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SYDNEY DECIDES FOR THE CONSTITUTION ARCHBISHOP OF CANTERBURY SAYS "GREAT WORK"

The Synod of the Diocese of Sydney on Thursday evening, March 21, passed an ordinance assenting to the Constitution for the Church of England in Australia.

The Archbishop of Canterbury sent his congratulations in a cable which was received at Diocesan Church House last Saturday.

The message read: "Sydney Diocesan Synod has done great work for the Church of God and therein for the Anglican Communion. I join with you in heartfelt thanking and encouragement."

His Grace also sent this message to the Bishop of Newcastle, the Right Reverend F. de Witt Batty: "Sydney's action triumph of grace and for you a crown of your life's work. I join in your heartfelt thanking and encouragement."

The Archbishop of Canterbury had personally intervened when he was visiting this country in 1950 and when the Constitutional Committee had almost given up hope of producing an acceptable Constitution.

It was due to his encouragement then and to the great deal of work which he put into the new draft that work went ahead once more.

The voting for the Constitution on the second reading on Thursday night was: Clergy, 88; laity, 131. The voting against the Constitution was: Clergy, 49; laity, 56.

THREE MORE

Sydney is the fifteenth diocese and the fourth Metropolitan See to accept the Constitution.

Eighteen dioceses must give their assent, and Acts of Parliament be passed in each State before the Constitution can take effect.

The dioceses which have so far assented are: Sydney, Melbourne, Brisbane, Perth, Gippsland, Ballarat, Newcastle, Bendigo, Rockhampton, Tasmania, Grafton, Bunbury, St. Arnaud, Wangaratta and Kalgoorlie.

The Dioceses of Adelaide and

Riverina have rejected the Constitution.

Before the second reading some of the finest speeches of Synod were heard when Bishop W. G. Hilliard, the Chancellor, Mr. W. S. Gee, Mr. Norman Jenkyn, S.C., and the Dean of Sydney, the Very Reverend E. A. Pitt, spoke.

They all stressed their position as Evangelicals, but said there were adequate safeguards in the Constitution and no place for fears.

SYDNEY'S DUTY

They also stressed the benefits for the Church as a whole in Australia which the mother diocese of Sydney had a duty to secure.

Bishop Hilliard said that the Constitution would make our Church a reality and not merely a loose association of twenty-five dioceses.

Mr. Gee said that he regretted that doubts and suspicions in the past had prevented Sydney going hand-in-hand in fellowship with the other dioceses, and with respect for the other point of view.

Mr. Jenkyn had an acid word to say for the "untrained lawyer" and said that the opposition's interpretation of Clause 4 (that it imperilled the Protestant character of the Church of England) was quite fantastic.

Dean Pitt said that the Con-

stitution would promote friendship. At present the dioceses tended to separate and keep to their own standards.

He felt that anything that would break this down would be beneficial to the life of the whole Church.

(A detailed report of the proceedings of Synod appear on Page 8).

DR. T. T. REED ELECTED BISHOP OF ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, March 25

The Dean Administrator of the diocese, Dr. Thomas Thornton Reed, was last Wednesday elected sixth Bishop of Adelaide.

He is the first Australian ever to be chosen as bishop of a capital city

See in Australia.

Dr. Reed was elected by the Diocesan Synod late on Wednesday night to succeed the Right Reverend Bryan Robin who resigned last year.

His consecration and enthronement are expected to be held in St. Peter's Cathedral, Adelaide, on St. Peter's Day, Saturday, June 29.

All previous bishops of Adelaide, being Englishmen, have been consecrated in Westminster Abbey.

The Primate, the Most Reverend H. W. K. Mowll, and a large array of members of the Australian bench of bishops,

are expected to come to Adelaide for the great occasion of the consecration and enthronement.

Dr. Reed's election has been hailed by the people and Press of Adelaide. Particular delight has been expressed that their sixth bishop was born and bred in South Australia.

Congratulations have been flooding into the Deanery, North Adelaide, since midnight on Wednesday.

Dr. Reed said he had been "particularly touched by the kindness of senior clergy of other denominations."

The bishop-designate was educated at St. Peter's College, Adelaide, and Trinity College, University of Melbourne, where he graduated with an honours B.A. in 1925. Two years later he was awarded a Master's degree.

In 1929, he became an M.A. ad eundem gradum of the University of Adelaide, and in 1955 joined the exclusive ranks of Doctors of Literature of that University with a scholarly thesis on the Australian poet Henry Kendall.

Trained for the priesthood at St. Barnabas' College, Adelaide, Dr. Reed in 1926 gained a first class honours Licentiate in Theology and in 1955 was made an honorary Doctor of Theology by the Australian College of Theology.

He was ordained deacon in 1926, and was priested the following year.

NOTABLE WORK

In addition to his notable work as assistant curate and then parish priest in country and city cures, Dr. Reed has been:

- State chaplain for Toc H in South Australia.
- Resident tutor at St. Mark's University College, Adelaide.
- Chaplain of Grimwade House at the Melbourne Grammar School.
- A chaplain with the A.M.F. and the A.I.F.
- An assistant tutor at St. Barnabas' College; and
- Editor of the Adelaide Church Guardian.

He became a Canon of Adelaide in 1947, and Archdeacon of Adelaide in 1949. He has been an examining chaplain to the

Bishop of Adelaide since 1948.

In 1953 Dr. Reed was appointed Dean of Adelaide by Bishop Robin on the retirement of the Very Reverend G. H. Jose.

The Bishop-designate was married in December 1932 to Miss Audrey Balfour Ogilvy, daughter of Major H. L. S. Balfour Ogilvy, of Renmark.

They have two daughters. The elder daughter, Airlie, is in Montreal, Canada, with her husband, Mr. Barry Black, who is an Adelaide Engineering graduate. Elaine, 14, is at school in Adelaide.

"GREAT HONOUR"

"It is a great compliment that one so well known to so many should have received so great an honour in his native State and city," Adelaide's former Bishop, Bishop Robin, told Douglas Brass, the Adelaide News' London representative.

"Dr. Reed is a great personal friend of mine, and I could not have wished for a more loyal and efficient right hand than he proved himself to be."

"He is fortunate, too, in having so charming and capable a wife to help him in his new work," added Bishop Robin.

Although five names went before Synod for the final vote by both Houses on Wednesday evening, it is understood that no other nominee came anywhere near Dr. Reed in the ballot. The bishop-designate is believed to have polled as many as 80 per cent. of the votes of the laity, when he only required 66 2-3 per cent.

The Deanery telephone was still ringing with congratulations at 2 o'clock on Thursday morning. However, Dr. and Mrs. Reed were up a few hours later to attend Holy Communion in the cathedral at 7 a.m. The celebrant was the Venerable E. A. Codd, organising chaplain of the Bishop's Home Mission Society in the diocese.

Following widespread publicity in THE ANGLICAN and the local Press about the complete inadequacy of the Bishop of Adelaide's stipend, the stipend is now expected to be considerably increased by Synod in August.

SOUTH AFRICA PROTEST

MINISTER AMENDS BILL

ANGELICAN NEWS SERVICE

Cape Town, March 25
Amendments by the Minister of Native Affairs, Dr. Verwoerd, to the Native Laws Amendment Bill, were published on March 20.

Strong protests against the bill in its original form had been made by the Anglican bishop of the Province, ("The Anglican," March 22).

The most hotly disputed clause had empowered the Minister—without qualification—to forbid Africans to attend churches in white urban areas.

It now requires that he shall first be satisfied that such attendance causes a nuisance or that Africans attend in unreasonable numbers.

It also requires that he shall obtain the concurrence of the local authority for such a prohibition.

Whenever any prohibition is contemplated, the churches concerned must be given sufficient time to make representations.

If the prohibition is disobeyed, it will be the Africans, not the clergy, who will be committing an offence.

JAPANESE MISSION TO BRITAIN

FROM A SPECIAL CORRESPONDENT

Tokyo, March 25

The president of St. Paul's University, Tokyo (Anglican), Dr. Masatoshi Matsushita, is leaving for London on March 27 to protest against the H-bomb tests on Christmas Island.

He is going as the personal envoy of the Japanese Prime Minister, Mr. Kishi.

Dr. Matsushita, a lawyer, was recommended by the Presiding Bishop of the Nippon Seikokai, the Right Reverend Michael Yashiro, whom the Prime Minister had twice asked to lead the mission.

The other members of the mission are Mrs. Mitsu Matsushita; Todayohi Doke, a young expert in radio-physics from St. Paul's University, and Kazuya Matsumiya, well-known newspaper man.

Dr. Matsushita said he accepted the appointment, not because he was convinced that his trip to England would be effective, but because he intended to do his best to convey to Britain the ardent wishes of the Japanese people for a ban on an H-bomb test.



Archdeacon T. C. Hammond speaking for the Constitution at the Sydney Synod last week. With him is the Chancellor of the diocese, Mr. W. S. Gee.



The Dean Administrator of Adelaide, Dr. T. T. Reed, who has been elected sixth Bishop of Adelaide.

NORTH-WEST AND THE TERRITORY

The following donations have been received for the Bush Church Aid's appeal to help rehabilitate the Diocese of North-West Australia. £12,000 is needed for the initial work: the houses and vehicles purchased will become the property of the diocese. £363/1/7 has been received at B.C.A. headquarters. Previously acknow-

ledged	£60 2 6
A. L. Franklin	5 5 0
Miss Hilda Morison	5 0 0
Miss Ann Arries	5 0 0
H. (in memory E. M. Gill)	1 0 0
J. T. Paton	5 5 0
Miss Jean Neill	2 0 0
Miss M. Barwick	4 10 0
Anonymous	10 0 0
S. Mark's Sunday School, Millthorpe	1 0 0
Miss C. H. Costelloe	1 0 0
Holy Trinity Parish	
Auxiliary, Hobart	5 0 0
Mr. F. Haensel	5 0 0

TOTAL ... £110 2 6

The following donations for the work of the Brotherhood of the Good Shepherd in the Northern Territory have also been received:

M. B. Herring	£1 0 0
S. John's Church, Halifax Street, Adelaide	10 0 0
The Reverend E. J. Cooper	3 3 0

TOTAL ... £14 3 0

MEDIAEVAL PLAYS IN CHESTER AND YORK

FIFTEENTH CENTURY DRESS TO BE USED

CHURCH INFORMATION SERVICE

London, March 25

The settings for the Chester Miracle plays to be performed between July 15 and 27 in the thirteenth-century refectory, will be based on mediaeval illuminated manuscripts.

A new transcription by Canon J. S. Purvis, and a new set, will be used this year, when the 48 York mystery plays are performed between June 23 and July 14. The background for most of the plays will be the museum gardens.

The costumes of the Chester miracle plays will be in the fashion of the fifteenth century.

Originally, the plays were both written and dressed in the idiom of the day, to make contact with an illiterate audience.

Randall Higgenett, the monk of Chester Abbey to whom authorship is attributed, lived from 1290 to 1364.

He is said to have paid three visits to Rome before he managed to get permission for the plays to be performed in English.

Recent productions on the B.B.C. Third Programme have made clear the chronological order of 'mystery,' 'miracle' and 'morality' plays, and shown how they were first manifestations of English drama.

STAGED ON CARTS

The mystery plays were based on the Gospels; the themes of the miracle and morality plays were what their names suggest, set in the context of the times.

Clergy produced the plays, and performed them in churches, until the crowds could no longer be accommodated.

PROTESTS IN S. AFRICA

APARTHEID IN THE UNIVERSITY

ANGLICAN NEWS SERVICE

Cape Town, March 25

All authorities connected with South Africa's open universities are unanimously opposed to the Separate University Education Bill, published on March 13.

The bill provides for compulsory university apartheid.

The Chancellor of the University of Cape Town, Mr. Centlivres, who is a former Chief Justice, said:

"My immediate impression is that, so far as non-whites are concerned, the facilities proposed for them are the very negation of the concept of a university."

"Further, I know of no valid reason why the University of Cape Town should be prevented by legislation from continuing to apply its established policy of admitting qualified non-white as well as white students."

Protests have been made by the National Union of South African Students, the Cape Town Students' Representative Council, and the English-language Press.

A spokesman for the Natal branch of the Medical Association of South Africa said on March 17 that the association would not co-operate in staffing the non-European medical school in Durban if the school came under State control.

Under this new bill, Natal University, which runs the medical school, will have to relinquish all authority over it to the Minister of Education.

BIBLES GIVEN TO SCHOOL PUPILS

ANGLICAN NEWS SERVICE

London, March 25

Southampton Education Committee has decided that from September Bibles shall be purchased for all entrants to secondary schools. The Bibles will be retained by the pupils on leaving school.

The plays were then moved outside, first to the porch, and finally to the upper decks of huge carts.

In Plaistow, in East London, Anglican Franciscans have revived the mediaeval practice of staging plays on carts, and find that they draw interested audiences.

The mediaeval carts were huge, six-wheeled affairs—at Chester there was one for each of the twenty-four plays. Each cart was brought up in turn.

Three days were needed for the whole cycle of plays.

HOUSE OF PRAYER FOR ALL RACES

ANGLICAN NEWS SERVICE

London, March 25

The Church of St. Alban, Dar-es-Salaam, Tanganyika, has been hallowed as a collegiate church.

A great congregation of Africans, Europeans and Asians rose as African trumpeters played a fanfare to welcome the Bishop of Zanzibar, when he entered the church to hallow it.

The Governor, Sir Edward Twining, and Lady Twining; representatives of many organisations from Tanganyika's multi-racial capital; officers of the armed forces; the Consular corps; the chief Greek Orthodox priest; the Presbyterian Moderator; and ministers of other bodies, were present.

When the procession reached the sanctuary, the registrar read the deed of inauguration, and the bishop signed a cross on the pavement with his crozier.

"GREAT DAY"

The Provost, the Very Reverend E. M. H. Capper, was installed after the second lesson.

He made the parish priest of Magila, the Reverend John Sepeku, Canon of St. David.

The bishop was installed as dean.

In his sermon he spoke of the enhanced dignity of the chief church of the capital, and of his hope that it would become a house of prayer for all races.

It was a great day for the Anglican family started there by the Universities' Mission to Central Africa.

U.M.C.A. ministered to Christian slaves who were released from Zanzibar, and who settled in Dar-es-Salaam in 1893, when the settlement in Zanzibar became overcrowded.

BISHOPS RETIRE IN CALIFORNIA

Milwaukee, March 25

The Bishop of California, the Right Reverend K. M. Block, announced at the annual convention of the diocese of California, at Grace Cathedral, San Francisco, in January, that he and Suffragan Bishop Shires will retire from the active ministry next year.

Bishop Block will retire in late December, 1958, and Bishop Shires will retire in June, 1958.

Because the retirements will be in the year of the Lambeth Conference and the Episcopal General Convention, Bishop Block said it would be wise to elect a bishop coadjutor in January, 1958.

U.S.A. PRIEST TO TRAIN KOREAN CLERGY

CANADIAN GIFT WILL HELP THE NEW WORK

FROM OUR OWN CORRESPONDENT

Seoul, Korea, March 25

The Vicar of St. John's Church, Athol, U.S.A., the Reverend Archer Torrey, is coming to join the staff of the Anglican Church in Korea this autumn.

He will be accompanied by his wife and their six-year-old son. They hope to make Korea their home and to make this their life work.

Archer Torrey was born of missionary parents in China. His grandfather, Dr. Reuben Archer Torrey, was a well-known preacher and scholar in the U.S.A.; he was popular in England and his books are still being re-published.

His father, Dr. Reuben Archer Torrey, Jr., lost an arm in China and is with Mrs. Torrey, now engaged in wonderful work rehabilitating amputees in Taejon, Korea.

When a young boy, Archer was sent from China to a school for missionaries' children in North Korea. He did his war service with the Merchant Navy and earned a master's ticket.

After the war he was trained in an Episcopal Theological Seminary and, during the last seven years, to use his bishop's words, "he has done an

amazingly fine job at St. John's Church, Athol.

"He has scholarly interests and instincts," his bishop writes; and it has been Archer Torrey's dream that he might be used by God in the training of His priests, and his heart has often turned to Korea.

He is coming to re-start the work of training young Anglican Koreans for the Sacred Ministry of the Church.

For more than forty years, there have been Korean clergy in the Anglican Church. Later, and up to the outbreak of the Korean conflict, the work of training these men was being undertaken by a learned British priest in a theological seminary in Inchon.

This priest was killed by the communists, and the seminary building was destroyed during the United Nations' bombardment of Inchon.

The work of training Korean clergy was continued by another young British priest under most trying war conditions until, after three years, he had a breakdown and had to be invalided home.

AGEING PRIESTS

No Koreans have been in training for ordination for over three years. Most of the 18 Korean priests are old and ageing men, only three of them are under 45 years of age.

During the last few months one Korean priest has died and two have had to be retired. The urgency of the need for re-starting the training of more priests is therefore very great.

With a generous gift of 50,000 dollars from the Church in Canada, it has been possible to purchase a new property on the road from Seoul to Inchon with five acres of land and a suitable building.

Out of this same gift, money is available for the passage of the Torrey family, for their maintenance for two years and for the support of six students.

MISSIONS TO SEAMEN

NEW INSTITUTE IN TANGANYIKA

ANGLICAN NEWS SERVICE

London, March 25

The new institute of the Missions to Seamen at Dar-es-Salaam has been opened by the Governor of Tanganyika, Sir Edward Twining.

Sir Edward inspected ranks of British officer-cadets from the British India ship *Chantalla* and African bandmen of the police force.

The Bishop of Zanzibar dedicated the building.

The institute includes an assembly hall, chapel, flat for the chaplain and playing fields. It has been built at a cost of £14,000 on a site opposite the main gates of the new Princess Margaret Dock.

The Falmouth committee has sent £2,000, and a considerable sum has been raised locally. There is still a debt of £2,000 to be paid off.

When the building was half-finished, the contractor failed, and the port chaplain, the Reverend D. J. Rowlands, had to supervise the completion of the work.

It is due to his efforts that the institute was ready by the agreed opening date.

The building is crowned by a tower into which a large cross has been built. The cross, illuminated at night, shines across the harbour.

• It Is LENT !

A Season Of Sacrifice And Giving !



The
CHOIR



The Dean of

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

Readers of THE ANGLICAN will not be in need of a reminder regarding this Solemn Season, but many will welcome an opportunity of another avenue for their self-denial.

The appeal for funds for the re-building of St. Andrew's Cathedral Choir School is making progress, but that progress is not commensurate with the high cause.

Much of the beauty and uplift of the services at St. Andrew's Cathedral would be lost was there not the accompanying music from the splendidly-trained choir, whose renditions always win warm admiration from not only those in this State, but also from overseas visitors.

As is generally known, the Choir at present receives its education and training in a building that was originally a newspaper office, and although considerable alterations have been made to the interior since it was taken over by the Cathedral Authorities, it is still only a make-shift establishment in no-wise suitable for or worthy of its present use.

So it is up to you to put your shoulder to the wheel to hasten along the time when a commencement can be made with re-building operations. The sum required is £30,000 and to date a little more than half of this amount is in hand. This is not bad considering the comparatively short time the fund has been open, but still not nearly good enough.

So please let your money be not LENT, but GIVEN to this most worthy cause without delay. You will not need to be reminded that all contributions are deductible from Income Tax. And you will know that your contribution will help the work of the Church—which is the work of GOD!

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SUBSCRIPTION FORM

THE CHOIR SCHOOL BUILDING APPEAL

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

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

Name (Please print)

Address

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

CHURCH MOVED FROM A DAM SITE

S. JOHN'S REBUILT IN NEW TOWN OF ADAMINABY

FROM A SPECIAL CORRESPONDENT

Adaminaby, N.S.W., March 23

The Church of S. John the Evangelist was re-dedicated in the new township of Adaminaby on Tuesday, March 12, by the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann.

It was demolished last year, and removed from its site in the old township, which will be flooded by the Adaminaby dam.

The Church has been erected on the highest point in the new town. It is built of granite, and has a fibro-slate roof and spire.

Electric power has not yet been connected to the town, so light for the service came from a 12 volt plant and three "Tilly" pressure lamps.

The service began when the procession of choir and clergy moved to the door of the church.

The bishop knocked three times at the closed door, and said:

"Open me the gates of righteousness: that I may go into them, and give thanks unto the Lord."

The churchwardens, within, replied, "This is the gate of the Lord; the righteous shall enter into it."

The bishop and the procession entered the church, and the service went on to its climax in the solemn prayers of re-dedication.

The rector of Narooma, the Reverend H. S. Brown, who was Rector of Adaminaby from 1922 to 1931, read the lesson.

The bishop said, "The church to you is a sign and symbol in your midst of the presence of Almighty God, just as the tent or tabernacle housing the ark was a sign of God's presence to the Israelites and their descendants."

GREETINGS

He said that when the people of Adaminaby decided to move the church to the new township it was, to him, a sign of their dependence on, and faith in, God, as well as a sign of their loyalty to the Church.

The rector of Cooma, the Rural Dean of Monaro, the Reverend G. E. Julien, directed the service.

The Reverend C. Starr of Berridale acted as bishop's chaplain. The organist was Mrs. T. Brayshaw.

Other clergy present at the service were the Reverend John Brain, of Tumbarumba, R. Saunders, of Delegate, A. Haley, of Cooma, and W. Pryce of Temora.

The past rectors of Adaminaby who were unable to attend sent letters or telegrams, conveying their good wishes.

CHURCH PARADE BROADCAST

A Church parade will be broadcast from the 12th National Service Training Battalion, Holsworthy, N.S.W., on Sunday, April 7, at 5.30 p.m. from station 2UE.

The parade will be conducted by Chaplain D. C. Abbott, Church of England chaplain, at Holsworthy, and the address will be given by the Reverend A. E. Begbie, Senior Chaplain, Eastern Command, who is to visit the unit for this occasion. Church parades are held each Wednesday and Sunday in National Service Camps. Approximately 600 trainees will be taking part in this broadcast service.

The broadcast will come from the Unit Cinema at New Holsworthy.

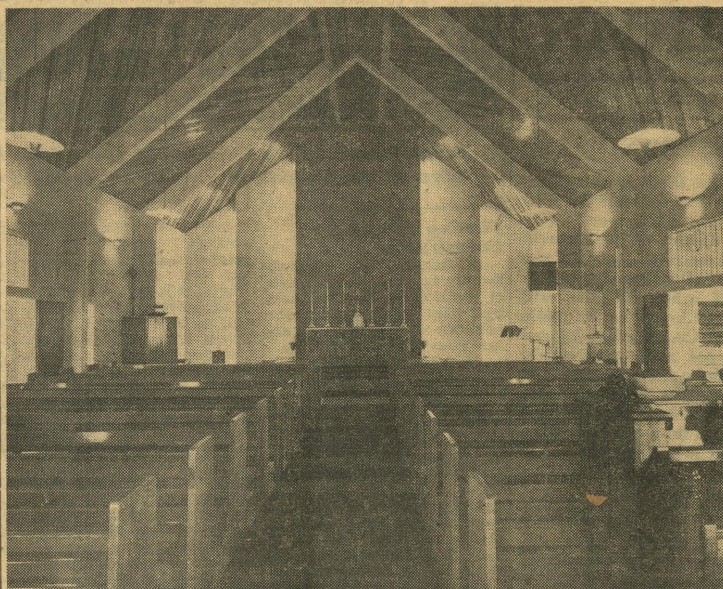
Plans are now in hand to build the S. Mark's War Memorial Chapel at New Holsworthy, for the use of Anglican National Servicemen. Already many donations have been received from churchmen.

Their greetings came from places as far apart as Brisbane and Adelaide.

All denominations were represented at the service, attended by three hundred people.

Those who could not gain a footing on the steps listened to the service under the church windows.

After the service the visitors and parishioners went back to the parish hall in the old township of Adaminaby, for supper.



The spacious interior, featuring a soaring ceiling, a pebble-fronted altar and modern furnishings at the new Church of S. Matthew, Mundingburra, Townsville. (See story, Page 12.)

FAREWELL TO RECTOR AFTER LONG SERVICE AT BURWOOD

FROM A SPECIAL CORRESPONDENT

The Rector of S. Paul's, Burwood, the Reverend G. A. Sanders, and Mrs. Sanders, have retired, after serving in the parish for 23 years.

Members of the parish, clergy from neighbouring parishes, and other friends of Mr. and Mrs. Sanders attended a farewell which the churchwardens and the parish council arranged, in the parish hall at S. Paul's, on Friday, March 8.

The Venerable F. W. Tugwell, accompanied by his wife, represented the Archbishop of Sydney, the Most Reverend H. W. K. Mowll, who was unable to attend.

The Reverend John Hope, of Christ Church S. Laurence, and the Reverend C. A. Lucas, and Mrs. Lucas, were at the farewell.

Mr. Sanders served as curate under Mr. Lucas at S. John's, Darlinghurst.

The wife of the new member for Burwood in the State Parliament, Mrs. Dolg, represented her husband.

The Mayor of Burwood, and the Mayoress, were present. The Reverend Nelson Bensley

represented the Ministers' Fraternal.

The church choir, and S. Paul's Musical Society gave musical items.

Mr. A. G. Tubman presided, and introduced the speakers. They all spoke warmly of the rector as a priest and a friend.

They referred to the hospitality of the rectory, and to the splendid assistance Mrs. Sanders had given to every activity of the church.

The State secretary of the A.B.M. in Queensland, the Reverend E. E. Hawkey, was a curate under Mr. Sanders.

He told some delightfully humorous stories of this curacy.

Mr. Tubman presented the rector with a cheque, a gift from the parish.

The rector then thanked the parishioners for their service and their loyalty, and for their gift and their good wishes.

He described his work in a number of centres in the Armidale diocese, and in the Goulburn diocese.

When he left Goulburn he came to Sydney, to S. John's, Darlinghurst. From S. John's he went to S. Paul's, Burwood, as rector.

Mr. Sanders commended the work of the every member canvass in the last year.

He said that there had been considerable improvement in the parish finances.

He asked the parishioners to support the incoming rector.

During the week the S. Paul's Women's Guild had entertained Mrs. Sanders at afternoon tea, and given her a gift.

Mrs. Sanders had been chairman of the guild since its inception.

ADELAIDE MEN'S LUNCHEONS

FROM OUR OWN CORRESPONDENT

Adelaide, March 25

The bishop-designate of Adelaide, Dr. T. T. Reed, has written a circular letter commending the Anglican Men's luncheons to the diocese.

The first luncheon will be held at Balfour's Cafe, King William Street, Adelaide, at 1 p.m. on April 2.

The speaker will be Sir Henry Newland.

"The opportunities for us to gather are fewer than we could wish, and so I hope that you will become a regular member of this luncheon club," writes Dr. Reed to men of the diocese.

The Dean will chair the first luncheon.

As the caterers wish to know beforehand how many will be attending on April 2, those intending to be present are requested to inform the Secretary, Mr. Ken Lyall, before Wednesday, April 3. He can be contacted by telephone at LA4631 in the daytime, or at W4844 in the evenings.

BISHOP AND MRS. CHAMBERS

Bishop and Mrs. G. A. Chambers left for England via Panama on Sunday night last.

They hope to stay a fortnight en route with the Bishop of Jamaica and to see something of the work of the Church in the island.

A CHRISTIAN CHRISTMAS

ACTION IN SOUTH AUSTRALIA

FROM OUR OWN CORRESPONDENT

Adelaide, March 25

Officials estimated that more than 150,000 people saw the giant nativity scene erected in Elder Park, Adelaide, last Christmas by South Australia's Christian Christmas campaign committee.

The committee met under the chairmanship of Sir Herbert Mayo in the Anglican Church Office, North Adelaide, on Tuesday, March 12.

The treasurer, Mr. R. E. Moxham, told the meeting that through the generosity of many Adelaide business houses, the crib scene had cost the campaign committee less than £20.

The meeting decided to give an honorarium to the chairman of the crib sub-committee, Mr. G. T. Hodgson, in recognition of the time, labour, and materials he had given to the nativity scene.

THIS YEAR

A sum was also offered to the acting-secretary of the committee, the Reverend Norman Crawford, to mark the sterling work he had put into the campaign.

An Adelaide public accountant, Mr. Paul Howard, was elected secretary of the committee in place of Mr. Crawford, who had always insisted that he would only act as secretary until a permanent appointment was made.

It was agreed to appoint a drafting committee, consisting of Messrs. Howard, Crawford, Hodgson, and Moxham, Mrs. Colin Ballantyne, and Mr. C. H. Stokes, to recommend activities which the Christian Christmas campaign committee should undertake this year. They met for the first time on Monday, March 18.

S. PATRICK'S DAY SERVICE

FROM A SPECIAL CORRESPONDENT

Perth, March 25

A service to mark S. Patrick's Day was held in St. Andrew's Mariners' Cathedral, Fremantle, on March 17. A congregation from Perth and Fremantle crowded the church.

The Reverend G. Kingston, of the Republic of Eire, conducted the service. The Reverend H. W. Coffey, from Northern Ireland, preached.

The rector of Fremantle, the Reverend W. B. Kirby, read the lessons.

After the service, tea was served in the Mariners' Memorial Hall by the Ladies' Guild.

VIOLETS AT S. JOHN'S FOR OLD FESTIVAL

FROM A SPECIAL CORRESPONDENT

S. John's, Darlinghurst, will be decorated with violets for the morning service at 11 a.m., on Mothering Sunday, March 31.

Violets are traditionally associated with the festival of Mothering Sunday.

Simmel cake and posies will be distributed to the children, who will take them to their parents in the church.

Mr. David Gray will sing at the service.

The rector of S. John's, Dr. A. W. Morton, will preach.

The superintendent of the Archdeacon Charlton Memorial Boys' Home, Mr. Norman Sachischal, will speak at the evening service at 7.15 p.m.

The teen-aged Charlton Choristers will sing.

Mothering Sunday is observed on the fourth Sunday in Lent—Refreshment Sunday.

The observance dates back

R.S.C.M. COURSE

The N.S.W. branch of the Royal School of Church Music will hold a course for choir-masters, organists, and choir members at S. Andrew's Cathedral, Sydney, on Saturday, March 30.

Mr. Roger White will give an introductory talk on festival music in the Chapter House at 3 p.m., and will later conduct a choir practice in connection with it.

Mr. David Barkla will speak on accompaniments and their pitfalls.

Evensong will be in the cathedral at 7.15 p.m.

to the time of Queen Elizabeth I, or as some say, even earlier.

Dr. Boreham writes: "In those romantic days—the spacious days of the great Elizabeth—English folk of all ranks and classes exchanged violets and simnel-cake in honour of their mothers."

"All sons and daughters away from home were entitled to a holiday, that they might return to the old roof-tree and pay affectionate homage to the mothers who bore them."

SPECIAL DAY

"If the mother had already passed away, the children reverently visited the grassy grave beside the old stone church and laid their violets on the sacred mound."

"Employers of labour cheerfully liberated their apprentices that they might visit their distant homes and pay their mothers this annual act of homage."

"And the young people themselves thought no journey too long, even in those days when travelling facilities were unknown, if by taking the trudges, they might participate in the charming tribute which affection and custom alike dedicated."

THE CHURCH ARMY PLANS MANY MORE HOSTELS FOR APPRENTICES

FROM A SPECIAL CORRESPONDENT

The Church Army has launched in Newcastle a public memorial fund for apprentices who served in the armed forces during the last war.

This organisation, which has its Australian headquarters in Newcastle, has a long-standing reputation for social welfare work in England where it provides many hostels for youth.

During the two world wars the Church Army was well known to the men and women of the British Commonwealth armies for its Forces hostels and canteens.

The present memorial fund has been created to provide hostels for apprentices working in industries in Newcastle.

The need for such accommodation has long been recognised and during the past twelve months an experimental hostel has been run by the Church Army to test the need.

This has proved so popular that urgent expansion is required to meet all the requests that have come in for accommodation.

The new memorial fund, which will be controlled by a

council of eight to include such bodies as the Chamber of Commerce, the Chamber of Manufacturers and the University of Technology, will seek to establish, as its first objective, the extension and equipment of the present apprentices' hostel in Islington known as Alton House to enable sixteen young men to be accommodated.

MUCH NEEDED

Future development envisages a chain of premises throughout Newcastle. Accommodation in each hostel will be limited to about 20 boys to ensure a home atmosphere.

Already £3,500 has been promised to the fund to enable the first objective to be achieved, and it is anticipated that further amounts will be forthcoming from interested citizens and many of the industries in the city.

Plans are going forward for the official opening and dedication of the extended premises of Alton House.

Newcastle, March 25.

The Church Army has launched in Newcastle a public memorial fund for apprentices who served in the armed forces during the last war.

It is felt that this project will not only provide a much needed amenity to the city but will encourage parents in the State to apprentice their boys to the industries.

CANON C. A. DICKENS MEMORIAL

FROM A SPECIAL CORRESPONDENT

Armidale, March 26

A memorial gateway, in memory of the late Canon C. A. Dickens, was dedicated by the Bishop of Armidale, the Right Reverend J. S. Moyes, at the New England Girls' School, on Monday, March 25.

Canon Dickens was the registrar of the Armidale diocese, and secretary of the school for many years.

Old girls and the council of N.E.G.S. are building the gateway.

Canon Dickens' family have given the badges for it.

THE ANGLICAN

FRIDAY MARCH 29 1957

A HAPPY DECISION

Last week the Synod of the Diocese of Sydney accepted the Constitution for the Church in Australia by a majority of more than two to one. This marks a decisive point in the history of the Church. All four Metropolitan sees have now accepted the Constitution, and the number of necessary assents from a sufficient number of other dioceses will assuredly follow. In short, the Church in Australia will very soon now have a real Constitution instead of the present mere consensual agreement which, though it has enabled us to make notable progress in many ways, has hampered progress in others and, above all, has meant that the Church in Australia has lagged behind political Australia through remaining a Colony, as it were, instead of achieving Dominion status.

Much credit for last week's happy issue is due to the inspiration, first, of THE LORD ARCHBISHOP OF CANTERBURY and PRIMATE OF ALL ENGLAND, whose status as the leading figure in the Church of England remains completely unchanged—whatever erratic views may be advanced in some quarters—under our new Constitution. It is an extraordinary commentary on the opposition expressed to the draft in some quarters that it was based upon grounds which never once appear to have bothered His Grace, who was more truly Australian in his approach than many Australians themselves.

We Australians owe perhaps an even greater debt to THE LORD BISHOP OF NEWCASTLE, another Englishman by birth, whose tenacity and faith these many long years past will be crowned by the summoning of the next General Synod. His role as Father of the Constitution has earned him a place for ever in the history of our Church.

The greatest difficulty during the past half century has been to find a common basis agreeable to all of our dioceses and, in particular, to the Diocese of Sydney. There were, and still are, some to whom the idea of a separate Church comprising only the mother diocese is wholly acceptable; but the rest of Australia, and the overwhelming majority of Anglicans in Sydney, recoil in horror from this idea.

At root, the chief difficulty for half a century past has not arisen really from differences of churchmanship. It has arisen from mutual ignorance of each other, with a streak of mutual intolerance, as between all dioceses. This mutual ignorance, which the Constitution aims tacitly to remove, had first to be broken down before the Constitution itself was a possibility! It is a measure of the will to break it down on the part of the undoubted leaders of Sydney Diocese that members of the Synod should by so clear a majority have accepted their weighty arguments.

The Australian Church has good reason for gratitude to THE ARCHBISHOP OF SYDNEY, to BISHOP W. G. HILLIARD, to ARCHDEACON T. C. HAMMOND, to MR. W. S. GEE and to MR. NORMAN JENKYN, in particular, whom the Synod was happy to follow in placing the good of the whole Church first before the interests of any party or faction. To these men, and those who supported them, is the credit for Sydney Diocese taking up at last the responsibility for true Evangelical leadership of the whole Church instead of declining from in-breeding.

It is unfortunate that opposition to the Constitution in Sydney centred largely around the staff of Moore Theological College, not one member of whose full time staff voted in favour. The attitude of CANON M. L. LOANE is difficult to understand, for he was one of the framers of the draft; but his standing is such that none will doubt he spoke and voted according to his conscience after careful thought. Of the others, DR. D. B. KNOX and the REVEREND D. W. B. ROBINSON, helped by the REVEREND J. R. L. JOHNSTONE who is a part-time lecturer in—of all things—ecclesiastical law, it can only be regretted that their assiduity of purpose was matched by their inability to receive as valid any other opinion than their own, however weighty the evidence and unassailable the arguments. They may yet realise that the days are past when theologians argued about the number of angels who can stand on the point of a pin.

Meanwhile, unfortunately, their attitude about the three-fold ministry, for example, will raise serious doubts about the kind of teaching given at Moore College. None will deny them the right, within limits, to hold and express what views they will; but if they hold views which are contrary to the expressed norm of the Prayer Book then their proper course of action might lie in another direction than retaining Anglican Orders—let alone continuing to teach in a theological college.



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

Closing Ranks on Constitution

Satisfaction at Sydney Synod's two-to-one acceptance of the Constitution draft last week must be tempered by the reflection that the four-day debate exposed some sharp differences, based partly on personalities and partly on clashing schools of churchmanship.

It is not certain yet that the battle is over. After 18 diocesan synods have approved the draft, enabling legislation must be passed by five of the six State Parliaments, and it is possible that some of those who fought against the proposal in Sydney last week will try to block the bill when it comes into the N.S.W. Parliament.

But surely the will of the great majority, now clearly expressed in favour of the Constitution, is entitled to prevail without vexatious impediment.

It is good that the Church of England should embrace men of varying character and, within limits, of varying churchmanship. That much-quoted Act of Uniformity never did succeed in producing a monochrome.

But, while it is stimulating and often profitable for men to disagree, one becomes alarmed when signs appear that such differences are outside the ambit of true Christian charity. The injunction to "love one another" should never be forgotten, even in the heat of a synod debate on a new constitution—or after it.

New Bishop's Distinction

The Dean of Adelaide, Dr. T. Reed, who was named last week as the sixth Bishop of Adelaide, is said by his wife to be the first Australian to become the bishop of a diocese with its cathedral in a State capital.

It is curious that such a distinction should not previously have come an Australian's way. But, on the other hand, the

Church in Australia has been extremely fortunate in the choice it has made of Englishmen as archbishops and bishops. It is to be hoped that strong personal links will continue to be maintained by the Church between England and Australia. But, in the nature of things, it is to be expected that more and more episcopal appointments will be made from Australian clergy.

Incidentally, the Dean of Sydney, the Very Reverend Eric Pitt, told a story at Sydney Synod last week which shows how people can confuse Australians and Englishmen. He said an anonymous correspondent had written him a letter describing him as "a dashed arrogant Pommy." Actually, Dean Pitt said, he was born in an outer suburb of Sydney.

That must have been the dean's little joke because I understand he was born in Melbourne, where his father was chaplain to the Seamen's Mission. But he left there at three for Canada, and had really spent quite a lot of time in England before he came to Sydney as fourth dean four years ago.

Right, Left or Centre?

A song I stubbornly remember from my adolescence had the lines:

*A turn to the right; a little white light
Will lead you to my blue heaven.*

I thought of those words this week in reflecting on the uncomfortable choice that lies before many highly-placed people in the Australian Labour Party. They may think it safer to move neither to the right nor to the left. But whether they keep to the middle of the road or deviate they are unlikely to find any sort of a heaven in the political sense.

The official A.L.P. has been pushed left by the Brisbane conference with its policy of

"democratic socialism." But there are some State executives of the party who do not want to take that direction. And the Labour Party is trying to entice Labour rightists and Liberal leftists into its ranks.

It is all very confusing. But I cannot help thinking that the community at large would be much more interested in seeing the great Labour Party closing its ranks, not bothering too much about compass bearings, and getting on again with the job of showing what ideas it has on the problems of the day to justify the electors putting it back into office in Canberra one day.

At least Dr. Burton, in his much-publicised pamphlet, has shown up the need for more thinking and less feuding in the party.

Hammering on Housing

The Federal Government has had a hammering on its housing finance policy in the past few weeks. I had thought from the tone of the Governor-General's reference to the subject in the speech opening the new session of Parliament—an assurance that "an active and sympathetic mind" was on the job—that the Government had re-appraised the situation in a political as well as a housing sense.

But the Prime Minister, Mr. Menzies, in answering Labour criticism in the first debate of the session, did not do anything to dissipate the poor impression he had created in that unhappy Press interview before the session began.

Neither did the Labour leader, Dr. Evatt, seem to bring much fire to his attack on the Government over housing.

For the sake of poorly-housed families—decent people who just lack sufficient finance to put down a deposit on a home of their own—it is earnestly to be hoped that out of the present political clamour comes some action.

It is regrettable, indeed, that housing should have to become the subject of political pressure and recrimination instead of being dealt with on the basis of social need.

Why Must Milk Be So Dear?

Allowing for increased labour costs, which have made many daily foods dearer in recent years, it is difficult to understand why milk should be consistently dearer in Sydney than in other capital cities. Another rise of a halfpenny a pint, making the best quality milk a shilling, will soon come into force in Sydney.

One understands that the producer and the retail vendor must earn a living. But the impression persists that under zoning Sydney has a costly setup.

An economist who examined Canberra's milk price a year or so ago delivered in the process a shrewd blow or two against the Sydney price, particularly when compared with Melbourne's.

Apparently a price rise is pending also in Melbourne. But Sydney milk will still be two-pence or so dearer.

Having regard to the value of milk in a family's diet, its dearness in Sydney is deplorable. In this instance the State Cabinet had to approve the Milk Board's recommendation before the rise could come into force. One did not get the impression that Cabinet made much of a protest.

—THE MAN
IN THE STREET.

ONE MINUTE SERMON

JOAB

11 Samuel: 7.10, 11.14 and 18

2 Kings 2: 12

Joab was David's nephew. It is more than likely that he would have gained the throne of Israel but for David. They were much of an age; and Joab was brave, stern, imperious, ambitious and revengeful. David is clearly afraid of Joab, takes orders from him at times and has to put up with his contempt, even while Joab is utterly loyal in his own way.

Joab was a great soldier and no mean statesman. He did much to extend and consolidate David's kingdom. Dean Stanley once called him the Marlborough of the Kingdom of Israel.

David was all heart and passion; Joab all selfwill, pride and hardness. Joab became king in all but the crown. The land trembled as he rose on the stepping stones of murdered men. David was hampered with his heart. Joab had no heart, and got the mastery.

"The sons of Zermiah," said David, "be too hard for me. I am this day weak though anointed King." David had his chance in early days when Joab murdered Abner. "It was worse than a crime to let Joab live, it was a blunder."

All the after life might have been different. There might not have been the matter of Uriah which Joab never forgot, or the rebellion of Absalom who watched his father's weakness before Joab.

David tried to be diplomatic but Joab was greater than he as a diplomat.

Fool turned tyrant: that shortly sums up the story of Joab and David for thirty years. Joab called David a fool to his face. He ran Absalom through the heart in the teeth of David's command to let him live. And when David mourned Absalom, Joab killed him out of it.

May be that Joab had always kept David's letter ordering the death of Uriah. No doubt David had marked it, "to be destroyed when read," but no doubt also Joab had preserved it. "Whoever committeth sin is the servant of sin."

How different is Joab from Jonathan! Jonathan gave to David everything that he possessed, and all he ever expected to possess, and died a king. Joab envied David, and all that he had, and died an outcast.

He and Abiathar conspired by subtlety to wed Adonijah, Solomon's elder brother, to Abishag, and thus to claim the kingdom. They even persuaded Bathsheba, Solomon's mother, unwittingly to aid and abet them. So Solomon ordered the death of Joab, to free his house and his father's memory. Thus Joab fell under the sword of a too slow justice, an outlaw from the love and pity of all men.

CLERGY NEWS

COOKE, Canon W. M. L., who has been Diocesan Commissioner for the past five years, has been appointed Vicar of Warialda, Diocese of Armidale. He expects to take up his new duties very shortly. He succeeds the Reverend J. L. Sullivan, who has resigned.

GRIFFITHS, The Reverend Cyril, Vicar of West Nyah, Diocese of St. Albans, to be Rector of Natimuk, Diocese of Ballarat. PATFIELD, The Reverend Kenneth, Vicar of Mungindi, Diocese of Armidale, to be Vicar of Bundarra, in the same diocese. He expects to take up his new duties early next month.

CITIZENS OF GHANA GIVE THANKS

ANGELICAN NEWS SERVICE
London, March 25

Upwards of one hundred citizens of the new State of Ghana walked through Manchester on March 10 from the University to the Cathedral, for a service of thanksgiving for Ghana's independence.

LUNCHEON FOR MRS. BOOTH

FROM A SPECIAL CORRESPONDENT

Melbourne, March 26
Sixteen hundred members of the Mothers' Union attended the annual quiet day corporate Communion in St. Paul's Cathedral, Melbourne, on Monday, March 25.

The Bishop of Geelong, the Right Reverend J. D. McKie, was the celebrant at the service.

The Archbishop-Administrator, the Most Reverend J. J. Booth, preached.

After the service there was a luncheon in the Chapter House in honour of Mrs. J. J. Booth, who has been president of the Mothers' Union in the Diocese of Melbourne for fifteen years.

The wife of the Governor of Victoria, Lady Brooks, and the Lady Mayoress, Lady Selleck, were at the service and the luncheon.

The acting president of the Mothers' Union, Mrs. E. T. Breen, welcomed Dr. Booth, Mrs. Booth, Lady Brooks, Lady Selleck, the members of the council, and past office-bearers of the Mothers' Union.

Lady Brooks spoke of the high esteem in which Mrs. Booth was held by all members.

On behalf of the members of the union, Lady Brooks presented Mrs. Booth with a Spode tea service and a mahogany coffee table.

In the afternoon Mrs. Booth received members at a reception in the Chapter House.

More than a thousand members attended the reception, and expressed their good wishes to Mrs. Booth on her retirement.

RELIGIOUS BROADCASTS

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

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

*March 31: From Holy Trinity Church, Stratford-upon-Avon. Preacher: Canon Noel Prentice.

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

March 31: "The Ethics of the Old Testament" — Rabbi Bernard Heller.

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T. 6 p.m. W.A.T.

March 31: Combined Choirs and Congregations of the Churches at Albany, New South Wales.

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

March 31: The Cecilian Singers, Sydney.

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

March 31: The Reverend Michael Stuckey.

THE EPILOGUE: 10.48 p.m. A.E.T.

March 31: The Fourth Sunday in Lent.

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

*April 1: Mrs. E. E. Chambers.

April 2: The Reverend James Stuckey.

April 3: School Service, "Stories from the New Testament," Episode 100, "The Tentmaker from Tarsus."

*April 4: The Reverend J. Newton Bagnall.

April 5: The Very Reverend Vincent Green.

April 6: For Men—The Reverend R. J. Williams.

PAUSE A MOMENT: 9.55 a.m. A.E.T. 9.50 a.m. W.A.T.

April 1-5: The Most Reverend James Freeman.

EVENING DEVOTION: 11.20 p.m. A.E.T. 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.

April 1-6: W. T. Dowsett, Esquire.

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

April 1: The Reverend Frank Borland.

WEDNESDAY NIGHT TALKS: 10 p.m. A.E.T. 10.30 p.m. W.A.T.

*April 3: "Some Christian Pioneers—Bishop Broughton," The Reverend O. B. McCarty.

EVENSONG: 4.20 p.m. A.E.T.

*April 4: St. Andrew's Cathedral, Sydney.

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.

OPPORTUNITY IN BORNEO

PRIEST-TEACHER NEEDED

TO THE EDITOR OF THE ANGLICAN Sir.—There are times when an opportunity is presented which glows with such brilliancy for the Kingdom of God that it seems certain that it will be seized without any delay. Here is just such an opportunity.

After the war in Sarawak one of the earliest steps taken by Government was to open a Teachers' Training Centre, and the site chosen was where so many suffered during four years of internment. This training centre was unique in several ways, one of them being that it was run by a Government principal assisted by two vice-principals, one an Anglican priest and the other a Roman priest.

For 11 years now this inspired plan has worked admirably—though the Anglicans were very slow in appointing their vice-principal. A vacancy in this position has occurred again and I am searching for an Anglican priest of the Catholic tradition, who is a graduate and has a teaching diploma or certificate of training.

Such persons are far too rare, but surely there must be someone who would rejoice to be a fellow worker in such a unique and successful scheme, and exercising a tremendous influence for the Kingdom of God through the teachers-in-training who will be going out to every part of Sarawak. Would any one interested please write to the chairman, Australian Board of Missions, 14 Spring Street, Sydney.

An opportunity, glowing with brilliancy! A challenge to us in our Communion which must, and pray God, will be met.

Yours faithfully,
NIGEL, BORNEO.

Bishop's House,
Kuching, Sarawak.

"FOOD FOR PEACE"

TO THE EDITOR OF THE ANGLICAN Sir.—"There can be no peace while millions are living in poverty." This reads like a text, but it is not proposed to preach a sermon. Rather the purpose of this letter is to tell something of a significant movement to help others, one, it is hoped, that may extend widely.

That hunger is the communist's chief ally is now generally accepted. To remedy this to some extent a movement called "Food for Peace" has been started.

The authorities, through the Colombo Plan, are helping to improve living conditions in neighbouring countries, but this is action on the governmental level and so not immediately apparent to the bulk of the people concerned. Moreover, the result of this is long-term. Tractors and technical education will, in time, produce results; what is needed at once is food, something every recipient can appreciate.

The movement, founded by the Reverend G. Kennedy Tucker of the Brotherhood of S. Laurence, began about three years ago. Small groups have been formed and these have contributed nearly £3000 to date. Of this sum, upwards of £90 has come from the Settlement for Elderly People at Carrum Downs!

The money goes to a small hospital in the Himalayan foothills, and has done much to supplement the diet of those in need and to build up the

undernourished to help them to become disease resisting.

As said above, it is hoped the movement will grow widely. It is believed that gifts coming unofficially will be readily welcomed and will not only meet a very great need, but will create an atmosphere of goodwill that will contribute to the cause of peace.

Those who may be interested in the formation of a group are invited to communicate with the hon. secretary, Miss J. MacKenzie, 14 Riversdale Road, Hawthorn, Vic., who will very gladly give details.

Yours etc., A.C.H.L.

BUSH HOSTELS' NEED

TO THE EDITOR OF THE ANGLICAN Sir.—There must be many people in Australia who have heard of the essential work of the Church's bush hostels in providing a real home for the children from outback areas while they are attending school.

These children do not often come from wealthy homes, and therefore our charges are correspondingly low. Unfortunately, with these low charges, we find it impossible to provide the amenities necessary for the children's mental and spiritual well-being.

Here, in Charleville, we urgently need sporting equipment and books, while the buildings themselves could be made much more attractive with a coat of paint. One of them—of historic interest in Western Queensland, being the original Charleville outstation home—stead—is in urgent need of repairs which we are quite unable to afford.

This, I assure you, is a selection from our list of needs.

I therefore feel no restraint in presenting this appeal to you, Sir, hoping that you will present it to the warm-hearted Anglicans of Australia who value the education of the future citizens of their Church.

Yours, etc.,
M. G. C. CLARK,
Warden.

All Saints' Hostels,
Charleville,
Q.

THE THREE-FOLD MINISTRY

TO THE EDITOR OF THE ANGLICAN Sir.—I quote from your report of the utterances of Dr. D. B. Knox, on the first day of the Sydney Diocesan Synod:

"He wanted what was taught at the Reformation Settlement to be put in (to the draft Constitution) firmly and without ambiguity. He himself could find no scriptural or Prayer Book authority for the three-fold ministry."

I now quote from the Ordinal in the Book of Common Prayer, 1662, which is at once the product of the Reformation Settlement and the official Prayer Book of the Church of England:

"It is evident unto all men diligently reading Holy Scriptures and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church, Bishops, Priests, and Deacons. . . And, therefore, to the intent that these Orders may be continued, and reverently used and esteemed in the Church of England, no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in the Church of England, or suffered to execute any of the said functions except he be called, tried, examined, and admitted thereunto according to the forms hereafter following, or hath had formerly Episcopal Consecration or Ordination."

Dr. Knox is at present teaching candidates for Holy Orders, yet (if your report is accurate) he denies the teachings of the very Book which he purports to revere. In these circumstances one would have thought that his own conscience would demand his resignation—and those, perhaps, of the young men whose contributions to the debate suggest that they would be far happier in one of the free Protestant churches.

Yours faithfully,
A.F.

POLITICS AND A VICAR

TO THE EDITOR OF THE ANGLICAN Sir.—May I ask the Reverend N. Hill why, because I am a Lay Canon, I should not be allowed to express an opinion when I see the beginning of a police State in the treatment given to the Reverend N. Glover?

As to Glover having been more right than his colleagues, I was referring to the Anglican delegation to China, which confirmed much that he told us after his visit to that country.

We must ever be on the alert to defend our British rights, and that is not accomplished by sinking to the low level of Communistic methods, rather should we find an example and record our thanks to the Prime Minister and other members of the Anglican visit to China.

"For God has not given us the spirit of fear, but of power, and love, and of a sound mind."

Yours truly,
F. H. GAUNSON.

Caulfield,
Vic.

MISSION AT KALORAMA

TO THE EDITOR OF THE ANGLICAN Sir.—The Reverend R. H. Pidgeon, the vicar of Kalorama, Victoria, a picturesque and charming church so well known as the chief ecclesiastical architectural attraction in these beautiful hills, is planning a parochial Mission to be held from April 7 to 14. He has done me the honour of inviting me to be the chief Missioner, and I will be assisted by the Reverend Kevin Curnow, who will be in charge of the children's work.

House-to-house visitation has commenced, diligent spadework is being done, and faithful preparations are in progress. All three clergy involved would be most grateful for the prayers of your readers that there may be a rich outpouring of the Spirit of God.

Yours, etc.,
(Bishop)
DONALD BAKER.

Oinda,
Vic.

THE MOORHOUSE TRADITION

TO THE EDITOR OF THE ANGLICAN Sir.—We were all pleased to see the account of the services of the Moorhouses to the Church, continuous from 1878, in THE ANGLICAN, of March 15. Bishop Moorhouse was a man of great ability, possessed of outstanding talent, but to be a grandfather was beyond the powers even of such a man, for his wife was childless.

There is a slight confusion between James Moorhouse, second bishop of Melbourne, and Thomas Moorhouse, who came from England in response to an appeal for men sent out by the bishop—a distant connection. He did pioneer work in Gippsland, and was the grandfather of Geoffrey Moorhouse, who was raised to the priesthood on March 17.

Yours faithfully,
W. E. MOORHOUSE.

Ballarat.

M.U. MEMBERSHIP RECORD?

TO THE EDITOR OF THE ANGLICAN Sir.—Might I, through the medium of THE ANGLICAN, send out a challenge to all branches of the Mothers' Union throughout Australia, in an effort to find the branch with the largest active membership.

Christ Church, Warrnambool, has at the moment 78 members of which a very large percentage are young mothers, and after making allowances for the inevitable children's illnesses which prevent mothers from going out, we have a very high monthly average attendance.

We make this challenge somewhat confidently, but if there are larger branches we would be delighted to hear of them.

Yours faithfully,
GWEN MARKWELL,
Warrnambool, Victoria.

INDUSTRIAL INTERLUDE

By A SPECIAL CORRESPONDENT

"HERE you are, Father! Your clock number is 326. We hope you will be happy in your job as a carpenter's labourer."

A new kind of holiday! It began as sheer financial necessity. It is far from easy to maintain a family on a stipend well under the basic wage. Taking a job in one's own parish also had advantages. The family unit was preserved, no need for anxiety about how the family was managing in my absence. No worry about locum-tenens, for I was able to maintain the daily Offices and Communion, Sunday services and evening meetings.

Most of all, it gave me first-hand experience of working amongst the men of my parish. An industrial parish has its peculiar problems. Visiting homes gives the priest a chance to meet the wives, but rarely the husbands. Lunch-hour meetings are virtually impossible. The result is that the priest is out on one limb, and the "working class" on another with no form of contact. Yet each has something to give as well as to receive from the other.

THE GAP

My welcome was genuine. I was not unknown. Only a year ago, a major strike was settled largely by the direct intervention of the parish priest. A number of union leaders and workers for most of last year spent one night each week in the Rectory for lessons in public speaking and discussions on industrial and political problems. However the bulk of the workers still felt a gap between themselves and the priest.

Now it is all very well for Christians to claim to have the answer to human and industrial problems, but our revelation of

that answer is often unattractive. "Workers" are human beings, some perhaps with limited intelligence, most with sensitive natures beneath their apparent crudity, many with an inner hunger for something better.

More than one felt driven further away from the Church by our impatient expressions of disapproval of their opposition to the Church. The average worker has a deep sense of fair play and a hatred for hypocrisy. So many are critical of both Church and Christians.

UNDERSTANDING

Yet that does not mean that they are fundamentally antagonistic. "All the Church does is to condemn us for having a couple of drinks too many or for battling with the 'one-armed bandit.'" They see the Church as irrelevant in the practical work of earning a living and gaining some little pleasure.

So, for a second motive, this industrial interlude was an adventure in understanding. It certainly succeeded. I met with nothing but friendship on all sides. No small number stopped to talk, of their own accord, and themselves brought up the subject of religion. At the end of my holiday, when I told them I was returning to "hard work," many expressed regrets. "Come back again." Yes, a gap had been bridged.

I found these chaps full of opinions about the Church, about religion, about society. They really knew very little about religion. They liked to think they were beyond its reach. Yet what they need is just what the Church alone can give them. Why then do they try to avoid any possibility of infection from religion?

EMPHASIS IN LENT ON MEN FOR SACRED MINISTRY

FROM OUR OWN CORRESPONDENT

Adelaide, March 25

Many parishes in the Diocese of Adelaide are following the lead of the Parish of Loxton by making their Lenten theme this year, "Towards an increase in the sacred ministry of the Church."

A short prayer has been composed, and a printed copy of it has been given to each parishioner at Loxton.

The parishioners are asked to say the prayer at least once on each of the forty days of Lent.

The prayer is, "Oh Thou Divine Redeemer of the world, give us priests, give us more priests, give us holy priests."

It is being recited publicly at the altar steps at the conclusion of every service held in the church during Lent.

The daily Eucharist is being offered with this special intention on each of the 40 days.

The idea has caught the imagination of the people of Loxton and of other parishes.

"The present serious shortage of clergy must be faced immediately by the whole Church," the priest-in-charge of Loxton, the Reverend Frank Willoughby, said.

"It must not be left in the minutes of committees of experts. And the most effective way for the whole Church to tackle the problem is on its knees in prayer."

"At Loxton a special drive is being made for the fathers of families to say this prayer daily during Lent, for all feel that once a father has learnt to say it, he will be more enthusiastic about his son entering the sacred ministry."

"Far too many vocations are lost to the Church through the opposition of parents."

BAN ON "BABY DOLL"

ANGLICAN NEWS SERVICE

New York, March 25.

For six months, all communicants of the Roman Catholic diocese of Albany, New York, are forbidden to attend any Albany theatre which shows the film, "Baby Doll."

Their bishop, the Most Reverend W. A. Scully, also said that attendance at the film by a Roman Catholic "would be a matter of serious sin."

The diocese includes 14 counties in eastern New York.

Religion, to them, has been marred by denominational bickering and by some apparent hypocrites. They see no need for theology. Those who belong to religious groups seem more concerned in justifying the "whole truth" of, and increasing the numbers in, their group.

I heard members of all groups talking about their congregation and the various ministers—the most disloyal were the Anglicans! To the parrot cry of "My church is the true church and is always right," most workers reply "A plague on both your houses."

Undoubtedly the greatest single influence in propagating this religious bigotry is the Italian Mission (though not without imitators in some of the Protestant sects). Repeatedly, Papists objected to me that "Henry the Eighth started the Church of England." How many times did I trace the existence of our branch of the Catholic Church back to Glastonbury and the first century! So many surrender the title "Catholics" to the Papists, despite our creed, prayer book and Church.

INSTRUCTION!

"I don't claim to be a good bloke. I like my beer or two. I like my bet. I don't overwork myself. But I don't claim to be anything different than I am. But, I say, if a bloke says he is religious then let him be sincere in his religion." Relentless logic! And so many stories were told of sub-Christian deeds of Christian workers.

It was simply staggering to realise just how widespread is the notion that Jesus was but a Man Who lived many years ago, did some good turns, told some fine stories, then died.

Instruction! How? These men are not interested in "going to church." Either they work on Sundays to get the overtime to pay off the car or the washing machine, or they go fishing or motoring, or else they have their only chance to sleep in (especially if it had been the pictures or dance the night before).

Nor would simply going to a church service help them. The vocabulary of the average worker is limited to some 500-600 words. "We can't understand what goes on, what it all means." Their opinion—right or wrong—was that sermons are unreal, delivered with neither imagination or sympathy, "over our heads," and of no help. The Church, with her services and organisations and little else, is simply irrelevant to their lives.

NEW APPROACH

My month ended. A grand experience in many ways! One of my lasting convictions is the need for a new approach to our work in industrial areas. The sending of speakers to address men in their meal hour is not really facing up to the issue.

The priest and the trained layman are needed right in industry. This is a parish which struggles to pay its priest a stipend still climbing up towards the basic wage level. What an impetus to the work though, if there could be a team of priest-workers (but definitely not doing office work), independent of the parish financially, maintaining the daily services, caring for the sick and aged, doing honest work in the industry, witnessing in every way to the Christ Who is Lord of all life.

School-lessons, parish visiting running organisations, etc.? Shared by the laity and just as effectively! This would be a living Church. But for now, the plain fact is that the Church in general has yet to accept the challenge of modern industry, and has yet to get down to the task of converting and holding the average worker,

ANGLICAN OF THE WEEK



Our Anglican of the Week is Sister Eileen Bacon, the recently-appointed Matron of the new S. Michael's Home for Children at Kelso in the Diocese of Bathurst.

Sister Bacon is a member of the Church Army. She joined the society in 1946 and her first task was in the parish of S. Paul's, Balarat.

After three and a half years in charge of a Mission Caravan touring New South Wales, she was appointed Matron of the S. Christopher's Home for Little Children which was then situated at Lochinvar, N.S.W. in the Diocese of Newcastle.

She completed five years at Lochinvar before being appointed to her present position.

Sister Bacon comes from Terang in Victoria and was actively engaged in church work in her own parish before joining the Church Army.

ARMY CONFIRMATION AT LIVERPOOL

A Confirmation service for Army National Servicemen of the 12th and 19th National Service Training Battalions, Holsworthy, will be held in S. Luke's Church, Liverpool, on Wednesday, April 10, at 8 p.m.

The 30 candidates will be confirmed by the Archbishop of Sydney, the Most Reverend H. W. K. Mowll, and will be presented by Chaplain D. C. Abbott.

At the end of the current intake, 148 National Servicemen will have been confirmed since regular Confirmation instruction was commenced in September, 1955, this being the fifth Confirmation service to be held for National Servicemen in S. Luke's Church.

Officers and Regular Army staff representatives will be present at the service. Parents, friends and other interested people are invited to attend.

RIDLEY FELLOWSHIP

The next meeting of the Ridley Fellowship will be held on Friday, April 12.

It will begin with Evening Prayer in the college chapel at 7.45 p.m. Afterwards an address will be given by the Bishop of Central Tanganyika, the Right Reverend Alfred Stanway.

Bishop Stanway was trained at Ridley College, and served readerships in the diocese.

He has faced many of the problems which are common to all theological students.

Colour slides, giving a glimpse of theological colleges and church life generally in Britain, will be shown.

S. Michael's Home will be opened on Saturday, May 4. It is a memorial to prisoners of war of World War II and of the Korean War.

Its successful completion is largely due to the efforts of Padre Harry Thorpe. Much of the money for the building and its furnishing has come from ex-servicemen's associations.

S. Michael's is the first children's home in the diocese.

TASMANIAN COUNCILS OF WOMEN

DIOCESAN REPRESENTATIVES WRITE TO PREMIER

FROM A SPECIAL CORRESPONDENT

Hobart, March 25

Two hundred women from different parts of the Diocese of Tasmania went to Hobart on March 11, 12 and 13 for the half-yearly diocesan women's meetings.

Diocesan Councils of the Girls' Friendly Society, the Mothers' Union, and the Women's Guilds and the Church of England Council of Women met during the three days.

At the Mothers' Union council meeting there were one hundred representatives present.

The wife of the Bishop of Central Tanganyika, Mrs. A. Stanway, and the Venerable O. J. Brady, of New Guinea, addressed a missionary meeting.

The Assistant Bishop of Tasmania, the Right Reverend W. R. Barrett, spoke on the theme, "Be still and know that I am God," at a quiet morning which preceded the missionary meeting.

which we, as women, are specially concerned.

"Sunday drinking should be restricted to the service of liquor with meals. Travellers' concessions should be abolished.

"The granting of late permits to certain hotels for parties and dances, et cetera, is not in the highest interest of the youth and of the home life of the nation.

"Compulsory blood tests for persons suspected of driving under the influence of alcohol should be introduced as quickly as possible."

Fourteen church women's organisations are represented or the Council of Women.

They include the auxiliaries for the two hospitals of the diocese, for the old people's homes, for the two children's homes of the diocese, and for the Mail Bag Sunday School, the Harbour Lights Guild of the Missions to Seamen, the Women's Auxiliary of A.B.M., and the women's fellowship of C.M.S.

LIQUOR LAWS

The Church of England Council of Women asked that a letter be sent to the Premier, expressing its views on amendments to the Licensing Act which have been suggested. The Council says:

"The staggering of hours of trading will, in effect, mean later closing of some hotels.

"Later closing is dangerous to the young people of the community, and detrimental to home and family life, with

JAMAICA—A "LIVE" DIOCESE

By Bishop G. A. CHAMBERS

THE Jamaicans go to Church. 345 turned up at 6.30 a.m. for Holy Communion on Ash Wednesday at S. Luke's Church at Cross Roads, a suburb of Kingston, the capital, and there were 101 communicants at 6 a.m. and 300 at 7 a.m. on the previous Sunday.

The parish church of Kingston is in the centre of the city and with its wide open door symbolises the Divine invitation—"Come Unto Me" to all who pass by.

It is an old building and takes the place of the Cathedral which is at Spanish Town 13 miles away.

Built in 1662, a beautiful and well-kept link with the past. The large number of communicants carried me back to Paris at Easter and the Mission hymns last Sunday evening at S. Luke's where I preached, took me back to Tanganyika.

"Jesus keeps me near the Cross" is a well known and well sung hymn, both by Jamaicans and Tanganyikans.

There were forty cars in the church grounds and outside, belonging to members of the congregation.

I have been deeply stirred by all that I have seen of the Diocese of Jamaica. The Bishop is the Right Reverend Percival William Gibson, trained at S. Peter's Theological College at Kingston and an honours graduate of London University, the founder and Headmaster of Kingston College, a large secondary school for boys (1925-56).

GREAT LEADER

He is a Jamaican and a member of the Legislative Council of Jamaica, a great spiritual leader, a charming personality, hospitable and very popular.

His great concern at present is recruiting clergy for the diocese, also candidates for the ministry, the revival of the Order of Deaconesses, bringing the Church Army to the diocese and the maintenance of the Church in all the scattered hamlets throughout the diocese.

served by 92 catechists and 250 lay readers.

A very helpful book on "Prayer" compiled by one of the local canons, has been sent to all these lay readers as well as to the clergy, suggesting thoughts for sermons in Lent. This is a valuable stimulant.

The clergy I have met are very much alive and on the spot. The congregations reflect their devotion.

MANY SECTS

But the remarkable thing is that though the clergy are so splendid, the Church membership in the Diocese is decreasing. The Bishop puts it down to the decreasing number of clergy. The scattered sheep are not able to be looked after.

All kinds of "sects" have come in from America and are capturing the neglected Anglicans. Many more clergy are needed—if only for a period.

Added to the Bishop's care of all the Churches is the damage and loss to the property of the diocese from the earthquake on Friday, March 1.

NEW MISSION HALL

FROM OUR OWN CORRESPONDENT

Adelaide, March 25

The foundation stone of the new Mission Hall of S. Alban, Richmond, will be set at 3 p.m. on March 31 by the Venerable M. C. W. Gooden.

He is a former organising chaplain of the Bishop's Home Mission Society in the diocese.

The Mission Hall is to be built in Chambers Street, Richmond, off the West Beach Road east of Marion Road. It will be of cream brick in modern design, and will cost more than £5,000.

The site is large enough eventually to include a church and rectory, as well as the hall.

The original S. Alban's was licensed on October 27, 1897, and the wood and iron building still stands on South Road. Although it has been sold to the State Education Depart-

ment, it is still used for public worship.

Because of the increased industrialisation of the Keswick district, and the depreciation of the building caused by age and white ants, it has been found necessary to build afresh in a new, rapidly developing area half a mile west of the old site.

On completion of the building, the new Mission District will be attached to the Church of the Good Shepherd, Plympton, whose Priest-in-charge is the Reverend Charles Sexton. At present it is included in the Parish of S. Benedict, Glandore, in the care of the Reverend H. H. Overall.

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KIND WORDS

Kind words produce their own image in men's souls, and a beautiful image it is.

They soothe and quiet and comfort the hearer.

We have not yet begun to use kind words in such abundance as they ought to be used.

—PASCAL.

Queen's Church of England Girls' Grammar School Ballarat

Boarding and Day Girls from Sub-Primary to Matriculation. Centrally situated, the school is one of the oldest in Victoria. Junior school is of the most modern design.

Prospectus and further information obtainable from the Headmistress, MISS F. W. WOODBRIDGE, or the Secretary, Cathedral Buildings, Dana Street, Ballarat.

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The school is pleasantly situated close to Lake Wendouree. Climate healthy and invigorating. Recognised school sports include: Rowing, Cricket, Football, Athletics, Tennis, Shooting, Gymnastics, Boxing.

Valuable Boarding and Day Scholarships are offered annually. Prospectus and further information can be obtained from the Headmaster, G. F. J. DART, M.A., or Secretary, Cathedral Buildings, Dana Street, Ballarat.

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Kindergarten to Leaving Certificate Honours

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SECURITY

The only worth-while security is courage; the only worth-while power is love. Character and faith are the only things that count in the long run.

—ROGER W. BABSON.

THE HERALDS OF THE KING

MISSIONARY ORGANISATION FOR YOUNG CHILDREN

By Gabrielle Hadingham
(A.B.M. Federal Youth Secretary)

Designed for the youngest age-group, the *Heralds of the King* was the first of the Australian Board of Missions' organisations for young people to take shape.

When the Board was re-constituted in 1910, various groups of children who had been working for New Guinea and Melanesia, and others called after the English "King's Messengers", came together under this attractive title chosen by Bishop Stone-Wigg of New Guinea.

After a time of probation, when some simple tests are suggested to make sure that each intending member knows what A.B.M. is and understands the aims and work of the *Heralds*, each child is admitted to a full branch in Church, and at a special service receives a card of membership, with the *Herald's* prayer and a picture, and the *Herald's* badge, the S. Andrew's cross.

The new members promise to try to pray for Missions, to learn about Missions, to give to Missions, and to gain other *Heralds*.

Later they can be encouraged to become "First Class *Heralds*" by preparing for some further tests in their knowledge and ability to work for Missions.

Full branches meet regularly under a competent leader, and elect their own officers. *Leaders All*, a well-known A.B.M. publication by Miss Doris Mitchell, gives useful information about programme planning, with suggestions for practical work, games and other activities; whilst *The Herald's Book of Prayer and Praise* supplies material for worship.

STARTING A BRANCH

To start a branch of *Heralds*, the leader, with the permission of the parish priest, calls a meeting of all children who may be interested.

This should be addressed by a member of the A.B.M. Youth Staff or someone competent to speak about children's missionary work, the aim of *Heralds* and the promises the children who join will make.

The next meeting will be for those keen enough to begin as probationers.

Starting with really keen children is far more important than enrolling large numbers. An enthusiastic group, however small, will prepare the way for a larger branch in the parish, and will be far more effective in the early stages than a large crowd of children with only vague ideas as to what *Heralds* are all about.

In a parish where there is a children's week night organisation already, a small group of *Heralds* can do excellent work in helping to prepare the missionaries of the future.

Heralds are not admitted before eight years of age. Where there is a group of the Companions of the Order of the Comrades of S. George, the junior branch of the Order, *Heralds* may move up to join them at twelve or even ten years of age, though membership continues longer if there are no Companions or Comrades in the parish.

SUNDAY SCHOOLS

For parishes unable to start another children's organisation, even in a small way, a Sunday School or any other group can "affiliate" with the *Heralds* of the King.

Under this plan a group promises, through its leader, to keep the four *Herald* rules.

A Sunday School will include missionary prayers in its worship, lessons on missions in its syllabus, regular missionary giving, and its children will bring in others.

Members of affiliated organisations do not have individual

The Youth Page

BETTER COMPANY

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TALKS WITH TEENAGERS

NEW TESTAMENT TOPICS

A FRUITFUL METHOD OF BIBLE STUDY

Following a Book-by-Book survey of the New Testament, there are many subjects and topics which can profitably be studied. In this, the sixth of our series of Bible-study articles, we will consider some of these special lines of study.

The purpose of the whole Bible is to lead men and women to Christ. Sometimes we forget this.

It follows, then, that the most important topic in the study of the Scriptures is of Christ—His Person, His Work, His Methods, His Teachings, His Miracles, His Church, His Coming Again.

These themes are fundamental, and the only authentic literature we have on these tremendous issues is the four Gospels and the other documents of the New Testament.

CHRIST IS CENTRAL

Central in all our studies is the majestic figure of our Lord.

Our first aim, then, must be to learn all we can about Him.

We shall find it a useful practice to keep a note-book and pencil beside us as we read through the Gospels—or, for that matter, any of the books

UNIQUE

Here is something altogether unique. No other person would have dared to make such a claim. No one else could have sustained it. It is something each one of us has to reckon with.

A Jewish rabbi has said, "You Christians possess one advantage over us. When we use the word 'God,' our listeners have a somewhat vague conception in their minds of righteousness and power combined in a Being Who fills the universe.

"When you employ that word, your hearers think at once of the figure of Jesus of Nazareth!"

But when once we have considered and faced His claim to be Divine, then we must read through the Gospel(s) again and examine His claims on us.

In his poem, "The Song of a Heathen," Richard Watson

SOUGHT AND FOUND

*I sought His love in sun and stars,
And where the wild seas roll,
And found it not. As mute I stood,
Fear overwhelmed my soul;
But when I gave to one in need,
I found the Lord of Love indeed.*

*I sought His love in lore of books,
In charts of science's skill;
They left me orphaned as before;
His love eluded still;
Then in despair I breathed a prayer;
The Lord of Love was standing there!*

—THOMAS CURTIS CLARK

of the Bible—and seek to learn what they tell us of Christ.

Perhaps we might begin with S. Mark's Gospel. Read it through, and make a note of our Lord's claims for Himself. There are many of them even in this short Gospel. Look them out for yourself and list them carefully.

Next, we should ask ourselves, "Are these claims true? Are they valid?"

This is important, because, you see, if His claims are not true and valid, then we cannot even hold that He was the Best of men—or even a good man at all.

HIS CLAIMS

"If His claims for Himself were not true, then He was a liar," says Dr. Graham Scroggie, "and a liar cannot be the best of men."

So, after you have listed His claims, test them by what you can discover of His character—His attitude towards strangers, His dealings with His disciples or His enemies, His treatment of women and little children, His bearing under suffering and in His death, will all help you to discover whether the character of Jesus is consistent with His claims.

Don't just accept someone else's estimate of Him. Don't leave it to guess-work or hearsay. Get out your Bible and study it for yourself.

Spend some time over Mark 8:27-29—it is crucial.

Notice that S. Matthew gives Peter's answer in greater fulness (Matthew 16:16).

It is worthwhile comparing the two passages, and realising that our Lord accepted his testimony. He did not deny what Peter said. He told him that God the Father had revealed it to him.

There is the greatest claim that our Lord made—the claim that He is God.

Gilder imagines someone sojourning in Galilee about the year A.D. 32, and saying, "If Jesus Christ is a man,—

And only a man,—I say That of all mankind I cleave to Him,

And to him will I cleave away.

"If Jesus Christ is a God,— And the only God,—I swear I will follow Him through heaven and hell,"

The earth, the sea, and the air!"

And that's the point to which our studies in the Person and Work of Christ and His amazing claims should bring us!

OTHER THEMES

With other themes, the method is the same.

Read through one of the Gospels carefully and note what it has to say about, say, our Lord's Teachings, or the Church, or His Miracles, or His Coming Again.

Next, compare what each of the other Gospels has to say on the subject. Then, if you have a good Concordance (Cruden's Concordance is a very useful book for the Bible-student), look up references to the topic or verse and trace the theme in other books of the Bible.

It is this Book-by-Book and passage-by-passage method which will make us familiar with the Scriptures, and enable us to "handle aright the word of Truth" (2 Timothy 2:15, R.V.).

AN ANCIENT PRAYER

From the cowardice that shrinks from new truth.

From the laziness that is content with half-truths,

From the arrogance that thinks it knows all truth,

O God of Truth, deliver us.

MASTER AND LORD

Thus speaketh Christ our Lord:

Ye call Me Master and obey Me not,

Ye call Me Light and see Me not,

Ye call Me Way and walk Me not,

Ye call Me Life and desire Me not,

Ye call Me wise and follow Me not,

Ye call Me fair and love Me not,

Ye call Me rich and ask Me not,

Ye call Me eternal and seek Me not,

Ye call Me gracious and trust Me not,

Ye call Me noble and serve Me not,

Ye call Me just and fear Me not;

If I condemn you, blame Me not.

(These words, by an unknown author, are engraved on a stone in the Cathedral of Lubeck in Germany.)

DO YOU KNOW HIM?

Do you know the Lord Jesus Christ—

● As the Saviour from sin? (1 John 2: 1, 2.)

● As the Keeper of your steps? (Jude 24.)

● As the Rest-Giver, protecting you from anxiety? (Matthew 11:29.)

● As the Strengtheners, Who equips you for your duties? (Philippians 4:3.)

● As your Lord and Master and King, worthy of all your love and faith and adoration? (Revelations 5:12.)

LIKE UNTO THEE

O LORD JESUS CHRIST, Who didst deign to be made like unto men:

the Sharer of our sorrows, the Companion of our journeys,

the Light of our ignorance, the Remedy of our infirmity:

So fill us with Thy Spirit and endue us with Thy grace

that as Thou hast been made like unto us,

we may grow more like unto Thee,

for Thy tender mercies' sake. Amen.

(Adapted from a prayer of Jeremy Taylor.)

THE SYDNEY CONSTITUTION DEBATE

(Continued from last week)



Prominent figures at Sydney Synod's debate on the Constitution last week were (top, L. to R.): the Prime, who gave an unequivocal lead for acceptance; Bishop W. G. Hilliard, who remained silent and good-tempered as Chairman during the tedious Committee stage, and who made a brilliantly effective Second Reading speech; and Mr Norman Jenkyn, Q.C., who bore the great burden of piloting the Bill with singular skill, fairness and knowledge. Bottom row, L. to R.: the Rectors of Balmain and North Sydney, who supported the Constitution; Dr. D. B. Knox, who was somewhat scornfully opposed; the Rector of Beecroft; Canon M. L. Loane; and Canon Tom Jones of the Bush Church Aid Society

Synod met again on Tuesday afternoon, March 19, at 4 p.m. in the Chapter House and the necessary business was attacked with despatch.

The Archbishop spoke in reply to the Reverend B. H. Williams' question whether anything had been done to implement the statement made in 1945 that some agreement on Prayer Book revision should be sought first before any formal Constitution be approved, and said that this had merely been a recommendation and not a resolution, and that as far as he was aware no steps had been taken in this matter in Sydney, and no overtures had been made to other dioceses.

The formal business having been dealt with, Synod found itself in Committee again, and the chairman asked Mr. Norman Jenkyn to speak on Mr. Prescott's motion that line 14 of paragraph 4 of the Draft Constitution be expanded by the addition of the words "and the 39 Articles of Religion, or the 39 Articles as revised under paragraph 5 of this draft."

Mr. Jenkyn's discourse on the intentions of the drafters of this clause was an academic discourse based on the Socratic method, that was a pleasure to hear.

He dealt with Dr. Knox's statement that he had consulted three lawyers, two of whom had said that this paragraph "impaired the protestant character of the Church of England" and said that both the Chancellor and himself were convinced that this was not the case.

Indeed he felt that the interpretation given by Mr. Prescott and by Dr. Knox was an impossible one as it was inconsistent and self-contradictory.

Any lawyer would know that it was a first point of law to look not at the details of the paragraph only, but to consider them as part of a coherent and consistent whole.

FEARS GROUNDLESS

Details must not be wrenched arbitrarily from their context, but seen in their proper perspective as related to each other and to the intention of the legislator.

He then dealt with the objections at length and pointed out how groundless were the fears of Dr. Knox and his friends.

Dr. D. B. Knox sprang to his feet and exclaimed that if there was more than one interpretation then the document was ambiguous and dangerous to the protestant character of the Reformation settlement. It was essential, therefore, to put in a clarity clause which would remove any ambiguity.

He embarked upon a series of syllogisms which your correspondent could not follow nor even capture to show that it would be competent under the clause as it stood for an ordinance to be passed which made Confession before Communion mandatory.

Sensing perhaps the incredulity of some of the Synodsmen he exclaimed that this was an extreme and improbable case, but it could happen. In any case he said that the Appellate Tribunal would be the final court of appeal.

He was convinced that the Ruling Principles were by no means definite enough; he wanted the Protestant and Reformed nature of the Church of England safeguarded and he said that we should not rely upon the uncertainty of a legal decision that might be given by the untrained and inexperienced.

The 39 Articles would bind every action of the Church until they were altered.

"A THREAT"

The Reverend J. R. L. Johnstone paid a gracious compliment to the eloquence and lucidity of Mr. Jenkyn's discourse on the legal aspects of paragraph four, and said that he would be willing to receive a decision of the Appellate Tribunal if Mr. Jenkyn were a member.

He did not, however, trust paragraph 4, and made a personal reference to what he called a prejudiced action of General Synod some years ago when it removed certain of the Sydney representatives from functions that they had held on General Synod.

There was a loud outcry at this juncture, and this excurse was dropped. He continued by saying that this constitution was a threat to the Protestants designed by the Anglo-Catholics and for this reason it must be opposed.

The Appellate Tribunal will consist of three bishops and four lawyers and it is possible that their interpretations of the Constitution may not be good ones.

In any case he was convinced that paragraph 743 was a slipshod piece of drafting and unnecessary. It was essential to remove all ambiguities.

Mr. F. A. Carruthers, of Arncliffe, said that he felt that Synod had heard too much about the Appellate Tribunal, and that Synod should remember that paragraph 57.4 would surely secure the best of the very able lawyers who served this Church for the Tribunal.

He could not conceive second or third rate lawyers in this capacity.

He also wished to make the point that Mr. Norman Jenkyn's exposition of the meaning of paragraph four was a clear, reasoned and logical discourse that really was a text-book dissertation on a point of law.

In matters of expert witness it would shine, but what were Dr. Knox's qualifications to speak as such?

Canon D. J. Knox sought leave to introduce a recommendation that the drafters of

the Act of Parliament should make the nature of the Church of England and its Constitution completely unambiguous and linked to the Articles of Religion.

He said in support that Sydney wanted a Constitution, that he was no obstructionist, and he was not against the Constitution.

We want a national Church that will be able to speak with one voice; of course, it may change its voice, but it must be one voice.

But he did want to know the character of the new Church into which he would be going and taking his flock with him. And that character he wanted expressed without any shadow of doubt in the Constitution.

Mr. Jenkyn here intervened to say that Standing Committee did not issue the Grey Book (Report on the Proposed New Constitution) and begged members of Synod to remember this.

At this stage the question was put and Canon Knox's recommendation was carried, and in a hum of comment Synod adjourned for tea.

The Reverend R. Meyer said that he certainly wanted a Constitution, but he gravely doubted the second clause of paragraph 4, which he believed would open the floodgates to all sorts of illicit deviations.

He quoted the disastrous effect that could happen from the rubric in the Service for the Communion of the Sick in the 1928 Prayer Book—a door left open to Benediction, adoration of the Reserved Sacrament and "other blasphemous idolatries."

This clause was wider than the schedule of permissive variations which was drawn up a few years ago and he feared it would be dealt with in the same way that Cardinal J. H. Newman dealt with Tract 90.

The Reverend D. W. B. Robinson supported Mr. Meyer and said that this was a crucial point which affected the ethos of the Church of England in every diocese. It was a bad solution to the problem of diversities in liturgical practice.

"NOVEL CLAUSE"

In many ways he felt that Prayer Book revision was more important than the Constitution, and he said that this clause should be rejected for the following reasons:

1. It was a novel and undiscussed clause.
2. It was cumbersome in operation and chaotic in effect.
3. It was contrary to the positive lead given by liturgical scholars.
4. It would crystallise all our differences with few exceptions. If adopted he was convinced that it would postpone indefinitely Prayer Book revision.

The Reverend W. J. Siddons said that it would not be easy to foist a canon on an unwilling

Church, and that this clause had many safeguards.

The Constitution would give the Church a discipline and rule that it sadly needed and above all in this diocese.

He said that there was rampant disloyalty to the Prayer Book in this diocese and instanced the failure of the majority of clergymen to recite Matins and Evensong in their churches.

He said that one young clergyman excused himself from this direct Prayer Book order on the grounds that he had to help his wife feed the baby (much laughter). He said that this was a time of liturgical renaissance, and this proviso would give discipline and loyalty.

Dr. F. R. Arnott exclaimed that Mr. Siddons had said better much of what he wanted to say, but he did appeal for a laying aside of prejudice.

SPECIAL NEEDS

A large part of the Australian Church (in area at least) was missionary, and services would have to be adjusted, not radically, to those special needs. Here the bishops' discretion would be useful.

It certainly was not a carte blanche to the bishops to play around with the Prayer Book.

He felt, too, that Mr. Meyer was misinformed on his remarks about the rubric on Reservation in the 1928 Book, and quoted substantially the rubrics which certainly did not open the door to illegal practices such as Benediction.

The Reverend C. H. Sherlock spoke in support of the clause and felt that the argument against the clause had been poor and prejudiced. This Constitution was not a party matter; it was above party and was a good compromise.

It was true that we had plenty of variations but our judgements must not be based upon extremes. The Constitution will safeguard the Prayer Book and would protect the laymen throughout the Church.

We must not be anxious to cripple the Church in her work of evangelising. This little clause would make Anzac and Australia Day services legal.

Mr. N. Jenkyn, Q.C., said that it seemed to him that some members of Synod had allowed a fear to become almost an obsession.

"This Constitution can't be Sydney's Constitution," he said, "It has no right to be. It is an Australian Constitution." (Hear! Hear!)

It has reached the stage where, if this motion is carried here, it will destroy the Constitution. It means that if we feel this clause is really so vital as to be basic, then we must realise to reject it is to destroy the whole.

So far from taking anything away, he said, it gives us something in our favour. It gives us

(Continued on Page 9)

NO HELP FOR HOSTELS

FROM OUR OWN CORRESPONDENT

Armidale, March 26

An anomaly in the Local Government Act is shown up by the unsuccessful attempt to secure relief from general rates for the hostel run at the Cathedral Parish at Armidale.

The hostel is for country students who attend the State High School. It makes no profit.

No relief can be granted because the hostel is not an educational institution.

There are, however, five private schools at Armidale whose premises are rate free. Two of them are Anglican.

The schools pay only for such services as water and garbage. A large portion of their premises are designed for exactly the same purpose as the hostel—the boarding of country students.

The matter was raised recently in a city council meeting by Alderman E. M. Wilson (Dr. E. M. Kent Hughes), who was informed that the matter had been examined some years ago.

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SYNOD CONSIDERS THE CONSTITUTION

(Continued from Page 8)

the right to put a stop to illegals.

It gives us discretionary power. It provides that the Archbishop may authorise a variation or deviation, not that he must. But even then, he may only allow a legal variation.

On a show of hands the question was lost by 90 to 174.

At this juncture Mr. Lambert moved that the present debate should terminate on Wednesday night and that the second reading should be taken at 4.30 on Thursday. He said that the Synod had been debating the first reading of the Constitution for two days and had only dealt with four out of the 75 paragraphs.

Mr. Johnstone condemned this motion roundly as "inequitable" and said that he could have chosen a stronger word. We don't want to debate every section but there are some important sections at the end we should have an opportunity of discussing. This debate will be a mockery and free discussion will be stifled.

Canon Cameron said that he believed that Mr. Johnstone and his supporters were waging a war of attrition, and that they were debating and reiterating each point ad nauseam in the hope that they would wear down the supporters of the Constitution.

He also believed that Mr. Johnstone and his supporters had counted heads and found themselves in a majority when they called for a snap vote just before tea on Canon Knox's motion.

At this stage Mr. Johnstone claimed the protection of the chair from Canon Cameron's allegation of improper motives. (On a vote being taken it was agreed that the second reading would start at 4 p.m. on Thursday.)

On the Synod again going into committee after Mr. Lambert's motion, Dr. Knox rose to ask that another amendment be made to section 2 of paragraph 4. He wished this to give to the bishop the power of revoking permissions to deviations.

He was quite certain that this clause would ruin the Church of England because it would allow a wide variety of uses. He quoted as fact that in the Bathurst case the use of a sacring bell was not illegal.

Mr. Meyer rose to point out that Dr. Knox's point was already provided for in the Constitution.

FACTS WRONG

Archdeacon Hammond made a plea for accuracy and said that Dr. Knox's facts were wrong: the use of a sacring bell was illegal, but the legal advisers advised against bringing it in.

He also pointed out that ordinances existed in Sydney Diocese at this present time which were similar in effect to this clause.

He felt it was a good clause because it protected both layman and cleric alike.

On the question being put the amendments were lost.

The Reverend J. A. Dahl then spoke on the Constitution but was ruled out of order by the chairman.

The Reverend J. R. L. Johnstone then urged that the Royal Supremacy should be given a place as a Ruling Principle of the Church. He regretted that there was no place in the Constitution where the Sovereign was mentioned and then dealt at length with the whole nature of the Royal Supremacy and its connection with the Church of England, quoting largely and in some cases verbatim from pages 36 to 41 in the Grey Book (the Report on a Proposed New Constitution for the Church of England in Australia). He believed it would be a great loss if access to the Civil Courts were lost.

The Reverend C. Craven-Sands said that he wanted a

national Church, as Australia had been a great country for 50 years and her Church should be on a national basis.

He said that on several momentous occasions he had taken the oath of allegiance to the Sovereign — on his ordination, when he was commissioned as a chaplain in the Royal Australian Navy, when he was licensed in the Provinces of York and Canterbury, and he held dear his allegiance to the Queen.

(Your Naval correspondent points out that officers (which includes chaplains) in the Royal Navy and the Royal Australian Navy do not take oaths of allegiance to the Sovereign, as it is the proud privilege of the Senior Service that the loyalty of its officers is never questioned.)

LAW NOT LOYALTY

He therefore supported strongly this motion of Mr. Johnstone that our national Church needs the Queen as our supreme Governor.

Mr. W. S. Gee rose to say that this was no question of loyalty (indeed he was convinced of our loyalty) but a question of law.

He pointed out the tremendous difference between the Church of England, as by law established in England, and the Church of England in Australia, which is not established by law.

There is no ecclesiastical court in N.S.W. as there is in England—our Church here is a voluntary body and is afforded exactly the same protection by the civil courts as the Methodist or Presbyterian Church.

He then gave an excursus on the legal aspect of this motion, which he believed to be irrelevant.

On the question being put the motion was lost and then, after the blessing, the house adjourned until 4 p.m. on Wednesday.

The synod reassembled on Wednesday at 4 p.m.

After the minutes had been read and signed, and after Mr. Johnstone's questions on procedure had received replies, the Reverend B. H. Williams gave notice of a question.

He wanted to know if the statement on the inside cover of the Constitution would be included in it.

The statement quotes a resolution from the report of a committee of the Lambeth Conference, in 1930, which said:

"The authentic decision, it was stated, in matters of faith would be given by the whole body of bishops—without, however, excluding the co-operation and consultation of clergy and laity during the discussions."

The Reverend D. W. B. Robinson gave notice of a question. He wanted to know if the preface would be included in the Constitution, too.

The Reverend K. N. Shelley said he could not find anything in the draft which ensured that the Primate would continue to be Primate when the Constitution was passed.

Mr. N. Jenkyn pointed out that his fears in this matter were groundless.

ANOMALY?

Mr. Jenkyn stated that any motion passed altering the draft amounted to rejection of the Constitution.

Mr. Shelley still wanted to proceed with a motion requiring all enabling Acts giving effect to the Constitution to contain clauses securing the continuity of the office of the Primate.

The motion was lost. Bishop Hilliard moved on to chapter 4. The Reverend A. D. Deane said that in the Church of South India assistant bishops as well as diocesan bishops have a place in the House of Bishops.

Therefore it seemed to him that the draft Constitution accorded a place in the House of Bishops, and authority in matters of faith, to a bishop by virtue of his function, and not by virtue of his canonical fitness or consecration.

Dr. D. B. Knox said he did not want to take up the House's time, and would quickly point out an anomaly in section 8.

The wording left room for litigation. The House of Bishops, when, for example, the bishops went to Lambeth, could be composed of priests.

To the laughter of synod, he said that women might not be excluded from the House of Bishops.

Archdeacon Hammond then replied to Mr. Shelley.

The fact of consecration, and the right to exercise some episcopal functions, does not make a man a diocesan bishop. This synod had passed a similar constitution in 1932, and had not then been aware of "this enormous problem," he said. (Laughter.)

In reply to Dr. Knox he quoted Emerson.

Some of your hurts you have cured,
And the sharpest you still have survived,
But what torments of grief you endured
From evils which never arrived.

Mr. Johnstone said that according to section 54(2) and S33, General Synod might make rules binding on bishops, on clergy, and probably on the laity.

His point was, he said, that rules which could force clergy out of the Church would be made by General Synod.

Synod could appoint a commission, could enforce attendance, and require evidence. "There could be, as there has been in the Church of England since the Reformation, an Inquisition," he said.

"FAR-FETCHED"

It was pointed out to him that rules were only the machinery for putting canons into action.

Archdeacon T. C. Hammond said there was one clause to which Mr. Johnstone had not directed the attention of synod.

Section 5 allowed the Church to make canons, ordinances and rules for the order and good government of the Church, subject to the Fundamental Declaration and Ruling Principles.

The suggestion that synod would be given carte blanche to make rules requiring him to part his hair in the middle was so far-fetched that it required no answer.

Mr. Jenkyn further dispelled the fears about rules. Section 30 he said, provided that legislation would not bind any diocese unless that diocese accepted the canon.

So, if the more solemn canon were not binding, could it be intended that mere rules should be binding?

Committees would be set up under the Constitution: they would be working committees, and they could not be given the powers of a tribunal.

Dr. D. B. Knox also spoke on the issue. The Constitution was, as had been said at Brisbane Synod, like a colander, full of holes.

Mr. Jenkyn, in answer to a question, defined canons and rules, and explained that where the Constitution said ordinance and rule, or canon and rule, it meant the way the Church could effectively legislate.

After the tea adjournment the Reverend D. W. B. Robinson came forward to speak on Chapter 5.

He felt the principle here was that General Synod was made a legislative body over

the whole of the Church's life.

"I am one who is opposed to the principle in this Chapter; that is why it will ultimately be necessary for me to vote against this Constitution at the second reading," he said.

Mr. Robinson felt that we had unity. We are one in doctrine, worship and church law, and are a national Church.

Diocesan autonomy was once the principle in the Church of God, he said.

He wanted to see diocesan autonomy within a national Church, and gave three reasons.

One was that the Constitution would be exceedingly cumbersome in operation.

Another was that the non-operation of laws within a particular diocese would have a disruptive effect.

He said that we have heard a great deal from "such authorities on the Church of

England as Sydney Morning Herald" about our meeting a constitution to enable us to speak with one voice; but a diocese could reject a canon.

At present we were able to speak with one voice.

He believed we had a greater hope, for example, of revising the Prayer Book through the present General Synod, where co-operation was desired, and unanimity expressed.

The Reverend J. R. L. Johnstone said he felt that the purpose of Section 31 was to make clear that there could be no appeal to higher civil courts.

Certain types of churchmen in England had found appeals to the Privy Council very awkward.

He quoted Bishop Ryle on the hostility of some to civil jurisdiction in State matters. "They wanted to exclude, and this Constitution will exclude, the

binding effect of civil rulings." "What sort of certainty are we going to have about the law of the Church under the set-up?" he asked.

A tribunal would be the final arbiter, bound by no court on earth. We would have no certainty at all.

Archdeacon Hammond was astonished that Mr. Johnstone did not tell Synod that this was the situation at the moment!

The Privy Council had claimed, and had exercised, the right to reverse its decisions.

We are not a national Church in this country, constituted in the same way as the Presbyterians and Methodists.

The Presbyterian General Assembly was the voice of the whole Presbyterian community.

"General Synod is a convention of clergy and laity that has

(Continued on Page 10)

Chateau Tanunda "Historical Firsts" No. 34*



H. M. Cutter "Mermaid"

The Trek Northward to Queensland

Like both New South Wales and Tasmania, Queensland (second largest State in Australia) took its original shape as a penal settlement.

John Oxley, Surveyor-General of New South Wales, who made many important Australian explorations — and, amongst other things planned the town of Bathurst, N.S.W. — was sent north from Sydney in 1823, to seek a site as a settlement for the prisoners, to relieve Port Macquarie. He sailed in the 84 ton cutter, "Mermaid" which was subsequently wrecked in October, 1829, on a reef east of Frankland Island, not far from Cairns. In the course of examining Moreton Bay he explored the Brisbane River and decided to recommend that a penal depot should be established at Redcliffe Point (Humpybong). This suggestion was accepted in Sydney and in September, 1824, a detachment of the 40th regiment and a working party of convicts founded a depot at Humpybong. Oxley continued to explore the area and, a little later, found nearby "a not ineluctable place for a settlement" at Edenglassie (later called Brisbane). This site appealed particularly to Governor Brisbane's successor, Darling (1825-31), because of its "tediousness and difficulty of access" and convicts were sent north to erect the necessary buildings. When the penal settlement was officially constituted in August, 1826, "colonially convicted" prisoners were sent to it and Port Macquarie was slowly emptied of its convicts. Once this settlement began to take shape and further explorations (especially by Cunningham in the fertile Darling Downs) were made, flock-owners from N.S.W.

began to move into the rich lands around Brisbane. Development of Brisbane was slow, however, and as late as 1836 the settlement consisted entirely of buildings for convict or military use. In 1839, moves were made for the gradual withdrawal of convicts, but a prolonged drought in 1841-3 caused a major setback. The first sale of Brisbane land was held in Sydney on July 14, 1842, and within a year town allotments were realising up to 2250 an acre. However, even the establishment of regular communication by sea between Sydney and Brisbane did not draw as many settlers north as was hoped and, in 1846, the Brisbane area had only 1,599 inhabitants. Thereafter, progress was more rapid; by 1851, the population had risen to 8,575 and there were more than a million sheep in Moreton Bay and the Darling Downs.

Queensland became an independent State in 1859 and within six years settlement had begun in the remote north and west. Vast pastoral expansion, growth of the sugar cane industry along the coast and the discovery of the Gympie goldfield in 1867 were major factors in Queensland's development.

The fertility of Queensland soil and her many natural attractions—including the 1,200 mile Barrier Reef, which is probably Australia's most remarkable geographical feature—have shaped her destiny. Queensland now has nearly 1,320,000 people—about one-seventh of Australia's population in an area that is slightly more than a fifth of the Commonwealth.



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SYDNEY CONSTITUTION DEBATE

(Continued from Page 9)

no constitutional authority whatsoever," Archdeacon Hammond said.

"We are seeking to embody principles accepted at the moment but having no constitutional authority."

The Reverend A. D. Deane said he was apprehensive. A statement would be permitted by the Appellate Tribunal so long as it did not contravene the 39 Articles. He did not want to see the doctrines embodied in the Articles given a negative place.

He asked synod to get matters of doctrine sorted out first, and leave legal matters till afterwards.

The Reverend W. J. Siddens asked synod to get to the facts, referred to the variety of churchmen that there are in the Church of England, and said, "Let's not have a monochrome."

Mr. Jenkyn replied to Mr. Johnstone's query. In the eyes of the law we were practically of the same status as a club. We were a voluntary association, he said.

"Who else is to make decisions for you if you don't have a tribunal?" he asked. "The civil courts can't make them for you."

There was no approach on ecclesiastical matters to the courts. If a doctrinal dispute started in any diocese it had to be settled in its tribunals.

THE TRIBUNAL

It was where property rights, or a breach of trust, for example, were involved, that we could go to the civil courts, and then only.

He said the Constitution gave the General Synod the right to make statements as to faith; there was nothing to make the statements binding on every member of the Church. What was binding was a Determination on a question referred to the Tribunal.

The Tribunal was just as much governed by the Constitution as were other members of the Church of England.

"The Tribunal is given no power to ignore the Fundamental Declarations, or the Ruling Principles," he said.

In his submission, it did not mean there would be no right of approach to civil courts.

Dr. D. B. Knox remained unconvinced. He asked for an assurance that those labouring under an injustice would have the right to obtain justice in a civil court. He said that the Appellate Tribunal's decision would be permissive and not coercive.

He would vote against the Constitution on other grounds; but he felt he should say a rogue clergyman could undermine the Tribunal's ruling by bringing forward instance after instance of permissive rulings.

Time was wearing on, and the House showed signs of impatience.

Bishop Hilliard reminded members that discussion on separate clauses would have to end that night, and asked whether the House was not ready to move on a little.

Even the last-ditch minority agreed; but their tactics had been so confusing that a cry went up for the Chancellor.

Mr. Gee obligingly traversed the arguments of those less learned in the law than himself. In a pithy statement, he demolished objections which had been raised about the Appellate Tribunal by explaining that under the Constitution it would have precisely the same

position as the Privy Council itself in relation to its own pronouncements.

"As to Mr. Johnstone, well, we do not need to be told that he is dissatisfied with this position," he said (laughter).

No one spoke on Chapters 7 and 8.

The Reverend J. R. L. Johnstone spoke on Chapter 9. We had the right to petition the Queen. Would we still have it?

The Reverend P. F. Newall delivered his maiden speech in synod. Briefly before the supper break he explained that the sections of the House who had complained, on the preceding evening, that they were not given enough time to speak, took sixty per cent. of synod's time.

Mr. Johnstone took seventy minutes.

OVERSIGHT?

After the adjournment the Reverend K. N. Shelley pointed out what he thought was an oversight in drafting.

He said that he had not yet heard a satisfactory answer to Dr. Knox's question as to whether justice could be obtained from the civil courts if it was not obtained from the Tribunal.

The Reverend D. W. B. Robinson then wanted to know what we were to regard as the supreme constitutional body which decided matters of faith.

He said that the constitution of the Tribunal could be changed. No question could ultimately be decided without the approval of the episcopate.

Archdeacon T. C. Hammond replied that a court had no power whatever to determine the faith of a Church. The court said, "We are going to tell you what your authorities have told you to believe."

The Reverend A. W. Prescott said that he was sure that we were all grateful for Archdeacon Hammond's dissertation on the nature of documents but the archdeacon had not answered the point that the Appellate Tribunal could express opinions on doctrine, and therefore the whole of this section was confused and ambiguous.

Mr. N. Jenkyn rose to answer what he termed Dr. Knox's extraordinary statement on the Appellate Tribunal.

DOMESTIC BODY

He pointed out that under the law of the land we were a voluntary society and, on internal domestic matters, had no recourse to the civil courts except where questions of property rights or breaches of trust were involved.

In other words the courts had no jurisdiction in matters of faith and doctrine except in so far as the above mentioned points were involved.

He believed that there could not possibly be any such interpretation as Dr. Knox suggested—the idea was ludicrous that the Tribunal could alter the Fundamental Declarations or the Ruling Principles, and would be laughed out of court. The Appellate Tribunal was a domestic body which had no power to alter the deposit entrusted to it.

The Reverend R. Ogden here suggested a parallel with the famous case of Soesthones and Paul before Gallo.

Mr. Gee said it was a change for a lawyer to be questioned by laymen and one that he did not altogether wish to perpetuate (laughter). He supported Archdeacon Hammond in his statement and thought that Dr. Knox's naivety was somewhat forced.

At this point the Reverend R. W. W. Hemming asked for an answer to Mr. Shelley's

question, and was answered by Mr. Gee that this point was not concerned with discipline, but with breaches of ceremonial. At this the Reverend J. R. L. Johnstone sprang to his feet to demand who dealt with discipline.

Archdeacon Hammond rose to reply and delighted the audience with one of his examples. He asked Synod to consider the case supposing he were to leave this Synod and drown his sorrows in strong drink and become intoxicated. He would be disciplined by the Ordinary, who in this diocese would be the Archbishop. If however, he committed an offence in the matters of ritual and ceremonial he would be dealt with by the Tribunal.

Dr. Knox asked why the accused seemed to have the advantage and not the accused. It appeared to him that this Constitution was loaded all the way through in the favour of the bishops.

Mr. Gee said that this was a simple point; who had ever heard of an accused person appealing against an acquittal?

Dr. Knox said that he was still of the opinion that 59.4 was not clear.

Mr. Jenkyn said that he was astonished at Dr. Knox's statement. What could be clearer than the statements of appeals contained in paragraphs 54.4, 55.4, and 56.4? There was no ambiguity at all.

HYPOTHETICAL

The Reverend A. W. Prescott said that it was not clear.

The Reverend J. R. L. Johnstone said that it was not unequivocal. Archdeacon Hammond said that the language of 54.4 was as clear as could be.

On Bishop Hilliard asking whether Synod wanted to hear any more on this section, Synod expressed a desire to move on to consider chapter 10 on the Corporate Trustees.

The Reverend J. R. L. Johnstone put up a hypothetical question involving the beneficiaries supposing there was ambiguity between the Church of England and the Church of England in Australia.

Mr. Gee, whose patience with hypothetical questions was wearing thin, replied that Synod had had enough of these kind of questions which he held were unnecessary and in many cases unanswerable because they were incomplete as regards fact and details. No one could be expected to give a sensible reply to this sort of thing.

Archdeacon Hammond pointed out that this could not happen if the will was intelligent in purpose and meaning; no one could be expected to legislate for stupid wills.

Canon Jones asked, by leave, Mr. Johnstone what would happen at present if property were left to the Church of England?

Mr. Johnstone replied that, under a Supreme Court ruling, it would go to the Church of England in N.S.W.

WILLS

Canon Jones replied that Mr. Johnstone did not know what he was talking about, and had missed the point. There was no Church of England apart from the Church of England in Sydney, or Perth, or Melbourne, etc., as far as Australian legates were concerned.

The Reverend J. A. Dahl regretted that more attention seemed to be paid to provisions for property than matters of Doctrine in this Constitution as the consent of each diocese had to be obtained in property rights, but not in the matter of assent to the Fundamental Declarations.

He moved that every diocese should have to assent to the Fundamental Declarations and Ruling Principles.

Archdeacon Hammond said he felt sympathetically towards Mr. Dahl's motion, but there had to be a certain amount of give and take in establishing a Constitution and he did not consider this point should be pushed too far. The present position protected the point adequately.

Bishop Hilliard then reported progress and Synod adjourned after the Blessing by the President.

(To be concluded next week)

ORGAN RECITAL AT TOORAK

ON Sunday afternoon, March 24, there was an organ recital in St. John's Church, Toorak, the first for many years, by the newly appointed organist, Norman Stringer. It was very interesting to hear what he would do with this fine instrument. In short, it may be said he displayed sound musicianship, rather than relying on "pretty" and "sugary" effects.

In the Bonduca Suite by Purcell, some "Baroque" influence was evident, but this did not occur again except in the Canon in B minor of Schumann. The Passacaglia and Fugue in C minor of Bach was played with authority, although the pace was too quick until the fourth variation, when it remained steady to the end with perfect rhythmic and technical control.

The great Basso ostinato from Handel's Concerto No. 11 was admirably handled, showing off what the organ at St. John's can do.

Mendelssohn's Sonata No. 1 and several smaller pieces completed the programme.

Before each item, Mr. Stringer made remarks about the music. These were very much to the point and of great interest. However, Mr. Stringer stood behind the pulpit speaking into a microphone, and the congregation was unable to see him. This detracted very largely from the pleasantness of his remarks. After all, St. John's is such a good church for speaking in that no amplification should have been necessary.

—L.F.

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CHOIR SCHOOL APPEAL

DONATIONS MORE THAN £16,000

The choristers of S. Andrew's Cathedral will be giving a concert in the Town Hall on May 28 in aid of the S. Andrew's Cathedral Choir School Building Fund.

The concert will be under the patronage of their Excellencies, the Governor-General and Lady Slim.

The S. Andrew's Cathedral Choir School appeal has now raised £16,076/15/1, including donations from Westminster Abbey and Canterbury Cathedral.

Donations, which are deductible for income tax purposes, may be sent to the Dean of Sydney, S. Andrew's Cathedral, George Street, Sydney.

The following donations have been received to date:

Previously acknowledged, £14,387/0/2.

Dr. David Adcock, £250; Mrs. E. A. Pitt and Churchwardens' Wives (sale), £138/15/9; H. C. Armstrong, £28; Trinity Grammar School, £50; Mrs. C. E. Wright, £41/11/-; Mrs. Ayres (film evening), £40; Heathcote, £25; Canterbury Cathedral, £25; Collection from Westminster Abbey, £21/5/6; Grace Brothers, £21; Mrs. R. S. Steel and J. T. Perry, £10; F. Graham, B. Wilton, each £20; sale of bricks (making a total of £407/13/3), £17/16; Cockatoo Docks and Engineering Pty. Ltd., £10; Mrs. K. E. Keen, Mr. and Mrs. J. Watling, W. O. Richards, The Weston Co. Pty. Ltd., in Memory C.W.D., Miss Helen Bainton, J. E. Loder, Newcastle Walstead Coal Co., W. O. Frey, Holy Trinity Concord West Women's Guild, each £10/10/-; The Parish of S. Paul's, Cobbley, £10/9/9; The Bishop of Armidale, C. H. Cropper, S. Andrew's Church, Roseville, N. B. Love Pty. Ltd., Miss L. A. Campbell, J. W. Maund, A. G. D. Shannon, D. McCordquodale, Mr. and Mrs. A. W. Davis, S. Paul's, Chatswood, A. M. Morrison, Dr. Donald D. Vickers, Copeton Pty. Ltd., S. Anne's, Gladesville, each £10; Miss P. F. Patterson, £8/8/-; Dr. Roger C. Thorne, £7/10/-; Dr. W. F. Fraser, £6/6/-; Mrs. Essie Thompson, £5/10/-; Mrs. R. Halliday, Charles Bennett, Mrs. K. Gaskley, Miss F. Bennett, Miss D. Buckland, S. Stephen's Church, Bellevue Hill, Dr. N. G. Huddle, Dr. R. W. Russell Jones, A. R. Hudson, Dr. Ronald G. Chambers, Mrs. F. Brown Craig, Dr. J. H. Thorp, Mrs. Summerbell, E. H. Parker, Dr. Joan M. Redshaw, Mrs. E. M. Tivworth, and Mrs. F. E. Bland, Miss H. A. McCredie, Merrylands Parochial, Miss D. M. Hodgson, Lodge Kingsgrove No. 571; W. Ferguson, Gould and Clyde Wilson Reid Pty. Ltd., Miss Nina L. Dutton, R. E. Bulkeley, each £5/5/-; Anonymous, Dr. and Mrs. D. A. Gill, Miss Florence A. Nevill, Young Anglicans, S. James Church, Miss J. Mann, Robert Hodgey, Dr. W. H. Read, Timothy Ward, P. Jensen, Dr. D. W. McCredie, Dr. W. W. Gunther, R. J. Leadbeater, J. Mountfort, Miss A. M. Bryant, Miss G. M. Cole, J. D. Johnston, Lodge Blue Mountains No. 279, R. S. Henderson, Miss B. Pears-house, Yenderoid and Reid Limited, O. C. Potter, J. H. King, M.B.E., Mrs. J. L. Munns, Mrs. E. Chandler, each £5; J. W. Camp-

GRENFELL JUNIOR ANGLICANS

FROM A SPECIAL CORRESPONDENT
Grenfell, March 25

Junior Anglicans who have been appointed to office as signifiers and sub-signifiers were installed at a ceremony in the parish hall, Grenfell, on Tuesday, March 19.

The signifiers and sub-signifiers are the standard bearers of the order and will receive special tuition in sectional leadership.

They had been prepared for the ceremony by their leader, and were presented to the rector.

Mr. S. Dunstall, of the Anglican Men's Movement, addressed the Junior Anglicans.

The president, Mr. B. Cohn, represented the Young Anglicans. The Men's Movement was represented by its president, Mr. Rex Hooper.

Mrs. Douglass, who was Sunday School Superintendent at Grenfell for many years, was present.

After the ceremony the Junior Anglicans entertained their visitors at supper.

Joseph Medcalf

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DIOCESAN NEWS

ADELAIDE

YOUNG ANGLICAN COUNCIL
As a result of the Australia Day Conference held at S. John's, Adelaide, the Young Anglican Advisory Council met at S. Paul's, Pulteney Street, on Friday, March 22, for its first meeting.

It was decided that the clergy should be invited to the next meeting on May 12, when the first committee for the council will be elected.

ARMIDALE

PROGRESS OF CANVASS
Nearly 100 people were at the thanksgiving supper in the parish hall at Armidale, on Friday, March 15. The supper marked the progress which has been made with the parish canvass. The bishop was presented with a photograph of the loyalty dinner. He said that two years ago General Synod appointed a small committee to examine this movement which had now spread throughout Australia. What was hoped for eventually was an Australian Church which would be able to do great things, not only within parishes, but outside in the Northern Territory, and in the foreign fields. None of that could be done unless there was a common purpose with the kind of spirit shown in this canvass, and in twenty other parishes in the diocese. The Dean, and Mrs. P. Dangar, chairman of the hostesses' committee, were presented with photographs. It was announced that with one week of canvassing to go, the sum promised so far totalled £33,156.

MR. W. S. GERKEN
The Dean's warden and treasurer, Mr. W. S. Gerken, has had several months on the sick list, after a collapse in S. Peter's, Dangar, chairman of the hostesses' committee, were presented with photographs. It was announced that with one week of canvassing to go, the sum promised so far totalled £33,156.

BALLARAT

ARARAT YOUTH HALL
The Venerable R. E. Richards,

Bishop-elect of Bendigo, will open the new Youth Memorial Hall at Ararat on Mothering Sunday, March 31, at 5 p.m. £20,000 in two years has been received for the building. It is expected that the liquidated by June.

BATHURST

PARISH NOTES
Kindergarten teachers' training classes are held each Monday in the Parish of Grenfell for the Sunday School. The church at West Dubbo is now open and occupied with services and Sunday School regularly held. All four captains of the Dubbo High School this year are members of the parish congregation. The D.C. has been transferred from Oberon to Peak Hill Parish for services on Mothering Sunday, March 31, and will pay final visits for services in the Parishes of Molong and Wellington on Sunday, April 7.

S. MICHAEL'S
The firm of Otto Bros. this week completed the raised gypsum mural on the chapel wall at the home in a symbolic theme to fit in with the chapel furnishing now being carved in wood by them for the chapel of S. Michael and All Angels. The S. John's Women's Guild of Wellington have a generous donation which is to be placed in the collection on the opening day of the home. The Kelso B.S. Club have paid for a child's bed complete in the home, and Junior Anglicans of Blayney now have a bedside cabinet to mark their own gift.

Upwards of 200 ex-servicemen and women's organisations have contributed to the project, latest donors being the 4th Anti-Tank Association of Melbourne, and R.S.L. sub-branches at Belmore and Leeton. The full cost of the building has now been paid, £33,968, and also the architect's fees of £2,127. Already nearly £4,000 has been spent on furnishings and ground work and upwards of £2,000 will need to be spent before the official opening.

Mr. M. 4, on road, in garden, lay-out, chapel, orders still under way for furnishing and various

DUBBO
A typical large and busy parish; it is interesting to note the number of workers besides vestrymen and their office-bearers (14 in all). There are 17 servers, 5 assistant organists, 40 Sunday School teachers, 4 recorders, 4 additional day school teachers for Christian education, 12 choir members, the numerous men who do odd jobs of carpentry, painting, repairs, stage and properties, wardrobe mistresses, cartage and cleaning, church cleaning; in all about 30 helpers. Then there are the guild workers, three auxiliaries, flower arrangers, those who address and wrap 1,000 Messenger copies monthly, the Young Anglican group, two Junior Anglican branches, and three C.E.B.S. groups each with their own leaders. Two school hostels are also within the parish and both doing well.

GIPPSLAND

S. PAUL'S, WARRAGUL
The Bishop of Gippsland, the Right Reverend E. J. Davidson, set the foundation stone of the parish hall at S. Paul's, Warragul, on March 9. Members of Parliament, and clergy from all parts of the diocese were present. The hall is the result of a very successful canvass last year.

SERVERS' GUILD AT YARRAM
A branch of the Guild of the Servants of the Sanctuary has been formed at Holy Trinity, Yarram. Eight young men are serving their six months' probationary period, assisting at the altar. The rector has appointed Mr. Colin Roberts as sacristan. The branch hopes that the diocesan secretary, the Reverend N. W. McDonald, will visit Yarram soon for the admission service.

Five of the servers visited S. Paul's, Malvern, and attended the Eucharist at 9.30 a.m. Afterwards, they had breakfast in the parish hall with S. Paul's Servers' Guild. N. W. McDonald, showed them over the church. The Servers also visited S. Paul's Cathedral.

MELBOURNE

ARCHBISHOP'S ENGAGEMENTS
On Tuesday, March 26, the

Archbishop - Administrator, the Most Reverend J. J. Booth, was the celebrant at Holy Communion at the quiet day for clergy at S. Stephen's, Richmond. Addresses were given by the Headmaster of Caulfield Grammar School, the Reverend S. W. Kurlie.

On Thursday, March 28, the Archbishop-Administrator preached at S. Paul's, Geelong, at a farewell arranged for him by the clergy of the Geelong Rural Deanery.

CHURCH MISSIONARY SOCIETY

The Church Missionary Society held a welcome and farewell to some of its missionaries in the Chapter House, S. Paul's Cathedral, on Tuesday, March 26. Miss Linda Rivers and Mr. K. Orr have returned from India. Deaconess Vera Ostrom is going to Arnhem Land, Mr. R. Martyn Linton to Tanganyika, and Miss Anna Richards to Iran. Canon K. W. Practice, of Uganda, spoke, and the Right Reverend F. W. Stephenson was the chairman.

UNIVERSITY SERVICE

A University service to mark the beginning of the academic year was held at S. George's, Malvern, on Sunday, March 24. Lessons were read by the Minister for Education, the Hon. J. Bloembergen, M.L.A., and the president of the University branch of the Student Christian Movement, Mr. L. Shirley. The Venerable G. T. Sambell was the preacher. After the service a welcome was given in the parish hall to graduates, undergraduates and their friends by Mr. Justice Sholl, on behalf of the parish.

PUBLIC SERVICE FELLOWSHIP

Members of the Public Service Anglican Fellowship attended their annual corporate Communion in S. Paul's Cathedral on Saturday, March 23. The chaplain to the Fellowship, the Reverend R. S. Houghton, of East Sunshine, was the celebrant.

SYDNEY

PALLISTER GIRLS' HOME
The annual picnic of the Pallister Girls' Home, River Road, Greenwich, is being held at Pallister on Saturday, April 27. Sir James Eussey will open the fête at 2.30 p.m. There will be a Devonshire tea, entertainment, and stalls.

VICTORIAN C.E.M.S.

FROM A SPECIAL CORRESPONDENT
Melbourne, March 25
A virile branch of C.E.M.S. has been formed at S. John's, West Geelong.

The vicar, the Reverend H. L. Pratt, said an organisation for fellowship for men of the parish was desirable.

The Reverend J. Burnett, a past diocesan lay president, spoke. He said the society sought keen and active churchmen.

The Penal Department had established a gaol at Geelong which would become a training centre for prisoners.

These men, Mr. Burnett said, would be worthy of help to rehabilitate them into civil life.

The office-bearers elected were the Reverend H. L. Pratt, president; Brother P. Blazer, secretary; and Brother D. Myer, treasurer.

At S. Mary's, East Preston, nine candidates were admitted by the associate lay president, Brother A. L. Salisbury.

More than 20 men who had been active workers in the everyman canvass in the parish of Christ Church, Mitcham, were present, when it was decided to form a branch of the society.

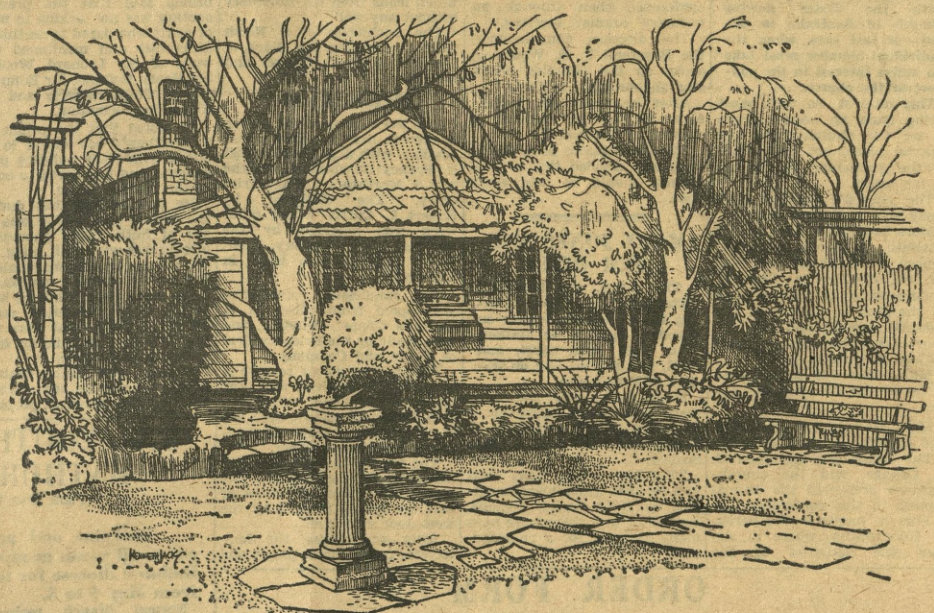
At a meeting of the All Souls' branch, at Sandringham, the Reverend G. Kennedy Tucker said that old age was a social problem affecting the whole community, and churchmen must learn to understand all the facets of the problem if they were to help.

He considered the compulsory retirement at 65 years was a wastage of experience and talent.

Representatives from All Saints', Preston, S. Mary's, East Preston, S. Augustine's, Moreland, S. John's, Heidelberg, S. James, Ivanhoe, and S. Paul's Cathedral, were at a meeting of the Reservoir-Heidelberg group at All Saints' Church, Preston.

Afterwards Brother F. H. Gaunson gave a talk on the triennial conference at Ballarat.

He referred to the urgent need of candidates for the ministry of the Church, and of a Faculty of Divinity at the University of Melbourne.



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Even in 1840, Melbourne faced an acute housing shortage. That is why Victoria's first Governor, Charles La Trobe, brought his own house out from England. It was Australia's first pre-fab, and Melbourne's first Government House.

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Governor La Trobe was one of the founders of the Melbourne University and the Public Library. He founded the first public hospital and the first benevolent home. For the benefit of future citizens of Melbourne, he reserved large areas of land for gardens and parks.

Today La Trobe would not recognise his old home sandwiched between modern buildings and fac-

tories, but carefully preserved by a considerate neighbour.

Many of Australia's historic buildings, such as La Trobe's cottage, have decayed beyond redemption. In some cases through lack of appreciation of their historic significance, and in others to the use of indifferent building materials in the pioneering days.

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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr. Roger Lilleyman, of Nedlands, W.A., who sent us this picture of the procession at the Evensong held at the Supreme Court Gardens, Perth, on March 3, to celebrate the centenary of the diocese. The five bishops who attended are seen here: they are Bishop C. L. Riley, Bishop W. E. Elsey, Bishop R. E. Freeth, Bishop D. L. Redding and Bishop John Frewer.

PARISHIONERS TAKE PART IN CONFERENCE

FROM A SPECIAL CORRESPONDENT

Koorawatha, N.S.W., March 26

A conference of the parish was held at S. Paul's, Koorawatha, on Sunday, March 17.

The conference began with a parish Communion at 11 a.m., at which the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, preached.

Bishop Burgmann spoke on "Relativity." He contrasted the Church of England, when endowed by the wealthy few in the horse and buggy days, with the faster moving church in Australia in the days of fast cars, when the individual member must take an active interest in the support of the church.

This interest, he said, must spring from an honest desire to see the church take her rightful place, not only within the particular parish but in the world.

The church's greatest need today was in the mission field.

More locally the need was to establish a great cathedral church in Canberra, so that we, the Church of England, could assume our rightful place as the mother church in the national capital, and not appear merely the poor relation, Bishop Burgmann said.

More than 140 parishioners attended the Communion service.

Many stayed on to the lunch and conference which followed.

The rector, the Reverend D. C. Orange, and the churchwardens presented the annual reports to this conference.

This is unique in the parish of Koorawatha, where in the past the activities of the

church, and its government, have been left to the vestry.

It was agreed that the laity could more readily participate in church affairs through the conference than through an ordinary annual meeting.

The diocesan commissioner, the Reverend F. R. Woodwell, spoke on the church's needs, and on our duty to God.

After he spoke the conference decided to conduct a canvass of the parish.

The parishioners of S. Paul's have also decided that a conference should be held every year.

MARY JONES AND HER BIBLE

The A.B.C. will broadcast "The Mary Jones Story" during the Children's Session on Sunday, April 7, on stations 2BL, 3LO, 4QB, 6WN, and 7ZL, at 5.30 p.m., and on station 5AN at 5 p.m.

Mary Jones was the little Welsh girl whose desire for a Bible led to the formation of the British and Foreign Bible Society.

"The Mary Jones Story" was well received when it was broadcast on Bible Society Sunday, August 26, and there have been many requests for a re-broadcast.

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PROMOTION CAMPAIGN

FROM OUR OWN CORRESPONDENT

Townsville, March 25

The first permanent church to be opened for worship in the city of Townsville this century was dedicated on March 9 by the Bishop of North Queensland, the Right Reverend Ian Shevill.

This is one of the results of the Anglican Building Crusade, the first diocesan Promotion campaign to be held in Australia.

The church, S. Matthew's, Mandingburra, which provides seating within for 200 with an extra 100 in the cloisters, features an aluminium spire 83 feet in height and incorporates a number of local materials in its construction.

Townsville granite has been used in the random rubble manner for the walls; and sea-washed pebbles of many colours collected by the rector, Archdeacon Brian Kugleman, and his assistant, the Reverend H. Moxham, make up the altar.

A huge aluminium cross has been set in the front wall and is illuminated by night; the acutely soaring roof gives the impression of great loftiness inside.

The East End is arranged in blades of diminishing blue which permit the entry of light, giving a constantly changing and very lovely effect. The impression of space is further provided by the side chapel, which leads from the sanctuary without any wall.

The architect is a North Queensland, Mr. Ian Black, of the firm of Ford, Hutton and Newell.

BISHOP'S GIFT

It is the custom of the bishop to provide new churches, where possible, with a gift, and whilst in Sydney he obtained for the new S. Matthew's a Blake Prize entry, "The Christus," by Robert L. Curtis, whose other work was acquired by the National Art Gallery. Mr. Curtis' mother was born in Townsville.

The candlesticks and cross are copied from those in S. George's Chapel, Windsor, and were made by the Brisbane firm of Moule and Company. The interior colour scheme is in pastel shades, blue and grey being predominant. The lectern, font and reading desk are of contemporary design in chromium and beaten copper.

The service of dedication was arranged by the rector. The clergy, the chancellor, registrar and the bishop entered by the west door at 4 p.m.

After an address, the font, lectern, prayer desk, pulpit and

chancel together with the pews were blessed and then followed the consecration of the altar.

This was a colourful ceremony in which Biblical scholars saw the relationship between the ceremonial and the experiences of Elijah. The crosses on the altar were anointed with oil and water and then five fires were lit on the Mensa.

The bishop then returned to his throne and a procession of servers brought the altar ornaments to be blessed whilst the rector brought the altar linen for a blessing. A thanksgiving collection and the singing of "Now Thank we all our God" led up to the blessing with which the service closed.

The dedication was completed by a solemn Eucharist the following morning at which the bishop presided. The rector was the celebrant, the Reverend G. Cussen the deacon and Mr. G. Trower the sub-deacon.

Preaching from the text "Launch out into the deep," the bishop said that the present century was not lacking in men of spirit who dared to do things differently and mentioned the work of Sir Leonard Woolley, Sir Henry Holland, Sir Edmund Hillary, Chips Rafferty and Sir Alexander Flemming.

He noted that the people of S. Matthew's had dared to go ahead with their building programme and had dared to build in the modern idiom.

He pointed out that during the middle ages, which was an age of faith, many thousands of churches were built using the two most accessible materials of the day—stone and manpower. As so many churches were built in the Gothic tradition, many began to think that this was the only sort of building form a church could take.

During the last century, which was not an age of faith, in which the two great prophets

were Darwin and Marx, men had few spiritual aspirations to crystallise into architectural forms and for this reason fell back on the Gothic age and produced a new and terrible form of building known as Churchwarden Gothic.

Unfortunately, the lowest period of Church architecture was to be the period when the Church expanded overseas and the early settlers, trying to reproduce what they knew at home, began building mock Gothic churches in wood and brick over the face of the land.

This unfortunate architectural tradition has been continued until the present day, when the good and brave are breaking the bonds of convention.

COLOUR AND JOY

In this new age, when Australia is emerging as a nation, not a colonial appendage, it is essential that Australia produce an architecture of its own and become disinterested with the colonial hangover.

He added: "We are in a country in which faith is rekindling its trust in the ancient gospel of the eternal God. Our religion like our country must be a thing of colour and joy, not only of mystery and gloom, and to this fact the new church bears triumphant witness."

"We all love getting into ruts where it is comfortable and cosy — be they personal, intellectual or architectural—but being Christian is taking a risk, risking the fact of Christ."

"The congregation of S. Matthew's have taken such a risk and I hope that the spire which points to Heaven at the gateway to the city will call all who pass, all who are drawn in and all who worship here to dare to launch out into the deep where a fuller understanding of the Christian life will give a new purpose to living."

NEW YOUTH BRANCHES IN
BATHURST DIOCESE

FROM OUR OWN CORRESPONDENT

Bathurst, March 25

Bulletins and application forms have gone out to all youth group secretaries and clergy in the Bathurst diocese for the big youth rally at Bathurst from May 4 to 5.

Normal branch registrations are coming in to headquarters ahead of time as groups hold new badging services and record their members.

Latest admissions have been for C.E.B.S. members at Canowindra, J.A.s at Kelsio, and the first members of the new J.A. branch at Cudal are shortly to be admitted.

Another new J.A. branch has commenced at Grenfell and should shortly be registered.

Parkes parish has acquired another small building in the

town. This is to be a youth group meeting place of their own, and they will be responsible, we understand, for the financial arrangements.

This week 30 J.A.s of Dubbo were registered at Bathurst, as well as the Young Anglicans branches of Kelsio and Yeoval (Cummoek parish).

The editor of the Young Anglican Magazine, a special issue for the May rally, is now sorting out articles and blocks ready for publication.

Moronga (Covra parish) Y.A.s, whose members live in a scattered country area and meet once a month, are always generous in their outlook for Anglican causes.

Recently they distributed \$55 to missions, the children's home, the youth department, the ordinands' training fund and other diocesan projects.

REDUCED AIR FARES
FOR CLERGY

ANGELICAN NEWS SERVICE

London, March 25

A U.S.A. airline has offered reduced rates to clergymen.

It is the Bonanza Airlines of Las Vegas, Nevada, which will provide tickets on a "space available" basis for fifty per cent. of the one-way fare.

CLASSIFIED
ADVERTISEMENTS

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

POSITIONS VACANT

LAY CLERKS. There are vacancies in S. Andrew's Cathedral Choir (Sydney) for Tenors and Basses. Applications are invited from church men who have some slight reading ability. Travelling allowance provided. Write or ring the Precinct, phone MA3946 (Sydney Exchange).

OUTBACK HOSPITALS

and FLYING MEDICAL SERVICES offer outlet for Christian Service to Qualified Nurses, Wardmaids, Cook-Housekeepers. Apply to Bush Church Aid Society, Church House, S. Andrew's Cathedral, George Street, Sydney.

WANTED. ASSISTANT Priest for Parish of Cooma, N.S.W., centre of Snowy Mountains Hydro. Electric scheme. New attractive residence with all modern conveniences. Primary, secondary schools nearby. Travelling allowance on N.M.A. rating. Interesting work. Good salary. Applications and references in first instance to the Registrar, G.P.O., Box 155C, Hobart, Tasmania.

WANTED. DIOCESAN Youth Director, Tasmania. For Youth and Sunday School work. Single priest or layman. For further details apply to The Diocesan Registrar, G.P.O., Box 155C, Hobart, Tasmania.

MATRONS. Applications are invited from Trained Nurses for the position of Matron of Havilah C. of E. Home for Little Children. Applicants should be of good personality and education, preferably a communicant of the Church of England, with previous experience of child training, and capable of assuming control and management of the Home. Remuneration and conditions appropriate to the responsibility of the position. Applications, stating age, religion, and accompanied by copies of testimonials, marked "Matron," should be addressed to: Chief Administrative Officer, Church of England Homes, 70 King Street, Sydney. Closing date for applications, April 3, 1957.

ORGANIST - CHOIRMASTER wanted for large church, outer Western suburbs, Sydney, N.S.W. Pipe organ. R.S.C.M. principles essential. Immediate reply. "Organist," Box No. 21, THE ANGLICAN.

POSITIONS WANTED

PRIEST, UNMARRIED, desires parochial charge or long locum. Reply "39A," O/- THE ANGLICAN.

FOR SALE

ECCLIASTICAL & ACADEMIC OUTFITTERS announce that limited stocks of nylon surplices at 7 gns. are again available. All-wool cassocks made to measure, guaranteed workmanship, from 18 gns. Lightweight cassocks from 6 gns. Vestments, frontals, banners, etc. Price lists from Mrs. E. Cooper, S. John's Rectory, 14 St. John's Street, Adelaide, S.A.

CANTERBURY BOOK DEPOT, 22 Leigh Street, Adelaide, S.A. BUY where your purchases help your Church's Missions. Our range covers Theology, Biography, Prayer and Hymn Books, Bibles, Candles and Waters.

A DEPARTMENT OF A.B.M., ADELAIDE.

CLERICAL CHOIR Robes, Vestments, Frontals, Church Needlework. Mrs. A. Burtis, The Rectory, Wingham, N.S.W.

STOLES, BOOKMARKERS, etc., made to order. Prices from Miss E. Kewish, 8 Glenferrie Road, Malvern, Victoria.

"THE CHRISTIAN WITNESS." Leaflet on alcoholism and gambling. Issued quarterly. Subscription 2/6. W. J. Terry, 7 Leura Avenue, Hawthorne, Brisbane, Queensland.

WANTED

A. & M. HYMN BOOKS (second hand), Standard 1935 Edition with music. About 12 required. Also Australian Patents. Please contact the Reverend Brother-in-Charge, The Rectory, Bourke, N.S.W.

ORGAN REQUIRED, second hand Eskey harmonium or other make, 1 or 2 manuals. Please send details to the Reverend Brother-in-Charge, The Rectory, Bourke, N.S.W.

ACCOMMODATION VACANT

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

HOLIDAY ACCOMMODATION for Easter available at the Y.W.C.A. Hostel, Parkway Avenue, Bar Beach, Newcastle, N.S.W. Most comfortable, handy beaches, city, etc. For terms apply the Supervisor.

ACCOMMODATION WANTED

CHURCHWOMAN URGENTLY requires, preferably unfurnished, flat/ette, room own cooking. North Sydney area. JX1833 (Sydney Exchange), after 6 p.m.

WANTED in Canberra or Queanbeyan for two weeks from April 2, bed-breakfast, reasonable. Mrs. Katharine Bailey, 11 Grosvenor Street, Croydon, N.S.W.

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