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"CHRIST—THE HOPE OF THE WORLD"

THE EVANSTON ASSEMBLY OPENS WITH PAGEANT

FROM OUR OWN CORRESPONDENT

Evanston, Illinois, August 21

One hundred and twenty-five thousand people witnessed the dramatic pageant, "The Festival of Faith," at the Public Worship Service of the Second Assembly of the World Council of Churches at Soldiers' Field, Chicago, on August 15.

Three gatherings marked the opening day of the Assembly: the Service of Worship at the First Methodist Church, Evanston, at 11 a.m.; the first plenary session at the North-Western University, Evanston, at 2 p.m.; and the Public Worship Service at Soldiers' Field, Chicago, at 8 p.m.

The pageant, which lasted for two hours, depicted the creation of earth and man, the rise of evil, the coming of Christ, His resurrection and, finally, the promise of a new world, at which point the theme of the Assembly, "Christ—the Hope of the World," was chanted in several tongues.

The procession of delegates reflected the ecumenical nature of the Assembly as bearded patriarchs of the Eastern Orthodox Churches walked with Anglican bishops; and the Salvation Army uniform could be glimpsed alongside the robes of the Mar Thoma Church of India.

A congregation of nearly 3,000 worshippers at the opening service, in the First Methodist Church, Evanston, was told that Christians must seek to "discover the concrete means by which the ethical ideals of religion may be translated into the realities of the common life."

The Methodist Bishop G. Bromley Oxnam, of Washington, one of the five presidents of the W.C.C., described this task as a compelling obligation "placed upon clergy and laity alike."

And, he added, there is "no greater need" than for competent laymen to "discover the means by which the faith may live in world law and order, economic justice and racial brotherhood," because "it is thus that socially necessary service becomes spiritually significant and vocation becomes sacred."

Three other presidents of the World Council assisted in the service. They were Pastor Marc Boegner, of France, Archbishop Athenagoras, of Greece, and Bishop Eivind Berggrav, of Norway. The fourth president, the Archbishop of Canterbury, was prevented by illness from attending.

Bishop C. K. Jacob, of

Central Travancore, South India, also took part.

The bulletin for the service was printed in the assembly's three official languages, English, French and German. To indicate further the international nature of the gathering Dr. Boegner read the Old Testament lesson, Isaiah 53 in French; and Archbishop Athenagoras read the New Testament lesson, Philippians 2:1-11, in Greek.

Bishop Berggrav led the recitation of the Apostles' Creed, repeating the words in German. The Archbishop of Canterbury led the prayers in English. Bishop Jacob led the closing prayers of thanksgiving in English.

Four hymns were sung during the service, Martin Luther's "A Mighty Fortress Is Our God," "In Christ There Is No East or West," "Jesus Shall Reign Where'er the Sun," and John Wesley's "Come, Thou Long-Expected Jesus," all of which the congregation sang in the three languages printed in the church bulletin.

In his sermon, Bishop Oxnam repeated, emphatically, the affirmation of the constituting assembly of the World Council at Amsterdam, the Netherlands, in 1948, "We intend to stay together."

He said Christians must reject all forms of tyranny because "we repudiate the assumption that the state has the right to determine the philosophy to which every individual must give assent."

"Together, we reject once and for all those theories that command us to conform or die," he

said, "and that arrogantly affirm that dissent is treason and deviation is disloyalty. In a word, man created a little lower than the angels, who cannot be separated from the love of God, persons of infinite worth for whom Christ died, must be free."

But Bishop Oxnam warned that it is not enough for Christians to "repudiate the atheism of orthodox communism . . . reject a philosophy of materialism . . . and repel a fallacious theory of social development and an abhorrent concept of dictatorship."

They must, he said, "renounce the practical atheism that lies in the affirmation that God is not relevant to all the activities of men," and "face up to the issues of the economic, the political and the social orders, of colonialism and imperialism, of tyranny and of exploitation."

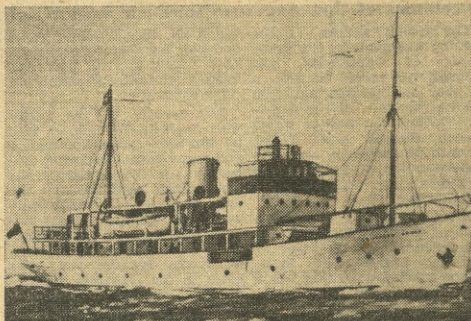
Presenting two contrasting views of the theme, "Christ—the Hope of the World," Professor Robert L. Calhoun, of Yale University, and Professor Edmund Schlunk, of Heidelberg University, addressed the opening plenary session of the Assembly at 2 p.m. on August 15.

"When we think of hope, it is usually for a better life tomorrow," Professor Calhoun said.

But Professor Schlunk maintained that when "people speak of the coming Christ as the Hope of the world, they are always speaking of the end of the world."

"If we expect Christ to insure

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The Melanesian Mission ship "Southern Cross VII", which is at present in Sydney Harbour awaiting sale. The chairman of the A.B.M., Archdeacon C. S. Robertson is appealing for funds to buy a new ship, "Southern Cross VIII" (See story page 3).

CONGRESS MESSAGE TO ALL ANGLICANS

FROM OUR OWN CORRESPONDENT

Minneapolis, Minn., August 14

This is the text of the message which was issued at the close of the Anglican Congress at Minneapolis on August 12, to members of the Anglican Communion all over the world.

From our Congress here in Minneapolis, we—657 Churchmen and Churchwomen of the Anglican Communion—send a message of thankful comradeship to all the forty millions of our scattered brotherhood of the world around. To you at home, in your churches . . . to you in the military services, who are deeply in our prayers . . . to you who in a thousand lonely places quietly serve in faithful duty . . . to all who bear our name or give us fellowship, grace be unto you and peace.

We say, before anything else, that the certain assurance of God's calling of us and of the wonderful reality of our Anglican family is the greatest fruit of our Congress. We have prayed and shared in the Holy Communion day by day; we have heard great addresses; we have discussed them and tried to express our common thoughts as best we could; we have entered into a new and rich experience of fellowship. In all these things we have come to see, unmistakably and clearly, that our world-wide family of Churches is a reality, under God, and that He has a clear work for us to do.

We commend to you with all our hearts a study of the addresses soon to be published. We do so because of what was given us here, but even more because we wish for you what we ourselves have discovered in our discussions, that the Spirit is indeed leading us into all truth. God reigns! And in His Providence He lays a commanding duty upon us to bear our witness.

It is a witness to freedom, to the truth which makes men free, to our Household of Faith wherein we hold together things old and new.

We say to you, as loyal members of your congregations, that it is only through loyalty to God that men receive His gifts. Lukewarm Churchmen, Christians unwilling to yield themselves to the discipline of their discipleship, will never find what God has promised. But in response to faith, God's promises do not fail. We do not claim that as Anglicans we only have His gifts, nor that we have all of them—we say simply that there is nothing lacking to us in what our Church provides, that what is needed is not a new revelation or new fashions in belief, but a more thorough knowledge of and sincere commitment to what we have. Here at the Congress we have seen

Anglicanism at its best, and discovered that, at its best, it is not simply conventional nominal Churchmanship, nor an easy tradition of inherited customs, but that it confronts us with the call of God and gives us power to obey.

But we cannot rest with this alone. Here we have met and known fellow-Churchmen from every continent. We have heard our prayers in other tongues. We have knelt side by side with Anglicans of every colour. We have discovered anew what it means to belong to a world-Church. And in this world, so torn and twisted against itself, there is not one of us who has not seen the necessity of two Christian duties—Boldness and Compassion. You know how easy it is to dismiss such words as "missionary" and "evangelist," as if they were out of date, old-fashioned. We do not quarrel about words; we simply say to you that we have seen, in a way none of us can ever forget, the terrible, absolute necessity of Christian witness in the contemporary world. We have seen with our own eyes both the reality and the need of Christian brotherhood, because we have come to know our brothers. We have understood a little of what God has done in making of one blood all nations of men, but we have also realised how far His purpose is still unfulfilled through our disobedience.

NEEDS OF OTHERS

We have been taken out of our safe isolation; and we are resolved that boldness in standing up to be counted for our faith, and compassion in remembering the needs of our brothers are the best gifts we can bring to a world divided by selfishness or suffering. Three out of every five of our fellow-men do not have enough to eat nor a safe nor decent roof over their children's heads. That misery is a fact. It is also a fact that God came into this world that men might have life and have it more abundantly. If, all over the world, the underprivileged are upsetting the world—if the meek are inheriting the earth in their own way—it is no more than He said would happen.

Boldness and Compassion—Boldness to say before all the world Whom it is we believe, what He does, what He wills—Compassion to understand the pain and sorrow of life for the greater part of mankind, and to share it. It is right to condemn the false ideology of the

(Continued on page 10)

FACT AND FANCY

An unusual honour—unique, I imagine, in Australia—has come the way of scholarly Bishop Filcher, Sydney's senior Coadjutor Bishop. Among other unsuspected parts, he is something of an authority on Icelandic sagas and all that. The President of Iceland has conferred upon him the Icelandic Order of the Falcon.

The Director of Army Signals, Colonel L. S. Bruton, who is deputy senior sidesman at St. Paul's Cathedral, Melbourne, has been appointed Commander of the Australian Component of the Commonwealth Occupation Forces, with the rank of Brigadier. He's expected to leave for Japan in October.

A few weeks back we advertised for more office staff. Among the replies was one from a young woman in Brisbane to whom, after we had made some enquiries, we offered the job. She joined us a week ago and has been living for the time being in a Sydney hostel. If anyone can put her in the way of a room with use of kitchen, or a small flat, in the Sydney area, we should be grateful: there is a small advertisement about it in the classified section on page 12.

Commonwealth Security, please note: For weeks past we've been sitting on a copy of "Document J." A number of other copies have been circulating around Australia, we suspect. I'm inclined to believe that bits were missing from the unsolicited copy sent us from an overseas source; but when we got round to reading yesterday the copy we had, we came to the conclusion that Mr. Windy's description of it at the beginning of the Royal Commission was completely accurate. A somewhat dull document, really. We threw it out.

The Archbishop of Canterbury had a word or two to say about the Press during the Anglican Congress. Afterwards, the editor of an American church magazine was expounding to a small audience the details of how he differed from the archbishop, when suddenly a cheery voice murmured behind him, "Now, just what was wrong with my speech?" "And that," wrote the editor afterwards, "was how I got to meet the Archbishop of Canterbury."

Anyone with a sound, cheap motor car to dispose of should look at the classified section, page 12.

Heartiest congratulations to our team of correspondents at Minneapolis and at Evanston, who have enabled us to give you the most up-to-date and comprehensive accounts of these meetings which have appeared in the Australian Press. Led by our senior resident correspondent in the U.S., the Reverend John Vockler, they included the Bishops of Armidale, Rockhampton and Kalgoolie, and the Reverend A. W. J. Stocks, of Young.

—THE APPRENTICE.

LATE NEWS

DR. T. M. ROBINSON RESIGNS

The resignation is announced of the Warden of St. John's College, Morpeth, N.S.W., Dr. T. M. Robinson. Dr. Robinson has been in different health for some months, and is at present a patient in Maitland Hospital. After his recovery he hopes in due course to pay a visit to England.



Two of the key men at Evanston: the Chairman of the Executive of the World Council of Churches, the Bishop of Chichester; and Dr. Martin Niemöller of the German Lutheran Church.

A REVIEW OF THE ANGLICAN CONGRESS AT MINNEAPOLIS

FROM OUR OWN CORRESPONDENT

Minneapolis, Minn., August 21

This is a precis of events at the Anglican Congress at Minneapolis, held from August 4 to 13, prepared by their Sub-Committee on Publicity. It gives in a condensed form the news of the Congress which has appeared in the columns of THE ANGLICAN since our issue of July 30.

"This gathering is a living witness to the remarkable growth and vitality of the Anglican Communion."

With these words the host primate of the Anglican Congress, the Presiding Bishop of the Church in the United States, the Right Reverend Henry Knox Sherrill, began the keynote address at the opening service in the Minneapolis Auditorium on Wednesday evening, August 4, 1954.

A few minutes earlier, ten thousand men and women had stood singing:

"The whole triumphant host
Gives thanks to God on high . . .
O friends, in gladness let us sing,
To God the Father, God the Son
And God the Spirit, Three in One."

as 800 bishops, other clergy and lay men and women from every continent passed in solemn procession to their appointed places in the great auditorium. They were all there, the extra-provincial dioceses, West Africa, Japan, the West Indies, South Africa, New Zealand, Australia and Tasmania, India, Pakistan, Burma and Ceylon, Canada, the United States, Scotland, Ireland, Wales and England.

They were all there except China, and behind the standard bearer of the Church in that land was a significant gap—no delegate had been able to come from the Church in that communist-dominated land to join with his brethren in this great conference, the second of its kind in the history of the Anglican Communion and the first to meet in the United States. The earlier Congress had met nearly a half century ago (1908) in London.

"Here," continued the presiding bishop in his opening address, "representatives of many millions of our Church people of many nations and races have come together from the uttermost parts of the earth to what, no doubt, seems to some the uttermost parts of the earth. As has so often been stated, truly we are united not by compulsion but by a common faith and heritage as well as by ties of mutual affection. Never before has this been more true than to-day."

REALISM

"To-day is a time of urgency which demands the utmost realism. The evils in our world and in ourselves will not be overcome by a half-hearted marginal faith. As we face the world of our time realistically, so in the same way we must face our commitment individually and as a communion to the call of God through Jesus Christ."

"The whole emphasis of the Incarnation is on giving, not keeping. God so loved the world that He gave. Nothing could be so unchristian and so unwise as to wrap our talent in a napkin and bury it in the earth in the name of preservation. We must have a view of the wholeness of the Christian Church. Anglicanism is not an end in itself, the Church even is not an end in herself. The glory of God in the face of Jesus Christ is, of course, the eternal as well as the present objective."

"Many times in the past the Spirit of God has moved with power upon groups of Christian men and women seeking to know and to follow the Will of God. This is our hope and prayer for this Anglican Congress, that here a spiritual fire may be kindled, a heavenly vision seen, a divine purpose revealed which will move all our people in a tragic and momentous hour to hear and to respond to the call of God."

The second address of the evening was made by the Archbishop of Canterbury, now through his recent travels, a familiar and beloved figure in all the Churches of the Anglican Communion and of whom Bishop Sherrill said: "(his) warmth of friendship and wise understanding of the problems of others have helped draw us together."

After discussing the three gifts of Christ to his Church—the Scriptures, the Sacraments, and the Ministry—the archbishop concluded: "Never was a time when any contribution that we can make by our tradition was more needed for the strengthening of the Church and the saving of the world. It is a grand thing to be called at this moment of history to battle for the one Lord of Freedom and of Truth. It is a splendid thing that we in this Congress should renew our fellowship with one another and our faith in the call of Christ to our own communion. May He give us confidence and strength to match this hour, that, faithful in His Word and in our discipleship, we may be fortified by the truth and by the truth set free, to glorify the God of our salvation."

This same note was sounded in a message from the President of the United States read to the Congress at its first general session. "This meeting," wrote President Eisenhower, "is another inspiring demonstration of a world-wide yearning for peace and understanding of the peoples of many nations. At the very least (it) will demonstrate that men of many races can convene harmoniously for the common good of those whom they represent."

CONGRESS THEME

Throughout the Congress which met for ten days, August 4-13, 1954, this unity in diversity was constantly apparent. The theme of the Congress, The Call of God and the Mission of the Anglican Communion, was considered under four topics: "Our Vocation," "Our Worship," "Our Message," and "Our Work." The addresses and discussion of these topics brought to the platform of the Hennepin Avenue Methodist Church a cross-section of the many races and nationalities present.

The first topic, "Our Vocation," presented in three addresses, brought before the Congress the Bishop of London, the Right Reverend J. W. C. Wand; the Archbishop of Quebec, the Most Reverend Philip Carrington; and the Professor of Theology in University College, the Reverend J. P. Hickinbotham, of the Gold Coast, West Africa. An American theologian, the Reverend Massey H. Shepherd, and an English dean, the Right Reverend David C. Dunlop, delivered the papers on the second topic: "Our Worship"; while the third topic: "Our Message," brought the only woman speaker, Dr. Kathleen Bliss, of Rochester, England, and bishops from Australia, the Right Reverend John S. Moyes, and South Africa, the Right Reverend R. C. Reeves, to the platform. The fourth topic: "Our Work," was presented by an American layman, Mr. Charles P. Taft; an American missionary bishop from Liberia, in West Africa, the Right Reverend Braird W. Harris; and an English bishop, the Right Reverend Leslie S. Hunter, of Sheffield.

The moderators of the four discussion periods, and the participants in the discussions themselves added even greater variety to this representation.

At no time did any one group dominate the proceedings; always there was a real sense that this was a gathering of the whole Anglican Communion in

which all the Churches, young and old, from every continent, were taking a real part and making relevant and significant contributions.

The oneness of the worldwide Anglican Communion with its fourteen national Churches and many extra provincial dioceses was further stressed in the great public meetings and the daily provisions for corporate worship. Mention already has been made of the great opening service. Four days later, on Sunday evening, the delegates to the Congress participated in a mass meeting of missionary witness held in the St. Paul (Minnesota) Auditorium. More than six thousand men and women, many Churchmen from the Twin Cities and other places in the Dioceses of Minnesota, but also many others came to hear the Church's missionary message as proclaimed first in its rousing hymns: "Christ for the world we sing," "Crown Him with many crowns," "My Kingdom come, O God!" "When I survey the wondrous cross" and, secondly, and more particularly, in addresses by Bishops from Lagos, in West Africa; Kuru-negala, in Ceylon; and Alaska.

MISSIONARY BISHOPS

The Assistant Bishop of Lagos, the Right Reverend A. W. Howells, was a picturesque figure throughout the Congress in his colourful African attire. More traditionally garbed in the vestments of a bishop at the mass meeting, he was an equally compelling figure as he stood before that great throng and told of the evangelisation of West Africa, particularly his own land. He himself is a living expression of his story. The great grandson of the Chief of Akokuta, a town near Lagos, where Christianity gained its first foothold in Nigeria, he is the grandson and son of Christian bishops. Born in Lagos, the see city of the diocese of which he is now assistant bishop, he was educated in church schools before going to Fourah Bay College, Sierra Leone, the only university college in West Africa. Ordained to the priesthood in 1933, he was canon residentiary of the Cathedral Church of Christ, Lagos, at the time of his consecration in June, 1952.

Bishop Gordon, one of the youngest men ever consecrated a missionary bishop in the American Church, emphasised the need of a personal experience of Christ and the greater difficulties of keeping converts Christian than of baptising them.

The third and final address by the Bishop of Kuru-negala, Ceylon, the Right Reverend H. L. Jacob de Mel brought before the Congress one of its most interesting delegates. A Sinhalese, member of a family which has been Christian for some four hundred years—since about the time of the first English Prayer Book—Bishop de Mel was educated at Royal College, Colombo, Ceylon, and Keble College, Oxford. He was consecrated in 1950 as the first bishop of the then newly-created Diocese of Kuru-negala, in the heart of Ceylon, and its most unevangelised area.

Behind these three as they spoke were ranged the primates of the National Churches which comprise the Anglican Communion, together with the Bishops of Minnesota. Some of them had taken part in the service: the Archbishop of Canterbury, the Archbishop of Rupert's Land and Primate of All Canada, the Presiding Bishop of the Japanese Church. This was further evidence, if any were needed, of the unity and diversity of this great world-wide Church.

And then on Friday, August 13, the Anglican Congress came to a close with Evening Prayer and sermon in the

Cathedral Church of S. Mark. Again primates of various Churches took leading roles: the sermon by the Archbishop of Dublin; the prayers by the host primate, Bishop Sherrill; and the blessing by the Archbishop of Canterbury.

CONGRESS WORSHIP

Congress worship was not limited to these special events. On each day of the Congress Morning and Evening Prayer were said and the Holy Communion was celebrated in the Cathedral Church. Morning Prayer was said according to the English Prayer Book; Evening Prayer according to the American Prayer Book; while the Holy Communion was celebrated each morning according to the rite of a different one of the Churches composing the Anglican Communion.

Four topics: "Our Vocation," "Our Worship," "Our Message," "Our Work" were considered in connection with the Congress theme: "The Call of God and the Mission of the Anglican Communion." Following the presentation in general session, the Congress divided into twenty carefully selected groups for discussion of the topic being considered. Each group was under expert leadership and was composed of a cross-section of the Congress. Each discussion group prepared its findings which, with the findings of the nineteen other groups, became the basis of the report to the whole Congress. In this general session, the findings were freely discussed and suggestions made for their enrichment.

The editorial committee in its report to the Congress said, in part: "This process gave the Congress a quick way of discovering itself—of encountering and identifying its separate attitudes, its multiplicity of peoples and experiences—and in that encounter to meet the principal fact of the Anglican Communion, its unity and its deep common life."

"The findings themselves, quickly and hastily expressed after only brief discussion, and with no chance of advance preparation, will not make theological history, nor were they intended to."

"We set out to establish a community of mind and spirit among 662 separate people who did not know one another, yet who shared one family name. Our brief, common thought helped immeasurably to disclose that Household of Faith, in ten memorable days of companionship."

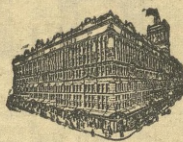
The findings indicate "some of the matters that have been uppermost in our minds during these ten days in which we have prayed and worked together. We record them that they may serve as reminders to all members of the Anglican Communion of some of those areas of the Church's life today that demand further and more thoughtful exploration in the days which lie ahead."

HOSPITALITY

An important feature of this international gathering was the opportunity it afforded its members better to know and to understand each other. In this, the common worship together, the gracious hospitality offered and accepted, and the sessions all played their part, but perhaps in the development of a common understanding and appreciation in the growth of an "Anglican Community" the extra events planned by the Minnesota hosts were of especial value. These were of great variety, and can only be mentioned here:

The tea tent on the lawn of the cathedral where each afternoon the women of Minnesota served tea and coffee and punch to the delegates and visitors.

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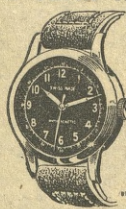
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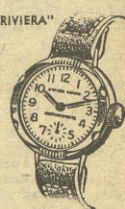
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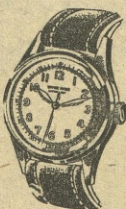


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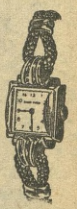


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ARCHBISHOP ON ASIAN QUOTA AND RED CHINA

CHURCH TO HELP OVERCOME COLOUR PREJUDICE

ANGLICAN NEWS SERVICE

Brisbane, August 23

The admission of a small quota of Asians to Australia, and the recognition of the Chinese Communist Government were advocated by the Archbishop of Brisbane, the Most Reverend R. C. Halse, yesterday.

Speaking in S. John's Cathedral, His Grace said that a small quota of Asians who had "the qualifications to live our life, and who would add something to our way of living" should be admitted.

"But we don't want to be over-run by Asians who would lower our standard of living," he said.

The archbishop praised the South-East Asia Treaty as "a bulwark against communism."

"But it may look to Asians as if the white people are lining up against the coloured nations," he added.

"It is to be hoped that at least some of the Asian countries will see their way to co-operate with the white countries in the desire to keep communism at bay and to help the backward countries develop their own national lives."

The archbishop said that world peace would be strengthened if Australia recognised the Government of Communist China, as Britain had done.

"It would not necessarily mean that we approved it."

The archbishop said that no political party could afford to allow a quota of Asians to enter Australia because the party would be put straight out of office.

Only the Church could educate people against prejudice. The Colombo Plan, under which Asians came to Australia to study, was a step in the right direction.

"There are hundreds of students here and we must welcome them and make them feel at home. They may not be Christians but there is a tremendous need to make them

feel that we are all brothers under the fatherhood of God. "But there is one weakness in the plan. It has a one-way effect. They can talk our language, but we can't talk theirs. I don't know how they feel about it but they must despise us."

"We should send students to learn, under their circumstances, what the Asians need."

Archbishop Halse said there was nothing in the statute book about "White Australia."

"White Australia" is a popular expression that has grown up and is resented by non-white people," he said. "It looks to them like a colour bar."

"SOUTHERN CROSS" IN SYDNEY

BY A SPECIAL CORRESPONDENT.

The "Southern Cross," the mission ship of the Diocese of Melanesia, has been brought to Sydney to be sold.

She may be seen at Walsh Bay within the next few days, and afterwards at Berry Bay, on the north side of the harbour.

For over 110 years the chief means of transport of the Melanesian Mission has been by vessels named the Southern Cross. The present Southern Cross is the seventh of this name and has given twenty years of continual service. She is a diesel ship, 120ft. long, of 296 tons, and was built by Cammell Laird and Co., of Birkenhead, England, in 1933.

Since she is registered as a private yacht, as distinct from a commercial vessel, it was not possible to secure any right to the name Southern Cross. When the news that the Shaw Savill Shipping Company had decided to name their latest passenger liner Southern Cross was made known, protests were made, but they were of no avail.

But a promise was made that from time to time when the vessel was in southern seas, opportunity would be taken to approach passengers for a gift for the sister ship of the Melanesian Mission.

ADELAIDE M.U. CONFERENCE

FROM A SPECIAL CORRESPONDENT

Adelaide, August 13

The Mothers' Union in the Adelaide Diocese reports the successful conclusion of a conference and Refresher Course which, over a period of 3 weeks, has attracted large numbers of enthusiastic members to Holy Trinity Hall, Perth Terrace, Adelaide.

The subjects discussed ranged from Branch Management, Preparation for Membership, How to Conduct Meetings, How to Prepare Addresses, Prayer, Evangelism, M.U. Literature, Programme Planning, Television, and Religion in State Schools. The last session which took place on the evening of August 12 attracted a large and most enthusiastic audience.

Mrs. F. A. Wilson, of the Marriage Guidance Council, told of the work of this now necessary part of our community service. The discussion and questioning afterwards was keen, as indeed it had been after each session.

"Information Please," with Mrs. B. P. Robin as Quiz Master proved to be a lively, informative and amusing 1½ hours.

MAIL BAG CAMP

54 CHILDREN ATTEND

FROM OUR OWN CORRESPONDENT

Brisbane, August 23

Interest in the work of the Diocesan Board of Religious Education was shown to be great when it was found that one child flew specially from Cairns, North Queensland, to attend the Church Mail Bag Camp, which was held at Rainbow Bay, near Coolangubra, from August 6 to August 15.

Approximately 54 children, from nine to 17 years of age, attended, and these included campers from Yelarbon, Chinchilla and Bell, in Western Queensland, and from places along the North Coast of the State.

The chairman of the board, Canon E. H. Smith, was the camp chaplain; the organising secretary of the D.B.R.E., Miss Rida Beaumont, was camp commandant. She was ably assisted by Misses Marion Meredith, Phyllis Lusk, Shirley Fletcher, and the Reverend James Nott.

The theme of the lessons was, "The Church as the Army of God." Each day there was a period of instruction on subjects which included Baptism, Confirmation, Holy Communion and Bible Study.

This was usually followed by handwork; some very good and keen work was given by the boys and girls in the camp.

Other activities comprised physical training, games, folk dancing and hikes, as well as swimming and frolics on the beach. Some bus trips were made, and the campers were able to visit such places as Surfers' Paradise and Murwillumbah.

Miss Betty Johnson, of the Australian Board of Missions, was present one evening, and talked about foreign missions, illustrated with films and games.

On Sunday, August 8, members attended church at Tweed Heads, N.S.W., in the Parish of S. Cuthbert. Leaders are most grateful to the rector, the Reverend W. L. Sanders, and his wife for their help and encouragement.

In the evening, the older campers returned to S. Cuthbert's Church for Evensong, at which Canon E. H. Smith preached; the lessons were read by the Reverend James Nott.

As on previous occasions, a fancy dress evening was held and was judged by the Rector of Tweed Heads and his wife. There was also a first-rate concert on another night.

Rain and two of the coldest days on record did not in any way reduce the enthusiasm of the youngsters, for the camp was most unanimously voted one of the best ever held.

Those responsible are most grateful to the Queensland Railways for holding up the South Coast rail motor so that some Western children (whose train had arrived late) might be able to go to the camping area with all the others.

NEW ARCHDEACON OF MORETON

FROM OUR OWN CORRESPONDENT

Brisbane, August 23

On Sunday morning August 15 at the 11 a.m. Eucharist in S. John's Cathedral, Brisbane, Canon R. B. Massey was collated as Archdeacon of Moreton by the Archbishop of Brisbane.

His Grace said that the new archdeacon was his oldest friend in Australia, having met him over 40 years ago, when he came to Australia as a young priest on his way to North Queensland to take up duties in that diocese as a member of the Brotherhood of S. Barnabas.

Archdeacon Massey is organising Secretary of the Home Mission in the Brisbane Diocese.

HOME MISSION FESTIVAL

MELBOURNE APPEAL

FROM OUR OWN CORRESPONDENT

Melbourne, August 23

The second of the series of Rural-decanal Festivals of the Diocese of Melbourne took place in the Collingwood Town Hall on Tuesday, August 17.

This one was arranged by the Rural Deanery of Melbourne East, and was in every way as successful as the first held at Essendon on July 30.

Nearly 800 persons were present, representing most of the parishes of the deanery, which goes as far north as Whittlesea, and embraces the areas of Greensborough, Eltham and Panton Hill.

The programme was provided by the combined choirs of the rural deanery and members of the S. Stephen's Richmond Athletic Club.

In addition to the organising secretary and the Home Mission Fund film, the Vicar of S. Faith's, Burwood, the Reverend J. A. Knife, gave a graphic picture of the situation confronting a clergyman with new housing areas in his district.

The rural dean, Canon F. E. Thornton, was in the chair; a vote of thanks was moved by the chapter clerk, the Reverend A. W. Singleton. He specially singled out the Reverend N. Danne for what he had done in making the necessary arrangements for the hall.

The organising secretary, the Venerable R. H. B. Williams, is very satisfied with the two functions thus far held. They have shown the interest of the parishes in the need for strengthening the Home Mission appeal beyond expectations. It is believed that other functions to follow will be as successful as the first two.

A.B.M. MAN IN MALAYA

FROM OUR OWN CORRESPONDENT

Singapore, August 19

The A.B.M. State secretary for N.S.W., the Reverend W. H. S. Childs, is at present visiting Malaya.

Accompanied by his wife, Mr. Childs is on a tour of South-East Asia during this and the next months. At present he is in Singapore as a guest of Canon R. K. S. Adams.

He will then spend nearly a month in the Federation of Malaya, from August 24 to September 20.

Between September 20 and 24 he will be in Singapore again. Then he will go to Borneo, where he will remain until October 20.

ARMIDALE CHOIR'S SUCCESS

FROM OUR OWN CORRESPONDENT

Armidale, August 23

High praise was given to the choir at S. Peter's Cathedral, Armidale, by the adjudicator, Dr. Edgar L. Bainton, at the Tamworth Eisteddfod on Saturday night, August 14.

The choir, under the direction of Mrs. Lucy Poggioni won the grand choral championship, the sacred choral championship, and came second in the ladies' choir section.

Dr. Bainton said of the singing of the competing choirs that it was "magnificent, artistic and intelligent," and that the choirs could compete successfully in Sydney, Melbourne, or Brisbane.

He congratulated the conductor, Mrs. Poggioni, on her arrangement of the voices, which showed imagination.

"There was," he said, "no indication of any voices standing out from the others. The tone was full of colour, always pure and flowing."

The choir, with 23 voices, was the smallest in the competition.

LOCKHART RIVER VENTURE

BY A SPECIAL CORRESPONDENT

The first Christian Aboriginal Community Co-operative, at the Lockhart River Mission, in Queensland, was officially opened on Wednesday, August 25.

This co-operative has been sponsored by the Australian Board of Missions, in association with the Diocese of Carpentaria.

Messages were read from the Director of Native Affairs for Queensland, Mr. C. O'Leary; the bishop of the diocese; the chairman of the Australian Board of Missions; the Registrar of Co-operatives in Queensland; the Co-operative Federation of Australia; the Queensland A.L.P. Executive; the A.W.U.; the Miners' Federation and the Waterside Workers' Union.

The Director of Co-operatives for the A.B.M., the Reverend Alf. Clint has been at work for some months at Lockhart giving lectures to the natives and to the staff. An adult co-operative school has been formed, and a special class for the directors.

The society has taken over the trochus shell luggers and this industry is now in operation. Later it is hoped to bring both agricultural and cattle men into the co-operative and to make it a full community co-operative.

There were approximately 700 natives on the mission; the movement is an attempt to encourage the natives to build up their own and their community resources on a sound financial basis, and will be extended to other mission stations as the opportunity offers.

WILLOCHRA DIOCESAN SYNOD

FROM OUR OWN CORRESPONDENT

Port Lincoln, August 20

Synod of the Diocese of Willochra has been summoned at Port Lincoln for Friday, September 3, and a programme has been arranged until Thursday, September 9.

Clerical and lay conferences have been arranged to meet on the Monday morning and afternoon, respectively. A three days' Retreat, which clergy, lay men and women are to attend, will be conducted by the Rector of Port Lincoln, the Reverend A. C. Blaxell.

There will be an official luncheon on Friday, September 10, which will be presided over by the Mayor of Port Lincoln, Councillor P. L. Puckridge. A picnic outing for visitors has been arranged at Coffins Bay, a fishing resort near Port Lincoln. On Wednesday, September 8, there will be a Grand Social in the parish hall which will be attended by the mayor and leading citizens. The programme will conclude with a Thanksgiving Eucharist on Thursday, September 9.

Sunday, September 5, will be so observed that all centres being ministered to from the Church of S. Thomas will have the benefit of services conducted by visiting priests, and special preachers have been appointed for each centre. A programme of special preachers has been drawn up for each evening prayer service during the programme period.

OBITUARY

THE REVEREND A. ROWLEY

We regret to announce that advice has been received from the Bishop of Melanesia of the death of the Reverend Austin Rowley at Vureas in the New Hebrides on August 14.

For some years Mr. Rowley has been in charge of the Church of England boys' school at Vureas, and made many friends during his recent furlough in Australia. He returned to the New Hebrides only two months ago.

FESTIVAL AT KANDOS

A WEEK OF WORSHIP

FROM A SPECIAL CORRESPONDENT

Kandos, N.S.W., August 21

The annual commemoration of the Patronal Festival and Feast of the Consecration of the parish Church of S. Lawrence, Kandos, Diocese of Bathurst, was observed during the period from August 9 to 16.

A youth tea in the parish rooms on Monday August 9 was followed by the first Evensong of the festival. During the service a number of boys and girls were admitted as members of the "Heralds of the King" by the rector, while the address was given by the Rector of O'Connell, the Reverend H. C. Barrett.

Other visitors included the rectors of Rylstone and Hill End.

The High Mass the following morning at 7 a.m. was sung to Royle Shore's arrangement of Merbecke, the celebrant being the rector, the Reverend Cecil Smith.

On the Sunday in the octave a large congregation was present at the Sung Mass at 6 a.m., while another large congregation assembled at 3 p.m. for Solemn Evensong, when Canon C. H. Copp of the Cathedral Parish at Bathurst preached.

Visitors included the rectors of Rylstone and Portland with some of their servers and parishioners; another visitor was Dr. Capell of Sydney.

After the sermon, a procession was formed and led by thurifer, taperers and crucifer, moved towards the west door of the church.

Choir girls, the new girl "Heralds", members of the M.U. with their banner, visiting priests and servers made a colourful procession, as followed by the congregation they marched around the outside of the church to the hymn: "Thy hand, O God, has guided."

When the procession had returned to the sanctuary, the service concluded with Benediction of the Blessed Sacrament given by the rector.

Visitors and friends were welcomed at a parish tea in the local R.S.L. hall.

The closing service was a Requiem for departed parishioners and benefactors at 7 a.m. on Monday, August 16.

GLEN IRIS PATRONAL FESTIVAL

FROM OUR OWN CORRESPONDENT

Melbourne, August 21

The celebration of the Patronal Festival at S. Oswald's, Glen Iris, began on the Sunday preceding the Feast of S. Oswald.

Confirmations of the past five years were asked to attend a corporate service at 8 a.m.

This was followed by a service for youth organisations at 11 a.m. and the return of the Parish Canvassers for Evensong.

The canvassers, 70 in number, made a house-to-house canvass during Lent and have been responsible for increasing the building fund by over £3,300.

On the festival day, Evensong was sung at 8 o'clock, when the choir from S. Peter's, Box Hill, assisted and the Bishop of St. Arnaud preached.

On the Sunday within the octave a communion breakfast followed the early celebration, when over 60 men listened to an address by Judge Scholl.

Matins took the form of a family service at which Canon Burgess of Camperdown preached. The canon spent the week-end in the parish with five members of his branch of the C.E.M.S.

The choir from Korowa C.E.G.G.S. assisted at Evensong when the special preacher was Archdeacon Raymond.

GENEROUS GIFT TO CHURCH

FROM OUR OWN CORRESPONDENT

Armidale, August 23

Mr. George Makim, of Dejung, N.S.W., has donated £1,000 towards the cost of a new church there.

The members of the Makim family have been generous supporters of this church for many years, and have enriched it with several gifts of splendid furniture as memorials of the family.

The church folk here are absorbed in plans for their new church. The old building is quite inadequate for its purpose, offering poor accommodation and showing signs of wear and tear.

Mr. Makim's gift has already been followed by others, and there is every prospect of starting building operations within reasonable time.

The new vicar, the Reverend R. J. Gori, will be inducted on September 9. Since the departure of the Reverend F. W. Heyner, Canon F. Riley, of Armidale, has looked after the parish.

PROPOSED M.U. BRANCH AT TWEED HEADS

FROM OUR OWN CORRESPONDENT

Grafton, August 20

As a result of the visit of Mrs. C. E. Storrs to the parish this month, the women of Tweed Heads hope to form a branch of the Mothers' Union there.

Mrs. Storrs visited Tweed Heads to talk to the G.F.S. and Young Wives' Fellowship there.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY AUGUST 27 1954

CRUELTY TO CHILDREN

Few things are better calculated to arouse the deepest emotions of fury and pity in any normal adult than accounts of children being starved, cruelly beaten or otherwise ill used. If these reactions are common to men and women of all races and creeds, as they undoubtedly are, it is the more shocking that during the past week the secular Press should have published accounts of cruelty to children in four great Christian countries where the helpless should best be protected by Christ's teachings.

In Brisbane, the Queensland Society for the Prevention of Cruelty to Children has issued a carefully documented report in which it is stated that "there seems to be a general acceptance of leaving young children alone while the parents earn money." The specific cases of neglect cited include those of one child of four years who was left alone in a flat each day from 5.30 a.m. and of an infant of three years who was locked up each day in a hut while his parents went to work.

Two Melbourne parents during the past week have been convicted in the civil courts for gross neglect of their children, who have been placed in State institutions. The father of a nine year old girl in England has been sentenced to penal servitude for excessive punishment of his child upon no pretext whatsoever. An American mother has been charged with manslaughter through wilful neglect of her infant son.

These and the too many similar cases which are daily reported in the Press may be classified roughly into two classes: the actively brutal and the cynically or ignorantly neglectful. Both are equally inexcusable. The Brisbane examples, which fall in the latter category, reflect credit upon neither the parents concerned nor the community which has produced them. There is something fundamentally wrong with a society in which mothers of young children cannot realise that love and security at home mean far more to little children than most of the material things of life.

Similarly, there is something dangerously wrong with a civilised community which can spend excessive sums on such things as alcohol and nicotine, and yet fail to provide the kind of nursery schools in which young mothers who wish to work—or who are compelled to earn a living—can place their infant children in the certain knowledge that they will be properly looked after.

The guilt of these wretched Queensland parents rests not upon themselves alone, but on Australian society, which has made comparatively little effort to enable young mothers of families to escape from the confines of the kitchen and perform additional socially useful work.

The end-results of parental cruelty and neglect are vividly clear from the evidence given during this past week in a murder trial in New Zealand, another in the United States, and in the reports which have brought about an enquiry into juvenile delinquency in New Zealand.

The lesson is writ large for Australian parents.

A Convention in Danger?

Rumours in Sydney to the effect that the acting Minister for Education in New South Wales, a Mr. J. F. McGRATH, is likely to be appointed Minister for Education upon the return to Australia of the present holder of the portfolio, Mr. R. J. HEFFRON, who has been studying educational institutions overseas, are unlikely to be received favourably by more than a small minority, irrespective of political party affiliation, for Mr. McGRATH is a Roman Catholic.

It has become an established convention in the political life of New South Wales that no Roman Catholic Minister of the Crown should hold the Education portfolio. Any Roman Catholic appointed to the office would so be torn by conflicting loyalties as to be unable properly to perform his duties to the satisfaction of his own Church or that of the majority of the electors.



Frustrated M.P.s

One of the most arresting and courageous speeches heard in the Federal Parliament for a long time was made last week by Mr. S. M. Keon, a Victorian Labour member, who complained about the frustration most members felt at the lack of opportunity for them to shape legislation.

He contended (and few would deny the truth of the observation) that Parliament nowadays merely registers the decisions of Cabinet, and that ordinary private members are only voting machines.

The party with the most members provides the Government, and the prime function of the members of that party is not to reason why, but just to vote faithfully on all issues to keep the party in power. That applies, irrespective of the colour of the Government.

Mr. Keon suggested that the Government should alter the forms of Parliament to provide for the setting up of committees to which bills would be sent, and before which departmental experts would appear to give detailed information.

It is surprising that such committees do not function in Canberra, not just to give private members something with which to occupy their time, but also because such committee work would often improve the quality of the legislation.

In the New Zealand Parliament, for instance, private members are kept very busy. Most of them are members of two or three standing committees, some dealing with special legislation (agricultural, statute revision, native affairs, for example) and others considering and hearing evidence on the large shoals of petitions which descend on that Parliament. So much work is done by these committees that it is sometimes necessary for them to be permitted to meet during the sitting of the House, especially toward the end of a session, to enable all committee business to be transacted.

Probably because of the State Parliaments the Federal Parliament is not burdened with so much detail as that which comes before the New Zealand Parliament. But, nevertheless, there seems to be much merit in Mr. Keon's plan to utilise more the services of private members in shaping legislation.

There are just over 180 members of Federal Parliament, but only the 20 Ministers have full scope for their talent. The setting up of Parliamentary Under-Secretaries promised to spread the work and the interest, but the plan has not been a brilliant success.

So we see frustrated members on both the Government and the Opposition benches. In the meantime the Opposition can make a useful contribution to the extension of committee work, which Mr. Keon has advocated, by ending the boycott on the Foreign Affairs Committee, and make it a body representative of the best-informed brains on both sides of the House. In this era of world confusion and distrust such a committee, where none is for the party and all are for the State, could be of the highest value in ensuring that the authentic voice of Australia is heard in international affairs.

Careful Doctor

One member of the Federal Parliament cannot complain of lack of work. Indeed, he is currently attempting two full-time jobs.

I refer, of course, to Dr. H. V. Evatt, who spent all last week before the Royal Commission on Espionage in Sydney on behalf of two members of his secretarial staff. Apparently, he will be similarly engaged for a week or so yet.

His absence from Canberra occurred at the most important

stage of the session—the presentation of the Budget which, if Labour had won the general election three months ago, would have been a very different sort of document.

That comment is not made to argue that a Fadden Budget is better or worse than an Evatt or Calwell Budget, but merely to suggest that it is unfortunate that Dr. Evatt's time, interests and energies are caught up with one important issue when another one (more important in the national sense) also clamours for his full attention.

Maybe Dr. Evatt will manage an occasional appearance in Canberra in the next few weeks on days when the Royal Commission has no special claim on his interest.

But he would do well not to drive himself too hard. In election and referendum campaigns in recent years he has travelled and worked strenuously. Most men in the forties or fifties would find the strain Dr. Evatt subjects himself to hard to bear for long. Dr. Evatt is now in his sixties. His intellectual and physical resources are enviable, but he should not squander them by attempting too much.

Press Standards

The Governor-General, Sir William Slim, addressing a newspaper audience in Sydney last week, referred to the "few less reputable" members of the Australian newspaper family, and asked:—"Is it really necessary to concentrate quite so much

as a few of you do, on the unpleasant and unsavoury things of life?"

It is true that Sir William overlaid this criticism with considerable praise for the average Australian newspaper as "a responsible organ of opinion and a reliable purveyor of opinion."

Yet the uneasiness he voiced about a section of the Press is shared by many, who feel that the diet of sensational news, heavily spiced with crime and sex, which is served up by some newspapers is much more harmful than even the horror comics against which the Queensland Government recently acted.

Even more obviously designed to cater for salacious tastes are some of the photographs of scantily-clad women which are a regular stock in trade with more than one metropolitan newspaper.

The same newspapers also give over their billboards as often as possible to crime and/or sex topics.

This is a question on which the Church might make itself more vocal—not by mere pious protest but by organising a documented case for remedial action.

Primarily it should be the responsibility of the Press to put its own house in order, either through its existing organisations or through a Press Council, such as was set up in Great Britain after the Royal Commission on the Press six or seven years ago. But if nothing effectual is done by the Press itself, then the Federal Government, taking up the partial remedies propounded in Queensland and Victoria recently, should pass legislation to ensure a minimum standard of decency in all publications, including newspapers.

Policy on Asians

The essentially un-Christian "White Australia" policy is unlikely to be jettisoned by either of the main political parties. And it is probably a correct reading of public feeling to predict that a party that did contemplate even an amelioration of that policy would risk political extinction.

Nevertheless, it is possible that public opinion can be so re-moulded that in time the policy can be realistically reviewed in the light of the international situation which is developing around us—which, for instance, will take Australia next month to a South-East Asia conference at which Pakistan, Thailand and the Philippines will also be represented.

The Archbishop of Brisbane, in the best tradition of the episcopate, urged last Sunday that Australia should agree to admit a small quota of Asians. This is similar to the suggestion made recently by the High Commissioner of India, who brought an immediate storm round his head.

It is a pity such difficult questions, so intimately bound up with international goodwill, cannot be discussed dispassionately.

The Archbishop of Brisbane has proposed a compromise, which would at least achieve two things: The quota would safeguard the fears of those who, in the Archbishop's words, "don't want Australia to be overrun by Asians who would lower our standards of living"; and it would show that we are mindful of the contribution that talented, cultured Asians can make to our own way of life, as the Colombo Plan has emphasised.

Our representatives must always be at a disadvantage at conferences, striving to settle the future of South-East Asia, because of the distrust aroused by our narrow "White Australia" policy. It makes our sincerity suspect.

—THE MAN IN THE STREET

ONE MINUTE SERMON

THE EPISTLE FOR THE 11TH SUNDAY AFTER TRINITY

The Text:

Brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that He was buried; and that He rose again the third day, according to the Scriptures; and that He was seen of Cephas, then of the twelve, after that. He was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep: after that, He was seen of James; then of all the Apostles: and last of all, He was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore, whether it were I or they, so we preach, and so ye believed.

The Message:

But where do we derive such a hope as that expressed in the Epistle of last week? Even from the Resurrection of Our Lord Jesus Christ. He has overcome death, as well as overcoming sin, and He lives with a life that can never die, and all that His victory means can be our inheritance. So in solemn and impressive language St. Paul reminds the Corinthians of the good news he has given them—a saving gospel if they hold it fast—unless their faith is based on insufficient evidence and therefore invalid.

And what is the good news? Namely this, that Christ died for our sins in the purpose of God. There is a finished work in the death of Jesus whereby we can gain forgiveness of sins. He died. He was buried. The empty tomb is a very great testimony to the reality of His Resurrection. He "hath been raised," and remains for ever our Risen Lord. "I am He that liveth and was death, and behold I am alive for evermore and have the keys of hell and of death."

Then does St. Paul pile evidence upon evidence. The Saviour appears to Peter, who denied Him, to the disciples who had fled, to 500 brethren at once (possibly St. Matt. 28:16) then to James, the Lord's brother who became so ardent a disciple and the first bishop in Jerusalem, then to all the apostles at His Ascension—and as far as Paul is concerned the crowning appearance, to one so insignificant and spiritually dead that he calls it an "untimely birth." And yet the word "appear" is the same word for St. Paul's experience as for all the rest. His is a seeing as theirs, a true showing forth of the Risen Lord. And with what results? "By the grace of God I am what I am." Humility, happiness, pride, all are mingled. And by God's grace he has been able to do more than all the rest—only as God's agent. God's grace has not been empty of results.

But what does it matter who be the preacher as long as men can hear and believe? But the preacher must have seen in his own life the Risen Lord. He must believe that Jesus lives and must live "by Him." Is this our experience, and as we read this thrilling Epistle do we know for ourselves any of the overmastering joy that is St. Paul's—because "Christ is Risen?"

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.

ANGLICAN DOCTRINE

GODPARENTS AND BAPTISM

TO THE EDITOR OF THE ANGLICAN

Sir,—My congratulations on your editorial on Baptism in last week's ANGLICAN. May I through your columns, respectfully ask our bishops why they do not insist that every child baptised must have two godparents who are believing and regularly worshipping Christians, and that these must be nominated by the rector if neither the parents nor their friends fulfil these conditions.

This would, of course, merely comply with the very wise provision of the Prayer Book to make sure that there are two members of the congregation definitely committed to care for the early spiritual education of every child baptised.

I have no doubt that our whole witness is weakened gravely by this practice of allowing godparents to take solemn promises which, as mere adherents on the fringe of the Church, they cannot possibly keep. How can anyone believe that we in the church really mean anything by our creeds or promises when they see people, who perhaps once or twice a year enter a church, state that they steadfastly believe the whole of the creed, and will obediently keep God's will and commandments?

In this one cannot fairly blame the individual rector. Unless the Church as a whole, or at least a whole diocese, takes baptism seriously, the individual rector who attempts to set a standard for godparents will probably achieve discord in his parish and offend a great many stalwart Christians who have not thought about the matter.

It is fair to ask whether our bishops are not too far separated from ordinary parish life to know how very serious this laxity of godparents is, and how very necessary it is to have a strong direction from them.

Yours faithfully,
"PARENT."

ACCOMMODATION AT WENTWORTH FALLS

TO THE EDITOR OF THE ANGLICAN

Sir,—The Blue Mountains Church of England Grammar School for Boys has a fine property, "Glenhurst," at Wentworth Falls, which at present is being made available for house-parties.

We would appreciate your co-operation both in making known the availability of this house for such parties, and also in asking for help from your readers in furnishing and fitting this place for such a purpose.

The immediate needs are a piano and comfortable furniture for the conference room, as well as contributions towards the provision of blankets, crockery and cutlery and additional toilet and shower facilities.

Further enquiries re these matters may be directed to the headmaster at the school, or by phoning the secretary at BX 2568.

Thanking you in anticipation,

We are
Yours faithfully,
A. T. Pitt-Owen,
Headmaster.
L. Giblin, Secretary.

BROKEN-DOWN OLD JOB?

Sir,—This evening I opened my copy of THE ANGLICAN for June 18. With pardonable alacrity I read "The Apprentice" paragraph commencing "Amon o Editor me rave," really "The Editor writes." I wonder how much of his paragraph is meant to be humorous. One wonders whether the "Sala" is the "broken-down old job" or the plant as a whole, the machinery in particular, or the printers.

The plant was gathered together at Summer Hill, N.S.W., in 1944, after the previous plant on Guadalecanar had been destroyed as a result of enemy action. We commenced re-establishing ourselves here at Taroom in August, 1952.

If our Derry Wharfedale machine is the "broken-down old job" it has been running here for nearly two years without needing any repairs, and has recently turned out 2,000 copies of the Bugotu Prayer Book, cr. 8vo. pp. i-xvi, 1-496; and also 2,500 copies of the Bugotu Hymn Book, pp. i-viii, 1-200. It also printed the Orders of Service for the recent consecration and enthronement of our bishop, of which I believe you have had copies. With pardonable pride I may say that we have received many congratulations on the excellence of these productions.

If, however, the paragraph was written in the hope that some benevolent person would give us some new machinery (both Wharfedale and Platen machines are probably nearer 70 than 60 years old) we would be more than glad to explain our needs.

"The Apprentice's" closing remark about the heat is quite true. We have many times had to do 2-3 hours printing at night, because in the heat of the day the rollers would almost melt on the machine. Our press is a 40" x 20" Quonset hut, entirely unsuited for a printing press, but materials for this were the only ones available at the time of our return. The material to build a really worth while press, 30" x 60" will soon be a first priority.

Please believe that this letter is written not as a protest, but just to assure you that neither our books, nor our plant, nor our machinery, nor the staff are a "broken-down old job."

Yours faithfully,
FRED R. ISOM.

Taroom, N.S.W.
British Solomon Islands.

HOLY COMMUNION PRACTICE

TO THE EDITOR OF THE ANGLICAN

Sir,—If your correspondent, G. S. Clarke, and all those others who are so inclined to read the minds of the compilers of the Prayer Book for them, were to set to work to write even parts of it in simple explanation for children, they would realise, as others have done, that the compilers did a remarkably good job in a very difficult time. They retained all the Catholicity of the Church in a very skilful way in the face of very fearsome odds, and I think they deserve our highest commendation and not blame.

It is true that we now need a revision in many ways, but that does not detract from the very wonderful way in which the Faith of the Church was hidden so skilfully that it is all there for us still to-day. Had their work been less skilfully done, we might have been accused of being "protestant" (as your correspondent calls it), but, as it is, the Prayer Book is an essentially Catholic book of which we need never feel ashamed.

I used to feel the same way about it as some of your correspondents, but since I have had to do so much work on it, my admiration for its skill has grown until its faults have taken their proper place.

I am, etc.,
D. C. WATT.
Eastbourne Road,
Darling Point, N.S.W.

ADDITIONS TO CHURCH HOME

NEW WALLS DEDICATED

FROM OUR OWN CORRESPONDENT

Brisbane, August 23

On Sunday afternoon, August 22, the Archbishop of Brisbane dedicated and blessed the new brick walls at the Tuffnell Home for Children at Nundah, Brisbane.

The archbishop was assisted by the Home Mission secretary, Archdeacon R. B. Massey, and the Chaplain of the Home, the Reverend R. H. Mullen.

These walls, which cost approximately £1,200, are the gift of the Johnson family, through Mr. G. E. Johnson, as a memorial to their mother, Mrs. Myra Johnson. This family has been most generous to the home from time to time. The new additions are to be known as the "Johnson Memorial Walls." Members of the Johnson family were present at the dedication, including Mr. G. E. Johnson, who flew up especially from Sydney.

The service of dedication began at one wall and, after that had been blessed, a procession consisting of the children from the home, the Sisters of the Society of the Sacred Advent, the clergy and the congregation moved to the other wall for its dedication.

The Tuffnell Home for Children, which is under the control of the Sisters of the Society of the Sacred Advent, is over 60 years old, having been originally established in 1892 by the Sisters as the Home of the Good Shepherd for Orphan Girls.

Later, Mrs. Tuffnell, the widow of the first Bishop of Brisbane, the Right Reverend E. W. Tuffnell, gave the Sisters the sum of £1,000 for the purpose of founding an orphanage in memory of her late husband.

A large building with spacious grounds was purchased on the present site and alterations made to accommodate 50 children.

As the years passed, further additions were completed, including housing for boys to the age of nine years, and a new chapel, which is still under the patronage of the Good Shepherd.

The home now provides for 108 boys and girls. In 1947, the Toddlers' Home, a building on modern brick lines, was opened and blessed, and this cares for 30 children from two years to five.

It is proposed to put the Tuffnell Home on a basis of substantial brick structures of a permanent nature. Plans have been drawn and certain questions are still necessary to put this plan into action. However, the Toddlers' Home and the new walls dedicated on Sunday are a progressive step towards this objective.

STUDLEY-RUXTON REPORT

TO THE EDITOR OF THE ANGLICAN

Sir,—Since I have frequently criticised the Anglican Church for a supine attitude in the face of grave national and international issues of right and wrong, I am agreeably amazed when an opportunity is presented to record a different attitude.

I wish to commend you for the manner in which you attacked the wicked Studley-Ruxton Commission. It is reports such as this that make the ordinary man contemptuous of law.

I am, etc.,
HUGH B. HOYLE.
Grafton.

The Ideal Way to Announce a BIRTH, MARRIAGE or BEREAVEMENT is in
THE ANGLICAN

MISSIONS IN INDIA

MR. NEHRU'S STATEMENT

RESTRICTIONS ARE NECESSARY

INDIAN GOVERNMENT NEWS SERVICE

New Delhi, August 16

In his monthly letter to the State Congress Committees, the Indian Congress President, Mr. Jawaharlal Nehru referred to the question of foreign missionaries in India. Mr. Nehru said: "Our constitution is based on secular conception and gives freedom to all religions even freedom to proselytise."

"Personally I do not appreciate attempts at proselytisation. But that is a personal opinion of my own and I have no business to thrust it on others."

"I can understand an individual changing his religion because of certain convictions."

"I do not understand attempts at mass conversions which can have no business with individual or personal conviction and which have often behind them some political urge."

"The question of Christian missionaries has been much discussed lately. This refers especially to foreign missionaries in India. So far as religious freedom to propagate one's faith is concerned every religion has that freedom in India subject always to certain considerations."

"Where foreign missionaries are concerned it is not a religious question that is at issue but rather a question of admission of foreigners into India for any purpose."

"We do not wish to close up India to foreigners and indeed we have welcomed them. But we apply certain rules in regard to their entry which have nothing to do with religion."

LIMITATIONS

"Large numbers of foreigners in a country may well create new problems. They may affect certain professions or some activities which we do not wish to encourage. Therefore certain rules have to be laid down."

"So far as foreign Christian missionaries are concerned there is no doubt that they have done a very good work in many parts of India."

"There is also little doubt that some of them have not functioned to the advantage of India. They may be good intentioned but their objectives, political or social, might not be the same as ours."

"Politically we do not wish to encourage any foreigner to live within some of our frontier zones."

"This has nothing to do with religion. Their presence there creates problems and we have to apply our rules with certain strictness in these frontier areas."

"Some difficulties have arisen in regard to missionary activities in tribal areas. I like these tribal folk very much as I have often said. They are a fine people. I should like to help them. But I do not wish to interfere with them too much."

"Missionary activities amongst them, whether Christian, Hindu or Muslim or any other, often create disturbances in the mass mind which might well lead to conflicts. It can hardly be said that there are individual conversions due to conviction."

CANADIAN CHOIR'S GIFT TO ABBEY

ANGELICAN NEWS SERVICE

London, August 14

A stone taken from the walls of St. George's Cathedral, Kingston, Ontario, which was built in 1791, was presented yesterday to the Dean of Westminster, Dr. Alan Don, to mark the visit of the choir from St. George's, who will take a stone from the Abbey back with them.

The Canadian stone, which is of Kingston limestone, has with it a commemorative plaque.

FAITH AND MORALS A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

Incense

We have been asked "What is the significance of incense? Why was it used in the Christian Church and how far is its use legal to-day?"

The name incense is normally applied to a fragrant gum which gives off a sweet-smelling smoke, sometimes it is applied to the smoke itself also. This gum was burnt very often to take away evil smelling odours from dwellings where sanitation was not conspicuous, but it was also used from the very earliest times in divine worship, both by Jews and Pagans, and incense was one of the flourishing trades of Arabia and Asia throughout most of ancient history.

According to Exodus 30 incense was burnt twice daily by the High Priest on the Altar of Incense in the Holy Place. This altar was a replica of the Altar of Burnt Offering and had a seven branched lamp stand on the south side and a Table of Shewbread on the north side. The incense had to be very pure and the fire was taken from the main altar in the Court of the Priests. The fragrance of incense was regarded as symbolical of the prayers of the faithful. No layman was allowed within the Sanctuary, and priests were set apart to burn the incense in the course of their duties, e.g., Zachariah in S. Luke 1. Incense is spoken of also as symbolical of prayer e.g., in Psalm 141: 2 "Let my prayer be set forth as incense before me: the lifting up of my hands as the evening sacrifice."

And similarly in the book of Revelation. At other times, e.g., Jeremiah 11: 12 it seems to be merely a synonym for the offering of sacrifice. Frankincense was one of the three gifts presented by the Magi to the Infant Christ and is usually taken here as symbolic of divinity.

There is, so far as I know, no reference to incense in Divine Worship in the Apostolic

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Fathers or the early Apologists, possibly because incense was associated in the early church with pagan worship, and a test of loyalty to the Roman Government was to burn incense before the image of Caesar. At first it seems to have been used at funerals in the Catacombs, where, no doubt, its fumigatory purpose was most important. As such its use is mentioned by Tertullian and Lactantius.

In the Pilgrimage of Silvia there is a mention of incense being burnt in the Sanctuary of Resurrection as a preparation for worship for the Sunday Eucharist, and in the writings of the so-called Dionysius, the Areopagite censuring takes place before the liturgy, but not as a part of the rite.

In the West, it was only in the 9th century that incense was used at the Processional Introit and the Gospel Procession, but not afterwards, the censuring of Oblations being unknown until the 12th century, after which time the use becomes general.

The Seventeenth Century

At the Reformation no directions appear in the Service Books concerning the use of incense, but equally its use does not seem to have been forbidden, and the burning of incense as a sweet smell appears to have continued throughout the 17th century.

In many church account books you will find money paid out for incense, e.g., 1562 S. Mary's, Cambridge, "For frankincense to perfume the Church: 1d." and at S. Oswald's, Durham, 1637, "For frankincense and rushes, at the Bishop's visitation 13d." and at S. Peter's Barnstable as late as 1752 "Paid for frankincense, cinnamon and charcoal 3/-."

We are told that in Bishop Andrew's Chapel "at the reading of the first lesson the clerk put incense in a censer." George Herbert bids the country parson take care that the church "at great festivals be strewed and stuck with boughs and perfumed with incense." John Evelyn tells us that on Easter Day, 1684, at the Royal Chapel, perfume was burnt before the service began, and at the Coronation of George III in 1760 we also have the record of perfumes being burnt in the Abbey.

Incense featured less commonly than the other ceremonies in the ritual controversies of the 19th century, but in 1866 the Report of the Ritual Committee declared the burning of incense for the two-fold purpose of sweet fumigation and of serving as an expressive symbol has undoubtedly been used from ancient times, and though in 1899 Bishop Frederick Temple pronounced the ceremonial use of incense during the service illegal, he yet declared that nothing could prevent the use of incense for sweetening the atmosphere of a church.

There is a good discussion of the use of incense in one of the Alcuin Club Tracts entitled "The History and Use of Incense in Divine Worship" edited by Mr. Outhbert Atchley. The general summary of his opinions would be that there is no question that the use of incense is ancient, and that it has been used as an accompaniment to Divine Worship, even if not as a part of Divine Worship, in the Church of England since the Reformation.

On the whole, if incense is used during the service it is wise to avoid the specific censuring of persons and things. Unfortunately the use of ceremonies such as Lights, Incense and Vestments have become so closely bound up with doctrinal questions and confused by prejudices on either side that it is often difficult in the modern church for us to appreciate their true and ancient religious symbolism.

HISTORIC CHURCHES OF AUSTRALIA . . . 2

OUR OLDEST CHURCH MUST BE PRESERVED

By A SPECIAL CORRESPONDENT

TWELVE months ago an appeal for £10,000 was launched by the Parish Council of S. Matthew's, Windsor, N.S.W., to restore its historic old church. This sum represented the amount estimated by the architect as necessary to put the church in first-class order. At the time the appeal was launched, it was hoped that the objective would be realised by the end of the year.

Unfortunately, now at the end of twelve months only £3,700 is in the Restoration Fund, due chiefly perhaps to the fact that the appeal was launched almost simultaneously with that for Westminster Abbey, and was constantly overshadowed by it. At the time that the Westminster Abbey Appeal was being well supported by the people of Australia, a letter appeared in the *Sydney Morning Herald* mentioning that the response to the S. Matthew's, Windsor, appeal was very disappointing and that more help was needed to preserve our own few remaining memorials of early Australia. S. Matthew's, the foundation stone of which was laid in 1817 by Governor Macquarie, is Australia's oldest Anglican Church, and as such must be preserved for future generations.

Old church records, most of which are preserved in the S. Matthew's Rectory, make interesting reading. These, together with historical records of the day furnish the following information. In 1817, on April 4, Governor Macquarie reported that he intended to build as soon as possible, a new church at Windsor, one in Liverpool and another in Sydney (S. James'). Regarding the setting of the foundation stone of the one at Windsor, the following memorandum in the hand-

a blessing in disguise, as it resulted in a bigger and better building being constructed. "The walls of the church have been taken down to the very foundation, through some defect in the building, and another is now in building on its site by the Government, of much larger dimensions, and of the very best materials; it is, I believe, to retain the name of S. Matthew given to the first building."

BUT THIS was not the last of the setbacks, for in September, 1821, a considerable amount of sheet lead was blown off the dome by a violent gust of wind, some lodging in the scaffolding and some falling to the ground. However, despite this succession of reverses the church was consecrated and opened for worship by the Reverend Samuel Marsden on December 18, 1822. Built of hand-made, sun-dried red bricks, the church may be described as being in the Norman style of architecture, with a semi-circular chancel and a large square tower about seventy feet high. In the early forties a dome and cross were erected on top of the tower.

The dome, it is said, is a facsimile (but of much smaller size) of that on the dome of S. Paul's, London. The church measures ninety-nine by forty-eight feet and, including the tower and chancel, the entire length is one hundred and thirty-four feet. Although the present side porch was in the original design, it was not until about thirty years later that it was added. The clock in the tower, it is said, was the gift of King George IV, and is still a very accurate timekeeper.

During the incumbency of the Reverend H. T. Stiles, a pipe organ was installed in the

state . . . a good deal fallen away . . . most insightfully as well as being dangerous.

"The whole of the interior walls and ceilings require patching and painting. The flooring undoubtedly is in a very serious state. The seats have been badly eaten by pests."

"I recommend new bronze frames for the windows. Sills are rotted and frames are very poor."

"Water must be stopped penetrating to the foundations."

The most urgent part of the repair work, namely, the roof, will soon be receiving attention. The Parish Council has instructed the architect to have tenders called for this to be carried out in copper sheeting with steel trusses. It is estimated that this will cost a little over £4,000. The complete restoration of the church is beyond the resources of the parish, and if it is to be preserved, then assistance must come from outside. The Parish Council is hoping that this assistance will be forthcoming so that what is really a national asset as well as a consecrated House of God may be preserved for future generations.



S. Matthew's Church, Windsor, N.S.W.

writing of the then parish clerk reads: "A little after sunset on Saturday, the 11th day of October, 1817, the corner stone of S. Matthew's Church was laid by Governor Macquarie, and after depositing the rim of a Spanish dollar, with the circular bit struck out of its middle (the currency of the colony), which pass for 6/3 sterling; His Excellency, in a very impressive tone of voice, said: 'God prosper S. Matthew's Church, gently striking the stone three times with a mason's mallet; the same ceremony was performed severally by the whole of the gentlemen which accompanied His Excellency from the Government House to the spot. Through indisposition, owing, it was said, to the unusual heat of the weather at this time of the year, the resident Chaplain, the Reverend Robert Cartwright—was not present."

However, there were actually two subsequent ceremonies of the setting of the stone, as shortly after the first two, the stone was upset and the Spanish dollar stolen. There was a further setback later when it was found necessary to have the walls taken down to the foundations because of some defect in the building. However, as is seen from the following entry by the parish clerk, this proved

gallery of the church—the first organ built in Australia. In 1893 the organ was moved from the gallery to its present position, on the right-hand side of the chancel.

"GOD'S ACRE" surrounding the church contains many historic graves. The most interesting is that of Andrew Thompson, an emancipated convict who was the first to be interred—on October 25, 1810. The inscription on his tombstone concludes with the following: "From respect and esteem for the memory of the deceased, this monument is erected by Lachlan Macquarie, Governor of New South Wales (A.D. 1813)."

And now the years have taken their toll of S. Matthew's, and much work must be done if the building is to be preserved. The architect reports:—

"The roof shingles have buckled very badly. The trusses supporting the roof are in very distorted condition . . . I recommend new trusses. Flashings require attention, and downpipes and gutters are eaten away."

"The base and plinth courses of the stonework are fretting badly . . . the cornices are fretting and mortar in the vertical joints has dropped out . . . they require attention urgently."

"The eaves are in a very bad

PERSONALITIES AT THE EVANSTON ASSEMBLY

FROM OUR OWN CORRESPONDENT

Evanston, Illinois, August 23

We Australians sit in the front row at Evanston within ten feet of the dais and have an unparalleled opportunity of seeing the V.I.P.s who pass across the stage.

Dr. W. H. Visser 't Hooft is always there, quiet, unassuming, not quite perfect in his English accent, but wonderfully in control and knowing every move in the game. He speaks reasonably fluently at least six languages.

Nearly often times is Bishop Bromley Oxnam, a sturdy figure, the best-known bishop of the Methodist Church. He is one who stood up to Senator McCarthy and did not come off second best. He is one of the best chairmen in the Assembly; his opening sermon, with its refrain, "We intend to stand together," will ring long in the ears of the great congregation who heard it.

Away back sit other Presidents of the Assembly, Dr. Marc Boegner, a slim, mustachioed, fighting-looking Frenchman, whom everyone loves and not everyone understands when he speaks in English.

Dr. Franklin Clark Fry, a Lutheran bishop, is a striking personality. He is chairman of the business sessions and in charge of amendments to the Constitution. As one proposal is to vary the Presidium, that is, not to allow Presidents to continue in office for more than five years, he faces a fierce debate on the part of some Anglicans who treasure the influence of the Archbishop of Canterbury in holding some sections of the Anglican Communion in this wider fellowship.

Away again at the back of the dais among the Presidents, sits Bishop Elvind Berggrav, of Norway, famous for all time for the manner in which he withstood the threats of Hitler unafraid. A colleague of his, Bishop Anders Nygren, is one of the foremost theologians of the day and has been listened to with eagerness here.

The Bishop of Chichester is one of the leaders in the World Council. As Chairman of the Central Committee, he holds a commanding place and is not condemned, as are the Presidents, to vacate his office at the end of each Assembly without possibility of re-election. By his quiet guidance he has done

S.-E. ASIA RALLY IN MELBOURNE

FROM A SPECIAL CORRESPONDENT

Melbourne, August 22

The Church Missionary Society will hold a South-East Asia Rally in the Chapter House of S. Paul's Cathedral next Tuesday.

The chairman of the rally is to be the Right Reverend G. H. Cranwick.

The principal speaker is to be the Reverend B. R. Horsley, who returned in June from Djakarta in Indonesia. At Djakarta he was lecturer at the Higher Theological School, at which Indonesian pastors are trained, and ministered to the congregation of the English church.

The colour film on Borneo, "White unto Harvest," will be shown, by courtesy of the Borneo Evangelical Mission. Mr. Ken Cooper, a missionary of the B.E.M., will give the commentary on the film.

GEE-ONG RALLY

On Thursday, August 26, at 8 p.m., at Christ Church Parish Hall, Geelong, the annual rally of the Geelong Branch of C.M.S. will be held.

The special speaker is to be Archdeacon L. J. Bakewell, a missionary on furlough from Tanganyika. The missionary film "To-morrow's World" will also be screened.

BOOK REVIEW

CHURCH HISTORY IN SOUTH AUSTRALIA

THE CHURCH OF ENGLAND IN SOUTH AUSTRALIA 1856-1881. G. H. Jose, M.A. Price 5/-.

This second section (1856-1881) should be read in conjunction with the first section (1836-1856) published in 1937. The author hopes that two more sections—1882-1905 and 1906-1940—will follow in due course, thus completing the first hundred years of the Church in South Australia.

This concise account is a valuable contribution to the records of the early days of the Church in this country, of which so much is known by so many people, but of which so little is written down or is easily available.

The book tells of Bishop Short's missionary work in his diocese, of the large number of lay readers he enrolled to help work the scattered parishes and new settlements; and of clerical leaders of this period such as Dean Russell and Archdeacon Dove.

S. Peter's Cathedral was commenced at this time, the first services being held in 1876 although the building was still unfinished. In fact, the only roof was over the altar; a tarpaulin kept the harmonium dry and the choir used umbrellas on rainy days.

[Copies may be obtained from The Church Office, 13 King William Road, North Adelaide or the Canterbury Book Shop, Leigh Street, Adelaide.]

THEATRE REVIEW "THE LATE EDWINA BLACK"

At the National Theatre, Melbourne, this thriller by Morum and Dimmer is the best acted drama seen on the Melbourne stage for many years.

The one set required—an 1895 period sitting-room is correct to the very last detail.

There are only four characters in the play; the late Mrs. Black's husband; her companion; an awe-inspiring housekeeper and a detective from Scotland Yard.

Mrs. Black is about to be buried when the police announce that her death was not due to natural causes at all, but to arsenic, and from then on the question is whether it was her husband or her companion or the housekeeper who did the job.

Reginald Gillam as the widower and Pamela Grenall as the companion give as fine a piece of dramatic acting as you see in a lifetime.

If you don't like live shows, you will after seeing this one. It will be on until August 27. —W.F.H.

Joseph Medcalf Funeral Director

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Telephone MX 2315. Private WM 3477.

FUTURE OF THE CHURCH IN ASIA

BISHOP ON PROBLEMS OF INDEPENDENCE

FROM OUR OWN CORRESPONDENT

Minnesota, August 9

The Bishop of Kurunegala, the Right Reverend H. L. J. de Mel, said in his address to the Anglican Congress in Minnesota last Sunday that independence had found the countries of Asia in a state of moral confusion.

There was much tension between a culture 50 centuries old and new Western techniques, he said.

"There has been in many ways, a great weakening of some of our moral standards. There has been a real national revival in cultural rather than religious and spiritual ways. It is no use trying to hide the corruption where it is found within our borders. There is a great deal of materialism. Commercial morality isn't what it ought to be in many places."

"We have got independence but so often there is the bondage of sin. How shall we break it? The very things—the weapons whereby we won our independence—may turn against us to lose our independence in the bondage of sinfulness."

"But one thing I must say in thanksgiving and that is that of all the things that came to us from the West, the best was the Christian character lived out in many people, clerical and lay, and especially I would speak with deep affection and veneration of the spiritual fathers that begat us—the missionaries."

OPPORTUNITY

"And so in the midst of all this confusion, great opportunity is to be found for the Church. Small strengthening—2½ per cent. in India, less than that in Pakistan and Burma and nine per cent. in Ceylon—but behind us are all the resources of our Blessed Lord, risen, ascended, glorified, who has sent His Holy Spirit to dwell in us and move us forward."

"The small Christian Church—what is it to do? When independence came to India, a certain missionary interviewed two very great Indian leaders and asked of them what they thought the chances were of the Christian Church surviving in India."

"One of them, a rather religiously inflexible person, said,

"Yes, you will survive, but you will survive through being absorbed into Hinduism. Now you and I cannot call that survival."

"The other, a man of much wider outlook, said: 'Vindicate yourselves.' And we do not vindicate ourselves or try to vindicate ourselves merely to survive, but in honour to serve a Master in Heaven."

FOUR POINTS

"I want to comment on four points which were made to a young American missionary. Many years ago when he went to India and faced a very great Indian leader and frankly said, 'What would you, a non-Christian, say to me as a young Christian missionary, as I start work in your land?'"

"The first thing he said was, 'Be more like your own Jesus.' 'Secondly,' he said, 'Tell those who become Christians that they must behave as though they belonged to their own country.' Nationality, not nationalism, is a sacred thing because it was chosen for us by God, Himself. It is only by Christians living in their own lands, trying to bring the glory of their nation to Christ that the Church can possess the glory of all the nations."

"And then he went on to say, 'Study other religions and not only your own.' How necessary that is. We have nothing to fear if we believe that Christianity possesses revealed truth. We will often find that our Lord came not to destroy but to fulfill."

"And then he went on to say, 'Don't discard any of your dogmas in the hopes of making cheap converts.' We live in an age when people are rather prone to pare down Christianity. I, for myself, see that it is quite useless to offer a reduced Christianity as the hope of the world. I cannot have anything to do with that."

"The accent must not be on efficiency, but holiness. Holiness is the unanswerable argument to the people of the East, at any rate."

TEMPERANCE EDUCATION

The impending liquor referendum to be held shortly in New South Wales draws attention again to the need for some constructive thinking on the use and abuse of alcohol.

The breweries of course have much to say on the subject. It is a pity that more of the Church are not so outspoken.

For the Christian, any discussion on the subject must proceed from the fact that we are not our own, but have been bought with a price, and that nothing less than the blood of Christ.

"Therefore," says S. Paul, "glorify God in your body and in your spirit, which are God's."

The same truth is stated again by S. Paul when writing to the Corinthian Christians—"Know ye not that your body is the inner shrine of the Holy Spirit?"

The abuse of the body, then, is sin. And there, surely, is the heart of Christian teaching on temperance, whether applied to alcohol or anything else.

It is the effect of alcohol which concerns us when we have to decide about restrictions in its use. The first question then which the Christian must answer is, "Does liquor help to make me less than the best for God?"

There certainly can be no doubt about the answer when it is used in excess.

A CHURCH FOR BEN NEVIS

ANGELIC NEWS SERVICE

London, August 16
The building of a small church half-way up Ben Nevis for the use of climbers was proposed by the Reverend A. J. McLean, of Fort William, when he spoke to holiday-makers there to-day.

He put the suggestion to the Churches of Britain for their consideration. It could be a practical expression of the idea of the universal Church.

CHURCH OF ENGLAND GRAMMAR SCHOOL MCPETH, N.S.W.

The Country Boarding School for Boys.
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C.E.B.S. RALLY IN HOBART

NEW LEADERS COMMISSIONED

FROM A SPECIAL CORRESPONDENT

Hobart, August 23
Members of the Church of England Boys' Society in Hobart gathered in full form last evening for their annual service and rally.

In S. David's Cathedral a special service was conducted by the Dean of Hobart during which members were led in a renewal of their vows by the General Secretary of C.E.B.S. in Tasmania, the Reverend R. D. Tyson.

A new C.E.B.S. headquarters flag was handed over to the dean for safe keeping in the cathedral when not required for official functions in the parishes.

The Bishop of Tasmania, the Right Reverend G. F. Cranswick, addressed the boys and urged them to remember the letters C.E.B.S. on their badge, also as "I can ever be strong," pointing to the need to let Jesus Christ be their captain through life.

At the conclusion of the service, the bishop commissioned 11 leaders of the movement who were presented to him by the Chairman of the Tasmanian C.E.B.S. Executive, Mr. F. H. Gordon.

The rally which followed at Hutchins School Hall was an occasion for much fun and fellowship.

Items were given by some of the branches; community singing was led by the Leader of S. Anne's, Moonah, branch, Mr. C. J. Gawler.

It is expected that a large contingent of members will journey to Melbourne next January to attend the C.E.B.S. Interstate Camp at Frankston.

For those members unable to attend this great gathering of C.E.B.S. from so many distant parts, a special camp is being arranged at the new Diocesan Youth Centre at Montgomery Park.

CHURCH OF THE MERIDIAN

ANGELIC NEWS SERVICE

London, August 14
The foundation stone of the Church of the Ascension, Peacehaven, Sussex, which is practically on the Greenwich Meridian, was set last week by the High Sheriff of the county.

YOUTH AT EVANSTON

FROM A SPECIAL CORRESPONDENT

Among the 120 youth consultants at present attending the Evanston Assembly are four from Australia, who were nominated by the Youth Department Committee of the Australian Council for the W.C.C.

They are: Susan Sandra (Presbyterian, Victoria); Barbara Welch (Methodist, S.A.); Lloyd Williams (Society of Friends, N.S.W.); and Geoffrey Charlesworth (Methodist, Victoria).

Barbara Welch has sent home the following report on the meeting of the World Christian Youth Commission which was held at Lake Forest Campus 2 weeks before the Evanston Assembly:—

"The World Christian Youth Commission consists of five world youth organisations, all concerned with Christian youth work. When these organisations meet together to undertake a common project they call themselves the W.C.Y.C.

"The organisations are: The Y.M.C.A., the Y.W.C.A., the World Student Christian Federation (W.S.C.F.), the World Council of Christian Education and Sunday School Association (W.C.C.E. and S.S.A.), and the W.C.C. Youth Department.

"The W.C.Y.C. has organised the three great world conferences of Christian youth at Oslo (1947), Amsterdam (1948), and Travancore (1952).

"At this meeting of the W.C.Y.C. are representatives totalling 30 young people from the five constituent bodies from Japan, Korea, Canada, U.S.A., United Kingdom, France, Chile, Burma, African Gold Coast, Germany, Uruguay, Philippines, Mexico and Australia.

"On Monday, July 26, at 7.30 p.m., the opening session began with the hymn 'Praise to the Lord, the Almighty, the King of Creation,' sung from the hymn book 'Cantate Domino,' in which the words are printed in English, German and French.

"The opening sessions and introductions were conducted by the Secretary of the W.C.Y.C., Tore Littmark, Sweden. After deciding the various committees that were to work during the week, we listened to a report on the commission by the Secretary of the World Council of Churches Youth Department, Bengt Thure Molander."

G.F.S. LEADERS CONFERENCE

MELBOURNE MEETING

FROM OUR G.F.S. CORRESPONDENT

Melbourne, August 16
Saturday, August 16, was chosen for the annual luncheon and conference for branch leaders at Melbourne G.F.S. headquarters.

The luncheon was preceded by a commissioning service for eight associates at S. Paul's Cathedral conducted by the Youth Director, the Reverend Gordon Brown.

The guests at the luncheon were the Youth Director; the Precentor of the Cathedral, the Reverend H. Girvan; and the Director of the General Board of Religious Education, Mr. V. K. Brown.

The members of the Council and Hospitality Committee did the catering, and the general opinion was that the friendliness at, and the quality of, the meal, could not have been surpassed.

The Youth Director was given the opportunity to make his official farewell speech to G.F.S. as Youth Director and G.F.S. Chaplain before he becomes Vicar of S. Faith's, Burwood.

Relationships between the Youth Department and G.F.S. have always been extremely happy, and G.F.S. is sorry to lose Mr. Brown, but wish him well in parish life.

The precentor was welcomed to his first official G.F.S. function, and expressed his pleasure at being able to meet the 80 G.F.S. leaders who were present at the luncheon, and invited G.F.S. branches to include a visit to the cathedral in their programmes.

The conference was opened at 2 p.m. with a devotional service—this was followed by an address by Mr. V. K. Brown, who spoke on the "Golden opportunity of girls and women"—in Youth Leadership and in preparation for the vocation of a good wife and mother. He stressed that leaders should continue to fit themselves for their work as useful members of the Church and community.

Mrs. K. H. Bright-Parker brought greetings to G.F.S., Melbourne, from G.F.S. in Sydney, Grafton, North Queensland, Rockhampton and Brisbane, which she had gathered during her recent tour of those dioceses.

Questions for discussion included—

1.—What qualities do you think necessary in a branch leader?

2.—What should the contact be between the branch leader and the vicarage?

3.—Should a leader always run the branch meeting, or should she delegate responsibility?

ATHLETE IS AN ANGLICAN

BY A SPECIAL CORRESPONDENT
Melbourne, August 20

The Parish of S. Bede's, Elwood, is pleased to welcome back Miss Winsome Cripps, after her successful participation in the Empire Games.

Before her departure the parishoners of S. Bede's presented her with a purse at the last service she was able to attend.

Miss Cripps is not only a regular communicant, but she was a speaker recently at the Church of England Fellowship meeting and is a keen member of the parish.

Why not advertise it in the Classified section of THE ANGLICAN?

See rates on page 12.

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FOR SMALL PEOPLE

I WAS THERE - - (38) HOW GOOD ARE YOU?

A few days ago Jesus and some of us who were travelling with Him stopped at a small village in the northern part of Palestine. We were not far from the lovely blue waters of Lake Galilee.

Of course it wasn't long before people began to come out of their houses to listen to the things that Jesus had to say.

There were all sorts of people—men from the fields, ladies carrying large brown jars on their shoulders, boys and girls laughing and playing, and even some of the church leaders.

As Jesus looked around, he noticed that a few people were standing by themselves. They wanted to hear Jesus, but they did not want anyone to think that they were listening.

They thought that they were quite good enough as they were. They were proud people.

"Look at that crowd of awful people gathered around Jesus," said one of them.

Jesus, hearing what he said, turned and, looking at the man who spoke, said, "Let me tell you a story.

Dear Boys and Girls,
I hope that the little lessons we learn here week by week will find a place in the lives of every one of you.

This time one of Jesus' friends tells us of a story which Jesus once told. In it He was trying to teach us never to be proud or to think that we are better than others.

That is a lesson we all need to learn, isn't it?

God bless you all,
Your friend,
UNCLE PETER.

"Two men went to the temple in Jerusalem one day, to say their prayers. One was a man who said he loved God. He was one of the chief men in the temple, too. This is how he prayed—

"God, I want to thank you because I am not bad like other people. I don't take things which belong to other people. I don't do things that are wrong. I don't hurt my friends. I'm glad I'm not like that scoundrel praying over there."

"Twice every week I go without my meals to give more time for my prayers. I always give some of the money I earn and the things I own, back to your work."

"Meanwhile," Jesus went on,

"the other man was praying too. He was a tax-gatherer. (Now tax-gatherers often took money which wasn't theirs, and they were often harsh and cruel, too.) This is how that man prayed—

"God, forgive me and bring me back to yourself. I'm the one who has done wrong."

"Do you know," said Jesus "that man's prayer was heard by God. His prayer made God happier than the proud man's prayer."

"God, you see, waits to make bad people good and to set us on our feet again when we have stumbled. But we must first come to Him and tell Him what we have done.

"It is when we become proud and think that we are so good, that we are better than anyone else, that God has to make us see that we are not so good after all."

Although Jesus was talking to the people nearby, He taught me a good deal by that story.

Now I always try to remember that I am not as good as I think I am. Whatever good there is in me, comes from God Himself.

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EVANSTON PRESS DINNER

FROM OUR OWN CORRESPONDENT

Evanston, Illinois, August 19

It was a strange sight to see more than 400 newspaper men and women drinking orange juice at the great Press reception at the Edgewater Beach Hotel, Chicago, on August 14, the day before the Evanston Assembly opened. It was the second largest gathering of Press, radio and television representatives ever to assemble in the United States.

There were some who, knowing they were outside the boundaries of "dry" Evanston, sought other refreshment and found it. But nearly all were content with what was offered them.

After shaking hands with the presidents and other officials of the World Council, they sought their tables and settled down to dinner.

One table included two bishops, two priests, a member of the Brethren, a newspaper-woman and three men.

The Brethren member described his Church, which is of German descent, known in earlier days as "Dunkard." They hold the line feast, the washing of the feet and the Breaking of Bread as a complete act of worship.

The Press at the table represented several papers, both Church and secular.

In the whole dinner group, hundreds of papers from every part of the world were represented.

Three speakers spoke after dinner.

The first of these was the Bishop of Chichester, the Right Reverend G. K. A. Bell, who said that the Churches "cannot at this hour forget the fact that they have definite responsibilities, or the world's need for true peace, based on justice."

He declared the Second Assembly "is bound to be of great importance to the Churches."

"It is a fresh step forward in the movement to overcome their tragic divisions, and to draw them—from whatever country or race—closer together."

Dr. Bell joined with the general secretary of the World Council, Dr. W. A. Visser 't Hooft, of Geneva, and the Director of the Commission of the Churches on International Affairs, Dr. O. Frederick Nolde of Philadelphia, in outlining the significance and issues of the gathering of Christians from 48 countries.

Dr. Visser 't Hooft said the assembly should be judged only by two standards.

1. Whether this Assembly demonstrates more clearly what the Church of Christ is in its universal character and as the people of God from all nations and races who are dependent upon God and independent of men.

2. Whether this Assembly helps the Churches to accomplish their specific mission more adequately.

"Our main theme, 'Christ the Hope of the World,' and the other six themes that will be discussed at Evanston, were chosen to help in mobilising the Churches for their task of giving the world a true message of hope and of showing what that hope means in action."

Dr. Visser 't Hooft explained to the Press what the Assembly is not, as well as what it is.

It is not, he emphasised, an assembly dominated by one or some nations. It is not a political assembly, an assembly only of Protestant Churches or an authoritative Church council representing a 'world Church.'

The Assembly is an opportunity to speak with one voice about the fundamental issues of faith and life in the world to-day, a meeting which will discuss issues of Christian faith and life as spiritual and not as national or political issues: a meeting in which Churches from all parts of the world and of many denominations participate, thinking in terms of the whole task of the whole Church in the whole world.

Dr. Nolde declared that the Second Assembly, because it permits people from so many nations to have direct personal contacts, is bound to carry significance for world peace and justice.

The public stir about the admission of a limited number of Christian leaders from communist countries, "tends to obscure its real import," he added.

"I believe the decision of the United States Government to admit delegates from Czechoslovakia and Hungary can promote better international relations and can reinforce the

effort to tear down iron curtains of whatever type. The manner in which their presence is interpreted to the public and the treatment generally accorded them will determine whether these ends will be achieved."

At Evanston, he added, "Christians from all over the world will raise their voices. They will seek peace for all men among the nations, but they will not sacrifice justice for the sake of peace. They may shed light upon the pathway to be followed in easing tensions between the Soviet and non-Soviet worlds, in bringing unity and independence to the divided people of Germany, Korea and Indo-China, in converting fear of destruction by hydrogen power to the prospect of human betterment by its positive use."

He concluded that the Christian assembly has greater potential significance for world peace and justice than any meeting convened by representatives of government. The eyes of the world are on Evanston.

The dinner to the accredited Press was given by the officers of the World Council, and arranged by its Press and Broadcasting Committee, headed by Charles C. Parlin, a New York lawyer and Methodist layman, who presided.

THE CHURCH OF ENGLAND IN AUSTRALIA . . . 3

THE FIRST BISHOP OF ADELAIDE

BY A SPECIAL CORRESPONDENT.

AUGUSTUS SHORT was consecrated in Westminster Abbey on June 29, 1847 and enthroned in Trinity Church, Adelaide on December 30.

When he arrived, there were but five Anglican clergy and four churches in the colony of South Australia.

He had been an outstanding man in England, educated at Christ Church, Oxford, where he took a first class in the schools, was tutor, lecturer, and fellow of his college, examiner in the honour schools, and Bampton lecturer. But he was also a practical boxer, a good horseman, rowed in his college boat, and had learnt in a rough school of life to endure hardship.



Augustus Short

This is the second article in a series which will highlight some of the persons, movements and ideas which have worked within the Church of England in Australia and have left their mark upon Australia's development and life.

The third article, on the second Bishop of Melbourne, the Right Reverend James Moorhouse will appear next week.

THE UNIVERSITY

Augustus Short took a prominent part in the founding of the University of Adelaide and was its chancellor for several years. During his episcopate, from 1847-82, he faced and surmounted emergencies and dilemmas with manly courage and foresight. He converted the unpliant Crown lawyers in London to the soundness of his plans, and when the local Government refused him the Act of Parliament granted elsewhere, established a Diocesan Synod by Consensual Compact on lines that have worked well ever since.

He undertook many long and arduous tours in the out-

A VISIT TO DERBYSHIRE

This is the text of a letter which we have received from Canon A. W. Harris, who has been on leave from the Diocese of Canberra and Goulburn while studying at S. Augustine's College, Canterbury. Canon Harris will leave England on October 14 in the "Strathaird" to return to his parish at Cootamundra.

Since I last wrote to you, I have been to Derbyshire where I served for six days in the Parish of S. John the Baptist, Buxton.

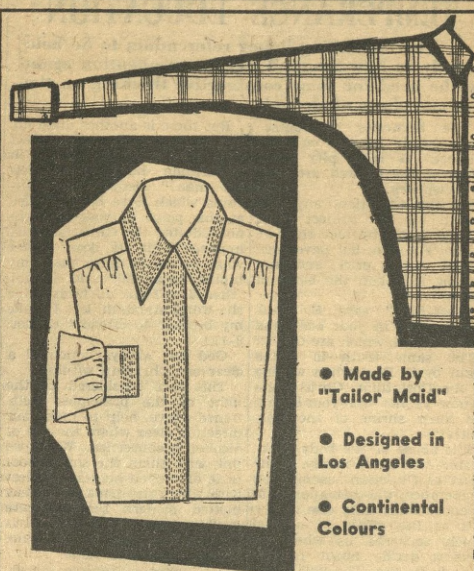
This gave us the opportunity to see another lovely part of England. There are three churches in the parish. The parish Church of S. John the Baptist is a fine building erected early in the nineteenth century, in the classical style.

S. Mary's is a modern church built about 1915 and designed by the same architect as the famous chapel at Kelborn.

S. Anne's is the original church; built in the seventeenth century, when Buxton was a small village in the then undivided Parish of Bakewell.

Buxton is now a town of some 20,000 people, famous for its mineral springs and so a health resort for people suffering from rheumatic ills. We were there for the Festival week, when the wells are blessed, and saw the "Well Dressing." This consists of a large picture made entirely of flower petals.

There is a fine fourteenth century church at Tideswell, known as "the Cathedral of the Peak Country." It is decorated Gothic and has hardly been touched since its erection. So many churches have been spoiled by "restoration."



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DELEGATES' FAREWELL GIFT TO MINNESOTA

FROM OUR OWN CORRESPONDENT

Evanston, Illinois, August 20

On August 13, the last day of the Anglican Congress at Minneapolis, the delegates from outside the Diocese of Minnesota presented the Bishop of Minnesota, the Right Reverend Stephen Keeler, with a cheque for 600 dollars.

The Archbishop of Canterbury made the presentation.

In replying, Bishop Keeler said that the money would be used to have made a processional cross for the whole diocese, for the whole diocese had acted as host to the Congress.

Bishop Keeler said: "I want this cross to travel throughout the whole diocese."

It will be kept in the Cathedral Church of S. Mark,

but will be used on diocesan occasions such as ordinations, conventions and confirmations wherever they are held.

"Minnesota will be a lonely State next week when you all go, and the diocese will never again be the same," he said.

The bishop said he hoped that the diocese had been fired with a new sense of vision.

"We will never again have to beg for missions now that our

people have seen you all," the bishop added.

The cross will be designed by Canon West of New York Cathedral.

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HOLY COMMUNION IN THE CONGREGATIONAL CHURCH

By the Reverend John Garrett

The Congregational Churches, like the Anglican Communion, constitute a kind of Ecumenical Movement in miniature. The celebrated Dr. Orchard conducted High Mass in London with the consent of his Church Meeting.

At the other extreme, there are Congregationalists who have so simplified the enactment of the Supper of the Lord as to render it a wistful memory.

In between, there are varieties of pietism, liberalism, and indeterminate aestheticism.

Lacking the constraint of a fixed liturgy, Congregational practice may seem to those who are accustomed to the Book of Common Prayer to be a veritable jungle of exotic usages. For those of us who happen to be Congregationalists, this constitutes part of the charm of our tradition which we would be loth to surrender.

In spite of such bewildering internal variety among themselves, Congregationalists since the Sixteenth Century have been proud to point towards a central and, in many respects, determinative tradition in the celebration of the Holy Communion.

Before embarking on any kind of doctrinal description of what this central Congregational custom involves, it may be as well to extract its essence by describing the kind of architectural and, in the strict sense, liturgical setting which the typical Congregationalist might be thought to hold most dear.

It is a morning of clear sunshine. People, simply dressed, move into a plain stone or brick Georgian chapel where the walls have been scrupulously white-washed within and the clear square or arched windows proclaim the characteristic passion for sobriety which leaves room for the unbroken shining of God's glory.

The chapel may have an oaken gallery and will almost certainly contain a high severe central pulpit and a solid Communion Table backed by dignified chairs.

After a simple service of praise, scripture-reading, and prayers full of the language of the Bible, the Table of the Lord is divested of its white veil. The Deacons sit behind the Table, where the minister stands in the Basilican posture of the early Church.

The rite of Holy Communion is neither ornate nor formless. The commands of the Lord are carried out in the breaking of bread, the taking of the cup, the offering of a prayer of thanksgiving more Hebrew than Greek in its spontaneity and deep feeling, and finally the passing of the elements from hand to hand by the congregation acting through its designated representatives.

There is no suggestion that any one man in this gathered company is more apostolic than the rest. All are both lineally and by their present calling, together inheritors of the apostolic tradition of the Body of Christ, unbroken across the ages.

Nevertheless, within any gathered company of Christ's people according to Congregational doctrine, there should, for reasons of good order and special endowment and training, be set apart a minister of Word and Sacrament whose task is to preach and teach the Gospel to the people and shew forth Christ's death in the twin seals of His covenant—Baptism and the Lord's Supper.

The minister of Word and Sacrament has a high office, but the validity of the Sacrament he administers does not depend upon his special ordination. His authority to celebrate is derived from the whole Church, which may, in obedience to Christ, its King, in any particular place and at any time, commission any of its members to preside at the Lord's Supper.

It is, of course, customary for the minister of Word and Sacrament to preside when he is himself present, but this is a rule of order. The Lord's Sup-

per is a sacrament of the people of Christ as a whole and Christ, who is sovereign, does not deny His people His body and blood simply because they are for the time being without a man who has been specially trained and commissioned to "shew forth the Lord's death."

In the central Congregational tradition it is to be observed that although a truly gathered and disciplined congregation, governing itself by the Church Meeting under the Kingship of Christ, may thus be fully an expression of the Catholic Church across the Ages, discipline is necessary if the Holy Communion is to be properly administered.

For convinced and properly catechised Congregationalists it is unthinkable that in the normal course of things Holy Communion should be regularly received, or even received occasionally, by those who come to it as nominal or casual Christians.

The Church Meeting, which normally provides the background for the Service of Holy Communion, is ideally the place where the duly enrolled members of the Church are able to build one another up in the spiritual life, examining one another with mutual confession and restitution, and making provision for visitation and encouragement of all those who are enrolled but have shown signs of falling away.

The Service of Holy Communion then, whether it be monthly or weekly, is the holy hour when men and women who are trained and prepared meet their Lord in order that they may again receive the bread of their pilgrimage and the strength they need for their unceasing mission in the world.

ALTHOUGH the Holy Communion was restricted in the Sixteenth Century and afterwards, in many Congregational churches, to enrolled communicant members, more recently, under what all Congregationalists would regard as special circumstances, persons who are not in communion with any part of Christ's Catholic Church, and for that matter not even baptised, may hear the Gospel preached and come to the Service of Holy Communion to receive the signs and seals of Christ's presence.

Thus Congregationalists who are on the one side upholders of an order and discipline as strict as any, practise on the other hand an evangelical liberty of doctrine which is believed to be consonant with our Lord's own mission to seek and save all those who are lost.

Doctrinally, Congregationalists have been influenced by the high doctrine of Calvin concerning the spiritual presence of the Lord to all believers during the celebration of the Supper. They have almost always rejected any suggestion of a special presence in the consecrated elements.

The minister who presides in no sense a priest offering a sacrifice to the Father. Jesus Christ is there and He alone can offer the sacrifice both to the Father and the worshippers. This He infallibly does as, together, all the members of the congregation, including the presiding minister, plead the efficacy of what He did upon the Cross once for all.

Congregationalists who know their own doctrine would be most unhappy to have the breaking of the bread and the taking of the cup embedded in the great prayer of thanksgiving. To us, the acts of breaking

bread and taking wine are quite central and must be seen by all the members of the congregation.

For this reason, Congregationalists who otherwise may be grateful for the clarity and splendour of the Communion Order in the Book of Common Prayer, could never feel happy to be closing their eyes and bowing their heads while the Lord's death is being shown forth by his appointed minister.

In this context it might be said that Congregationalists are not afraid that the public witnessing of these manual acts may lead to a theology of consecration which amounts to transubstantiation. The only reason, in our view, why any Christian could imagine that Jesus Christ at the Last Supper really meant He was holding His physical, or even risen, body and blood in His own hands is that they have become muddled by Aristotle and Graeco-Roman ways of thought.

As the great Congregational theologian, Peter Taylor Forsyth, points out, our Lord used Aramaic which is a Semitic language and does not divide sentences logically into subject and predicate. Languages with a Hebrew background would all have conveyed quite a different implication in and through the words of institution.

Thus, the sense of our Lord's words is rightly interpreted if we say, "This thing which I now do is indeed now and always the dynamic re-enactment in your lives of the breaking of my body for you and the pouring out of my blood for you."

Congregational theologians and Congregational people refuse to be fuddled by elaborate discussions on the question of substance and essence. For them, as for our Lord's disciples, who were Hebrews, "the potency," to quote Forsyth, "is not in the essence but in the act."

FINALLY, though Congregationalists are not averse at times of lowered spiritual temperature to reliance upon a fixed liturgy, the glory of their tradition has for them always lain in the rhapsodic freedom of the great Eucharistic prayer.

Though they are accustomed to giving due place to the whole redemptive drama from the creation to the moment of final coming of the Lord's Kingdom, they do not necessarily include each aspect of the drama in every service of Holy Communion. Rather, in the manner of the simple pre-Nicene liturgy described so eloquently by Gregory Dix, they offer in the great prayer thanks to the Father for His mighty acts.

Nothing in any liturgy of any Age can compare for them with the liberty of utterance in the great prayer given to their fathers in God who have been steeped in the scriptures and are no strangers to Christian history.

Congregationalists are not sectarians any more than Anglicans. They look for the day when the real, and even now visible, unity of the Church may be more fully manifest in all its parts.

However, they must insist that no Church of the future which denies to them the fellowship of heaven, given them so immediately and radiantly in their Communion Service as here described, could be acceptable to them. To this extent, knowing and loving the best in their own tradition, they are uncompromising high churchmen.

MUSIC REVIEW

ORIANA SINGERS

THE winter recital given by the Oriana Singers demonstrated (among other things) the eclectic and discriminating tastes of their conductor, Norman Johnston. A programme, which includes French Renaissance music, works by Britten, Debussy, and Holst fairly supports both contentions.

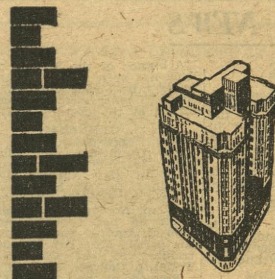
The French Renaissance music was served splendidly by the ensemble which caught the heavy-lidded, sensuous medievalism of Guillaume de Machaut's "Ballade" and, at the other end of the scale, the happy conceits of Jannequin's "Le Chant des Oyseaux." The phrasing here was extremely delicate, the diction clear, the tonal balance well-nigh perfect. It was interesting in this last respect, how Mr. Johnston coaxed from his tenors a tonal colour that can most accurately be described as "white." While it may be pure fancy that suggests it, I thought the influence of Nadia Boulanger's group of tenors was admirably evident.

For me the "Ceremony of Carols" by Benjamin Britten was the most exciting concert event in many months. I confess to a certain trepidation at the time—I had heard only boys sing the work before, and it is true that the artlessness of their singing was lacking in this performance. At the same time there was evident here a maturity and a fervour which more than compensated. I recall most clearly the warmth and tenderness of "There is no rose" (one of the loveliest of modern part songs) and the deliciously tongue-in-cheek "This Little Babe." Sidonie Goossens contributed an attractive if somewhat breathless harp accompaniment.

The second half of the programme had less appeal. The three Debussy songs sounded grey and devitalised, due perhaps to an attempt to refine Debussy's fastidiousness (a kind of reductio ad absurdum). The two canons for three voices by Holst were disappointing as music, so too was "Of a Rose I sing" by Arnold Bax.

For those who enjoy distinguished choral singing and music of advanced taste, the Oriana Singers make an almost unique contribution.

—P.F.N.



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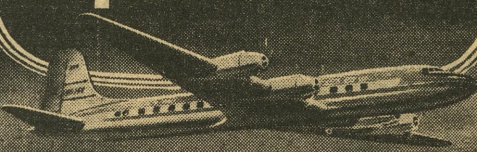
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MISSIONARIES ON FURLOUGH
Mr. John Weighman, of the Groote Eylandt, is at present in Adelaide on furlough; he has visited several parishes to show films and to speak of his work. Miss Morva Keckwick, of the New Guinea Mission, is also in Adelaide on furlough.

INDUCTION
The Reverend C. W. L. Noon is to be inducted and inducted as Rector of Yankallilla by the Bishop of Adelaide on Wednesday, August 25.

YOUTH CONFERENCE POSTPONED
The conference arranged by the Youth Council at Glenbar, Strathalbyn, has been postponed to the week-end of September 24-26.

HOME AND FAMILY WEEK
The Church will be represented in the various activities of a Home and Family Week to be held in the Adelaide Town Hall from September 24-31. The Dean of Melbourne, Dr. S. Barton Babbage, will be among the speakers. There will also be special church services in connection with the week.

A.B.M. ANNUAL MEETING
The annual meeting of the Australian Board of Missions will be held on Tuesday, August 31, at 8 p.m., in the Standing Committee Room, Church Office, North Adelaide.

DELUNGRA
Captain Roy Buckingham, of the Church Army has completed his mission visit to Delungra. The small church was crowded for his meetings.

MOREE
Plans are well in hand for the clergy conference at Moree next month. Already 26 clergy have accepted the invitation. The annual ball was a great success. The Governor of N.S.W. received the debutantes, who were trained by Mrs. Alan Jones. Mrs. Leroy was ball secretary and Mrs. Guyot was in charge of supper arrangements. Gross takings amounted to £850.

MUNGINDI
The church at Mungindi will celebrate its golden jubilee on September 23, the actual anniversary of the dedication. The preacher will be Archdeacon E. H. Stammer, first Vicar of Mungindi. There is a wide and varied programme, including trips to the country centres to enable past vicars to meet old friends, a ball on the Friday night, and the concluding services on Sunday, October 3.

URALLA
As part of the observance of Education Week, a combined service was held in the Uralla parish church. All the children of the local public school, attended a service conducted by the vicar, the Reverend J. O. Quayle. The school choir sang, and sermon was preached by the Methodist minister.

The opening service in the new church at Enmore will be held next Sunday, at 2.30 p.m.

MANILLA
More than half the total required for the purchase of a sound film projector for the Parish of Manilla, and the vicar, the Reverend V. C. Duncombe, hopes that the remaining £100 will soon be forthcoming.

The annual ball was a great success. Miss Fay Eastwood was chosen "Belle of the Ball." Later the same young lady was chosen "Belle of the Ball" at Tamworth.

ASHFORD
The congregation of S. Luke's at Bonshaw are finding the benefit of installation of electric lights.

A branch of the Herald of the King has been formed in Ashford under the leadership of Mrs. Heron. Twenty members were admitted at the opening service.

GUNNEDAH
Miss Peggy Style, whose home is in Gunnedah, and who has been training for missionary work in the A.B.M. Women's Training Hostel, has been appointed to Yarabrah Mission Station in North Queensland, and takes up her appointment this month. Another young woman of the parish, Miss Fay Kingdom, is training at the Church Army Training College.

Proceeds of the Curlew Church Ball will amount to over £70. In his morning letter, the Vicar says there are 45 members of the Bible Reading Fellowship in the parish, and appeals for more, so that more and more the guidance of God can break through into the parish.

TAMWORTH
The Diocesan Youth Director, Miss Effie South, has been in S. John's Parish, Tamworth, and has spoken to many centres and schools.

BISHOP AT RUPANYUP
The bishop visited the Parish of Rupanyup on Sunday, August 15. At the morning service in St. Philip's, the bishop received and bade farewell to Mrs. Carter, of "Wallaroo Park." In the afternoon the bishop paid his first visit to Marnoo East, when after the service he was entertained by the parishioners. In the evening, he administered the Rite of Confirmation at S. Saviour's, Minyip. The Rupanyup Choir led the singing at all services. After the confirmation service the large congregation was entertained at supper, and the bishop was welcomed by the vicar, the Reverend D. E. Dunn, and the church secretary, Mr. E. A. Wood.

C.M.F. CHURCH PARADE
The Commanding Officer, Lieutenant-Colonel S. M. Donald, and members of the 87th Infantry Regiment attended a Church Parade at Christ Church, Ballarat, to mark the anniversary of the founding of the original unit. The vicar, the Reverend R. Corbett, welcomed the unit, which has a distinguished record, and said how much he appreciated the association they were keeping with Christ Church.

ORANGE EAST
The Reverend George Haddon Reeks who was admitted to the diaconate on S. Barnabas' Day, is now the assistant curate at S. Barnabas', Orange East. Mr. Richard Thurston Johnson was appointed official collector of funds for the parish last February. The rector of the parish is Canon J. S. Richards.

CLERGY RETREAT
A retreat for the clergy of the Brisbane Diocese was held at S. Margaret's School from August 23 to 26. The conductor was the Headmaster of Slade School, Warwick, the Reverend Peter Mayhew. Before the retreat commenced, a conference of the clergy was held in the afternoon, at which various diocesan matters were discussed.

RED CROSS SUNDAY
Personnel from the Red Cross and the Junior Red Cross attended divine service at S. John's Cathedral on Sunday, August 22, at 11 a.m. At the request of the National Executive of the Australian Red Cross Society, special observance was made and appropriate prayers for the society offered. The Dean of S. John's

Cathedral, the Very Reverend D. E. Taylor, preached. The service was sung by the Cathedral Precentor. The Te Deum was sung to the setting of Hall in B flat; the anthem was "King of Glory, King of Peace," an arrangement by Thimian. The cathedral choir was in attendance under the direction of the organist and director of the choristers, Miss Louise Grimes. Members of the Brisbane Executive of the Red Cross were also present.

CHURCH BALL
The annual Church of England Debutante Ball was held at Cloudlands ballroom on Thursday, August 12. The Governor, Sir John Lavarack and Lady Lavarack were present; His Excellency received the debutantes. Members of the Brisbane Executive of the Red Cross were also present. The general arrangements, and those of the evening, were from the proceeds are S. John's Cathedral Completion Fund and S. John's College Building Fund.

GUNDAGUI
The Reverend J. A. Hart was inducted and inducted to the cure of souls at Gundagai in S. John's Church, on July 16, by the Archbishop of Albany, the Venerable F. M. Hill, in the presence of a large congregation. The arch-

(Continued from page 1)
this world so that they may continue undisturbed their pursuit of liberty, may carry on their business, and seek an improvement in their standard of living, then Christ is not the hope of the world," Professor Schlunk said.

"The name of Christ is taken in vain if it is used as a slogan in this world's struggle for its own preservation. "Christ is the hope of the world because He calls men out of the world," he said. "Christ is the hope of the world insofar as the world no longer remains the world, but is transformed through repentance and faith."

"Yet because of his hope in Christ the Christian must accept responsibility for the just ordering of society," Professor Schlunk added. "The Christian has no right to remain aloof from the struggle between political programmes and secular hopes."

A major problem confronting the Church, Professor Schlunk said, arises from the passing of the old paganism. "We are faced with a new kind of post-Christian man. He has heard the Gospel. He has been set free from the binding ties of this world and from submission to gods and demons."

But, said the speaker, modern man "has separated his new freedom from submission to Christ. He has usurped the control of nature."

"This freedom which is derived from Christ, but which is cut off from Him, weighs heavily upon the peoples in our own time, destroys their own religion, and pushes the separation of east and west to the point of complete cleavage."

Professor Schlunk spoke in German, and translations of his speech in English and French, the other two official languages of the Assembly, were given simultaneously through an earphone system. This was also the case in all other addresses.

Admitting widespread disagreement among Christians as to the meaning of their hope, Professor Calhoun asserted "Our concern is not to obscure or to obliterate differences but to set them in clearer, truer light, so that each of us may learn from his neighbours, and our differences, purged of arrogance and error, may come to enrich, not to violate, the unity we affirm."

In speaking of hope, the Yale theologian asserted: "The fundamental reality is God, His Kingdom and His righteousness, ever-present and ever-coming to judge and to bless His creatures."

"He is our Hope, because in Jesus Christ he has come down in the midst of earthly history, taken our cross upon His shoulders and our wounds into His Heart, met death and hell face to face for our sake, and filled the human scene with a vast new light in which we men are judged and blessed as never before."

"He is our Hope because in Jesus Christ, died and risen, he gives us promise of strength to endure the stress of earthly battle, and of life with Him beyond earthly bounds."

deacon was assisted by the rural dean, Canon J. M. Neil, of June. Other visiting clergy included Canon Harold Palmer, of Dugura, Papua. A social followed the service, at which the rector's warden, Mr. W. E. Jamieson, and the people's warden, Mr. A. C. Butcher, welcomed the rector to the parish.

EDUCATION WEEK
In practically every parish in the diocese services were held in connection with Education Week. There was evidence of close co-operation between the churches and the schools, particularly in the way in which many headmasters and other teachers assisted in the services. In a number of centres the addresses were given by the headmasters.

TEMORA
On Sunday, August 22, the assistant bishop, the Right Reverend K. Clements, dedicated and opened the enlarged and remodelled rectory at Temora. After 14 months the parish is able to see the fruit of much hard work in a building of which it may justly be proud.

MR. LUKE OOI
Mr. Luke Ooi, who is studying at Ridley College, Melbourne, under the auspices of the Young Anglican Movement of this diocese, has been visiting some parishes during his second term holidays. Mr. Ooi is from Penang, and is a candidate for holy orders in the Diocese of Singapore.

BERRIDALE
The Rector of Berridale, the Reverend D. B. Hobson, and Miss

(Continued from page 1)
communists, which draws its strength from the misery of mankind. But it ill becomes Christians and Churchmen who profess their faith in the Father Almighty to remain blind and deaf to this misery, and to fail to do whatever we can to establish justice among men and make human brotherhood a reality."

Therefore, we have, of necessity, thought much about missions and evangelism. Those two words, we came to see, are really one. It is our duty everywhere, in all circumstances, to live and speak and act in accordance with our belief in Christ Jesus and our love for Him. We thought a great deal about the way God calls us to exercise our discipleship in our homes, in our jobs, in politics and social service, and in all neighbourhood relations. Businessmen, industrial workers, housewives, teachers, farmers . . . we are all alike called of God to do our work as He means it to be done. We went further; we say that our money was God's gift, and needed to be offered to Him in full sincerity and honesty. Most of us are like most of you—unthinking people who give a mere token of our wealth to God. But it is hard to meet, and we have met day after day, and we have met long thoughts about what God has given us, and how little we have shared with Him and our brothers in Him. We talked about sacrifice, and afterwards were sorry we had used the presumptuous word in a time when life itself is required of many of our fellow-Churchmen. God has given us everything. He requires of us both our gifts and the service of our lives.

Finally, we have talked of missions and of a new and better missionary strategy. Yet even the best strategy in the world will fail if there are not men and women to do the job and to do it faithfully and well. Mission stations, parish churches, schools, religious orders, hospitals, all the buildings and equipment which the vision and generosity of man can provide are useless if willing human service is not there to bring them to life. The urgent need and the continual call of Christ are alike clear and compelling.

It is not for the sake of the Anglican Communion that we plead. That Communion is not what is at stake. God will take care of His own. It is rather what our Communion points to beyond itself, which haunts and commands us. A greater Church into which we may bring our gifts and lay them at His feet along with Christians of other traditions; a truer society in which the justice of God has over-ridden the inequalities of nature and history—these are what are at stake. This is the vision which we have seen, for which we are proud to work and witness. We pray that what God has given to us He will also give to you.

Margaret Reid, were married on August 14, in the Church of S. John the Baptist, Canberra. The Bishop of Canberra and Goulburn officiated, assisted by the Archdeacon of Canberra, the Venerable R. G. Arthur.

COOMA
The highlight of Education Week in Cooma was an address by Bishop Burmann, entitled, "Education and International Relations."

NORTH GOULBURN
The annual S. Nicholas's Ball was held in the Goulburn Recreation Hall, on August 20. The debutantes were presented to the Philippines Minister to Australia, Judge Roberto Regala.

INTRODUCTION
The Reverend J. Ryan was introduced to the Parish of S. Jude's, Carlton, on Sunday evening at 8 p.m. He was introduced by the Director of the Melbourne Diocesan Centre, the Reverend G. T. Sambell.

RED CROSS SERVICE
Members of the Red Cross attended Matins on Sunday at S. Paul's Cathedral. Before the service 113 uniformed women personnel, led by the Red Cross band, proceeded from Russell Street to the cathedral. The Red Cross colours were carried and presented in the cathedral.

RETIREMENT
The Reverend Gordon Brown, who has been Director of Youth and Religious Education in Melbourne for three years, retires today to take up parish duties. He is to be inducted to the Parish of S. Faith's, Burwood, on September 6. As yet there is no appointment of another youth director.

RINGWOOD
To aid the Sunday school of the parish, the vicar, the Reverend A. W. Bishop, has launched a re-equipment appeal. The Box Hill Drama Group will present a play, "Little Lamps Eat Ivy," at the Town Hall, on September 2.

RINGWOOD EAST
The Holy Trinity Church fund has now reached the stage to allow building operations to commence at the end of August.

MOLLISON LIBRARY
An appeal is being made for

the prompt forwarding of parish papers so that they can be passed on to a wide range of interested people and organisations. The usual list of distribution shows the extensive use made of them; where there are historical items these are filed and passed to the Mollison Library for permanent record. Papers are distributed throughout hospitals and homes for the aged, while others are passed on for mission use either abroad or on ships. Although parish papers are desirable, other types of books and magazines would be appreciated. Forward them to Winston, Box 6, P.O. Camberwell, Victoria.

RETIRED CLERGY
The Sydney Retired Clergy Association will hold a meeting in Committee Room No. 3, Diocesan Church House, Sydney, on Wednesday, September 1, at 2 p.m. The agenda includes discussion of synod and clergy pensions.

PADSTOW
The Reverend C. A. Goodwin gave the address at the anniversary parish tea at Padstow, on August 21. The tea marked the beginning of the fourth year of the Provisional District of Panania, Padstow and Milperra, which comprises a large new housing area at the end of the East Hills railway line.

Pictures illustrating Church life in similar districts were shown by the Diocesan Missioner, the Reverend G. Rees. The choir of Holy Trinity, Panania, gave a short recital. The tea was attended by 250 parishioners, and was followed next day by a Temple Day in the five centres of the district.

WOLLONGONG CAMPAIGN
A "Know Your Church" campaign will be conducted by the Principal of Moore Theological College, Canon M. L. Loane, at S. Michael's, Wollongong from August 28 to September 5.

BLACKHEATH
Church people from four Blackheath churches have been meeting monthly since last year. As a result of this the Rector of S. Matthew's, Manly, N.S.W., the Reverend Alan Begbie, has been invited to come to Blackheath next year to conduct a united mission.

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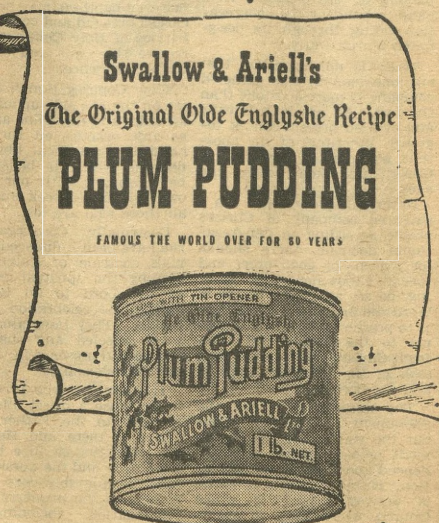
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THE DRAFT CONSTITUTION . . . 5

A CASE AGAINST THE DRAFT-II

BY THE REVEREND J. R. L. JOHNSTONE

THE Permissive Variations to the Orders of Service in the Book of Common Prayer include a Preface containing an important proviso. This proviso is, however, inconsistent with the words used in section 4 of the Constitution.

The proviso gives the incumbent or the parishioners power to veto the introduction or the continued use of any of the Permissive Variations, while section 4, on the other hand, gives power to the incumbent and the churchwardens to ask for their introduction. A case could arise where the incumbent and parishioners wanted the Variations but the churchwardens refused to ask for or approve them.

It is true that the Permissive Variations are still "subject to certain verbal amendments." The trouble in this case is that it is section 4 which needs amending, not the proviso to the Preface. Further, if it is intended that the Permissive Variations should be printed as a schedule to the Constitution, section 4 should expressly refer to them as being contained in the schedule.

As things stand, section 4 is so worded that the four metropolitans could sign a Paper of Permissive Variations on any date, and that paper need not be printed as a schedule at all. It is highly desirable that it should be printed as a schedule.

There is no provision in the Constitution for amending the actual text of the Permissive Variations. True, a canon could be passed under section 4 taking "other order," but that would be a different thing from a mere amendment of the Permissive Variations during the period pending the taking of other order.

The proviso to the Preface needs amending in another particular. The word "parish" should be altered to "church" in order to be consistent with both section 4 and also the remaining provisions of the proviso. Otherwise practical difficulties would arise in cases where there are two or more churches in a parish.

The words "the said clause" in the Preface should be altered to "section 4."

P.V. 2 should make similar provision with regard to Evening Prayer, and might well allow the use of only one Lesson.

P.V. 3 should also include "Evening Prayer" after the words "Morning Prayer." Baptisms have a proper place in Evening Prayer.

P.V. 7 says that the Litany may be sung or said . . . at times when it shall be commanded by the Ordinary!

P.V. 12 says that "one or other of the longer exhortations may be used at the discretion of the minister . . ." It is not clear whether there are two or three exhortations covered by this. There are two alternative exhortations which are in the nature of notices of the Holy Communion, and are not strictly parts of that service. There is a third which is an intrinsic part of the service and in the present rubric is always intended to be used. Is it intended that the P.V. should make all three optional, or only the first two?

P.V. 18 says that "The full words of administration shall be used." So does the present rubric! This is not a variation at all and is misleading in its present form.

P.V. 19 is open to the construction that it is a vehicle for the introduction of Anglo-Catholic doctrine into the heart of the Holy Communion service, and should be viewed with suspicion by all churchmen who still value the reformed doctrine of the Church of England.

P.V. 20 makes the Ordinary the judge of the consistency of certain additions to the service of Holy Communion with the

This is the second part of an article on the Draft Constitution of the Church in Australia, by the Rector of Beccroft, Diocese of Sydney. The third part will be published next week.

teaching of the Prayer Book. This means that the only way to test such consistency in a Tribunal would be by a charge being brought against the Ordinary (bishop).

P.V. 21 allows the use of the Occasional Offices of the 1928 Prayer Book, including "Communion of the Sick" as in that Book. This would provide for Reservation of the Sacrament of Holy Communion and the introduction of Aumbrys into churches! How this managed to escape the vigilance of Evangelicals on the committee is difficult to understand, but it did. Surely they were such matters as this which led the British Parliament to reject the 1928 Book.

P.V. 23 allows the Ordinary to "permit the use in his diocese of such additional prayers as are in accordance with the doctrine of this Church subject to the further conditions prescribed in this Constitution." Who is to decide whether prayers so permitted are in accordance with the doctrine of this Church? Which are the "further conditions" and where are they "prescribed" in the Constitution? If they are those in the Proviso to the Preface, it would be better to say so.

BAD DRAFTING

It is strange that such a document as the "Permissive Variations" should have been put out in such a defective condition by so responsible a body of men constituting, as they do, the Drafting Committee of the General Synod. It does not inspire confidence.

Further instances of bad drafting occur in section 17, where some paragraphs are numbered and others are not; section 28 (c) (ii) where "shall" is repeated, and sections 36 and 43, in each of which the word "therewith" occurs, although there appears to be nothing for it to refer to!

The sections which provide for the bishops to meet "apart from their meetings as a house of bishops of the general synod" are perplexing. Section 11 allows such meetings to meet for what is called "the discharge of the functions assigned to a meeting of them under this Constitution." One is at a loss to know where the Constitution assigns functions to a meeting of the bishops not being a meeting of the House of Bishops. The same section also allows such a meeting to discharge "any other business." This may have great significance, especially when we have regard to earlier Drafts.

It could be contended that as sections 11 and 12 empower the bishops to discharge "any . . . business" at one of their meetings; and whereas the principle is established in sections 28 (c) 56, 57 and 62 that the bishops are the guardians and definers of the Faith of the Church; therefore authoritative Statements of the Faith of the Church could be made by the bishops.

The only way in which the consistency of such Statements of Faith with the Fundamental Declarations or the Ruling Principles could be decided would be by bringing a charge against the bishops in the Special Tribunal—a body consisting entirely of bishops! Section 31 would not apply, but an appeal would lie from a decision of the Special Tribunal to the Appellate Tribunal, where bishops would still have a power of veto, and no decision could be given without first obtaining the opinion of the House of Bishops! (Section 63). The chances are that the House of Bishops would agree with the meeting of bishops, and the rest of the Church would be left without a remedy, except, perhaps, the consoling thought

that whereas the Bishop of Rome hath erred and may still do so, the House of Bishops in Australia might be infallible. In theory the General Synod could make a "Statement of Faith" under section 28 to correct any such statement issued by the bishops, but this would be subject to the veto exercisable by the bishops under section 15.

There should be some limit set in the Constitution to preclude the possibility of the bishops issuing what amount to Statements of Faith without the other Houses of General Synod first approving them.

DIOCESES AND PROVINCES

The apparent protection given to a diocese by section 32 (1) against the imposition of financial liability could be taken away without its consent. The section should not be capable of amendment under section 57 (b) but rather under section 67 (c).

The amendment of certain parts of the Constitution would require, on the face of it, the consents of "a majority of all dioceses of which two at least shall be metropolitan dioceses." The sections which could be so amended under section 67 (b) include those relating to Meetings of the Bishops referred to above, the right of a diocese to reject a Canon of General Synod affecting the order and good government of the diocese (section 30), the safeguard against the imposition of financial liability referred to above, section 31 which provides how the question of consistency of canons, etc., with the Funda-

mental Declarations is to be determined, and other matters.

Some of these matters are so important to any diocese that they ought to be capable of amendment only with the consent of all dioceses given by Ordinance of the diocesan synods. Not only are these matters made capable of amendment in any way at all, however far-reaching, but the procedure for their amendment is such that the synods of the dioceses cannot be consulted and asked for their assent or otherwise; the decision is to be made on behalf of each diocese by its representatives in General Synod, and if they give assent by a bare majority the diocese is bound by their assent. It is true that they would vote separately as Orders, but the effect would be that a bare majority of a diocese's representatives would have the responsibility of making the decision for it.

The provisions of Chapters VII to IX, which deal with the Provinces and Dioceses and their Synods, and the Tribunals, can be amended under section 67 (d) without the consent of one quarter of the diocesan synods. This would amount to a very large surrender of its rights by every diocese other than the metropolitan dioceses, the consent of which is required.

Sections 44 (1) (d) and 46 purport to make it possible for a missionary diocese or other diocese outside Australia to come in as part of this Church. For example, the Diocese of Central Tanganyika could become part of this Church, according to this section. The question arises, however, as to whether any Parliament in Australia has power to legislate in this fashion concerning people, places and property that are outside Australia and the jurisdiction of its laws.

(To be continued)

C.E.M.S. VICTORIAN CONFERENCE

FROM OUR C.E.M.S. CORRESPONDENT
East Bentleigh, Victoria
August 24

The Annual Conference of the C.E.M.S. in the Province of Victoria will be held at Holy Trinity Cathedral, Wangaratta, on Saturday and Sunday, September 4 and 5, 1954.

The guest speaker will be the recently-appointed chaplain to Royal Melbourne Hospital, the Reverend Godfrey Kircher; his subject will be "The Church and the Sick."

Accommodation is being arranged at the Students' Hostel, Wangaratta. The cost for the week-end will be 11/10/- per member for meals from Saturday lunch to Sunday lunch.

Members will require to bring their own sheets, pillowslips and towels. Bookings are available for Friday night if necessary and should be made through the Diocesan C.E.M.S. Secretary; or the following: Brother W. C. Grace, 61 Knight Street, Shepparton; the Reverend C. J. Coish, S. Cuthbert's Rectory, Yarrawonga; the Reverend G. W. Edwards, Holy Trinity Cathedral, Wangaratta, or the Provincial Secretary, Brother I. W. Serres, and must be made no later than August 31, stating the time and day of arrival.

All Anglican men are invited to join in the conference.

The Provincial Council will meet on Saturday morning, September 4, at 10.30 a.m. and all diocesan secretaries are to ensure that their councils are represented.

BISHOP FLIES TO MALAYA

ANGLICAN NEWS SERVICE
London, August 14
The Bishop of Guildford flew to Malaya, last week, at the request of the Royal Air Force, to tour R.A.F. stations in the country. He is expected home about the middle of September.

MARRIAGE RE-UNION SERVICES

FROM A SPECIAL CORRESPONDENT

Almost twelve months ago some half dozen city churches in Sydney took up the suggestion made to their ministers by the Marriage Guidance Council of N.S.W., and held special Marriage Re-union Services.

Reports from Anglican, Presbyterian, Methodist, and Congregational churches were so encouraging that the Marriage Guidance Council decided to try to secure the co-operation of many more ministers in September, 1954.

The idea is catching on! September 12 and 19 are about equal favourites. Ministers of most denominations are planning special services on one or other of those days.

The Director of the Marriage Guidance Council, the Reverend W. G. Coughlan, invites all clergymen and ministers in city or country who wish to join in the observance to let him know the dates and times they have chosen and to ask him for suggestions re organisation and conduct of the services. The address is Room 409, 44 Margaret Street, Sydney. Prompt action is recommended to ensure success of this particular part of the National Movement for Home and Family Life which is getting under way.



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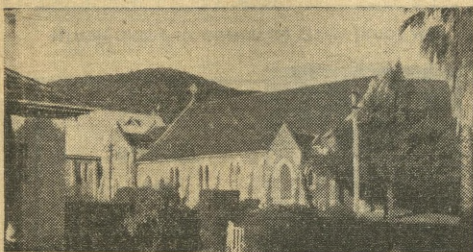
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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr. E. R. Hamer of Gowrie, N.S.W., who sent us this picture of St. John's Church, Tamworth, Diocese of Armidale. S. John's Hall (in the background) and a corner of the vicarage (at the left) can also be seen.

N.Z. SPEAKER FOR SYDNEY

FROM A SPECIAL CORRESPONDENT

A leading Methodist laywoman from New Zealand, Mrs. Joan Cochran, will speak on marriage guidance and sex education in Sydney during September and October.

She will speak to ministers of all Churches at the Wesley Chapel, 139 Castlereagh Street, Sydney, at 10.30 a.m. on September 13, on "The Christian View of Sex, Marriage and the Family."

At the same place and at the same time on October 11, Mrs. Cochran will speak on "The Minister and Sex Education."

Parents are invited to hear Mrs. Cochran speak at History House, 8 Young Street, Sydney, on "Sex Education at Home" on September 13 at 8 p.m.

Mrs. Cochran has made an intensive study of sex, marriage and family relationships and has written and spoken extensively on these subjects.

FROM MELANESIA TO BLACKBURN

ANGLICAN NEWS SERVICE

London, August 21

The Queen has nominated the Bishop Suffragan of Whitby, the Right Reverend Walter Hubert Baddeley, for election by the Chapter of Blackburn as Bishop of Blackburn, in the place of the Right Reverend Wilfred Marcus Askwith, who has been translated to the Bishopric of Gloucester.

Bishop Baddeley, who is 60 years of age, served on the Western Front during the First World War. He won the M.C. and bar, and in 1919 was awarded the D.S.O.

Ordained after the war, he became Bishop of Melanesia in 1932, remaining there for 15 years, and eluding the Japanese when they invaded one of the many islands of his diocese. He was awarded the United States Medal of Freedom (with palm) in 1945.

MUTUAL TRUST HAS GROWN

W.C.C. SERVICE OVER 6 YEARS

ANGLICAN NEWS SERVICE
Evanston, Illinois,

August 17

The plenary sessions of the Assembly of the World Council of Churches were yesterday addressed by the morning by the Bishop of Chichester, who gave the report of the central committee of 90; and by Dr. W. A. Visser 't Hooft, who made a statement on the present problems and the major possible future tasks of the World Council of Churches.

The Bishop of Chichester laid particular stress upon the fact that the World Council of Churches had already been able to render a valuable service by creating an atmosphere in which men of vastly divergent points of view were able to speak to each other with frankness and with charity.

"What has engraved itself so clearly on my mind in the past six years has been the steady growth of mutual trust and deep understanding as well as a greater sense of urgency. In subjects which originally offered ample ground for controversy, whether political or theological, complete freedom, frankness and charity have prevailed. There has been no thought even in the most difficult matters of bloc lining up against bloc."

Dr. Visser 't Hooft faced the rather more difficult task of speaking of the past six years not only as history, but as an area from which might be drawn significant clues of things to come, and raised such questions as "Did we go too far?" "Did we undertake too much?" "Has the World Council lost its momentum?"

AMERICAN HELP

He said that real developments had been secured. He commented on the fact that the United States Government, by the granting of visas, had made it possible for several delegates to come from Churches behind the Iron Curtain and that the financial contributions of the Churches in America had been of great help.

He observed with a sense of sorrow the absence of delegates and even of unofficial observers from the Roman Catholic Church. There had been some present at Lund and Amsterdam, but none to his knowledge was at Evanston.

His final concern was for the manner in which these reports and the present experiences of the World Council of Churches would affect the future progress of the movement.

"OUR WORK"

CONGRESS ADDRESSES

FROM OUR OWN CORRESPONDENT

Minneapolis, August 21

"These Christians must show me they are redeemed before I will believe in their redeemer."

This quotation from Nietzsche, made by the missionary Bishop of Liberia, the Right Reverend B. W. Harris, might be taken as the motto for addresses heard at the Anglican Congress here on August 11 on the subject of "Our Work."

It was a great weakness, he said, that Christians had failed to demonstrate the relevance of the Gospel to the basic economic problems confronting the great masses of God's children in the under-developed areas in the world.

If Christianity was to be given to people in their national setting, it must also be done through the peoples concerned. The burden of responsibility would fall upon the leadership raised up among them.

Christians must not align themselves with the forces of reaction, and the non-white people must be judged in the light of their potentialities rather than their present attainments.

Mr. Charles P. Taft, son of a former President of the United States, spoke about the task of the laity in the work of the Church.

He complained that many American Christians (and this was not confined to America) had no interest in the problems of religion in relation to secular work, being interested in man only as an immortal soul to be saved.

CHURCH IN ACTION

The Bishop of Sheffield made a notable speech on "A Church in Action." Four basic facts dominated the field, he said: the new liberation wrought by science; the industrial revolution, now spreading even to tropical Africa; the emancipa-



Our roving agent, Geoffrey Walker, who has just completed a round-Australia trip on a motor cycle.—(See "The Apprentice", of August 20)

tion of women, which he compared with the effects of the freeing of the slaves; and the cult of happiness which measures the good life in terms of what money can buy. Only an adventurous Church could meet this situation, for "you cannot stockpile faith, hope and charity."

For a Church in action there were six priorities: (a) the parochial system, which involved a responsibility by every man and woman in the parish, not just for the regular worshippers; (b) an understanding of the modern climate of thought, and a realisation that faith does not always come easily; (c) a recovery of community life within the Church; (d) an evangelism which emphasises the wholeness of life and intellectual integrity; (e) new ventures in making contacts with those outside the Church; and (f) competent finance and generous giving.

The Church which was alive was one which looked outward to the world and upward to God. Such a Church would be used by Christ to lead contemporary society, frightened by its powers of conflict, into a more Christian way of life and nearer to the Kingdom of God.

OUR MESSAGE

3 CONGRESS SPEECHES

ANGLICAN NEWS SERVICE

Minneapolis, August 16

The Anglican Congress began by realising the widespread nature of the communion it represented, then examined problems raised by its own life and worship.

On August 11 it went beyond this to consider questions raised by the present complex world.

Speaking about the family, the Bishop of Johannesburg condemned that polygamy by successive marriages which is so readily condoned by western society in the present age. Preparation for marriage was very important.

"Too frequently it is assumed that, while it is necessary to train a girl carefully to type letters, and that a boy must have a university training to fit him to earn his living, boys and girls will fulfil the roles of husbands or wives, and later of parents, by the light of nature. The tragedy is that for so many that light is so dim."

HOUSING

He emphasised the tremendous danger to family life that is present in many countries through the lack of adequate housing.

"It would be a tremendous benefit to humanity if there went forth a clear call to churchmen everywhere to do their utmost to remedy the bad condition of housing in the places where they live. Then men might realise that, while we are concerned to preserve and protect Christian family life, we do not disdain to think in terms of stone and brick and mortar."

On the matter of race relations, the bishop called, not for resolutions but for penitence. In the New Testament the old distinction between Jew and Gentile was abandoned, and the distinction was now between those who had been baptised into the new Israel, the Christian Church, and those who had not.

The Bible allowed the people of all races to be members of the Church, but knew nothing of any division in the Church based on race or colour.

"The fact that in comparatively recent times the state of the white races has created a race problem on a vast scale ought not to blind us to the fact that for over sixteen centuries the Church never took race or colour into account when considering qualifications for membership."

CITIZENSHIP

In speaking of citizenship, Dr. Kathleen Bliss said that many a modern, newly-formed State had learned what it knew about caring for the education and health of its citizens from the Christian Church, which was obedient to the call to go into all the world.

"There are Churches which are beginning to learn something about their own relationship to their own nation and State from those to whom they first took the Gospel," she said.

"The Church has a proper political task in the world which springs from the nature of its mission. It is Christians who have taught the world and must go on teaching it, that the State should be humane."

THE INDIVIDUAL

All this was an apt commentary upon an earlier address given by the Bishop of Armidale, Australia, on the individual. The problem of communication was not only one of technique in preaching, but of providing a living community through which Christ could work. The illness of our times was that men did not know how to receive love from God or from one another.

It was the task of every congregation to become a body which reached out arms of love to every man. For Christ took flesh to share the wholeness of human life.

He was found in the carpenter's shop as well as in the synagogue, and men were not to be won by making room for God only on the borderlines of life.

MANY NATIONS HELP ENGLISH CHURCH

ANGLICAN NEWS SERVICE

London, August 23.

Twenty young people from America, Austria, England, Finland, Germany (one from the Russian Zone), Holland, India, Italy, Portuguese West Africa, Spain, Sweden and Switzerland, during August are joining the voluntary workers in the building of the Church of St. Francis at Clifton Estate, Nottingham.

Here, one of the international camps, organised by the World Council of Churches, is being held.

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 2/6d.) is charged for "Positions Wanted" insertions.

Classified advertisements are accepted under the following headings:—

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ATKINSON-MARRINER. The engagement is announced of Mary Winifred Atkinson, of Vermont, to Cyril Robert Marriner, of Hordern Vale, Victoria.

ACCOMMODATION WANTED
A new member of the Staff of THE ANGLICAN requires a furnished room with use of kitchen, or a small flat, in Sydney. Replies please to Miss O. C. Clayton, THE ANGLICAN, Office.
BUSINESS Lady very urgently requires unfurnished cottage or flat, handy transport, reasonable rent. Mrs. Brown, 124 The Crescent, Homebush West, N.S.W.

PERSONAL

ARMY CHAPLAIN, willing take Sunday and essential duty for use of Rectory in Sydney second half of November or December. Reply Box 408, this office.

RECTOR of Brisbane suburban parish desires to exchange parish with Sydney rector, December 28th to January 28th. Box 409, THE ANGLICAN.

THE EDITOR OF THE ANGLICAN would like to exchange a comfortable four-bedroomed house at Roseville, Sydney, for a seaside rectory or other house near the beach in Brisbane Diocese or the Far North Coast of N.S.W. for one month during the Christmas school holidays.

EXCHANGE Rectory near Cronulla, Sydney for Far North Coast, January. Middle churchman. Box 407, THE ANGLICAN.

FOR SALE AND WANTED
EAST RINGWOOD. Can you help us with furniture for a new church? P. Rowlands (Secretary), 18 Everard Street, East Ringwood, or "Phone Treasurer at WU 6916 (Melbourne).

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FOR SALE. 15 stop Packard Organ also stool, excellent condition. Suit small church. £35. "Phone Sydney LJ 2294.
HONORARY Sunday School Superintendent and Lay Reader (working man) requires serviceable, small car. "Phone Duffy, FA 6897 (Sydney) or write 10 Mona Street, Bankstown.

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PRIEST or middle-aged lay reader, widower or bachelor, wanted to take charge Branch Club, Victoria Missions to Seamen. Interesting work among men. Salary £600 p.a. with bed-sitting room. Apply Senior Chaplain, Missions to Seamen, Melbourne, C.3, enclosing testimonials.

S.C.E.G.S.S. Moss Vale, requires teacher for English and History to commence September 14th. Apply in writing to the Headmistress.

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