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FIRST WEEK OF W.C.C. MEETINGS CONCLUDES ATTENDANCES REACH 60,000

FROM OUR SPECIAL CORRESPONDENT WITH THE WORLD COUNCIL OF CHURCHES

The Sydney series of meetings arranged by the World Council of Churches concluded with a combined Service of Praise and Thanksgiving in the Sydney Town Hall last Sunday, February 5. Oversea delegates left Sydney on Monday for "Gilbulla," where the Central Executive meetings were held this week.

The Secretary of the Australian Council for the World Council of Churches, Dr. Malcolm Mackay (Presbyterian) told THE ANGLICAN last Tuesday that approximately 60,000 people had attended the various meetings. (Sydney's population is 1,870,000.)

"We estimate sixty thousand attendances in all," Dr. Mackay said. "This includes the public meetings in the Town Hall and the Assembly Hall, and at the Showground for the Festival of Faith last Saturday.

"It includes church attendances last Sunday, too, of course. These would be very big. S. Stephen's alone would have had 2,500 on Sunday." (S. Stephen's is a large city Presbyterian church.)

Dr. Mackay explained that the number of "attendances" did not mean that 60,000 different people heard the overseas delegates speak, as many people attended several functions.

Flaws in the programme and the executive machinery shewed up on the first day of the meetings, Wednesday, February 1.

STATE LUNCHEON

The State Luncheon, tendered delegates by the Government of New South Wales, started slightly late; but even had it started on time it would have been impossible for delegates to have reached the University of Sydney for the opening Plenary Session at the time laid down.

Your correspondent reached the University shortly before 2.30 p.m., when the meeting was to have opened, and found the Vice-Chancellor, Professor S. H. Roberts, and his staff duly prepared to receive the guests—save that they lacked detailed information on the names of those whom they were to greet!

The Premier's Department, similarly, was unaware of the precise composition of the visiting party until a short time before the luncheon, and had assured the Press that Pastor Niemöller (who had been compelled to cancel his visit some weeks earlier) would certainly be present!

Even the proverbial patience of the Vice-Chancellor had begun to wear thin by the time the first delegates arrived with their Police escort—half an hour late.

There was then a further de-

lay while members of the Executive, who had marched promptly to the dais in the Great Hall, were hurriedly marched out again to be greeted by the Vice-Chancellor and formed into some kind of procession. Yet further confusion about seating ensued before the session finally got



The Russian Orthodox Bishop Sava was a picturesque figure at the Festival of Faith.

under way at 3.20 p.m., fifty minutes late.

Since the Central Executive members were due to take tea with the Governor, at 4.30 p.m., the proceedings were shortened by omitting two of the four speakers billed to appear, and somehow the Central Executive managed to leave the truncated meeting on time.

The first of a series of three public meetings took place the same night in the Sydney Town Hall, and in the Assembly Hall, both of which had capacity houses.

The President of the A.C. for the W.C.C., the Reverend C. D. Ryan (Congregational) presided at the Town Hall meeting, and the Primate led the devotions.

The Chairman of the Central Executive, Dr. Franklin Clark Fry (Lutheran) gave his audience its first taste of what was to prove a fine series of addresses.

"Any interpretation of the Ecumenical Movement," he said, "is a complex task.

"In approaching it, every speaker will tend to reflect his own hopes and aspirations."

Among the most conspicuous things which the World Council had accomplished, he said, was its part in healing the wounds of war.

ACHIEVEMENTS

It had given the people of the world a respected international voice, especially with the United Nations' Organisation, whose leaders and executives now seek out representatives of the World Council for advice and opinions.

Speaking of the great problems confronting our age, Dr. Clark Fry said that it needs a vertebrate religion—a spine with a head on it.

In the World Council of Churches there was, at least, a body not afraid to face controversial issues and, in doing so, compel the Churches to move out of their lethargy.

The next speaker, Dr. W. A. Visser 't Hooft, is General Secretary of the Council, and is from the Netherlands Reformed Church.

Dr. Visser 't Hooft said that the World Council is young, having been established in 1948, in Amsterdam. It is understandable, therefore, that the question "What is the purpose of it all?" should be asked.

THE PURPOSE

"An answer may be found by seeking to discern what lies behind it," he said. "No doubt some of you have asked the critical question, 'Is it not all simply an adaptation of the churches to the international pattern of our times?'"

Some imagine that it is a group of churches patterned at the international level on the United Nations' Organisation; but Dr. Visser 't Hooft said that this was not so.

No one would deny that there are international tendencies at work in the World Council, but they do not keep the World Council going, he said.

"In the World Council we have been privileged to discover new things about the Church. The Holy Spirit has been saying the same things to different people in different places," he said.

One significant factor has been the re-discovery of the nature of the Church.

When people look at the Church from the outside they see a body which is the victim of all kinds of secular forces, disunited and dismantled.

Is that what the New Testament speaks about? No! We find the opposite to be true. The Church is the instrument of the King. It does not exist to enjoy its own life, but it exists to meet the needs of the people who are outside its fellowship.

A second discovery of the nature of the Church has been that unity comes out of the very nature of the Church. Men come to want to live for

(Continued on page 6)



The Metropolitan Juhanon Mar Thoma, chatting on the steps of Wesley College, where last week's conference was held, with the master's wife, Mrs. B. R. Wyllie, who, with other women behind the scenes, saw to the comfort of the delegates.

THE BISHOP OF ADELAIDE TO RETIRE IN SEPTEMBER

The Bishop of Adelaide, the Right Reverend Bryan Robin, has announced that he will retire from his See on September 30 this year.

The bishop and Mrs. Robin intend then to return to England.

Bishop Robin came to Queensland in 1914 and served with the Bush Brotherhood until 1921. Among other appointments, he was Warden of S. John's College, Brisbane, from 1926 to 1930.

He was enthroned Bishop of Adelaide in 1941.



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

Explaining his decision to retire, in a letter to the diocese, he says:

"Ever since I first came to you in 1941, it has been an assumption in my own mind that I should pull out at the age of 70. There is always a danger that, in spite of such an intention, when a man actually gets to 70 he should think that he is still just as spry as he was ten years before.

"Some men undoubtedly are so, and the decision I have made for myself implies of course no sort of reflection on anyone else. My own determination has always been that I would pull out before I began to be unaware of my own increasing limitations.

"Well, I shall be 70 in one year from now, and it had been

my intention to resign then. But a lot of factors have to be considered in such a situation—not merely one's own age and condition, but the character of one's work, the nature of the diocese and the state of its development, as well as one or two other important considerations.

FIFTEEN YEARS

"And when I thought the whole situation through, it seemed clear to me that, taking everything into account, it would be better for the diocese if I followed the example of my predecessor and arranged that my resignation should take effect, as I have said, on September 30 this year.

"It will then be fifteen years

and three months since you elected me to be your bishop."

The bishop says that the decision as to where he should settle after his retirement was a difficult one to make.

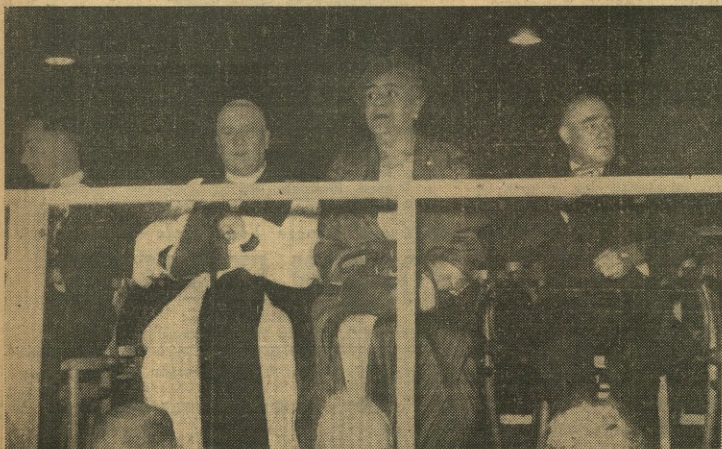
He does not think it wise, in general, for a bishop to retire in his own diocese.

Also he says he is more likely to be of use as an "odd-job" bishop in England than in Australia.

The movements of his own family, however, helped the decision most of all. His two daughters, as well as one son, will be in England; of his other sons, Peter is with the New Guinea Mission and John is farming in the country districts of Victoria.



Members of the Central Executive and the Geneva staff assembly outside S. Andrew's Cathedral just before the opening service last Wednesday week. They are (right to left): Dr. F. C. Fry; Dr. E. A. Payne (just visible); the Metropolitan Juhanon Mar Thoma; Dr. W. A. Visser 't Hooft; Dr. O. F. Nolde (facing left); Bishop James; Mr. Frank Northam; the Reverend A. Brash; Bishop Archer; Dr. Leslie Cooke; the Reverend C. Denis Ryan; Dr. Cumming Thom.



Seated on the dais at the Showground during the Festival of Faith are (left to right): The Lord Mayor of Sydney, the Primate, Queen Salote, the Governor of N.S.W.

OBITUARY

BISHOP OF PETERBOROUGH

We record with regret the death of the Right Reverend Spencer Leeson, Bishop of Peterborough, in hospital in London on January 27 at the age of 63.

The bishop was one of the most versatile Wykehamists of our day. Until his serious illness late last year he had been mentioned as the most likely successor to Dr. Wand as Bishop of London.

His remarkable achievement in reaching the episcopate only 10 years after his ordination was an emphatic pointer to the quality of his character. At different times a soldier, sailor, Civil servant, and schoolmaster before entering the Church, he brought to his vocation a wealth of practical experience of an unusually large number of life's facets.

In most of his writings, which, considering his busy life, were large in volume and high in quality, he strove to emphasise the place of religion in education, and these volumes will certainly remain to be counted among the major contributions to the arguments against the trend towards secularisation.

His delightful reminiscences of his time as Rector of S. Mary's, Southampton, "The Parish Priest in Dockland,"

stature that he was nominated to succeed the present Bishop of Winchester as headmaster of Winchester College. His term there of 11 years proved a most difficult and testing period, for Winchester, within the area of possible invasion, was seriously handicapped and, in spite of all the efforts of its forceful headmaster, found its corporate life more than ordinarily difficult to maintain. In these conditions Leeson decided to enter holy orders, and was ordained deacon in 1939 and priest in 1940.

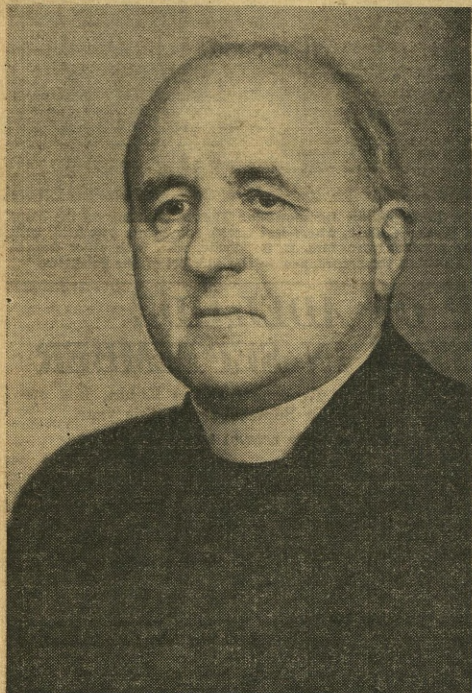
So soon as he was qualified he was appointed Prebendary of Wyndham in Chichester Cathedral, and he was Select Preacher at Cambridge in 1941 and 1951 and at Oxford in 1952.

WRITER

Soon after his appointment as headmaster of Winchester, he joined the council of Southampton University College, and gave of his best there until 1949.

From 1943 to 1949 he lectured there on the philosophy of religion, and he was chairman of the Governors of King Edward VI's School, Southampton, from 1946 to 1949.

He delivered the Bampton Lectures at Oxford in 1944, and from 1937 to 1949 was vice-



The late Bishop of Peterborough, the Right Reverend Spencer Leeson.

manifest his deep and wide sympathies.

Spencer Stottisbury Gwatkin Leeson was born on October 9, 1892, the son of J. R. Leeson, M.D., Charter Mayor of Twickenham. From the Dragon School, Oxford, he entered Winchester as a scholar and thence won a scholarship to New College, Oxford, where he took a first in Classical Moderations in 1912. He was granted a war degree in 1916, but by that time he had been given a commission in the Middlesex Regiment, in which he served in Gibraltar and Flanders. Later in the 1914-18 war he served in the Naval Intelligence Division with a commission in the R.N.V.R.

HEADMASTER

After demobilisation he worked in the Board of Education as an assistant principal and was private secretary successively to the Parliamentary Secretary of the board. He resigned in 1924, but meanwhile, in 1922, he had been called to the Bar by the Inner Temple.

He was an assistant master at Winchester from 1924 to 1926, and headmaster of Merchant Taylors' School from 1927 to 1935. His reputation had by then grown to such

chairman of the council of King Alfred's Training College, Winchester. In 1946 he was appointed Rector of S. Mary's, Southampton, and rural dean, and for three years carried out his duties with his usual conscientiousness until his consecration in 1949 as Bishop of Peterborough.

His thought in his published works revolved round the twin subjects of religion and education. These he strove to harmonise, and did so to a remarkable extent.

In this he showed himself to be a true Platonist, and his analysis of Nettleship's essay on Plato's educational theory is abundant proof of his endeavour to bring together Greek clarity of thought and Jewish passion in the synthesis of these which became orthodox Christianity in the first three centuries of the Christian era.

His Bampton lectures, published in 1947, on Christian education, enlarge not altogether successfully on the theme, while his volume, "The Public Schools Question," published later in the year, suffers from an approach less profound than a consideration of the implications of the Butler Act really deserves.

UNITY WEEK IN FRANCE

OPENING AT LYONS

ECUMENICAL PRESS SERVICE
Geneva, February 6

"Serve the Lord with gladness: come before His presence with singing." With this psalm the young fathers of the African Mission Seminary opened the Week of Christian Unity at Lyons.

Abbe Michalon, who is responsible for organising the ecumenical week, primarily a week of prayer, reminded people that this week, which had been celebrated for the past twenty years in Lyons, provided an opportunity for Christians to express their common hope.

Cardinal Gerlier was in the front row of the congregation, accompanied by four bishops. Abbe Michalon also greeted three representatives of the World Council of Churches from Geneva, whose participation stressed the importance which they attach to the Week at Lyons.

The first address was given by Canon Bossan, Archpriest of Die, in the Department of the Drome. Canon Bossan's parish includes 600 Catholic families and 300 Protestant families. This constitutes a living testimony that contacts between Catholics and Protestants form part of the ecumenical task.

Canon Bossan said that a small town like Die "offers great opportunities for ecumenical work, provided that the masses are led by trained leaders towards real unity, avoiding false mirages and illusory concessions." For unity will not be realised unless everyone is true to the truth of his own confession.

LIVING UNITY

"The witness of our Catholic faith is never hurtful to a Protestant Christian. For us the unity of the Church already exists. The unity for which we pray to God is the unity of a living body."

The Archpriest of Die believes that Catholics and Protestants can give a definite meaning to ecumenism while remaining loyal to their particular truth; "unity would come from God!"

He said: "We must rejoice when others do good; we must forgive one another our sins, past or present. It is our duty to achieve unity of purpose and unity in charity. In this way we shall prepare the way for complete unity."

Cardinal Gerlier recalled the late Abbe Couturier, a pioneer for Christian unity. Referring to the address they had just heard, he asked: "How will unity come about? We do not know. Humanly speaking, the solution still eludes us. But we can have faith in the power and the grace of God, which surpass the limits of our horizon."

REHABILITATION IN KENYA

ANGELIC NEWS SERVICE
London, February 6

Miss Janet Lacey, Director of the Inter-Church Aid and Refugee Service Department of the British Council of Churches, will leave on February 17 for a short visit to Africa.

The primary purpose of Miss Lacey's visit is to see something of the work of rehabilitation being undertaken by the Christian Council of Kenya, for which the department is seeking to raise £100,000 in the two years 1955 and 1956, in addition to finding men and women qualified and willing to serve in that work.

So far almost £50,000 has been received. Miss Lacey will address the Christian Council of Kenya in Nairobi on March 1.

The Ideal Way to Announce a
BIRTH, MARRIAGE or
BEREAVEMENT
is in
THE ANGLICAN
(See Rates, Page 12)

DR. MANIKAM CONSECRATED

BISHOP OF TRANQUEBAR

FIRST INDIAN IN THE OFFICE

ECUMENICAL PRESS SERVICE
Geneva, February 6

On January 14 Dr. Rajah B. Manikam was consecrated as Bishop of Tranquebar. He is the first Indian to hold the office.

For the past six years Dr. Manikam has been joint East Asia secretary of the International Missionary Council and the World Council of Churches.

At sunrise the consecration of the new bishop was heralded by the blowing of trumpets, commemorating an outstanding day in the history of the Tamil Evangelical-Lutheran Church.

Before the service, a procession of nearly a hundred bishops, pastors and Lutheran Church leaders from seventeen countries, assembled at the historic New Jerusalem church and filed slowly to the courtyard of the old Danish fort.

Dr. Manikam was consecrated by the retiring third Bishop of Tranquebar, the Right Reverend Johannes Sandegren. The service was held in Tamil. Bishop Sandegren preached on II Cor. 12:9.

MANY LANGUAGES

Bible verses were addressed to the new bishop by 28 churchmen. Among the languages used were some from India, Asia, Europe, America and Africa.

Four Church leaders from four different countries assisted Bishop Sandegren in the laying-on of hands. They were Bishop Hanns Lilje (Germany), Dr. Franklin Clark Fry (New York), Bishop Torsten Ysander (Linköping, Sweden), and Bishop Gudmund Schioler (Denmark).

They participated also in the ceremony of handing over the pastoral staff to the new bishop; the consecrating bishop and his assistants one by one withdrew their hands from the staff, leaving the new bishop to hold it alone.

About 2,000 people attended the ceremonies in Tranquebar. They included Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches; Dr. Leslie E. Cooke, associate general secretary of the World Council of Churches; Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation, and many other Church leaders from all over the world.

DR. FISHER ON ESTABLISHMENT

ANGELIC NEWS SERVICE
London, February 6

The Archbishop of Canterbury spoke at a luncheon given by the Foreign Press Association in London on January 25.

The archbishop spoke about the Church of England, its establishment, its freedom, its faith, its rules, its comprehensiveness, its relations with other Christian bodies, the appointment and translation of its bishops.

A great deal of the archbishop's speech was taken up with explaining to the foreign world what English people themselves do not wholly understand—the establishment.

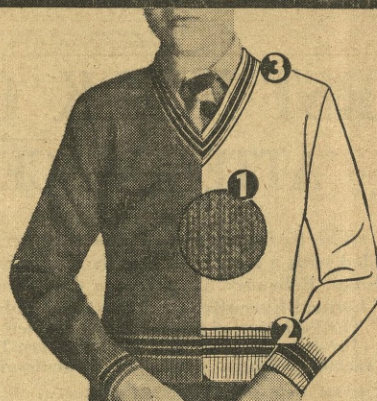
He recalled the fact that there was no actual law which ever established the Church; for the Church and the nation grew up together from earliest times.

The Church was not dictated to by the State. "It is free from every overlord except the Holy Spirit."

Those who urged disestablishment would find it said the archbishop, somewhat comparable to the separation of husband and wife, and attended by just such problems and consequences.

The doctrine of the Church of England was the Catholic faith as contained in the creeds, the scriptures, the sacraments and the ministry.

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FORTY MUSICIANS AT R.S.C.M. SCHOOL

GERALD KNIGHT DIRECTS STUDY AT MORPETH

The first Australian summer school of the Royal School of Church Music was held at S. John's College, Morpeth, from January 17 to 27.

The school was organised by Mr. Kenneth Long, Organist of S. Andrew's Cathedral, Sydney, to mark the visit to this country of the Director of the R.S.C.M., Mr. Gerald Knight.

The only previous R.S.C.M. visit to Australia was in 1934, when the founder, the late Sir Sydney Nicholson, came to this country. Mr. Knight who is the present Director of the R.S.C.M. was for seventeen years organist of Canterbury Cathedral and resigned to take up his present appointment.

The lecturers for the course had all been at some time connected with the R.S.C.M. in London, and apart from the Director were the Reverend L. Murchison, Precenior and Organist of S. Saviour's Cathedral, Goulburn; Mr. Kenneth Long; Mr. John Nicholls, Organist of S. David's Cathedral, Hobart; and Mr. John Barrett, Organist of Holy Trinity Church, Hobart.

The choristers of S. Andrew's Cathedral who were in camp at Morpeth Grammar School also took part in the services. About forty musicians attended from all States except Western Australia, and included a proportion of country organists.

CATHEDRAL SERVICE

Evensong was sung every night and on Wednesdays and Fridays Holy Communion was celebrated in the chapel.

The course included one Sunday when Matins was sung at S. Peter's, East Maitland, and a Festival Evensong was held in Newcastle Cathedral with the choristers of S. Andrew's Cathedral, Newcastle Cathedral choir and members of the summer school.

Mr. Knight directed the music which consisted of speech rhythm psalm and canticles from the Parish Psalter, three anthems suitable for the parish church, "O God of Bethel"—(Tye); "Subdue us by Thy Goodness"—(Bach); and "The Day draws on with golden light"—(Baird); and the concluding anthem was Parry's—"I was glad."

AUSTRALIAN'S SUDAN APPOINTMENT

FROM A SPECIAL CORRESPONDENT

Adelaide, February 4. The Bishop in the Sudan, the Right Reverend Oliver Allison, has sent official advice of the appointment of Canon Arthur Riley as Archdeacon of South Sudan, in succession to Archdeacon Gibson, who is retiring after forty years' service there.

Archdeacon Riley will be faced with the oversight of an area as large as Great Britain.

He is a graduate in Arts of Melbourne University, and went to Ridley Theological College. After his training in the ministry, he was sent out in 1926 to the Southern Sudan as a missionary of the South Australian branch of the Church Missionary Society.

He went across Africa in an unorthodox manner by riding a two-stroke motor-bike from Mombasa to the heart of the Sudan, in the days before there were many made roads.

In 1931 he married Miss Grace Bennett, of Melbourne, and together they have engaged in many pioneering jobs in new areas in tribal country. Much of their work consisted in translating the Scriptures into the language of the Zande and Dinka peoples.

Archdeacon Riley was Canon of All Saints' Cathedral, Khartoum, from 1949 to 1956. He was principal of Bishop Gwynne Theological College from 1951 to 1955.

HARMONY AT COWRA

NEW CHURCH BUILDINGS

The design for a harmonious set of church buildings for S. John's, Cowra, Diocese of Bathurst, is seen in the drawing below.

The completed scheme provides for church, parish hall and kindergarten.

At present the church and lych gate are under construction at an estimated cost of \$45,000.

The layout of the church, which will seat 440, is simple.

It has a nave, colonnaded side aisles, a spacious chancel and sanctuary, and two flanking chapels.

The baptistry and the war memorial are in recesses flanking the main entrance. The vestries and service rooms are off the ambulatory aisle at the rear.

The design springs from the contemporary structural method used. All piers and buttresses are avoided by using the two end walls as buttresses and linking them with two 100ft. horizontal reinforced concrete beams running the full length of the building, supported by slender aisle columns.

SIMPLE LINES

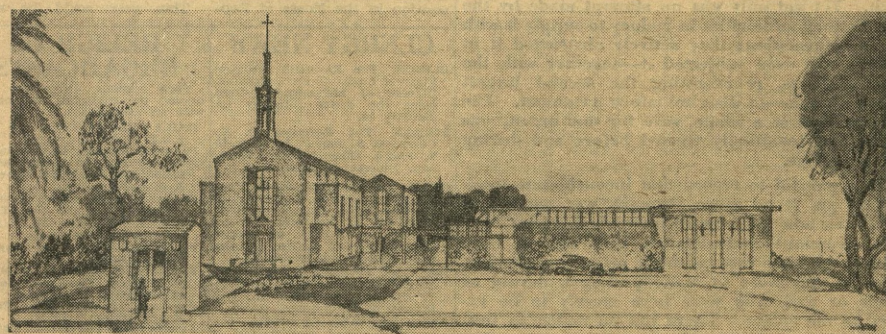
This results in both simplicity and economy. The beams form the flat roofs over the aisles and also take the thrust of the laminated Avodire frames supporting the roof.

The walls externally are Lithgow face bricks in biscuit tones. Internally, they are in shades of fawn.

The roof features natural timber internally, light brown terra cotta tiles externally on pitched roofs, and built-up aluminium on flat roofs.

The Cross will have a place over the main door. Its shadow will fall on the large western stained glass window which is to be made by Stephen Moor.

Architects are N. W. McPherson and Associate. The builders are Walsh, Tillett and Tilston, of Orange, and the consulting civil engineers MacDonald, Wagner and Fiddie.



A sketch of the proposed new Church and Parish Hall of S. John's, Cowra, Diocese of Bathurst.

CHURCH FOR KILBURN

FROM OUR OWN CORRESPONDENT

Adelaide, January 28

Builders started work this week on the new S. Christopher's Church, Kilburn, in a growing industrial area north-west of Adelaide.

When the church is completed, the present Mission Hall will have the altar removed, and be used for a parish hall.

The Bishop of Adelaide, the Right Reverend B. P. Robin, at a special ceremony at S. Christopher's on February 12, will bless the foundation stone, which will be set by Mr. Bruce Roberts, an Adelaide solicitor.

Mr. Roberts and his wife, who are parishioners of S. Columba's, Hawthorn, where the Priest-in-Charge of S. Christopher's, the Reverend Austin Day, was the assistant curate before moving to Kilburn, have given valuable help in the building of the new church.

NEW HEAD OF BROTHERHOOD

ADMISSION AT TOOWOOMBA

FROM A SPECIAL CORRESPONDENT

Toowoomba, February 6

The Archbishop of Brisbane, the Most Reverend R. C. Halse, admitted two new members to the Bush Brotherhood of S. Paul in the Church of England Boys' School Chapel here on January 25.

They are the new Head of the Brotherhood, the Reverend Spencer Dunkerley; and the new chaplain of Slade School, Warwick, the Reverend Robert Waddington.

Following the taking of the Brotherhood vows, the two new members were invested with the blue sirdle, the distinguishing sign of the Brotherhood of S. Paul.

The clergy of the diocese, who were attending the summer school here, were present.

Both new members of the Brotherhood are from England.

The Reverend Spencer Dunkerley spent some years in the British Civil Service and in the Army before his ordination and has travelled widely. He is a Cambridge graduate.

The Reverend Robert Waddington is also a Cambridge graduate. He was trained at Ely Theological College. For the past two and a half years he has been on the staff of S. Simon's, Bethnal Green, London.

S. GEORGE'S COLLEGE

FROM OUR OWN CORRESPONDENT

Perth, February 6

The Warden of S. George's University College, Mr. J. H. Reynolds, sailed from Fremantle on January 21 for twelve months' study leave to the United Kingdom and the U.S.A. to investigate and report on university residential conditions.

The acting-warden is the Reverend Vincent Weare, who came from London last May to be sub-warden and chaplain.

BRISBANE CLERGY

SUMMER SCHOOL IN TOOWOOMBA

FROM A SPECIAL CORRESPONDENT

Brisbane, February 6

More than forty clergy of the Brisbane diocese attended the Clergy Summer School held in Toowoomba from January 23 to 27.

Among those present were the Archbishop of Brisbane, the Most Reverend R. C. Halse, and the Bishop of North Queensland, the Right Reverend Ian Shevill.

The summer school is an annual event in Brisbane diocese, and provides an opportunity for a "refresher course" for the clergy, with provocative lectures and stimulating discussion. The school was held as usual in the delightful setting of the Church of England Boys' School, set on a magnificent site on the top of the range.

THE LECTURES

Chief lecturers this year were the Reverend G. H. Williams, chaplain of the Brisbane Church of England Grammar School, who lectured on the Gospel of S. Mark; and the Reverend John Hazelwood, vice-principal of S. Francis' College, who gave a course on the English Reformation.

Each lecture was followed by quite a lengthy period of discussion, when many members of the school contributed their criticisms and suggestions.

On the lighter side, the Reverend John Rouse read a delightful and unusual fantasy which he aptly titled "Sisters Frolic," in which he listened in at a tea-party at which many of the leading feminine characters of English literature came together.

One evening was taken up with a discussion on the pros and cons of the marriage of the clergy. The issue seemed well-nigh decided when, in the softball match that preceded this discussion, the married priests

S. PAUL'S DAY AT BUNBURY

MEN ADMITTED TO FELLOWSHIP

FROM OUR OWN CORRESPONDENT

Bunbury, February 6

January 25, the Feast of the Conversion of S. Paul, being the patronal festival of Bunbury's Cathedral Church, was observed by celebrations of the Holy Eucharist at 7 a.m. and 9.30 a.m., the bishop presiding at the early service.

At 6 p.m. some forty of the foundation members of the Anglican Men's Fellowship met for tea in the Guild Hall. It was a very cheerful function in spite of very oppressive heat.

The cathedral was packed for Festal Evensong at 8 p.m. Sung by the canon residentiary, Canon A. H. Tassell.

After the third collect the Bishop of the Diocese (who is also Dean of the Cathedral) in a brief but very impressive ceremony admitted the foundation members of the Anglican Men's Fellowship.

It was thought well to associate this admission with the cathedral's patronal festival though, being the holiday period, some 20 of the members were unable to be present. These men will be duly admitted at a later date.

NEW ARCHDEACON

The sermon was preached by the Venerable A. C. H. Lerpiniere, retiring Archdeacon of the South-West, and after the sermon he presented to the bishop, the Reverend E. C. King, Rector of Pinjaira, to be collated as his successor.

The new archdeacon was educated at Guildford Grammar School and gained his Arts degree with honours in the University of Western Australia before proceeding to Wells Theological College, England.

During the war Archdeacon King was senior chaplain to a division of the British Army. He returned to Western Australia in 1949 as Rector of Kojonup and moved to Pinjaira in 1954.

After the service supper was served in the Guild Hall, and

£1,700 GIVEN FOR NEW ORGAN

FROM OUR OWN CORRESPONDENT

Adelaide, January 30

More than £1,700 has been raised in the past twelve months for a new organ for South Australia's oldest church, Holy Trinity, North Terrace, City.

A Grenfell memorial organ appeal was launched at the church's 118th birthday celebrations last year to raise £5,000 to replace the present organ whose days are numbered.

The names of all donors (but not the amounts given) will be inscribed in a book which will be kept in a special place near the organ as a memorial to all those whose gifts helped towards its construction.

Donations can be sent to the appeal secretary, Mr. Brian Cox, care of the Holy Trinity Rectory, North Terrace, Adelaide.

defeated the single clergy by an overwhelming score.

But, on the night itself, the subject was dealt with in serious vein, the Reverend W. B. Ward pointing out the advantages of clerical marriage, and the Reverend Peter Mayhew (of the Bush Brotherhood of S. Paul) urging the merits of celibacy. The result was a discussion of very high quality indeed.

Canon Ivor Church, principal of S. Francis' College, chaired the school. At the end all present agreed that the school had provided a fine intellectual stimulus to start the year's work in their respective parishes.

BIBLE SOCIETY DAY OF PRAYER

Wednesday, March 7, will be observed as a National Day of Prayer for the British and Foreign Bible Society in Australia.

opportunity was taken to say farewell to Archdeacon and Mrs. Lerpiniere.

The bishop, Archdeacon King, Canon Boxall and Messrs. Duce and Hay paid tribute to their long, efficient and faithful service to the diocese, and presentations were made on behalf of the cathedral council and the diocese as a whole.

WEEK OF PRAYER IN SWITZERLAND

ECUMENICAL PRESS SERVICE

Geneva, February 6

On the occasion of the Universal Week of Prayer for Christian Unity from January 18 to 25 the Ecumenical Council of Geneva organised daily services for prayer and an ecumenical service on the Sunday.

The daily services were held in the chapel at S. Gervais and were based on readings from the Bible and prayers on subjects suggested by the W.C.C. Commission for Faith and Order.

THE ANGLICAN

FRIDAY FEBRUARY 10 1956

NOT EVEN "GOOD ENOUGH"

It would not be correct to say that the series of functions arranged by the World Council of Churches in Sydney last week was a fiasco; but the series will assuredly not go down as the most resounding success in the religious history of Australia to date.

Most of the arrangements were ill planned, and indicated a highly disconcerting lack of attention to detail. The programme was conceived and executed in many places with a breath-taking indifference to the impossibility of two physical bodies occupying simultaneously precisely the same position in time and space, or of any one body being at the same time in more than one place. The factor of time was treated with airy off-handedness from the outset.

Some typical examples of the confusion which inevitably followed are given elsewhere in this edition. They serve to underscore the maxim that sincerity and enthusiasm are not of themselves enough; knowledge and experience are indispensable, and these were notably lacking throughout the proceedings.

Those who attended the public functions were the already converted. It had been hoped that the lustre of the names of the visiting delegates, the extraordinarily high average quality of whose speeches was remarkable, would attract some of the great mass of nominal Christians in our midst; but these remained aloof. Not one meeting in the Sydney Town Hall attracted a greater audience than a good symphony concert, and the direct impact of these meetings upon the general public was negligible. Against this, the secular Press coverage was more efficient than anyone had a right to expect, and the resultant publicity should do much good.

On the credit side, too, must be placed the exchanges of views between delegates not only in private session but during informal meetings. Many of these were highly informative, and may be expected to bear good fruit in due season.

For Anglicans, not the least disconcerting aspect of the meetings was the scant support they received from the Church of England. It is reasonable to say that two things were evident: first, that Sydney Anglicans are not as ecumenically-minded as adherents of other member churches; second, that the ecumenical organisation in Sydney (if not in all Australia) has little notion of how to win Anglican support.

The experience of this newspaper is a case in point. Its circulation happens to be the largest enjoyed by any newspaper representing a member church. Yet not only was no attempt made by the World Council authorities in Sydney to supply it with advance information; they actively obstructed it in its efforts and even subjected it—together with the Methodist Press, representing the second largest member church—to discriminatory treatment. The religious Press as a whole, save for one organ, was stupidly and insultingly treated before and during the proceedings.

It is painful to record that inconsiderate treatment, to put it no more strongly, was meted out even to certain of our distinguished guests, for whom strenuous and detailed programmes were arranged, in some cases without prior consultation, as though they were so many packages, devoid of feelings or will, who were here merely to be exhibited to the vulgar. There was no malice in this, as the visitors in their charity at once saw; but thoughtlessness and inefficiency can bear just as hardly upon the sufferer as malice, and can sometimes be even less bearable.

The most serious criticism of the week arises from a series of grave discrepancies in figures given of attendances at various functions. No one would accuse the World Council of deliberate falsification of the attendance figures last Saturday; here is just another example of carelessness which can do more damage than intentional lies.

For this the Secretary of the Australian Council, Dr. Malcolm Mackay, must accept some responsibility—as he must for the amateurish enthusiasm of the arrangements in other respects. It would be wholly unfair, however, to lay the entire blame at his door. He is a young and ardent Presbyterian of considerable attainments outside the sphere of routine organisation or effective service to the ecumenical cause, upon whom his present appointment was pressed, *faut de mieux*, after several others had refused it. That he did his best, with little help and scant resources, even to the point of endangering his health, there can be no doubt. It is a thousand pities that his talents should lie in other directions; the least that the Presbyterian Church in Australia can now do is to give him the opportunity of employing them in a less unsuitable milieu.

Tasks Waiting At Canberra

With the gathering of the new Federal Parliament for its first session next week the opportunity is presented for a fresh and vigorous attack on national problems.

For one thing, the Prime Minister, Mr. Menzies, has a Ministerial team which should be rather livelier than the one he has led with few changes since he returned to office just over six years ago.

Among the Jews seven was a number indicating perfection or completion, and was often used symbolically for the whole of a thing.

Perhaps in this seventh year of his second ministry Mr. Menzies may find the time appropriate to bring his own programme to perfect completion.

With six new Ministers (albeit all are as yet outside the actual Cabinet) he should not lack for ideas and enterprise in his colleagues.

Addressing a Liberal convention in Canberra this week, Mr. Menzies directed attention to one of the major economic problems of the times—the equating of wages for the same sort of work throughout Australia. With Commonwealth and State tribunals setting differing standards and with cost-of-living adjustments made in some cases and not in others, many irritating and strike-provoking anomalies have arisen.

At this writing the nationwide waterfront strike had not been resolved. Even an early settlement will leave a disastrous effect on the Australian economy, so that this dispute may influence some of the first actions the new Parliament is called on to take.

Hopes for a vigorous attack on national problems are founded almost as much on Opposition as on Government contributions. For too long has the great Labour Party, torn and riven by dissension, been unable to make itself heard effectively in Australian affairs at the Federal level.

It remains to be seen whether Dr. Evatt will be confirmed as leader. But, now that the Opposition in the House of Rep-

representatives has been purged of violently controversial elements, the way is open to begin the work of renewing the essential unity of the party.

This will be no easy task. But a solid contribution from Labour members to this session to the real work of the nation should assist. It is as true in national as in domestic affairs that you can forget (and perhaps solve) your own troubles by helping others.

A Week Of Witness

More than 30 years ago Bishop Long, of Bathurst, wrote: "Year by year Australia knows less and less of our Lord Christ," as the Reverend Kenneth Henderson, officer in charge of A.B.C. religious broadcasts, noted in his excellent chapter on "Religious Institutions and Aspirations" in "The Australian Way of Life," a book produced under the auspices of the Australian Institute of International Affairs.

The process remarked on by Bishop Long in 1923 unhappily continues. Yet, in looking back on a week like the last one, with its great Christian witness through gatherings associated with the World Council of Churches, one is encouraged to think that there is still much regard in Australia for the things of the spirit, and a lively conviction that in the spread of Christian brotherhood lies the greatest hope of bringing true peace to this troubled world.

The rich and infinite variety of the men who stood under the banner of the World Council in Sydney last week and will do likewise in Melbourne later this week was impressive evidence of the quick growth of this movement for drawing the ranks of Christendom into much closer bonds.

The point was well put by Dr. E. A. Payne, representing the Baptist Union of Great Britain and Ireland, when he said at Sydney's final service of thanksgiving: "We have seen things we have never seen before—men strangely garbed and of different religious traditions—but we have realised that they are our brothers in Christ."

This year could be more

significant for Australia because the executive leaders of the World Council of Churches met here for the Olympic Games that are to follow.

Yet both events could be a stimulus to our Christian faith, remembering the fondness of Paul for an athletic phrase ("Let us run with patience the race that is set before us, So run that ye may obtain") which inspired one of our best-loved hymns.

N.Z. Experts On Our Economy

The current controversy over the price of milk in Canberra and Sydney, arising from an investigation recently made by Mr. Leicester Webb, reader in political science at the Australian National University, is a reminder of the authoritative place which New Zealand economists have attained in Australian affairs.

The most conspicuous example has been Sir Douglas Copland, who, inter alia, was author of the Premiers' Plan in the depressed 'thirties and Commonwealth Prices Commissioner during the fighting 'forties.

Mr. Webb, who began his professional life as a journalist, was director of economic stabilisation in New Zealand in the immediate post-war years, so in discussing the elements in the cost structure of milk he was on familiar ground.

Since he came to Australia in 1950 he has also been prominently identified with the Church of England, as befits the son-in-law of a former Primate of New Zealand, the late Archbishop Campbell West-Watson.

Sunday Tennis Again

No whit abashed by Church protest against the holding of competitive matches on Sunday in Brisbane, the Lawn Tennis Association of Australia repeated the performance in Sydney just a week later by holding an international tennis match between Australia and the United States on Sunday.

Seven thousand people "donated" £1,600 to see the Sydney contest because, presumably, the L.T.A.A. was not legally entitled to charge for admission.

Apparently whenever the weather makes play impracticable during the week, we may expect the L.T.A.A. now to appropriate Sunday for the purpose. It is a bad precedent which merits severe censure.

At least Rugby Union and horse-racing clubs have not yet found it necessary to commercialise Sunday. Nor should the Lawn Tennis Association.

A Word For Lenten Boxes

Not long ago I heard the opinion expressed that Lenten boxes were not of much use in assisting church finance—that it was far better to rely on an annual appeal, such as a patronal festival.

I thought that view was based on a misconception. Personally, I would value the offerings brought in through Lenten boxes more highly than those given in any other way, irrespective of the amount.

For many people it is easy enough to write a cheque in response to an annual appeal. And such gifts are valuable. Indeed, many churches rely on them because they would have no hope of financing the year's work from ordinary offerings.

But the Lenten boxes, honestly used, represent the fruits of denial over a period. I also think they might be openly displayed in homes as an encouragement to visitors to give, too. They are a valuable form of Christian witness.

I mention this view on Lenten boxes now because Ash Wednesday falls next week.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

S. Mark 9:30-33

And they departed thence, and passed through Galilee; and he would not that any man should know it.

For he taught his disciples, and said unto them: The Son of Man is delivered unto the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

But they understood not that saying, and were afraid to ask him.

And he came to Capernaum; and being in the house he asked them: What was it ye disputed among yourselves by the way?

But they held their peace: for by the way they had disputed among themselves who should be the greatest.

And he sat down, and called the twelve, and said unto them: If any man desire to be first, the same shall be last of all, and servant of all.

And he took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them:

Whoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but Him that sent me.

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

Message:

It was the last time Jesus was to visit these scenes, in which so great a part of His ministry had been passed. The eyes of His enemies are everywhere so He passes, not through the villages or by the open roads. Again and again He reiterates His teaching concerning His death and passion. S. Luke tells us He asked them to let His words "sink down into their ears."

How definite too is His prophecy "The Son of Man is delivered into the hands of men and they shall kill Him." And once again the Resurrection is definitely predicted. How difficult do the disciples find it to follow His words. They are thinking along other lines, of a different kind of Kingdom, and are deaf and blind to His meaning.

And having in mind an earthly kingdom they quarrel as they walk. Who will have first place? So, when they come into the house in Capernaum He asks them about it. They are ashamed to answer, but He knows. How straightly He deals with them, so that they cannot misunderstand.

He sits; He calls the disciples; He takes a little child and sets him in the midst; He takes the child into His arms. Then He makes clear to them what is the real greatness in the Kingdom of Heaven. The way to be first is to serve the rest. Greatness is service. And no service is more important than that for little children. How often, e.g. here, in the parable of the Last Judgement (S. Matt. 25 to end), Jesus equates what we do for our fellow men as done for Him. He is the Son of Man, He is the Representative man and our conduct towards other men He counts as done to Him. "By this shall all men know that ye are my disciples if ye have love one to another." This is the one utterly necessary virtue (1 Cor. 13).

It is the very Character of God for "God is love," and it is the character and perfection in which we are to be like Him (S. Matt. 5:48).

REVOLVING ALTAR

THE "LIVING CHURCH" SERVICE

Milwaukee, February 6

A revolving altar is a feature of S. Mark's Church, Van Nuys, California. It can be turned to face the nave or the chapel in the transept. The hanging cross above the altar turns at the same time. A congregation of 1,000 can be seated around the altar, believed to be the only one of its kind in the country.

CLERGY NEWS

CLINCH, The Reverend William, Vicar of Christ Church, Geelong, Diocese of Melbourne, retired from the active ministry on January 30.

FISMAN, The Reverend L. E., Curate at S. James', Ivanhoe, S. Paul's, Gisborne, and Macedon, Diocese of Melbourne.

GRAY, The Reverend W. C., Rector of Hindmarsh, Bowden and Flinders Park, Diocese of Adelaide, will be instituted and inducted as Rector of Christ Church, Mount Barker, in the same diocese, on March 2.

IDE, The Reverend S. H., of S. Stephen's, Gardenvale, to Holy Trinity, Thornbury, in the Diocese of Melbourne.

KING, The Reverend Gordon, has been appointed first Rector of Como, Diocese of Perth.

LANGFORD, The Reverend D., from S. Mark's, Pictou, in the Diocese of Sydney, to S. Thomas's, Wicheles, Diocese of Melbourne.

LAVERDER, The Reverend C. G., of S. John's, West Geelong, to Holy Advent, Malvern, in the Diocese of Melbourne.

MALING, The Reverend C. D., formerly on missionary service in Tanganyika, to All Saints', Northcote, in the Diocese of Melbourne.

MILES, The Reverend A. C., of Holy Trinity, Thornbury, to S. Stephen's, Gardenvale, in the Diocese of Melbourne.

ROBIN, The Reverend A. de Q., Curate at Christ Church, South Yarra, to All Souls', Kallista, Diocese of Melbourne.

SMITH, The Reverend L. P. G., Rector of Longreach, Diocese of Rockhampton, will be instituted and inducted as Rector of Christ Church, Kapunda, Diocese of Adelaide, on April 20.

THOMAS, The Reverend D., Priest-in-Charge of St. Michael and All Angels, Millicent, Diocese of Adelaide, has resigned consequent upon the recent death of his wife. He is returning to Wales with his two children on the S.S. Iberia, which sailed from Melbourne on February 1.

THOMPSON, The Reverend J. H., has been appointed first Rector of Tuart Hill-Mc. Yoline, Diocese of Perth.

RELIGIOUS BROADCASTS

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

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

February 13: Miss Rita Snowden.

*February 14: The Archbishop of Melbourne, the Most Reverend J. J. Booth.

February 15: School Service, "Stories from the New Testament," Episode 58, "Jesus chooses four followers."

February 16: The Right Reverend Martin Niemöller.

February 17: Women's World Day of Prayer: Lieutenant-Colonel Mabel Bell.

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

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

February 12: "This I say": Pastor Martin Niemöller.

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

February 12: The Bishop of Kurrungah, the Right Reverend Lakdasa de Mel—with music by S. John's Fellowship Choir, Melbourne.

February 12: Swan Street Methodist Church, Hobart.

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

February 12: FACING THE WEEK: 6.40 a.m. A.E.T., 6.35 a.m. W.A.T.

February 13: The Reverend T. F. Keyte.

EVENING MEDITATION: 11.20 p.m. A.E.T., 11.25 p.m. S.A.T., 11.55 p.m. W.A.T.

February 13-18: The Reverend READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. A.E.T., 8.45 p.m. W.A.T.

February 13: The Reverend D. J. Dible.

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

February 15: "The Man in the Street asks: 'Has Science made religion out-of-date?'" Prof. Professor J. P. Baxter.

TALKS: 6.30 p.m. A.E.T.

February 15-16: "Women and God," by Dr. Kathleen Billis.

EVENSON: 4.30 a.m. A.E.T.

February 16: S. Peter's Cathedral, Adelaide.

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.

ON VOCATIONS

ENCOURAGING ORDINANDS

TO THE EDITOR OF THE ANGLICAN
Sir,—We would like to draw much needed attention to an important section of the New Year radio message by the Lord Bishop of Adelaide to the people of his diocese. Bishop Robin pointed out that it is certain God calls enough people for His work, though many of those persons do not heed the call.

The world is constantly losing valuable Christian leaders, tradesmen, priests, scholars and ordinary men and women, because when the still, small voice of God first calls His servants there is no-one who bothers to help them interpret His message. This call comes in many ways, but is usually just a "feeling" that a boy or girl wants to do something in particular which, to him or her, is more important than anything else. To frustrate this feeling in anyone is to frustrate God's plan.

All Church of England teachers, parents and especially parish priests should be constantly watching the people in their care with a view to fostering and encouraging their vocations. This affects particularly people called to an office within the Church. Often parents directly oppose their children's "queer" notions. Often so-called Christian school teachers make such children objects of ridicule.

Finally, much to their shame, far too many priests give prospective ordinands no encouragement at all. Content to wait until someone asks about vocation their advice is the dreary, deadening "Come back in a few years' time" or "go away and think about it"—as if they haven't thought about it already. All of these attitudes are the work of the devil.

Apparently the idea of this unencouraging attitude is to test the conviction of the person's call. Of course the Church has the ultimate authority on earth, but surely God will test His servants in His own way. Therefore our job is to help make the person responsive enough to hear God's message clearly.

Such noble adventure ought to be encouraged to the fullest extent, for it will last a lifetime. Believe us, it really is an adventure to be on the threshold of adult life and to wonder how best we can use our talents for Christ's sake. Are you, the people of Christ's Church of England in Australia, going to continue to hinder your Lord's work?

Yours faithfully,

WIN S. MILLER,
DONALD CORNELIUS,
Adelaide.

C.E.M.S. AND OTHERS

TO THE EDITOR OF THE ANGLICAN
Sir,—Your correspondent, Allan Rowland, of January 27, says regarding the C.E.M.S. that, as an 'Apexian,' he "knows what he has to measure up to, and as a 'Rotarian' he is told "what my standard is to be."

It would appear that as he says he has not been admitted as a member of the C.E.M.S. that he has not yet made the vow required from all members on their admission and made before the altar that:

1. They will pray to God every day.
2. Be a faithful communicant.
3. By active witness and ser-

vice help forward the Kingdom of Christ.

Surely this is a standard far above any other society, and if he can measure up to this he should be a good churchman.

I quite agree with him when he says there is a lack of definite Church teaching and that each member of the Church seems to set his own standard.

I would suggest to him that he clears his mind of the fact that the C.E.M.S. is only another club. It is a society of churchmen banded together in a brotherhood to advance them in their spiritual life.

C. W. MOORE,
Caulfield, Victoria.

ADVERTISING AND THE CHURCH

TO THE EDITOR OF THE ANGLICAN
Sir,—May I add a word of support to your view that the great Festival of Faith held in Sydney was geared for Church people rather than the general public. This is not so much a criticism of what was done, but comment on what was not done. We seem to lack a conception of reaching the wider public, and we certainly lack the ability.

The Archbishop of Canterbury has described himself as a "Salesman for the Christian religion." The Church needs to capture something of the same spirit. But if we are going to "sell" we must first advertise. This latter usually evokes in the Church either of two reactions—indifference (even hostility) or efforts which are so introspective and Victorian as to be ineffective.

Assuming that advertising is a desirable and needful feature of Christian salesmanship, we need to appreciate that it is a highly skilled profession. Amateurs usually waste their time and money. The organisers of the great "Mission to London" recognised this, and invested a very large sum of money in professional advertising.

This introduces another factor: we must be prepared to lay out money, and think in terms of thousands. Experience has shown (in England) that in addition to it enabling the spiritual objectives to be reached, the financial return is up to double the amount invested.

It is an interesting sidelight to notice the enthusiasm shown by the advertising specialist when he is working for the Church. It often awakens his own sense of religion, and it isn't long before an efficient and devoted team is working in a selfless way.

(The Reverend)

A. J. GLENNON
Sydney.

OPPORTUNITIES TO SERVE IN SYDNEY

TO THE EDITOR OF THE ANGLICAN
Sir,—In reply to "Country Rector" about opportunities to work in Sydney, I would first like to ask "Why go to Sydney while the Country Dioceses are starved for men?"

If Sydney has raised an "Iron Curtain," I understand it is because so much has been indoctrinated (to use his word) into these priests which Sydney Diocesan fees is not necessary.

(a) Why is it necessary for priests to live in Sydney to get better schooling for their children? Are they and their families any better than the laymen of their parishes? Did Christ say "Go into the cities and get material things for yourself?"

(b) I don't understand what special kind of parish "Country Rector" wants. "God's work is God's work," wherever it is.

(c and d) If "Country Rector" wants to raise himself to a higher status in education, I don't think he should try to be a rector and pupil at the same time (a curate maybe). A parish to my idea, is a full time job done conscientiously.

(e) Laymen and their children need specialist treatment many times, but they can't shift the business, farm, etc., to Sydney. I think "Country Rector's" reasons are purely selfish and materialistic.

Read your Catechism and do God's work in whatever sphere it has pleased God to call you, even at the back of Bourke.

LAYMAN
Lismore, N.S.W.

VESTMENTS

TO THE EDITOR OF THE ANGLICAN

Sir,—One is a little puzzled by the Reverend John Sullivan's scale of values. I wrote, as to one part of a priest's dual function, that he became "the voice of God replying in absolutism and in blessing." He writes that vestments "reduce the priest to the status of a voice." Is there, then, something higher in Mr. Sullivan's Cosmos than the Voice of God? There is not in mine! He might be reminded, too, that the voice which once "cried in the wilderness" had such power that we hear it still, some 2,000 years later.

Mr. Sullivan writes: "I do not think the compilers of the 1662 Prayer Book, who restored the ornaments rubric, ever used more than the cope." Aside from the fact that "I do not think" is hardly evidence, what induced him, if they thought, a layman's vestment sufficient, to restore the rubric? As someone else has observed, it is a sound idea to put the clock back if it is wrong.

"The use of vestments, which may add dignity to a celebration of the Holy Communion, connotes a theology which is alien to the ethos of the Church of England," adds Mr. Sullivan. (I suspect that he wrote "ethos," not "ethics," and that the printer blundered here.) Well, well, So York Minster, Westminster Abbey, St. Paul's Cathedral (London), scores of dioceses and hundreds of parishes of the Church of England throughout the world are alien to her ethos! Is it I who am ignorant of my Church?

The fact that canon law permits the use of hoods and scarves does not make them meaningful; it only makes them legal.

Nobody wants to make our dear mother Church "Romanist" or "Papalist," but tens of thousands want to see her what her Creeds proclaim her to be—Catholic.

Yours, etc.,

A. F.

Bathurst.

TO THE EDITOR OF THE ANGLICAN

Sir,—As a member of the Anglican Faith, who has not attended a Church service for 25 years in this diocese, and whose only contact with the

S. VALENTINE'S DAY

Manger and Cross are here and now
And Christ descending to the mud
Rebukes the hungry sullen snout.
Gethsemane and Cana, joy and blood
Unite to flower from a semipternal bud.

Even upon your wedding day
Remember when you hear the bell
It tolls for thee, it rings to say:
Till blossom comes no more in Evesham Vale

Except you hear the challenge of the hour, you fail.

J. P. STEVENSON.

Klagenfurt, 1948.

Church is through reading your paper, may I voice an answer to the two "Rev.-Gentlemen" who appear to be at each other's throats, so to speak, over the use of vestments in our various Churches.

Surely the Reverend J. Sullivan is a little incorrect in his statements about the 300 years lapse in their use. Surely other branches of the Universal Church (excluding the Church of Rome) retained them. Our Orthodox and Continental Churches have used them from time immemorial.

Vestments as worn by many priests in our various Churches date from the earliest days of Christianity and were adapted from the mode of dress then worn. Over a period of time they have assumed a meaningful full of spiritual and symbolic significance when used.

Our correspondent refers to them as of "Latin origin" and "a piece of peculiarly shaped brocade" and he excuses the ignorance of the wearer.

Surely the cassock, surplice, and scarf were pressed on to the Church by reformers who could not tolerate beauty in the service of God? And yet we read that when God laid down instructions for the Jewish Temple and its worship, He also gave definite details as to the

"RIVAL" CONFERENCE IN SYDNEY

THE I.C.C.C. HOLDS MEETING

Following its customary practice of "shadowing" the World Council of Churches, the International Council of Christian Churches held a meeting in the Sydney Town Hall on Tuesday, January 31.

This meeting preceded the public addresses given by members of the Executive committee of the W.C.C. in Sydney from February 1 to 5.

The comparison between the two bodies was found to be so marked that we hesitate to report the meeting of this rival body. Its attitude was so negative that very little could be said about what it stood for.

The meeting, which was arranged by the N.S.W. Bible Union, had seventeen people on the platform, only five of whom were overseas members—three Americans, a Filipino, and a Singapore delegate.

The meeting opened with hymns of a sound ecumenical nature. Each speaker commenced by quoting from the Bible.

It is much to be regretted that the rest of the meeting did not follow this spirit, and that those things deduced from a "God's inerrant Word" were of a most condemnatory nature on all member churches of the W.W.C.

After pointing out in the early stages of the meeting that it was not the intention of the International Council of Christian Churches to conduct a smear campaign, the speakers went on to do just that.

"MODERNISM"

The World Council of Churches was accused of Modernism, because it would not assent to the infallibility of the Scriptures; Romanism, because the Lutheran Bishop of Berlin, Dr. Otto Dibelius, had had an audience with the Pope on his way to Australia, and communism because it included in its membership Churches in Czechoslovakia and Hungary.

Much was made of the fact that the Sydney Daily Telegraph had refused to publish an

advertisement, but it was not made clear whether this indicated a lack of freedom of the Press in Australia, or Machiavellian tendencies on the part of the W.C.C. Both suggestions were mentioned.

The speakers all spoke in this common vein, building up to the tirade of their leader, Dr. Carl McIntyre. This man who spoke in a very fervent manner directed his attack on the Hungarian and Czechoslovak churches, concluding with a tirade against Professor Josef Hromadka. Dr. Hromadka was eventually described as "that 20th century Judas Iscariot."

The meeting, which was punctuated by clapping at many points, concluded with the submission of a motion which asked the Prime Minister to reconsider his association with the W.C.C. in view of its communist tendencies.

FANATICISM

To sum up, we cannot say that we found out much about the International Council of Christian Churches—what Churches were represented, what it stood for, what its activities were.

It maintained that it did not smear, and then conducted a vigorous smear campaign. It accused the W.C.C. of being an undemocratic pressure group, and then proceeded to p-s-a motion in most undemocratic fashion.

We can only say that we saw in this group a fanaticism bred from fear—and the contrast of this with the recurring "ment of the meeting of the World Council of Churches, "Christ the Hope of the World," made us see where our sympathies lay.

MIGRANTS FROM BRITAIN

TO THE EDITOR OF THE ANGLICAN

Sir,—The recent statement by the High Commissioner for Australia in Britain, Sir Thomas White, that "there are 50,000 British people wanting to come to Australia but they cannot come because they do not know anyone in Australia to whom they can go," requires the urgent attention of all who desire the retention of our true British heritage in Australia.

Whilst appreciating the value of the influx of migrants from other countries with their new outlook, and tradesmen skilled in valuable new industries, preference, however, should be given to the intake of British migrants whose own dearly loved Queen Elizabeth II. is Australia's ruler also.

The quota of British migrants must not drop below that of others as has been permitted recently, with Italian migration 47 per cent. to the British 42 per cent.

Nominations for these 50,000 prospective British migrants should be expedited as recommended by the High Commissioner.

Church leaders could most assist by soliciting nominations from their members, and an inter-Church movement with associated churches in Britain, for the careful selection of the most suited type of migrant available, with the requested approval of migration authorities, should be immediately undertaken.

Further apathy on our part to evade our obvious duty in this most vital direction can no longer be justified.

MARIA G. FITZ-GERALD
Ann Street, Brisbane.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

Why Did God Create Man?

A reader has asked us to give our reasons why we believe God created man.

To such a question we can but give our own ideas; for man, as Job learned long ago when God confronted him in the whirlwind, can never enter into the mind of God with any completeness, or understand fully His purposes.

Through the revelation of Jesus Christ we know that God is a Father, and creation is one of any father's greatest privileges and responsibilities; further, He tells us that God is Love; and at the very heart of love is the desire to create. Whilst, as we saw in our discussion of the doctrine of the Holy Trinity last week, God is complete in Himself, and was under no necessity to create the universe or man, yet a creative purpose of Love is always looking for new fields into which to extend activity.

The Bible is content to express the fact that in the beginning God created the heaven and the earth, and made man in His own image, in order that man might enjoy fellowship with God.

The story of Genesis is not the result of speculation about the nature of things, but of revelation. Man by himself could know little about the ultimate origin of the universe, but to the Hebrews the insight was given that God made out of nothing all that is, and "he saw that it was very good."

Good and Evil

The universe was made primarily for the pleasure of God, not for the benefit of man. Consequently by the term "good" in Genesis we do not denote that which is of profit to man; good is that which is in conformity with the will of God, and evil is what is contrary to that will.

It is interesting to remember that the doctrine of creation is later in the Old Testament than the prophetic teaching that God is the Lord of History.

It was the teaching of the prophets that God vindicates His purpose in the arena of history which made the Jews to become convinced that God was the creator of the whole universe, and not merely a tribal deity. The world comes into being by the fiat of His word; He does not stand outside His creation, but is also the sustainer of its life from hour to hour and year to year.

Dual Ideas

It was, then, the combination of these two ideas of God as Creator and as Lord of History which helped the New Testament writers to develop their view that the God of Creation is one with the God of Redemption, and that the creative Word was one with the redemptive Word incarnate in Jesus Christ. Further, the Apostles testified to a new creation, the redeemed community, the Catholic Church of Jesus Christ.

Thus we may conclude that God created the world so that mankind might be embraced in His loving redemptive purpose. For the story of creation in the Bible is never seen in isolation, but is completed in the birth, death and resurrection of the Saviour, and in the history of the Church until the consummation at the last day when God wills history to reach its end.

The doctrine of creation reminds us of God's constant care for men. He is not an invisible being in light unapproachable, far above the bright blue sky, but a Father whose love and attention for His children is never ceasing. He made us, He understands us, watches over us and suffers with us.

FIRST WEEK OF W.C.C. MEETINGS CONCLUDES

(Continued from page 1)

and love that kind of Church. It is this Church which truly evangelises.

It is not only missionary, but it seeks through evangelism to penetrate the whole of life by a desire to preach the Gospel.

"Lastly," he said, "we have been allowed in World Council to discover the essential unity of the Church of our Lord Jesus Christ."

"There is a long way to go before we can demonstrate that full unity to the world, but we can now, through the World Council, speak to the Christians of all countries with a common voice. We can say

came help for the Orthodox Christians, who had been the victims of an organised attack. Fifty years ago that would not have happened; no Protestant Church would have felt impelled to help Orthodox Christians.

The same was true of the Punjab floods, where one thousand square miles were flooded and where many people were dying of starvation. Messages were sent out and a world-wide response resulted. Australia was there, too!

Suffering comes also from political changes, and in those countries where there is a



Bishop Lakdas De Mel and the Prime Minister, discussing the serious topic of cricket after the Festival of Faith.

My own estimate would be somewhere between 20,000 and 22,000. That is going by the turnstiles and season tickets, and so on."

"There were nearly 1,500 in the choir," Dr. Mackay said.

"We got 2,000 tickets printed. We issued 1,200, and then we had to get permission for some more to come in at the Showground."

THE PAGEANT

Consolidated Public Relations Ltd., who handled the Press arrangements, informed THE ANGLICAN, last Monday, that there were 5,000 children in the pageant. When told that this was physically impossible, their spokesman said: "Well, you can say that there were about 2,200. There were at least 2,000."

Official figures made available to THE ANGLICAN reveal that the registered attendance was 10,386. This number included a choir of 1,320, together with 1,850 school children who took part in a pageant, and 494 members of the R.A.S. whose membership entitled them to admission without charge. The figures on the choir and the children were exactly computed from photographs taken on the night.

Only 6,683 persons paid at the Showground for admission. The gate takings amounted only to £1,353.

The attendance figures were available to the W.C.C. on the night of the pageant. It is puzzling that there should be any doubt as to the fact that not more than 11,000 people at most could have been present.

Anglican participation was negligible from the beginning. When the first rehearsal of the children's pageant was held on December 10, last year, barely 500 attended. Of these, 300 were Presbyterian; about 100 were Methodist; some 80 were Congregationalist; and about 20 were Anglicans.

There was a taste—but no more—of pageantry about the Festival, which, on the whole, must be classed as a pedestrian effort in conception and execution, in which everyone did his best.

HYMN SINGING

Proceedings opened with what should have been community hymn singing, led by the Methodist Crusader Choir. Most of the 6,683 decided to remain listeners.

While this went on, three trumpeters held an agitated conference. They had only received their music for the fanfares, they complained, the previous day, and they had not had time to memorise it. How, they asked all and sundry, could they be expected to play the fanfares in darkness as those whose arrival they were to greet entered the arena under the blaze of spotlights, with all other lights extinguished?

The problem was solved (with the help of your correspondent) by the news camera men, who lent the trumpeters two torches.

The Executive of the Australian Council for the W.C.C. then trod carefully across the red carpet from the R.A.S. members' stand to the platform erected on the edge of the Ring.

Somehow, Dr. H. V. Evatt arrived with them, though his name appeared nowhere on the programme and his appearance was quite unexpected. He received a great ovation from the crowd.

The Australian Executive, together with the State heads of member churches, took up positions on the ground, immediately in front of the dais.

In order, there then arrived the Lord Mayor of Sydney, the Premier of N.S.W., the Prime Minister (who also received a big ovation), His Excellency, the Governor of N.S.W., and Her Majesty, Queen Salote.

What is more, as each stepped from his shining black American automobile, after it had driven half-way around the ring and come to a halt in front of the dais, his name was announced over the loud speaker—correctly. A regular Army officer was in charge of these arrangements.

ARRIVALS

The National Anthem was then played, and what might be termed the local top brass, with His Excellency and Queen Salote, moved up on to the dais.

Next came seven cars, at about two-minute intervals, containing the overseas guests.

Their names, too, were announced over the public address system; but with at least one error, for the Army no longer had control: When the name of Dr. Bliss was given the photographers dashed forward in vain. She was not in the car.

All this business of people

arriving had taken some time, and had become a little monotonous through repetition.

The Prime Minister then read some exceedingly long prayers. Your correspondent hastens to add that they were not composed by His Grace, who simply accommodated himself to the programme as it was given him.

But it was a relief to get on with "Praise my soul, the King of Heaven"; welcomes to the visitors by the Reverend C. Denis Ryan (Congregationalist, President of the A.C. for the W.C.C.); by Mr. Menzies, and by Dr. Evatt (a pleasant surprise, since his name did not appear on the programme).

The welcomes, your correspondent feels sure, were all heart-felt; but they sounded trite and prosaic over the amplifiers. Even Mr. Menzies did not display his usual oratorical virtuosity.

Thank goodness, Dr. Franklin Fry, who responded for the visitors in his capacity as Chairman of the W.C.C. Executive, livened up the proceedings with his warmth and humour.

The effect was promptly spoiled by a rendering of what

However...

Dr. O. F. Nolde revived the gathering with a fine talk on the Church and World Peace, and then the V.I.P.s all retired to the R.A.S. Council Stand to the sound of Melcombe, leaving Dr. Leslie Cooke on the dais for the next speech.

Dr. Cooke was well worth listening to. In fact, it was far and away the most effective speech of the evening. Quietly, conversationally, the first speaker really to master the difficulties of the public address system during the evening, he told the meeting in simple, moving terms, a thing or two about Inter-Church Aid and Service to Refugees—all in the control of the Department of the W.C.C. of which he is Director.

On then to the Event of the Evening! It was entitled "The Horizons of Time." The subtitle was "A Pageant Depicting the History of the Christian Church," by Malcolm Mackay.

As a pageant, it would have made Mr. S. Goldwyn or Mr. Cochrane weep: It was static save for a few waving arms. From a literary viewpoint it



The Lord Mayor of Sydney, Alderman P. Hills, talks with (right to left): Dr. F. C. Fry; the Metropolitan Juhanon; and Dr. W. A. Visser 't Hooft.

must surely be among the least suitable hymns for such occasions: "The Lord's My Shepherd" (Crimond.) This was emphatically not the choice of the Director of Music for the occasion—the inaccurate description given Mr. Kenneth Long, who simply played what he was told, as your correspondent later learned.

The better choice would have been something like "He who would valiant be..."

had much merit—of the stage direction "The full lights blaze on the Arena. The Orchestra on this instant takes up the Overture to the 'Messiah'."

Particularly meritorious were the extracts from the Scriptures, and the excerpts from Handel.

CARELESSNESS

But all in all, it savoured of the kind of play which is written to be read, not performed, and although the children did their best and no doubt enjoyed it thoroughly, it was with some relief that your correspondent saw the finale in the form of the Hallelujah Chorus.

There followed what the programme, with that exasperating carelessness and lack of attention to detail which persisted throughout the entire week, quaintly termed "closing devotions" (sic), and then the V.I.P.s and the limpet-like Press hastened slowly into the supper room while the edified spectators swarmed homeward.

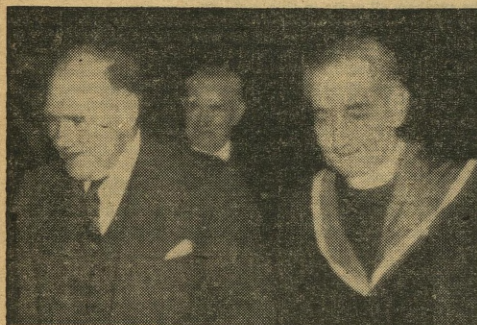
It is your correspondent's conviction that these "great" festival affairs are not the kind of thing lightly to be undertaken by amateurs.

On this matter of detail, might the A.C. for the W.C.C. be urged to pay a little more attention to ecclesiastical titles?

If there is one thing every right-minded Anglican, at least, should abominate, it is the Continental "Herr Professor Dr. X" style which becomes "His Lordship, the Right Reverend Dr. X." If there is another, it is the semi-literate "Rev. Smith said..."

Yet in the official programme, and in other official documents issued by the A.C. for the W.C.C., the Prime of Australia is variously described, for example, as "The Most Reverend H. W. K. Mowll, Anglican Prime of Australia;" as "Most Reverend H. W. K. Mowll;" and even—Saints preserve us!—as "Most Reverend Mowll."

Can the secular Press fairly be blamed so much, with this as an example?



The Reverend C. D. Ryan escorts the Governor of N.S.W., Sir John Northcott, to the dais before the Festival of Faith. The Premier of N.S.W., the Honourable J. J. Cahill, is in the background.

gratefully, too, that we have been in a period when many churches have entered into union or such closer unity as the Church of South India."

Dr. Visser 't Hooft said the W.C.C. sought contact with Christians in Europe, China, and Russia, because it is of the very nature of the Church to transcend every obstacle in order to demonstrate her unity.

The Youth Secretary of the World Council of Churches, the Reverend Phillip Potter, of Jamaica, said that through the ages, young people have been in the vanguard of the Church, because as young people they are between the Church and the world.

But young people often find the Church a disappointing fact, because of its apparent self-contentment.

They become impatient with the Church, which so often

change in national status, as in India and Pakistan.

The Anglo-Indian community Dr. Cooke said, has suffered severely from this alteration in the nature of nationhood.

Anglo-Indians have fallen through each stratum of Indian society since the creation of the Indian nation. Great distress has resulted, and it was from Australia that the first gift was sent to the Anglo-Indians.

"We are witnessing, therefore, the ministry of the Churches to one another," he said.

FESTIVAL OF FAITH

Similar meetings followed in the Town Hall, on the two succeeding nights. They were not as well attended as the Wednesday meeting—the ordinary A.B.C. Symphony concerts attract greater audiences—and on



These women delegates, on the lawns of Wesley College, enjoyed a tea break during the seminars. They include Deaconess Kathleen Hall (centre) and Miss M. D. Roberts (right).

gives facile answers and is open to reactionary forces. Yet, despite these criticisms, young people do regard the Church as a permanent reality and necessity.

Dr. Leslie Cooke, who is Director of the Inter-Church Aid and Service to Refugees Department of the World Council of Churches, gave a graphic account of the work of the W.C.C.

To his room in Geneva, he said, come messages from all over the world calling out from suffering for help from the World Council of Churches. There was, for instance, the cry from Istanbul, where the Christian minority was recently brutally beaten up over-night. From all over the world there

the last night there were upwards of two hundred seats vacant in the Town Hall.

Typical of the confusion which lay like a fog over last week's proceedings are the facts about the "great Festival of Faith" (in the words of the official W.C.C. handout) held last Saturday at the Sydney Showground.

The advance publicity had intrepidly forecast an attendance of 50,000.

The actual attendance was less than 11,000.

The Secretary of the Australian Council for the W.C.C., Dr. Malcolm Mackay, however, told THE ANGLICAN, last Monday: "Well, the estimates vary. The Army say 25,000. The Daily Telegraph said 25,000.

WOMEN'S WELCOME TO DR. BLISS

QUEEN SALOTE IMPORTANT GUEST AT LUNCHEON

FROM A STAFF CORRESPONDENT

The highlight for Anglican women of last week's W.C.C. activities in Sydney was the luncheon given on Friday at the C.E.N.E.F. Centre for Dr. Kathleen Bliss.

Her Majesty Queen Salote of Tonga was an honoured guest.

The luncheon was arranged by Mrs. H. W. K. Mowll for Dr. Bliss, who is not only the only woman on the Executive of the W.C.C., but the only representative of the laity.

More than 300 women of the diocese were present to welcome Queen Salote and Dr. Bliss.

They were all captured by the friendly charm of the Queen, who was delightfully dressed in an oyster pink frock and feather-trimmed hat. Her Majesty had not intended to speak, but was persuaded to do so by Dr. Bliss, who thus gained the distinction of being responsible for a Queen changing her mind.

Her Majesty explained how difficult she found it to speak to such a large gathering in a foreign language, but thanked all present for their kindness and hospitality.

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, officially welcomed the visitors and spoke of Dr. Bliss' high qualifications in theology (she is one of the three women Doctors of Divinity in Britain), and her contributions to ecumenical affairs and to the work of the Church Assembly.

Mrs. Mowll recalled that exactly two years ago another Queen, Elizabeth II, had visited the Church of England in Sydney.

THE LAITY

Dr. Bliss' address more than exceeded what might have been expected of one with her high qualifications and experience.

She has the lovely fair colouring of so many Englishwomen, and, in a floral silk frock, looked nothing like the conventional Gilted "blue stocking."

She spoke on the "Ecumenical Movement and You," explaining that she, herself, was part of the "you." She would not speak of women's work but of their contribution as part of the laity.

Dr. Bliss said that the laity are such by virtue of what Christ did and that they must fulfil their vocation in the place where they are.

She said that the ecumenical movement was founded on the fact that there was already a unity given by Christ—in Himself. If we are truly united we cannot be fundamentally divided from others who are united in Him.

Worship and prayer with other denominations is most important. Quite often something is received from symbolism which we don't get from talking. For example, the idea of the family is portrayed in the Dutch Reformed celebration of the Holy Communion, where all the communicants sit together around a large table. The "renewal of the Church"



H.M. Queen Salote arrives at the Showground and is greeted by the Reverend C. D. Ryan.

is one of the great objects of the ecumenical movement. The laity should not be, as they often are, so much "pew-fodder" who exist to provide funds.

Rather they are paratroops in an alien land, the bearers of good news to the world around them, literally "the people of God."

WORLD PRESSURE

Dr. Bliss emphasised that the laity's job is in the world—they need to face outwards from the Church. We should beware of the Church becoming a cosy place for those who are afraid to face the world.

The pressure against the Church is everywhere, not only in communist-dominated countries.

The World Council of Churches is the great manifestation that the Church is riding against this pressure.

Every dissension indeed tears the World Council; the only



The Primate (as the only man officially present) welcomes Dr. Kathleen Bliss and Queen Salote during the luncheon given Dr. Bliss by the women of the Diocese of Sydney.

thing that holds it together is the love of God.

In an interview Dr. Bliss said that women in England were recognised as an equal part of the laity with men.

She said that there were eighty-eight women in the Church Assembly, and that a number of these took a leading part in debates.

She mentioned, particularly, Mrs. Betty Ridley, who is also vice-chairman of the British Council of Churches.

As chairman of the Ecumenical Institute at Bossey, which specialises in the role of the laity in Church and society, she spends part of the year in Switzerland.

She is a member of the talks department of the B.B.C., being engaged mainly in preparing features on discussions between Christians and non-Christians. She has three children.

THE REFUGEE PROBLEM IN HONG KONG

W.C.C. LEADER ON INTENSE OVER-CROWDING

"The small colony of Hong Kong, probably more than any other place, reflects in the most concentrated manner the political, economic and social problems of the modern world," said Mr. Frank Northam last week.

Mr. Northam, who is the Director of Finance and Administration for the World Council of Churches, was in Sydney for the meeting of the Executive.

He is a member of the Methodist Church in England and a chartered accountant.

"The number of refugees from the Chinese mainland surpasses several times the normal pre-war population, and Hong Kong has, with its 2,500,000 people, become the most crowded refugee city of the world," he said.

Mr. Northam said it is quite evident that the majority of the Chinese refugees must live in appalling conditions. Human beings are packed in terribly overcrowded flats, divided into cubicles and beds. Rooms intended for one family are now housing 15 to 20 persons.

As rents are high and accommodation difficult to find, hundreds of thousands of people collected waste timber and old

tins and built shacks on almost any hillside of the colony. Others settled on back lanes or became squatters on the roofs of tenements.

With the falling off in trade with China, Hong Kong faces an ever-increasing number of unemployed people. Less than 20 per cent. of the male population is in regular employment.

The overcrowded tenements and squatter areas are the most perfect breeding ground for tuberculosis. Tuberculin testing indicates that almost 95 per cent. of the population above the age of 14 has already been infected by the disease.

The overcrowded hospitals, and the long waiting lists for admission are clear evidence of the inadequacy to meet the needs of the population of the colony.

DRAB LIVES

A screening of the squatter colonies in Hong Kong revealed that less than 10 per cent. of the children go to school, and the drabness of their lives needs no emphasis.

The daily sight of the close-packed millions struggling to keep alive is and will remain a challenge to all Christian bodies in the colony.

A very large part of their energy has been directed towards seeking, in co-operation with the Hong Kong Government, ways of meeting this challenge of human social disorder caused by the communist revolt in China.

Churches and voluntary agencies share with enthusiasm in the hunting down of the causes of poverty and disease and in searching as to what could be done to at least control the causes.

"With a passionate belief in Jesus Christ the Churches may be able to help the many needy people to create and to lead a better life," he said.

VICE-CHANCELLOR WELCOMES EXECUTIVE TO UNIVERSITY

FROM A STAFF CORRESPONDENT

The Vice-Chancellor of the University of Sydney, Emeritus Professor S. H. Roberts, addressed the delegates at the inaugural meeting of the Executive of the World Council of Churches in the Great Hall, University of Sydney, on Wednesday afternoon, February 1.

The members of the executive were seated on the dais with the Vice-Chancellor; in the body of the hall were members of the Australian Council of the W.C.C.

Professor Roberts said: "The University of Sydney is secular. It cannot, as an institution, indulge in religious controversy or partisanship. But, its individual members are completely free to say what they think, within the law and limited only by the law."

"Our Royal Charter of 1858 also says, and each Act of Parliament has said, that we exist—'for the better advancement of religion and morality and the promotion of useful knowledge to hold forth to all classes and denominations of Her Majesty's subjects resident in New South Wales, without any distinction whatsoever, an encouragement for pursuing a regular and liberal form of education.'"

"On this basis, leaders of successive generations have built up the biggest and the oldest university in Australia; indeed, the biggest and the oldest British-speaking university in the Southern Hemisphere."

"This university, now in its second century, has always stood for imagination and for a quenchless hope in the future

of mankind. When this Great Hall was built, Sydney had some 35,000 people, and the university had three professors and 24 students.

"The man responsible for it was Francis Merewether. He was derided for his grandiose ideas; but his own motto was, 'For great ends make great preparations,' and when he was attacked he retorted, 'I am building for futurity.' His political opponents dubbed him 'Futurity Merewether.'"

CONTINUITY

"We also stand for historical continuity. Around you see the Gothic tradition; you see the stained glass windows of saints and monarchs, scholars and theologians, philosophers and poets."

"Above you, in the hands of the carved angels, which form the terminals of the hammer-beamed roof trusses, you see the books and scrolls representing the various branches of medieval learning—including, you will be glad to see, grammar, dialectic, rhetoric, ethics and theology."

"Prominent here above the dais can be seen the Latin scrolls, 'Scientia inflat, Charitas aedificat.' 'Knowledge puffeth up, but Charity edifieth,' and

ANGLICANS SPEAK AT W.C.C. MEETINGS

BISHOP DE MEL AND DR. KATHLEEN BLISS

The two Anglican members of the Executive of the W.C.C., the Bishop of Kurunagala, the Right Reverend Lakdasa De Mel and Dr. Kathleen Bliss, spoke at the meetings in Sydney last Friday night.

They spoke both at the Town Hall, to more than 2,000 people, and to the over-flow audience of 1,000 in the Assembly Hall, on the subject "Whither the Church?"

Bishop De Mel's diocese covers the central area of Ceylon; he regularly conducts services in three languages, Sinhalese, Tamil and English. He said that Christians in Ceylon had owed much in the past to missionary societies but now it was their responsibility to evangelise the other ninety-six per cent.

Much was done by the laity, especially in teaching small groups of defectives and the caring for the aged.

This was work which no one would do but for the "love of Christ."

Some of these lay workers were being trained here and in

Britain; they were "a small advancing army of the living God."

The bishop said that there must be a national Church in South-East Asia. But this was not enough; there must also be inter-dependence.

Christians all over the world must have a mutual concern, understanding and insight.

He said that his country was grateful for the Colombo Plan. He hoped that if ever we were slightly disappointed with Ceylon, we would try to see it in the light of understanding love.

Nothing, said the bishop, requires more grace than giving. When God gave His Only Be-



Dr. Kathleen Bliss speaking in the Sydney Town Hall on the night of Friday, February 3.

gotten Son it led to the salvation of Man but only through the way of Gethsemane, Calvary and the Cross.

After the meeting, Bishop De Mel was besieged by many young people who wanted his autograph. He good-naturedly obliged many until his witty repartee drew such a crowd that he was forced to announce: "Positively the last appearance."

Dr. Bliss uttered a solemn warning when she declared: "Believe me, my friends, the Church-to-day is in a very perilous situation."

She said: "There is no reason why the Church should survive while all around other institutions and organisations perish."

The danger in large ecumenical gatherings was, she said, that we are tempted to believe we are much stronger in the world than we are.

"The question, 'Whither the Church?' is not a rhetorical one."

"Is the Church going to survive?"

"It could well be that the answer is 'No'."

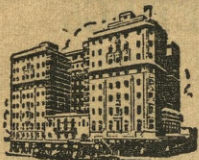
"Many people in their despairing moments expect to find in the Church a kind of citadel that they can lean on."

"God will never give us that kind of a Church."

In the modern world, said Dr. Bliss, two classes of people are alienated from the Church. These are the intellectuals and the industrial workers.

They are both linked with the new civilisation—with factories, mass society and the call of the scientific world.

The laity must meet these people, not in church organisations but in their daily work.

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WORLD COUNCIL LEADERS
CONSULT IN SYDNEY
MANY MAJOR TOPICS DISCUSSED

Many important topics were discussed at the Consultation held at Wesley College, Sydney, last week between the Australian Council of the World Council of Churches and the members of the Executive.

They included the relationship of the Orthodox Churches to the W.C.C., the Iron Curtain countries, international affairs, South-East Asia, inter-Church aid and youth work.

Much discussion centred around the relationship of the Orthodox Churches in Australia to the W.C.C.

The fact that, although it is not a member Church of the Australian Council, the Greek Orthodox Church was represented at the Consultation by its Australian youth organiser, Mr. A. Louvaris, indicates the interest taken by the Orthodox Churches.

Bishop James of Malta, who is the appointee by the Patriarchs of Constantinople, Alexandria and Jerusalem to represent the Orthodox Church at the Geneva headquarters of the W.C.C., was present at the conference.

He made a statement to the Consultation about the attitude of the Orthodox Churches. He pointed out that there were many different forms of administration within the Orthodox Church.

ORTHODOX VIEW

Those related to the Patriarchate of Moscow have no affiliation with the World Council of Churches. The three patriarchates which he represented were members of the World Council of Churches.

Bishop James said that the

Only men praise creatures in iron cages. The frontiers which man makes are of no importance, and we will anticipate the coming Lord only if we make frontiers irrelevant.

Professor Josef Hromadka, about whom much controversy has raged, reiterated this point. A man whose sympathies lie with the people of his country, he deplores the probing and misunderstanding with which people approach him.

As theological professor, and member of the Evangelical Church of Czech Brethren, he seeks to identify himself with his people regardless of the government under which they live.

DR. HROMADKA

He said of freedom that none of us is free until we are free indeed, until truth makes us lock across and through the barriers which this world has set up.

We are living, he said, in a time of judgement where this situation is pregnant with difficulties, but we are living in a time of great promise and responsibility.

Dr. Hromadka endeared himself to many by the clarity of his faith during the conference.



The Prime Minister shares a joke with Bishop Otto Dibelius during supper after the Festival of Faith.

strong doctrines held by the Orthodox Churches regarding the nature of the Church did not prevent them from co-operating with the World Council of Churches.

The Orthodox Church looked to the W.C.C. to help purify the Christian Faith: "to scrub the chalk off the walls of S. Sophia's Cathedral."

In concluding he extended on behalf of the Patriarchates an invitation to the W.C.C. central Executive to meet in Rhodes in 1958.

Two delegates to the conference were at work in Eastern Europe.

Bishop Otto Dibelius, president of the 35 million Evangelical Church in Germany, has as his diocese the city of Berlin, and his work embraces both sectors.

He lives in Western Berlin, while his cathedral and offices are in the eastern zone. He said that he was quite free to travel to and fro where he pleased.

TRUE FREEDOM

A man who, in spite of his 75 years, spoke and preached with great power, told of the great gatherings of Christian people from both sides of the Iron Curtain at the Kirchentag in Berlin.

At his address in the Town Hall Bishop Dibelius told people of the true nature of freedom. Christian freedom, he said, is to accept the will of God. We are called to act in this atmosphere of freedom.

Florida, chain-smoking American, Dr. Frederick Nolde, is head of the Churches' Commission on International Affairs for the World Council of Churches.

He told how the C.C.I.A. had a twofold line of communication: 45 carefully selected leaders with a grasp of the local situation were appointed around the world.

In addition, 21 national commissions on international affairs were in operation.

On international issues these individuals and bodies were consulted and appropriate steps taken.

TROUBLE SPOTS

Much of the work involved tasks of reconciliation, and many special missions had been sent to trouble spots throughout the world to this end.

Although the full details cannot be given, it can be said that the C.C.I.A. played a major part in the Korean truce. The C.C.I.A. had worked to protect the religious freedom of minorities.

It was a tribute to its work to say that in the United Nations no longer did C.C.I.A. need to seek out the heads of nations; they were seeking out C.C.I.A.

Two members of the executive were from the Asian Churches.

They were Metropolitan Juhanon Mar Thomas of the Mar Thoma Syrian Orthodox Church of Malabar in South India, and

Bishop Lakdasa De Mel of the Anglican Church in Ceylon.

Both these delegates contributed their knowledge to the seminar on Christian strategy in South-East Asia.

Discussion centred around the part Australia could play in South-East Asian Church life.

Suggestions that Australia should become the centre for ecumenical activity in South-East Asia were discounted. Australia could play a significant part in post-graduate theological training.

Bishop De Mel advanced a plea that students coming to Australia should not be "spoilt" for the work they had to do under the less attractive conditions of their home countries. Training programmes should bear this factor in mind.

Work among Chinese people in dispersion was emphasised as an important factor in Christian strategy in South-East Asia.

REFUGEE AID

Dr. Leslie Cooke, Associate General Secretary of the W.C.C. and head of the Department of Inter-Church Aid and Service Aid to Refugees, outlined the work which his department was doing.

He pointed out the way help was being offered to relieve suffering from three major causes.

Man's inhumanity to man had caused great suffering in Istanbul where in the riots of September 6, 1,000 families were deprived of all their possessions.

Fifty years ago no Protestant would have felt the need to minister to Orthodox Churches.

Baptists in Britain had given, aware of the help they had received from Lutherans in America during the British floods.

The department was also at work in the world's other major trouble spots, helping Arab people in Palestine, Indian, Pakistan, Vietnam and Korean people who had suffered loss as refugees.

Natural disaster had also caused untold suffering and the department had worked to meet it. The earthquakes in Greece and the floods in Punjab were two examples.

Social revolution in the Asian countries had thrown many groups of people out of work. The Calcutta Anglo-Indian community had fallen right through the social strata with India's rise to nationhood, and

(Continued on page 10)

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OUR YOUTH WORK

At the consultation arranged last week in Sydney by the World Council of Churches a great deal of discussion was centred on youth work.

Delegates from all over the Commonwealth were able to question and exchange views with South-East Asian leaders on the role of the Church among young people.

It was enlightening, for example, to discover that seventy per cent. of the church in South-East Asia consists of young people. The average age of the population of Singapore is nineteen.

In reply to questions asked about the basic needs of the church in S.E. Asia so far as youth work is concerned, these facts emerged—

Leadership training is needed. This can probably best be done by a sharing of experience, by all concerned.

Secondly, our own youth work in Australia must commend itself to those who need our help.

It's the old problem. How can we effectively help outsiders if our own house is not in order?

Are we really fulfilling the task which the Lord has given us to do?

Assuming that we are holding these young people who come to us through the Church from baptism onwards, what

ADELAIDE Y.A.S

FROM A SPECIAL CORRESPONDENT

Adelaide, February 6

On the Australia Day Holiday the Young Anglicans from the parishes of St. John's, Adelaide, and St. Paul's, Adelaide, held a picnic at St. Thomas', Balhannah, in the Adelaide Hills.

The rector, the Reverend B. Jones kindly gave them the use of the parish hall for the occasion. At 6 p.m. a short service was conducted before the members returned to Adelaide.

Three Young Anglicans at Kapunda, Elaine Williams, Nita Thomas, and Janice Heffernan are all assisting with the playing of the organ for the services at Christ Church. Both Elaine and Nita are also helping with the religious instruction at the Primary School while the parish is vacant.

On January 16 the members of the Young Anglican movement in the Diocese of Adelaide were well represented at a ecumenical tea and youth service at which the secretary of the Youth Department of the World Council of Churches, the Reverend Philip Potter, gave an interesting address.

MELBOURNE G.F.S.

FROM OUR OWN CORRESPONDENT

Melbourne, February 6

The annual meeting of Melbourne branch secretaries and leaders of the G.F.S. was held on Friday at the Jerram Hall, Spring Street, Melbourne, with representatives from most of the 130 branches throughout the Melbourne Diocese.

Activities for the year were discussed, followed by the showing of slides by two of the overseas tour members, Miss A. Lee and Miss Betty Lack.

BLUE MOUNTAINS CHURCH OF ENGLAND GRAMMAR SCHOOL FOR BOYS

WENTWORTH FALLS, N.S.W. A Primary Boarding School for boys aged 6-12 years, situated in a training, healthy climate. Matron is a trained nursing sister. Modern new classrooms. Prospectus from the Headmaster, the Reverend A. T. Pitt-Owen B.A.

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are we doing about the rest? If a bodgie came to us, would we know what to do with him?

These and other questions must have satisfactory answers if we are to achieve anything really lasting. The next generation of the Church demands it.

Here surely is material for a conference of Church of England youth leaders. It does not require postponement for some special occasion. The need is here now. Now is the time for us to follow up the lead which we have received.

—THE YOUTH EDITOR.

CONFERENCE ON PRAYER FOR YOUNG ANGLICANS

Goulburn, February 4

One hundred and fifty young Anglicans met at Canberra Grammar School during the Australia Day week-end for the annual diocesan Y.A. Conference.

The theme of the conference was "Prayer."

The conference was broken up into four large groups to study the theme under the headings of the "What?" "Why?" and "How?" of Prayer. The leaders were the Venerable R. G. Arthur ("What is Prayer?"), the Reverend G. D. Griffith ("Why we Pray"), the Reverend E. G. Buckle ("How to Pray Privately") and the Reverend G. E. Julien ("How to Pray with Other People").

Part of the time in each session was allowed for questions and discussion.

Two visitors for the conference were Miss Iris Sanders, a member of the Cooma branch, who for the past four years has been serving at the Aboriginal mission at Yarrabah, and Mr. Luke Ooi, a student from Malaya who is supported by the Y.A.s of the diocese during his theological training.

At the open forum held on the Monday morning Miss Saunders spoke to all members of her work at Yarrabah and on the needs of the people there. The thanks of the Bishop of Singapore for the

NEW COMPETITION

All young people who attended a Church Youth Camp or Conference during December or January are invited to write a report of one aspect of it in not more than 500 words.

Entries will close on February 29 and the results will be announced in our issue of March 9. Two prizes of 5/- will be awarded: 1. For those 14 years and over; and 2. For those under 14 years. The winning entries will be published in the paper.

work done by the Y.A.s in providing and maintaining the Asian Student Fund were also passed on during the forum.

On the Sunday afternoon sessions for J.A. leaders and for those interested in crafts were arranged, while many others took the opportunity to look around Canberra.

During the social and concert held on the Saturday and Sunday nights various branches gave demonstrations of different types of branch activity. Three short talks were given by three members of the Albury branch, and all members of that branch took part in a demonstration of verse speaking.

INTER-STATE GREETINGS

FROM OUR OWN CORRESPONDENT

Bathurst, February 6

Telegrams received for the Y.A. Camp at Parkes, N.S.W., included one from Victoria, which read "Victorian Provincial Conference Church England Fellowship sends you greetings and good wishes for successful week-end. Jones, honorary secretary"; and one from South Australia, "Best wishes for successful camp, Young Anglicans, St. John's, Adelaide, and St. Paul's, Adelaide."

PERSONAL EVANGELISM AT C.E.F. CONFERENCE MANY DISTINGUISHED SPEAKERS

FROM A SPECIAL CORRESPONDENT

Melbourne, February 6
350 young people from Victoria attended the annual Church of England Fellowship Conference and rally at the Melbourne Boys' Grammar School, South Yarra, over the Australia Day week-end.

The visiting speaker, the Reverend Philip Potter of Jamaica, who is here as a representative on the World Council of Churches, inspired the young people with his straight from the shoulder message on Personal Evangelism.

"We do not need to preach evangelism to live it. Our example in life is like a light glowing continuously through all the difficulties we have to face, but nevertheless showing the way."

"You are the living book which men read and by your living Gospel so they are influenced, evangelised."

"We have many 'morose' Christians who are too lazy to try and put right the things which require righting . . . they answer, 'I'm too tired'."

"Remember we are not all evangelised in the same way, not all Sauls who are suddenly changed anew. No, ours may be a gradual process, but we are influenced by the will of God just the same."

Nearly all branches contributed an item to the concert programme.

At the closing of the conference Miss Pat Kleine (Albury), on behalf of the whole conference, thanked the chairman, the Right Reverend K. J. Clements for his work among the Y.A.s during the past ten years and expressed the good wishes of the movement for his work in the Diocese of Grafton.

Considerable effort went into the organisation of the workshop so that the young people might have the best instructors

enter into the King's gate clothed with sackcloth. And in every province, whithersoever the King's commandment and his decree came, there was a great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes." (Esther 6:1-3.)

How exactly a period of forty days originated for Lent is hard to trace. At one time it was forty hours, corresponding with the time between Christ's death on the Cross and His Resurrection.

Then it was thirty-six days, which have since increased to forty. (Sundays are never fast-days.)

The forty days are now more usually regarded as a remembrance of Christ's fasting in the wilderness, where He went after His baptism by John the Baptist (see St. Luke iv, 1-2).

The Season of Lent has been used from earliest times as a period of preparation for the Easter festival. In fact the keynote of Lent is "preparation," which (particularly in its sense here) is interpreted by Christians as self-control. Many people, during these weeks live in a very frugal way, perhaps doing without those things they like most, with the aim of subjecting the body to the mind and spirit.

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FOR SMALL PEOPLE

NOAH

Many, many years ago, when the countries of which we learn to-day were not known and people lived much longer than they do now, there lived a godly man named Noah.

He lived at a time when the people then living were all the time quarrelling and fighting. They did not love God or one another.

It must have been hard for Noah.

But God had a plan for him. God had decided that He would put an end to mankind. He would start all over again. He was sorry that He had made man.

God was going to use Noah and his family to make a new start with the human race. So God told Noah that He

PEOPLE OF THE BIBLE

Dear Girls and Boys,

We sometimes forget that even when we are asleep, or at school, or playing with our friends, God is watching over us.

It is in these things that we show whether we are God's children or not.

This week's story will, I hope, encourage you to please God in all you do every day. God bless you all.

Your friend, UNCLE PETER.

would send a flood to destroy every living thing—grass, animals, everything—except Noah and his family and a very few of the animals.

God told Noah to build a great box, or ark. He was to make rooms in it and put the animals inside. Noah and his family were to go in too.

Then the flood came. The waters of the sea spread over

the land and the rain poured down from the sky. Up and up the ark was carried, on the top of the water.

The hills and the mountains were covered. All one could see was water. How it rained!

But God remembered Noah. How wonderful that was! God remembered Noah. He sent a strong wind to drive away the rain and after many days the waters went down.

Soon it was safe for Noah to come out of the ark. When he did so, how thankful he was to God.

The whole of mankind, there where he lived, had been destroyed, but Noah was safe.

God had remembered Noah.

If we do what God wants us to do, He will remember us, too.

THREE DAYS OF GREAT GRACE

By Canon James Benson

THEN came the day itself, December 1: it was the Friday before Advent.

A place had been carefully prepared in a fine pool at the confluence of the Sial Creek with the Kumusi River. All snags had been cleared out, and nice steps cut in the bank on both sides. Those on the village side leading straight up to the grass lawn before the now enlarged Church of the Holy Epiphany.

The top of the bank on the opposite side to the west was raw untouched jungle. Giant white cedar and wild ficus trees, draped with the usual festoons of intertwining, looping jungle vines and parasites of a hundred sorts, with thick undergrowth beneath.

Just enough of this had been cleared to give a footing for the vast crowd of heathen people who were come to witness their friends' entry into the New Life.

THE BAPTISM

The three hundred and sixty-six candidates with their Christian witnesses (these were friends from Gona come out to Sial for the occasion) were in the front row, all fasting and clean and in neat tapa cloth native dress. Backed by the jungle, symbolic of the tangled life from which they were coming.

Bishop David, properly attended, and led by thurifer, crucifer and taperers descended the steps to the water's edge, and there began the service in the Binandari language: being the one understood by most of the people. Responses were all clearly given, by all the eager neophytes; and at the proper place the water was blessed and censed.

Then for the Baptism: Father John Wardman and Father Lester Laurela went down into the water, waist deep, wearing girdled alb and stole; while Bishop David returned up the steps to receive the newly baptised on the bank alongside the church.

And so the noble and solemn act proceeded. Led by his or her witness, each of the 366 went to one of the waiting priests in mid stream; the cleansing, life giving water was

This is the final instalment in the series of stories written by the late Canon James Benson from his long personal experience with the New Guinea Mission. They have dealt particularly with his station at Gona.

poured; "In the Name of the Father, and of the Son, and of the Holy Ghost;" and so, buried with Him in baptism they pass through, and on to the other side, to enter the new and risen life.

LARGE FAMILY

In a clean white calico (provision was made for this under the bank), they ascended the steps to the Bishop, the father of the family of God; who, taking them by the hand received them into the Family; marking them with the Holy Cross, the price of our redemption, and the mark of our sonship.

So did the small group around the Bishop begin to become quite a large family; and by the time all the 366 had been baptised it was indeed a small army, that had come through the tangled fears and superstition of the jungles of heathenism, into the freedom and liberty of the sons of God.

So turning our backs on the things that are behind, and looking forward to that which lie ahead, we left the heathen on the other bank; to follow later if they will, and led by the cross we went forward singing "Iloro Embomai" (Onward Christian Soldiers, to you), into the church which was soon overcrowded, which troubled us not as we knelt or stood on the grass around, for the remainder of the service, and the fine sermon which Bishop David preached to us.

CONFIRMATION

Next morning, Saturday, the 366 and a few others from Gona, were confirmed by Bishop David, with all the customary beauty and glory which the church down the ages has given to the Sacrament of the Holy Spirit.

Then on the Sunday, Advent Sunday, truly it was an Advent, truly did the Saviour Christ come to dwell with His own that day at Sial. It was a wonderful experience to us who ministered the most Holy Sacrament on that day at Sial. Bishop David was celebrant and Father John, Father Lester and

I assisted at the ministrations; and to see those dear new children of God, old, old men and women—there were seven of the leading sorcerers of the Glenbo cult who had renounced their sorcery away back before the war, and never returned to it.

There were strong, virile men and women, husbands and wives of half a dozen tribes. Splendid young men and women; and there was one poor crippled young man who dragged himself around on his knees. All of them showing in every act and gesture how dear was this new life, this new Lord, this new love—and what singing! I cannot remember the hymns we sang; what I remember, and what will ever live, is the light on the faces of those people come out of darkness into this marvellous Light.

So is a church born to-day, very much as in the days of the Apostles; and one thinks of Patari in Paradise, smiling happily as he sees the wonder God has wrought after all the wild wanderings of his tribe, and when his house was quiet, and there was peace.

Yes, dear Patari; it is "The Church that is in thine house"; and if you had not first told so much of it to me; as also did Piumba and old Evia and Ingaba, and Kivia and Koba; oh, and many more; well, I could not have written it all down here; this story of the essential fundamental home, and man's search for it, and God's gift of it. The human and the Divine in it, however much of the one and little of the other we may see in it.

It is Prisoner's Base; and it is good to be home again:—
So Gona's house shall rise
Full fair again.
A living stone, for heavenly calls,
Of New Jerusalem.

W.C.C. LEADERS CONSULT

(Continued from page 8)

were living in indescribable poverty. The department was offering all the help it could, and Churches were co-operating magnificently.

In the field of resettlement of displaced persons, work continued. 10,000 people were resettled each year in countries around the world, with the aid of travel loans. A large proportion of these (4,000) found their home in Australia where the director was the Honourable J. J. Dedman.

The Reverend Philip Potter of the West Indies who is secretary of the Youth Department of the World Council of Churches outlined the extent of youth work in the Council.

Much concern had been felt at the seminar about the place of youth in the life of the Church, and motions coming from the second Australian Conference of Christian Youth indicated that young people were anxious that the ecumenical movement should become a living reality in the life of their Churches.

OTHER CONTACTS

Mr. Potter pointed out that youth work could not be considered alone, but that there was need to see it continually in relationship with the complete activity of the Church.

He indicated that there was a fear in many quarters that young people would be influenced too much towards other denominations by exposing them to ecumenical activity. His experience was the opposite.

Young people were made critical of their churches by ecumenical excursions, but that criticism was always of a constructive kind springing from this enrichment of other contacts.

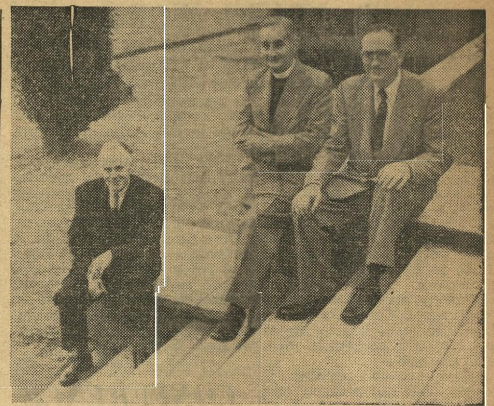
Consequently, these young people saw more clearly the contribution their Church had made to the total life of the Church, and valued it more dearly.

OBITUARY

BISHOP J. I. B. LARNED

We record with regret the death of the Right Reverend John Insley Blair Larned, who retired as bishop in charge of the American churches in Europe in 1953, while staying in Boston.

Bishop Larned helped to found and establish the World Council's work of Inter-Church Aid and Service to Refugees. For many years he served on the Administrative Committee.



Dr. W. A. Visser 't Hooft, the Reverend C. Denis Ryan and the Master of Wesley College hold an informal conference on the steps of Wesley.

1956



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BOOK REVIEW

A GUIDE TO MANY TOPICAL PROBLEMS

BEAUTY AND BANDS, Kenneth E. Kirk, Bishop of Oxford 1937-1954. Hodder and Stoughton. Australian price 18/9. Pp. 288.

THE papers included in this very interesting volume are not all of equal merit, though they are all worth reading. Some of them, and notably the first which gives its title to the volume, are unquestionably first-rate.

Dr. Kirk writes as one who though himself a profound scholar is yet closely in touch with the mind of the average man. It can be taken as certain that his utterances are likely to be of great service to those who look for guidance in matters of present-day controversy.

For instance, he puts the case against the ordination of women with almost devastating clearness and his concluding paragraph in the paper on the subject deserves quotation: "Those who plead recklessly for the ordination of women should be urged to turn back to their Bibles and ask themselves how they are able to reconcile their cherished but ill-regulated enthusiasm with the clear teaching which they find there."

As might be expected there is a good deal on the subject of "Reunion" in the volume and all will agree in recognising the understanding by Dr. Kirk

of the point of view of its advocates.

He appears to be rather strongly in favour of united undenominational services, but deplors the modern tendency to employ Cathedrals and parish churches for the holding of them. "The obvious place for those undenominational services," he says, "is some hall or building where all Christians can meet on absolutely equal terms whether they associate themselves with the order and teaching of the Church of England or not."

He views with apprehension the coming of the day when "Mattins and Evensong will begin to follow the Litany and the Athanasian Creed into that obscure retirement which, to the sorrow of all good Churchmen, they enjoy in so many parishes."

It is only in three or four of the papers that such questions are handled. The other papers also will all repay careful reading, especially the four sermons with which the volume concludes. The book as a whole brings home to the reader the greatness of the loss sustained by the Church of England in Dr. Kirk's unexpected death.

—F.N.

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DIOCESAN NEWS

ADELAIDE

ACTING-ORGANIST

Mr. Ray Kidney has been appointed the acting-organist of Holy Trinity, North Terrace, Adelaide. For several months he has been the parish choirmaster.

SOCIAL WELFARE BUREAU

Special collections throughout the diocese next Sunday, February 12, will, at Synod's request, go to the Diocesan Social Welfare Bureau. The bureau, under the direction of Miss Joy McEwen, handles dozens of cases per month dealing with the personal problems of individuals, as well as directing the work of the S. Laurence's Home for the Aged, and co-ordinating the work of the other homes.

GOOD FRIDAY

"It seems to be forgotten that the Good Friday 'holiday' originated so that Christian men and women and boys and girls could observe the day in quiet contemplation of their Saviour's sufferings and awful death," writes the Reverend R. F. Steele in the *Strathalbyn Parish Magazine*. I have no doubt that you all know what is expected of you on this most holy and solemn day, but it will do no harm for me to denounce once again the Good Friday sporting fixtures, picnics, and the like as heathenish practices. Knowing how the day is kept by so many, I can only say that's all these so-called Christians think of Christ. If they don't want to remember Christ, then they should be at their regular employment. They take the holiday under false pretences.

Mr. Steele does not discourage young people from entering for Easter tennis tournaments, but urges them to "refuse to play on Good Friday." He says that provision can be made to meet the case "if you are Christian enough and big enough to stand up for the right. You have to face the question, 'Is it Christ first or your own pleasures first?'" adds Mr. Steele.

LIGHTING AT MILANG

After much delay, the contractors eventually appeared to install electric light in S. Mary's, Milang. The official switching on of the lights was performed by the president, Mrs. C. Landseer, and secretary, Mrs. J. Turner, of the Milang Ladies' Guild, on January 22.

WARRADALE

The building of S. Elizabeth's Mission Hall, Warradale, is proceeding, and it is hoped that it will be ready for use for the first time on Easter Day.

DEAN'S LIBRARY

Dean Emeritus G. H. Jose has donated a large portion of his library to the B.H.M.S. to be sold. The Church Office, King William Road, will be glad to answer enquiries from clergy or lay people interested in the sale.

FOR BORNEO

Miss Dorothy Vernon left Adelaide last month to teach at S. Agnes' School, Jesselton, North Borneo. She was a parishioner of S. George's, Gawler. Miss Fay Russell left S.A. at the beginning of this month to teach in New Guinea. She comes from S. Paul's, Port Adelaide. Miss Ruth Williams, formerly secretary of the Central Company of the Comrades of S. George, and a parishioner of S. Benedict's, Milinton, leaves soon for Alice Springs to take up duties as sub-matron of S. John's Hostel.

GAWLER

As the result of a Wells canvass, the Parish of S. George, Gawler, can now support an assistant priest. The Reverend Kent Smith has been appointed. The rector is the Reverend John Bleby, brother of the Synod solicitor, Brigadier G. E. H. Bleby.

BATHURST

PARKES

Parishioners and friends gave visiting Y.A.s for the 17th Anglican Youth Camp a happy welcome to Parkes during the Australia Day week-end. Church Council, per the rector, Archdeacon W. C. Arnold, donated all the loose collection at the Sunday evening service for the work of the youth department, and there was a returning collection for the Children's Home furnishing appeal. It is good to feel that Parkes is really so interested in homes and youth work.

CAMP AFTERMATH

Parishes who had representatives to the Y.A. camp were men-

dooran and Coolah, Narromine, West Wyalong, Bathurst, Mudgee, Morongia and Cowra, Wellington Parkes, Yeoval (Cummock), Orange, Rylstone, Sydney (S. James), Kelso, Camden, Engowra, Forbes, Molong, East Orange, Barraba, Manilla, Nyngan, to make upwards of 160 full time campers including the officials and clergy associated with the venture. It was possibly the best camp to date.

Parkes band had an all time attendance record when they took part in the procession on the Sunday evening to lead the campers to S. George's Church. Young Y.A.s who thanked the various speakers, gave intensely appreciative messages, when they spoke. One young man who came to the camp to meet the bishop, was accepted for Holy Orders in the diocese to commence college next year. A second Y.A. also had an interview with the bishop and it is hoped that he also will commence training next year. Additional gifts of appreciation for the splendid work done by the camp by Parkes Y.A.s were handed to Cliff Cowell and Judith Donnelly.

1956 PLANS

Decisions made at the camp conference of youth on January 30 at Parkes, included the following: "To have a limited series of one-day Y.A. rallies during the year in different parts of the diocese. To pledge financial support for S. Michael's P.O.W. Memorial Children's Home at Kelso, both for the completion of building and dedication day on April 28, and for the later furnishing and official opening, and future maintenance. To hold a 1956 diocesan Y.A. queen competition, beginning on May 1 and finishing on August 10, when the winning ball will be held at Orange."

GENEROUS GIVING

Not only by groups but by individual effort it has become known that Y.A.s are kindly personal givers to the work of the youth department and the Children's Homes appeal. Typical of the many who quietly gave the D.C. various sums for both works during the camp week-end at Parkes, irrespective of the cost to themselves for the happy week-end, was a small group from a parish who had worked in 1955 to give a good sum to the Children's Home, but found the parish general fund claimed most of their "earnings." They therefore gathered £10 amongst themselves and handed it to the D.C. as a contribution for the Memorial Home and to be credited as from their whole branch. Close on £50 was given by individual Y.A.s in a quiet fashion during the week-end for the furnishing of S. Michael's Home, and each member took a coin box home to have a donation ready for the dedication day at Kelso on the last Saturday afternoon in April.

MELBOURNE

DEDICATIONS

Archbishop Booth set the foundation stone of the new parish hall at S. Silas, North Balwyn, last Saturday at 3 p.m. Archbishop Booth dedicated memorial gates at the Church of the Holy Advent, Malvern, and preached at Harvest Festival Evening on Sunday.

INDUCTIONS

On Wednesday, February 8, at 8 p.m., Archbishop Booth inducted the Reverend T. R. H. Clark to S. John's, East Malvern. On Thursday 9 p.m. he inducted the Reverend L. G. Harmer to S. Thomas', Essendon.

APPOINTMENT

The Archbishop has appointed the Reverend G. J. Apsey as Rural Dean of Geelong, in succession to the Reverend W. Clinch, who has retired.

THE "MOLLISON FAMILY"
The Melbourne Diocesan Historical Society is opening its programme for 1956 with a lecture on the "Mollison Family," in the Library at S. Paul's Cathedral, on Friday evening, February 10. The lecture is by Mr. George Leggett, of the Royal Victorian Historical Society. The Mollisons were responsible for the foundation of the Mollison Library at S. Paul's in 1889, when Miss Elizabeth Mollison donated £2,000 to endow a library in memory of her brother, Mr. A. F. Mollison. All interested are welcome to attend. A short general meeting of members will be held at 7.30 on the same evening. Officers for 1956 will be elected.

LAW TERM SERVICE

COLOURFUL CEREMONY

FROM OUR OWN CORRESPONDENT

Melbourne, February 2
More than 1,000 people, including judges and barristers in their court robes, attended the special service in S. Paul's Cathedral, Melbourne, to mark the opening of the Law Term on February 1.

The procession into the cathedral was led by the Chief Justice of Victoria, Sir Edmund Herring, wearing full wig and scarlet and ermine robes.

He was followed by five other Supreme Court justices in their scarlet robes, Sir Charles Lowe and Justices Dean, Sholl, Smith and Hudson.

Judges Moore, Mitchell, Stafford, Nelson, Norris and Dunn, of the County Court, followed. The Lord Mayor, Sir Frank Selleck, led a group of magistrates.

LAWGIVING

The Governor, Sir Dallas Brooks, and the Archbishop of Melbourne, the Most Reverend J. J. Booth, entered with the separate procession of Church dignitaries.

The service was conducted by the Proctor of the Cathedral, Archbishop Booth preached the sermon. He summarised the tradition of lawgiving from Babylonian times, saying that Christ accepted these ancient laws, but gave new meaning and emphasis to them.

They were laws and rules of conduct and behaviour which made it possible for people to live together, he said.

Christ had added to them the need for love between those who lived together to bring happiness to all.

ESTATES COMPANY FOR CHURCH

ANGLICAN NEWS SERVICE

London, February 6

The formation of a private company, to be called "Church Estates Development and Improvement Company Limited," was announced at a special general meeting of the Church Commissioners at Lambeth Palace on January 26.

The company will participate in development of properties with developers who have the necessary technical knowledge and resources, the commissioners stated. Its capital will be £100,000, all held by the commissioners. It will buy shares in other development companies, with a right of nomination to the board of directors.

Decisions were made at the meeting on the further distribution of income which will be available for the financial year ending next March. This money is over and above the annual payments for clergy stipends and pensions, and other recurring payments, which in all will absorb over £9 million of an estimated income of £10,500,000.

The commissioners decided that £300,000 should be allocated for capital expenditure on parsonage houses, and £300,000 for church buildings in new housing areas. The remaining surplus, estimated at not less than £400,000, was earmarked for re-investment for the improvement of pensions.

BOW BELLS APPEAL

London, January 30

More than £20,000 has been received from the Diocese of London and 50,000 dollars (about £18,000) from Trinity Church, Wall Street, New York, whose charter is based on that of S. Mary-le-Bow, to restore that church with its famous peal of bells.

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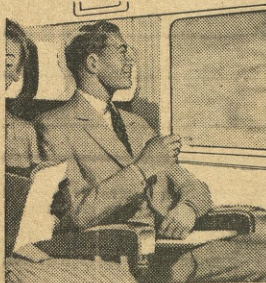
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Dr. H. V. Evatt with Dr. F. C. Fry, during supper in the R.A.S. Council rooms after the Festival of Faith on Saturday night.

NEW SCHOOL HEADS

ADELAIDE APPOINTMENTS

FROM OUR OWN CORRESPONDENT
Adelaide, February 6

This week not only marks the return to school of hundreds of young South Australian Anglicans. There will also be two school heads taking up their duties for the first time. They are both named Morrison, but are no relation.

Miss Nina Morrison, former diocesan organiser of religious education, and an Honours History graduate of Cambridge, is the new headmistress of the new Walford Church of England Girls' Grammar School.

Miss M. Jewell Baker, who devoted her life's work to making Walford House School one of the best girls' schools in the State, last year retired as headmistress, and handed over the school to the diocese.

DAY SCHOOL

The Reverend Gordon Morrison assumes the headmastership of the rapidly-expanding S. Andrew's Day School, on Tuesday. He is also Assistant Priest of S. Andrew's, Walkerville.

The people of S. Andrew's and the Day School parents, are holding a social in the parish hall on Friday evening, to welcome Mr. and Mrs. Morrison to the parish.

She was Miss Phyllis Boucher, of Mount Gambier, before their wedding in the south-east early last month.

DO YOU WANT TO BUY OR SELL ANYTHING?

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THE ANGLICAN

(See Rates This Page)

THE QUEEN AT LAGOS

Lagos, February 3

The Queen was greeted on the steps of the Cathedral Church of Christ here on January 29 by the Archbishop of West Africa, the Most Reverend J. L. C. Horstead, wearing his cope and mitre.

Buglers of the Nigeria police sounded a fanfare, and there was a roll of drums as Her Majesty entered her pew.

The Duke of Edinburgh read the lesson, and the address was given by the African Bishop of Lagos.

ISLAND CHURCHWARDENS IN CONFERENCE

FROM OUR OWN CORRESPONDENT

Thursday Island, January 30

A conference of the Churchwardens of the Torres Strait Islands was held at S. Paul's Mission, Moa Island, on January 26 and 27.

Twenty-eight Churchwardens, representing 13 congregations, attended the conference.

The Bishop of Carpentaria was chairman, the Archdeacon of Carpentaria, the Venerable C. G. Brown, deputy chairman, and the Priest-Director of the Torres Strait Mission, the Reverend R. S. Campbell, conference secretary.

In the Torres Strait Islands the office of Churchwarden is one which is regarded very seriously by its holders, and by others, and carries with it considerable responsibilities.

When there is no priest or deacon resident on an island the Churchwardens are responsible for maintaining the daily services; in this they are assisted by lay readers and Morning and Evening Prayer is recited daily in the island church, with hymns and an instruction on Sundays.

GUARDIANS

The Churchwardens are also the guardians of the spiritual and moral life of the islands;

on their Christian example and fatherly guidance the Christian tone of an island largely depends. They are responsible, too, for collecting the contributions of the people towards the Mission Fund, which goes to supplement the A.B.M. grant to pay the stipends of the native clergy, the training of ordinands and the cost of the Mission boat, which carries the priest-director and other visitors.

Last year a total of over £3,500 was given by the islanders to the Mission Fund. But this is still not nearly enough to make the Mission self-supporting. Without the work of the Churchwardens it would almost cease to exist.

A large island has as many as five Churchwardens; smaller islands have two or three; all hold office for two years, three out of five being elected by the people and two being appointed by the bishop or his deputy.

Every two years the bishop summons all Churchwardens to



The W.C.C. Director of Finance and Administration, Mr. Frank Northam, talks with Bishop Barber (Methodist Episcopal) and Dr. O. F. Nolde outside the Great Hall of Sydney University just before the opening plenary session.

RESTORATION AT S. MARY ABBOT'S

ANGLICAN NEWS SERVICE

London, February 6

S. Mary Abbot's, the parish church of Kensington, now restored after the war damage it suffered from fire in March, 1944, held a thanksgiving service on February 2. Dr. J. W. C. Wand, late Bishop of London, preached.

The large and handsome church was completed in 1872 and the spire four years later. The building is by Sir Gilbert Scott and is one of his best London churches.

The spire, 282ft. to the top of

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FROM OUR OWN CORRESPONDENT

Adelaide, February 6

The parish of Christ Church, Strathalbyn, about fifty miles from Adelaide, has set a fine example to other church people.

In December, the rector, the Reverend R. F. Steele, and wardens, Messrs. E. G. Cross and A. R. Beaumont, launched an appeal for a much-needed new roof for the church. Within two months, \$500 has come to hand—and all by direct giving.

Mr. Steele, reporting "with unbounded pleasure," the result of the appeal, says that if the rest of those approached responded similarly, it will also be possible to carry out other necessary work to the church. Incorporated with the Strathalbyn Harvest Festival yesterday was a special thanksgiving for the success of the Roof Appeal.

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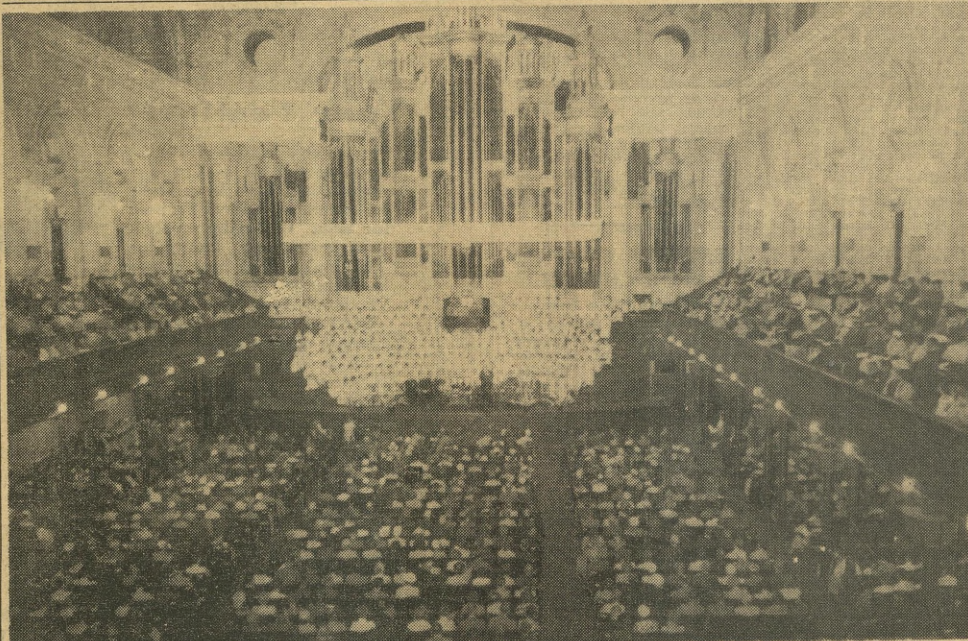
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TURNER, to the Reverend and Mrs. L. W. Turner, Oakley, January 24. A daughter, Elizabeth.

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The scene in the Sydney Town Hall on the night of the last public meeting of the World Council of Churches.

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a conference, either at Thursday Island or, as on this occasion, at S. Paul's, when all kinds of subjects affecting the Church life of the islanders are discussed. Any member of the conference may put any matter on the agenda.

This year the subjects included the syllabus of training at S. Paul's Theological College, the discipline of offenders against the Christian moral standard, Sunday observance at home and by men working on luggers at sea, the raising of money for each island's contribution to the Mission Fund, the placing of memorials in churches, and other matters.

GREAT FEAST

On this occasion the conference was arranged to coincide with the S. Paul's Patronal Festival, the Feast of the Conversion of S. Paul.

The next day, the first day of the conference, began with a Corporate Communion for the Churchwardens at 7 a.m. and ended with a great feast of turtle, dugong and other island fare followed—but not too soon afterwards—by dancing which continued into the small hours of the next morning.

The conference continued for the whole of its second day of the session. The following day most of the Churchwardens were sailing away on luggers to continue their labours for Our Lord and His Church in the Torres Straits on their own islands.

the cross, escaped in 1944 with only slight damage, but the whole of the nave roof was burnt off, among other damage.

The architect for the restoration, Mr. R. B. Craze, has retained the original design, but all the interior stonework has been cleaned and the appearance much lightened by putting clear glass round the figures in the windows.

The restoration has cost £38,000, including the contribution of the War Damage Commission. Of the balance of £8,000 which the church must raise, about £3,000 is still to be found.

There was a church on the site before A.D. 1100, and in 1260 the monks of Abingdon, who then owned the small manor, created the vicarage of Kensington. This direct connection with the Abbot of Abingdon accounts for the name of the church. The present church took the place of a Caroline building.

NEW BISHOP OF MID-JAPAN

ANGLICAN NEWS SERVICE

Tokyo, February 3

The Rector of S. Michael's, Kamakura, South Tokyo, the Reverend Paul Yashiro Kurose, will be consecrated Bishop of Mid-Japan by the Presiding Bishop, the Most Reverend M. H. Yashiro, in Nagoya on February 11.