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MANY MISSIONARY POSTS ARE VACANT

A.B.M. CHAIRMAN APPEALS FOR A WEEK OF PRAYER

The urgent need of more men and women for the mission fields was stressed by the chairman of the Australian Board of Missions, the Reverend Frank Coaldrake, last week.

He was speaking at a welcome luncheon given to him in the Lower Chapter House by 36 priests of the Diocese of Sydney.

Mr. Coaldrake said that A.B.M. had 39 vacant positions, not including new work yet to be started.

The Reverend C. M. Gillespie in welcoming the chairman, said that the large attendance and the list of apologies evidenced the extent of the goodwill towards A.B.M. which existed in the diocese.

The chairman expressed his pleasure at meeting the clergy of Sydney in this fashion and took great encouragement from the fact that so many should leave busy parishes during Lent to be present.

He considered that the missionary efforts of the Church depended finally upon the parish priests leading and backing their people.

He therefore wished to take the opportunity of this meeting to launch an appeal for prayer for more men and women for the mission fields.

He was asking the Church to make a special effort of prayer during Holy Week and Easter. A letter which he had written for posting to every parish priest in Australia was read and discussed. When re-written in the light of that discussion it would be posted and should reach the parishes during the following week.

NO NEW WORK

Twenty-four new missionaries had gone out during 1956 but there were still 39 vacant posts. These vacancies did not include new work waiting to be started.

They were all posts from which missionaries had returned and the work was now being done in part by other staff, and in part not done at all.

The Church did not seem to have accepted fully its responsibility for finding the men and women to keep the ranks full. There were vacancies for priests, teachers, nurses and many other occupations.

The Church still stood under

the judgement of its failure to provide any recruits for New Guinea in response to the last appeal of Canon James Benson. There was an inertia and spiritual impoverishment which could only be overcome by prayer.

The Church must pray for a renewal of the offering of lives. It must pray for its best sons and daughters to offer.

The man in the height of success, on the crest of the wave, was probably needed elsewhere.

In the overall pattern of the Church's life the best men were needed in the most crucial posts.

39 POSTS

The 39 posts vacant at present were listed:

● Within Australia: 14 vacancies.
1 priest for Mitchell River; 1 nurse for Mitchell River; 1 head teacher for S. Paul's, Moa Island; 1 nurse for Lockhart River; 1 head teacher for Lockhart River; 1 mechanic for Lockhart; 1 woman staff for Alice Springs Hostel; 1 superintendent for S. Francis House, Adelaide; 1 skipper-engineer for launch at Yarrabah, North Queensland; 1 works superintendent at Yarrabah, North Queensland; 1 matron for dormitory at Yarrabah, North Queensland.

KENT CORNER IN LONDON CHURCH

ANGELIC NEWS SERVICE

London, April 1
The Archbishop of Canterbury on March 25 dedicated to the county of Kent a corner of the Church of S. Mary, Woolnoth, Lombard Street, London.

The ceremony was performed in the presence of the Lord Mayor of London and dignitaries of Kent, at the annual service of the Association of Men of Kent and Kentish Men.

Queensland; 1 carpenter at Yarrabah, North Queensland; 1 child welfare nurse at Yarrabah, North Queensland; 1 matron for Forrest River Mission.

● Outside Australia: 25 Vacancies.

2 teachers for New Guinea; 5 priests for the Highlands in New Guinea; 2 teachers for Melanesia; 4 priests for Polynesia; 3 teachers for Polynesia; 7 teachers for Borneo; 1 priest for Japan.



—Melbourne Sun News-Pictorial picture.

Dennis Tough, the first Lone Member of the Church of England Boys' Society in Victoria, receiving his certificate of admission from the Provincial Lone Commissioner, Mr. H. Walker, at the Junior Camp in Frankston last January. (See story, page 6).

CIVIC AND DIOCESAN FAREWELLS FOR BISHOP

FROM A SPECIAL CORRESPONDENT

Bunbury, April 1

The Right Reverend Donald Redding, whose resignation of the See of Bunbury took effect on March 31, was farewelled by the diocese and town during the month.

The bishop, after a memorable episcopate of five and a half years, will be inducted as Vicar of S. Mary's, South Camberwell, Diocese of Melbourne, this Thursday, April 4.

At a buffet tea, attended by Synod representatives, the Administrator, Archdeacon E. C. King, presented the bishop with a cheque for £538 from the diocese.

He was supported by the Reverend R. E. Davies, for the clergy, and Mr. Glen Mitchell, of Donnybrook, for the laity, in referring to the wonderful leadership that the bishop had given. They deeply regretted his decision to resign.

In thanking them all for their great kindness, the bishop said he felt the diocese was on the crest of the wave and with the right leadership could now go forward to greater things.

He felt, he said, he was not a good bishop, chiefly because he could see both sides of a question, and therefore found it difficult to make a decision,

because it often meant hurting someone.

He was looking forward to returning to a parish ministry with its closer pastoral contact with people.

The bishop spent the last Sunday in his Cathedral Church, of which he was Dean.

The rector and assistant curate of South Bunbury, together with a great number of their people, joined the cathedral parish at Evensong, at which the bishop preached. People from other nearby parishes also attended.

"GREAT REGRET"

After the service the congregation gathered in the R.S.L. Hall for supper and for an opportunity to say farewell to the bishop.

At this the Canon Residential presided and introduced the Bishop's Warden on the Cathedral Council, Dr. W. Lawson-Smith, and the Rector's Warden, Mr. G. B. Duce, who in two brief addresses expressed the thoughts of the people of the Bunbury parishes.

They said it was with great regret that such a function had to be held. The Bishop's War-

den then made a small presentation of a personal gift to the bishop from the cathedral.

The following day the Mayor of Bunbury, Mr. P. C. Payne, and councillors tendered a civic farewell to the bishop.

Here again at the invitation of His Worship the Mayor, a great body of citizens had gathered.

It was probably the biggest civic function ever held.

The mayor in farewelling the bishop was supported by the deputy mayor; the Roman Catholic Bishop of Bunbury, Dr. J. L. Goody, and a representative of the Free Churches.

Here again references were made to the splendid leadership with vision, that the bishop had given throughout his episcopate; to his warm and genial friendliness; and his understanding of other people's points of view.

In his reply the bishop referred to the difficulty of farewells.

He also said that the three things that made Bunbury were its surrounding rich hinterland, its climate, and its natural tourist attractions, particularly its beaches.

MELBOURNE'S FAREWELL WILL BE HELD AT OLYMPIC POOL

FROM OUR OWN CORRESPONDENT

Melbourne, April 1

Church people of Victoria will officially say farewell to the Archbishop and Mrs. J. J. Booth at the New Olympic Pool here next Friday, April 5, at 8 p.m.

The speakers will include the Governor, Sir Dallas Brooks, and the Chancellor of the Diocese, Sir Edmund Herring.

The Acting Metropolitan, the Right Reverend W. H. Johnson, of Ballarat, will preside.

Archdeacon R. H. B. Williams will speak for the clergy.

The choir of S. Paul's Cathedral will sing and the band of the Order of S. John of Jerusalem will play.

Tickets for the function have already been issued through the parishes.

The notable service of the Archbishop to the Church will be recalled. He was ordained in Melbourne in 1914, and after serving a curacy, he went away to the First War as a chaplain, where he gained the Military Cross.

WAR SERVICE

He was then Vicar of S. Paul's, Fairfield, and S. Paul's, Geelong. He then became an archdeacon and was consecrated Bishop of Geelong in 1934.

In the Second War he acted

initially as Staff Chaplain R.A.A.F., and then went to the Middle East as Senior Chaplain A.I.F. On the death of Archbishop Head he was elected Archbishop of Melbourne in 1942.

During these years, Mrs. Booth has carried out the responsibilities that have come to her with grace and distinction.

The Archbishop will continue to administer the Diocese till the appointment of his successor is finalised.



—Geelong Advertiser picture and block.

The former Archbishop of Melbourne, the Most Reverend J. J. Booth, was given a civic reception at Geelong on March 23 by the Mayor, Councillor A. L. Backwell (right). The Vicar of S. Paul's and Rural Dean of Geelong, the Reverend G. J. Apsey, accompanied the archbishop.

THE SYDNEY CONSTITUTION DEBATE

(Continued from last week)

There was a thin house when the Synod reassembled on Thursday, March 21.

The President told the Reverend B. H. Williams that the statement inside the cover of the Constitution had no legal relation to the Constitution. It would not be included as part of the schedule of the Bill to go before Parliament.

In answer to the Reverend D. W. B. Robinson's question, the archbishop explained that the preface to the Constitution was signed for and on behalf of the Constitution committee. It would not be included as part of the Bill.

Mr. Norman Jenkin introduced the second reading of the Draft Constitution.

He referred to the archbishop's presidential address to Synod, and said it was his conviction, too, that the Australian Church needed its own Constitution.

We had reached the tide, he thought, which would take us on to a great national Church.

If we neglected the opportunity there might be few in this Synod who would live to see the day when we had a national Church, he said.

There are always a few, Mr. Jenkin said, who genuinely feel that the consequences of such change will be calamitous.

There was the same cry in 1900, but acceptance of the Federal Constitution led to an Australia which was able to speak with unity and strength.

The Australian Constitution does not take away the right of the States to manage their own affairs, and a national Constitution for the Church would not interfere with the rights of dioceses, he said.

The Constitution would bring a spirit of toleration and friendliness in the Church. It was a compromise.

Mr. Jenkin thought a compromise was good so long as we gave away nothing that was basic to our own faith.

The Constitution safeguarded the protestant and reformed Church of England.

Mr. Jenkin said he could find nothing in the Constitution which could destroy the Fundamental Declarations. Section 67 gave satisfactory protection in the case of changes in the Constitution.

Changes in the Federal Constitution, for example, were always difficult to achieve, he said.

DIOCESAN POWERS

The Constitution protected diocesan powers, Mr. Jenkin said.

The tribunals of a diocese were free from interference in local affairs, and could refuse to accept an ordinance on faith, ceremonial or discipline.

The Appellate Tribunal, in his view, made ample provision that its personnel would be acceptable.

Mr. Jenkin said that practically every self-governing dominion had rejected the right or privilege of going to the Queen in Council.

There had been the criticism, he said, that we as a Church would lose such a right under this Constitution.

It was his considered view that it did not take away right of approach to the civil courts which is possessed under the present Constitution.

It could not alter the 39 Articles. It could not alter the unalterable: it could not alter the doctrines or principles which were declared unalterable in Section 3.

Mr. Clive Teece came forward to second the second reading, saying that members of Synod seemed somewhat diffident to do so.

He dealt with the argument that we would no longer be part of the Church of England under the new Constitution.

We were not, he said, wholly and fully part of the Church of England. We are not bound

to Acts passed by the National Assembly in England.

The Royal Supremacy was part of the Ecclesiastical Laws of England. The Ecclesiastical Laws did not apply here; nor did the Royal Supremacy.

He attributed complaints of the obligatoriness of the bishops to a disease of episcopophobia which afflicted some members of Synod.

The Reverend K. N. Shelley said that he would vote against the second reading. He saw nothing that we could gain from the document that we could not have now.

The only thing it would give us, he said, was Mr. Jenkin and Mr. Teece spoke, was a spirit of toleration. We had, however, a document, the Bible, which could give that.

A reason advanced for the Constitution's acceptance was that diocesan rights would be preserved, but they were intact now.

"ATOMIC BOMB"

Mr. Teece had corrected any impression that we were now bound by the law of the Church of England in England.

Mr. Shelley said the difficulties of centralising the Church of England in this vast continent would be tremendous.

His chief reason for opposing the second reading was that in subsections 2 and 3 of Section 4 we had a wide-open provision, an atomic bomb, which could blow the whole thing to pieces.

He would otherwise have been prepared to accept the draft, including the permissive variations.

He feared that wide latitude in interpretation would be entered into. He had no doubt, he said, that Section 4 would crystallise and make permissible all the present variations.

The Reverend P. F. Newall said he had to Synod with no predisposition to accept the Constitution.

He had, however, decided that he must, before God, vote for it.

On the question of ambiguity, he felt that Synod had to admit that very few documents were unambiguous.

The thing he was most fearful of was that members would indulge in belly-thinking—thinking according to fears for their own position, he said.

The chances of General Synod's accepting special canons were, he said, to use the figure of speech of a member well-known in Synod for some years, those of "a wax dog's catching an asbestos cat running through hell."

Mr. Shelley said we had a duty to men and women who found themselves unable to accept a bishop's ruling as to the practice of the Church, and who found themselves ostracised.

He cited Sir Kenneth Grubb's suggestion that theological colleges in Australia are sometimes regarded by their principals as means of perpetuating their particular traditions.

Mr. Newall said that his reasons for voting for the Constitution were scriptural.

He set the words "brother goeth to law with brother, and that before unbelievers," beside the willingness to go to the civil courts.

"The powers that be are ordained of God," he said, "and all things work together for good to them that love God."

On the Synod reassembling at 7 p.m., the President said that Archdeacon Begbie had a motion of special importance and that he wished standing orders suspended, if it were the wish of the House, so that it could be put and considered.

Archdeacon Begbie said that he thought we all knew what was in the Constitution after three days' intensive debate,

and he wanted to point out that time was running short.

The longer Synod sat, then the smaller would be the attendance, a fact which was inevitable and regrettable in considering a motion of this importance.

He therefore moved that extra time should be reduced to a brief period only. This motion was carried.

The President then asked the wishes of the House supposing that Synod had not concluded its business by Friday night.

Did Synod wish to sit on March 25 or April 1, or after Easter? After a brief discussion it was decided that Synod would continue, if necessary, on March 25.

The President then announced that Bishop C. V. Pilcher was well enough to attend, and took the opportunity, in a few sincere and well-turned phrases, to express the delight of those present and their appreciation of the bishop's labours in the past twenty years in Sydney.

Bishop Pilcher, a frail figure in purple cassock and skull cap, thanked Synod for the ovation he received, and proceeded to speak on friendship and the Constitution. He valued friendship as a personal and precious grace that grew only in freedom.

The spirit of the British Constitution was that of a freedom that enabled the two political parties to live together.

He wished ardently that this could be the case in the three parties, High Church, Evangelicals, and Modernists in the Church today, but he feared that the new Constitution would prevent this.

When he was ordained many years ago by Bishop Gore, then of Worcester, he found it remarkable and wonderful that two men, embodying such divergent views of churchmanship, could live together in amity in one diocese.

"TOO RIGID"

He could not support the Constitution because it was too rigid. The Gorman judgement allowed two fundamentally opposed views on baptismal regeneration to exist side by side in the Church of England; the new Constitution would never allow this. It would cut at the roots of friendship which he regarded as sacred.

He ended by quoting S. John's command, "Brethren, love one another."

Archdeacon Wade said he spoke as an Evangelical of sixty-four years' standing, and was convinced that it would be for the good of the Church at large if the Constitution were passed.

The great men of the diocese for the past fifty years had wanted this. Some opponents to the Constitution had said, "What shall we get out of this?" Surely it was not what we got but what we gave that was important.

The Diocese of Sydney has a lot to give to the whole of Australia, and it should be among the givers. It had also been said that the old men had foisted this Constitution on the younger men.

Although he did not expect to be here when the change came, yet through his own family he had a stake in the future. He then made a moving reference to his personal friendship with the Reverend W. Siddons, although they held different views on many Church matters, and hoped that at the Last Assize they would be found standing together.

He ended by hoping earnestly that this Constitution would be accepted and that Australia would have a real national Church and not a loosely connected series of dioceses.

Canon M. L. Loane said he spoke with reluctance against the Second Reading. He had listened to the arguments on both sides and was not by any means convinced by all the points made. He certainly was not in entire agreement with all the points made by the opposition.

He was in particular distressed with the introduction of a clause which allowed permissive variations to the liturgy, as this clause had only been inserted at the very last meeting of the Constitutional Committee before the General Synod of 1955.

AMENDMENTS

We were being reminded constantly that we must accept this Constitution as it stood; any amendment would mean its rejection. He felt that they were not being given any chance to amend a Constitution which he could not accept.

He had in his mind some amendments which he would be prepared to put forward at the right time. He wanted to make the claim that amendments to the Constitution were not new: Sydney had been putting forward amendments for years.

Mr. Gee and Mr. Jenkin had stated that this was a compromise document; this would be acceptable only if nothing had been given away, but General Synod had amended the 1954 draft, which he had been prepared to accept.

He felt that there were three points of cardinal importance to Sydney diocese: due primacy given to the Prayer Book and the 39 Articles—this had not been safeguarded.

The second was that the Book of Common Prayer should not be displaced by permissive variations, and this was allowed.

The third was that the Appellate Tribunal was no replacement for the civil courts. In point of fact, he would have been prepared to accept a tribunal provided that the first two points had not been given away, but he could not swallow all three.

He was amazed that the Prayer Book and the 39 Articles had been excluded from the Fundamental Declarations, and could foresee the thin end of the wedge which could admit Masses of the Pre-Sanctified and Benediction as lawfully authorised services.

Deviations meant the end of the principle of uniformity. This draft failed to safeguard the Protestant nature of the Church of England, and he would vote against it.

The Dean of Sydney felt a reluctance to enter the lists, particularly as one old lady had told him that he was a "damned arrogant pommie," but there were one or two observations which he felt might be of some use.

Geography played a larger part in the life of the Church in Australia than was commonly realised. Dioceses tended to separate and keep their own standards without much change and interchange with other dioceses.

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

For this reason he would vote for the Constitution and not precisely the same grounds that Bishop Pilcher had urged against it—the grounds that it would promote friendship.

Speaking of churchmanship, he was an Evangelical, and he was certain that this diocese had a vocation to lead the nation which it might lose if it stood outside the Constitution.

Ought we to miss this chance of Evangelism? Ought we to lose this unrivalled opportunity for a new fellowship in the Church in Australia?

(Continued on page 7)

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WARDENS' CONFERENCE

WEEKEND AT GILBULLA

FROM A SPECIAL CORRESPONDENT

Many churchwardens found real retreat at the Gilbulla Conference Centre from March 22 to 24, after the four days and nights at the special session of the Synod of the Diocese of Sydney.

The weekend was the first of the 1957 conferences for wardens.

There was time for relaxation and fellowship, and for study of the duties of wardens, and of the various methods of finance and management.

Members were delighted that the Archbishop of Sydney, the Most Reverend H. W. K. Mowll, after a heavy programme in Synod, could be present on the Friday evening.

The archbishop told of his journey to China.

He emphasised that the party did not visit China on a fact-finding mission, but as a gesture of goodwill, at the invitation of many of his former friends and colleagues in the Chinese Church.

Mr. John Moon (Gladesville) conducted chapel devotions early on Saturday morning. Mr. Victor Roberts (Wollstonecraft) gave an exposition on the Twenty-third Psalm.

The chairman, Mr. Trevor Moon (Ryde) and Mr. Peter Fannell (Lidcombe) led conferences during the morning.

They stressed the opportunities afforded by the new spirit of Promotion, which was so evident in many of the parishes.

They urged wardens not to live in the spirit of the pre-Promotion days.

HISTORIC HOME

The conference members, the voluntary helpers, and the staff of Gilbulla, spent the afternoon at the historic home, "Camden Park," as the guests of Sir Reginald and Lady Stanham.

Built by John Macarthur in 1824, "Camden Park" is one of the fine homes of Australia.

The visitors were most interested in seeing the collections of family records, and the specimens of the beginnings of the wool and wine industry in Australia.

Afternoon tea was served on the old stone terrace facing the front lawn.

Mr. Arthur Hann (Eastwood) conducted the open forum on Saturday night. A series of fine photos was screened later by John Moon and Harold Montgomery (Bondi).

Chaplain Douglas Abbott was the celebrant at Holy Communion on Sunday morning.

After breakfast the party worshipped in S. James', Menangle, at Morning Prayer.

The acting rector of Camden, the Reverend W. R. Brown, preached. Mr. Standfield (Waterloo) read the lesson.

Back at Gilbulla, after morning tea, wardens and wives assembled for a devotional session.

CHAPLAIN SPEAKS

Chaplain Douglas Abbott spoke on "The Churchwarden—a man of God."

Mr. Abbott stated that the man of God must be a finished product, fully equipped for God's work. He must be both manly and Godly.

It must be realised that manliness and Godliness are not incompatible. If man is to reach his highest purpose, he must be rooted and grounded in God.

Wardens must use prayer, the sacraments and the reading of the Bible, as the main

means of reaching such an end.

He said that Christianity has always been a minority, but it must be a well-informed minority.

Our answers must be given through the new media, such as television and radio advertising.

Conference members returned to their parishes during the afternoon.

The second conference will be at Gilbulla, from September 27 to 29.

Many wardens have already made reservations for the conference with the chairman, Mr. Trevor Moon (WL3714).



S. Mark's Church, Woody Point, Queensland, which is nearing completion.

WOODY POINT CONGREGATION BUILDS ITS OWN CHURCH

FROM A SPECIAL CORRESPONDENT

Woody Point, Q., April 1

The congregation of S. Mark's, Woody Point, have saved more than \$10,000 by building the new church themselves.

The Archbishop of Brisbane, the Most Reverend R. C. H. Halse, will dedicate S. Mark's on April 7.

The whole of the church, with the exception of the roof, has been built by voluntary labour.

The cost has so far been \$5,000.

The church is built of cement brick, and has a tiled roof.

All the materials were made on the Redcliffe Peninsula.

The new church replaces a tiny wooden building which has served the area for more than 60 years.

Four years ago a small band of men in the congregation at Woody Point met to consider

how their building could be replaced by something better.

There was only £250 in hand, and a contract job was out of the question.

They therefore decided to build with voluntary labour.

Since then work has gone ahead slowly as men, money, and materials became available.

S. Mark's, Woody Point, is a daughter church of the parish of S. Mary's, Redcliffe, where the Reverend A. S. Jull is rector.

There is accommodation in the church for 200.

There is a small children's chapel, which will be furnished with the memorial from the old church, and a roomy clergy vestry.

The castellated tower is 37 feet high.

With the tall windows for light and ventilation, the tower forms a very airy sanctuary.

The large enclosed porch will be a help to mothers with prams and strollers.

The interior walls are plastered and will be mostly off-white, relieved by off-blue in the porch, chapel, and vestry.

The exterior walls will eventually be under rough cast.

C.E.N.E.F. RALLY

The seventeenth annual rally of C.E.N.E.F. is to be held in the C.E.N.E.F. Memorial Centre, 201 Castlereagh Street, Sydney, on Friday, April 5, at 11 a.m.

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, will receive gifts from C.E.N.E.F. and S.D.C.A. committees, parishes and individuals towards the £7,500 needed to finalise "Operation Everest," and thus free the centre of its capital debt.

The Chaplain for Youth, the Reverend N. C. Bathgate, will preach at the service of thanksgiving at 2 p.m.

SPORTS DAY

This is a very delightful gesture on the part of our Governor and his wife.

March 23 was a wonderful day—close on 2,000 competitors on the oval of the stately Melbourne Boys' High School! We are deeply grateful to the headmaster, Mr. W. M. Woodful, and the school council for allowing G.F.S. this privilege of using the school's oval.

The sports were organised by Miss M. Harboure and the sports committee.

The spectacle of the grand march impressed all the on-lookers and the moment of great inspiration was reached when the girls formed a great square with their flag bearers in the centre and all stood with bowed heads for the prayers led by Mrs. K. H. Bright-Parker.

THE WINNERS

Cups and certificates were presented by the Melbourne Anglican Youth Director, Miss D. James.

G.F.S. would like to thank the clergy, Mr. W. Richards, Mr. Coombes, Mrs. Robertson, C.E.F., C.E.B.S., and all others who helped in any way to make the day such a success.

The winning branches were: Junior section: winners, Christ Church, Newport; runners-up, S. Matthew's, Ashburton.

Intermediate Section: Winners, S. Bede's, Elwood; Runners-up, S. John's, Deer Park; All Souls', Sandringham.

Open Section: Winners, S. George's, Bentleigh; runners-up, Holy Trinity, Surrey Hills; S. Bede's, Elwood.

EVERY RECTOR CANVASS BY NEWCASTLE R.S.C.M.

Newcastle, April 1

The regional director of the Newcastle division of the Royal School of Church Music, Mr. Keith Noake, and the honorary secretary, Mr. Michael Southern, have just finished interviewing the rectors of the Newcastle Diocese.

They have travelled more than 1000 miles by car to do so.

Their aim was to make sure that R.S.C.M. ideas and ideals were well understood; to clear away misconceptions; and to determine the most effective way of assisting any and every parish in Church music matters.

Most of the clergy were enthusiastic. Practically without exception, they warmly welcomed offers of assistance.

It has become clear that the main work must needs be to concentrate on fundamentals.

Accordingly, "one-day schools" are to be held at seven country centres, as well as at Newcastle.

These centres have been fixed after careful consultation.

Every parish will now be within reasonable distance of R.S.C.M. training.

The first school was held at All Saints', Singleton, on March 23, and was very successful.

The organist of S. Mary's, Maitland, Mr. Ian Lipscombe, and Mr. Noake conducted lectures and practical classes.

Other schools will be held shortly at Taree, Gosford, Stroud, Maitland, Muswellbrook and Cessnock.

BISHOP COMMISSIONS SEVENTY CANVASSERS

FROM OUR OWN CORRESPONDENT

Perth, April 1

The seventy canvassers in the parochial Promotion scheme at South Perth were commissioned by the Assistant Bishop of Perth, the Right Reverend R. E. Freeth, at the parish Communion at 8 a.m. on Sunday, March 24.

The service from the overcrowded church of S. Mary was amplified to a congregation in the grounds.

Bishop Freeth was the celebrant at the service. He was assisted by the rector, Canon F. W. Guest, the Reverend E. H. Wheatley, and Mr. L. M. Cook.

In his address to the canvassers, Bishop Freeth said that as with the seventy sent out by our Lord, they too would meet discouragement and disappointment, but must realise that Christ went with them.

While they were canvassing for a promotion scheme they were also His ambassadors.

The ultimate aim was not simply to get money, but to win men for Christ, he said.

"He bid them go forth in the name of God and in the spirit of Christ; to show by their friendliness and sympathy the same spirit in which the original seventy were sent forth."

This lively parish intends to complete the original plan of the church.



A group of the canvassers at S. Mary's, South Perth, with Bishop R. E. Freeth, and the rector, Canon F. W. Guest.

LECTURE ON FAMILY PROBLEMS

The Professor of Pediatrics at the University of Cincinnati, Ohio, Dr. A. Ashley Weech, will speak on "A Pediatrician looks at the Behaviour Problems of Children," on Friday, April 12, at the Ferguson Memorial Hall, S. Stephen's Church, Macquarie Street, Sydney.

The meeting has been arranged by the New South Wales Association for Mental Health.

CHAPLAIN-GENERAL TO RETIRE

The Chaplain-General for the Army, Bishop C. L. Riley, has announced that he will retire from this position on June 30, after 15 years' service. Bishop Riley retired from the See of Bendigo at the end of last year, and is now living in Perth.

He has been a military chaplain for 34 years.

THE ANGLICAN

FRIDAY APRIL 5 1957

A MUCH NEEDED BILL

A Victorian Member of Parliament, Mr. P. E. JOSKE, is due next week to introduce in the House of Representatives a private member's Bill designed to unify the present complicated, illogical and hopelessly unfair sets of divorce laws applicable to the several Australian States. MR. JOSKE, and the House, may be assured in advance that this carefully framed Bill commands the support of the Church of England generally in this country.

Not that the Church can or does for one moment approve of divorce, or civil "re-marriage"; or that the Church wishes to make divorces easy to obtain. Far from it. There is certainly a respectable minority among our leaders, representative of all shades of Anglican opinion, who claim with some reason that in rare individual cases, judged by an appropriate tribunal on their merits, a civil divorce may be justified, and permission perhaps given for "re-marriage" in a church to the "innocent party" to a divorce suit. The majority of Anglican opinion, however, is opposed to this "liberal" or discretionary view—particularly when it means that the "appropriate tribunal" refuses in fact to go behind the certificate of a Judge in Divorce when that certificate is granted a petitioner after "evidence" as palpably fictitious as it is legally (if artificially) admissible.

All this, however, is beside the real point, which is that an Australian citizen living in South Australia, say, is subject to a set of laws and rules on divorce different from those to which another Australian citizen living in, say, New South Wales or Queensland, is subject. This is the present position. It is a silly position. It constitutes a nettle which no Federal Government since Federation has had the courage and intelligence to grasp for fear of alienating certain sections of the community—including some Anglicans—which in all Christian charity would like to inject into our legal system the forms of the medieval theocratic state and, even in the good company of GENERAL FRANCO and CHAIRMAN MAO TSE TUNG, make adultery a criminal offence punishable by the direst penalties.

Even these zealots, however, will fail to discover any grounds of logic upon which they may oppose the Bill—though oppose it they will, none the less, for they are not conspicuously logically-minded people. The Bill seeks not to extend grounds for divorce, or to make the divorce courts easier of access; it seeks only to unify the present law, to make it applicable to all Australia, to remove anomalies. This is eminently reasonable, and will surely command the support of the Church. Our attitude to divorce remains the same. We are opposed to it, and we must continue to try deal with root causes, and not divorce merely as a symptom. But if the secular power, despite the teaching of the Church, insists as it does on providing machinery through the Courts for divorce, then it is as demonstrably wrong that Australian citizens should be discriminated against through the geographical accident of residence in this or that State, as it would be unworthy of any body of Christians to oppose this Bill and condone the discriminatory incidence of present legislation in this matter.

A DISTURBING RUMOUR

Surely, in the name of sanity, the N.S.W. State Government is not seriously contemplating the legalising of S.P. bookmakers after the unfortunate results which it must know have followed similar action in other States? Yet the rumour that a Bill is actually being prepared for this end has been current in Sydney for months past, and the rumour is strengthened by the critical statement by BISHOP W. G. HILLIARD published elsewhere in this edition. If the Government does not immediately and unequivocally deny the reports that it contemplates legalising S.P. betting, then only one conclusion can be drawn.

On the past performances of this gang of reckless and anti-social spendthrifts, it is reasonable to suspect that they do in fact propose to raise revenue from "legalising" S.P. betting, since this is merely an extension of the principle of deriving revenue from poker machines. Without going into the question of at what point gambling of any kind becomes immoral, or whether puritanical condemnation of all gambling, small or large, is right, the plain fact is that the Australian community is gambling far too much to-day, and the duty of Government is not to encourage the spread of this anti-social pursuit.

The Chinese communists, whatever their virtues or faults, have literally wiped out gambling of all kinds, formerly among the greatest of social evils, in China. Can a supposedly Christian Government do less? Or is it, in its search for yet more revenue, next to license prostitution and other forms of vice? For this, again, is merely an extension of the principle that it is proper for the Government to encourage evil in order to make money from it.



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

Not An Office For Politicians

The appointment of Englishmen to gubernatorial posts in Australia at least kept such offices well clear of local politics.

But the tradition of importing governors had no other special merit that I can see. It so happened that many of the governors had been active in politics in Britain, and to that extent, they may have been regarded as not entirely unprejudiced when called on to act in a political crisis here.

Perhaps that is why a governor chosen from one of the Services may have been preferable.

In recent years Queensland and New South Wales have chosen Australian generals as their governors. And, in many ways, that has proved a happy experiment. Their appointments gave the opportunity to honour distinguished Australians who had no awkward political backgrounds.

Soon New South Wales must choose a successor to Lieutenant-General Sir John Northcott. It is being taken for granted that another Australian will be selected.

The Premier, Mr. J. J. Cahill, had been mentioned as a possible aspirant for the post. After the rather stormy scene in the Legislative Assembly last week when he was questioned about the rumour, it must be assumed that he has laid aside the ambition to be the next N.S.W. Governor. If, indeed, he had nurtured it.

It was just as well the issue was publicly raised. The elevation of a man from the hurly-burly of party politics into the most dignified office in the State as the direct representative of a non-partisan Sovereign should have been unthinkable.

Care With Foreign Doctors

It was a pity that the State Ministers for Health, when they conferred in Hobart earlier in the year, were unable to agree on a common approach to the question of deciding the terms on which foreign doctors should be allowed to practise in Australia.

New South Wales has now taken the lead in relaxing restrictions, mainly with the object of finding doctors willing to work in remote areas.

There is a feeling that the N.S.W. proposal may lack one or two safeguards. The Minister for Health, for instance, may overrule the Medical Board in sanctioning these regional appointments.

Doubtless there are some highly qualified foreign doctors in Australia. But competent tests in the past have also shown that many foreign doctors seeking registration are not suitable.

It would be the height of folly to foist on the outback, with its variety of emergencies, a doctor short in any essential skills. Further, foreign doctors should be required to be reasonably proficient in English. A man who cannot be properly understood or whose directions can be followed only with difficulty is too much of a risk to impose on any community.

The general principle of allowing more foreign doctors to practise is to be commended. But the details must be closely watched. And the clash already evident between the Minister and the British Medical Association in N.S.W. is not a very promising augury for the relaxations proposed in that State. Essentially this is a question to be worked out in sympathetic co-operation between the Government and medical experts.

In Victoria the Government proposes to set up a special committee to test the qualifications of foreign doctors wishing to practise there and to decide whether they should be registered. On the face of it, that appears to be a safer approach than the one being made in New South Wales with overruling authority in the hands of the Minister.

Checks Needed On Over-Drinking

Not much sympathy is being shown in New South Wales for the publicans who are currently complaining that their liquor business is being undermined by clubs with unre-

stricted hours of trading. But, while the publicans may have small claim to public affection because of past poor service and greed for profits, concern must also be felt at the great extension of drinking that has occurred through the growth of clubs.

At least a brake is put on hotel drinking by the hour's break in the evening and by the end of the day's trading at 10 p.m. But clubs can sell liquor every hour of the day and every day in the year.

This includes much heavy drinking on Sunday mornings, as is clearly evident in many Sydney suburbs, both by the accumulation of cars outside these clubs and the noise that emanates from them.

Beer is unquestionably the god many Australians chiefly worship. That is a poor reflection on their sense of values. But, while it may not be possible to change people's morals by Act of Parliament, it should be possible to make a distinction between licence and liberty.

In other words, the N.S.W. Government might reasonably be asked to impose checks on excessive drinking in clubs, not to divert custom to the hotels, but in the interests of the nation's health.

Liberals and Their Chances

This column has contended that the dissension which has wrecked the Labour Party over the past two years imposes a greater obligation on the Menzies Government to be aware of its responsibilities and its opportunities.

The absence of a lively, united Opposition could make a Government careless.

It was interesting to read about the Prime Minister thinking aloud on similar lines when opening a rally of Young Liberals in Melbourne, this week.

Mr. Menzies said the Labour Party would eventually get out of its trouble. But that trouble was a very good reason for the Liberal Party to know where it was going.

Even since the Prime Minister spoke, the Labour Party is faced with further trouble in Queensland, and it is even being predicted that a section of the Party, led by the Premier, Mr. V. C. Gair, will march into the Democratic Labour camp.

If this split should develop and result in the non-Labour parties coming into office, one of their first tasks would almost certainly be to revise the electoral boundaries which have contributed to the paradox of Queensland keeping a Labour Government in office for perhaps 40 years (except for three years in the depression) and yet giving sometimes decisive support to the Liberal and Country Parties in the Federal sphere.

Dumping Nature's Bounty

Do you remember the depression era outcry about the destruction of coffee in Brazil? I am no economist. But I always feel that the destruction of the things which Providence provides for the sustenance of man is somehow wicked.

The point is pertinent just now with the glut of green vegetables in some parts of Australia. For instance, I read this week that large quantities of spinach which could not be sold in the Sydney markets at the "right" price would be dumped.

Growers, of course, must get some reward for their work. But to dump spinach, cabbages and beans rather than sell them cheaply or even give them away to deserving institutions seems wrong.

—THE MAN IN THE STREET.

ONE MINUTE SERMON ABSALOM

2 Samuel 13: 14: 25 to end; 15: 1-14; 18; and 19: 1-8

Of all the sons of David, Absalom was most like him in that his heart governed his head. His mother Maacah, was the daughter of a King, and Absalom's presence and manners were kingly.

There was no one in Israel as handsome as he, "from the sole of his foot to the crown of his head there was no blemish." And his hair provides a proverb to this day.

What a cesspool of intrigue, suspicion, jealousy and hatred must David's palace have been as round each of his wives there gathered a scheming group, plotting for the son of each mother. In this atmosphere Absalom grew up.

Absalom had a sister as beautiful as he was handsome. Amnon, David's eldest son, desired her, and by stratagem took and raped her. David did nothing about it—Amnon was his first born.

So, after waiting two years, Absalom slew his brother for his offence, and had to flee David's anger.

After three years he returned to David's favour, but Absalom had not forgotten. Now Amnon was dead there was but one son, of little note, between Absalom, who was the third son, and the succession to the throne.

David was growing old and not paying the attention to the welfare of his people that had marked his reign in earlier years.

How easy then for Absalom, a favourite as he was with the people, to curry favour with those who sought justice, and got too little consideration!

How easy to criticise the administration! Do we not do so constantly ourselves, even though we may not have the motives that inspired Absalom?

"So Absalom stole the hearts of the men of Israel." At last, with David's consent, he goes to Hebron, ostensibly to fulfil a vow, but really to rally the men of Israel to himself against David, in the original stronghold where David had set up his kingdom.

"And the conspiracy was strong; for the people increased continually with Absalom." But again Absalom's heart rules his head, and he takes the bombastic counsel of Hushai, David's spy, and refuses the coldly rational advice given by Ahithophel (who promptly realises the cause is lost, goes home, sets his affairs in order and hangs himself).

Absalom's gathered army cannot stand against the trained forces of David. He himself is trapped in an oak tree and slain by Joab, against David's wishes.

Absalom is so largely the victim of his polygamous home. David must have realised in some measure the tragedy of it all. His lament over Absalom will never be forgotten. "O my son Absalom, my son, my son, Absalom! Would God I had died for thee, O Absalom, my son, my son!"

CLERGY NEWS

DYER, The Reverend E. V., Rector of St. Saviour's, Wilmamtown, Diocese of Newcastle, is Priest-in-Charge of St. Alban's, Charlestown, in the same diocese. He will take up his new duties in May.

JOHNSTONE, The Reverend T. J., Priest-in-Charge of St. Alban's, Charlestown, Diocese of Newcastle, is to be Chaplain of Christ Church Cathedral, Newcastle. He will take up his new duties in May.

MILLS, The Reverend H. J., formerly Rector of Narrabri, Diocese of Armidale, is to be Locum Tenens at Inverell, in the same diocese, owing to the continued illness of the rector, Canon A. Battersby.

TURNER, The Reverend J. J., Curate at St. Stephen's, Willoughby, Diocese of Sydney, has been appointed to the Provisional District of Villawood, in the same diocese.

WALKER, The Reverend K. I., Rector of St. Mark's, West Wollongong, Diocese of Sydney, is to be Rector of St. Andrew's, Wollongong, in the same diocese.

PROTEST ON LEGALISING OF "OFF COURSE" BETTING

This is the text of a statement on Gambling issued this week by the Bishop Coadjutor of Sydney, the Right Reverend W. G. Hilliard:

"The Anglican Church is profoundly disturbed by Press reports that the Government is considering introduction of a bill to recognise betting shops and so-called 'off-the-course bookmakers'."

"Following so soon upon the legalisation of gambling machines and the offering of greater inducements to invest in Government lotteries, such an encouragement to bet on horses would be most unfortunate for the Government's reputation among those who are concerned with the moral welfare of the people."

"Having in mind the anti-social nature of gambling and its harmful effect on human character, the Church is bound to remind the Government that to make gambling 'respectable' by regulation so that it can profit from people's weakness is utterly unworthy of a self-respecting legislature, and we trust this further regrettable step will not be taken."

"Surely the Government's responsibility is to try to improve the character of its citizens rather than to encourage their degradation."

"It is freely asserted that police have not charged any unlawful bookmakers for nearly a year, and if the statement

be true, it raises the question of how far this inaction is due to ministerial ignorance or restraint."

"Betting by telephone is more rampant than ever, we are told, and apparently an official blind eye is being turned to its existence."

CANON C. A. DICKENS MEMORIAL

FROM OUR OWN CORRESPONDENT Adelaide, April 2

The Bishop of Armidale, the Right Reverend J. S. Moyes, will open the main entrance, which will be a memorial to the late Canon C. A. Dickens, at the New England Girls' School, on Easter Monday, April 22.

The present entrance will be replaced by three new brick piers.

This gate will be of fine wrought iron, with the school crest in the centre. There will be a memorial plaque on each of these two piers.

The plaque on the central pier is the personal memorial of Mrs. Dickens and the family. The Old Girls' Union, friends, and the School Council, are providing the rest of the memorial.

The date of the opening was given last week as March 25.

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.

MISSIONARY POSTS

URGENT NEED OF PRAYER

TO THE EDITOR OF THE ANGLICAN

Sir,—Men are needed, and women, immediately, to fill important posts in churches broad and on the mission field. You carried a letter from the Bishop of Borneo, last week, about one of the jobs in a list of 39 I have in front of me as I write.

These are all established jobs waiting for a worker. Our Church needs 39 of her best sons and daughters to offer for these posts immediately.

This is not the first time of asking. These posts have been advertised, written about, and spoken about before.

The Church has been deaf to appeals which used to bring an immediate response. I could write you 38 other letters like the one from the Bishop of Borneo, each describing an important job waiting for an able volunteer. I would probably be wasting my time and your page. There are plenty of able persons but they are not offering.

There is experience and ability galore in the Church in Australia. The ranks of workers on the Church's frontiers could easily be filled with first-class men and women. 24 missionaries went out last year, but that was not half enough.

When a Church fails to keep its frontiers fully manned, it has lost its concern about extending the Kingdom, and night well be called stagnant, if not dead. We must recover the vital spark of zeal for evangelism. There is urgent need of prayer, prayer for renewed concern in sending men and women out of their established place in the parish, into the unknown difficulties of the mission front.

I have tried to start this by writing to all parish priests this week, suggesting a special campaign of prayer for these things during Holy Week and Easter.

I would like to urge your readers to join in this prayer. I enclose three prayers which might be used for a start. A list of 39 vacancies, as evidence of the crisis the Church has reached, appears elsewhere in this issue.

Yours faithfully,
FRANK W. COALDRAKE,
Chairman,
Australian Board of Missions,
14 Spring Street,
Sydney.

PRAYERS

O God who has called Thy Church to finish the work begun by Thy Son, Jesus Christ, grant that the Church in Australia may send forth her sons and daughters in increasing number to minister the Gospel and its grace unto all for whom He died who now liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end.—Amen.

O Lord Jesus Christ, Son of the most High God, who didst empty Thyself and give Thy whole life to us, even unto death, the death of the Cross: Grant us (me) to receive so immeasurable a gift penitently, gladly and thankfully; and to hold back naught of ourselves (myself) from others and from Thee; who livest and reignest in the glory of the eternal Trinity, God for ever and ever.—Amen.

O Lord Jesus Christ, Son of the living God, who didst devote Thy life and Thy death to our most piteous redemption: Grant that what Thou has wrought for us may be also wrought in us; that growing into Thy likeness we may serve and share Thy redeeming work, who livest and reignest in the glory of eternal Trinity, now and evermore.—Amen.

(I commend these prayers for the use of the Church in Australia at this time. Signed HOWARD SYDNEY, Primate of Australia.)

S. MARK'S LIBRARY OPENING

TO THE EDITOR OF THE ANGLICAN

Sir,—I have attended most of the important Anglican functions in Canberra. Invariably they have been graced by the presence of Dr. Evatt and the absence of Mr. Menzies.

The invitations sent to Dr. Evatt would be identical with those forwarded to Mr. Menzies.

Even Mr. Killen must realise that protocol demands for the Leader of Her Majesty's Opposition the same courtesy accorded her Prime Minister. Whatever may be the reasons for Mr. Menzies' non-appearance at Anglican functions in the capital city, surely Mr. Killen is not inferring that they could be linked with the mode of invitation, for if this is so, Dr. Evatt and Mr. Menzies being equally sensible of the dignity of their positions, there is the implication that his leader is a smaller man than his political opponents.

There may be some truth in this, but the easier explanation may be that this "simple Presbyterian," who professed not to know what an Anglican Synod was, just cannot abide Anglican ways and, more particularly, a certain Anglican Bishop.

Colour has been given to the latter opinion by the continued and pointed omission of this Bishop's name from the Honours' List, although he ranks among the greatest sons of the Australian Church has produced; serving Church and Nation at the heart of the Commonwealth.

It is illogical for Mr. Killen to belittle Dr. Evatt's knowledge of hymns. If the views of Mr. Killen and his cronies are right, it was quite an achievement for this disciple of Marxism and worker for Communism to attend a Christian service to show an easy familiarity with the hymns, and to deceive the very elect by convincing them that he was wholeheartedly entering into the spirit of the service.

Yours faithfully,
GRANO SALIS.

TO THE EDITOR OF THE ANGLICAN

Sir,—The naïveté displayed in your editorial comment on my letter concerning the Opening of S. Mark's Memorial Library is unbecoming. You say that the grounds for my indignation are not quite clear. Why this meaningless pretence? The grounds are abundantly clear.

Your correspondent, in describing the opening, said that "The Commonwealth Government was not represented." Surely there is only one possible conclusion to be drawn from such a statement (and it was drawn by many people) and that is that the Commonwealth Government was invited but failed to send a representative. As I pointed out in my letter, such was not the case. The Commonwealth Government was not invited. Let that fact be quite clear.

If you contend that your correspondent's observation was not meant to be significant, why then, I ask, was any mention made of the Commonwealth Government not being represented. It would be as equally ridiculous if your correspondent had written "the Queen was not represented."

Your stricture on my charity and accuracy is curious. It would, I feel, be better directed to your correspondent. His report of the Opening of S. Mark's Memorial Library was not striking for its charity or for its accuracy.

Yours sincerely,
D. J. KILLEN,
M.P. for Moreton.

Brisbane.

MAUNDY THURSDAY BADGE DAY

TO THE EDITOR OF THE ANGLICAN

Sir,—The letter of March 22 written by the Reverend J. W. R. Hilliard of Murrumbidgee, was not entirely unexpected but nevertheless distressing. I wish it to be known that Maundy Thursday was not the choice of the Missions to Seamen, Adelaide, for their annual badge day, but allocated to them by

the Adelaide City Council. An immediate request that the day be altered was refused on the grounds that there was no alternative date possible, and it therefore became necessary to do the best we could in the city on April 18.

So that the choice should not affect a Holy Day unduly we immediately set to work to organise an alternative day in suburban and country districts, viz. May 3, and letters to this effect were sent to the clergy of the diocese.

As a priest of the Church and surrounded by helpers all of whom have a high sense of Christian duty and practice, it was appreciated that a great sacrifice is being asked of us here and I would like your readers to think of us and pray for us that the necessary task of raising funds for our work shall not completely stifle our observation of the Church's most holy season.

Yours sincerely,
(The Reverend)
JOHN E. MEAKIN,
Chaplain.

Port Adelaide.

CONFUSION ON INDIA

TO THE EDITOR OF THE ANGLICAN

Sir,—Having read the letter of the Reverend J. D. M. Stuart in your issue of March 22, criticising my letter of December 14, I feel I ought to ask your favour for space to make public apology for unintentionally misrepresenting what he wrote in his article in the October issue of *The East and West* on Christian Literature in India and Pakistan, which appeared alongside the Pastoral Letter from the House of Bishops of the Church in China, 1956.

I wrote then comparing, what had happened in China with the position in India, and in doing so I'm afraid I was led away by the apparent contrast between the "humble thanksgiving of the Chinese Bishops for real advance," and the difficulties and frustrations which the Editorial Secretary for India described as hampering the provision of Christian Literature in that country.

In other words, I jumped to the conclusion that S.P.C.K. in India was muddling through with an out-of-date policy, whereas a little painstaking patience would have shown me that in his opening paragraphs he was describing the difficulties of the past, and that he went on to detail how time and experience had brought many improvements already, with real hope for the future, in the way of training and encouraging Indians themselves, to produce Literature which would supply the needs of their own fellow Christians, and present the Gospel to their own people in their own language and idiom.

I regret indeed that such carelessness on my part should have caused him distress and misrepresented the whole purpose of his article.

(The Very Reverend)
R. H. MOORE,
Scarborough, W.A.

THE THREE-FOLD MINISTRY

TO THE EDITOR OF THE ANGLICAN

Sir,—Wide, charitable and proper as the Church's latitude may be on matters of faith and discipline, the Sydney Diocesan, Archbishop Mowll, surely cannot ignore the attack made by certain of his clergy, some of them teachers of theology, upon the threefold Ministry of the Church.

Holy Writ, the traditions of the Church, the Ordinal, Canon Law and the ordinary Law of the Land, plainly contemplate and enjoin the three orders of Bishops, Priests and Deacons within the Church; certain Sydney clergy have in public, in the plainest terms and vehemently impugned the threefold Ministry; Archbishop Mowll is surely in duty bound to inquire into their views and if necessary to administer correction and perhaps discipline.

The conduct of the clergy concerned is, as you point out in your leading article of March 29, all the graver because some of them are teachers in a theological college.

It would seem to be inconsistent with the fealty they owe to their Diocesan.

Yours etc.,
GEORGE BAKER,
Armidale, N.S.W.

SYDNEY SYNOD

TO THE EDITOR OF THE ANGLICAN

Sir,—May I be allowed to draw attention to an inaccuracy in your Leader of March 29, in which it is stated, "It is unfortunate that opposition to the Constitution in Sydney centred largely around the staff of Moore College, and after giving most careful attention to the debates in General Synod and our Diocesan Synod, the second reading speeches, and that of Bishop Hilliard in particular, confirmed me in the opinion that the Sydney diocese would be ill-advised to reject the Constitution. I therefore differed from my colleagues on the staff and, like other clergy present who have held a benefice in England, I voted in favour of the Constitution."

I am a full time member of Moore College staff, and after giving most careful attention to the debates in General Synod and our Diocesan Synod, the second reading speeches, and that of Bishop Hilliard in particular, confirmed me in the opinion that the Sydney diocese would be ill-advised to reject the Constitution. I therefore differed from my colleagues on the staff and, like other clergy present who have held a benefice in England, I voted in favour of the Constitution.

I would also add that the leader fails lamentably to reflect the debt of gratitude which the diocese owes my colleagues who so forcibly and, judging by the response of Synod, at times so eloquently, presented the case for the rejection of the Constitution. To those who have laboured to inform our judgement, whether in favour of the Constitution or in favour of its rejection, a spirit of appreciation is becoming.

Yours faithfully,
(The Reverend)
HARRY BATES,
Senior Lecturer and Chaplain,
Moore College, Newtown.

TO THE EDITOR OF THE ANGLICAN

Sir,—To judge by your report of the proceedings of Sydney Synod, you have been misinformed on the opinions expressed by myself and others about Section 3 of the proposed Constitution.

I therefore assure any of your readers who may be inclined to take your leading article of March 29 seriously that I hold and teach all that the Church of England holds and teaches about the ministry.

The opinion I expressed in Synod was that, whereas at present the Church of England declares its intention to continue, use and esteem the ancient orders of bishops, priests and deacons, it nowhere asserts that this particular form of ministry is fundamental to the character of the Church, or that it regards its perpetual preservation as an obligation on a par with that of observing the commands, doctrine, sacraments and discipline of Christ.

I need hardly say that I am not alone in this opinion.

It was certainly held by Cranmer (who is thought to have written the Preface to the Ordinal), and it is held by many who, like my reverend friend, Archbishop T. C. Hammond, opposed the particular recommendation put forward by myself and others in the Synod.

Our difference of opinion with Archbishop Hammond was not concerning the doctrine of the Church of England. It was concerning the implications of Section 3 of the Draft.

My contention was that Section 3 imposes an obligation on the Church which is not imposed on it at present (and which Scripture does not impose on it), namely, the obligation to preserve for "ever" the "three orders" of bishops, priests and deacons; and to regard these three orders as essential to the catholicity of the Church along with the commands, doctrine, sacraments and discipline of Christ.

This implication seems to me the more prominent now that, in the 1955 Draft, the Reformation character of the Church has been removed from its former unalterable position among the Declarations of Chapter 1, and made alterable in Chapter 2.

Archdeacon Hammond has told us that he would have preferred the reference to the

three orders of ministers to have been transferred likewise to Chapter 2, but that he was unsuccessful in persuading the Constitution Committee to agree.

He also assured us in Synod that he does not regard Section 3 even with its designation of the Orders as "three" as inconsistent with Bishop Lightfoot's well-known conclusion that bishop and priest are not two orders in the New Testament, but one.

The archdeacon does not hold, however, that Section 3 carries the implications to which I refer in the previous paragraph.

I wish I could agree with the archdeacon in this, as I do in so many other matters, for it would ease my conscience considerably in facing the possibility of entering the church which the Constitution would initiate.

But I have the uneasy feeling that there are many in the Australian Church, not of the evangelical persuasion of Archdeacon Hammond and myself, who would side with me against the archdeacon in my understanding of what is implied about the ministry in Section 3.

Yours faithfully,
(The Reverend)
D. W. B. ROBINSON,
Moore College,
Newtown,
N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—Your leading article of March 22 contained one statement which should not be permitted to pass unchallenged. It said: "All Australia has now come, as a matter of course, to look to Sydney diocese for the lead which it is Sydney's responsibility to give."

I doubt whether there was ever a time when such a claim was less tenable—and this involves no criticism of the Prime. As the other Australian dioceses grow to maturity, they look less and less to Sydney, and regard it as an "Iron Curtain" diocese—very hard for a priest to get into if he doesn't toe the Sydney line, and blighting his chances of serving elsewhere if he should want to leave.

If the Sydney Synod approves the new Constitution too enthusiastically, many other dioceses are likely to scrutinise it more closely.

Yours faithfully,
DUTIGALLA,
Geelong,
Victoria.

BISHOP STEPHEN WAS FIRST

TO THE EDITOR OF THE ANGLICAN

Sir,—Your note that Dr. Reed is "the first Australian ever to be chosen as bishop of a capital city See in Australia" is incorrect.

Bishop Reginald Stephen, appointed Bishop of Tasmania, in 1914, was born in Geelong! Yours sincerely,
W. R. BARRETT,
Bishop,
Launceston.

WITNESS ON GOOD FRIDAY

It is expected that a record number of Church members will attend the annual Good Friday Procession of Witness in Sydney.

The procession, which will assemble behind the Mitchell Library in the Domain at 4 p.m. will be led by the Archbishop of Sydney.

It will leave the Domain at 4.20 p.m., and proceed to St. Andrew's Cathedral.

A brief service which will be amplified to the Chapter House and the Cathedral Grounds, will be held.

Church members are being asked to witness to their Faith by taking their place in the procession.

As a corporate act of witness the procession will be a powerful stimulus to the spiritual life of the city.

It will also be a strong protest against the opening of the Royal Easter Show, with its accompanying side-shows, on this most Holy Day.

CHURCH AND STATE

TO THE EDITOR OF THE ANGLICAN

Sir,—The article of March 22 concerning the frustration of the Reverend H. J. Mills' efforts to spend a few dollars recalls my own experience of a few years ago when my desire to transmit 1.07 dollars to the U.S.A. for a small article of personal use was regarded by the ruling bureaucracy as a challenge to the national economy. After four months of letter writing, and several visits to the local Customs House I duly filled in the lengthy questionnaire in sextuplicate, and my bank was allowed to let its head go.

Your article recognises it as government operating "unjustly against individuals" and one of "thousands of incidents in which they" push ordinary citizens around.

This state of affairs presents, surely, the most serious challenge to the Church, if it is to survive as an effective force in human affairs. The conflict of to-day is between Power and Authority. Political, economic and financial forces so control the lives of individuals that materialist attitudes dominate human affairs. If we look back to, say, the Middle Ages we find the Church filling the role of expressing Truth, the Divine Authority, to which even kings and princes bowed, an Authority which they must recognise as superior to their earthly power, and according to which their power should be exercised. That Authority no longer exists as a binding force to direct political power.

There is an old saying that "The Devil is God inverted." To-day we find the Church too often seeing anti-Christian manifestations in the political world, and taking the attitude that the Church has no concern with politics. Surely if Christianity is to affect the lives of individuals, with whose welfare Christ concerned Himself, His Church must at least lead its sheep in firm denunciation of every aspect of power which conflicts with Christian teachings. It is inconceivable that in the complex modern world each individual can have the necessary information, the time, or the intellect, to find for himself "the Truth that shall make him free." He must be helped by the guidance of trusted Authority, and surely the Church is the place to seek it.

The Roman Catholic hierarchy have to some extent carried out the responsibility of making a firm decision on the incompatibility of Christianity and Communism, so that adherents have no doubt where they stand and are free to choose the one or other, but not to try to mix incompatibles. While such action has doubtless meant the loss of some members it does not appear to have lessened the influence of that denomination amongst its remaining adherents.

While other denominations generally agree with the Roman view on that matter, they too often appear to take the view that a member of the congregation, or even a cleric, may hold and express views of similar nature to Communist philosophy, without corrective criticism from religious Authority.

The harassing of individuals by bureaucrats, denial of homes in the interests of financial policy, and the thousand other daily scourges of the individual by our alleged servants do not meet with the united, concerted and unequivocal denunciation of Authority, which alone will exalt Authority above Power in the eyes of the multitude, and lift morality from the degradation to which it has been dragged by lawless Power. If Satan secures victory through political influence, surely the manifestations of his work in political fields must be attacked and exposed, irrespective of any "party" through which he works.

Yours faithfully,
S. MORROW,
Belmont, N.S.W.

ANGLICAN OF THE WEEK



—Perth A.B.M. Photo Service.
Our Anglican of the Week is Miss Joan Beglen, who is a teacher at S. Mary's School, Panna, Diocese of Melanesia.

"LONE MEMBERS" FOR C.E.B.S.

FROM A SPECIAL CORRESPONDENT
Melbourne, April 1

The Provincial Council of the Church of England Boys' Society in Victoria is undertaking the organisation of a "Lone Membership" scheme which will enable many more boys to join in the activities of the society.

To this end, a Provincial Lone Commissioner has been appointed, and many of the clergy in country areas have received circulars, seeking their help in enlisting new members.

It has long been realised that there are many boys who are denied the fellowship and privileges of C.E.B.S., either because their parish churches are unable to support branches, or because they live in outlying districts.

It is these boys who will benefit by "Lone Membership." They will be able to attend any of the annual camps at Frankston, and take part in sporting competitions and other functions as they occur.

Where it is necessary for them to visit Melbourne, they will do so as guests of suburban branches of the society.

During the second Junior Camp at Frankston in January, the Provincial Lone Commissioner admitted Dennis Tough, from the parish of Mount Dandenong, as first Lone Member under the new scheme.

Already a number of other boys have been recommended for admission, and the "Lone Membership" scheme promises to grow into an important part of the work of C.E.B.S. in Victoria.

FAREWELL AT FOOTSCRAY

FROM OUR OWN CORRESPONDENT
Melbourne, April 1

Archbishop J. J. Booth, who made his entry into the ministry from Footscray preached at a district Anglican combined farewell service at S. John's, Paisley Street, Footscray, on Sunday evening.

The Mayor, Councillor A. Barlow, councillors and district parliamentarians were present and a large congregation filled the church. A combined choir lead the singing.

Arriving from England as a young man in the early part of the century, Archbishop Booth was made welcome by the then Vicar of S. John's, the Reverend J. T. Baglin, and Mrs. Baglin, who found accommodation for him with the Gair family in Paisley Street.

While studying for Holy Orders he worked in Footscray. He took a keen interest in all the activities of his time, and many of the friendships he formed amongst the young people have been treasured by him throughout his life.

Miss Beglen is at present doing deputation work in Western Australia on behalf of the Melanesian Mission.

In the last three weeks she addressed fifty-six groups of people in Perth.

She is now visiting Kalgoorlie before returning to the Eastern States.

CHURCH OF ENGLAND MEN AT ST. ARNAUD DIOCESAN RALLY

FROM A SPECIAL CORRESPONDENT

St. Arnaud, April 1

The Bishop of St. Arnaud, the Right Reverend A. E. Winter, welcomed representatives to the annual diocesan C.E.M.S. rally which was held at St. Arnaud, from March 9 to 11, Labour Day weekend.

The guest speaker for the rally was the Venerable R. E. Richards of Ballarat, bishop-elect of Bendigo.

In his first address, the archdeacon, with cryptic phrase and pungent wit, spoke very forcibly on "Worship."

He pointed out the need for the members of the Anglican faith in Australia to foster a worshipping Church, giving inspiration, power and strength to those who attend Divine Worship.

He stated that "worship" can be literally translated as "seeing," so we must not be content with people just attending church.

We should rather make sure that the congregation is worshipping God. To do this it is necessary that the people

present should get a vision of God.

The archdeacon said that good sermons, tuneful choirs and reasonably heavy alms dishes could perhaps all be classed as "helpful," but only when the congregations left with the feeling that they had seen the wonder of God, and inspired to do His works, could the term "wonderful service" be applied.

KNOWLEDGE

The great movement back to the Church in England and America was being followed by an intense desire for a knowledge of the Church, he said.

The result was that discussion groups were becoming part of the life of the parishes. Archdeacon Richards said that the men of the C.E.M.S. needed to acquire a knowledge of the Church.

It should be their aim to teach men to lift their hearts up to the glory of God.

Archdeacon Richards spoke of "Christian Homes" after the Communion breakfast on Sunday morning.

"The three things involved in this," he said, "are Bible read-

ing, prayer and the practice of living together as Christians. "In the Bible, the life story of Jesus sets the perfect example of Godly living.

"In prayer we have the means of communing with God, shutting out all earthly things.

"When we have acquired a knowledge of the Christian way of life, and availed ourselves of the benefits of prayer, it should not be difficult to learn to live together in Christian fellowship."

On Monday morning Archdeacon Richards gave his third address, "Practical Christianity."

He stressed the need of clergy and laity to be welded together in a fellowship concerned with the welfare of the Church and ready to stand up for the things that the world is denying.

He asked if everyone was playing his part in the extension of Christ's Kingdom on earth.

After each address, discussion groups were formed.

Visitors to the rally were the guests of the parishioners of the Cathedral Church.

ASIAN CONFERENCE ON RAPID CHANGES

Geneva, April 1

Delegates were urged to concentrate on the "questions of importance," rather than on the "questions of urgency," at the opening session of the ecumenical conference on problems of rapid social change in the countries of South-East Asia, on March 12, in Pematang Siantar, Indonesia.

The organising secretary, the Reverend M. M. Thomas of India, said, "Unless the fundamental questions are dealt with, even the urgent questions will be treated in the wrong way."

Only through this basic approach, Mr. Thomas added, can the problems of rapid social change be seen in relation to the evangelistic task of the Church.

The conference, sponsored by the National Council of Churches of Indonesia, with the co-operation of the World Council of Churches, opened on the grounds of Nommensen University of the Huria Kristen Batak Protestant Church.

The president of the N.C.C. of Indonesia, Professor T. S. G. Mulia, welcomed the delegates from eight neighbouring countries.

DEVELOPMENT

He pointed out that the conference was very appropriate, "for East Sumatra is one of the most vivid examples of rapid social change in Indonesia, with its amazing economic development, the increase of urbanisation, the mixture of previously isolated ethnic and cultural influences, and the clash between ancient and modern forces in the lives of the people."

The conference chairman, Dr. A. M. Tambunan, former

Speaker of the Indonesian Parliament, and secretary of the Christian Party in Indonesia, expressed appreciation to the civil and military authorities for their help in making the conference possible.

PROBLEMS

Dr. Tambunan said that though Indonesia was facing many difficult problems, they were "not essentially different from those that all the newly independent countries are now struggling with."

The general secretary of the World Council of Churches, Dr. W. A. Visser 't Hooft, said that the Asian meeting should not consider its task in isolation from other similar ecumenical consultations on rapid social change.

"The answers which you find together here may be of great value to conferences on this subject to take place soon in Africa and elsewhere," he said.

The chairman of the W.C.C.'s Division of Studies, Professor Walter Freytag, of Hamburg, Germany, also spoke on behalf of the World Council. The session ended on March 16.



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The sketch design of the proposed new Church of St. Alban at West Coburg, Diocese of Melbourne.

The church is built with a rigid steel frame and faced internally and externally with cream bricks. Normal accommodation will be for 154 persons in the nave and with a choir of 30, but occasional seating could be introduced to give accommodation for a further 60.

The architect's sketch shows the building from the south-west corner and the construction is such that a south aisle could be added at a later date. Two pressed cement panels have been incorporated on the west face, one with the symbol of the tall cross signifying a missionary or preacher and the other showing a sword representing the martyr's death.

The architect is Wylan Widdows and the builder is Mr. John Newbold. The contract for the work amounts to £18,794 including the tower, but does not include any furnishings.

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SYDNEY CONSIDERS THE CONSTITUTION

(Continued from page 2)

He then mentioned a parish in Rugby of which he had been vicar, where extreme isolation went hand in hand with extreme low churchmanship.

"This isolation he had found intolerable for a Christian body, and by the grace of the Holy Spirit it had been completely broken down by the time that he left, without any surrender of the particular Christian witness of the parish.

He looked for many things from the new Constitution, not least of all for a revival in the parishes of true religion.

Mr. Beecroft spoke as an undecided layman who looked for further guidance from the leaders on this matter. He wanted to know what was the fundamental reason for adopting this Constitution, and whether revival would be helped by its adoption. He urged that uniformity was important for the layman. He appealed to Archdeacon Hammond to give a lead.

AMPLE SAFEGUARDS

Mr. E. C. B. McLaurin asked that Synod should get away from details and consider principles. He felt that arguments for a Constitution were stronger than those against. As an Evangelical, he urged that

we go forward in faith and accept.

Archdeacon T. C. Hammond said that he could hardly resist the appeal of Mr. Beecroft, and there were one or two points that should be cleared up.

Possibly Canon Loane's memory was at fault, but he felt sure that the matter of the permissive variations was amply discussed on the Constitutional Committee.

Mr. Shelley had said that we were legislating for all Australia. At present our existing Constitution could lead to chaos should there be any change in the Prayer Book in England, as suggested by Mr. Robinson.

He felt that there were ample safeguards and insisted that parishes had no redress at present against illegalities in ritual or ceremonial, but they would possess this under the Constitution.

The 1662 Prayer Book would be the standard for doctrine and worship, and deviations could not contravene these standards. Certainly no diocese could be compelled to accept deviations against its expressed wish.

The Constitution offered

quiet of mind to us all in the future. It would give us one body, representing the whole Church, with authority to deal with extravagances of expression in teaching and conduct of services.

MEMORY

Canon Loane rose to make a statement. He asked Synod to trust the memory of a younger man and to accept his belief that Archdeacon Hammond was inaccurate in his review of the background of the "permissive variations" clause in the Constitution. He stood by his earlier statement that it was introduced late in the discussion by the Constitutional Committee.

The Reverend D. W. B. Robinson said that he and his fellow Evangelicals were not out for safeguards for Sydney, but intended to protect the Protestant character of the Church of England.

He had no fear for the future, even if the Constitution were carried, and the war of attrition lay with the supporters of the Constitution and not with his friends.

He was interested to know why certain of the leaders of the Church in this diocese had changed their minds on this matter.

He saw that chaos would follow if changes were to take place in the Church of England in England. But chaos would take place if this Constitution were accepted. He was moved to reject it for the following reasons:

1. A legislative General Synod with powers over all the Church in some but not all matters would lead to division. At present we were united in the Prayer Book, the Doctrine, and largely in our laws.

2. It would affect the lives of the laity because it would destroy uniformity. Mr. Jenkyn had ignored the actual historical context of the Constitution.

3. In 1928, Archbishop Wright had appealed for a Constitution based upon the Articles. What we were getting was a new Church with an unmeasured potential.

He himself could not serve for conscience sake in the ministries of the Protestant Episcopal Church of U.S.A., nor in the Anglican Church of Canada because of the way in which they had revised their Prayer Book.

He wanted to serve in a Protestant and Reformed Church, and this was not secured by this Constitution.

Mr. Gee, in what he called a personal statement, urged wholeheartedly the acceptance of this Constitution. He said that we had grown up nationally since Federation, but our Church life and organisation was still immature. He had not been convinced on this in 1945, but he was to-day.

It was right for us to go forward with the dioceses and walk together into the future. He raised a laugh by asking rhetorically whether there was an act of uniformity in England and answering, "But look at what they do!"

He reiterated that Sydney's position was amply safeguarded, and that the Constitution provided a real basis for the Church in Australia. We must give ourselves power in the Constitution to legislate, and to protect the property of the dioceses.

FELLOWSHIP

He regretted that doubts and suspicions in the past had prevented Sydney going hand in hand in fellowship with the other dioceses, and with respect for the other point of view. This Constitution was a real contribution to the unity of the Church of England in Australia.

The Reverend J. R. L. John-

stone, speaking for those who opposed this Constitution, hastened to say that they were not against a Constitution as such, but they were against this one, because it failed to provide safeguards for the Church of England in Australia.

He wanted Synod to reject this one and proposed that he should bring forward motions to bring in a better Constitution.

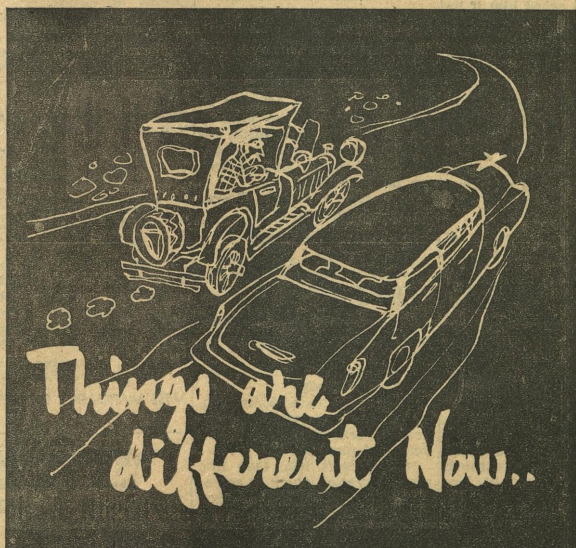
He wanted to keep the doctrine of the Church of England pure. We have differing doctrines in the Church of England, and what would be the unity that we would get? None, at least for some time.

He quoted the 1945 presidential address, which he thought put its finger on the matter. We need fundamental loyalty to Christ and His Gospel, and we need to divorce personalities from this debate.

He believed that the Constitution was not safeguarded enough because it gave too much power to the bishops, the General Synod, and to the Appellate Tribunal. It would be impossible to keep the faith under such a document.

Bishop Hilliard said that he hesitated to speak, as the case

(Continued on page 9)



It's true. In parishes up and down the country churchmen are realising that things ARE different. Parishes are conscious as never before of a new sense of stewardship of God's gifts. For the first time many churches are receiving an income equal to their needs. Many are finding a new atmosphere in their Church life, increasing attendances, and a new depth of spiritual experience. With a new spirit of encouragement and hope, and with the prospect of material resources adequate for the task, the Church in Australia is seeking with renewed vision to get on with its job. There is plenty of evidence that for the Church in Australia this is a specially significant time, that God is leading us into new ways of service.

WE THANK GOD, THEN, THAT "THINGS ARE DIFFERENT NOW" FOR THE CHURCH IN AUSTRALIA. BUT THESE NEW BLESSINGS MUST OPEN OUR EYES TO NEW CHALLENGES. WE NEED TO REMEMBER THAT ...

THINGS ARE DIFFERENT OVERSEAS, TOO

In the providence of God, this new vision at home has coincided with the opening of unprecedented opportunities for service through the Church overseas. In country after country where the Church Missionary Society of Australia is at work there are immediate openings for extension.

In MALAYA there are still 300 new villages without any Christian witness, and many large town parishes without adequate staff . . . In BORNEO many centres remain without suitable ministry from the Church . . . In PAKISTAN new, completely unevangelised areas are open to the Church under the leadership of the newly appointed Bishop of Sind and Baluchistan . . .

In these, and all the 13 countries in which C.M.S. of Australia is at work, there is a new sense of urgency and opportunity. Doors now wide open may close firmly to foreign missionary work within years, or even months. And here in Australia there are a record number of young Anglicans preparing as candidates for C.M.S. work.

SURELY "THIS IS GOD'S HOUR FOR MISSIONARY ADVANCE." GOD HAS GIVEN THE AUSTRALIAN CHURCH NEW ENCOURAGEMENT AND NEW RESOURCES THAT IT MIGHT WORK HIS WILL. TO CHURCHMEN IN AUSTRALIA—AND PARTICULARLY TO CLERGY, VESTRYMEN AND OTHERS IN POSITIONS OF LEADERSHIP—GOD HAS COMMITTED THE IMMENSE RESPONSIBILITY OF USING THOSE RESOURCES EFFECTIVELY FOR THE WHOLE WORLD-WIDE MISSION OF THE CHURCH.

Your nearest branch of the C.M.S., one of the Church's great missionary bodies recognised by the General Synod, and a partner in the Anglican Missionary Council, will be happy to supply information, suggestions for prayer, teaching aids, and literature to help in missionary education.



THE CHURCH MISSIONARY SOCIETY

93 Bathurst St., SYDNEY; Cathedral Bldgs., Flinders Lane, MELBOURNE; Church House, Macquarie St., HOBART; 350 King William St., ADELAIDE; 931a Hay St., PERTH; 93 Creek St., BRISBANE.

THE YOUNG PEOPLE'S UNION

A MISSIONARY ORGANISATION FOR
BOYS AND GIRLS

By Deaconess Nora Tress
(Organising Secretary for N.S.W.)

The Young People's Union is the junior branch of the Church Missionary Society. It exists to help boys and girls to be fellow workers with those who go out to be messengers of the Gospel of Christ.

To become members of the Y.P.U. children are required to know and adhere to the following five Rules: To Pray for Missions, Learn about Missions, Work for Missions, Give to Missions, and to Interest Others in Missions.

A large Prayer Band organisation of some eight hundred members operates within the Union, and girls and boys pray daily for individual children in all mission field countries. There is also a Prayer Cycle for use in private or public prayers.

By reading *Telescope*, the young people's paper, and using the Y.P.U. Study Books which are published annually on different countries, members are educated in the missionary work of our Church.

CENTRAL RULE

The central rule is "To Work", and by joining a Branch girls and boys have the opportunity of making useful articles to send out to the Mission Field.

Competitions add incentive and help to maintain a high standard of work.

Some two thousand articles were entered for the Work Competition for N.S.W. branches in 1956, and most of them were of excellent quality.

A careful study is made of mission field needs and nothing unnecessary or inferior is sent out. The goods are posted at the beginning of each year.

Apart from gifts in kind, members are taught to give their money. Missionary Boxes are in wide use both in branches and in homes. If children can be taught to give a proportion of their pocket money when they are young, the foundations are laid for regular and proportionate giving when they are grown up and earning their own money.

Apart from the work in the branch, members meet at Beach and Park Rallies, House Parties, and various central meetings in the capital cities where there are headquarters. Conferences are held for leaders, and there is an Executive Committee functioning in both New South Wales and Victoria. Leaders are kept in touch with headquarters by means of monthly circulars.

SUNDAY SCHOOLS

Sunday Schools may affiliate with the Y.P.U. and are asked

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The Youth Page

TALKS WITH TEENAGERS

CHRISTIAN DOCTRINE

FOUNDATION TRUTHS MAY BE FOUND
IN THE BIBLE

In this, the seventh of our series of articles on How to Study the Bible, we consider the importance of discovering for ourselves the foundation truths of the Christian Faith in the pages of the scriptures.

We cannot progress very far in our study of the Bible without becoming aware of verses and passages which, perhaps, remind us of a clause in the Creed, or some other teaching of our Church.

It is perfectly true that all the Bible story is simply the background for our knowledge of the love of God revealed in His Son Jesus Christ. The Old Testament leads up to Him; the Gospels reveal Him; the Acts of the Apostles show His Spirit at work in and through His Church, the Epistles formulate and apply His teachings, and the Book of the Revelation tells of Him as the Climax and Consummation of all History and human endeavour.

PURPOSE

"The Bible was written," says one commentator, "not to record history, nor to sing sweet songs, nor to tell strange tales, but to provide a road through history from Genesis to Jesus, and from Jesus to the end of things and the end of the world. And he who finds that road and walks it—who believes that this Jesus is the Christ, the Son of God—will find life sweeter, and more and more purposeful, with God's goal at the end."

Writing to Timothy, St. Paul declares that "All scripture is given . . . for doctrine, for reproof, for correction, for instruction in righteousness," (2 Timothy 3:16).

And, having found the Lord Jesus Christ therein, we turn again to the scriptures as the record of His Teachings, and study them to discover in detail the foundation truths of our most holy Faith.

If there is a purpose in the writing and compilation of Holy Scripture, there must also be purpose and direction in our study of it.

Article IV of our Articles of Religion declares:

"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."

It should be our purpose then, to "prove all things" by the touchstone of the Scriptures; to look to the Bible for the facts from which the doctrines of our Church have developed.

TEACHING

In this type of study, we shall consider the New Testament books from the point of view of discovering what they have to tell us about the leading truths of the Christian Faith.

As we turn to the Gospels, for example, we may read them to find what they have to say about the Messiahship of Jesus. This is brought out prominently in the record of His early Judean ministry in John, chapters 1-4.

We shall notice that our Lord claimed again and again, in Jerusalem, in Judea and in Samaria, to be the long promised Messiah. But these are not the only references to this teaching in the Gospels. Read them carefully, and search out for yourself the passages that relate to this teaching.

Next, perhaps, we shall notice what the Gospels have to say about the Kingdom of Heaven.

This teaching is found, for example, in the Sermon on the Mount, and in the parables of Matthew, chapter 13. You might study the four Gospels for what they have to teach about the meaning of the Kingdom, its citizens, its laws, and its objects.

This kind of study gives point to our reading. It makes the Bible more fascinating than any detective story! It helps us to "get something out of it"—Paul says it gives us "hope" (Romans 15:4).

It certainly strengthens us in our faith.

THE CROSS

Another vital doctrine of the New Testament is that of the Person of the Son of God.

A young churchman, visiting a business house in one of our cities many years ago on some business for his church, was greatly embarrassed when a workman in the factory cornered him and asked him if he could mention any passage in the New Testament which indicated that Jesus ever actually claimed to be the Son of God.

Of course there are many such passages, but at the time he just could not recall one of them. Before you pass judgement of this young man's dilemma, ask yourself what you would be able to answer to such an enquiry.

Notice how this question of "Whom do men say that I . . . am?" actually goes back to the feeding of the Five Thousand, and trace its development through the discourses at Capernaum (John, chapter 6), and then on to Peter's Confession (Matthew 16:16) and the Transfiguration.

Next in the Gospel story comes the record of the Sufferings, Death and Resurrection of Christ. From the Transfiguration to the Entry into Jerusalem (Matthew 16:21; Luke 9:31) this is the most prominent.

The doctrine of the Cross and Resurrection of Jesus is of the utmost importance. That is why it is given such prominence in the Scriptures.

We shall find that this theme is continued in the Acts of the Apostles. Wherever His followers went, they preached "Jesus and the Resurrection," and in this fashion they demonstrated the claim of Christ to be God (Acts 2:24).

These are only a few of the doctrinal themes which should engage our attention and inspire our study of the Word of God.

Our Lord's Teachings on His Coming Again, the Person and Work of the Holy Spirit, and His Great Commission to His Church are each further aspects of Bible doctrine, which will amply repay time spent on their careful consideration.

The Bible is no curious relic of past ages. It is a vital, living book, bringing us eternal truths, and lighting our paths day by day (if we will study it carefully and prayerfully) with heavenly guidance.

A WAY OF LIVING

Christianity is a way of walking not talking, a way of living; and its most convincing answers to rivals must always be given in the sphere of practice.

—GEORGE REINDORP.

PERFECT PEACE

This month I feel led to share with you God's recipe for Perfect Peace. How we need to hold this in our hearts in these days of stress and strain! Listen to this shining promise:—

"Thou wilt keep him in perfect peace whose mind is stayed on Thee."

What are the ingredients?

1. Peace between my soul and God, because Jesus Christ is my SAVIOUR. Many of you have experienced this peace of forgiven sin through Calvary, but even a Christian's peace can be broken. We must have:

2. Peace within myself, because Jesus Christ is my LORD. Is He really in control of my aims, my desires, my inclinations? This is not bondage—it is freedom; and in the freedom which Christ gives there is peace:

3. Peace between myself and my fellow men, because Jesus Christ is my EXAMPLE. When we follow Him Who "pleased not Himself," whose "Understanding is infinite," what tranquillity, sympathy, gentleness and courtesy will be seen in us! "Great peace have they that love Thy law, and nothing shall offend them."

4. Peace in any circumstances, because Jesus Christ is my DWELLING PLACE. "Make your home in My love" is His invitation to each of us. (St. John 15:9, literal.) How can a child of God be anxious or afraid in that safest of places? Is His Perfect Peace your priceless possession? —CHARYS E. BEGBIE.

A LENTEN PRAYER

GRANT, we beseech Thee, O Lord, that by the observance of this Lent we may advance in the knowledge of the mystery of Christ, and show forth His mind in conduct worthy of our calling; through Jesus Christ our Lord. Amen.
(From the Gelasian Sacramentary.)

THE GOD OF EVERY DAY

We do not honour God by our long faces . . . our austerity.

God wants us to be good—not "goody-goody."

There is quite a distinction. We must try to make the distinction between worship and work and play less sharp . . .

If you can't take God into your recreation there is something wrong with the way you play.

If God, for you, does not smile, there is something wrong with your ideas of God.

We all believe in the God of the heroic.

What we need most these days is the God of the humdrum . . . the commonplace . . . the everyday.

—The late Dr. Peter Marshall, Chaplain to the United States Senate.

PERSEVERANCE

The man who has acquired the habit of study, though for only one hour every day in the year, and keeps to the one thing studied until it is mastered, will be startled to see the way he has made at the end of a twelve-month.

—BULWER LYTTON.

WRITE IT ON OUR HEARTS

GRANT to us, Lord, grace to hear and read Thy Word with devout attention, with deep reverence, and with a true desire both to practise what it commands and to obtain what it promises. Imprint it upon our minds, and write it upon our hearts; and grant that, contemplating Thy glory in this bright mirror of Thy Gospel, we may be changed into the same image through Thy Spirit.
(Benedict Pictet, 1655-1724.)

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Victoria.

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Sth. Aust.

Perth College, Perth,
W.A.

THE CONSTITUTION DEBATE

(Continued from page 7)

for the Constitution had been put so strongly, but he would like, as an Evangelical, to support it with all his heart. He had listened carefully to the opponents, and had no doubt of their sincerity, but was sure that they were wrong.

Our present Constitution was no more than that of a debating society that met every five years. This is not 1923, nor yet 1945, and he hoped that we were both older and wiser.

Our intercourse these days was certainly wider and better. He felt that it would be most unwise to refuse to go forward.

In 1950, our Church had almost lost hope of ever having a Constitution, but the personal intervention and recommendations of the Archbishop of Canterbury had given the Constitutional Committee a new hope and a new lead, which he earnestly hoped would not be thrown away.

Here we have a draft for an Australian Constitution that would make our Church a reality and not merely a loose association of twenty-five dioceses.

There were adequate safeguards, and there was no place for fears. We were secured in our property and as a metropolitan see, and Sydney must not hang back.

Let us go forward and help the whole Church. He then quoted, rather like the dean, his own experience in New Zealand as an Evangelical and the wonderful fellowship he had met in all parts and parties.

At the conclusion of Bishop Hilliard's speech, the President told the House firmly that he had not changed his position. He was sure that chapter 2, paragraph 4, was an ample safeguard.

Mr. Norman Jenkyn, Q.C., wound up for the second reading, and said that he was a convinced Evangelical, like Bishop Hilliard, whose eloquence he so admired.

He had listened carefully to the opponents, and to the grounds on which they opposed this Constitution. It seemed to him that some of them (here he named Messrs. Shelley, Pilcher, Johnstone, Robinson and Prescott) had a deep-rooted objection to the Constitution on the grounds that clause 4 imperilled the Protestant character of the Church of England.

"FANTASTIC"

This he had tried to show was quiet unfounded, and he found Mr. Johnstone's interpretation of the clause to be quite fantastic.

He noted that none of the lawyers present, and there were several, had differed from the opinion that the Chancellor and he had given, and he warned the Synod of the dangers of listening to an untrained lawyer.

He then dealt with the next point of view, which was that of Mr. Shelley, who claimed that we didn't need a Constitution, as we were all right as we were. That might suit Mr. Shelley, but he wanted the Church in Australia to be rather more than a loosely associated group of dioceses.

His next point was that Mr. Robinson and Bishop Pilcher had claimed that the Constitution would destroy the uniformity of the Church. He thought this was an empty argument, and quoted at length from the findings of the 1956 Royal Commission on Ecclesiastical Discipline with telling effect.

In effect, the so-called uniformity of the Church of England was at present a chimera, which would at least have a chance of reality under the Constitution. He ended with a peroration asking Synod to approve this Constitution.

Mr. Shelley moved that the

vote should be by orders and by division, and the resultant organised movement produced the results: Clergy, for 88, against 49; laity, for 131, against 56; and so the second reading was passed.

Mr. Jenkyn then moved the next part of business, which was the consideration of the ordinance, which went smoothly. Dr. Knox moved on clause two the insertion of the 39 Articles, etc., and assured Synod that this would be easy to arrange, and would merely be a statement safeguarding the Protestant nature of the Church of England. It would affect the Province, but he did not think that there would be much trouble there.

THIRD READING

Mr. Gee hoped vehemently that this resolution would not be passed and, on the question being put and the vote taken, the motion was lost, by 161 votes to 71.

The Reverend J. R. L. Johnstone had detected a flaw in the provisions regarding oaths which he begged Synod to put right. He quoted the law to the point and the accompanying penalties.

Mr. Gee said with patience that he could not but admire the ingenuity and industry of Mr. Johnstone, but hoped that no attention would be paid to this motion. On a vote being taken, it appeared decisively that Synod felt with Mr. Gee.

The rest of the necessary procedures were then swiftly accomplished and the third reading was passed.

The Reverend J. R. L. Johnstone then asked that the fact that he had voted against this ordinance should be noted. A certain amount of discussion took place, and Mr. Siddens, with some railery, adjured Mr. Johnstone to be a good loser, as he himself had been in times past.

Mr. Johnstone proved obdurate and lost the sympathy of the House when he mentioned that he wanted these things to be on record in case a petition were presented to Parliament. He said that he had been misreported in *THE ANGLICAN* and in the *Sydney Morning Herald* at the time of General Synod, and he did not want this to happen again.

"ULTRA VIRES"

[Here Mr. Johnstone was less than generous to *THE ANGLICAN*, as a perusal of the copy in question will show that his letter openly admits that it was no fault of that paper that his vote against the Constitution in General Synod was not noted, and he certainly made no protest then. This paper's correspondent does his best to be impartial in his recording of Synod and, indeed, has been accused of almost leaning over

backwards in his attempts to be fair to the opponents of the Constitution, and the same correspondent does not appreciate Mr. Johnstone's attack, done as it was under privilege.]

After a good deal of fruitless discussion, Mr. Hutchinson discovered that Mr. Johnstone's motion was *ultra vires*, and so the matter lapsed. After Mr. Johnstone and Dr. Knox had said that they could not serve on a committee to complete the work started by the ordinance, and Archdeacon Hammond moved, graciously and unexpectedly, a motion of appreciation for the services of the Press, which was passed without dissension, the Special Synod closed with the Blessing given by the President.

The Rector of Beecroft, the Reverend J. R. L. Johnstone, has issued the following statement following the adoption of the Constitution by Sydney diocese:

"Sydney diocese has for long been the champion of Evangelical and Protestant minorities in the Church in Australia, in which Evangelicalism has hitherto held the true constitutional and legal position. Many Evangelicals will feel that they have been failed badly by members of Sydney Synod and by some renowned leaders of their cause, for Sydney's acceptance of the Constitution will open the way for the character and worship of the Church to be changed radically.

"The moves to this end are being made by synods which are in fact small minorities, however powerful, without any reference being made to the great body of Church members for their approval. Their churches, ministry, institutions and property are to be given by compulsion of Acts of Parliament to a new Australian Church which, though 'derived from the Church of England,' will no longer be identical with it. Sydney Synod consists of less than one man in a thousand of those who claim membership, and its decision was given by a two-thirds majority of those who attended and voted, who were a little more than half the total synod.

"These men were appointed under an Act of Parliament to govern the Church within the limits of its existing character. They were not given power to alter the character of the Church. Nor were they authorised to represent the whole Church in seeking fundamental changes in its character or constitution. The whole matter raises the ethical question as to how far synods have a right to go in committing the total membership of the Church.

"Evangelicalism has suffered a reverse; but it is by no means dead, and we know that all things work together for good to them that love God."

CHAPLAINS FOR SECONDARY SCHOOLS IN VICTORIA

About twenty large secondary schools have expressed a wish to have chaplains appointed to them by the Council for Christian Education in Schools.

In its report for 1956, the council says that the secondary school chaplaincies have been a significant part of its work.

The first three chaplaincies were established at Brunswick, Collingwood, and Footscray Technical Schools.

A fourth was added in 1956 at Prahran Technical School.

Mr. Leigh Speedy was commissioned at a service in the Assembly Hall of Collingwood Technical School, and Mr. Lloyd Rust at a service at St. Matthew's (Anglican) Church, Prahran.

Three more appointments have been made for 1957.

They are the Reverend R. H. Hunt to Preston Technical School, the Reverend H. S. Neil to Heidelberg High School,

and the Reverend G. L. Richardson to Geelong Technical Schools.

The scope of a chaplain's work includes religious instruction, worship, and personal help given to boys.

"Contact with local churches is vital to the success of any chaplaincy," the report says.

The effective force in the movement for Christian education in schools is the army of clergy and lay helpers giving weekly teaching in nearly every school.

Education has been introduced as a subject for study in Theological Colleges.



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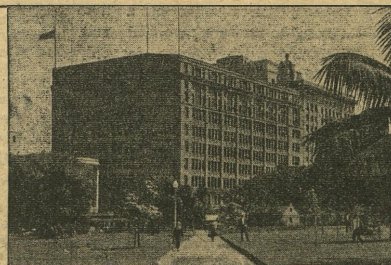
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CLERGY AND LAY TEAMS IN PARISH MISSION

FROM OUR OWN CORRESPONDENT

Trafalgar, April 1

The clergy of the Warragul Deanery conducted a mission at S. Mary's, Trafalgar, from March 17 to 24.

It began with a service of Holy Communion, at which the Bishop of Gippsland, the Right Reverend E. J. Davidson, presided.

The chief speaker in the mission team was the Reverend K. L. McConchie, of Bunyip. The Reverend R. J. Stockdale, of Warragul, was children's missionary, and the Reverend R. E. Elliot, of Neerim South, was the song leader and question-box manager.

The team met the rector of S. Mary's, the Reverend D. E. W. Green, and the parish team, at 7 a.m. on each day of the mission.

The parish team for the mission had been praying and planning for six months.

During the day the clergy went visiting in the parish.

The bishop spoke to the men at their tea on the first Sunday.

day of the mission. Mr. McConchie spoke to the women on Thursday.

On Sunday, March 24, Mr. McConchie spoke to a youth tea of the Church of England Fellowship.

The fellowship has added eleven new members, and some whose membership had lapsed, to their branch after the mission.

The congregation at the services gradually increased in size from 35 on Monday to 82 on Friday.

On Saturday evening the church was full when about 125 people saw the film, "Wine of Morning."

There was a packed church again at the morning service, and at the evening service, on Sunday.

Parishioners returned decision cards for their rector, and the chief speaker in the mission, to sign on Sunday.

The rector spoke at the thanksgiving service in the evening, when parishioners rededicated their lives.

There is to be a similar mission at Neerim South, beginning on the first Sunday in April.

S. MICHAEL'S HOME

GENERAL BENNETT FOR OPENING

FROM OUR OWN CORRESPONDENT

Bathurst, April 1

Lieutenant-General H. Gordon Bennett, former Commander of the Eighth Division, A.I.F., in Malaya, will be the chief guest and speaker at the official opening of S. Michael's Prisoner-of-War Memorial Children's Home, on May 4.

The General turned the first sod for the Memorial Home on October 7, 1954.

He will not, however, open the home. The honour of performing this act has not been accorded any "V.I.P."

The plan for the opening will be known on the afternoon itself.

S. Michael's is the first Anglican children's home in the Central West.

The first two little girls, who are sisters, entered the home on March 27.

FLYING ANGEL IN FREMANTLE

FROM A SPECIAL CORRESPONDENT

Perth, April 1

The annual meeting of the Missions to Seamen, Fremantle, was held on board M.V. "Kanimbla" on March 18.

The Deputy Director of Navigation, Captain H. M. Head, presided in the absence overseas of the president, the Archbishop of Perth, the Most Reverend R. W. H. Moline.

The annual report showed that almost 50,000 seamen visited the Flying Angel Institute in Fremantle during 1956, its Silver Jubilee year.

Seamen and shipping interests marked the anniversary by subscribing more than £1,200 to the local funds of the society.

COMRADES OF S. GEORGE

The Order of the Comrades of S. George in the Diocese of Sydney are holding a Quiet Day at Christ Church S. Laurence, on Saturday, April 6.

It will begin at 8 a.m. with Holy Communion.

NEW CHESALON HOME

The Home Mission Society of the Diocese of Sydney has been given a large property, "Nairobi," in Mowbray Road, Chatswood, by Miss Muriel Bartlett.

For many years Miss Bartlett was a nursing sister with the Church Missionary Society, at the Nairobi Hospital in Kenya.

The gift is to be used for a Chesalon parish nursing home.

After vacant possession of the building is obtained, the society will open a 20-bed home, to care for the aged sick who are alone, and who cannot afford private nursing fees.

There is a large waiting list of patients for the Chesalon nursing homes.

Patients in the homes are cared for in conditions like those of private hospitals.

OBITUARY

THE REVEREND G. S. FOSS

We record with regret the death on March 9, at Meckering, Western Australia, of the late the Reverend Gilbert Stanley Foss, who had just returned to the Diocese of Perth after four years in England.

Ordained deacon in 1931, and priest in 1934, he was curate of S. Luke's, Queen's Park, Brighton, in the Diocese of Chichester, from 1933 to 1941.

In 1941 he became a chaplain of the Forces. He saw service in Europe, and in the Middle East with the "desert rats."

He came to the Diocese of Perth in 1946, and was there rector of North Midland till 1949, and of Wembly Park from 1949 to 1952.

He then went as rector to S. Leonard's, Turner's Hill, Sussex, in England, until 1956.

After returning to Australia he was Rector of Meckering-Cunderdin, Western Australia, for two weeks before his death.

LEGACY OF £3,500 TO BRANXTON

FROM A SPECIAL CORRESPONDENT

Branxton, N.S.W., April 1

The rector of S. John's, Branxton, the Reverend A. W. Moore, has been advised by the solicitors of the estate of the late Mrs. R. Patton, of Mitchell's Flat, of a legacy of £3,500 bequeathed to S. John's.

A new baptistry will be provided, and other additions will be made to the church.

A west end porch of stone and brick, costing £975, has been added to the church.



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DIOCESAN NEWS

ADELAIDE

TRIENNIAL MARKET FAIR

To help raise the \$5,000 budget for this financial year, the Church Missionary Society in the Adelaide Diocese is to hold a big Market Fair on Saturday, May 4, in Holy Trinity Hall, North Terrace, Adelaide.

It will be opened by Mrs. H. J. Lipman, the president of the National Council of Women, at 2.25 p.m. Gifts for the stalls will be welcomed—produce, cake, jams, new gifts and children's clothing, aprons, groceries, etc. Afternoon tea tickets are already available for 2/-, children half price. There will be entertainment for the children—pictures, slippery dip, etc. Country parishes are especially invited to send goods for sale.

C.M.S. ANNUAL TEA

The popular annual tea and demonstration of the Church Missionary Society will be held this year on Tuesday, May 28, in S. Luke's Hall, North Terrace, White Horse Square, Adelaide. Tickets for the tea are now available. Special speakers will be Matron Ethel Nunn from Egypt and Reverend R. and Mrs. Bowie from Hong Kong.

MEN'S LUNCHEON

The first men's luncheon for the Diocese of Adelaide will be held on Monday, April 8, at 1 p.m. at Balfour's Cafe, 1001 William Street, Adelaide. The world-famous Adelaide surgeon, Sir Henry Newland, will be the speaker.

MISSIONARY EXHIBITION

The C.M.S. Editorial Secretary, the Reverend G. B. Muston, conducted a missionary exhibition in the parish hall at Kapunda from March 22 to 24. The exhibition was the first to be held in a country parish, in the diocese.

PLAY AT S. COLUMBA'S

The youth fellowship of S. Columba's, Hawthorn, is presenting a Passion Play, "The Way of the Cross," at 8 p.m., on Monday and Tuesday, April 15 and 16. It was arranged by a former assistant curate for presentation by the fellowship. It was so well received at its last presentation that the fellowship decided to advertise it more widely this year. The choir, tableaux, and speaking chorus are made up of the youth of the parish. The play is produced with the guidance of members of the parish.

ARMIDALE

MISSION AT MANILLA

A nine days' mission was opened by the Bishop of Armidale, the Right Reverend J. S. Moyes, at Manilla with a men's tea in the supper room of the Memorial Hall. The Bishop was welcomed by the Mayor, Alderman G. B. Gribble, and the Mandowla Shire President, Councillor G. R. S. Park.

The Presbyterian Minister, the Reverend N. Key, extended a welcome on behalf of the ministers' fraternal. The Bishop showed the large gathering what each member of society could do in a world ruled by fear. "We ordinary men

can build up such a faith in life that it will influence the world," he said. "We should be of such a character that will make for peace in the home, and in industry, and in the town. For this there is nothing so practical as a faith in our Lord Jesus Christ," said the Bishop.

INVERELL MOTHERS' UNION
Representatives of the Methodist, Salvation Army, Presbyterian, and the Church of Christ, were among the guests at the forty-sixth birthday celebrations of the Inverell Mothers' Union. S. Augustine's Parish Church was filled for the devotional service with members of sister churches in Inverell, and visitors from Glen Innes, Warialda, Emmaville and Tingha. The vicar of Emmaville, the Reverend W. Taylor, conducted the service in the absence of Canon A. Battersby, who is still seriously ill. A social gathering was held afterwards in the school hall, and Mrs. Mathieson took the chair.

INDUCTION AT WARIALDA

The large congregation at the induction of Canon W. M. L. Cooke, who was for five years Diocesan Commissioner at Warialda, on March 28, was representative of the parish and surrounding district. The Archbishop of Armidale, the Venerable C. R. Rothero, assisted by the Rural Dean, the Reverend R. F. Kirby, performed the induction.

The Dean of Armidale, the Very Reverend M. K. Jones, Canon E. T. Ormerod, of Moree, the Reverend M. McGrouther, of Gogabilla, the Reverend J. Delungra, of Seymour, of Bingara, H. Taylor, of Emmaville, C. Evernden, of Ashford, and E. Burrows, of Glen Innes were present.

A welcome was given to the vicar and Mrs. Cooke, and their family after the service. It was attended by the Shire President, representatives of the Presbyterian and Baptist Churches, and lay representatives of the neighbouring parishes.

BATHURST

PARISH NEWS

Mandates to attend the Synod of the diocese have been issued by the bishop. The Synod week-end is from May 4 to 6. A clergy conference will be held in the cathedral small hall on Friday, May 3. Mothering Sunday services, with the traditional Simnel cakes, took place in many churches throughout the diocese on March 31. The Parish of Orange held a special family service at 9.45 a.m. that day. Mrs. Crutwell, who holds an executive position with the Mothers' Union in England, addressed members of the Orange M.U. branch on March 29. The Diocesan Commissioner will pay final visits to the Parishes of Ennisville, Wellington, and Oberon on Sunday, April 7, and on Thursday, April 11, he will visit the Y.A.s of Rockley Parish at their centre at Perthville. The Y.A.s at Wellington will hold a tea before the evening service on Sunday, April 7.

YOUTH RALLY

Three bands have accepted the invitation to take part in the procession of Anglican Youth at Bathurst on Sunday, May 5, at 2 p.m., before the cathedral service at 3 p.m. The rally has become a great impetus for enthusiasm amongst Y.A.s, J.A.s, and C.E.B.s. branches and numerous admission services are being held. Registrations of branches with the diocesan Youth Department for 1957 have come from Y.A.s at Kelso, Carcar, Yeoval and Morongla, and J.A.s at Dubbo, Kelso, Parkes, Grenfell and Coolah. The new C.E.B.s branch at Canowindra will be the next to join

the boys' societies of the diocese. Numbers are growing at the new J.A. and C.E.B.s groups at South Dubbo. The Y.A.s at Orange are renewing their branch paper. The Commissioner visited the Knights of the C.E.B.s at Orange on March 25, preparing for the rally, and saw an impressive symbol ceremony.

BENDIGO

HOLY TRINITY CHURCH

Increased interest and activity in the parish is very evident since an every member canvass, a resurrection of Faith, has been completed. A branch of the C.E.M.S. has been formed, with Mr. E. K. White as chairman and Mr. L. Osborne as secretary.

A branch of the C.E.F. has also been formed, with E. Carruthers as chairman and K. Hillier as secretary. All other organisations of the parish have begun their activities this year with increased interest and activity. In the Sunday School the 25 teachers and helpers are not sufficient to cope with the scholars, and the same conditions do not help. One aim of the canvass is to build a new church and parish hall.

MELBOURNE

RIDLEY COLLEGE COMMENCEMENT

Sir Douglas Copland, formerly Vice-Chancellor of the National University, Canberra, and Australian High Commissioner to Canada, will give the address at the Commencement Day of Ridley College on Saturday, April 6, at 3 p.m. The Archbishop-Administrator will preside.

CONFIRMATION CLASSES

Confirmation instruction classes for adults will commence at 6.15 p.m. on Sunday, April 7, in the Dean's Office, Room 7, second floor, Cathedral Buildings. Those who wish to be prepared for Confirmation are requested to telephone the Cathedral Office, MF3791, during the coming week.

S.U. SERVICE

A special Scripture Union service was held in S. Paul's Cathedral on Sunday at 7 p.m., when the preacher was the dean, who is the president of the Victorian Scripture Union Council. The S.U., which exists to help church members to a greater understanding of the Scriptures, is organising a Scripture Union Week from April 1 to 8.

ARCHITECTS' SERVICE

On Monday, April 1, members of the architectural profession attending the seventh Australian Architectural Convention, attended Evensong in S. Paul's Cathedral. The lesson readers were Mr. W. T. Haalam, vice-president of the Royal Australian Institute of Architects, and Mr. Harry Winbush, president of the Royal Victorian Institute of Architects. The Bishop of Geelong preached.

SURVEYORS' SERVICE

On Friday, April 5, members of the Melbourne Division of the Institution of Surveyors of Australia will attend Evensong in S. Paul's Cathedral, when the presiding minister will be the dean. The lessons will be read by the president, Mr. R. G. Mason, and vice-president, Mr. R. J. Love.

THE REVEREND D. W. MENZIES
At S. Mark's, Camberwell, Victoria, on Sunday, March 17, at the evening service, the Reverend D. W. Menzies was officially received as an assistant curate to Canon M. W. Britten. Dr. Menzies was made Deacon that morning at S. Paul's Cathedral.

Before he decided to follow his call to the ministry, Dr. Menzies was Senior Lecturer in Pathology at the Melbourne University. Last year he was a lay reader at S. Jude's, Carlton, and assistant to the chaplain, the Reverend J. Burnett. He also took over court probation work for Archdeacon G. T. Sambell and sat for several Th.L. subjects. In the service Mr. L. Gair, a churchwarden, extended a welcome to Dr. and Mrs. Menzies, who have three small

children, on behalf of the parishioners.

PERTH

BUSH CHURCH AID SOCIETY
The Reverend D. M. Douglass and the Reverend O. W. Rich, of the Bush Church Aid Society, were entertained earlier last month at an informal gathering, on their arrival in Perth en route to the North-West. The welcome was organised by the Rector of Bayswater, the Reverend T. R. Fleming, an "old boy" of B.O.A. The two priests were welcomed by the Right Reverend B. E. Freeth. Morning tea was served by the ladies of the parish.

SUNDAY SCHOOL TEACHERS
The Deans' representatives chose the principle "launch out into the deep," at their meeting to inaugurate the Sunday School Teachers Fellowship of Prayer and Progress on a diocesan scale. The plan is for the teachers of each Deanery to meet three times a year, for worship, study, and fellowship. Practical sessions on music, poster-making, flannel-graphs, films and model making will be features of the meetings. The Gospel of S. Mark is the book chosen for the year's study. The Canning and Coastal Deaneries have just held their first meetings. They were most successful.

RELIGIOUS BROADCASTS

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

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

*April 7: S. John's Church of England, Fitzroy, Vic. Preacher: The Right Reverend W. G. Billiard.

SUNDAY AFTERNOON TALKS:

3.45 p.m. A.E.T. and W.A.T.

April 7: "The Book of the Riverside Homes," produced by Richard Aspinall.

COMMUNITY HYMN SINGING:

6.30 p.m. A.E.T. 6 p.m. W.A.T.

April 7: Trinity Congregational Church, Perth.

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

*April 7: S. John's Fellowship Choir, Melbourne.

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

April 7: Dr. A. G. Ogston.

THE EPICURE: 10.45 p.m. A.E.T.

April 7: Passion Sunday.

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

April 8: The Reverend Lillian Livingston.

*April 9: The Most Reverend J. J. Booth.

April 10: School Service, "Stories from New Testament," Episode 101, "The Conversion of Saul."

April 11: The Reverend A. P. Campbell.

April 12: The Reverend John Bryant.

April 13: For Men—The Reverend Leo Dalton.

PAUSE A MOMENT: 9.35 a.m. A.E.T., 8.50 a.m. W.A.T.

April 8-12: The Reverend T. F. Keyte.

EVENING MEDITATION: 11.20 p.m. A.E.T., 11.25 p.m. S.A.T., 10.35 p.m. W.A.T.

April 8-13: The Reverend Alan Watson.

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

April 8: The Reverend Frank Borland.

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

April 10: "Some Christian Pioneers—Father Thierry," The Most Reverend Eric O'Brien.

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

*April 11: S. Paul's Cathedral, Melbourne.

TELEVISION: April 7:

8.45 p.m. ABN, Sydney: "Religion and Psychiatry" — The Very Reverend James Pike, Dean of the Episcopal Cathedral of S. John the Divine, New York.

9.15 p.m. ABV, Melbourne: "Man to Man" (5). "How much Fear can we master?" Dr. Ralph Sockman.

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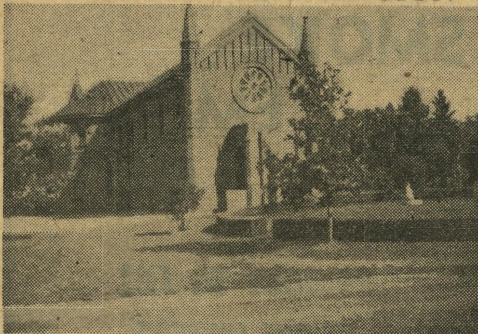
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SNAPSHOT COMPETITION



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 chapel of the New England Girls' School at Armidale, N.S.W.

RIVERINA GUESTS IN LEETON FOR MEETINGS

Leeton, April 1

Members of the Mothers' Union, at S. Peter's, Leeton, were hostesses for the annual conference of the Mothers' Union in the Diocese of Riverina, on Wednesday, March 20.

Their guests came from Griffith, Hay, Narrandera, Coolamon, Wentworth, Urana and Canmain.

The rector of S. Peter's, the Reverend L. W. J. Redmond, conducted a service at 11 a.m.

He chose his text from the book of Isaiah: "As one whom his mother comforted so will I comfort you, and ye shall be comforted in Jerusalem" (Isaiah 66:13).

The annual meeting of the Women's Auxiliary of the A.B.M. took place after the service.

The Bishop of Riverina, the

CANVASS AT LISMORE

THANKSGIVING FOR RESULT

FROM A SPECIAL CORRESPONDENT
Lismore, April 2

Three hundred people in the parish of Lismore attended a thanksgiving supper on Friday, March 29, at which the canvass committee chairman, Mr. C. M. Thomas, announced that £60,328 had been raised by the every member canvass.

The Wells Organisation conducted the canvass on behalf of the parish.

The total raised exceeded the goal of £55,000 by more than £5,000.

The canvass will enable all parochial debts to be cleared, a new brick church to be built at Goomellabah adjoining the city boundary, and a new brick church to be built at South Lismore.

IMPROVEMENTS

Additions to the church at North Lismore; completion of the interior of the new brick church hall at East Lismore; and repairs to the parish church and organ will be made possible.

An additional member of the clerical staff, and a full time parish office secretary will be appointed.

A scholarship for clergy training will be provided.

Provision has also been made for increased giving to missions and the diocesan assessment.

A greater general interest in the church and its place in the community, a wider fellowship among church people, and a fuller sense of individual stewardship, have come from the canvass.

INVALID NURSE NEEDS HELP

Sister H. Beegling, aged a bit over sixty, of cubicle D.16 in the Salvation Army Hostel for Women, Elizabeth Street, Sydney, is a trained nurse who has spent her life ministering to the sick in Australia and in New Guinea.

A year ago, she received a small legacy — £800 — so her pension was promptly reduced, and at the same time she suffered from severe back trouble and had to go into hospital for three months.

She could, of course, "blow" her legacy. But she does not want to do that. She wants to



buy or build a little place where she can spend her last remaining years.

As usual, with all old people and invalids, the State and Federal Governments cannot, in practical terms, do a thing to help her.

With her £800, she could man-

THE DEAN OF BRISBANE RETURNS FROM ABROAD

FROM OUR OWN CORRESPONDENT

Brisbane, April 2

The Dean of Brisbane, the Very Reverend D. E. Taylor, preached at Evensong in S. John's Cathedral, Brisbane, on March 31, at the end of a week in which he had been welcomed by the Cathedral congregation and the diocese.

The Dean and his sister, Miss Mabel Taylor, have returned from their seven months' holiday in England and Scotland.

In August, last year, the Cathedral congregation, the Cathedral Fellowship, founded by the Dean, in 1955, and many friends wished them a happy holiday and a safe return.

On Monday, March 25, a crowd of people representing the diocese, and the Cathedral congregation, together with many friends, were at South Brisbane station to welcome the Dean and Miss Taylor on their return.

Almost immediately after they arrived, they were taken over to the Cathedral to be welcomed by the Archbishop of Brisbane, the Most Reverend R. C. Halse, the Archdeacon of Brisbane, the Venerable Frank Knight, who was Canon-in-Residence at S. John's Cathedral during the Dean's absence, and the many clergy who had been assisting at the Mothers' Union Annual Festival Service.

On Friday, March 29, members of the congregation of S. John's, and diocesan officials, met at a dinner at the Canberra Hotel.

The Archbishop, and the

Cathedral wardens, Dr. L. Bedford Elwell and Mr. E. Miller, welcomed the Dean and Miss Taylor on behalf of the diocese and the congregation, at the same time paying warm tribute to Archdeacon Knight.

Cathedral Fellowship held its second birthday party in S. John's social room.

The chairman of the Fellowship, Mr. Lindsay Jones, and one of the vice-chairmen, Mr. Derek Barrett, welcomed the Dean and Miss Taylor. Senator Annabelle Rankin spoke on behalf of the visitors.

CLASSIFIED ADVERTISEMENTS

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

POSITIONS VACANT

ASSISTANT PRIEST required urgently for the Parish of S. John, Corowa; Must be interested in youth and all phases of Church work. All amenities, including schools, available. Stipend £250 per annum. Write to the Reverend David Wicking, S. John's Rectory, Corowa, N.S.W.

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

OUTBACK HOSPITALS

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

APPLICATIONS are invited for the position of Warden at S. Francis House, Home for Inland Boys at Semaphore. Requests for information and applications should be addressed to the Secretary of Australian Board of Missions, 18 King William Road, North Adelaide, South Australia.

POSITIONS WANTED

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ORGANIST - CHOIRMASTER requires position, Sydney Diocese. Honorarium not required. Reply immediately, Box No. 40, THE ANGLICAN.

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ACCOMMODATION WANTED

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BIRTH

COALDRAKE—On April 2 at Sydney, to Frank and Maide — a daughter, Angela Kimi.

Printed by The Land Newspaper Ltd., 57-59 Regent Street, Sydney, for the publishers, Church Publishing Co. Ltd., No. 1 Lawson Lane, Sydney, N.S.W.



A section of the official party at the thanksgiving supper at S. Andrew's, Lismore, Diocese of Grafton, last Friday night.

Right Reverend H. G. Robinson, and Mrs. Robinson were unable to attend, so the Venerable V. E. Twigg took the chair in place of the bishop, and the vice-president, Mrs. Redmond, acted on behalf of the president, Mrs. Robinson.

Archdeacon Twigg emphasised the importance of missionary work and urged members to continue their help for this field.

The annual conference of the Mothers' Union in the diocese was held after luncheon.

A point of interest was the mention of the £24,000 donated to the Overseas Fund by

EUCCHARIST FOR DR. CLAYTON

ANGLICAN NEWS SERVICE

London, April 1

A memorial Eucharist for the Archbishop of Cape Town, the Most Reverend G. H. Clayton, was held at S. Stephen's, Rochester Row, on March 26.

The vicar, the Reverend G. E. Reindorp celebrated; the blessing was given by the Bishop of Kensington, representing the Archbishop of Canterbury.

The address was given by the Archbishop of Central Africa.

Among those present were the Reverend J. R. and Mrs. Precious. Mr. Precious until last year was Rector of S. Martin's, Kensington, in the Diocese of Perth.

He had previously served in South Africa with the Missions to Seamen.

HALL OPENED AT TUART HILL

By A SPECIAL CORRESPONDENT

Perth, April 1

The Archdeacon of Perth, the Venerable R. G. Hawkins, blessed and opened a hall named in honour of the Holy Family immediately before the parish Eucharist, at Tuart Hill, on Sunday, March 24.

The hall will serve the populous districts of Tuart Hill and Mount Yokine.

A congregation of about 150 people was present.

The Reverend F. W. Pitcher, of whose parish the district was at one time part, was the preacher at Evensong on the same day.

The hall, which accommodates about 200 people, was designed by Mr. E. J. Whitaker of Macdonald and Whitaker, architects.

A generous loan from the parish of S. Paul, Carr Street, and a grant from the diocese made the building of the hall possible.

It is the first part of a project to provide the district with a church, hall, and rectory.

Members of the congregation have, until now, worshipped in the local school.

They are going to make the furnishings, and decorate the hall.

The rector of S. Paul's, West Perth, the Reverend J. H. Thompson, is the priest-in-charge.

"BRING OUT A BRITON"

The Minister for Immigration, the Honourable Athol Townley, told members of the Immigration Advisory Council at their meeting at West Point, Hobart, that all State Governments had assured the Commonwealth of their assistance in the "Bring out a Briton" campaign.

The campaign is designed to find accommodation and jobs to enable Australia to absorb more migrants from the United Kingdom.

Special officers will be appointed to enlist the aid of local organisations and committees to find the jobs and the accommodation.

"We have always sought to obtain the highest possible proportion of British," Mr. Townley said.

"Whatever the ties we have with other countries—and we do have these ties — our ties with Britain are family ties."

"The United Kingdom target of 24,300 assisted migrants, for the year ending on June 30, is expected to be exceeded by about 1,000," he said.

One of the recommendations the council will submit to the minister is that plans be made to obtain more shipping, to increase the intake of British migrants.

age to put up some kind of very small building and live in it, if she could find a block of land somewhere around Sydney which someone would let her use for the next few years.

She will be glad of any offer of help.

NORTH-WEST AND THE TERRITORY

The Bush Church Aid Society is appealing for £12,000 for its new work in North-West Australia and the Brotherhood of the Good Shepherd for £5,000 for its new work in the Northern Territory. A special appeal is made to parishes to contribute to this work before the end of Lent. £524/0/7 has been received at B.C.A. Headquarters, and £126 at Brotherhood House, Dubbo.

Donations received by "The Anglican" for North-West Australia are:

Previously acknowledged	£110 2 6
Mrs. J. T. Perry	5 0 0
Mrs. R. S. Steel	5 0 0
Mr. R. J. Morris	5 0 0
R.Q.R.	5 0 0
Miss V. M. Lade	2 2 0
A. J. Youngman	5 0 0
"J"	1 0 0
"Aged Pensioner"	1 0 0
Anonymous	3 3 6
Total	£142 8 0

"The Anglican" has received £143/0 for the Northern Territory.

for all that he had done while the Dean was away.

The Dean described some of the experiences they had had while they were away.

They had a record journey to England with 51 days at sea.

Owing to the Suez crisis, the ship was diverted to the Cape route, just before it reached Aden, so that they crossed the equator three times.

The Dean and Miss Taylor stayed at the hostel for visiting clergy and laymen at Lambeth Palace, and there met the Right Reverend B. P. Robin, who was, until lately, Bishop of Adelaide, and Mrs. Robin.

The Dean spoke of the British reaction to the Suez crisis.

On Sunday, March 31, the

BISHOP STANWAY IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, April 2

The Bishop of Central Tanganyika, the Right Reverend Alfred Stanway, will conduct the Three Hours devotional service at S. Luke's, Whitmore Square, Adelaide, on Good Friday.

He will also be the special speaker at the Easter Missionary Convention at S. Luke's.

Bishop Stanway and his wife will be given a public welcome in the parish hall on Easter Eve. The Bishop-elect of Adelaide, the Very Reverend Dr. T. Reed, and Mrs. Reed will be present.

The bishop will speak at the annual meeting of the C.E.M.S. in Holy Trinity Hall, North Terrace, on April 26, and will on the same day administer confirmation at S. Bartholomew's, Norwood.