he commented.

Need we ever know any more? Need we ask of any movement about God being in it? Need we inquire further of any plan or programme than to find out about God's presence?

What of our own dreams? If God is in them we cannot go wrong. If God is not there, they are destined for failure.

—T. O. NALL

NO ESCAPE

It is impossible to shirk any responsibility that rightfully belongs to us. We may deny that it is ours, may refuse the duty or the blame that attaches to it, but the responsibility we cannot escape.

THAT WE MAY BE NOURISHED

O LORD, Who hast given unto us Thy Word of truth: quicken within us an increasing love of Thy revelation of Thyself; and grant that, delighting daily to exercise ourselves therein, and bringing forth fruit as trees of Thy planting, we may be nourished by the waters of Thy grace, and daily be ripening unto everlasting life: Through Jesus Christ our Lord. Amen. (Adapted from the Mozarabic Use.)

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

MARSDEN

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Victoria.

S. Peter's, Adelaide,
Sth. Aust.

Perth College, Perth,
W.A.

A NEW ORDER IN PERTH DIOCESE

BY THE VERY REVEREND R. H. MOORE

ON the death of Archbishop Riley, his Commission appointing Archdeacon Huddleston Administrator in his absence became active.

The archdeacon, who had served in that office for thirty years, took up this heavy responsibility with his usual humility and patience.

He was now, by the Statutes of the Diocesan Synod, invested with authority to do all things necessary to carry on the diocese.

The first thing the Diocesan Council decided to do was to seize the opportunity provided by vacancies in the offices of both archbishop and dean to draw up a new Cathedral Statute making the position of the dean clear and putting an end to much of the unpleasantness that had arisen from time to time in the management of the Mother Church of the diocese.

A special meeting of Synod was summoned for August 26. At this the "Cathedral Statute 1929" was presented and read for the first and second times and discussed, and on the following evening was passed through all stages and unanimously agreed to.

This provided that the dean should be President of the Chapter, which body should have full control of the general management and government of the cathedral without prejudice to the right of the Archbishop of Perth to use the cathedral for taking part in Divine Service, for ordinations, confirmations, visitations, national and other occasions, after reasonable notice to the dean of his intention.

As regards the election of a dean, the senior canon should preside over the Chapter, which would elect a suitable person. If the archbishop did not approve, they would then meet again and proceed *de novo*. The Cathedral Chapter met on October 17 to elect a dean under this new statute. Two local priests and two from the Eastern States were proposed. After three meetings, the Chapter, on October 31, elected the Very Reverend R. H. Moore, Archdeacon of the Wheatbelt, who had served 31 years in the diocese.

WISE DECISION

The committee for the election of a successor to Archbishop Riley got to work in July, making enquiries and asking advice from certain senior bishops in Eastern Australia and in England.

The committee is governed by a statute of Provincial Synod and consists of the provincial bishops with seven priests and seven laymen elected by Perth Synod.

When the committee met on September 11, the only nomination was the Right Reverend Henry Frewin Le Fanu, Assistant Bishop of Queensland, who was accepted by the committee with great satisfaction, and events proved that, under God, their decision was a very wise one.

An Irishman, descended from the Huguenots of north-east France, with experience of London parishes and of the Diocese of Brisbane with its living churchmanship of a definite pattern, he was just the one to take over when Australia was trying to settle down to normal life after World War I and not finding it very easy.

To his clergy he was a real Father in God, and in his visitations of parishes he preferred to stay at the rectory and to learn of the parish from the rector's point of view.

During the Depression, he took much personal pains to help the parishes loaded with debt, and devised plans to write off or write down the impossible burdens some were trying

This is the first article in the third of a series dealing with the history of the Diocese of Perth, which celebrates its centenary this year. The commemorations began last Sunday.

The next two articles will deal with the history of the other dioceses of the Province.

to carry, and to give them hope.

The Mount Hospital, and the expansion of Christ Church School, and the founding of S. Hilda's Girls' School are witnesses to his vision and his courage. There were, it must be admitted, times when he was a serious headache to the lay trustees, but the works still stand and bear witness to his faith!

The news of his election to the Primacy in 1935 was received with great joy in West Australia, and there is no doubt that he filled the office with distinction.

His chairmanship of the meetings of General Synod will long be remembered for his wit and adroit handling of what might have become awkward moments.

A Sydney columnist facetiously referred to it as "rafferty rules." The *Bulletin's* report of his election by one vote, as "winning by a short Arch," caused much amusement!

He was a hard worker and never spared himself. His end came suddenly. After a hard day, ending with a long interview with the Commonwealth Minister for Immigration, he was struck down with a heart

attack on the evening of June 23, 1946, sixteen years after his enthronement.

He was the third Bishop of Perth to die in harness, and with them he sleeps in the diocese he served and among his people.

The Conjoint Committee for the election of a successor to Archbishop Le Fanu met on October 2, and held three further meetings before coming to a decision on February 5, when they elected the Reverend Robert William Haines Moline, M.C., Vicar of S. Paul's, Knightsbridge, fifth Bishop of Perth and third Metropolitan.

He was consecrated on S. Mark's Day, April 25, 1947, by the Archbishop of Canterbury. He arrived in Perth with Mrs. Moline at the end of June and was enthroned on July 2.

If Archbishop Riley had to deal with a population of 50,000-odd, increasing 14 per cent. per annum, he at least had the advantage that the numbers were small, and he was soon known to everyone.

Archbishop Moline arrived when the population of the State was over half a million and increasing at about 4 per cent. annually, and most of this population in the metropolitan area.

The problem of dealing with it being concentrated mostly in the capital city, has made his task one of real difficulty.

The bold effort to raise £100,000 to provide funds to meet the needs of new districts was a splendid venture of faith. The difficulties before the Church seem to be almost insurmountable.

Certainly, until Church of England people learn to regard the support of the Church and the maintenance of her mission at home and abroad as a sacred and religious duty, no way out of our difficulties can be found.

The "Wells" plan seems to point a way, but what is wanted now is a definite and courageous lead to call all our people to sacrificial almsgiving. God's free gifts of help cannot be won and enjoyed unless we freely give ourselves.

Archbishop Moline, whose first ten years of office covers the closing years of the first century of the diocese, finds himself in a period of immense expansion and faced with difficult problems arising therefrom.

He will, however, have the joy of sharing in the great "Venture of Faith" with which it is planned to mark our centenary year, namely, the raising of £150,000 to build and establish a theological college to serve that original diocese which to-day is represented by the whole of the Province.

DR. ROY LEE ON THE CHILD AT CHURCH

THE "LIVING CHURCH" SERVICE

Milwaukee, March 4

Dr. Roy Lee, who was at one time Vice-Warden of S. John's College, Morpeth, and who is now Vicar of S. Mary the Virgin, Oxford, appeared on the famous Dean Pike television programme in New York last month.

Dr. Lee offered some enlightening observations on child guidance.

"How you treat a child is much more important than what you teach him," said Dr. Lee.

"Don't try to make a theologian of him, and don't treat him like a 'little adult'."

"Let him read the Bible. He'll find what is useful to him and put it to work. Don't worry about what he doesn't understand."

Children in England accompany their parents to church at about three years—but they do not attend the services. "Dis-treating to others," commented Dr. Lee.

"WEEK-END OF SCIENCE"

FROM A SPECIAL CORRESPONDENT

The N.S.W. branch of the Research Scientists' Christian Fellowship is holding another "Week-end of Science" for 4th and 5th year High School students at the Thornleigh Presbyterian Conference Centre on the week-end of March 29 to 31.

There will be lectures and films on a variety of scientific subjects around the theme, "In The Beginning . . . ?"

Among the list of topics are origin of life, language, mathematics, evidences for evolution, dating the past, radio, astronomy, time space and relativity, electronics and television.

The week-end is open to all denominations and the cost will be 35/- plus fares. Application forms may be obtained from Children's Special Service Mission, 239 Elizabeth Street, Sydney, or from the secretary, 23 Banksia Street, Eastwood, N.S.W.

"There is significance to the child in being in the same building where his parents worship, and associating them with the church."

"Let them take part in the service when they are about eight or nine, and then only as much as they can stand."

Dean Pike, summing up, suggested that a child's ability to rely on his father, a rewarding confidence in his mother, and an assurance of acceptance by all the members of his family were things he must experience before he could be expected to understand his relationship to God.

"These are, in fact, the pegs on which he hangs his feeling toward God," he concluded.

"If there is no such relationship, it doesn't matter very much if he can recite a catechism or give a nice definition of the Holy Trinity."

INAUGURATION OF THE PRESIDENT

ECUMENICAL PRESS SERVICE

Geneva, March 4

Protestant, Roman Catholic, Jewish and Orthodox representatives took part in the inauguration of President Eisenhower and Vice-President Richard Nixon in Washington, D.C., on January 21.

It was the first time in U.S. history that a member of the Greek Orthodox Church has participated—Archbishop Michael, head of his church in North and South America.

Others were the Reverend Edward L. R. Elson, Eisenhower's pastor at the National Presbyterian Church; Dr. Louis Finkelstein of the Jewish Theological Seminary, New York; and Roman Catholic Archbishop Edward Cardinal Mooney, of Detroit.

OBITUARY

MR. W. DUNSTAN

We record with regret the death in Melbourne on March 2 of Mr. William Dunstan, V.C., a director of the *Herald* and *Weekly Times Limited*, and an original member of the business advisory board of The ANGLICAN, in his sixty-second year.

Dunstan served with great distinction in the first A.I.F. He was twice mentioned in despatches, and won the Victoria Cross at Lone Pine in 1915.

He served with the Repatriation Commission, after his demobilisation, during 1917-21, in which latter year he joined the administrative staff of the *Herald* and *Weekly Times*.

Although never a very active churchman in the true sense, perhaps because he was so immersed in a wide range of business and sporting activity, Dunstan was always ready to respond to any call made upon him by the Church and by Church organisations.

He gave invaluable advice on the business side to THE ANGLICAN during its formative period, and subsequently followed its progress with keen interest.

He was buried with military honours last Tuesday at Spring Vale after a service at Christ Church, South Yarra, conducted by the Bishop of Geelong and the vicar, the Reverend S. Ball.

He is survived by his widow, two sons and a daughter.

WILLIAM TEMPLE COLLEGE

ANGLICAN NEWS SERVICE

London, March 4

When the Friends of William Temple College met for their annual meeting in Church House, Westminster, on February 19, the principal, Miss E. M. Batten, announced that £12,000 had to be found to complete the adaption and extension of the Rugby premises.

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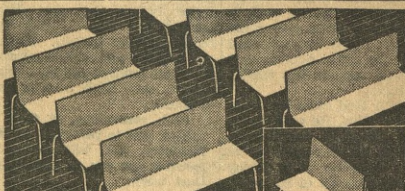
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NEW CHAIRMAN OF THE A.B.M. COMMISSIONED ENTHUSIASTIC WELCOME FROM MANY ORGANISATIONS

FROM OUR A.B.M. CORRESPONDENT

The Primate solemnly commissioned the Reverend Frank Coaldrake as chairman of the Australian Board of Missions in S. Andrew's Cathedral on February 27.

Mr. Coaldrake was presented to His Grace by the senior clerical and the senior lay members of the board, the Reverend W. C. A. Green and Mr. R. Vine-Hall.

The lessons were read by the Bishops of Armidale and Rockhampton. Evensong was sung by the Precentor, the Reverend J. A. Glennon.

The archbishop delivered a brief charge, in which he set out the duties and responsibilities of the chairman of A.B.M.

This was followed by the making of three solemn promises by the incoming chairman.

The archbishop then announced his intention of commissioning him, and called the congregation to prayer.

At the conclusion of the prayers, the Primate, attended by his chaplain, Canon M. C. Newth, and accompanied by the Archbishop of Brisbane, the Bishops of Armidale, Rockhampton, Carpentaria, North Queensland, and Bishop Kerle, led the new chairman to the Communion rails, where, in a ringing voice, His Grace said:

"By virtue of the authority committed unto me in this behalf, I commission you as Chairman of the Australian Board of Missions. The Lord preserve thy going out, and thy coming in from this time forth for evermore. Stand in righteousness and holiness and keep the place committed to thee by God; and may the Holy Spirit grant thee increase of grace to discharge the duties thereto belonging through Jesus Christ our Lord."

The service of Evening Prayer then continued with the singing of the *Deus Misereatur*, and the final prayers were read by the Home Secretary of the A.B.M., the Reverend T. B. McCall.

The choristers of S. Andrew's sang the service with their customary competency and beauty, and the whole effect was one of great dignity and solemn blessing.

PRECISION

It is not perhaps out of place here to say that S. Andrew's Cathedral services for such occasions are always of a high order, and run with a precision and smoothness that might well be taken as a model for the conduct of divine worship.

There is never the slightest fun or "messiness," and one feels that the staff are indeed bent upon man's highest duty of worshipping Almighty God.

After the service in the cathedral, the large congregation moved over to the Chapter House, where the Primate presided over a welcome to the new chairman and his wife.

The Archbishop of Brisbane, speaking on behalf of the board, referred to the valuable contribution the Coaldrakes had made to the life of the Church in Japan, and to the fact that one of Mr. Coaldrake's greatest attributes was the fact that he was born in Queensland!

The Archbishop of Brisbane was followed by Miss Henslowe, speaking on behalf of the Women's Auxiliary, assuring both the chairman and his wife of a very warm welcome from the women of the Church.

The Bishop of North Queensland followed as Visitor of the Order of the Comrades of S. George—the youth auxiliary of A.B.M. Bishop Shevill introduced a lighter vein when he described a missionary as being something like a prune, "for a prune, like a missionary, goes into the interior and does good."

Archdeacon R. J. Hewitt then

spoke on behalf of the Church Missionary Society, and told of his happy relationships with former chairmen of the board, and of his particular debt to the inspiration he had received from the late Canon J. S. Needham.

He felt that the spirit of friendship and co-operation he had known in the past would continue with the new chairman—the fourth with whom he had had close dealings.

"I do want to appeal to you on behalf of his wife," he said. "Do remember what a sacrifice she is being called upon to make, and when you read of the chairman visiting the field or other States, give a thought to his wife alone at home. I know from experience how lonely the wife of such a man can be, and we owe it to her to remember her in our prayers and to thank God for her readiness to accept the sacrifices demanded of her."

The archdeacon was followed by Bishop Kerle, speaking on behalf of the National Missionary Council, who said he felt rather like a split personality, as he was there in his capacity as an Anglican bishop but speaking on behalf of other missionary bodies.

Unfortunately, none of them were able to be present owing to pressing duties elsewhere, but there were messages of goodwill and welcome from the Presbyterian and Methodist Boards and from the London Missionary Society.

At the point the Home Secretary passed up a cable that had just arrived bearing the good wishes and prayers of the New Zealand Anglican Board

of Missions, signed on behalf of the board by the secretary in Wellington.

The message was read out by the Primate, and was received with great applause. It will be remembered that Australia and New Zealand originally had the one board, entitled the Australasian Board of Missions, subsequently divided into A.B.M. and N.Z.A.B.M. A.B.M. still shares the work in Melanesia and Polynesia with N.Z.A.B.M.

ASIAN CONTACTS

There was a great round of applause when the chairman rose to speak. Thanking the great audience on behalf of his wife and himself, he said what a great joy it was to be with such a gathering, and that much as they missed their task in Japan, and the people of Japan, whom they had learned to love, the call to be chairman was one which he could not ignore, for it was a call from the Australian Church.

It was also something to be thankful for that he now lived in a country where his name was pronounced properly—something no Japanese had ever succeeded in doing in all the time he was there.

Mr. Coaldrake spoke of the growth of the indigenous Church in Asia generally, and referred to the recent delegation to China as being a big landmark in relationships with a Church now indigenous.

We should look forward to the time when we in turn will humbly receive from the Asian Churches, as they in the past had received from us.

SURVEY FOR MISSION CATTLE RUN

FROM A SPECIAL CORRESPONDENT

Perth, March 4

Many clergy and a very large number of laymen attended a luncheon given here to the superintendent of the Forrest River Mission, Mr. W. Jamieson, on February 21.

The Assistant Bishop of Perth, the Right Reverend R. Freeth, presided. He gave a brief outline of the Mission's recent history, and of its present financial difficulties.

The Mission has plans to support itself in the future.

It is greatly indebted to four leading Western Australian pastoralists who are going to give advice about establishing a cattle run on land next to the Mission.

Nothing will be done, however, until the country has been inspected thoroughly. Mr. W. N. M. Macdonald, of Fossil Downs Station, Fitzroy Crossing, is making the preliminary survey by land rover and air.

If the initial survey is as satisfactory as it is expected to be, the Mission should start operations in May.

Forrest River Mission, like most missions, is greatly concerned to make both ends meet.

Rising costs are more than a mere headache; both ends do not meet at present. The committee is anxious to increase the income of the Mission, rather than to cut down activity.

A careful examination is being made of book-keeping methods, of annual budgets, and of the possibility of increasing Mission production.

WORLD CONFERENCE

ECUMENICAL PRESS SERVICE

Geneva, March 4

Representatives of the World Alliance of Y.M.C.A.s, the World Y.W.C.A., the World Council of Churches, the World Council of Christian Education and the World's Student Christian Federation, held a consultation from February 11 to 13 in Nyon, Switzerland.

The purpose was to provide an opportunity to discuss common evangelistic and ecumenical responsibilities.

CHAPEL AT HOME OF DIVINE HEALING

ANGELIC NEWS SERVICE

London, March 1

A large number of priests, doctors and churchpeople from many parts of England went to Groombridge, Sussex, on February 18, when the Bishop of Coventry dedicated the new chapel at Miss Dorothy Kerin's home of divine healing.

The chapel has become necessary because of the increase in the number of people going to Groombridge.

PRAYER EVERY MINUTE

ECUMENICAL PRESS SERVICE

Geneva, March 4

The Methodist Church launched its first world-wide prayer movement with special New Year's Eve services in Bethlehem, Wesley's Chapel in London, and in Argentina, Japan, Yugoslavia and the United States.

The aim of the movement is to have at least one person praying every minute throughout 1957 for peace, brotherhood and justice.

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MARIPOSA	*Nov. 23	Nov. 26	—	Nov. 29	—	Dec. 5	—	Dec. 10	Dec. 10
ORONSAY	Dec. 11	Dec. 14	—	Dec. 17	—	Dec. 22	—	Dec. 28	Dec. 31
MONTEREY	Dec. 14	—	Dec. 17	—	Dec. 21	Dec. 28	Jan. 2	—	Jan. 3
MARIPOSA	Jan. 11	Jan. 14	—	Jan. 17	—	Jan. 23	—	Feb. 11	Jan. 28
ORSOVA	Jan. 25	Jan. 28	—	Jan. 31	—	Feb. 5	—	Feb. 14	Feb. 14
MONTEREY	Feb. 1	—	Feb. 4	—	Feb. 8	Feb. 15	Feb. 20	—	Feb. 21
MARIPOSA	*Mar. 1	Mar. 4	—	Mar. 7	—	Mar. 13	—	Apr. 2	Mar. 18
ORION	Mar. 12	Mar. 16	—	Mar. 20	—	Mar. 26	—	Apr. 10	Apr. 11
MONTEREY	Mar. 22	—	Mar. 25	—	Mar. 29	Apr. 5	Apr. 10	—	Apr. 18
MARIPOSA	Apr. 20	Apr. 23	—	Apr. 26	—	May 2	—	May 17	May 7
ORCADES	Apr. 30	May 3	—	May 6	—	May 11	—	May 30	May 20
MONTEREY	May 10	—	May 13	—	May 17	May 24	May 29	Jun. 14	Jun. 17
ORSOVA	*May 28	Jun. 10	—	Jun. 13	—	Jun. 19	—	Jun. 28	Jun. 24
ORCADES	Jun. 11	Jun. 14	—	Jun. 17	—	Jul. 23	—	Jul. 28	Jul. 1
MONTEREY	Jun. 28	—	Jul. 1	—	Jul. 5	Jul. 12	Jul. 17	—	Jul. 19
ORONSAY	Jul. 12	—	—	—	—	Aug. 7	—	—	Aug. 1
MARIPOSA	Jul. 26	Jul. 29	—	—	—	Aug. 20	—	—	Aug. 12
ORION	Aug. 6	Aug. 10	—	—	—	Aug. 30	—	—	Aug. 30
MONTEREY	*Aug. 16	—	Aug. 19	—	Aug. 23	Sep. 25	Sep. 4	—	Sep. 5
MARIPOSA	*Sep. 13	Sep. 16	—	Sep. 19	—	Sep. 25	—	—	Sep. 20
MONTEREY	Oct. 4	—	Oct. 7	—	Oct. 11	Oct. 18	Oct. 23	—	Oct. 24
ORSOVA	Oct. 8	Oct. 11	—	Oct. 14	—	Oct. 19	—	Oct. 25	Oct. 28
MARIPOSA	Nov. 1	Nov. 4	—	Nov. 7	—	Nov. 13	—	Nov. 29	Nov. 19
ORONSAY	Nov. 12	Nov. 15	—	Nov. 18	—	Dec. 3	—	—	Dec. 2
MONTEREY	Nov. 22	—	Nov. 25	—	Nov. 29	Dec. 6	—	—	Dec. 11
MARIPOSA	Dec. 27	Dec. 30	—	Jan. 2	—	Jan. 8	—	—	Jan. 13

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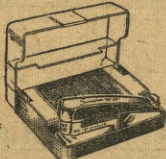
CANADIAN BANNER FOR S. PAUL'S

ANGELICAN NEWS SERVICE
London, March 4

A Canadian banner, to replace one destroyed by bombs in the north transept of S. Paul's Cathedral, was presented to the Dean and Chapter of the cathedral after Evensong on February 27.

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THREE NEW PARISHES IN MELBOURNE

CHURCH BUILDING IN THE OUTER SUBURBS

FROM OUR OWN CORRESPONDENT

Melbourne, March 4

Three new parishes have been created this year on the northern fringe of Melbourne's rapidly expanding outer suburbs—two of them during the past week.

It was on January 30 that the parish of S. John's, Heidelberg, relinquished its claims to Rosanna, West Heidelberg, and MacLeod, and the Reverend Philip Cooke was inducted as the first Vicar of S. Andrew's, Rosanna.

The other places mentioned are sub-centres under his care; they include the area of the Olympic Village, which is now being occupied by permanent residents.

The new vicar served some years in the parish of Timboon, in the Diocese of Ballarat, with the Bush Church Aid Society.

Here he has had a big task among timber workers, and others engaged in the rural industries of the Otway Ranges.

EXACTING TASK

Now he takes up an even more exacting task, with an enormous area of new houses, unmade streets, and newly arrived residents, who need the all possible help if they are to become a community in which the Christian Church has its place.

Similar conditions exist in the Essendon and Pascoe Vale districts. It has long been plain to those who know the area, that the parish of S. Matthew's, Glenroy, was too unwieldy to be efficiently cared for by one priest.

The division of the parish into two, and the appointment of the Reverend Peter Kissick as first Vicar of Holy Trinity, Pascoe Vale, may therefore be looked upon as a forward move.

The induction, which was largely attended, was conducted on February 26 by the Venerable G. T. Sambell, Archdeacon of Essendon, assisted by the Reverend V. G. Carver, Rural Dean.

The new vicar is no stranger to this part of Melbourne, having been assistant curate to the Reverend Victor Carver at Christ Church, Essendon, for three years, being especially concerned with the branch church of S. Aidan's, Strathmore.

LARGE PARISH

This parish has also been divided into two parts. S. Aidan's remains attached to Christ Church, but All Saints' West Essendon, is separated from it, and becomes the centre of a new parish, with a new and attractive church hall to serve as a parish church.

Two small churches with long and honourable records are attached to the new parish—Christ Church, Keilor, which is 80 years old, and S. Paul's, Broadmeadows, which is 107.

These have, for the last few years, been ministered to by the staff of the Diocesan Centre, under Archdeacon Sambell.

With All Saints' they now form a big parish, which includes part of the Melbourne Airport, and an extensive tract of country which is scheduled for rapid development.

At the induction at All Saints' West Essendon, on March 1, both Archdeacon Sambell, who officiated, and the Reverend V. G. Carver, who assisted him, were present in a dual capacity.

Each was surrendering pastoral oversight of certain areas in the new parish, and yet, as archdeacon and rural dean respectively, each retains a certain degree of authority within it.

Judging by the happy faces and the cheerful family spirit which was in evidence at the induction, and at the welcome to follow, there should be no doubt as to the successful working of the new arrangement.

The incoming vicar, the Reverend John Neal, is one of the most brilliant of the younger clergy in Melbourne. He had a distinguished career at Trinity College, where he gained an M.A. degree, and was active in the A.S.C.M. and other student organisations.

There are many other similar areas in the outer suburbs where forward moves are being planned. One is at East Keilor (also in the Essendon neighbourhood) where a hut from Camp Pell has been erected, is being completely renovated, and will be used as a church hall.

This work has been planned by the Reverend John Bishop, Vicar of S. Andrew's, Aberfeldie, within whose parish East Keilor is situated.

Other areas, mentioned by the archdeacon at the induction, where the ministry of the Church urgently need strengthening, are Altona and Brooklyn, on the Western edge of the metropolis, and as more men and money are forthcoming it is hoped that these needs will be increasingly provided for.

CONFESSIONS TO BE STUDIED

ECUMENICAL PRESS SERVICE
Geneva, March 4

The Johann Adam Mohler Institute for the comparative study of various Christian confessions and Catholic minority areas was opened by Roman Catholics in Paderborn at the beginning of the annual Octave of Prayer for Christian Unity this year.

All the Roman Catholic theological faculties in Germany and many leading European theologians were present at the opening ceremony.

The main purpose of the institute is to promote understanding between the Christian confessions on a scientific level by study of their theological bases. The director is Professor Eduard Staekemeier.

Its organ is the theological paper *Catholica*, edited by Professor Grosche, Dean of Cologne Cathedral, which has already been appearing for 25 years.

INTERNATIONAL CONCERT

FROM A SPECIAL CORRESPONDENT

St. Kilda, March 4

Artists from at least eight countries took part in an International Concert arranged by All Saints', St. Kilda, at Prahran Town Hall on February 27.

There was a vivid contrast between the Swedish and Greek dancers and a costumed Malaysian dancer. Four Asian students from the University of Melbourne performed in the concert. One of them, an Indian student nurse, sang a Hindu lyric.

All Saints' is one of the few churches in Australia which retains the traditional all-male choir, and the proceeds of the concert will be used for endowing half-scholarships for choirboys at Malvern Grammar School.

"SEEMLINESS" AT WEDDINGS

ANGELICAN NEWS SERVICE

London, March 4

The practice of taking photographs or recordings of wedding services in church is defended by the Bishop of Rochester, Dr. Chavasse, in this month's issue of "The Rochester Review".

In December, the Archbishop of Canterbury instructed incumbents in his diocese not to give permission for either to be taken during any service except with the authority of the archdeacon "which will be given only in exceptional circumstances." He considered them likely to interfere with the solemnity of the service.

In the neighbouring diocese, the Bishop of Rochester takes a different view. "The question has lately been raised about the seemliness of photographing the conduct of a wedding in church," the article in the *Review* observes, "and of recording portions of the service. The bishop believes that the possession of a photograph of a bride and bridegroom plighting their troth can have a great value for a wife and husband in looking at it together in future years; and that, still more, for them to listen, on the anniversary of their wedding, to their own voices taking each other 'for better, for worse ... till death do us part' can only do untold good."

"We would, therefore, encourage the practice, under proper conditions, which would include the prohibition of a flashlight in taking the photograph. He knows that photographers are anxious to perform their task unobtrusively and reverently, and he can trust his clergy to make their own discreet arrangements with them."

MIRACLE PLAYS IN CHESTER

CHURCH INFORMATION SERVICE
London, March 4

The Chester City Council are again taking up their traditional role in presenting the Chester Miracle Plays, the oldest of the surviving cycles, during July: "a responsibility first undertaken in A.D. 1327," the council states with justification.

The 1957 production will condense the twenty-four short plays of the mediaeval cycle into two full-length plays.

The first play, "In the Beginning," starts with the fall of Lucifer, followed by the Creation, the disobedience of Adam, the murder of Abel, the story of Noah and the Flood, the sacrifice of Isaac and the prophecies of Christ's Coming, and ends with the fulfilment of the promise, the Nativity of our Lord.

The second play, "The Passion," tells the story of Christ's last three days on earth, and culminates in the triumph of the Resurrection.

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RECORD REVIEWS

BEETHOVEN — PIANO
CONCERTO NO. 4 IN C
MAJOR

Claudio Arrau (soloist), with the Philharmonia Orchestra, conducted by Alceo Galliera. Columbia 330/CX/1333.

OF the eight different performances available on record of this concerto, four appear on 10-inch discs and the remainder on 12-inch.

Since they all play for approximately the same time, it is difficult to know what the deciding factor is; certainly it is not the fame or otherwise of the soloist, since the 10-inchers include Kempff, Gieseking, Solomon, and de Groot. We must then decide whether or not this new performance justifies us in parting with an extra hard-earned 14/6.

Certainly, Arrau's playing is ravishingly beautiful. Every phrase, every nuance shows an artist of extreme sensibility as well as technical skill and control of the highest order. The performance can best be described as poetic—poetry of the rarest refinement and beauty, with a grace and magic almost unique.

Some of the *pp* playing is especially memorable, and the record is worth buying for the first movement cadenza alone (Beethoven's own is used). Yet somehow these virtues are not ones which I would associate with playing Beethoven: I prefer something with much more punch, drive, and excitement.

Several factors combine to tone down Beethoven the fire-eater into a pleasant middle-aged suburban gentleman. In addition to Arrau's restraint and delicacy, a slightly leisurely pace is adopted throughout (surely the Rondo is too slow?), and the engineers have given a fairly low level recording so that a little extra turn must be given to the volume control, and we must listen to the music rather than have it thrown at our ears (as in so many American recordings). Balance favours piano at the expense of the wood-wind.

For ultra perfectionists who really want the best possible performance, I think that, after all, this really is the best available. For most of us, however, the de Groot performance on Philips is the best buy—a fine performance, well recorded, and 14/6 cheaper!

FRENCH MILITARY
MARCHES

Band of La Garde Republicaine of Paris, conducted by Francois-Julien Brun. (Columbia 330/SX/7556.)

I SUPPOSE nobody would want to sit down and hear two sides of a twelve-inch record devoted entirely to French military music. I did—and I would advise against it!

The marches on this disc are arranged in roughly chronological order from the time of the Revolution (1789) to 1945; they thus represent a historical

LACE PANEL FOR
R.A.F. CHURCH

ANGLICAN NEWS SERVICE

London, March 4

A lace panel depicting scenes from the Battle of Britain and the destruction of London churches will be hung in St. Clement Danes, now being restored as the R.A.F. church.

The lace, valued at £2,000, has been presented by the Nottingham Lace Manufacturers' Association to the Royal Air Force.

The panel is 65 inches wide and 15 feet long. Thirty-six similar panels have been made and will be presented to Sir Winston Churchill, the Governments of Australia, New Zealand, Canada and South Africa, the Air Council, the R.A.F. Association, the councils of Sheerness, Beckenham, Southampton, and Croydon, and to each of the R.A.F. fighter stations which bore the brunt of the Battle of Britain.

They took two years to design and produce.

RECORD REVIEWS

survey of all that is best in French military band writing.

Apart from one or two old faithfuls, like Marche Lorraine, most of them will be unfamiliar to British ears. Much of what might have been endurable was rendered less so by a trigger-happy cymbals player, who turns much of the record into a concerto for his instrument.

Though I would scarcely recommend this unusual disc as serious fare for musicians, it would have one valuable use. Since the marches are divided off one from another, it would be extremely useful in schools and similar places where music is played over an amplifying system before and after assemblies. In such a context, this record would prove extremely useful.

—K.R.L.

CHURCH INFLUENCE
IN RUSSIA

ANGLICAN NEWS SERVICE

London, March 4

An appeal for "an intelligent and subtle campaign to counteract Church propaganda" was made last month in "Komsomolskaya Pravda," the newspaper of the Soviet Communist Youth League.

A letter from a reader in Stalino described how priests were adapting their work to contemporary conditions, and were developing their struggle for possession of the hearts and minds of young men and women.

Merchants were selling ikons, crosses, candles and other religious objects, and churches were using colourful religious festivals as a means to attract youth.

The Baptists even assigned themselves the task of each converting someone.

As a result, many young people were attending church, even some from the Stalin Metallurgical Factory, who often went to morning service after working on the night shift.

The letter admitted that the Church had changed its attitude to the State, but added: "Religious ideology is, in principle, hostile to the entire structure of our life, and the Komsomol organisations must apply themselves in hindering the spread of this ideology."

LORD BADEN-POWELL
CENTENARY

ANGLICAN NEWS SERVICE

London, March 4

The Archbishop of Canterbury preaching at the centenary thanksgiving service for Lord Baden-Powell in Westminster Abbey last night asked how it was that Scouting could travel the world over and appeal to boys of every nation and unite them in mutual respect and fellowship, while their leaders found their differences not only insurmountable but canorous and corroding.

"Fundamentally," he said, "it is because, as we grow up we learn to love such chief places as we covet for ourselves, their privileges and their power, and we aim at some self-appointed greatness."

The service was attended by the Duke of Gloucester, as president of the Boy Scouts' Association, the Princess Royal, as president of the Girl Guides' Association, Olave Lady Baden-Powell, World Chief Guide, and members of her family, and by nearly 2,000 Scout and Guide leaders.

Lord Rowallan, Chief Scout of the British Commonwealth and Empire, read the lesson.

BISHOP OF
NEWCASTLE

ANGLICAN NEWS SERVICE

London, March 4

The Provost of Southwark Cathedral, the Very Reverend H. E. Ashdown, has been nominated for election as Bishop of Newcastle, in the place of the Right Reverend N. B. Hudson, who has been transferred to the See of Ely.

DIOCESAN NEWS

ADELAIDE

M.P. MARRIED

South Australia's youngest Member of Parliament, Mr. Robb Millhouse, who is the L.C.I. member for Mitcham in the House of Assembly, was on March 4 married to Miss Ann Radford, of Hawthorn. Nuptial Eucharist followed the wedding ceremony. Mrs. Millhouse is the daughter of Mr. and Mrs. Paul Radford, and Mr. Millhouse is the son of Mr. V. R. Millhouse, G.C., and Mrs. Millhouse, of Unley Park.

KIDMAN PARK

The Administrator of the Diocese, Dr. T. Thornton Reed, will leave for S. Athanasius Mission Hall, Kidman Park, at 3 p.m. on Sunday next, March 10. The priest-in-charge of S. Athanasius is the Reverend J. Ward Walters.

BISHOP HUDSON'S VISIT

The Bishop of Argentina, the Right Reverend W. J. Hudson, will next Sunday, March 10, at 10 a.m. ordain the Reverend D. P. Shield to the priesthood in S. Peter's Cathedral, Adelaide. On Saturday and Sunday evenings he will administer Confirmation at S. Mary Magdalene's, Moore Street, City.

NEW RECTORY

The foundation stone of the new rectory of S. Mary's-on-Sturt, South Road, will be set by the Administrator of the Diocese of Adelaide, Dr. T. T. Reed, on Saturday, March 16, at 3 p.m.

ARMIDALE

NEW TESTAMENT LECTURES

One of the seven adult education classes being held in Armidale by the Extension Department of the University of New England, is on "The New Testament as Literature." The lecturer is the Reverend John Rymer, F.R.S., White Chaplain at the University of New England. Commenting on the series which began on March 4 at the Teachers' College, Mr. Rymer said:

"The New Testament is the basic document of the Christian religion. Our attempt will be to see within this document Jesus, as a man among men in the religious, social, economic, and political life of the day, as a teacher, as a preacher and a social worker, and as the Son of God."

LOYALTY DINNER

There was no hall in Armidale sufficiently large to accommodate all the Armidale families who wanted to attend the Cathedral Parish loyalty dinner. The canvass committee anticipated the enthusiastic response and booked the Town Hall, the largest hall in the city, for Monday and Tuesday nights, March 4 and 5.

The hall was filled to capacity on each occasion. Large numbers of children were looked after by friends, many of whom were Presbyterians and Methodists, in the Parish Hall. The canvass is to continue until March 24. A fuller account of the loyalty dinner in the diocesan centre will appear next week.

BATHURST

DIOCESAN NOTES

Mudgee parish is in the rush of a Wells every-member campaign.

Brother Timothy (Dr. Barry Marshall) of the B.G.S. will be the special preacher for the big Anglican Youth Rally Service at the Cathedral, on Sunday afternoon, May 5. Coolah parish already have a fully-booked 36-passenger bus arranged for this week-end rally at Bathurst.

DUBBO

The Reverend Dudley McGrath, who was made Deacon recently, and who is a member of the Brotherhood of the Good Shepherd, is working in the parish of Dubbo for the beginning of his ministry.

Mr. Alex. Birch is now Warden of the Boys' Hostel. The Reverend D. J. Peters, now attached to the parish, is Chaplain and Vice-Warden. Like the Reverend D. Shearman at Forbes, Mr. Peters did excellent work for the hostel at Dubbo.

The church choir at Dubbo has made some records of their choral works which are available for sale. On the first Sunday in each month Questions of the People will be answered as Evensong.

GULGONG

Four excellent congregations gathered on Sunday February 24, for the District Commissioner's visit. He preached at Ulan and Goolma, and twice at Gulgong. Support for the Children's Home was high. More was given in one day than the parish gave during the whole of 1956. After Evensong a representative of the Home Rule sub-committee handed the visitor £50 for the Home. The parish will also give the same amount to the Ordination Candidates' Training Fund.

Goolma parishioners gave an afternoon tea party in the church grounds after their service. The rector handed the Commissioner a personal cash gift from the country Anglicans as a mark of appreciation for his work for Homes and for youth.

YOUTH ACTIVITY

Secretaries are now registering their youth group branches with the Diocesan Youth Department. Statements of Receipts and Expenditure for 1956 are showing much activity and progress amongst youth groups. Judging by orders and enquiries coming in at headquarters much initial preparation is going on for the Anglican Youth Rally at Bathurst on May 4 and 5. Civic and police permission has been given for a procession of youth through Bathurst streets commencing at 2 p.m. on Sunday, May

SYDNEY

RETIRED CLERGY

The annual meeting of the Sydney Retired Clergy Association will be held at 2 p.m. in No. 2 Committee Room, Diocesan Church House, after the Archbishop's Reunion for retired clergy, on Wednesday, March 13.

ORDINATION

The Archbishop ordained 13 men to the diaconate in S. Andrew's Cathedral on Sunday. The ordinands were: R. E. Andrews G.

LENTEN ADDRESSES

The following Lenten addresses will be given at S. Andrew's Cathedral: Sunday at 7.15 p.m., "The Way of the Cross," The Dean; Tuesday at 1.15 p.m., "The Revelation of Jesus Christ," Canon H. M. Arrowsmith; Wednesday at 1.15 p.m., "The Heart and Holiness of God," The Reverend G. M. Fletcher; Wednesday at 6 p.m., "The Church of God," The Precentor.

MELBOURNE

C.E.B.S. FARM

Archbishop Booth hallowed a C.E.B.S. Training Farm at Heskett, via Rensay, last Saturday afternoon. This farm is for underprivileged boys.

HOLY ADVENT, MALVERN

On Sunday evening the archbishop hallowed portion of the Church of Holy Advent, Malvern, restored after a fire. He also dedicated a number of girls.

C.M.S. TEACHER

Miss Irene Stanger left Melbourne on Monday for Northern Australia. She is a new recruit for teaching on one of the C.M.S. mission stations in Arnhem Land.

LENTEN ADDRESSES

Each Monday during Lent, Mr. F. I. Anderson, Resident Tutor of Ridley Theological College, will give a series of talks entitled Meditations on the Passion, commencing at 12.40 p.m. and finishing at 12.40 p.m.

Dr. Leon Morris, Vice-Principal of Ridley College, will continue his Bible Studies at 1.15 to 1.45 p.m. each Monday. During Lent the Bible Studies will be on "The Farewell Discourses of Jesus."

Archdeacon G. T. Sambell will give a series of addresses each Tuesday during Lent, commencing at 1.15 p.m., under the title of "The Christian Faith and Social Problems."

The Dean will be the speaker each Wednesday at 1.15 p.m., and the soloist on March 6, will be Ronald Farran Price, pianist.

The Bishop of Geelong, the Right Reverend J. D. McKie, will speak on each Thursday at 12.20 p.m. in a series called "Anglican Independents."

Mr. Lance Hardy, the cathedral organist, will begin his Friday lunch-time organ recitals on March 8, at 1.15 p.m.

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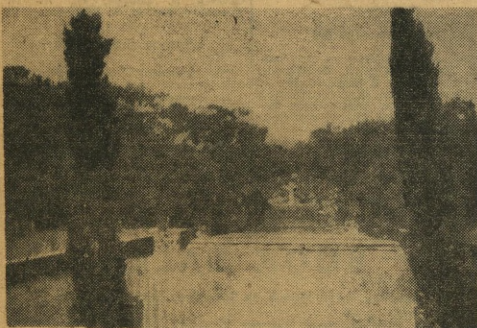
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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Master Bill King, of Euroa, Victoria, who sent us this picture of the outdoor chapel at the Church of England Boys' Society camp at Frankston.

BRISBANE G.F.S.

FROM A SPECIAL CORRESPONDENT

Brisbane, March 4
The annual G.F.S. Corporate Communion on February 28 marked the commencement of the 1957 round of activities in the society in Brisbane.

Eighty-two were present at the service, held in the cathedral, when Canon A. L. Sharwood was the celebrant, assisted by Archdeacon F. Knight, Canon E. H. Smith, and the Reverend R. L. Roberts.

At the breakfast in the social room after the service, Mrs. J. S. Booth, deputy president, welcomed Mrs. A. L. Sharwood as acting diocesan president. This was the first official occasion in the society in Brisbane since Mrs. Sharwood's election to this position.

Twenty-nine attended the first night of the G.F.S. Leader Training Course in Physical Activities, being run for us by Miss Nan Durrens and Mrs. Paulson, of National Fitness.

Conferences for Leaders of Juniors have been arranged for Friday, March 15, and Thursday, March 21.

Both will commence with a basket tea in the G.F.S. club-room at 5.45 p.m., and the programmes include talks on worship, programme planning, literature, project books, and teaching games.

BACK NUMBERS

We wish to thank all our subscribers who so promptly replied to our request in this column two weeks ago for file copies of two issues of "The Anglican." We are now able to have these copies bound along with the others.

PUBLIC SERVICE FELLOWSHIP

FROM OUR OWN CORRESPONDENT

Melbourne, March 4

Members of the Public Service Anglican Fellowship will attend a Corporate Communion in St. Paul's Cathedral on Saturday, March 16, at 7.45 a.m.

Members of the Federal and State Public Services who are not members of the Fellowship are invited.

There will be a Communion breakfast afterwards.

The Priest-in-Charge of Braybrook and East Sunshine, the Reverend R. Houghton, who is Chaplain to the Fellowship in Victoria, will celebrate at the service and speak at the breakfast.

This year the theme of the Fellowship's monthly meetings is "The Church in Action."

The Headmaster of Brighton Grammar School, Canon P. St. J. Wilson, will speak on "The Church in the Schools" at the next meeting on March 20.

Canon Wilson is a leading educationist and a member of the Cathedral Chapter.

The meeting will be held in the A.B.M. Rooms, Cathedral Buildings, Flinders Lane.

The secretary of the Fellowship will be glad to hear by March 13 from non-members who would like to attend the Communion breakfast on March 16. Letters should be sent to him c/- the A.B.M. Rooms, Cathedral Buildings.

NEW BISHOP OF HULL

ANGLICAN NEWS SERVICE

London, March 4

The Archdeacon of York, the Venerable G. F. Townley, has been nominated Bishop Suffragan of Hull, in succession to the Right Reverend H. T. Vadden, who is resigning on March 31.

DETECTIVES VISIT VICAR

(Continued from page 1)

they are innocent, how else could they be cleared?

MR. GLOVER: I think that an enquiry should be conducted on proper judicial lines.

TOZER: The allegation was a fifth column, which would in effect be treason. If the allegations are correct, it would be a punishable offence.

MR. GLOVER: Yes, but did she actually allege treason?

TOZER: Mr. Scully alleges treason. The enquiry arises out of the allegations of Mrs. Wookey and the statement of Mr. Scully. I mean, whether treason took place or not, is not for me to say.

MR. GLOVER: Well, of course, as far as I am concerned, I have nothing to fear from them, because I am not a member of any political party. I consider that the whole thing is an insult to an ordinary citizen of our British Commonwealth. That a citizen should be subjected to this sort of thing—questioning by a member of the Police Force.

TOZER: I don't think there is much else we need ask you. We have given you an opportunity to confirm or deny that you are a member of the Communist Party and you refuse to answer.

Mr. Glover's voluntary parish worker, who had returned, said: "But he said he was a member of no party."

TOZER: He said that later on. The first time he refused to answer.

MR. GLOVER: I refused because I consider that it is an infringement of the rights.

TOZER (interrupting): He refused to answer that question. That was the first answer to that question when I asked him.

MR. GLOVER: Quite true, and I hope that will be made clear to those who...

TOZER (interrupting): You understand that the report is to be submitted... It is one of those things, of course. It is our job.

Four hours after this interrogation took place, Mr. Glover informed THE ANGLICAN of it. He sent us the transcript and tape recording the following morning.

Last Monday THE ANGLICAN asked the Victorian Chief Secretary, the Hon. A. G. Rylah, to comment on the incident.

Mr. Rylah said: "I cannot make any comment, save that enquiries are going on about certain allegations made by Mr. Scully in the House towards the end of the last Session."

"I should make it clear, however, that these are not political enquiries as such. We are not in any way concerned about people's political views. They are not our business."

The Victorian Commissioner of Police, Major General S. H. W. C. Porter, told THE ANGLICAN "I have only just returned from leave, and I am not au fait with the details of the position. I can assure you, however, that the Police Department are not interested in any citizen's politics as such."

Our Political Correspondent writes:—

Mr. Glover again!

One really does not know whether to laugh or groan—but the latter is a better reaction, perhaps, for ponderous Authority should by now have learned that the gentle Mr. Glover is adamant over any question of personal liberty.

There surely has never been a more ingenuous cleric with a

democratic State they must accept responsibility for the actions of their subordinates.

Sergeant Tozer seems to have gone out of his way to waste time and the taxpayers' money last week, to ask a series of most improper questions, and far to exceed his duty as a public servant.

Your correspondent states as facts (a) that Mr. Glover is not, and never has been, a member of the Communist Party—or any other conspiracy or party; (b) that the Commonwealth Security Services know this; (c) that the Commonwealth Security authorities were sufficiently convinced of Mr. Glover's harmlessness as a security risk so to advise the Government during the famous passport case; and (d) that all Sergeant Tozer needed do was ask the Commonwealth about Mr. Glover on the telephone to save wasting an afternoon.

Far more important than all this is that Sergeant Tozer's visit and his questions do in fact carry—whatever Mr. Rylah and Mr. Porter say—the nasty suggestion of a political inquisition. This sort of thing is all very well in some countries; but not in Australia. It will be interesting to see the form that public reaction takes.

It remains only to add, as facts, that:

● Mrs. Wookey, a former member of the Communist Party, signed her original declaration without reading it or checking the names.

● It was drafted by Mr. Scully with the assistance of an officer of the security police called Rosengreen.

● Several names were added to the list of "communists" originally supplied by Mrs.

POSITIONS VACANT

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The new Church of St. Mark at Red Cliffs, Victoria, which is under construction. It is being built of reinforced concrete; part of the work is being done by voluntary labour. The rector is the Reverend Garth Cracknell; the architect is Mr. Louis Williams.

greater flair for stumbling, all wide-eyed and innocent, into political hornets' nests than our Mr. Glover.

There was his fight for the right to a passport, which went to the High Court, and which he won from the Federal Government after the bishops had made it quite clear that they supported his right, however little they approved his intentions.

Then he started his campaign against nuclear tests—on genetic grounds at first airily dismissed by all the politicians and physicists and now confirmed by so cautious and conservative a body as the American Medical Association. Strange; but true: Mr. Glover happened—almost alone—to be right.

He is right in this matter, too, without a doubt.

For several reasons. Of the interest Mrs. Wookey and the incredible Mr. Scully, the less said the better at this stage—except that they could both have sold their story rights for a fortune on the other side of the Pacific.

Mr. Rylah and Commissioner Porter are in an unhappy position. They have fine records, and we can accept their assurances that Victoria has not yet created an Ogpu. But that cuts both ways: since Victoria is a

Wookey. The first she knew of these additions was when she learned that Mr. Scully had mentioned them in the Victorian Parliament on November 8 last year.

● Among these additional names were the Vicar of St. Peter's, Eastern Hill, Canon F. E. Maynard; Dr. Peter Russo, a well-known foreign affairs writer; Mr. Cedric Ralph, a well-known Melbourne solicitor; and the Reverend N. R. Glover. ● None of these is, or ever has been, a member of the Communist Party. The Commonwealth Security is aware of this and would, your correspondent suggests, gladly assure the Victorian Police—and perhaps even Mr. Scully—that this is so.

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