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BRISBANE SYNOD ACCEPTS THE CONSTITUTION DEBATES OF HIGH QUALITY

FROM OUR SPECIAL CORRESPONDENT

Brisbane, June 30

The Synod here accepted the draft Constitution last Wednesday by an overwhelming majority—fewer than a dozen voices dissenting—after a solid debate of very high quality and some flashes of brilliance.

The Diocese of Brisbane is Australia's third largest. It is one of the four Metropolitan Dioceses whose assent is essential before the Constitution can come into force.

The Synod ended yesterday after a tightly-packed and varied programme which lasted five days. The number of synodsmen in attendance throughout, particularly from country areas, was unusually large.

Your correspondent found it a delightfully "matey" Synod, with the family spirit which marks small country dioceses.

Brisbane is, to be sure, an important capital city, and the general quality of discussion and comment in debate was at least as high as Sydney or Melbourne assemblies can offer; but there was a welcome difference. Unlike those two cities, Brisbane has not descended to the bored level of cosmopolitan cynicism.

Ideas count as much here as anywhere; but men count for more than in the South, and humanity is not yet subordinated to "efficiency."

FAMILY SPIRIT

The best evidence of this family spirit was shown each night by the Synod teas, put on by the women of a group of parishes after each afternoon session.

Promptly at 5 p.m. the session would end and some hundreds of hungry synodsmen (your correspondent in the van) would troop into the basement below St. Luke's Mission Hall, where the Synod met, to refresh themselves with the kind of fare which the silk South could never hope to provide.

No greasy, cold canned beef and wilting lettuce! Delicious hams, tongues, and home-cooked delicacies, the like of which no factory ever produced, "went down" each night, followed by confectioneries with rather more cream than one might see in a year elsewhere.

The Synod re-assembled last Tuesday afternoon, June 26, after separate lay and clerical conferences held in the morning, and proceeded to waste nearly two hours over the Reverend W. L. Harmer's motion against the suspension of the Standing Orders.

MEN TALKED . . .

While the men talked, the women worked steadily away.

In the end, after thirty-five minutes of sweet reasonableness from the Registrar, Mr. R. T. St. John, the Standing Orders were sufficiently suspended to meet the needs of the session, honour was satisfied, and the business proceeded.

The first serious matter was a motion by Mr. C. G. Wanstall, who produced what seemed to your correspondent a harmless and quite proper canon dealing with the retirement of the diocesan.

An excellent rule has recently been made in Brisbane about proposed legislation. The rule, which other dioceses might well emulate, is that each proposed canon (or ordinance, to use the phraseology of another place) should be accompanied by a short "statement of purpose and intention."

This enables laymen to know what lawyers and such are arguing about.

Mr. Wanstall had already explained his proposed canon in writing thus:—

"To make it possible for the question of His Grace's continuance in office to be considered by the Archbishop Election Committee in conjunction with the bishops of the province. This accords with the statements of his intention and desire, published in the *Church Chronicle* of June 1, 1956, and in the *Courier-Mail* of Friday, June 13, 1956, and in the *Sunday Mail* of June 7, 1956.

"At present the Archbishop Election Committee cannot properly or constitutionally receive any request from the archbishop to advise him on the subject of his retirement. "Under the Archbishop Election Committee canon the Archbishop Election Committee can be convened in the event of a vacancy in the See. Under the Age Retirement canon the Archbishop Election Committee could not (despite His Grace's expressed wish) act on the question of the archbishop's term of office because the Age Retirement canon does not apply to the archbishop.

"Without altering any other provision in the Age Retirement canon, this amendment gives the archbishop the right to elect at any time hereafter to have that canon applied to him in such a way that effect can be given to His Grace's wish as published in the statements above.

"If he does not so elect, the position will remain as it is."

PRESS STATEMENTS

In support of his motion, Mr. Wanstall quoted the Press statement that had appeared, and made it clear that his motion was purely procedural; it did not oblige, or even enable, the archbishop to do anything unless he wanted to.

Mr. L. H. Mansell, lay representative from Toowoong, did not like it at all. He is a stipendiary magistrate, perhaps better trained to seek for real motives than most, and he had two things to say.

First, he opposed what he considered the "indecent haste of these people in bringing forward this motion." From that, he went on to ask whether there might not be a "nigger in the woodpile," and whether that nigger might not be the machinations of the Church of England Defence Association.

He was roundly applauded.

Mr. Mansell was followed by another legal man, Mr. P. W. Henderson, a representative from South Brisbane.

Mr. Henderson denied that there was any nigger whatever in any woodpile. The motion, he said, was just what it purported to be, no more and no less.

"The fact is," he said, "the archbishop has made certain public statements. His Grace has not denied them, and the whole object of this proposed

canon is to enable His Grace to act in a constitutional manner in accordance with his expressed wishes as and if he thinks fit."

At the same time, Mr. Henderson pointed out, it was true (Continued on page 8)



Workers behind the scenes: a group of ladies from the parish of Camp Hill, helping prepare the Brisbane Synod tea. The birthday cake, with a solitary candle (right), was specially prepared for their vicar, the Reverend W. L. Harmer.

SIXTY YEARS IN FASHION AND A MESSAGE FOR TODAY

A very charming but sometimes amusing (such are the vagaries of fashion) parade of wedding dresses over sixty years opened the Mothers' Union rally in Sydney last Friday.

The Commonwealth President, Mrs. T. M. Armour, spoke on the Sacrament of Marriage, the evils of divorce and juvenile delinquency.

Of the many beautiful dresses, one of those most admired was that made in China for Mrs. H. W. K. Mowll for her marriage there in 1924.

The silk train was carried by a little Chinese boy from St. Andrew's, Summer Hill. The lass who wore it, in a graceful gesture, presented her bouquet to Mrs. Mowll before leaving the stage.

As she presented each gown, Mrs. W. Osborne-Brown wove into her commentary a history of the M.U. in the Diocese of Sydney.

LONGEST TOUR

The Primate said that Mrs. Armour was starting out on the longest tour ever undertaken by a Commonwealth president. She had already been to Bathurst and would spend seven weeks visiting diocesan and parish branches in the Eastern States.

He reminded the audience of

CHANGI KEY FOR KELSO HOME

FROM OUR OWN CORRESPONDENT

Bathurst, July 2
Mr. R. G. Donald, of Cargo, has presented a key taken from the Changi gaol to the P.O.W. Memorial Children's Home at Kelso.

The gaol housed civilian internees following the fall of Singapore in 1942.

The presentation was made during Evensong at Canowindra church on June 24.

Two men at Townsville have joined the many ex-servicemen who are giving to the home.

her wide academic qualifications in Arts, Law and Medicine, and of her firm belief in the principles of the Mothers' Union.

Mrs. Armour said the parade had reminded her that it was sixty years since the M.U. began in this country—only twenty years after it was started in England.

Over those years living conditions had changed enormously, and the same reasons that Mary Sumner saw for marriage failing 80 years ago did not apply to-day.

Then there was widespread poverty among the working classes, no compulsory education. The M.U. was one way in which mothers could meet to discuss their mutual problems in the struggle to raise a family.

To-day most people have enough money and leisure, but the divorce rate has gone up steadily.

ALWAYS TRAGEDY

There are 30,000 divorces in England every year. Juvenile court cases have increased.

Divorce has become easier until this year's Royal Commission, which has said firmly that, any further easing up must stop.

Mrs. Armour said that, to her thinking, divorce would be abolished by English law within the next two generations.

Child delinquency was mostly the fault of parents. She had never known a divorce which did not lead to tragedy—often to the children of the parents concerned.

She stressed the importance of realising that the child always sees the contrast between what adults say and do. This was the reason why some children of the clergy and of Christian families went wrong.

MISSION SHIP LAUNCHING

The Bishop of Grafton, the Right Reverend K. J. Clements, will dedicate the new Melanesian Mission cargo ship the *Baddeley*, at Ballina, N.S.W., on July 11 at 10.30 a.m.

The 52-foot long ship, named after a former Bishop of Melanesia, the Right Reverend W. H. Baddeley (now Bishop of Blackburn) has been built at Ballina by Mr. S. G. White at a cost of £18,500.

It will be manned by a Melanesian crew who will sail it shortly to the Solomon Islands.

Mrs. Harold Venn Brown will officially launch the *Baddeley* by casting a bronze cross against its bows. The cross will later be screwed to an appropriate place on the ship.

FIRST OF TWO

Federal and State members of parliament will attend the ceremony. Special buses will run from Casino and Lismore so that local church people may attend.

The Australian Board of Missions will be represented by the chairman, Archdeacon C. S. Robertson, and the State Secretary, the Reverend W. H. S. Childs.

The *Baddeley* is the smaller of the two ships which are being built for Melanesia; the larger one, *Southern Cross*, will carry passengers.

PROMOTION MEETING

It was announced this week that the Bishop of North Queensland, the Right Reverend Ian Shevill, had convened a meeting of the sub-committee set up by General Synod on Church Promotion.

The meeting will be held in Sydney on July 27, following the half-yearly meeting of the A.B.M.

FACT AND FANCY

Many thanks to the thirty-four readers who have already told me by letter, telephone and telegraph that the picture published in this column last week was of Christ Church Cathedral, Dublin, and not St. Patrick's. In fairness to the reader who sent me the picture, I must say that hers was the first correction—and admission of error!

The Church of England in Australia neither owns nor controls in any way a modern printery. Even so small a denomination as the Baptists, however, not only have a good one; they have just added a magnificent linotype 48 machine and a font of new Times Roman for the production of their paper. It is known that there is a proposal to establish an Anglican printery. Whether it succeeds or not may depend on whether some Anglicans put Church before Party. By the way, I've just seen a copy of the Bishop of New Guinea's charge, set up and printed by Papuans in Dogura.

It's nice to find that the slogan, "The mails must go through," is acted upon even in mid-Pacific. We learned last week from a missionary in Polynesia that a letter sent him by us three weeks back nearly went down with the *Vasu*, which sank in the Tongan Group. The crew got the lifeboats clear, rescued most of the mail by swimming with it to the boats as the ship sank. They were picked up by the N.Z. Navy. Our envelope, returned to us by the missionary, bears the stamp, "Soiled mail ex *Vasu*." The address was typewritten. On the back of the envelope, in reverse, is the impression of a letter with its address written in ink. I doubt whether it was delivered, for the ink had run.

Mr. K. J. McKay, who is well known around the Classics Department in the University of Melbourne, points out that "prelate" and "prefect" do NOT come from the same Latin verb, whatever the anonymous bishop claimed in this column. The former comes from *praeferre*, the latter from *praeficere*, and never the twain shall meet. What was that crack about little Latin and less Greek?

—THE APPRENTICE.

NEW CATHEDRAL FOR AUCKLAND

FROM OUR OWN CORRESPONDENT

Auckland, N.Z., July 2

The wish expressed many years ago by the first and only Bishop of New Zealand, George Augustus Selwyn, that a cathedral be built on a permanent site at Parnell, Auckland, will soon be fulfilled.

The Dean of Auckland, the Very Reverend G. R. Monteith, has announced that the new cathedral will be commenced without delay.

Many years ago, Miss M. T. Horton, who was connected with the New Zealand Herald, left £40,000 for the building of the cathedral.

The war and rising costs made a start impossible. Several attempts were made to raise the necessary finance, but the target was so high that no real progress was made.

There was a danger, owing to a condition of Miss Horton's will, that the £40,000, together with the interest, would be lost.

A special bill in Parliament was necessary to avoid this.

At present, an appeal for funds is being made in every parish in the diocese; £160,000 is expected.

Business firms have been very generous, several giving £5,000, and the Wells Organisation has promised £5,000, spread over three years.

ABBEY SERVICE FOR V.C. WINNERS PRIMATE ON SUPREME AWARD

ANGLICAN NEWS SERVICE

London, July 2

The Archbishop of Canterbury preached the sermon at the service of thanksgiving held for the Victoria Cross winners and their relatives from many parts of the British Empire at Westminster Abbey on June 25.

The great congregation included Ministers of State, Service chiefs, the Lord Mayor of London and many distinguished officers of the Forces.

The Archbishop of Canterbury in his address said that almost every human reward became tarnished by the less noble desires and appetites of men, but this reward brought with it hope of the things for which men strove—neither power, nor privilege, nor place.

"If each V.C. here present were to tell his own story," he continued, "what a record of human endurance and achievement outstripping humanity would be unfolded!—a record exhibited sometimes in the heat of sudden crisis, sometimes in cold blood and deliberate action; always at the peril of life and at its utmost hazard. "But there could be no self-seeking in this, since for such an act all thoughts of soul and body are concentrated with singleness of heart on the doing of it."

The inscription on the cross, he reminded them, was not "For Courage" but "For Valour." Courage might show itself in ways of most unequal moral value. We applauded courage in our enemies, and even in the evil—it could even be Dutch courage.

But valour embraced not only the courage but the cause, not only the personal act but the worth of the end it served.

Emphasising that the V.C. belonged neither to these islands alone, nor to men of British race alone, he said that recent history had taught loyalty to country to use a different language; not now in terms of imperialism or nationalism or domination, but of true ends of ordered freedom and responsible brotherhood in

CHURCH ARMY OPENS FINE HOSTEL

ANGLICAN NEWS SERVICE

London, July 2

Earl Jovitt opened the Church Army's new £100,000 men's hostel in Bristol last month.

The hostel will provide accommodation for 112 men, of whom 25 will be old-age pensioners.

It is extremely well furnished and heated and has been described as the finest of its type in England.

DR. FISHER ON MARRIAGE

ANGLICAN NEWS SERVICE

London, July 2

Under a "hangover" from earlier years a clergyman is still legally entitled to re-marry a divorced person in church, in spite of the advice of Convocation, the Archbishop of Canterbury told Canterbury diocesan conference last week.

Referring to the last meeting of Convocation in May, Dr. Fisher said: "In the progress of canon law revision, which is making steady progress, we made a change in one canon which attracted some notice outside and caused some misunderstanding. It is really a quite simple question of tactics."

"The general policy of the Church in its care for divorced people is well known by now and is getting far better understood. It is known that the Church does not allow re-marriage of divorced persons in church, and why it does not allow it, and also what it does to help when it can, pastorally, people who have so re-married. None of that was changed at all."

"But there is a hangover from earlier years, under which a clergyman is legally entitled to re-marry a divorced person in church."

"Convocation, with the full

which nations and races could share.

"But such a service to the world calls," he said, "for a greater and more compelling unity of purpose and trust between all the countries of the Commonwealth and demands from every citizen of it an unceasing increase in that spirit of valiance for truth and willingness for self-sacrifice which alone can ensure freedom among ourselves or in the world."

"HARDEST WORK IN THE WORLD"

CHURCH INFORMATION SERVICE

London, July 2

Fifteen hundred Sunday School teachers from all over England and Wales were told by the Archbishop of Canterbury on June 23 that theirs was the hardest and most challenging work in the world.

They were attending the first garden party for teachers from the whole country to be held at Lambeth Palace.

Inside the palace, they saw the picture exhibition (now to go on tour) which has been designed to help develop a child's conception of God by showing him reproductions of some of the world's masterpieces of religious painting, and linking each to a Biblical lesson, Epistle or Gospel read in Church Sunday by Sunday throughout the year.

TALKS ON CHURCH RELATIONS

ANGLICAN NEWS SERVICE

London, July 2

The first meeting took place at Lambeth Palace on June 28 between representatives of the Church of England and the Methodist Church, who are to discuss closer relations between their churches.

The conversations, which are private and may extend over two or three years, were agreed to by the Convocations of Canterbury and York last July and later by the Methodist Conference.

The chairman of the Anglican delegation is the Bishop of Chichester, the Right Reverend G. K. A. Bell, and the chairman of the Methodist delegation is Dr. Harold Roberts.

LARGE GRANT NEEDED FOR SCHOOLS ASSEMBLY ASKS FOR £40,000 A YEAR

ANGLICAN NEWS SERVICE

London, July 2

The Church Assembly here on June 21 decided almost unanimously to ask the Church Commissioners to grant £40,000 a year for 25 years to enable some 2,500 Church schools to retain aided status.

This is a total grant of one million pounds towards the three million which it is estimated will be needed.

The raising of the rest of the money will be the responsibility of the dioceses and parishes.

The issue was summarised by the Archdeacon of Westmoreland, the Venerable S. C. Bulley.

He said that to vote against the proposal for central aid would be widely interpreted to mean that the Church of Eng-

land had abdicated its responsibilities towards education, and the Assembly clearly felt that central aid offered a better solution than other suggestions canvassed.

One of these suggestions, by Captain D. H. Doig (Portsmouth), was that the money be raised by "new giving" in the dioceses and parishes; another, by Mr. I. Bulmer-Thomas (London), was that there be a nation-wide appeal for £40,000 a year.

The Archbishop of York, Dr. A. M. Ramsey, summing up the long debate, won the applause of most of the Assembly when he said that in default of a decisive lead toward an alternative, his intelligence and conscience led him to vote for what the Council for Education recommended.

RECOMMENDATIONS

There were, in fact, two recommendations which the Assembly passed: one expressing satisfaction at the number of Church schools now being aided through the efforts of the dioceses; the other requesting the Church Commissioners to make a sum of one million pounds available for grants to Church secondary schools and loans to Church primary schools.

Throughout the debate the Church Commissioners remained neutral. On their behalf Sir James Brown merely said: "If money is used for this purpose it must mean that it is not also available to be used for any other."

SIMPLE LOGIC

The Assembly rather enjoyed the simple logic of that remark, but Sir James Brown earnestly added that he believed the Assembly would decide greatly for great reasons.

In presenting the Council for Education's report the Archdeacon of Totnes, the Venerable E. F. Hall, disclaimed that the council had any intention of diverting from the Church Commissioners' funds any money now reserved for stipends or pensions.

"The Schools Council (of the Church of England) wouldn't dream of it, the Assembly wouldn't hear of it, and I am sure the Commissioners wouldn't stand for it. The maintenance of the ministry is a first priority, and we are committed to that up to the hilt."

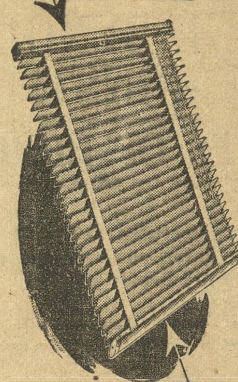
DANGER

Mr. Hall was vigorously applauded, and succeeding speakers congratulated him, but Canon J. Brierley (Lichfield), chairman of the House of Clergy, won some sympathy for his contention that to take money out of the Church Commissioners' surplus was inevitably to endanger stipends and clergy.

The Reverend M. Bruce (Guildford) believed that there was a grave danger of Church schools being administered out of existence, and the Assembly approved his resolution that the Council for Education should be instructed to seek an equitable revision of the financial provisions in the 1944 Act. To cap the debate, Canon E. A. Buchan wanted the Church to appeal to the nation for £200,000. As a daring afterthought he added: "Let us launch some Fisher bonds."

The Assembly adjourned until November 12.

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BISHOP BEGINS TOUR FOR C.E.M.S.

THE NATIONAL PRESIDENT IN VICTORIA AND S.A.

FROM A SPECIAL CORRESPONDENT

Melbourne, July 2

The National President of the Church of England Men's Society, the Right Reverend J. S. Moyes, has had a busy fortnight to commence his tour in Victoria and South Australia.

He preached first at Balwyn, Diocese of Melbourne, on June 17, where he is to conduct an evangelistic mission in September.

The same evening Bishop Moyes preached in St. Paul's Cathedral and on the Monday he addressed the students of Ridley College.

At luncheon on Tuesday, in the Chapter House, he spoke to more than 100 businessmen on "The religion that is no religion."

The C.E.M.S. Executive met him in the afternoon and worked out plans for the triennial conference at Ballarat in January next.

The same morning the bishop had spoken to the boys at Grimsdale House.

Bishop Moyes spoke in the evening to about 100 men at Essendon on the challenge given to the Anglican Communion at the Minneapolis Congress.

RECONCILING

He showed them how the Anglican Communion stands between the Churches of the Catholic tradition and of the Protestant tradition, itself holding both.

It can, therefore, if its members would wake up, be a reconciling Church, as indeed it has been in the formation of the Church of South India.

On Wednesday, June 20, the bishop flew to Mount Gambier, where 50 men from Kingston, Naracoote, Port McDonnell and Mount Gambier met him to hear the Minneapolis message.

Mr. George Lovelock, the South Australian president of C.E.M.S., and the Reverend Arthur Curran had driven down, and on the Thursday drove the bishop about 300 miles to Adelaide.

IN ADELAIDE

That evening, 80 men from several branches met at St. John's, Adelaide, and not only heard the address and asked questions but, at the request of Archdeacon E. A. Codd, handed in their names to be a visiting group in the new settlement of Elizabeth, ten miles north of Adelaide, where the guided missiles factories are being set up and 20,000 people are already living.

The return trip to Adelaide was completed soon after midnight and allowed a little time to listen to the Test match news!

The next Sunday the bishop preached in St. Peter's Cathedral on the Minneapolis challenge and, at night, on the

RAVENSWOOD'S GREAT DAY

Launceston, July 2

Grey skies and a chill mid-winter day could not mar the impressive scene of colourful pageantry, against a bushland background, at the setting of the foundation stone of the new church at Ravenswood, Tasmania, on June 24.

The Bishop of Tasmania, the Right Reverend G. F. Cranswick, assisted by Bishop W. R. Barrett, Archdeacon N. Sutton, the Reverend E. C. Rowland and other clergy in attendance, conducted the service.

The singing was led by the Launceston Church Grammar School choir attired in their new robes with ruffled neck bands.

An estimated crowd of 300 people joined in the service.

The bishop's address was based on "Living Stones." He commended the parishioners for the work they are doing and said he was amazed at the progress made on the new building

Evanston Assembly in Stow Church (Congregationalist).

The next day he spoke at Crafer's to a gathering of women on the "Women of the American Church," and at night to some hundreds of people in the Central Methodist Mission.

This was a splendid meeting and the intense silence at the close of the bishop's address showed how really the message had captured the interest of the audience.

On the Tuesday morning he flew to Mildura to begin a week's tour of the Diocese of St. Arnaud.



The Archbishop of Brisbane, the Most Reverend R. C. Halse, with the leaders of several Churches whom he visited on the Malabar coast on Ascension Day during his visit to South India last month. Left to right: The Mar Clemis (Jacobite); the Mar Yuhanon (Mar Thoma); Archbishop Halse; the Mar Ivanios (Catholics); Bishop Jacob (Church of South India); the Mar Aethnasia (Roman Catholic); and the Mar Theophilus (Mar Thoma).

ARCHBISHOP PRAISES PLANS FOR SACRIFICIAL GIVING

FROM OUR SPECIAL CORRESPONDENT

"We should all look forward to the day when every Anglican in Australia will quite naturally pledge five per cent. of his income for the work of God and His Church," said the Archbishop of Brisbane, the Most Reverend R. C. Halse, here on June 25.

His Grace was speaking on the stewardship of money during his presidential address to Synod.

He said that this would leave the churchman during the other five per cent. of his tithed income to be given to charitable causes.

"By far the most encouraging sign of Church life during the past year," the archbishop said, "has been the gradual transformation of outlook on the part of church people who have been brought into touch with a Movement of Stewardship which, though it talks in the language of money, has succeeded in bringing home to them the joy of sacrificial giving, as being the essence of the Christian way of life."

"The result has been that in parishes where this movement has taken root, bands of canvassers have become evangelists and are meeting with extraordinary success, in encouraging most unlikely families to join up, and learn the lesson that 'it is more blessed to give than to receive.'"

NO GAMBLING

He said that although this work began in the parish it was spread to help orphanages, homes for the aged, and overseas missions.

"One of the direct benefits of this sacrificial method of finance," said the archbishop, "is that it removes any need or

even any desire for resorting to gambling methods of finance to provide the funds for current needs and building projects in any parish.

"In these days when State lotteries are vying with one another to attract customers by offering ever-increasing prizes of fantastic dimensions, and when pressure is being exercised to permit or encourage off-the-course betting, we do well to remember that this Synod has more than once unanimously condemned any increase in the provision of gambling facilities by the State Government."

MUCH BUILDING

"Another direct benefit which can accrue to the Church in this diocese, from this challenge of Stewardship of personal income is that in all probability Brisbane is committed to a greater financial responsibility than any other diocese in Australia (for instance, all the other capital cities had their cathedrals and university colleges completed in the nineteenth century).

"As a result, we are given to understand that during the next few years, the total cost of the completion of St. John's Cathedral; of St. John's University College; of St. John's Home for Aged Men; of St. Francis' College jubilee appeal; of the new Headquarters of the Missions to Seamen at Hamilton; of the Retreat and Conference House in Brisbane, and all the Church school building plans, together with the urgent need for a large increase in the diocesan capital funds if the diocese is to be adequately administered by the appointment of new or additional leaders in days to come. All these come to little less than one million pounds."

His Grace said it would be a splendid way to celebrate the centenary of the diocese in four years' time if this huge sum could be raised by sacrificial giving.

In a Church that had already learnt the lesson of self-sacrifice, a greatly increased number of vocations to all the ministry of Christ and His Church could be hoped for.

A RECORD CANVASS

More people have supported and more money has been pledged at the Wells' fund-raising canvass just concluded at Penhurst, Diocese of Sydney, than in any other parish in Australia and New Zealand.

In fact, except for one instance in America, Penhurst holds the world record for proportion of the parish which supported the canvass.

Eighty per cent. of 2,300 Anglican families in the parish of St. John's, Penhurst; St. Aidan's, Hurstville Grove; and St. Bede's, Beverley Hills, co-operated.

\$64,000 has been pledged and it is expected that the grand total, with the sum resulting from the people who did not pledge but who have taken canvass envelopes, will be more than £75,000.

LOYALTY

The rector, the Reverend G. G. Mottram, says the outstanding success of the canvass is due to the intense loyalty of the parishioners and the fact that the canvass was conducted at a time when so much publicity has been given to the stewardship of money.

The three centres of the parish now have only church halls. A beautiful church is planned for Penhurst, a church and kindergarten hall for Beverley Hills, and a church and centre for young people at Hurstville Grove.

MEN OF GIPPSLAND HELP THE NEW PIONEERS

FROM OUR C.E.M.S. CORRESPONDENT

Yallourn, Vic., July 2

There's a stirring in the Gippsland forests, and the broad plains and quiet valleys are echoing to the roar of bulldozers, as the new pioneers move in, and many of the little hills no longer "laugh and sing," and the valleys that were "covered over with flocks" are being torn apart to reach the brown coal below.

The mountains beyond Bruthen have been hiding iron ore beneath the deep stillness of the great forests, but soon they will be awakened by the men who will tear the hills apart in their search to satisfy the hunger of the smelters.

All these changes are making a heavier demand on the Church in Gippsland, for the necessity of assimilating the new industries and the men who man them, is straining the social fabric of this great diocese.

The many branches of the C.E.M.S. are aware of the social problems that are arising with the new age pioneers, problems that are infinitely varied—from the difficulties of isolation in the distant forest timber mills to the problems related to child delinquency, housing shortages and the

absorption of European migrants in a previously static Australian community.

A cross section of the Gippsland C.E.M.S. would reveal men of all callings—farmers, mechanics, businessmen, teachers and engineers—few of whom have any training in either the recognition of social ills or their cure, but all of them men with a "concern" in the Friends' sense, and each group in close contact with its own local problems and actively interested in their relief.

EXCITING AGE

This is an exciting age in which to live, and with the expanding of the economic frontiers, the minds and spirits of men are stirred, and herein lies the opportunity of the Church, as it always does in times of movement and change,

to light the way and guide the footsteps of the pioneers.

The laymen of the Church in Gippsland are seeing their opportunity, and the need to lead and help in pulling the wagons of the new pioneers out of the sand drifts.

For the present we move quietly—each parish group observing and discussing its own social problems which are shaped by the differing types of local development, and when a clear need is recognised, as in Bairnsdale, where the C.E.M.S. have been helping to foster the building of homes for the aged, the local group attempts to supply the need.

In the Latrobe Valley, where coal and gas shape the social structure—parish groups are examining their district's specialised problems, one of the greatest of which is the assimilation of single Europeans.

PARISH AIDS NEW AREA

CANVASS AT ELIZABETH

FROM OUR OWN CORRESPONDENT

Adelaide, July 2

As the result of a suggestion made at the annual vestry meeting of St. John's, Adelaide, more than thirty men and several women have visited the new satellite town of Elizabeth over the last two weeks and canvassed every family in the area.

Among the visitors was the Rector of St. John's, the Reverend E. J. Cooper.

Much of the work was done on days when most Adelaide people were dry and warm by their firesides to escape from the rain, slush and bitter winds which have been characterising Adelaide's weather pattern over the last month.

All Anglicans in the new S.A. Housing Trust town a few miles from Salisbury and some 20 miles from Adelaide, have now been told about the E.H.M.S.-sponsored meeting to be held there at 3 p.m. on Sunday, July 8.

HALL SOUN

As well as announcing the public meeting, canvassers gave details about the weekly celebrations of Holy Communion by chaplains of St. Peter's College, and informed Anglicans about the Sunday School classes which have been arranged each week also by the Diocesan Organisation of Religious Education, Miss Dawn Dridan, and her assistant, Miss Betty Teasdale.

The Mission Hall at Elizabeth is expected to be completed by the end of the year.

It is hoped to announce within the next few weeks some other major plans for the work of the Church in the rapidly-developing satellite town.

CHURCH PAPERS 'COMMENDED'

FROM OUR SPECIAL CORRESPONDENT

Brisbane, July 2

"The 'Church Chronicle' still holds its own as one of the best diocesan papers and forms a most valuable link between the diocese and the parishes which circulate it widely," said the Archbishop of Brisbane, addressing Synod on June 25.

"At the same time THE ANGLICAN, the Federal Church newspaper, compares more than favourably with any other denominational paper, and should be read by every church family," he said.

"Its news value is of the highest order, and because its columns are open to the expression of the many-coloured wisdom which prevails in our midst, it helps to keep our minds alert, and open to new ideas and aspects of the truth."

"Both these papers are fulfilling a very real part in the church life of the community in which we live, and we are grateful to those responsible for their publication."

FIRST MEETING THIS CENTURY

FROM OUR OWN CORRESPONDENT

Townsville, July 2

The first meeting of the Cathedral Chapter of North Queensland to be held during this century took place on June 14 in Townsville.

Arrangements were considered for the appointment of an architect to complete St. James' Cathedral.

The Chapter expressed its gratitude to St. Peter's Church, Eastern Hill, Melbourne, for the generous gift of massive carved oak candlesticks and crucifix of Spanish workmanship to the cathedral.

THE ANGLICAN

FRIDAY JULY 6 1956

NEW GUINEA—A CHALLENGE

Australian Christians should take serious note of the views expressed this week by the United Nations' mission which has inspected our administration of the trust territory of New Guinea. The commission included representatives of the United Kingdom, Belgium, Guatemala and India. The report was distinctly favourable, in that it recognised the generally good quality of Australia's administration. What should worry us, however, is the considered view that the "tremendous difficulties" presented by the topography of the trust territory are such that the task of administration would be difficult for any nation—"even the richest and the most technically advanced".

Australia is neither rich nor technically advanced, by comparison with the great powers of the world. The commission noted that we were spending largely of our money and manpower in New Guinea; but it remarked that our resources are "not unlimited," and that the demands of manpower, in particular, were pressing upon Australia. For these reasons, the report of the commission contains the implicit suggestion that Australia might seek aid from "the international community" in discharging its responsibilities in the trust territory.

This phrase "the international community" is somewhat ambiguous. It needs clarification as to both substance and implication. If it is taken to mean anything in the way of finance and other forms of material assistance, afforded directly to the Commonwealth Government from the United Nations as a whole, there can be little objection to it in principle. Inevitably, however, in international as well as domestic finance, who pays the piper tends to call the tune: grants-in-aid from the United Nations would tend to transform into practical terms the interest which that body already possesses as a matter of legal theory in the affairs of New Guinea. Such grants would compel us to essay some answer to the fundamental question: does Australia regard the trust territory *de facto*, if not *de jure*, as an integral part of the Australian Commonwealth?

Again, if the phrase "the international community" means not the United Nations as a collective entity, but individual members of the international family, the difficulties will be very clear. Were we to accept material aid from the United States or the Soviet Union, for example, it is difficult to envisage it without "strings" of some kind attached. Why, indeed, should the American or Russian taxpayer be asked to shoulder any part of the cost of bringing the benefits of modern technology—or the English language!—to the people of a trust territory for whom Australia has not only accepted, but demanded, sole responsibility? The Indonesians might be glad to help us, as might some others; but the objections here are patent on Christian no less than patriotic grounds. If we are to accept help for New Guinea from any single nation, then it seems clear that we could ask it, in all the circumstances, only from the United Kingdom with its vast experience, or from, at most, two of the Dominions.

Whether the Australian economy is sufficiently strong for us to shoulder alone the burden of New Guinea cannot be stated without reference to the speed at which we hope to proceed, to mention only one factor. What can be stated is this: there is an appalling ignorance on the mainland about the factors involved, and this ignorance extends even to the Department of Territories in Canberra, which boasts only one officer with any recent considerable first hand experience of the Territory. This is not surprising, when it is realised that there has been no unequivocal, comprehensive statement of long term policy on New Guinea by any Federal Government since the war. The truth is, of course, that there is no such policy. It is high time there was one.

The Church has a policy, and it is quite clear and unequivocal. The peoples of the Territory are God's children, our brothers in Christ. It is our bounden Christian duty to bring to them the message of the Gospel, and we are doing it. But we are not doing nearly enough. The New Guinea Mission is hampered every day in its splendid work by lack of the best in men and money that Australia should be giving. It is up to Anglicans especially to recognise and to accept the fact that as the largest part of the Catholic Church in Australia we should be making the largest contribution to the work of Christianity in New Guinea. Whatever may be done in a material sense for the Territory will be in vain, in the long run, by any criteria, unless it is accompanied by a far greater spiritual effort from the Church on the mainland.



Come Home, Mr. Menzies

Nine million Australians should not have to wait on the pleasure of one, even when that one is Prime Minister.

In view of the alarming inflationary pressures now operating on the Australian economy, it seems to us to be Mr. Menzies' plain duty to return as soon as the conference of Commonwealth Prime Ministers in London has ended, and to defer to a time more suitable for Australia the tour that is scheduled to keep him abroad until the end of August or the beginning of September.

It is desirable, of course, that the Prime Minister should, as circumstances permit, be a travelling ambassador of goodwill for his country. But just now affairs for Australia are more pressing in Canberra than in Tokyo.

The Prime Minister's long absence might be justified if it were certain that he had delegated his inside-Australia responsibilities thoroughly. But it is clear from the rather plaintive appeal made by the acting Prime Minister, Sir Arthur Fadden, to the six Premiers last week that most of the strings are still in Mr. Menzies' hands.

On behalf of the Federal Government, Sir Arthur Fadden emphasised the need for Commonwealth and States to confer urgently on wage fixation matters, and especially to discuss the desirability of avoiding the disparity in award rates which are causing so much discontent among workers and so many financial problems for Governments.

But, urgent as the need for a conference is, Sir Arthur Fadden could do no better than suggest it should be held as soon as possible after Mr. Menzies returns seven or eight weeks hence.

Surely that is an inordinate time to wait when rising costs and associated problems are so pressing. Either Mr. Menzies should return at once to preside over the conference for which his deputy has called, or that deputy should be authorised to act for him.

A deteriorating situation calls

for prompt action now—not in September.

Confound Their Politics

The second half of 1956 has begun badly for housewives and breadwinners, particularly those who live in Sydney.

The incidence of fare increases on trains, buses and trams is really savage for families with children at school or with young people only recently at work. One hears cases of a child's weekly fares rising from 10d. to 5/-, and of an apprentice's fares rising from 5/9 to 17/6.

On top of that, July has brought increases in the price of butter, cheese, biscuits and flour, with a dearer loaf almost certain in a few weeks, and chemists' bills rising through a revision of charges.

Many of our problems are man-made through one State allowing wages and prices to rise, with the result that other States are almost compelled to do likewise. The period during which the basic wage was "frozen" showed that it was possible to arrest inflation by concerted action.

Australia may be a big place geographically. But in the measure of identity of interests among its people it should be a comparatively easy country to manage if Commonwealth and State Governments could be persuaded to consult each other more frequently and more sympathetically for the good of the whole nation.

This is not a time to play politics. It is a time when the most enlightened joint efforts should be made to stabilise the economy.

Junk Heaps In The Bush

Willie Cather tells in one of her novels how carefully the American Indians tend their reservations, even burning ashes after fires and generally taking care not to despoil any manifestations of Nature's handiwork in forest areas.

But how shockingly we Australians desecrate our countryside. Bottles and picnic rubbish litter many areas—and usually

the bottles have been smashed to emphasise the lack of civic conscience in those who emptied them.

Sometimes a bush or scrub area a mile or two off a main road is converted into a rusting, unsightly garbage tip. I came across one a few days ago in the Dural district, a pleasant area about 25 miles from Sydney. A bush track was littered with rubbish, ranging from paint tins to parts of motor-cars.

The Japanese have an aptitude for the profitable conversion of junk. If we cannot do likewise, we should at least set aside adequate sites for its disposal and take active steps to prevent its dumping elsewhere.

Practising What They Preach

Church of England parsons must have improved a lot since Somerset Maugham wrote so disparagingly about some East Anglican versions of them in "Of Human Bondage," a 40-year old book which still commands attention and to the reading of which I have just come.

The hero of the book, who was brought up by his uncle and aunt in a country rectory, "could not understand that a man might sincerely say things as a clergyman which he never acted up to as a man. The deception outraged him. His uncle was a weak and selfish man, whose chief desire it was to be saved trouble."

In such an experience, I expect, was rooted the saying, "Practice what you preach."

But I must say that in my own considerable experience of the clergy of our own and other denominations, I have never met such sheer hypocrisy as Mr. Maugham describes.

I don't say his picture is inaccurate—I don't know—but I have an intense admiration for the parsons of my acquaintance, most of whom work hard and cheerfully for a stipend which no man of any other profession I know would accept as adequate for paying for the bare necessities of life, let alone providing that "full life" of intellectual enjoyment and creature comforts which most of us like to contemplate and, if possible, enjoy.

It is one of the redeeming features of life in 1956 that the Church can count so confidently on men and women (usually the parson's wife and unpaid curate) who work so zealously without counting the reward. But Church people should not impose as much as they do on such single-minded Christian service.

T.V. and H.P.

The rising of Eiffel-tower-like structures on city skylines and the beginning of high-pressure advertising in newspapers are reminders that television is, indeed, just round the corner for Australia.

Economically it comes at an inappropriate time. For Australia seems to be headed for a recession which only wise governmental leadership will keep within manageable bounds.

This columnist is one who has looked eagerly forward to the coming of this wonderful new medium of entertainment and instruction. And he believes that scarcely anyone in Australia is indifferent to the advent of television.

But it would be foolish to encourage the sale of television sets on hire purchase terms less rigid than those imposed for goods which are closer to classification as necessities. This is a field in which the States have a greater responsibility than the Commonwealth.

—THE MAN
IN THE STREET.

ONE MINUTE SERMON

S. Mark 15: 1 to 23

No one comes with any credit out of the trial of Jesus except Himself. The Chief Priests moved with envy, because of His power over the people and their fears for their own position and authority, bring any accusation they can invent and lay it before Pilate, who knows the emptiness of it all. Jesus in Kingly fashion is silent.

He impresses Pilate, who nevertheless is afraid. How strangely fear runs through the whole story. Fear brings to pass so often the things of which people are afraid. Pilate will do anything to placate the Jews. He can't afford a riot. He has had trouble before. What is the way out? Can he persuade the crowd? No! They chose Barabbas as the priests have suggested.

Can he persuade them by washing his hands of the whole affair and proclaiming that Jesus is innocent? No! Jesus has owned that he is a King. The Priests will accuse Pilate before Caesar.

So the man whose past life has made him afraid gives in, releases a robber and gives the Holy One over first to the tortures of the soldiers and then to the death the Jews had desired. How sadly are we the slaves of our past unless we and it are hid in Jesus Christ. He only is the deliverer from sin and guilt.

After the soldiers have decked Him and in royal robes mocked him, crowned Him with thorns, spit on Him, they finally put on His own clothes and lead Him out to die—for us men and for our salvation. They knew not what they did.

The long period without sleep and without food has wearied Him. The Cross is more than He can carry alone now that He has suffered scourging and torture, and Simon of Cyrene is pressed into service to bear it with Him.

But as they come to the execution hill and offer Him a drug to help to ease the pain they will compel Him to suffer. He refuses. With a clear mind and a heart without bitterness He will face all that the battle with sin can mean, that for us He may win the complete victory.

They crucified Him.

ABORIGINES' SUNDAY

Sunday, July 8, will be observed throughout Australia as Aborigines' Sunday.

This is the first year in which the new date is being observed as the National Missionary Council has decided it is more suitable than the previous date in February.

On this day the Church will take the lead in rousing the conscience of the nation to its responsibility to the Aborigines.

In a letter to clergy in N.S.W. the State Secretary of the A.B.M., the Reverend W. H. S. Childs, has pointed out that most of the evangelistic work and teaching of the Christian Faith to Aborigines in N.S.W. is being done by the Aborigines' Inland Mission.

This is an interdenominational body which has fifty full-time workers. In some places they are the only teachers.

He appeals for a wider Anglican contribution to the work for Aborigines and suggests that July 8 should be observed by special intention at the Eucharist, suitable sermons, retiring collections, publicity in the local papers and an opportunity for youth groups to learn about A.B.M.'s work in this field.

On Aborigines' Sunday, Archdeacon C. S. Robertson will preach at St. Andrew's Cathedral, Sydney, at 11 a.m.; the Reverend Bruce McCall at St. James', King Street, Sydney, at 9 a.m. and 11 a.m.; and the Reverend W. H. S. Childs at Wellington, N.S.W.

CLERGY NEWS

BISHOP. The Reverend H. A. Warner, Vicar of St. Paul's, Ringwood, Diocese of Melbourne, to be Vicar of St. Andrew's, Aberfeldie, in the same diocese. He will be inducted by Archdeacon G. T. Sambell on August 2.

GLENNON. The Reverend A. J. has been appointed Precentor of St. Andrew's Cathedral, Sydney.

GORRIE. The Reverend R. of Newcastle, to be Assistant Priest at Tamworth, Diocese of Armidale.

GRAHAM. The Reverend N. R. A. Rector of St. Mary's, Balmalm, Diocese of Sydney, to be Rector of St. Silas', Waterloo, in the same diocese.

HAINES. The Reverend D. T. B. of Cedar Rapids, Iowa, U.S.A., has been appointed Rector of Hughenden, Diocese of North Queensland. Dr. and Mrs. Haines arrived in Sydney last month by the S.S. Mirrabooka en route for North Queensland.

LOVELESS. The Reverend F. W. Assistant Priest at Tamworth, Diocese of Armidale, to be Vicar of Nundie, in the same diocese.

CLERICAL ILLNESS

BOYD. The Reverend Kevin, Assistant Priest at St. John's, Corowa, N.S.W., was very seriously injured in an accident on Saturday, June 23, and was taken to the Royal Melbourne Hospital. His condition is critical.

SULLIVAN. The Reverend J. L. Vicar of Warialda, Diocese of Armidale, is at present a patient in the Repatriation General Hospital, Concord, N.S.W. He hopes to return to his parish soon.

DO YOU WANT TO BUY OR SELL ANYTHING?

Why not advertise it in the Classified section of

THE ANGLICAN
(See Rates, Page 12)

RELIGIOUS BROADCASTS

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

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

July 9: Miss Nina Morrison.

July 10: The Most Reverend J. J. Booth, Archbishop of Melbourne.

July 11: School Service, "Stories from the New Testament," Episode 76, "Jesus tells of His Father's generosity."

July 12: The Reverend A. P. Campbell.

July 13: Dr. Alan Watson.

July 14: For Men—The Reverend John Fahey, S.J.

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

July 8: "Men of the Outback." The Reverend N. James Eley, of Lockhart River Mission, Cape York.

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

July 8: Professor A. Boyce Gibson, with music by the Westminster Madrigal Singers.

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

July 8: Finders Street Baptist Church, Adelaide.

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

July 9: The Reverend A. P. Bennie.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 Sat.), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.

July 9-13: Peter Dawes Smith.

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

July 11: "Men at Work—The Family Physician," Dr. W. L. Carrington.

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

July 12: St. Paul's Cathedral, Melbourne.

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.

"GROWING TOGETHER"

S. AUGUSTINE'S COLLEGE

TO THE EDITOR OF THE ANGLICAN

Sir—Those few who have had the privilege of being priest-students at St. Augustine's Central College, Canterbury, will warmly support what Canon Palmer has said in his article on the college. (THE ANGLICAN, June 28.)

Part of the explanation for the apathy shown towards the Central College is the difficulty of making an assessment from so great a distance. Speaking for myself, I had no real conception of what it was like or what it stood for while in Australia. (I have even met a priest who didn't know it existed.)

It was only when in England (for other reasons) that I caught a glimpse of its unique quality. And what an experience it was! To live and worship and spiritually grow in a place which has its roots in our beginnings and yet is so concerned with witnessing in a modern world, is an experience which one has to have to appreciate.

Perhaps my chief impression of the college was the extraordinary "oneness" which developed among those present, despite the fact they came from different countries and represented different traditions. These differences were marked at first and tended to divide us into groups.

But as the weeks went by we found our agreements being much more important than our disagreements, and our fellowship and ability to work as a team became the dominant feature.

Points of view were not compromised, but a new understanding and respect was born. Speaking personally, and as a convinced Evangelical, I came to see that I could work in harmony and company with my Anglo-Catholic brethren, and, I think, they with me.

Surely this is intensely relevant to our part of the Church of England. "Growing together" is so much our need if we are to witness effectively. St. Augustine's provides this opportunity in an inspiring way, and Canon Palmer has made two concrete suggestions as to how this opportunity can be brought up.

Perhaps if individual clergy indicated to their bishops that they were prepared to accept nomination, this would act as a spur to the idea.

Yours, etc.,
(The Reverend),
A. J. GLENNON.
Sydney.

EVANGELICALISM

TO THE EDITOR OF THE ANGLICAN
Sir—It was with great interest and some measure of agreement that I read the letter of the Reverend Hugh Oakes on "Evangelicalism." But unlike the writer, I gained the impression that the Preface to Crockford was not far from the mark in that it represented the new manifestations of Evangelicalism as creating a situation to be "dealt with" (to quote Mr. Oakes) "much as one deals with a class of rowdy school children."

For Evangelicalism, like Methodism in the 18th century, has in its roots a movement which is best described as a movement of "Enthusiasm." Modern writers are often disturbed at the 18th century dis-

like of Enthusiasm. If we give the word its true meaning we must be highly suspicious of it, too, for Enthusiasm in this sense means that type of movement which has disturbed the life of the Church through the centuries, from the factious partisans in Corinth in the time of St. Paul to the Montanists in the second century—and so down the long list, including Novatians, Donatists, the Zwickau Prophets and Anabaptists, the Jansenists, the Methodists, and in our own day some versions at least of "Evangelicalism."

Such movements cannot be kept within the Church, any more than Methodism could be, because they depend for their vitality on being "different"—more evangelical than the Church, more Puritan, more rigorist. They must set up the "we-they" relationship with their fellow Christians, making themselves the select remnant, the pure Christians, as opposed to the misguided or careless majority.

Mr. Oakes seems to mean this type of Evangelicalism by his definition, for he rules out Evangelicalism which has "been made respectable" and has degenerated "into orthodox middle-class low-churchmanship, thus ceasing to be evangelical."

I pass over this assumption that the orthodox low-churchman cannot be evangelical. What I find so difficult to follow is the line of argument that the Gospel can be brought to the people by a body which has its distinct life only because of its sectarian qualities. There can be nothing more evangelical than the Gospel, which it is the Church's essential function and sole right to proclaim, and those people who claim to be more evangelical than the Church are in fact identifying themselves as Enthusiasts.

I echo Mr. Oakes' second and final question: "Can and should true Evangelicalism be divorced from so-called Fundamentalism?" When an Evangelical has given up this truly knotty problem as insoluble, he will then be free to change his capital E into a small one, and join his brothers in the Church's work of evangelism without feeling it necessary to make straiter the narrow way with his own special fences—fundamentalism, the infallible Bible, the substitutionary theory of the Atonement, and the necessity of a sudden, emotional conversion.

Having dropped his capital E, the new evangelical will be ready to preach the Gospel without losing what Mr. Oakes so rightly desires—love for the Bible, zeal for souls, and a sense of a personal devotion to Christ.

Yours faithfully,
(The Reverend)
ALFRED BIRD.
Trinity College,
Carlton, Victoria.

RELIGION OR PHILOSOPHY

TO THE EDITOR OF THE ANGLICAN

Sir—Your correspondent, D. C. Watt (June 29), asks me to be good enough to explain what I think that portion of the Post-Communion Prayer, which refers to our incorporation in the Mystical Body of Christ means.

He does me great honour, or does he? Would I be too naïve to answer that it means what is grammatically stated? I do so love a little wonderment in my religion and that rather hidden philosophic thought.

Anyway I only came into this correspondence, as I stated (June 8) to remind D. C. Watt that the points he raised (May 25) were controversial and that therefore, his use of "we" was too embracing.

Our religion rather than our philosophy may enable us to belong to the same company of faithful people, not less blessed because we differ in interpretation in perhaps, all but the fact that God the Son became man in the person of Jesus Christ.

Yours faithfully,
F. H. GAUNSON
Melbourne.

STANDARDS OF ORDINANDS

TO THE EDITOR OF THE ANGLICAN

Sir—One cannot think that a rector's reply (June 22), coming as it does from a Hey Sharp prizeman, is really a plea for low standards.

Often a degree or diploma, as such, is of little or no value, and perhaps letters are not worth putting after one's name, but few will disagree with the contention that the mental attitude of a continuously developing mind while "learning on the job" is a matter of some importance as against the deadening commonplace of "no time" to respect and fulfil the ordination promise and injunction to "consider how studious ye ought to be."

It is good to see a keen mind putting the case for "sweet reasonableness" on the academic side, but at the same time there is room for many expressions of opinion such as that which occasioned the reply, even if, from the very nature of the case, they are open to criticism at certain points.

Let us have more opinions on either side from the laymen of the Church of England.

Yours faithfully,
The Reverend,
BERTRAM P. WRIGHTSON
Harvey, W.A.

TO THE EDITOR OF THE ANGLICAN

Sir—In replying to a letter in your open columns by Mr. Graham Titterton, of Mile End, South Australia, about the standards of ordinands in the Eastern States the Reverend K. L. McConchie referred to Mr. Titterton as "the South Australian correspondent."

Since then, several people in Adelaide have attributed the writing of that letter to myself.

Now, while I do not entirely dissociate myself from Mr. Titterton's point of view, I think I should make it clear that I was in no way connected with the controversy mentioned, nor did I write any letters to THE ANGLICAN about it.

For that matter, I also found many of Mr. McConchie's arguments to be extremely pertinent!

Yours faithfully,
YOUR ADELAIDE
CORRESPONDENT

"PRELATES" AND BISHOPS

TO THE EDITOR OF THE ANGLICAN

Sir—"Homer nods" and, unless I am much mistaken, both of the bishops quoted by "The Apprentice" in your issue of June 29 have shown the same human fallibility.

The first bishop to be quoted says that there are no prelates in the Church of England. Well, he himself, being a bishop, is consequently a prelate, in the strictest meaning of the word, however much he may dislike being compelled to own it.

The second bishop appears to me to make two positively glaring errors. First, he says that the titles "prefect" and "prelate" are exactly the same, whereas actually they are distinctly different. A prefect is a person put in authority, while a prelate is one put before, or higher, in rank or dignity, than certain others.

His second mistake and one much the worst of all, is to add (talking unnecessarily!) that the words "prefect" and "prelate" are both parts of the same Latin verb, whereas "prefect" is actually from the past participle of *prae-ficere*—I set over, while "prelate" is from the form used for the past-participle of *prae-fero* (in this case) to give preference to, or prefer, but not in any of its Latin sense, set over.

Perhaps further thought has long since revealed to these two bishops their falls from grace.

Yours sincerely,
(Canon)
W. BURVILL.
Sherwood, Qld.

THE CHURCH IN SICKNESS FURTHER DETAILS OF SEMINAR

An address, "The Little Brown Bag," by the Reverend J. V. Gason; a session on counselling and further questions and answers from the Brains Trust complete the cover of the clergy seminar on the Ministry of Healing which was reported in our last issue.

Mr. Gason said it was essential that clergy carry conviction and authority in their ministry to the sick.

In preaching, it was impossible to ignore the healing ministry. However, it must be remembered that the Bible teaches that the salvation of the physical body is not in the same category as the salvation of the soul.

He said that those engaged in healing should study a new book on prayer every year.

"Healing prayer is loving communion with the Father where He interprets our need rather than listening to our interpretation of our needs."

He spoke of intercession circles, the use of silent prayer and daily personal intercession for the sick.

The Sacraments also play a large part in the ministry to the sick: the Holy Communion, Penance and Holy Unction and the Laying-on-of-Hands. Preparation for these was most important.

The fourth factor in the pastoral care of the sick was "Worship defined as the adoration of God as Divine."

WORSHIP

In a liturgical service, he said, a man finds acceptance of himself as a creature in the eyes of God. It corporates nature, also cultivates the family atmosphere where a man receives valid identification with a group without loss of integrity.

Worship is celebrative and needs no justification. We give ourselves to it for its own sake.

Dr. W. L. Carrington, a well-known Christian physician and trained counsellor, gave a "power-packed" session on Christian counselling.

The good counsellor, he said, must learn to accept other people's feeling about their problems first, before dealing with the moral aspects of the case.

The clergy like doctors tended, through their professional training, to be given more to authoritative advice than to creative listening.

Sometimes the "moralistic" attitude spoiled true "empathy" between the pastor and the troubled person. It was most important that the relationship between counsellor and counsellor should be deeper than merely verbal.

In one sense the good counsellor for the troubled person was a "personality mirror" for the troubled person. After this role had been fulfilled he could go to help the client to find the solution of his problems.

The pattern of good counselling was to be seen in the Gospels in the way Our Lord handled individual people in need.

Secondly, to illustrate and appraise some of the many and peculiar approaches made to what is loosely called "divine healing," both outside and, by infiltration, inside the Church.

The panel consisted of "Dr. Own. Judge," a pre-psychosomatic physician; "Dr. Sigmund Lambie," the fanatically objective psychiatrist; the Reverend "Aurel" Milne, the pastor of a Pentecostal sect; the Reverend "Baker Eddy" Roddick, a Christian Science practitioner; and the Reverend Austin Alfred Royal, the hospital chaplain who presented a "synoptic" summing up of the discussions.

Bishop Baker, pointed out that the extremist "heretical" points of view held by the different groups represented, each in its way, presented an aspect of the truth however distorted—and their very existence was a reminder that the Church had failed to present an effective, full and balanced ministry of healing.

Dr. Stoller: "I cannot give expression to absolute truth. I can only look at it from my own point of view; I see disease as the reaction of an individual to a stress, whether toxic, or psychological, or social, or cultural. These stresses cause disease. I cannot go deeper into the origin of it than this, but I feel that there is something deeper."

Dr. Johnson: "Yes! It is part of the will of God; not that God wants to see us suffer but, as a Father may allow his child to suffer for its own good, so God may permit us to suffer to teach us certain lessons." Dr. Johnson went on to say that his own experience of severe illness in his student days had convinced him of this.

"Sickness can be a warning to us," said Dr. Johnson. "There is such a thing as 'perfection in suffering,' for it can strengthen our character and force

us back into dependence upon God. We come through it in closer fellowship with Him than we were before."

The Reverend J. V. Gason: "This is a problem with which priests are continually faced. When I meet it I try to work the person concerned round to a new attitude to God, showing that He suffers with His children and helps them to bear their suffering."

QUESTION 4: "Do you think that a patient should be informed that he, or she, is not going to recover; and if so, by whom?"

Dr. Johnson: "Whenever possible and practical the patient should be told. In some cases it would be easy—they are simply going to a place for which they have been preparing all their life. Others will be in fear, and they must be assured that death is not the end, and they must be told very gently."

"Some stand in need of spiritual help and should be told, in order that they may be able to receive that help. If it is felt that telling the patient would be too great a shock for him, you should try to get him in such a frame of mind that he can receive it without shock. Who should tell? This depends entirely on individual circumstances."

Dr. Stoller: "One should try to understand the personality of the person who is seen to be dying. There are some who want to be in a position to prepare themselves, and they can be informed with kindness immediately. There are others who would become over anxious and depressed if told, but even so, as far as possible, they should be told, provided that we try to estimate how they would react and how and when it would be best to tell them."

The person who is going to break the news, whether clergyman, doctor or relative, should be one whom the patient trusts."

QUESTION 5: "Do you consider desirable that the doctor should study philosophy and theology, and that the parson should study medicine? If they don't, how can they understand one another?"

Mr. Gason: "No! Doctors and clergy should have a sufficient vocabulary in common without any such special study to make themselves adequately understood by one another. One object of this seminar is to foster such understanding."

Dr. Stoller: "Yes! The doctor should start studying theology very early in the religious education of his youth. As far as philosophy is concerned he can only hope to get an 'attitude' to it; the pressure on medical students is too great to permit of closer study."

"The clergy can and should pick up a good deal of medical information which will stand them in good stead. It is especially desirable that they should know something of the principles of psychiatry. Perhaps after 10 years in the ministry the clergy should have a special course of study to crystallise the psychological knowledge they have gained in dealing with different types of people over the years."

Dr. Johnson: "I would have said 'Yes' to the first part of the question until a short time ago, but now I have a son who has become a theological student and I am not so sure! Doctors should certainly have as much knowledge of spiritual truth as possible, and they should learn more through regular prayer. The cleric should have an elementary knowledge of the ordinary processes of the body and the mind, and of the more common ailments and diseases; only so can he share their burdens with his people."

Two questions and answers in the Brains Trust, one of the most unusual and stimulating sessions of the seminar, were printed last week. Below are three more.

Members of the trust were Dr. Alan Stoller, Chief Clinical Officer, Mental Hygiene Department of Victoria; Dr. J. Gavan Johnson, member of the Federal and Provincial Councils of the B.M.A.; and the Reverend J. D. Gason, Secretary of the Christian Healing Group, Diocese of Melbourne.

QUESTION 3: "Is sickness and disease part of the will of God? If not, why does God permit His creatures to suffer when such suffering could seriously affect their Faith in Him and what, therefore, is the origin of disease?"

Dr. Stoller: "I cannot give expression to absolute truth. I can only look at it from my own point of view; I see disease as the reaction of an individual to a stress, whether toxic, or psychological, or social, or cultural. These stresses cause disease. I cannot go deeper into the origin of it than this, but I feel that there is something deeper."

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"Sickness can be a warning to us," said Dr. Johnson. "There is such a thing as 'perfection in suffering,' for it can strengthen our character and force

TEACHING IN THE MODERN IDIOM

TO THE EDITOR OF THE ANGLICAN

Sir—Your correspondent, J. R. Blair, will be pleased to know that more will quite certainly be heard about the need of a new translation of Scripture, and that this need is likely to be supplied before long with a version of highest scholarly authority and literary quality.

Further, I am able to say that I have recently received from our Protestant Episcopal brethren in U.S.A. quite a quantity of printed material both for propaganda and for instruction.

It is not easy to see how to make use of this material here. We are not yet making enough money available for printing. But if he or anybody else would like to see this material, especially that for parochial use, I shall be very happy to meet him.

The Reverend,
H. W. BAKER.
The King's School,
Parramatta.

S. JOHN'S COLLEGE OPENING

The Governor of Queensland will officially open the new buildings of S. John's College within the University of Queensland on Sunday, July 15, at 3 p.m.

ANGLICAN OF THE WEEK



Our Anglican of the Week is shown in a typical pose above. He is the Rector of Holy Trinity, Concord West, Diocese of Sydney, the Reverend Ronald Walker.

This forty-four-year-old priest would be a rare bird in any diocese; but in Sydney he is so rare as to be startling!

The picture shows him last week, a clergyman of irreproachable Evangelical antecedents, telling the clergy and laity of Brisbane Synod a thing or two about the facts of Church Promotion.

What he did not mention en passant, and what will certainly raise a nice little storm in Sydney in due course, is that later this month he will adopt the unprecedented course of having to dinner in the Australia Hotel a great number of chairmen of the promotion canvasses which are being held in Sydney.

It is probably the first time that a Church organisation in Sydney has held such a function in such a place.

Mr. Walker was born at Werris Creek but came to Sydney at an early age. He was educated at Werris Creek and other public primary schools, and at Sydney Boys' High School, where he achieved what he calls a "very moderate" Leaving Certificate before going to Sydney University to study law.

The law he found dry.

He left it to enter Moore Theological College at the age of 20 years, and his career followed the usual path from then until a year ago.

It was from the columns of THE ANGLICAN that Mr. Walker gleaned his first information of Anglican promotion methods.

Entirely off his own bat, he obtained every shred of information which could be had

from the Episcopal Church and other bodies in the U.S., and just over a year ago started Sydney Synod by demanding that a Department of Promotion be set up here.

He is married, has three children. They see little of him these days.

FAMILY CHAPEL IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Eminent South Australian parliamentarian, Mr. A. R. Downer, is building a beautiful little chapel in the spacious grounds of Arbury Park, his Bridgewater estate, as a memorial to his mother, Mrs. D'Arcy Addison, who died last year.

If the weather allows, the chapel will be completed within the next few months, in time for the baptism of Mr. and Mrs. Downer's baby daughter.

They have three other children—Stella, Angela and Alexander.

As there is no Anglican church in Bridgewater, the Downer chapel will, if considered desirable and practicable, be made available for village services.

A staunch churchman, Mr. Downer, who is the Liberal member for Angas in the House of Representatives, is the son of the late the Honourable Sir John Downer, K.C.M.G., Q.C., M.P., a former Premier of South Australia, and one of the framers of the Australian Constitution.

Lady Downer was formerly Miss Una Stella Haslingdon Russell, eldest child of the late Mr. H. E. Russell, of Sydney.

Four years after Sir John's death in 1915, she married Mr. D'Arcy Wentworth Addison, C.M.G., M.V.O., I.S.O., of

Hobart, who pre-deceased her by three months.

Mrs. Addison, herself a loyal and devout churchwoman, lived at Arbury Park from the time the house was built in 1935 until her son's marriage in 1947, and from then on frequently visited the estate.

She died in the cottage on the property, which had been enlarged and renovated for her, on November 28 last.

Arbury is one of the most picturesque estates in the Adelaide hills. The imposing Georgian house looks down steep terraced lawns to a large pond, and in the background a rustling creek. A small footbridge and white gate lead to a large expanse of green meadow, with tall poplars and gum-covered hills as a backdrop.

ORCHARD SETTING

And to the left of the pond, next to a veritable old-world deer-park, is the orchard, which conceals somewhere in its grassy area the 19th century grave of a small girl.

It is in this charming orchard—so well-loved by Mrs. Addison—that the tiny chapel nestles.

Only 24 feet long and 16 feet wide, and about 16 feet high to the top pitch of the slated roof, the building is of freestone quarried at Basket Range, just nine miles from Arbury.

It is of an 18th century design to harmonise with the house and other Georgian-style buildings on the estate. In the sanctuary wall are four niches, each containing room for three urns.

The walls will be deep cream, the covered plaster ceiling blue.

BOOK REVIEW

HOLY DAYS

RED LETTER DAYS. Harry N. Hancock. Longmans. Australian price. 10/9.

A series of simple, stimulating sermonettes on the Holy Days of the Anglican year.

For the multitude of the sick, for those shut off from church attendance, for the ordinary man and woman as a guide to the devotional significance of the Holy Days, for the Reader and Parish Priest who may need a thought on which to base a sermon, Dean Hancock's little book will prove helpful.

WE ARE ALL TO BLAME FOR THE WORLD'S EVIL

FROM A SPECIAL CORRESPONDENT

Melbourne, July 2

"At every moment of every day, someone, somewhere, is adding to the burden of the world's evil," said the Dean of Christchurch, the Very Reverend Martin Sullivan, in S. Paul's Cathedral on Sunday.

"One man is killing his brother, another is wrecking his home, a third is engaged in theft, a fourth is caught up in adultery," he said.

"Literally millions are sinning. It is MY sin, however, which is partly responsible for my brother's downfall," the dean said.

"When a murderer goes to the gallows, all of us should kneel down and ask God's pardon for our share in his crime.

"When the New Testament speaks of the world, it means a society of 'co-operative' guilt with limited liability."

"Let each Christian man therefore plead his liability for the wrongs he himself has committed, and also acknowledge his share in the co-operative guilt of mankind.

"Our trouble is that we have grown less and less sensitive towards wrong. Again and again we have dealt successfully with our consciences so that they no longer disturb us as once they did. An occasional flutter is felt; that is all.

"We have come to accept as perfectly normal and even

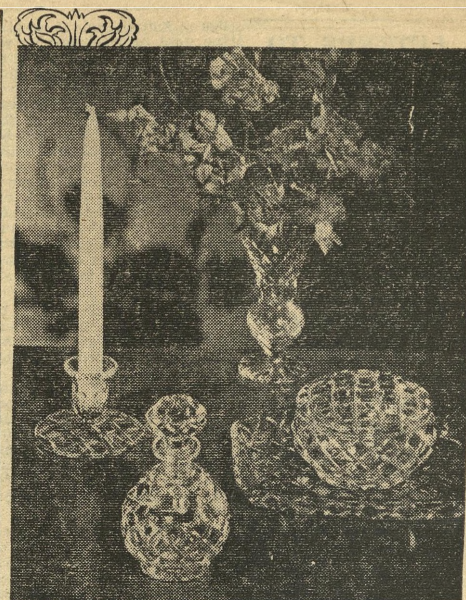
honourable, actions which once we regarded as wrong.

"Those of you who are married may pause and think of what has happened to your personal relationships. Are they still touched by those same qualities which you cherished when first you began on this adventure?

"As husbands, are you still seeking out those little unremembered acts of kindness and of love that you may perform them, or have you slunk into those comfortable and selfish ways, as if they were yours by right?

"It would be good for all of us to sit down quietly, sometime, and record two or three sins we have never yet confessed, and with them another two or three we now commit without any real pangs of conscience.

"The honest man, the courageous man, will say: 'the remembrance of them is grievous; the burden of them is intolerable.'"



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BOOK REVIEW

CHURCH PEOPLE WILL WELCOME THIS

IS THE CHURCH OF ENGLAND CHANGING? T. B. McCall. Anglican Truth Society. Pp. 38. Price, 2/-.

IT is no easy task to write a small book on a great subject, and Mr. McCall is to be congratulated upon the success with which he has accomplished a difficult task.

There can be no doubt that if this booklet is brought to the notice of Church people by the clergy that it will be widely read. It is clearly and attractively printed in good, readable type, and written with simplicity and candour.

If one were asked to suggest who should read this booklet before all others, the answer must be—those who "would stand upon the old paths and follow in their worship of God the pattern which their fathers set."

Times have changed, beyond the wildest dreams of our ancestors, since we reformed our worship at the Reformation.

The worshipper of 1956 stands in a very different environment from the worshipper of 1662.

Whether we like it or not, whether we know it or not, the life of the Church of England, and consequently the worship of the Church of England, has changed. It will continue to change so long as the Holy Spirit of God continues to guide her into all truth.

But, as Mr. McCall so clearly shows, the more she changes the more she remains the same, because she has clung from generation to generation to the true Faith, steering a perilous path between accretions which threaten her on one hand and subtractions which threaten her on the other.

The booklet may be criticised by the extremes—the high tones and low tones of the Anglican musical scale—but those who with difficulty attempt to tread the Via Media will welcome its publication.

—T.T.R.

TALKS WITH TEENAGERS

WE CAN HAVE FELLOWSHIP WITH GOD

Calling All Alert Young People!

Here is a Treasure Hunt in which you are invited to join each week. The treasure is not something which you can hold in your hands, but in your heart. The search will not require that you spend a lot of money, but it will take effort and time. If you follow the clues, and succeed in your quest, your life will have more meaning and purpose.

—Youth Editor.

One of the great thoughts of the Bible is that God and man were meant to be friends.

Does it seem unreal to you to read in the Bible of Abraham as the "friend of God" (James 2:23)? Or that "the Lord spake unto Moses as a man speaketh unto his friend" (Exodus 33:11)?

This wonderful thought, that God and man belong together, is found all through the Bible, until at last St. John comes to say, "Truly our fellowship is with the Father, and with His Son Jesus Christ" (1 John 1:3).

FELLOWSHIP WITH GOD

The supreme example of fellowship with God is our Lord Jesus Christ. How real God was to Him! He saw God everywhere, He felt that God was always near to Him, He spoke often to His Father and of His Father, and often He was conscious of God speaking to Him.

Can we have fellowship with God like that?

The early Christians certainly thought so!

S. John says, "He that saith he abideth in Him, ought himself also so to walk even as He walked" (1 John 2:6). In other words, Christians ought to be like their Master, and when they make the effort to follow Him they will share His experience of fellowship with God.

The story is told of the great Bishop Moule, of Durham, that once when he was visiting a country vicarage, the vicar's small daughter came to her father with a startled look on her face. "Daddy," she said, "the poor bishop has gone mad. He's walking in the garden talking to somebody, and there's no one there!"

Of course, the bishop was not mad. It was his usual prac-

tice to walk in the garden while he said his morning prayers. It was his way of holding fellowship with God.

OUR FELLOWSHIP

And John speaks of "our fellowship." "Truly, our fellowship is with the Father." How are we to develop this fellowship with God?

Well, how did you come to know your best friends?

By being often in their company.

Quite so. And a person cannot get to know God and have fellowship with Him, unless he spends time in His company.

If we are to "walk as Christ walked," and have fellowship with God, we must make time in lives for prayer. How often we find our Lord at prayer. There were times when He rose early in the mornings for prayer (Mark 1:35), or when He spent the whole night in prayer (Luke 6:12). It was His custom, too, to share with others in public worship (Luke 4:16).

But if we are to worship and pray aright, we must learn all that we can about Him Whom we worship. That means we should also make time to study His word, the Bible. There God speaks to us through the experiences of men and women of past ages, and there, we too, can find Him and have fellowship with Him.

POINTS FOR DISCUSSION

Here are some points for discussion if you use this article with your Youth Group, or you might like to write the Youth Editor a brief letter on one or all of these questions:

1. What is fellowship with God?
2. What are ways in which we can have fellowship with God?
3. Tell some of your own experiences of fellowship with God.

FOR YOUR FELLOWSHIP EVENING

THROUGH THE GLASSES

Here is something to try out at your next fellowship evening. It will create plenty of amusement.

Draw a chalk line the length of the floor. Then get your competitors lined up, and make them walk along the chalk line one at a time, putting one foot in front of the other, so that each step is made exactly on the line.

That sounds easy! But each competitor has to look through a pair of binoculars, turned the wrong way round.

As each one tries to follow the line, he lifts his legs in a most curious fashion, and everyone gets a good laugh!

PRINTERS' PIE

If you want something quieter, cut out a news item from a daily paper, about fifteen or twenty lines will be enough. Jumble up all the lines, and then copy the result on a duplicator so that there will be a copy for each member. You must not jumble the words, only the lines. The puzzle then will be to re-arrange the lines in their correct order. The first to re-write the whole passage, with the lines exactly as in the original article, is the winner.

The Youth Page

YOUTH AND A DAY

Greetings, Young Churchpeople of Australia!

What a splendid heritage and opportunity is yours!

It is a good thing to be alive this year of our Lord, 1956. And it is a good thing to be young.

"Give me Youth and a Day," said a Wise Man, "and I will make the might of Emperors look small!"

Youth is the time of vision! The whole world is before you with its challenge of far horizons and undiscovered wonders! Radio, television, aerobics, yes, even atomic science are calling to the youth of to-day to give of its best to unravel their secrets and to give to the world things yet undreamed of.

The Church of God, likewise, is looking to youth. Standing at the threshold of the Atomic Age, the Christian Church is still a minority movement in the world.

The youth of the Church to-day has it in its power to extend the boundary of Christ's Kingdom immeasurably if once

it catches the vision, and dedicates itself wholeheartedly to the purpose of our Redeemer.

In science, in economics, in education, in politics, in industry, in trade and commerce, and every other avenue of man's enterprise and endeavour, the world needs the impact and inspiration of Christian youth.

We who are older frankly envy you young people of the Church the opportunities that are yours to win the world for God, and it is to help equip and inspire you for that task that this youth page is dedicated week-by-week.

—YOUTH EDITOR.



These young people were confirmed at S. Andrew's, Lane Cove, last month by the Archbishop of Sydney.

DAVID'S VICTORIES

The story of David's victory over Goliath is the climax to a series of lesser victories that are recorded in 1 Samuel, chapters 16 and 17. Every boy and girl knows how David slew Goliath, but how many know the other victories which led up to this?

First, there was a victory over his natural "curiosity." Any other lad of his age would have been overcome with curiosity when he heard that Samuel, the Prophet of the Lord, had come to Bethlehem to offer a sacrifice. But though his father and his seven brothers went, David chose to stay with his sheep. That was his responsibility, and rather than gratify his curiosity by going to the sacrifice and the feast which would follow, he was faithful to his duty.

His second victory was over "carelessness." When he came and stood before Samuel he was "of a beautiful countenance, and goodly to look to." Even though he was a shepherd, he was not careless about his personal appearance.

Reading a little further, we find that there was no "factivity" about him. While he was caring for the sheep, he used his time well. He is described as one that "is cunning in playing, and a mighty valiant man." Not only could he play the harp, but he could use sling and spear and sword. He developed every ability that God had given him, and so, all unconsciously he was preparing him-

self for the work that God had for him.

His fourth victory was over "stubbornness." When his father told him to leave the sheep, and carry food to his brothers, he appears to have gone willingly and without delay. He was ready to do what his father desired.

In the next place, we notice his carefulness. He had conquered "indifference," for when his father sent him to his brothers he was careful to leave the sheep "with a keeper."

David's sixth victory was over "hypocrisy." When he was preparing to face Goliath, Saul offered to let David wear his armour. Saul was a warrior, but David was only a lad of about 18 or 20 years of age. It would have been ridiculous for him to have attempted to go into battle wearing Saul's armour—Saul might be able to fight in it, but David certainly could not! So he put it off, and went into battle with his own equipment. He could use a sling and stones, and so he took those.

And all these lesser victories prepared him for the conflict with Goliath, and helped him to win there.

Later, David was spoken of as "a man after God's own heart." He was one who had learnt early in life that each one of us carries a battlefield in our own heart. If we can win the victories in our inner life, we need not fear the foes that come from without.

CALLED TO SERVE

"During a recent Retreat," writes a C.M.S. missionary in Uganda, "I asked two of the Church teachers how they came to be teachers. One told me that for a long time the question had burned in his heart, 'Why is there no Church in this village?' until the answer came that he must build it himself. This he did, and he and his wife have lived and served in this village for the past fifteen years."

"The other teacher said that a promise he had made many years earlier to witness for Christ among his own people had lingered in his mind, until the time came when he knew God was calling him to keep that promise! He had obeyed that call and had offered himself for full-time service as a Church teacher."

Is God calling you to serve Him—in your parish, or elsewhere? Maybe there is something you should be doing for Him.

Perhaps you can teach in the Sunday School? Possibly you can help with some of the clerical work of the parish—addressing envelopes, wrapping and posting parish papers; or you might bring other young people to the fellowship meetings, or to worship. Have a talk to your minister about it; he will be glad to help you find your job for God.

If you feel that God is calling you to serve Him elsewhere, get in touch with one of the missionary organisations of the Church. The State Secretary of the Australian Board of Missions, or of the Church Missionary Society, will be glad to tell you how you can serve God in the wider work of the Church throughout the world.

OLDEST TOWN IN THE WORLD

Investigations on the site of ancient Jericho, says a newspaper report, have convinced a well-known archaeologist, Miss Kathleen Kenyon, that it is the most ancient town in the world.

Ancient Jericho has been the scene of considerable archaeological activity for some time past, and Miss Kenyon who is a Director of the British School of Archaeology at Jerusalem, has taken a personal interest in recent excavations.

Sickles for cutting corn, and small hand mills for grinding it are among the many finds in the ruins of the ancient city. Miss Kenyon's party actually found imprints of grains of corn in the mud.

It is estimated that Jericho was a city as far back as 5,000 B.C., and possibly earlier. This is at least 2,000 years earlier than the dates of the great cities of Mesopotamia and Egypt, and about 4,000 years before the overthrow of the city by Joshua.

YOUTH PAGE CHANGE

A new Youth Editor has been appointed to conduct this page.

In accordance with our settled policy his name will not be announced; but it may be stated that he is a clergyman who has had experience in three Australian dioceses.

Actual news of youth activities will in future be published in the general body of the paper with news of the rest of the Church. We hope to improve this page a great deal, and to increase its value to young Anglicans by placing the main emphasis on teaching matter.

The form of the page will be experimental for the next few weeks, until the new Youth Editor has started to receive the views of the young people for whom this page is chiefly intended.

Please remember that he cannot live in a vacuum: he needs the help and suggestions of all who have ideas to improve the page, which we hope young people will make the best in the paper.

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Illustrated prospectus on application to the Headmistress, MISS E. RUTH HIRST, B.A., Dip.Ed.

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E. C. F. EVANS, B.A., Dip.Ed., L.A.S.A.

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

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Illustrated prospectus on application to the Headmistress—MISS MARGARET GLOVER, B.A.

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BRISBANE SYNOD IN SESSION

(Continued from page 1)

that some sections in the diocese thought the time might now be ripe for a change. "It is known that one rural deanery meeting has unanimously asked the archbishop to resign now. The clergy all over the diocese are discussing it," he said.

Mr. Henderson suffered rather fewer interjections during his speech than Mr. Wanstall; but the House seemed to be working itself into a state of some excitement by the time he sat down. Indeed, the only member who seemed quite unmoved was the president, the Archbishop of Brisbane.

His Grace regarded each speaker with the same gentle benignity, and accorded what each said the same interested attention that he is known to bestow on Test matches!

Some of the background should be explained here.

Mr. Wanstall is a prominent Queen's Counsel. Together with another leader of the Queensland Bar, Mr. G. L. Hart, Q.C., and Mr. Henderson, he advises in an honorary capacity an organisation called the Church of England Defence Association.

This association was formed last year by a group of laymen of irreproachable reputation and standing in the Diocese of Brisbane, most of whom are active as well as practising members of the Church.

LAYMEN'S GROUP

They are perturbed (like the great majority of Anglo-Catholic and High Church clergy of the diocese) by the apparent Romanising tendencies of a small group of Ultramontane "wild men," mostly youthful—not necessarily in a chronological sense. Because of what it opposes, the association has tended itself to become regarded as polemically Protestant, and because of its methods, and the personal qualities of some clergy whom it has attacked, it has failed to command as yet as wide a basis of support as it might otherwise have earned.

There are other qualifications affecting both the association and those whom it criticises, which will be dealt with later on. What is relevant here, however, is the fact that anything remotely connected with the association, or its three legal advisers, tends to produce more heat than light in the Synod. It seemed to your correspondent that Mr. Wanstall's motion was treated, not on its merits, but as a motion coming from a suspect source; it would have been accepted with scant discussion had it come from anyone else.

AS IT WAS

Canon Ivor Church, who followed Mr. Henderson, pointed out that if His Grace were to think of retiring, then he surely had already an appropriate body with whom he could consult if he wished, in the Diocesan Council. This was on all scores a much better thing, and Canon Church raised a good laugh when he said the lawyers were "trying to turn the Archbishop Election Board into a Retirement Board."

Mr. Wanstall (who, of the three lawyers, best senses the "atmosphere" of the House) saw that the vote would be against him. He dealt briefly and effectively with Canon Church and the legal position, and wasted no time.

The motion was defeated. It was all very interesting; but only in academic fashion. If passed, it would have left the position about His Grace's retirement exactly as it was. When, in due time, His Grace decides to think about retirement, it does not seem to your correspondent to matter two hoots whether he discusses it with this or that body—or with

anyone at all! For the moment, His Grace enjoys good health, and everyone hopes he will live to be a hundred.

Tuesday evening saw one of the highlights of the Synod: a talk on Promotion by the Reverend Ronald Walker.

It is not always that a Sydney priest cuts much ice in Brisbane; but Mr. Walker was sufficiently blunt, and unorthodox—in a word, himself—to cut plenty.

He is no orator in the Ciceronian style: his metaphor is homely rather than subtle; but it is effective—as several dioceses outside Sydney already know.

PROMOTION

So many people will yet hear Mr. Walker that it would be a pity, perhaps, to anticipate all that he will say; but he made these points among countless others:

First, he rid his hearers of the idea that Promotion meant money. Money was only a part of Promotion, he said.

He challenged any member of the Synod, in straight-from-the-shoulder style, to rise in his place and say that he was quite satisfied with what the Church was doing.

None rose. "Well," he said, "if we're not doing enough, if we're not properly performing the ministry of the Word and the Sacraments, in our own parishes and

motion work to remember the needs of the greater family outside the parish—the diocese, and the work of the Church abroad.

He was given an ovation.

Wednesday morning was taken up with three social functions: Archdeacon Massey acted as host to lay synodsmen during a tour of Church institutions around the city; the archbishop entertained the wives of the clergy at Bishopsbourne; and old members of St. Francis' College held a Jubilee Dinner.

A number of reports of a domestic nature were dealt with by the Synod during its afternoon session. One of them gave Mr. P. W. Henderson an opportunity to pay a most felicitous tribute to the Reverend Rupert Orme for the deeply spiritual quality of his work as a hospital chaplain.

After the dinner adjournment and the Home Mission Hour, the Synod hall was packed in anticipation of the debate on the Constitution Assenting Canon.

It was known that there were many intending speakers, so the archbishop asked the House whether it wished to limit the time to be allowed each speaker.

The Chancellor, Mr. F. T. Cross, thought ten minutes per speech was enough. Mr. P. W. Henderson disagreed. Mr. G. L. Hart was in favour of as

should not be restricted as to time.

The Bishop of Newcastle, the Right Reverend F. de Witt Batty, who was in Brisbane on a personal visit, was thereupon invited to take his seat in the House and to address it on the Constitution.

It was a happy circumstance that brought Bishop Batty to Brisbane, where he had once been Dean.

During the afternoon, more than one layman, and not a few of the clergy, had told your correspondent that their attitude to the Constitution would be considerably influenced by what Bishop Batty had to say.

The bishop, however, made no attempt to play the part of advocate. He told the Synod in simple terms of the history of attempts to draft a constitution for the Church in Australia, and of the legal position in which the Church found itself to-day.

BISHOP BATTY

He outlined the work of the committee which, inspired thereto by the Archbishop of Canterbury, had drafted the present Constitution. He gave a brief and impartial summary of the principal points about the draft which were disliked by this side or that, and agreed that there were imperfections in it.

As against these points of criticism, he said, must be set the fact that the draft was the product of a representative body of men, and that it represented the best that could be produced by men of goodwill and finally approved, after some modifications, by the General Synod without a single voice being heard in dissent.

Bishop Batty well earned the ovation which the Synod gave him: what he said, and the way he said it, set the tone of the whole debate which followed.

The Chancellor, Mr. F. T. Cross, then introduced the Assenting Canon in a masterly speech.

The text of the Constitution, he said, was long and complicated, even for lawyers.

"Personally, I should much have preferred it to have been simpler and shorter," he said.

"Most of us probably feel that we could have done better than this—I certainly could have made a better job of it myself (laughter), but it is the simplest clauses of any written constitution that give you most trouble."

SAFEGUARDS

He gave as instances Section 92 of the Australian Constitution, and the "due process of law" provisions in the United States Constitution.

"What can be said about the document is this: it is an honest, comprehensive and capable piece of writing, which puts into legal words what most people would want.

"We are in this position, that we cannot alter or amend it. We must either accept this Constitution as it now stands, or else reject it.

"If two men, A and B, make a contract between themselves, it is a fairly straightforward thing. But if you introduce a third party, C, it becomes a little more difficult to draw it up. If you introduce more men, D, E, F, and so on, then the contract becomes really involved, and what you get is so full of safeguards that it is hard both to draw up and understand once you have drawn it up.

"That is what has happened in this case, with the twenty-five dioceses of the Church in Australia: each of them is 'safeguarded' in this Constitution.

"For my own part, as a member of this Diocese of Brisbane, let me say this: I would,

(Continued on page 9)



Three leading Brisbane laymen who opposed the draft Constitution. They are (left to right): Mr. P. W. Henderson, Mr. G. L. Hart, Q.C., and Mr. C. G. Wanstall, Q.C.

in the diocese, and in the mission fields, then it's entirely our own fault. We've no one else to blame. It's the fault of the Church.

"I've made it clear that money doesn't mean Promotion. But having done that, let us be clear in our minds that the Church does need money, and that money, rightly used, can be a very spiritual thing.

"I've said this before, in other places, and I'll say it here. Money can be a sacramental thing. A means of Grace.

"For years and years past, we've adopted scandalously inadequate methods of raising money. You talk to any parson. Parsons don't know much about money; but they all talk about it.

"For years, we've kept our churches open to raise money.

"What for?"

"To keep our churches open, of course!" (Laughter.)

"But can any of you tell me any good larks you can find in the Scriptures for raising money?"

"Not on your life, you can't!"

"What you find in the Scriptures is God's standard for giving money. And that is one of the incidental discoveries which Promotion methods aim to re-

Mr. Walker described in outline the techniques for Church Promotion, and told of what it had achieved elsewhere. He concluded with an appeal to parishes which undertook Pro-

much time as possible: he explained that in his own case he had gone to some pains to prepare a speech which it would take twenty minutes to deliver.

There was mixed laughter and disapproval at this, which quickly subsided when Mr. C. G. Wanstall pointed out that the decision to be made was a vital one, which "will not affect only us who are present, but our children, and our children's children."

"I suggest that the Constitution is too important a matter for us to limit debate upon it," he said.

THE CONSTITUTION

Mr. R. J. Hamilton, a lay member from Mundubbera, pointed out acidly that Synod had already spent a certain amount of time on comparative trivialities, and that he and most of those who, like himself, had come from distant parts, had not done so to rush through the most important business before the House. This carried much weight, for Mr. Hamilton is, like most men on the land, not able to give unlimited time to debates in Brisbane.

The Reverend A. P. B. Bennie agreed that speeches should not be shortened.

"We want to give this matter very full consideration," he said, "and I do not see how we can do that if the time for speeches is to be restricted unduly."

It was resolved that speakers

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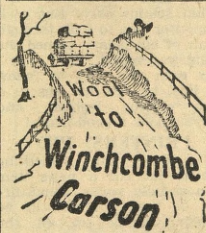
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BRISBANE DISCUSSES THE CONSTITUTION

(Continued from page 8)

without hesitation, trust every one of the other dioceses of Australia much further than this Constitution does." (Applause.)

Mr. Cross outlined the growth of the Church in the Province of Queensland, and explained the precise position of the diocese within its present legal framework.

"Since I cannot essay to examine the text now in detail, let me answer some of the principal questions which may be in our minds, on the basis of the text," he said.

"I could say much more than I propose; but if I appear to miss anything, let it be raised in the debate and I shall do my best to deal with it in my reply.

"First, supposing that we do adopt it, how and when does it become law?

"If you look at page 40 of the text you will see that it must be assented to by eighteen dioceses. The Parliaments of five States must pass Acts giving it effect. Two of the eighteen dioceses must be metropolitan dioceses.

"Dioceses which have not come in at the time that the Constitution comes into force can come in later. The door will ever be open.

"Next, whom will it bind?

"You will find the answer in Section 70. It will bind bishops and clergy and laity as members of this Church, and for all purposes connected with or in any way relating to Church property.

"What persons can be dealt with by its tribunals?

"See page 29. It states persons licensed by the bishop, any other persons in holy orders resident in the diocese in respect of breaches of faith, ritual or ceremonial . . .

"How can it be altered?

"These provisions need careful reading. It can be altered in three ways, according to the nature and importance of the proposed alteration. The first three sections of the Constitution, the Fundamental Declarations, can never be altered; but other parts of it may be altered—with some difficulty—in the manner set forth in chapter eleven. You will find it on page 38 of the text.

PRESERVE STATUS

"Notice that in some cases the assent is required of all four metropolitan dioceses—Brisbane, Sydney, Melbourne and Perth.

"The question often asked is, will it preserve our present status? It will. You will see the reasons in Section 43 on page 25, and on page 28.

"Another question is, can the Prayer Book be altered? Yes, it can without a doubt. But there is an important provision. No alteration can contravene any principle of doctrine or worship laid down in our Prayer Book and the Thirty-nine Articles."

The Chancellor then explained that what is termed a Special Bill would be required to alter the form of the Prayer Book and to deal with certain other matters.

"Such a Bill, if agreed to by a two thirds majority of each House of the General Synod, then becomes a provisional Canon," he said. "But it has no operative effect."

"It must be referred to each diocese for consideration, and each diocese must indicate its assent or dissent within a fixed time.

"It can only become law if each diocese assents. This means that alteration of ritual, ceremonial and discipline will need to follow a heavily pressing demand before it can come about."

The Chancellor dealt at some length with the Tribunals to be set up under the Constitution, and in particular with their composition.

There were, he said, reasonable objections to their composition from this and that section of opinion in the Church, just as there were reasonable criticisms of the Constitution as a whole.

"What we must face is this fact, however," he said. "We can only accept or reject this draft as it stands. We cannot alter it. For my own part, I am convinced that with all its faults this Constitution is one that can be made to work, if we have the will to do so.

"I hope we will accept this Constitution overwhelmingly." (Applause.)

The Venerable Frank Knight, who seconded the motion, said: "There is really little for me to add to the masterly summary given you by the Chancellor."

"I commend this Constitution not on legal grounds, for I am no lawyer, but for two reasons which seem to me important. In the first place, it will bring us closer together in Australia by making us do things together. Second, the faith and trust which the Constitution at once demands and creates will enable the Australian Church to play its proper part in the life of the nation as a whole."

UNITED AUTHORITY

It was a serious weakness in the Australian Church, the archdeacon said, that there was no machinery which enabled it to speak with united authority on specific matters of moment, and the Constitution would do much to remedy this.

In criticism of the draft, Archdeacon Knight said that he felt the Appellate Tribunal might have been improved by the inclusion of clergymen and non-legal laymen as well as bishops and lawyers; but that this omission did not vitiate the draft as a whole.

Mr. G. L. Hart, Q.C., who rose to oppose the motion, said that the thanks of the Synod were due to the Chancellor and to Archdeacon Knight for their able and impartial analyses of the draft (applause).

"I would like to make one thing clear in the first place," he said.

"I would like to say that I am in favour of an Australian Constitution, and I think that one must and will come; but I do ask this Synod not to be emotionally stampeded into passing this one.

"Once it is passed it is passed for all time. I think we can get a better one (cries of "How? Where?").

"We should pause. If we are in doubt, we should reject it at this stage. I am opposed to this particular constitution. It is a thing of shreds and patches, it is a colander, not a constitution (laughter).

"I am opposed to it on three principal grounds. First of all, the Prayer Book and Thirty-nine Articles have ceased to be fundamental doctrines of the Church, and there are no adequate safeguards that doctrines will be retained.

"Second, the provisions as to discipline are so imperfect as to be capable of being hopelessly inadequate on the one hand and grossly tyrannical on the other.

"Third, it alters the basis of the present ecclesiastical law.

ORIGIN OF DIOCESE

"It will be necessary for me in dealing with my first point to mention briefly the origin of the Church of England in this diocese.

"In about the year 1868 in Brisbane a number of people got together and formed the diocese of Brisbane.

"It was an association of people who voluntarily gathered together and voluntarily chose certain fundamental doctrines as the doctrines of a church to be formed. These people voluntarily agreed to accept the 39 Articles and the Prayer Book as fundamental doctrines, which the future Synod was to have no power to alter.

"It is not a State Church.

"It is true that that Constitution of 1895 became a schedule to an act of the Queensland Parliament, but this again was the voluntary wish of the members of the Church.

"When that Constitution was formed and on those trusts, people gave properties to the church. All the law of Queens-

land says is that if properties are given for a particular purpose they must be used for that purpose.

"Now what has happened is that other people have come along who don't like those original trusts and are trying to alter them.

"The plea is set up that these trusts should be altered because they are old.

"This is a very strange matter to be set up in any church, for after all, the truths of the Christian religion do go back nearly 2000 years.

"There is no reason why doctrines should be altered because they are old. We should not assume we are any wiser than our ancestors. (Laughter.)

The Church without the Prayer Book and the 39 Articles, would be like a ship without a rudder.

"One of my principal objections to this constitution is that it places what has been the fundamental doctrines of the Church at the whim of General Synod. The things which have been laid down for centuries can be changed too easily.

"I am also afraid some of its provisions will lead not to unity in the Church but to more widespread differences than ever.

"It would have been sufficient to provide for substantial compliance with the ritual in the Prayer Book, though I think it appears that this is in reality the case now, when the Red Book case is thoroughly examined.

"My next objection is to disciplinary provisions.

"I greatly welcome the attempt to set up Church Courts to try our own differences. But we should see that when we do set them up we set up Courts in which justice may be done.

TRIBUNALS

"The tribunals can do no more than make recommendations, which the Bishop of the Diocese or the Primate may accept or reject.

"The Constitution assumes that it may be necessary to charge bishops with ecclesiastical offences and bishops, being human, and this Constitution being meant to last for a long time, this is a necessary assumption. (Laughter.)

Nevertheless, it also appears to make the contrary assumption that bishops are infallible. "To my mind it is an objectionable thing that a tribunal has no power to do anything else other than make a recommendation.

"If the bishop doesn't desire to give effect to it, there is no obligation on him whatsoever to do so.

"On reading Section 60, subsection 2, amidst all the verbiage, it is quite clear the bishop can do what he wants to. It seems to me that human nature being what it is, there will be no widespread divergencies in any diocese unless they are secretly aided and abetted or winked at by the bishop (laughter), and the bishop, human nature being as it is, is not likely to punish a person he has secretly aided and abetted or winked at (laughter).

"On the other hand, these tribunals could be made the instruments of tyranny.

"If a bishop did not like the behaviour of one of his clerics he could charge him before this court at which he would probably nominate the personnel (possibly he could sit on the Court himself) and then accept the recommendation in its entirety.

"We know from experience that in practice provisions as to appeal are often useless to poor men.

"The constitution thus makes the two assumptions that bishops are liable to error and that the bishop in a diocese should be the person who finally says whether or not a recommendation should be carried into effect.

"I think that if there is a prerogative of mercy the last person who should exercise it should be the bishop of the diocese!

"If, contrary to my views,

there is to be any such prerogative it should exist in some other individual or body (cries of dissent).

"The position could be remedied by making a provision that the decisions of a tribunal should be carried into effect unless a meeting of the bishops in the case of a bishop or the synod of the diocese in other cases passes a resolution that it should be mitigated.

"Another point is that the provisions as to charging persons are inadequate because if an incumbent of a parish is practising false doctrines he can only be charged by the bishop or five communicant members of the parish.

"In such a case it would in practice be almost impossible for there to be five communicant members willing to come forward because they would have been driven out long before (laughter).

"Now the third matter which I mentioned was that the Con-

stitution alters the basis of the Ecclesiastical law. The formularies of the Church are such as have been settled by the existing Ecclesiastical law. Now, we are told by a section that this law is to be no longer applicable. It seems to me nobody will know where they are.

"These are my thoughts about this Constitution.

"We are still a young Church, in a young nation. We should not accept things like this as final until we are thoroughly satisfied with them, even though they be the result of much labour.

"I think we owe a very great deal to the Bishop of Newcastle, and to all the men who have worked together to produce this draft. It will be a valuable basis for another, more satisfactory, Constitution. But it is not good enough as it is.

"These are my views. But I will tell you this. If this Synod (Continued on page 10)

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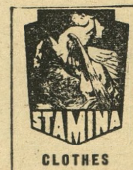
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BRISBANE SYNOD IN SESSION

(Continued from page 9)

accepts this Constitution, and if in due time it comes into force, despite what I have said about it, then I will abide by the verdict of the majority. If it does come into force, then I shall loyally accept it myself and do my utmost to make it work." (Loud applause.)

Canon F. F. Church rose to support the motion.

It was a slight exaggeration, he said, to claim that the Church without the Book of Common Prayer and the Thirty-nine Articles would resemble a ship without a rudder.

"And where, pray, was the Church during the fifteen hundred years before them?" he asked. (Laughter.)

"We are the Church of the twentieth century, not the seventeenth century, however much we love the Book of Common Prayer, which, I might add, we know very well at St. Francis' College." (Laughter.)

Canon Church agreed with Mr. Hart that the composition of the Appellate Tribunal left much to be desired—though for different reasons.

For all its faults, however, he thought that the Constitution in its present form should be accepted. "The fact that so many men of such different points of view, drafted it and agreed to it is remarkable enough in itself," he said. "It might almost be called a miracle."

A lay synodman, Mr. C. Postle, from Coolangatta,

disclaimed any great theological knowledge, and said he was concerned only with two points.

"I want to know if this is going to affect our Book of Common Prayer," he said.

"I want to know, because we've all got our Prayer Books, which have been given to us (laughter), and we don't want to throw the book away."

"The other thing is, will the Church of England remain Protestant under this Constitution? If it won't, then the Constitution is no good to me."

PRAYER BOOK

The Reverend Keith Rayner, who is writing the history of the diocese, made a good point at this stage.

He quoted the Constitution of the diocese, and made it clear that, despite the views of the Church of England Defence Association (put forward in a leaflet sent to all members of Synod), there was nothing sacrosanct about the Prayer Book as far as the Church in England was concerned.

"To say that the Prayer Book cannot be altered in any detail is nonsense," he said.

"The fact is that the Parliament of the United Kingdom can change it, and no one has ever denied the legality of such a course."

"What about the 1928 Prayer Book? If Parliament had accepted it, we all know what the position would now be." (Applause.)

"Well, I would rather trust the General Synod of the Church in Australia to make any such revision than any Parliament or other body comprising Jews, Roman Catholics, Methodists, agnostics and atheists." (Loud applause.)

"Finally, the opposition to this Constitution here has come so far from men who talk in terms of writing against us for not keeping laws which no priest keeps, or can keep. At least, if they want to enforce the law against us, then let them attack us for failing to keep laws of our own making." (Applause.)

Mr. P. W. Henderson opposed the motion because he regarded the Constitution as "an awkward compromise between groups which intend to remain divided on fundamental questions of doctrine and worship, regardless of whether it is adopted."

"The Anglo-Catholic group desire a power of change consistent only with the retention of basic Christian doctrine," he said.

"The Evangelical group desire to restrict the power of change to preserve the Reformation formularies."

"The complexities of the draft show that it was negotiated predominantly with reference to these conflicting ideas of change."

"That a National Church has power to change rites and ceremonies is not contravened. Recognition, however, of a right of change in principle should not lead us to an emotional acceptance of this or any particular form of constitution which seeks to embody such a power."

"OUTDATED"

"We as Anglicans should take care of falling into an attitude of accepting any ecclesiastical authority as infallible. As a Church we claim to stand corrected by the Word of God speaking to the individual conscience."

"It is our duty, therefore, to examine the Constitution for ourselves in the light of the circumstances of our own diocese. The ideas underlying this Constitution are already outdated."

"The principle of the report of the Anglican World Congress at Minneapolis was that variations from the official Prayer Book should be restricted in scope and made only at the highest legislative level in the provincial or national Church. Section 4 will make any uniform or even coherent liturgy impossible."

"Section 4 is really a statement that it is not the business of General Synod to concern itself with the liturgy."

"The result of the legalised drift from the Prayer Book under the aegis of the local bishop will be that we shall find ourselves unable to adopt the English canons in their basic definition of lawful authority."

"Their statement of lawful authority is irreconcilable with that of Section 4."

"Under this Constitution the Church in Australia may well move away from the main stream of English tradition as it is presently acknowledged in England. The question of the variations will really be decided by collaboration in private between the bishops and clergy."

"The present doctrinal and liturgical lawlessness among a considerable section of the clergy in this diocese has anticipated the adoption of this Constitution. Its adoption will in turn confirm that lawlessness beyond much hope of correction."

THE TRIBUNAL

"The Appellate Tribunal is constituted by four laymen and three bishops, the bishops being chosen by the quite outrageous method of judicial election." (Laughter.)

"Clergy are altogether excluded from the actual tribunal."

"The majority of laymen have a veto over the bishops in matters of doctrine. Here again a compromise seems to have operated."

"The existing ecclesiastical law, having been developed by lawyers, is deprived of binding force. For the apparent reason the bishops are not to be relied upon to preserve the existing reformed standards, laymen are interspersed among them with a right to veto."

"It is clear that no Anglo-Catholic can vote for this Constitution in good faith, in view of the laymen's right of veto in matters of doctrine."

"All the controversies about the spiritual authority of the Privy Council will apply to the Constitution of this tribunal."

"What is needed in the Church of England is a change of heart before there is a change of formal Constitution."

"The urgent task before the Church of England in Australia is to reaffirm its theological constants, to increase their number so far as possible, and express them as constitutional fundamentals so that the limits of tension and disagreement within the Church can be reduced to a minimum."

NO "MAD RUSH"

The Reverend W. B. Ward said he spoke in support of the Constitution as one who "sticks to the Book of Common Prayer every Sunday, and who refrained from using the Athanasian Creed last Sunday only because of my regard to the susceptibilities of a very Protestant member of my congregation." (Laughter.)

"I hope that the adoption of this Constitution will not mean any mad rush to change the Prayer Book," he said.

"It is not true, of course, to say that its acceptance means throwing the Prayer Book overboard, or anything of the kind. The careful and difficult processes which will attend any alteration at all have already been pointed out."

"If any revision is undertaken, then I trust that it will be based upon the Holy Scriptures."

Mr. C. G. Wanstall, Q.C., representing Mundubbera, said that the proposed Constitution radically altered the present statutory composition of the Church.

"It destroys the basis of the trusts upon which we hold our property, and puts new ones there instead," he said.

"It rejects the Book of Common Prayer and the Articles as fundamental parts of our faith and worship."

"It is irrevocable and bind-

ing on us once we accept it."

"If we leave it, in its present form, we can still accept it later. But if we take it, we cannot leave it."

On the Appellate Tribunal, Mr. Wanstall said, "It is composed of bishops and lawyers. Nothing but mutual distrust between laymen and bishops could ever have produced such a compromise."

"But there you have it: theologians who know nothing of the law, and lawyers who know nothing about theology."

"Can't you see that you have to get two of each to agree? You will never get concurrence. You will get a stalemate."

SHIFTING SANDS

"My friends over there" (pointing to the Anglo-Catholics opposite) "maintain quite sincerely that some of their practices fall within the scope of the Book of Common Prayer. I fail to see how you are ever going to get the Appellate Tribunal to agree about that."

"This Constitution is built upon the shifting sands of uneasiness and grudging compromise. It embodies all the worst features inherent in the prejudices of the antagonists whom it seeks to reconcile."

"The best example I can give you is this Appellate Tribunal, which is entrusted with the final power of defining General Synod's powers. "It is the supreme arbiter, exercising the highest jurisdiction and discharging the most responsible task in the counsels of the Church."

"Yet it is created as a mere sub-committee of the very body, General Synod, over whose deliberations it has the right of veto! It is a preposterous conception."

"This Constitution contains the seeds of the disintegration of the Church, in this diocese and in Australia, and I therefore oppose it."

The Reverend A. P. B. Bennie, whose private attitude towards the Constitution had been in some doubt, came down heavily in its favour.

He paid a graceful tribute to Mr. Hart, whose father and grandfather before him had been Chancellors of the diocese. One almost suspected that Mr. Bennie's vote might have been differently cast had the three lawyers not been unanimously opposed to the draft.

Mr. Wanstall, he said, had confused the House between altering the Prayer Book and altering the interpretation of the Prayer Book. The last paragraph of Section 67 of the draft showed how hard it was to alter the book, he said.

"What I say is that if these four metropolitan sees and eighteen others, after the General Synod, accept it in their Synods, voting by orders, then there will be no doubt of the mind of the Church at all," he said.

MUCH LAUGHTER

"Mr. Wanstall mentioned the position of bishops and laymen on the Appellate Tribunal."

"If ever he became a member of General Synod—though not, I sincerely hope, as a representative of this diocese (laughter)—then he'd know that the bishops and the laity there are simply falling over each other at the way they've excluded the clergy from that body." (Renewed laughter.)

"I think we have all received what I have referred to as the encyclical from the Three Blind Mice (prolonged laughter, during which Mr. Hart's seat nearly collapsed as he shook); but it simply does not represent the facts as far as the Prayer Book is concerned, at any rate."

"As to the Thirty-nine Articles and putting them in the Fundamental Declarations, let me tell you this. The minute you put them there, gone is any hope whatever of Protestant reunion—personally, I couldn't care less (laughter)—because it would effectively preclude the Protestants from joining us at any price." (Applause.)

(Continued on page 12)

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Other demonstration dates remain unaltered. Full particulars obtainable from the Organising Secretary.

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DIOCESAN NEWS

ARMIDALE

WERRIS CREEK

Confirmation at Werris Creek is to be held on Saturday, August 12, instead of the following Sunday. The attention of the Bishop, the Right Reverend J. S. Moyes, to be the celebrant at the first Communion on Sunday. The Bishop will also be visiting Curra-bubula and Palla-way on Sunday, August 13.

Werris Creek Sunday School (S. Bede's) have farewell one of their warmest workers, Mrs. Joyce Marr. Mrs. Marr and her husband have made a new home in the Muswellbrook district.

VICAR RETIRES

After 21 years as Vicar of Nundle, a wide-spread parish on the south-eastern edge of the New England tablelands, the Reverend R. H. MacLean has retired, with Mrs. MacLean, to live at Tamworth, 35 miles away. During the past month, presentations and farewells have been made at many of the district centres of Bowling Alley Point, Echo Hills, Duneish Creek, Mulla, Dugongwan, Ogunbil, Weabonga, Hanging Rock and other centres, besides the main centre at Nundle. In addition, Mr. and Mrs. MacLean were given a public farewell by the district from the civic, business, pastoral, sporting and R.S.L. leaders of the district. Mr. MacLean has planted three red flowering gums at the recreation reserve and a silky oak tree in Nundle's main street to remind his parishioners of his 21 years' service among them.

CATHEDRAL FESTIVAL

The patronal festival at St. Peter's Cathedral parish began on Friday with a series of Communion services and continued on Sunday, when the festival was held. The letter from the dean, the Very Reverend M. K. Jones, to join in a week-end of re-united from the churchwardens (Mr. W. S. Gerken, Mr. S. C. Elks and Dr. J. H. Priestley), on the cost of running the Cathedral parish (56,500 a year, of which a quarter is given to missions and other extra-parochial work), was sent to 1,400 Anglican families in the parish.

BATHURST

DIOCESAN NEWS

Members of the Bathurst Mothers' Union visited Orange on June 23 to hear the Commonwealth President, Mrs. T. Amour, address a rally. Bishop Wythe will bless the many renovations at Holy Trinity Church, Dubbo, on July 15. Members of the Bishop-in-Council will assemble at Bathurst for the quarterly meeting on Thursday next. There will also be a meeting of the Archdeacons, and the Church School Councils. The D.C. will preach at services in the parish of Forbes on Sunday, July 15.

CANOWINDRA

The parish held their Loyalty Dinner on June 28 as part of the Every Member Canvass to gain prizes for £200 for the completion of the parish church, new rectory and possibly other progress moves. Young Anglican members gave the D.C. a welcome in the parish hall on June 24, and during evening he admitted eleven new members to the church. The Y.A.s provided a supper for the congregation after the service when the rector, the Reverend S. Carr, gave formal welcome to the visitor. All loose coin collections from services during the day at Canowindra were given for the Children's Home appeal. Moving through swollen river and crossings, the D.C. called to give lessons at Cowra on June 26, and visited in the Woodstock town, where interested parishioners have the church and grounds looking a credit to the parish.

CARCOAR

Rain and bad country roads prevented the two day planning sessions of the Commissioner in connection with the furnishing appeal for the Children's Home, but a few amounts were collected, and the rector, the Reverend A. McCartney, gave a welcome during the Y.A. special meeting on June 28, when the local president handed a further £18 for the Memorial Home, and a donation of £5 for the work of the Youth Department. Schools at Carcoar, Mandurama, and Neville were visited during the short visit.

WEST WYALONG

Owing to the condition of the roads the visit of the D.C. to West Wyalong for next week-end has been postponed until possibly August 18 to 19.

BRISBANE

ORDINATION

The Archbishop of Brisbane ordained the Reverend Geoffrey Walker to the priesthood in St. John's Cathedral on St. Peter's Day. He was below the minimum age of 24 years when nine of his fellow students were ordained at St. Francis' College last February. His Grace also admitted Mr. John Moody to the diaconate.

MELBOURNE

G.S.S. OFFICE

The next Guild Office of the Chapter of All Saints, Melbourne, Guild of Servants of the Sanctuary will be run at St. John's, LaTrobe Street, Melbourne, on Friday, July 13, at 8 p.m. The Reverend J. L. McAuley will preach.

BRAYBROOK

Archdeacon G. T. Sambell was present at St. Andrew's, Braybrook, on Sunday for the re-opening of the church and the dedication of the new sanctuary. He also dedicated the new Sunday Kindergarten Hall at St. Peter's, East Sunshine.

CRICKET UNION'S SUCCESSFUL SEASON

FROM A SPECIAL CORRESPONDENT

The N.S.W. Churches Cricket Union report a particularly successful season. 103 teams from Churches within the city and suburbs of Sydney participated in its competitions.

The 54th annual meeting will be held in the C.E.N.E.F. Memorial Centre, 201 Castle-reagh Street, Sydney, at 7.45 p.m. on Monday, July 23. The president, the Reverend W. N. Rook, will preside.

During the 1955-56 season a team from the union also visited Armidale to play representative teams from churches there.

During the coming season a team from the union will visit Brisbane to play fixtures against teams drawn from the Church Cricket Associations of Queensland, Victoria and South Australia, over the Christmas-New Year period.

At the annual meeting all arrangements will be completed for the 1956-57 season.

The competitions will commence on Saturday, September 1, and any church wishing to have further particulars about the union is invited to telephone or write to the secretary, Mr. Stacy Atkin-Tel. WM 3069—Box 2996, G.P.O., Sydney.

Blazers, caps and cups will be presented at the annual meeting to successful teams and players. The premiers and divisional winners in the various grades are:

"A" Grade, Homebush Methodist (premiers).

"B" Grade, S. Aidan's, Annandale (premiers); Balmain Methodist.

"C" Grade, S. Cuthbert's, South Kogarah (premiers); Auburn Presbyterian; Marrickville Congregational; Drum-moyne Baptist.

"D" Grade (Saturday morning competition for boys under the age of 15), Drum-moyne Baptist (premiers); S. Paul's, Chatswood; S. Aidan's, Annandale.

DRAMA WORKSHOP

FROM OUR OWN CORRESPONDENT

The Religious Drama Society will present a drama workshop at Christ Church Hall, South Yarra, on Friday, July 20, at 8 p.m. and on Saturday, July 21, at 2.30 p.m. and 7.30 p.m.

Mr. V. Fitcher of Burwood Teachers' College will speak on "What is Drama." Miss Kaye Old and Mr. Don Whitelock will give dramatic illustrations. Mr. Don Whitelock will give a practical session on movement, mind and gesture.

Mr. Bob Kett will give an illustrated talk on dressing and lighting the amateur stage.

DEDICATION OF CARILLON

Brisbane, July 2

Yesterday the Rector of S. Philip's, Thompson Estate, South Brisbane, dedicated an amplified carillon given by Mr. and Mrs. J. J. Bloomer of Greenslopes in memory of their daughter, Nina Dorothy.

The dedication took place five minutes before the 7 a.m. celebration of Holy Communion at S. Philip's and was followed by five minutes of chimes, "Call to Service."

The old church bell was severely heated in the fire and was badly cracked in two places when it fell.

It is the only relic of the destroyed church and has been converted into a drinking fountain and erected near the new Church; it is very popular with the children.

The gift of the carillon was timed to coincide with the beginning of preparations for a finance campaign in this parish, separate from, but similar in many respects to other methods of finance being adopted throughout Australia at the moment.

The men of the parish are busy organising themselves with the intention of launching their Stewardship Sunday on September 2.

The parish still needs two buildings, a church at Green-

slopes to replace the present S. Michael's Church House, and a brick parish hall to replace the temporary huts purchased after the fire.

It is hoped that this campaign will enable these buildings to be erected within a reasonable time, and that the general account of the parish as well as obligations to the diocese and beyond will be considerably increased.

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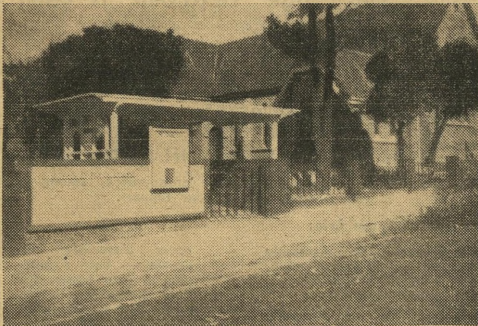
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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr. J. A. Orange, of Croydon Park, N.S.W., who sent us this picture of the new Lych Gate and fence at St. James' Church, Croydon, Diocese of Sydney.

BRISBANE SYNOD

(Continued from page 10)

The Standing Orders had been suspended, after some discussion, in order to allow the debate to continue past eleven o'clock p.m.

The Archbishop of Brisbane, in the chair, accepted a motion to bring the debate to a close, and the Chancellor made his speech in reply.

As to the tribunal, Mr. Cross said, he could only hope that it would comprise laymen who did happen to know the law and bishops who did happen to know something of theology.

Mr. Cross had little fear that sentences would lightly be set aside by diocesans.

There was nothing revolutionary about bishops exercising the prerogative of mercy, which was surely a right inherent in episcopal office in any case. Indeed, "if you read it carefully, you will see that the actual text refers to the bishop's prerogative," he said.

Mr. Cross had scant sympathy with the view that sentences of the tribunals should be suspended by another person or body than the bishop of the clergyman concerned.

"What a monstrous proposition it is that any bishop should be deprived of his prerogative of mercy," he said. (Applause.)

"There is an exact analogy in secular life. I cannot for a moment concede that a bishop, in his relations with the ecclesiastical courts, should be placed on a lower level than the secular arm."

The canon was passed by an overwhelming majority.

[A short account of the remaining proceedings of the Synod will appear next week.—Editor.]

J.A.s' INTER-PARISH VISIT

FROM A SPECIAL CORRESPONDENT

Grenfell, July 2
The Grenfell branch of the Junior Anglicans last month had as their guests at their fortnightly meeting Junior Anglicans from Greenethorpe in the neighbouring parish of Koorawatha.

Earlier in the evening the visitors were entertained at tea in the respective Junior Anglican homes in Grenfell, and at the rectory.

The combined gathering opened with the usual ceremony of devotion conducted by the leader of the Grenfell branch.

The Rector of Koorawatha led the prayers, and the Rector of Grenfell delivered the occasional address.

One of the Grenfell girls delivered the Bible reading.

A varied programme of games and competition was introduced by the leader of the Grenfell branch, who received the full co-operation of the two rectors and the leader of Grenfell Y.A.s.

ASSEMBLY IN DJAKARTA

ECUMENICAL PRESS SERVICE

Geneva, June 25

The third assembly of the Indonesian Council of Churches will be held in Djakarta from July 8 to 17. 150 delegates from thirty church bodies will attend.

REMEMBRANCE SUNDAY

ANGELICAN NEWS SERVICE

London, July 2

The Prime Minister has announced that the Queen has approved an alteration in the rule for fixing the date of Remembrance Sunday.

In future it would always be observed on the second Sunday in November.

NEW WING OPENED

SYDNEY HOME FOR AGED

FROM A SPECIAL CORRESPONDENT

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, last Saturday afternoon dedicated and opened the "Edith Cranswick Wing" of the Rosebank-Waratah Eventide Home.

There were 400 supporters of the Church of England Homes in the Diocese of Sydney present.

Addresses were given by His Grace and Archdeacon F. W. Tugwell, who spoke of the wonderful work given to the Church of England Homes by the late Mrs. Edith Cranswick during her 42 years of association with the organisation, the munificent gift of the late Miss S. M. A. Porter, and the legacy left by the late Mr. W. A. E. Gundy, which, coupled with the grant from the Commonwealth Government, made the building of the new wing possible.

HOMES' CHOIR

The Minister for Customs, Mr. F. Osborne, M.P., who represented the Commonwealth Government, Mr. W. R. Lawrence, M.L.A., State Member for Drummoyne, and the Mayor of Drummoyne, Alderman S. A. Taplin, also addressed the gathering.

The choir for the occasion was drawn from the girls and boys of the Children's Homes, supported by a number of elderly residents of Rosebank-Waratah, and they added a distinct charm to the proceedings, particularly as a climax to the ceremony when the children sang "Bless This House" as His Grace and visiting officials inspected the new building.

All present were entertained to afternoon tea as the guests of the committee, the Matron (Matron P. F. Greene) and the Chief Administrative Officer (Mr. A. O. Howes).

MRS. ARMOUR IN ARMIDALE

FROM OUR OWN CORRESPONDENT

Armidale, July 2

The Commonwealth President of the Mothers' Union, Mrs. T. M. Armour, is visiting Armidale this week.

On Thursday, July 5, she is visiting Quirindi, and on Friday she will be at Armidale, the service at St. Peter's cathedral being followed by a meeting at the parish hall.

MEN'S CONVENTION TO BE HELD AT ORANGE

The National President of the C.E.M.S., the Right Reverend J. S. Moyes, will be present at a convention to be held at Orange on October 27 and 28 by the N.S.W. Provincial Council.

This will be the first of many that is hoped to be inaugurated by the C.E.M.S. in country districts of N.S.W. so that the work of the council will be strengthened in the new areas.

Other speakers from the National Council have been invited to attend and are hopeful of being present, and together with a team from Sydney it should be one of the best organised by the Provincial Council for several years.

A committee has been formed to finalise the details of the week-end programme, and these will be released as soon as finalised.

The programme will be modelled on the objects of the C.E.M.S., that is, both material as well as spiritual.

Five new branches have been started in the Sydney diocese during the month of June, and several other parishes have made inquiries. Revesby, Cook's

River, Randwick, Summer Hill and Auburn are the newcomers. Expansion is rapid, and any parish desiring to form a men's organisation will be able to get assistance from the Provincial Secretary, Mr. H. Brown, 22 Quinton Street, Manly (phone UX3059).

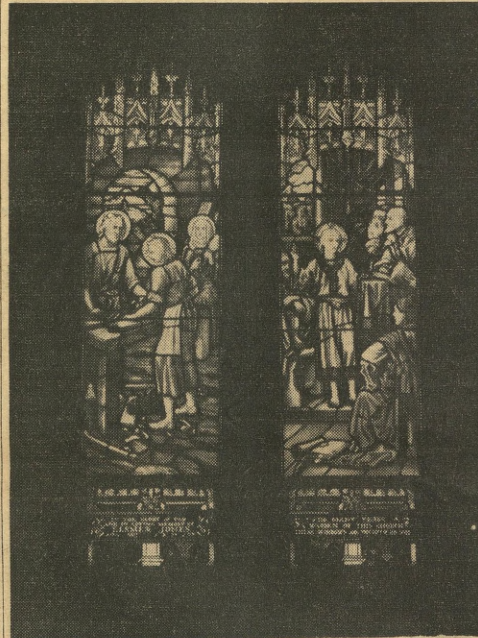
CHOIR FESTIVALS CENTENARY

CHURCH INFORMATION SERVICE

London, July 2

Fifty-eight choirs will be taking part in a festival at Lichfield Cathedral from July 10 to 14, to commemorate the centenary of what is believed to be the first diocesan choral festival to have been held in this country, which took place in the cathedral in 1856.

It is hoped that members of the congregations of parishes sending choirs will also go to Lichfield for the occasion.



These two windows were dedicated last month at St. Mark's Church, Casino, by the Bishop of Grafton to commemorate the life and work of Mr. Elmer Jones. Mr. Jones was a devoted churchman being for a long period one of the People's Wardens and a well-known public figure, for many years Mayor of Casino and, at the time of his death, Deputy Mayor.

C.E.M.S. MEETING WAS UNIQUE

FROM OUR OWN CORRESPONDENT

Armidale, July 2

The annual meeting of the Armidale Diocesan Group of the C.E.M.S. at Walcha was unique in the history of the group at least in that there was not a single clergyman present.

The diocesan president, Bishop Moyes, was unable to be present since he was in Adelaide, and the chair was taken by the diocesan lay president, Alderman Davis Hughes, M.L.A.

The roll call revealed that swollen creeks prevented delegates from Gunnedah, Tambar Springs, Bingara, and West Tamworth from attending.

When Alderman Hughes intimated that parliamentary duties would prevent his acceptance of office this year Mr. Reg Hudson, of Guyra, was unanimously elected lay president. Mr. E. Cullen was re-elected secretary.

Lunch was served by the Walcha Ladies' Auxiliary, and six new members were initiated at the evening service, all being members of the Walcha branch.

These additions make Walcha branch the strongest in the diocese after a year's existence.

PAVILIONS AT THE SHOWS

CHURCH INFORMATION SERVICE

London, July 2

This year, as for the past two years, an eighteen-foot high, silver-painted cross was one of the dominant sights at the Royal Norfolk Show, held on June 27 and 28 at Costessy, Norwich.

It marked the site of the Church in Norfolk pavilion.

The pavilion itself consisted of an open forecourt, with nine main display panels ranged in a semi-circle at the back under a projecting roof.

The theme, varied each year, illustrates the twenty-third psalm; a tall figure of Our Lord as the Good Shepherd is the central feature, with each display panel matched with an appropriate verse.

There was also a Church pavilion at the South-Eastern Counties Show at Tunbridge Wells (June 29), and there will be one at the Kent County Agricultural Show (Maidstone, July 11-12).

The five panels of the Maidstone stand will seek to show how, with the authority of Christ, the Church of England co-operates with the State and cares for everyone in it, is concerned with truth, reason and sound learning, and extends her influence and ideals to the whole world-wide Anglican communion.

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SHEARMAN, (Nee Bashford). Monday, June 25, to Fay and Don, the gift of a son (Timothy Stewart).

POSITIONS VACANT

FEMALE STAFF WORKER for Anglican Youth Department (Sydney Diocese). General office ability necessary. Apply in writing, with references, to Chaplain for Youth, 201 Castlereagh Street, Sydney, stating qualifications and experience. Applications close July 20, 1956.

ORGANIST - CHOIRMASTER required by St. Paul's, Chatswood. Enquiries to the Rector, 5 View Street, Chatswood, N.S.W. JAZ263 (Sydney Exchange).

THE HOME OF PEACE requires a Trained Nurse for a position of authority, able to control staff, and with organising ability. Applicant to be a Protestant with a sympathetic attitude to a wide range of religious beliefs. This position calls for a keen, active Christian. Apply by letter only, stating qualifications and with copies of references to The Matron, Home of Peace, Petersham, N.S.W.

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S. ANNE'S SCHOOL, Townsville, Queensland, requires for third term 1956: (1) Senior music mistress able to teach singing; (2) Dormitory mistress for senior house. Apply the Sister-in-Charge.

APPLICATIONS INVITED for Headmistress of Stratford Girls' School, Lawson, Blue Mountains, N.S.W. A Diocesan Church School. Chairman, The Archbishop of Sydney. Apply to The Reverend R. F. Dillon, Honorary Secretary, 83 Anglo Road, Campsie, N.S.W.

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

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ORGANIST - CHOIRMASTER wanted, St. Paul's Church of England, Canterbury, Victoria. Good Pipe Organ, well trained Choir, Adults and Boys. Write Vicar, 1 Margaret Street, Canterbury, E.7, Victoria, stating qualifications and experience.

HEAD MISTRESS, Applications are invited for the position of Head Mistress of The Melbourne Church of England Girls' Grammar School for boarders and day girls. Applications should be from graduates of the Church of England and graduates of a British Commonwealth University. The position offers great scope for one interested in the continuation and development of a leading school. Two boarding houses are separate units, each in charge of an able House Mistress with assistants. Conditions of appointment are by arrangement and include superannuation, study leave, private school-maintained establishment away from the boarding houses, and a commencing salary, part of which is a taxable rebate, of £2,000 per annum. Further information may be obtained on request. Applications in the first instance should be made to the Secretary of the Council, M.C.E.G.S., 82 Anderson Street, South Yarra, Victoria.

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