

# THE ANGLICAN

Incorporating The Church Standard

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## THE CHURCH'S STAND ON CURRENT PROBLEMS ANGLICAN CONGRESS APPROVES IMPORTANT RESOLUTIONS

FROM OUR OWN CORRESPONDENTS

Minneapolis, Minn., August 17

The Anglican Congress closed on Friday, August 13, with the Final General Session of the Congress at 2 p.m. and the Closing Service of the Congress in S. Mark's Cathedral at 5 p.m.

The Congress approved resolutions on mixed marriages, atomic power, communism, the Anglican Communion and the status of women in the Church.

The Archbishop of Dublin, the Most Reverend A. W. Barton, preached at the closing service which was the largest held in S. Mark's Cathedral during the Congress.

The Congress opposed mixed marriages which deny an Anglican's loyalty to his Church.

The resolution reads:—

"We call on Church members never to submit to any marriage bond on conditions which would deny the loyalties and responsibilities of a Christian home or their position as loyal members of the Anglican Communion."

The resolution on atomic power says:—

"We believe that God has created the power of the atom for the furtherance of His purposes. Therefore, it is the duty of the Christian citizen to do his utmost in prayer and influence to the end that the nations of the world use nuclear energy only for God's peaceful and creative purposes."

The Congress, whose resolutions are intended only as a guide and not as binding to the Churches of the Anglican Communion, agreed to the following statement on communism:

"It is the special duty of the Church to oppose the challenge of the Marxian theory of communism by sound teaching and the example of a better way. The Church, at all times and in all places, should be a fearless witness against political, social and economic injustice."

The resolution on the Anglican Communion reads:

"The Anglican Communion is a fellowship of Churches at one and the same time catholic in seeking to do justice to the wholeness of Christian truth, in emphasising continuity through the episcopate, and in retaining

the historic creeds and sacraments of individual Christendom, and evangelical in its emphasis on personal faith in Jesus Christ as Saviour."

The Congress also approved a resolution giving women equal status with men in the non-ministerial work of the Church.

This resolution is of particular satisfaction to the churchwomen in England and the United States who have already done such good work on national Church assemblies in those countries.

More than 1,300 women packed the ballroom of the Hotel Nicolet on Thursday, August 5, at a luncheon given by the Minnesota Diocesan Women's Episcopal Auxiliary in honour of Mrs. Geoffrey Fisher, wife of the Archbishop of Canterbury, and Mrs. Henry Knox Sherrill, wife of the Presiding Bishop of the Episcopal Church in the United States, who addressed the gathering at the conclusion of the luncheon.

The subject of Mrs. Sherrill's address was: "Glimpses of Seabury House," the home of the bishop and Mrs. Sherrill, where so many meetings of the various Church organisations took place.

The title of Mrs. Fisher's talk was: "The Contribution of Women to the Life and Work of the Church."

By contrast to the babble of so many voices, there was a marked silence throughout the speeches, broken only by an occasional burst of laughter at some quip of Mrs. Fisher's, who has a ready wit.

It was interesting to note afterwards the general consensus of opinion of the American people of the head of the Anglican Church: "We were fortunate to have such an outstanding head, with a wife who could so ably support him in his particular sphere."

A funny little story was told by Mrs. Fisher during her address. She and the archbishop had stayed in Toronto last Sunday. They had intended to be present at another Episcopal church, but found it was too far away, so dropped into the cathedral for the evening service. Going out of church they were preceded by two small boys; and the archbishop, as he so often does, put his arms around their shoulders and asked: "Is this hot for Toronto?" One boy said: "We don't know." The archbishop asked: "Where do you come from?" "London," came the ready reply. They had dropped into the cathedral for a little bit of "home!"

At night a reception was held at the Institute of Art by the Bishop of Minnesota, the Right Reverend Stephen E. Keeler and Mrs. Keeler, so that delegates and visitors to Congress

(Continued on page 2)

## EVANSTON HOLY COMMUNION SERVICES

FROM OUR OWN CORRESPONDENT

Evanston, Illinois, August 17

A number of conflicting announcements and controversial opinions have been issued about open communion services during the Second Assembly of the World Council of Churches which began here on Sunday.

The position for Anglicans has been clarified by the Presiding Bishop of the Protestant Episcopal Church in the U.S.A., the Right Reverend H. K. Sherrill, who has issued the following statement:

"The service of the Holy Communion to be held at S. Mark's Church, Evanston, on August 23, is a service, according to the Rite of the Protestant Episcopal Church in the United States of America, at which the Presiding Bishop will be the celebrant."

"At the General Convention held in Boston in 1952 the House of Bishops of the Protestant Episcopal Church adopted a statement in regard to Holy Communion at Occasional gatherings. In this statement there is the following provision:

"There may well be times, at gatherings for a responsible oecumenical purpose . . . that for a particular occasion an invitation may properly be issued to all baptised communicant members of other churches present to receive the Holy Communion at our Prayer Book celebration."

"The meeting of the World Council of Churches clearly comes within these terms." As this statement does not commit the whole Anglican Communion in this matter, leading Anglo-Catholics, who were at first dismayed by the Bishop of Chichester's announcement that it would be a

Church of England service, have indicated their intention of communicating at this service, believing that the responsibility of the decision rests with the American bishops and not with the whole communion.

Five services of Holy Communion will be held during the Assembly: According to the Methodist rite on August 22; Anglican on August 23; Lutheran, August 24; Orthodox, August 25; and the Church of South India, August 29.

Only the Orthodox service will be completely closed. The Methodist and Church of South India services will be open to all delegates who wish to participate and the Lutheran service to "all who believe in His actual presence and that we receive His true body and blood in this sacrament."

President Eisenhower will address the Assembly on August 19 at the invitation of the general secretary of the W.C.C., Dr. W. A. Visser 't Hooft.

The Festival of Faith at the opening meeting at Soldiers' Field, Chicago, on August 15, used in large measure, artistic and dramatic media to indicate the universality of the Christian faith.

This theme is carried through at the exhibition of religious art which is being held at the Chicago Art Institute until the Assembly concludes on August 31.

## FACT AND FANCY

This is an unabashed free plug for THE ANGLICAN classified advertising columns. Since the paper started, we appear to have had only four announcements of engagements in all. There have been a few notices of marriages, two of baptisms, and four of deaths. Personally, I never read these "hatched, matched and despatched" columns; but my mother does, like every other woman I know, and you may care to know that every such advertisement we've carried so far—though there have been so few—has aroused widespread interest. The advertising manager himself is so impressed with our classified column as a "puller" that he's already got his own notice prepared.

You will find that the One Minute Sermon on page 4 this week is based on the Epistle for next Sunday, as we have now completed a year of short sermons based on the Gospel. We know from the increasing number of appreciative letters from readers how well read this particular feature is, and how helpful they find it.

A lot of people know the Reverend E. ("Pat") Walker, of Parramatta, N.S.W., and formerly of several Australian dioceses, who started off as a C.M.S. missionary in India. An octogenarian, he is probably the oldest incumbent still active in Australia. Well, he has a son (fourth son and ninth child, to be precise) in young G. G. C. Walker, who served in the R.A.A.F. during the war and has since graduated B.A., LL.B. from Sydney. This intrepid young man—typical parson's son—set off yesterday on a round-Australia trip by motor cycle. He's armed with a sheaf of subscription forms for THE ANGLICAN, and we'll report his progress from the wilds of Canberra, Melbourne, Adelaide, Alice Springs, Perth, Carnarvon, and so on.

I see that that tactful and sensitive prelate, the Bishop of Warraratta, didn't stop short of merely enjoying the C.E.M.S. Communion Breakfast at Shepparton the other day. Whether Bishop Armour ate sausages or steak, cereals or porridge, and drank tea or coffee, I don't know. But he was offered the choice, and duly complimented the S. Augustine's Ladies' Guild afterwards.

Any offers? The editor will pay half a guinea each for a good picture of Augustus Short, first Bishop of Adelaide; Bishop Moorehouse, second Bishop of Melbourne; Archbishop Riley, of Perth; Bishop Tyrell, of Newcastle; and Bishop St. Clair Donaldson, of Brisbane. We need good pictures of these, suitable for reproduction, to illustrate the current series of articles on the Church in Australia.

Support for our free fund continues to come in. Last week we were able to add a retired clergyman, two old-age pensioners, and a clergyman's widow, none of whom could otherwise have afforded to get the paper regularly. The fund stands now as follows:—

Previously acknowledged	£141 7 2
Mr. E. B. Shipley	1 0 0
Mrs. C. Deaves	1 0 0
Padre H. Thorpe	1 1 0
Mr. C. K. Ward	1 0 0
Anonymous, Cheltenham	2 0 0
Mr. J. D. French	10 0

£147 18 2

—THE APPRENTICE.



The Primate of Australia, the Most Reverend H. W. K. Mowll, and the Bishop of Kalgoolie, the Right Reverend C. E. B. Muschamp, talking with the Suffragan Bishop of Tokyo, during the Anglican Congress at Minneapolis.

## RE-UNION IN CEYLON AND NORTH INDIA

Our correspondent at the Anglican Congress at Minneapolis, the Reverend J. C. Vockler secured this special interview with Bishop de Mel for THE ANGLICAN.

The Lord Bishop of Kurunegala, Ceylon, the Right Reverend H. L. J. de Mel, spoke of the gracious Christian charity and generosity of the Methodist Church which now sends out its missionaries to South India unordained, in order that they may be ordained by the bishops of the Church of South India and so not lengthen the gap which must elapse before the Church of South India's ministry is recognised by the whole Anglican Communion.

The Methodist Episcopal Churches in North India do not claim to have that element of continuity in time which, Bishop de Mel believes, can only be given by the apostolic and historic episcopate.

The bishop, who has marked Anglo-Catholic sympathies, finds very hopeful signs in the schemes for reunion in Ceylon and North India. To both of these schemes the Methodists with their charitable understanding are making a real contribution.

Under the Ceylon scheme it is hoped to unify the ministry at the inauguration of the scheme, and so avoid the thirty-year lag which is a feature of the South Indian scheme. Under the proposed scheme the service of unification will bring about a state of affairs in which the presbyters will be completely interchangeable in the ministry of the word and sacraments.

The scheme will, when it has

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Australians at the Anglican Congress which was held at Minneapolis, from August 4-13. (Left to right): The Bishop of Rockhampton, the Bishop of New Guinea, the Bishop of Newcastle, the Bishop of Armidale, the Archbishop of Melbourne, and the Rector of Guyra, N.S.W., the Reverend R. F. Kirby.



# THE ANGLICAN CONGRESS CLOSES

(Continued from page 1)

might meet the Archbishop of Canterbury and Mrs. Fisher; the Presiding Bishop of the United States and Mrs. Sherrill, the Right Reverend H. H. Kellogg and Mrs. Kollog; and Mr. and Mrs. Wurtele, hosts to the Archbishop of Canterbury.

The Minneapolis Institute of Art, a glorious Grecian building with its fine Doric pillars and art treasures, was a fitting place to hold such a reception. It is one of a number of centres of culture in this beautiful city of lakes, avenues of elms, etc., the supposed scene of Longfellow's "Hiawatha." There are the Minnehaha Falls, and a public library in a building the replica of Longfellow's home.

Some 4,000 people attended this first social event of the Congress; Dr. Fisher shook hands with all of them.

## TWO NOTES

The Archbishop of Dublin preached his sermon from 1 Kings 19: 12: "After the fire, a still small voice," at the closing service on August 13.

Dr. Barton said: "Two notes must be struck at this closing service of our Congress—a note of thankfulness and a note of responsibility.

"1.—Thanksgiving. We thank Almighty God (a) for the fellowship we have experienced during the week of Congress. Literally from the ends of the earth, we, members of the Anglican Communion, have met to think and play and pray. Our experience this week has emphasised in our minds the greatness and reality of our family life, has done much to cement our love for one another, and to make possible fuller co-operation in the work of God.

"We, who have come from other countries, must express our gratitude to our brothers of the Anglican Church in America for that wonderful generosity which made our journeys possible, and for the unstinted hospitality and loving-kindness with which we have been received. Our lives have been enriched by the joy of new friendships, which we shall value in the years which lie ahead.

"For many of us there has been also a joyous renewal of friendships made in former years. It has been a very wonderful thing this fellowship. We belong to different nations, and varied traditions. The colour of our skins is varied, too, and our theological outlook reflects many schools of thought.

"We shall continue to differ on many points, but with a wider understanding of the opinion of others. We have found that these differences can coincide with real fellowship and affection.

"(b) And we thank God for what we have learned this week. By the help of scholarly essays and free discussion we have acquired a wider and more understanding appreciation of the truths which underlie our faith and worship, and of the purposes of God for our Churches.

## BROTHERHOOD

"(c) And we thank God for the fact of this, our Anglican Communion, the fact that we exist as a great world-wide brotherhood. By the guiding hand of the God of History our fellowship has grown and spread over the face of the globe during the last two centuries. In homelands and on frontiers our communion has upheld the ancient traditions of the Catholic Church, has proclaimed her historical faith, and has set forth God's will for His children. This week we have realised as perhaps never before, the greatness of our inheritance.

"And now our Congress is nearly ended and, before long, we shall be going home. It is always a joyful thing to return home, but in this instance we experience in our joy a tension, to use a word on which much emphasis, perhaps too much, has been laid this week. As we turn our faces homewards, there is a sadness in our thoughts because it means saying goodbye to so many whose friendship has come to mean much to us.

"We are going home to our dioceses, our parishes, our special spheres of work for God and His Kingdom, and this fact reminds us of the second thought which must dominate our minds at this closing service, the thought of responsibility. The very fact that we have attended this conference has laid upon each of us new responsibilities as regards our work in that special corner of our communion where God has placed us.

"Responsibility.—Inheritance involves responsibility. That God has a great purpose for us seems evident from the history of the past two centuries. It is for us to dedicate ourselves to the fulfilment of His purpose. That can be no light task. We must face it in the faith that it is a task to which God Himself has called us.

"How shall we best endeavour to fulfill the purposes of God, purposes which have to do with the salvation of the world, with warfare against the mighty and dominating forces of evil, with the establishment of the Kingdom of God in the hearts and lives of nations and men throughout the whole world?

"I suggest one way in which God means us to work His purposes out. From the very early days of the Anglican Communion, following the missionary work of S. Augustine, and of those Celtic missionaries who, working from the North, expected to win back England to the Christian Faith, from the days of the Council of Whitby, when the tension between those two great branches of the Christian Church, the Celtic and the Western Churches, was finally resolved into a unity which is the Anglican Communion, and especially from the days of that great and forceful organiser, Theodore, the Church has been organised into dioceses and parishes. That organisation has become the physical framework of the Anglican Communion throughout the world.

## THE PARISH

"Churches, provinces, dioceses and parishes; that is the organised structure at which we aim always and everywhere. And all down the ages it has been in our parishes that the vital work of the Church has been accomplished. It is so to-day. Every parish is a miniature of the whole Church.

"Conferences have their place and purpose. We, who have met together here must be convinced of that. Synods and convocations have their work to do, necessary and important work. But I am convinced that without the faithful and enthusiastic work done in the small parochial communities, our conferences and synods will labour in vain.

"I sometimes read over the instructions which we clergy receive when we are ordained as deacons and priests, and those given to bishops at their consecration. In these godly exhortations I find nothing which urges us to be faithful in attending conferences, nothing about taking the chair at committees, financial or otherwise. "But I do find that solemn instructions were given us about our personal lives, about the duty of prayer and the study of the Holy Scriptures, about visiting and about the teaching of sound doctrine. As priests, we were bidden to be faithful dispensers of the Word of God and of the Holy Sacraments. Teaching and worship were to be the most essential parts of our task.

"It is hard work this parochial ministrations, calling for whole-hearted devotion and sacrifice. But it is in our parishes that the essential work of the Church is done.

"It was not through the earthquake, or the fire, or the storm, that God spoke to Elijah. His words came in the sound of the still small voice. The Church has the world to win for Christ, and it can only be won through sacrifice, and the task which demands most sacrifice, as it demands most love, is that of the parish priest

who daily loses himself in his work for God.

"Luke 4: 18. He hath anointed me to preach the gospel to the poor. He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

"As a modern Church historian has written:

"It is upon the saints in common life, who cannot be canonised because they cannot be known, and upon the cumulative pressure upon society of tens of thousands of parochial communities and mission stations, that the Anglican Church has always placed its main reliance for the discharge before God of its responsibilities all over the world."

"I believe that today in many lands, including the British Isles, and this great country in which we have met for conference, there is a hunger for God more widespread than it has been for generations. But vast multitudes are out of touch with organised religion. We are told that in U.S.A., half the population in census returns state that they have 'no religion.'

## MODERN METHODS

"In England the number of nominal adherents who attend church for worship is a small fraction of the population. Yet men are hungry for the Word of Life. Dimly, it may be, but surely, they are conscious of the emptiness of life without God. To whom can they turn? Where can they learn the meaning of the Christian faith?

"Multitudes who never go to church, listen into religious broadcasts. We cannot be too thankful for those who organise this modern method of thought communication to bring to men's ears the message and worship of Christianity. But the very nature of the instrument used means that such work to be truly effective, must be supplemented by the parochial machinery of the Church.

"At times the appeal of some preacher of the Gospel reaches the ears of multitudes, and many hearts are stirred. We thank God, but must remember this. Supposing that there have been 100,000 genuine conversions at such a mission, greater things are happening through the unexciting, unadvertised work of our parishes. Through the weekly worship, through the teaching of children, through the work of confirmation classes and such organisations as the Mothers' Union and many youth organisations, not 100,000 but many millions in each generation are being taught the Christian faith, and are finding grace to live Christian lives.

"It follows that our immediate task is to strengthen the work which is being attempted in our parishes and mission stations through the whole Anglican Communion. Their chief need is for recruits. Almost every city parish in England is undermanned. The report of every missionary society contains pathetic appeals for more workers, men and women of vision, full of faith and of the Holy Spirit. The doors of opportunity, they tell us, are open wide. We cannot enter them for lack of manpower.

"We send forth from this Congress a challenge to the youth of our Church that, setting aside all false worldly estimates, they may harken to the voice of Him who stood of old upon the shores of the Galilean lake and challenged the young fishermen: 'Follow me, and I will make you fishers of men.'

"God grant that our work this week may lead to a deeper fellowship within our communion, a wider understanding of the truth which makes men free, a new spirit of consecrated service, and a wider response to the appeal of the Lord of the Harvest for workers in the harvest field, men and women who will devote their lives to the ministry of His Church, the redemption of mankind and the greater glory of God."

## OUR WORSHIP EXPOUNDED

### TWO CONGRESS LECTURES

FROM OUR OWN CORRESPONDENT

Minneapolis, August 12  
The Anglican Congress on August 7 heard two remarkable addresses on worship, which evoked greater enthusiasm than any which had been given previously.

The first, on "Our Anglican Heritage for Public Worship," was by Dr. Massey Shephard, of the Church Divinity School of the Pacific. He emphasised that Anglican worship was scriptural in a very precise sense.

"It is not so much the fact that the greater part of our Prayer Book is directly taken from the Bible," he said. "Anglican worship is scriptural in the sense that the theology expressed in its formularies is in accord with Scripture, and contains only such doctrines as may be proved by the Bible.

"But the authority of scripture in our Common Prayer is limited to its control over the theological content of the Liturgy."

In recent years the missionary expansion of Anglicanism, the rise of Biblical and historical criticism, and the movement towards Christian reunion had brought new pressure, and demands for a reappraisal of traditional systems of worship and for adaptation of the liturgical inheritance to diverse cultural situations and environments.

### CHANGING NEEDS

The desire for change in the form of worship was one which the Dean of Lincoln wished to hold in check. It must never be forgotten that the overwhelming majority of those who had to use the Prayer Book services were ordinary, lay people.

He recognised, however, the need for adaptation and change, and pointed out that in the turbulent world of to-day liturgists were turning, not to the Middle Ages, but to the more comparable world in which S. Ambrose and S. Augustine lived.

In England there was the return to congregational experience in the parish communion; but in liturgical revision the return to primitive practice was most marked in the services of some of the newer churches of the Anglican communion, in Japan, India, and Ceylon.

In the afternoon most of the delegates made a pilgrimage to Faribault, about 60 miles south of Minneapolis, to the Cathedral Church of Our Merciful Saviour and to its surrounding schools.

This cathedral, consecrated in 1869, was the first cathedral of the Episcopal Church to be built in the United States.

The small building was crowded for a service of thanksgiving, and the people of Minnesota were delighted to hear the Archbishop of Canterbury speak to them in the building which they regard as their own Canterbury.

### CHINESE CHRISTIANS CALL FOR UNITY

ANGELIC NEWS SERVICE

Hongkong, August 14

The first Chinese national conference of Christians has ended in Peking with a thanksgiving service at which the Reverend S. T. Yang emphasised the close unity among the 232 leaders of the Protestant Churches and organisations attending, and expressed the hope that this unity would spread among all Church members in the country.

Mr. Y. T. Wu, who was head of the former national committee of Churches under the communists, said that the Chinese Christian Churches in the main "had rid themselves of undesirable imperialistic influences and the patriotic movement of independence had drawn in more than 400,000 Church members." There was now an "unprecedented unity" among the Churches in China.

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## MISSION TO MORAWA

### C.E.M.S. BRANCH TO BE FORMED

#### ENTHUSIASM IN W.A.

FROM A SPECIAL CORRESPONDENT  
Morawa, W.A., August 16  
To celebrate the silver jubilee of the Parish of Morawa-Perenjori, in the northern wheatbelt of Western Australia, a mission was held from August 1 to 8.

A small, but enthusiastic mission committee had been at work, planning and preparing since April 1953, under the chairmanship of the rector, the Reverend J. B. Albany, who is also Rural Dean of Moore.

The missionaries were the Rector of Dalwallinu, the Reverend R. S. Judge, and a caravan worker in the Diocese of Perth, Miss Dinah Thompson.

The missionaries were commissioned by the Archdeacon of Northam, the Venerable L. Bothamley, in the absence of the Archbishop of Perth.

The theme of the mission was "Members of Christ."

The mission dealt with it under the headings of "Membership," "Discipleship," "Partnership," and "Leadership," finishing up on the last Sunday with "Worship."

Miss Dinah Thompson conducted children's mission services and assisted with the daily school period.

The head teacher of the Morawa Junior High School co-operated by allowing all Anglican children to attend a half-hour instruction period at the beginning of each day.

The daily average attendance at the main mission service was 48 and this rose to a maximum of 96 on the last night, when the little Church of St. David, with a normal seating capacity of 60 was crowded to the doors.

The total attendance throughout the eight days of the mission at all services and meetings amounted to 1,290 and the daily average at the Holy Communion was 12 for week-days.

A men's luncheon was attended by about 75 men.

The mission called for a more active participation in the life and work of the Church on the part of the men and commended the Church of England Men's Society to their consideration. It is hoped to start a branch of the C.E.M.S.

During the week, although no mention of funds was made and no collections taken at the week-day services, over £90 was received towards the mission expenses. This together with previous mission funds of about £24 will, it is anticipated, about meet all the mission expenses.

Over forty mission cards, pledging loyalty to a simple rule of life, were taken and signed. It is generally felt that the mission has done more good than can ever be assessed by any outward standard.

### BRISBANE MEN'S SERVICE

#### FROM OUR OWN CORRESPONDENT

Brisbane, August 16  
For many years it has been the custom of the Church of England Men's Society, the Church of England Young Men's Society and the Church of England Boys' Society to hold a Corporate Eucharist in St. John's Cathedral, Brisbane, on the Wednesday of Brisbane Exhibition Week.

This year, for very good reasons, the C.E.B.S. had their own Corporate Communion earlier in the year, but on the Exhibition Wednesday, August 11, C.E.M.S. and C.E.Y.M.S. carried on the tradition.

Unfortunately, due to bad weather, numbers were down at the Eucharist, which was celebrated by the Archbishop of Brisbane, assisted by Dean Taylor, the Reverends Noel Tomlinson and T. C. Kerneke.

A Communion Breakfast was held in the St. John's Social Room after the service.

## TOOWOOMBA DEDICATION

### CANON SHAND HONOURED

FROM A SPECIAL CORRESPONDENT  
Toowoomba, Q., August 16  
The Archbishop of Brisbane, the Most Reverend R. C. Halse dedicated on August 1 a freestone pillar in the new transept of St. Luke's Church, Toowoomba in commemoration of the 25 years' service of Canon R. W. and Mrs. Shand in the parish.

Forty-one years ago the archbishop preached the occasional sermon at Canon Shand's ordination to the priesthood; five years ago he ordained Canon Shand's youngest son, David.

In his address, Archbishop Halse said that the new war memorial extension of which the pillar would form a part, would be completed within a few months.

He said the stability of the pillar was a symbol of the enduring nature of the Gospel of Christ.

In congratulating the parishioners on their efforts, the archbishop reminded them that the new building could not be consecrated until it was free of debt.

S. Luke's choir under the direction of Mr. Walter Emerson led the singing during the service.

### C.M.S. NEWS

#### APPOINTMENT

The Reverend G. A. Pearson, on furlough from Tanganyika and at present in Victoria, has recently accepted the position of acting general secretary of the N.S.W. branch of the Church Missionary Society. Mr. Pearson takes up his new duties at the beginning of September.

#### APPEAL

An urgent appeal has come to the society from the Roper River Mission in the Northern Territory for food. The desperate shortage has been caused by drought conditions and the aboriginal people are suffering badly from the lack of a suitably varied diet.

To meet this need an appeal has been made to C.M.S. to send dried fruits, powdered milk and dehydrated vegetables. These vegetables can be purchased most economically in bulk from Tasmania, but gifts in kind of powdered milk and dried fruits would be acceptable.

#### SOUTH-EAST ASIA

As a result of the recent meeting of the Federal Council of C.M.S. in Sydney, several advances in South-East Asia have been finished. Three new workers are to go to Malaya and another married couple to Tawau in British North Borneo.

### ARCHBISHOP ON EVANSTON

#### FROM A SPECIAL CORRESPONDENT

Brisbane, August 16  
The Archbishop of Brisbane, the Most Reverend R. C. Halse, said yesterday that it was a tragedy that there were about 165 different Christian communions.

He was preaching on the opening of the Second Assembly of the World Council of Churches at Evanston.

The archbishop said that the one thing which united all the member Churches of the W.C.C. was their belief in Jesus Christ as God and Saviour.

"It is something that 165 different communions can meet together as they are now."

"Don't think for a moment they are meeting because they think divisions don't matter."

"It is because we are disunited, and we know why, up to a point. We know there are secondary things that are keeping us apart."

"One great Christian communion, the Roman Catholic Church, is not represented at Evanston."

"They believe that they have the deposit of the whole Christian truth. Therefore they cannot meet anyone on the level of inquiry as to what that is."

## EDUCATION SUNDAY

### SERVICE IN SYDNEY

#### FROM A SPECIAL CORRESPONDENT

School children throughout N.S.W. attended special church services on August 15 to mark Education Sunday, the first day in Education Week.

The Governor of N.S.W., Sir John Northcott, attended the interdenominational service at St. Andrew's Cathedral, Sydney, in the afternoon.

The Acting Minister for Education, Mr. J. F. McGrath, was also present.

The Director-General of Education, Dr. H. S. Wyndham, read the lesson.

The singing was led by a combined choir formed from Cremorne Girls' High School, Hornsby Girls' High School, North Sydney Boys' High School and Sydney Technical High School.

The Bishop Coadjutor of Sydney, the Right Reverend W. G. Hilliard, who gave the address, said that it was appropriate that Education Week should begin with church services, because no movement could find success without beginning with God.

Bishop Hilliard said that people should not deny themselves the pleasures of life; it was not necessary "to have a long face to be religious."

But pleasure and material things should be subordinated to the fulfillment of each person's duty to God and to his purpose in life.

"If you are going to do the job God has given you, you must be properly equipped," the bishop said.

"Education enriches your personality, broadens your outlook and increases your capacity to do things."

### NEERIM SOUTH HAPPENINGS

#### FROM A SPECIAL CORRESPONDENT

Neerim South, Victoria, August 16

Many young people gathered at St. John's, Neerim South, Diocese of Gippsland for the Fellowship tea last week.

The guest speaker was Deaconess Martin from Melbourne who spoke on "Ambassadorship."

After tea they adjourned to the church for Evening Prayer at which Deaconess Martin spoke of the work of the deaconesses.

After church Mr. and Mrs. G. H. Jennings and their son Ian were farewelled.

The Reverend L. L. Pengelly thanked Mr. and Mrs. Jennings for their faithful service to the Church at Neerim South and wished them well in their new home at Heywood.

He also made presentations on behalf of the congregation of St. John's.

Mr. Fred Morrey spoke on behalf of the churchwardens and vestry of St. John's and Mrs. Pengelly, on behalf of the Ladies' Guild. Mr. Jennings responded on behalf of his wife and Ian.

### BURNLEY PATRONAL FESTIVAL

#### FROM A SPECIAL CORRESPONDENT

Melbourne, August 17  
Throughout St. Bartholomew's Day, August 24, an unbroken Chain of Prayer will be kept by parishioners of St. Bartholomew's, Burnley, Diocese of Melbourne.

There will be special services on Preparation Sunday, August 22, when the Reverend Allan Laity will preach at the 11 a.m. Sung Eucharist.

Canon P. St. J. Wilson will preach at the Festal Evensong at 7.30 p.m. on August 24.

On Thanksgiving Sunday, August 29, the Reverend F. L. Oliver will preach at the Sung Eucharist at 11 a.m.; the Reverend H. J. Neil will preach at the 7 p.m. Festal Evensong.

## ACHIEVEMENT IN BRISBANE

### STONE-SETTING AT S. JOHN'S

#### FROM OUR OWN CORRESPONDENT

Brisbane, August 16  
In very steady unseasonal rain and on what was the coldest Brisbane day on record, the foundation stone of St. John's University College was set by the Governor of Queensland, Sir John Lavarack, on August 12.

The stone was blessed by the Archbishop of Brisbane, the Most Reverend R. C. Halse.

A tarpaulin was erected on the site in the grounds where the stone was set, but the rest of the ceremony took place inside the University. There were approximately 500 people present in spite of the bad weather.

Speeches were made by the Governor, the archbishop, the Premier of Queensland, Mr. V. Cairns; the University Chancellor, Dr. Otto Hirschfeld; the Principal of Emmanuel Presbyterian College, the Reverend M. Henderson, Dr. K. B. Fraser, and Mr. K. King, of Cunnamulla.

The Premier said that it was possible that State Government subsidies to Queensland university colleges might soon be increased from £75,000 to £100,000.

The Chancellor appealed to private people for funds to finance the building of the university colleges.

### C.M.S. ROOMS OPENED

#### FROM OUR OWN CORRESPONDENT

Brisbane, August 16  
The new rooms of the Church Missionary Society in Adelaide Street, Brisbane were opened on Friday evening, August 13.

The Diocesan Registrar, Mr. Roland St. John, was in the chair and, in the absence of the archbishop who could not attend until later in the evening, the rooms were blessed by Dean Denis E. Taylor of St. John's Cathedral.

The society previously had rooms in Church House where the diocesan offices are situated, but owing to the growth of the society, it was found necessary to move to larger premises in Selbourne Chambers, Adelaide Street.

It is intended to have a book shop and tea rooms in the new place.

There has been a great deal of activity in the converting of the rooms to suit their present use and the society's League of Youth has rendered invaluable service in this regard.

Over the past eight years, it is reported that the income of the society has increased from £500 to £2,000 per annum. This does indeed reflect the ability and enthusiasm of the Reverend A. R. B. Morrisby who has been the organising secretary over those years.

Mr. Morrisby leaves for Sydney at the end of the month where he takes charge of an important parish.

### TASMANIAN YOUTH CONFERENCE

#### FROM A SPECIAL CORRESPONDENT

Hobart, August 12  
Mr. E. C. Rowland of the Launceston Grammar School, addressed 70 members of the Church of England Fellowship, Church of England Boys' Society, Girls' Friendly Society, and other youth groups at the third Diocesan Youth Conference, held in St. John's Hall, Launceston, this month. His subject was: "The Church in the World To-day."

During the afternoon session the members heard talks on: "Evangelism," "Study and Discussion," "Fellowship," "Service," "Worship."

A highlight of the conference was the visit of Fr. Laurence Evers, S.S.M., who spoke on the religious life, and later showed films of the work of the Community of the Society of the Sacred Mission at St. Michael's House, Crafers, South Australia.

## "DRUNK WITH POWER"

### BISHOP ON WORLD TO-DAY

#### MEN'S BREAKFAST AT SHEPPARTON

#### FROM A SPECIAL CORRESPONDENT

Shepparton, Victoria, August 16  
One hundred members of the C.E.M.S. and C.E.B.S. attended their corporate Communion at St. Augustine's, Shepparton, Diocese of Wangaratta, on August 1.

The diocesan, the Right Reverend T. M. Armour, spoke at breakfast afterwards.

The bishop said that the world is almost drunk with power.

Australia at the moment was being looked to as the focal point of interest in the future. Not so much from its own natural resources, but because it was a country where various experiments could be tried out, and "we don't know where these things are about to lead us."

It was all right to say the nation that had the most powerful and biggest bomb would be able to survive, but he was sure science in its own researches was not concerned primarily with the destruction of mankind.

The object of many scientists was primarily with the preservation of human life upon this earth.

There were other things in Australia we possessed as a privileged nation. We had a way of life which may seem to be very costly, but which provided a good deal of comfort for a vast number of people. We said we had a higher standard of living.

The bishop did not think that was a right term, and preferred to call it "a more costly" standard. Although there were many under-privileged people, there was for the average person an opportunity to have a decent standard of living.

In a sense we were a privileged nation, and we must be prepared to share our privileges with other nations. In the Pacific who were looking to our way of life in the hope that some day they would be able to share it.

### CHURCH DRAMA IN MELBOURNE

#### FROM OUR OWN CORRESPONDENT

The honours for the performance of "This Way to the Tomb" by the Church Drama Society in the Chapter House at St. Paul's Cathedral, Melbourne, last week, go to Keith Opperman as St. Antony and the two stage electricians, whose lighting effects are as good as anything seen in the professional theatre.

Played with a minimum of stage props and scenery, but with first-class costumes and make-up, the production is excellent.

Some of the cast, especially Kevin Ross, tend to gabble their lines to the point where they become unintelligible.

The play, by Robert Duncan, opens in the 14th century and deals in the first half with the martyrdom of St. Antony, who fasted to death on the island of Zante. This is by far the better section of the play.

In the second half we move to the 20th century, where a group of Americans arrive at the island armed with television and other modern gadgets to "debunk" the myth of St. Antony's return to earth on the anniversary of his death. In the midst of their apparent success St. Antony does re-appear, in answer to the prayers of two sorrowing women, and thus confirms the Christian belief that there is no death.

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

THE ANGLICAN

## A GREAT VENTURE

### CANVASS OPENS AT BRIGHTON

#### 850 AT LOYALTY DINNER

#### FROM A SPECIAL CORRESPONDENT

Melbourne, August 16  
One of the most momentous meetings in the history of St. Andrew's Church of England, Middle Brighton, was held in the St. Kilda Town Hall on Thursday, August 5.

The occasion was a loyalty dinner attended by 850 parishioners which inaugurated the Building Fund and Budget Appeal for £50,000 over the next three years.

This appeal is being conducted by the Wells Organisation of America—the first appeal to be conducted by this organisation in Australia—and during the next two weeks every Anglican family in the parish will be personally interviewed by a member of the Canvass Committee organised from the men of the church.

Straight-out gifts or donations are not being sought, but every family will be asked to pledge itself to give a weekly amount to the appeal during the next three years. Although donations are not being sought, already £10,000 has been voluntarily given by members of the parish.

In a foreword to the appeal, the vicar, the Reverend G. H. Coddington, has stated that a great church is one that is giving to missions and benevolences twice as much as it is spending on its own current, operating expense budget.

A booklet, which has been specially prepared for the appeal, gives a detailed record of the founders of the church in Brighton in 1842, the history of the growth of the church buildings, and many other matters connected with the progress of the church during the past 100 years.

Every evening during the canvass, every member of the church is asked to say this prayer for the success of the appeal.

"Almighty God, our Heavenly Father, we ask Thy blessing upon the St. Andrew's Building and Budget Canvass. Help us, O God, to understand the need of the giver to give for his own soul's health. Help us, O God, to understand that a great church is one that gives away more than it spends on itself. Help us, O God, to be a great church, a real family of people devoted to Thee and Thy Kingdom, through Him Whom we would uplift that all men may be drawn unto Him, even Jesus Christ, our Lord."

### FATHER AND SON MOVEMENT

#### FROM A SPECIAL CORRESPONDENT

As part of its general scheme to intensify its sex education programme, the Father and Son Welfare Movement is organising some special meetings in St. Stephen's Church Hall, Macquarie Street, Sydney, at the end of this month.

These will take the form of lunch-hour and evening rallies. The lunch-hour meetings, entitled "Grow Up and Live," are designed to reach young people with some essential, basic information regarding sex and to present the challenge of the Christian moral standard.

The evening screenings are aimed to assist parents in the sex education of their children. Full details of the programme are:

**Lunch Hour.**—Women and girls: Thursday, August 26, at 1.10 p.m. Men and boys: Friday, August 27, at 1.10 p.m.

**Evening.**—Women and girls: Thursday, August 26, at 7.45 p.m. Men and boys: Friday, August 27, at 7.45 p.m.

The movement is also intensifying its lecture programme throughout the suburban and country areas. The appeal launched to enable 5,000 copies of the movement's book, "The Guide to Virile Manhood," to be distributed amongst secondary school boys, was a marked success.



# THE ANGLICAN

Incorporating The Church Standard

FRIDAY AUGUST 20 1954

## LICENCE UNLIMITED

People who pay their annual broadcasting listeners' licences generally expect the Australian Broadcasting Commission to give them two things: education and amusement, in reasonably balanced proportions. It is true to say that the Commission, notwithstanding small criticisms in matters of detail, faithfully did what was expected of it until the monstrous egoism of members of Parliament in Canberra forced upon it the obligation of broadcasting Parliamentary debates, which no sane voter would classify as either amusing or educational.

Parliament, if any further proof of the absurd self-esteem of most of its individual members were necessary, has chosen to ignore the evidence produced by the Commission, after a careful survey, that its usually tepid, frequently vulgar and almost invariably uninspiring proceedings do not rate very highly in the minds of those who pay for their listeners' licences and who are entitled to their money's worth—including some voice in the programmes presented them. There is only one small part of the proceedings of Parliament which commands a listening audience of more than a few hundreds: Questions—which in turn would be considerably improved if the Speaker shewed less interest in pictures of Phar Lap and curbed the excessive tendency of pompous members to make speeches instead of asking questions, through the dishonest device of adding "by way of explanation . . ."

The weighty considerations against broadcasting the proceedings of Parliament are three, and it is time that they were driven home to our legislators.

First, the great majority of listeners simply do not want to hear the daily flow of ungrammatical, unreasoned drivel which flows from Parliament: other considerations apart, it could have a thoroughly bad effect upon children, their powers of analysis and expression, if they were allowed to hear what goes on—not to mention their manners, after last week's appalling scenes, when certain shocking epithets were used.

Second, and this at least should make some impression upon the oafs concerned, it is obvious that these broadcasts tend to bring into utter disrepute the entire process of parliamentary government. If they continue, the ordinary voter can hardly escape hearing snatches of a debate once in the course of his life; and in nine cases out of ten that is all that will be needed to convince him of the futility of democratic processes.

Third, the demands of Parliament upon the transmitting time of the Australian Broadcasting Commission mean that the proportion of educational and cultural broadcasts is severely curtailed. This applies particularly to good music, for which the Commission has built up an impressive listenership.

The sooner Parliamentary proceedings cease being broadcast the better for listeners and all others concerned—not least parliamentarians themselves.

## An Impetus for Women

Churchwomen in Australia will rejoice at the resolution approved at the closing session of the Anglican Congress at Minneapolis on August 13, which recommended giving women equal status with men in the non-ministerial work of the Church.

This is an answer indeed to the perennial arguments against the admission of women to General Synod, most diocesan synods and many parish councils.

The work of the many laywomen in the House of Laity of the National Assembly in England, in governing bodies of the Protestant Episcopal Church in the U.S.A., and in executive positions in the World Council of Churches, should encourage Australian women to seek opportunities for similar service.

DR. KATHLEEN BLISS of England; Miss LEILA ANDERSON of America; and the late Miss SARAH CHAKKO of India are three examples of pioneers whose contribution to Church government at the higher level cannot be ignored.

Now, as a Constitution for the Church of England in Australia becomes a likely possibility, it is a fitting time for leading laywomen to prepare themselves to undertake responsibility in the government of their Church, for whose spiritual and financial welfare they have so long and successfully laboured.



## Abuse at Canberra

The tempers which flared and the epithets which were hurled in Canberra last week make one despair of the standard of behaviour in the Federal Parliament.

It was shocking to hear men call others "dirty little liar," "worm" and "mongrel," whatever the provocation.

On the whole, I had thought that abusive and insulting personalities had been used rather less in Canberra in recent years, and my chief complaint about the debates had been of their dullness. But one must prefer dignified (or even undignified) stoddiness to remarks of the character which were heard last week.

A member of Parliament represents 50,000 to 60,000 people. That is a serious responsibility, and for its proper discharge talent and character above the average would seem to be required. Certainly men and women entrusted with such high responsibility should find that a sobering thought whenever they take their places in the national Parliament.

It is true that the temperature of a debate can mount suddenly and unexpectedly. But surely because of that very fact members have the greater need to keep a curb on their tongues.

Let members grow indignant if they must about principles of legislation and injustices which call for redress. But let them stop turning Parliament into a mere forum for personal abuse.

## Glamourising Crime

Last week's ANGLICAN told us the protest by the Archbishop of Canterbury against the habit of a section of the Press of Britain in glamourising those who have fallen foul of the law.

Now, anyone who knows the archbishop or who merely knows of him, needs no assurance about his essential kind-heartedness. He would want the person who had paid his debt to society by prison sentence or other restriction on liberty to have every chance to make a fresh and better start.

One confidently assumes that the archbishop, in making his protest, was anxious mainly about the effect on the young of Press publicity which, in effect, excites disproportionate sympathy for the wrong-doer. Yet one regrets to note that

an almost similar "glamourising" of convicted persons is being practised by a Sydney daily newspaper. It seems to be a recent innovation, but the appearance of two or three similar articles in recent weeks indicates that it is a settled policy.

One such story told how a man, who had been convicted for being under the influence of liquor when in charge of a utility truck, was looking thirstily forward to the day when he could get back bond money he had put up as a guarantee that he would not drink for three years. The whole tenor of the story was sympathetic toward a man, who, it was suggested, should not require to have "put up" so large an amount as £500. Yet that offer was made by the man himself and accepted by the court.

Another article discussed the case of a woman who had recently been released from gaol after having served a shortened sentence for embezzlement. She had said she took the money from her employer to retain her husband who, she felt, was drifting away from her. The newspaper story, among other things, praised the devotion of the husband in writing to his wife nearly every day while she was in gaol, and described the whole episode as one of Long Bay's greatest love stories.

These articles, admittedly, are a good way removed from the type which suggests that crime and vice go pay. But, nonetheless, I consider they reveal a dangerous tendency in a section of our Press.

One doesn't advocate vicious punishments, particularly in cases which give promise that the offence will not be repeated, but embezzlement and driving a motor vehicle under the influence of liquor are not normally offences to be winked at.

## Delay on T.V.

So little progress appears to be made in introducing television to Australia that one begins to doubt whether a great opportunity of allowing thousands to use it will not be lost. In other words, will television be here in time for its use at the Olympic Games in Melbourne only two years hence?

The Federal Government, except for the Postmaster-General, Mr. L. Anthony, has always struck me as being lukewarm

about television. When Mr. Anthony came back from a world tour almost two years ago he was obviously most impressed with what he had seen of television in the United States and Great Britain, and was in the mood to predict that it would be introduced in Australia without any avoidable delay.

But then the Television Royal Commission was set up to examine the question further. This looked like a time-wasting device, for surely the Government had from its own experts all the information it wanted—or could have asked them to get it within a few months.

Even after the Royal Commission had reported there was printing delay. However, the report has now been before the Government for at least three months, so any further excuses for procrastination will not carry much conviction.

## Culture in the West

The success of two West Australians, a pianist and a soprano, in the Australian Broadcasting Commission's 1954 concerto and vocal competitions, was pleasing.

For Western Australia's literary reputation I have a deep respect, for the State seems to produce more gifted writers, in proportion to its population, than any other State. And it is surprising how often an author or journalist in Melbourne or Sydney, with talent that attracts notice, turns out to have been born and educated in the West.

Now, it seems, West Australia can produce musicians out of the ordinary, too. It is a good thing that those of us who live in Eastern Australia should have the talent of our young compatriots in the West brought to our attention.

I have remarked before in this column that the A.B.C. is the outstanding instrument in welding us into a nation, and particularly in making one State conscious of what is happening in another. These vocal and concerto competitions (which provided us with a most enjoyable Saturday evening broadcast) are an excellent example of the A.B.C.'s encouragement of culture in the Commonwealth.

## Perspective

Just now in Sydney (according to the daily newspapers) one of the big issues of the day is whether or not the breweries (two of which own the majority of hotels) have unduly curtailed the liberty of the subject by banning the showing of films in liquor bars.

We must be a very carefree people if it is really correct that such a question excites much interest.

Yet I suppose it is hard to deny that such a topic figures more in casual conversation, as overheard on public transport, than the standard Australia should take to meet the new international situation revealed by the armistice in Indo-China. Or the best contribution Australia can make to the cause of lasting peace. Or a dozen other questions of similar urgent import for the future of mankind.

But don't let us blame the common man too much for his apparent indifference to great issues. He is not getting a great deal of encouragement from his own political leaders in constructive international thinking.

True, the debate on Indo-China in Parliament the week before last was a welcome change, particularly after the complete neglect of the subject in the election campaign speeches three months ago. But now Parliament has slipped back into the hurly-burly of personal feuding it will probably be some time before the level of debating can be temporarily raised to bring world topics into thoughtful view again for a brief space.

—THE MAN  
IN THE STREET.

## ONE MINUTE SERMON

### THE EPISTLE FOR THE TENTH SUNDAY AFTER TRINITY

#### The Text:

Concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

#### The Message:

How will God build up our lives as we turn to Him in every temptation, and how will God use us in daily life to forward His Kingdom? He will not make us to grow all alike but the more we are dedicated to God, and at the disposal of the Holy Spirit who dwells within us, the more wonderful will our lives become, the more useful in His service. There's a beautiful marginal reading in Judges 6:34, "The Lord clothed Himself with Gideon."

Let us remove ourselves "away from idols, away from all that stands in the place of God" and recognising Jesus, as Lord! Let us be controlled by the Holy Spirit. These gifts of which he speaks are over and beyond the moral result of God's Presence—they are an assurance of that, but enable us for a special task in His Church. Some seemed supernatural, some the enhancement of natural powers.

The Corinthians were very rich in gifts, more so than other Churches, but not realising that each owed his service to the rest, and that God was the source of every gift, they made their gifts an occasion of pride. They looked down on those whose gifts were less spectacular. What was lacking in them as is shown in 1. Cor. 13 was "love."

Every gift of the Holy Spirit is a gift for ministry to Our Lord and His Church, and no one is left without some gift he can use. There are different classes of gifts, 1. knowledge and the power to tell it, "wisdom," the sense of values and the power to make them real to others, 2. Faith, which in its expressions means power to heal and work signs; 3. inspired preaching and power to teach; 4. power to discern whether activities are from God; 5. ecstasies of praise and prayer and the power to interpret that others may understand.

Whatever gifts they are, come from the one Person, the Holy Spirit of God.

How many present-day Christians expect God to endow them with power to help others in the Church of God? How many of us are content with a formal membership and a decency of life and have missed the glory of knowing that if only we are utterly surrendered and "walk in the Spirit" there can come in our lives, the humblest lives, power to serve, to help, to cheer, to purify and bless our fellow members in the Body of Christ? We were never meant to be passengers but fellow workers in the Church of God.

## CLERGY NEWS

LUCK, The Reverend L. S., Priest-in-Charge of the Parochial District of Boolarra, Diocese of Gippsland, to be Vicar of Cann River, in the same diocese.

BATEMAN, The Reverend D. D., Senior Curate at Cessnock, Diocese of Newcastle, has been granted leave of absence for further study at Emmanuel College, Cambridge. He will leave on the "Strathaird" at the end of August.

BELLAMY, The Reverend A. E., Priest-in-Charge at St. James' old Cathedral, West Melbourne, to be Rector of Lilydale, in the Diocese of Melbourne. He will commence duties at the beginning of September.

MILES, The Reverend R., has been appointed Principal of St. Paul's Training School, Newhaven, Diocese of Melbourne.

## CANADIAN FLAG AT ABBEY

ANGLICAN NEWS SERVICE  
London, August 16  
The Canadian flag is being flown from the north-west tower of Westminster Abbey between August 10 and 29 as a tribute to the choir of St. George's Cathedral, Kingston, Ontario, who will sing the Sunday and daily services in the abbey during this period.

## NEW BISHOP OF PONTEFRAC

ANGLICAN NEWS SERVICE  
London, August 16  
The Queen has approved the appointment of the Vicar of Newark with Coddington, England, the Reverend George William Clarkson, to the Suffragan Bishopric of Pontefract.

## RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m.

A.E.T. NATIONAL.

August 21: The Reverend Frank Hamby.

August 22: Sister Julian.

August 24: Father Timothy Kelly, M.S.C. (Asterisk.)

August 25: The Reverend George Nash.

August 26: The Reverend A. P. Campbell, Melbourne.

August 27: Canon E. J. Davidson.

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

August 22: St. Peter's Cathedral, Adelaide. Preacher: The Reverend W. R. Day.

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

August 22: "International Education"—W. N. Oats.

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

August 22: New Town Methodist Church, Tasmania.

PRELUDE: 7.15 p.m. A.E.T. NATIONAL.

August 22: Westminster Madrigal Singers, Melbourne.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. NATIONAL.

August 22: Sister Julian.

THE EPITAPH: 11.20 p.m. A.E.T. INTERSTATE.

August 22: "The Epitaph"—No. 24. Tenth Sunday after Trinity.

FACING THE WEEK: 6.40 a.m. A.E.T. NATIONAL.

August 23: The Reverend Gordon Powell.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T. NATIONAL.

August 23-27: The Right Reverend Christopher Storr.

EVENING MEDITATION: 11.20 p.m. A.E.T. INTERSTATE.

August 23-28: The Reverend James Stuckey.

WEDNESDAY NIGHT TALKS: 10.15 p.m. INTERSTATE.

August 25: "Is there a Retreat from Christianity?"—Nial Brennan.

EVENSING: 4.45 p.m. A.E.T. NATIONAL.

August 26: St. John's Cathedral, Brisbane.



## 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.

### APPEAL FOR MELANESIA

#### MISSION SHIP IN BRISBANE

TO THE EDITOR OF THE ANGLICAN

Sir,—Most of your readers will have read in the news from your Brisbane correspondent that the mission ship *Southern Cross VII*, which has been in service for 22 years on the Melanesian inter-island run, is at present in Brisbane, and is to be sold.

This boat has been the home of the Bishop of Melanesia for years, and without it the bishop and the mission will be in difficulties often, for it is the only link the islands have with the outside world. It carries mails, supplies of food and other essentials for the mission and without it the bishop would be unable to cope with his work.

A new ship, *Southern Cross VIII*, will have to be bought and its cost is estimated at £100,000. England has been asked to raise £50,000; New Zealand £30,000; and Australia £20,000.

This appeal was authorised and publicised some two years ago but so far only a few hundreds have been subscribed.

I am sure there are many interested in the Melanesian Mission who will want to help in this regard.

Yours faithfully,

C. S. ROBERTSON,  
Chairman, A.B.M.

14 Spring Street,  
Sydney.

### "DEFENDER OF THE FAITH"

TO THE EDITOR OF THE ANGLICAN

Sir,—Readers will remember the controversy some months ago with reference to the omission of the letters F.D. from our new coinage. I wonder if anyone else has noticed that although they were placed on the commemorative issue of florins for Her Majesty's visit, they have again been left off the ordinary florins dated 1954. This is in spite of an assurance from Sir Arthur Fadden's department that our views would be borne in mind.

As I pointed out in a letter before the recent census was taken, the public service, being preponderantly Roman gives that Church advantages over all others. As I pointed out then, anyone using the term "Catholic" would automatically be entered as Roman Catholic. The Acting Commonwealth Statistician took the trouble to search me out and remind me that the question of religion was optional and I could not insist on anything about it. What I did, however, was to say "It is optional for you to answer the question or leave it; but if you do answer it, the question requires the full name of the denomination."

Non-Romans must be continually on their guard to avoid being robbed of their rights.

I am,

Yours faithfully,

H. W. ROGERS,  
Marrickville, N.S.W.

### C.E.M.S. IN PERTH

The C.E.M.S. is being revived in Western Australia. The first branch will be officially formed on August 22 at St. Martin-in-the-Fields, Kensington, Diocese of Perth, with approximately 20 members.

## HOLY COMMUNION PRACTICE

TO THE EDITOR OF THE ANGLICAN

Sir,—I refer to the Reverend T. B. McCall's statement (The Anglican, August 6) that in interpreting the Prayer Book the intentions of the framers are not taken into account. This is correct if Mr. McCall means that the interpretation of the Prayer Book is not affected by the opinions and intentions of its framers as evidenced by, e.g., independent theological writings or parliamentary speeches. But it is not correct if he means that no regard will be had to the intention of Parliament in enacting and enforcing the Prayer Book.

Actually, such intention is of primary importance, and great weight will be given to contemporary authority and long usage in ascertaining what it is. Further, long acquiescence by Parliament and the Convocations in the interpretation put upon the Prayer Book by notorious and open practice will usually be regarded as an endorsement of it.

Contemporary authority in Church and State showed by its manner of enforcement of the Prayer Book and its rubrics that its object was to protestantise the Church of England in doctrine and worship. This contemporary interpretation was universally followed and uncomplicatedly acquiesced in by Church and State for centuries. It was finally challenged not on the ground of a re-examination of the Prayer Book on historical or legal lines, but on the ground of preconceived doctrinal innovations. Consequently, the Reverend L. L. Nash is correct in thinking that the anti-papal, anti-Mass and anti-sacerdotal interpretation of the Prayer Book is the natural and correct one.

We all regret the necessity of quibbling over legal points and rubrics, but it seems to me indisputable that the blame for controversy on these matters lies not with those who uphold an interpretation unchallenged for three centuries, but with the innovators who originated what time has yet to prove are anything but contemporary fads and with those who follow them. Much as we all deplore the way this controversy weakens the witness of our Church to the world, it is arguable that it is better to have these fundamental matters out than to cry "peace, peace," where there is no peace.

Yours, etc.,

G. S. CLARKE,  
Darwin, N.T.

### FASTING AND COMMUNION

TO THE EDITOR OF THE ANGLICAN

Sir,—With reference to an article in your issue of August 6, under the heading, "Faith and Morals": I do not wish to add to or detract from anything contained in that article, but to point out that emphasis on fasting communion detracts from the need for mental nourishment.

My experience is that preparation overnight is never availed of by those most in need of preparation, while those who come to 11 a.m. services derive both mental and spiritual advantage, and that the latter is more popular except when no mental nourishment is contained in the sermon, when, to avoid being bored, they attend the earlier service, fasting.

Another point is this: Ruskin defines sin as anything that retards our efficiency, and for a (really) fasting priest, to celebrate three times before he breaks his fast is abusing his body in a way he would not think of abusing his car. I don't know why it should be looked upon as a virtue to abuse God's gifts and a sin to abuse man's.

I have inserted the word "really" to exclude my remarks from those priests who grow gross through eating huge suppers so that they may pose as fasters in the morning.

Yours,

EDGAR HEYDON,  
Launceston, Tas.

## JOURNEY TO MINNEAPOLIS

### A DELEGATE'S IMPRESSIONS

By Dr. A. W. J. STOKES

A number of our delegates have very happy memories of their journey to Minneapolis.

At Honolulu, the bishop, the Right Reverend H. S. Kennedy and Mrs. Kennedy, the Rector of St. Clement's, Honolulu, the Reverend M. McDonald, and Archdeacon Sheerin, of the Island of Hawaii (on vacation in Honolulu) made sure that the visitors would see as much as possible and enjoy that delightful tropical and colourful spot.

The visitors next day left on the second stage of the journey to San Francisco and Vancouver.

Some spent a day at San Francisco making the most of a short sojourn, leaving by plane again for Vancouver to board the train for a daylight trip across the Canadian Rockies.

This was an unforgettable experience—the Rockies extending many thousands of feet into the air made our Australian mountains seem like hills. Though summertime, the mountains are still snow-capped.

For some of us Banff was the next "stop-off," with a trip to Lake Louise, both famous for their snow sports. Lake Louise was reached in time to attend a shortened Morning Prayer, which is conducted by Archdeacon Axon, of Calgary, in the ballroom of the chateau each Sunday, where an altar is set up complete with crosses.

The lake, with the Rockies as a backdrop, the beautifully kept gardens and lawns in which Iceland poppies appeared to be growing wild, created a splendid atmosphere, and those guests who did not attend the Anglican service observed the notice in the entrance hall: "Silence Church service in progress."

### THE PRAIRIES

It wasn't easy to leave a spot of such scenic beauty, but the delegates had to catch another train, this time through the city of Calgary and across the wonderful rolling green country, known as the prairies.

At last our destination, Minneapolis, was reached, and delegates were met by their various hosts and hostesses. They were at once impressed by the extreme friendliness of the American people, who have taken hundreds of people from all over the world into their homes, making them feel "at home."

A visit to St. Mark's Cathedral, the centre for the enrolment of both delegates and visitors impressed all with the tremendous undertaking.

A bevy of people, at their various stations according to the countries, were kept busy, while a fleet of private cars stood by to take visitors anywhere.

### THE CONGRESS

The next day was even busier: everyone was worked up to a state of excitement as the hour of the opening of the great Pan Anglican Congress approached.

The huge auditorium was filled to capacity, with more than 10,000 people lining the huge galleries as well as filling the body of the hall, except the front seats, reserved for the delegates.

Exactly on the stroke of eight the procession started to enter the hall. It was led by massed choirs, singing the impressive hymn "The God of Abraham Praise," and it was half an hour before the two presiding dignitaries—the Archbishop of Canterbury and the Presiding Bishop of the U.S.A.—appeared at the end of the colourful procession, which was punctuated with the banners of the various countries.

While still standing the choir and congregation sang the Doxology, after which the Presiding Bishop gave the bidding: "Grace be unto you, and peace from God our Father and from the Lord Jesus Christ."

## FAITH AND MORALS

### A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

#### Should the Church Advertise?

Several people have commented recently on the success of the mission of Mr. Billy Graham in England, and have asked whether his success has been due to the use of modern methods of publicity and advertisement.

I am afraid that I have not a great deal of information about Billy Graham's mission, but any man who can succeed in packing the great stadium at Wembley with an overflow meeting at the Harringay stadium—a total of nearly 200,000 people, on what was an acknowledged bitterly cold day, must have something about him beyond mere emotionalism. Considerable publicity has been given to the fact that the Archbishop of Canterbury attended his final meeting, rather less to the fact that the *Sunday Times* wrote a "leader" of enthusiastic praise, that the poet Mr. John Betjeman, who is one of the best known Anglo-Catholic laymen in London, contributed an article to the *Spectator*, emphasising the value of Graham's work for the contemporary Church, and the television reviewer in *The Listener*, who normally writes with a most critical pen and is usually vitriolic where religious broadcasts are concerned, was obviously deeply moved by the sincerity and simplicity of Graham over this medium. It would seem, therefore, that the success of this mission in England has been largely due to the personality of Mr. Graham himself and to his genius as a teacher, but quite clearly, publicity and advertising had their place.

There seems to be no reason against church advertising so long as the dictates of good taste are obeyed. In the well-known report of the English Archbishops on Evangelism, entitled "Towards the Conversion of England," the Bishop of Rochester, Dr. Chavasse, who was chairman of the commission, declared that Christ himself was the great propagandist, and he comments in his report: "Church bells, miracle plays, the printing press, pamphlets and popular songs have all been used by the Church to advertise its spiritual wares, as one by one they rose into prominence. Unfortunately, the rift between the Church and the people has allowed the abandonment of the great modern agencies of propaganda—the cinema, radio, drama, the Press, and organised advertising—to the forces of secularism. So much so, that the doubt is expressed whether their employment by the Church would not be to adopt worldly methods for spiritual ends. And yet they are all the real modern education of public men. The answer is that of Pope Gregory to Augustine, who asked what was to be done with England's pagan temples: 'Baptise them into the service of Christ.'"

The World Council of Churches in Australia put out a number of excellent posters recently which attracted the attention of a great number of people. In the United States, church services are announced attractively in hotels, guest

houses, shops and other public places, and the fullest possible use is made of the Press, radio and television. The money spent on advertisement is likely to be repaid by increased attendance at church and by the extra financial support which comes from the increased congregations.

Very often in this country, notice boards outside churches are most unattractive, with bad lettering and frequently with out-of-date information, and it is often difficult, particularly in country places, to find out the hours of service, especially on week days. On the other hand, there are other parishes which take care to have the relevant information prominent on railway stations and in hotels and other places where visitors may stay.

I believe we should also use modern advertising techniques, again provided we observe good taste. I very much doubt whether mere Biblical texts up on hoardings or trams or ferries attract much attention, but I have noticed that a great number of travellers in the hundreds of trams that go up and down Broadway, Sydney, look at the R. B. S. Hammond memorial board outside St. Barnabas' Church to see the message of the particular week, which is frequently very telling indeed. The Church often consults big business in its financial problems and often employs advisory panels of architects, lawyers, etc. Why should we not similarly make use of experts in the field of advertisement?

#### The Duties Of A Verger

I have been asked for information concerning the duties of a verger in a parish.

It is rather difficult to answer this question without further information as, quite obviously, it makes all the difference whether the verger is a full-time or part-time, or honorary servant of the parish. The word is derived from the Latin "virga," a wand, and was the title of an official who carried a wand of wood, or a silver mace. In the mediaeval cathedral, some of the vergers were paid by the bishop, and had the duty of preceding him from the palace to the cathedral, and attending upon him during service. The dean also had his vergers, one of whom kept guard outside the Chapter House during the sessions of chapter.

In the modern church, the verger, if paid, is usually responsible for the cleaning of the church; he leads processions, conducts the preacher to and from the pulpit, and generally supervises preparations for the service, e.g., the distribution of prayer books, the placing of hymn numbers upon the board, etc. At weddings, he should see that kneelers are put in position for the bride and bridegroom, and that the registers are prepared and properly signed. Generally speaking, it is his duty to make himself as useful as possible to the parish priest, and to perform his duties unobtrusively, so that he may not distract those taking part in public worship.

Very often parishes seem to be more concerned at securing a good cleaner than a good verger, with the result that the ability to scrub and polish is regarded as a higher qualification than dignity in moving round the church, especially at the Occasional Offices. It may, therefore, be found advisable to employ a good cleaner and to appoint an honorary verger for the liturgical side of his office. The verger, when not employed in the actual cleaning, should wear a gown or a cassock or some other official gown. It is useful also if he possesses some knowledge of the history of the church or interesting features of the church so that he can enlighten visitors.

### SOUTH AFRICAN MISSION SCHOOLS

ANGLICAN NEWS SERVICE

Pretoria, August 14  
The Department of Native Affairs is making arrangements for assuming control of African mission schools in the Union by April 1, 1955.

In a statement to schools, the department has emphasised that transfer of control from missions to Bantu communities is part of a wider scheme of social development designed to assist the progress of the African people in the form of self-sufficient and responsible communities.

The purpose was not the removal of religious influence from the life of the Bantu, but the enlistment of the energies in the development of a healthy social and economic life of their own.

All schools must tell the department by the end of the year whether they wish to retain control of the existing State-aided schools and hostels as private, unaided institutions, or as aided institutions with a subsidy for teachers' salaries, fixed at 75 per cent., or whether they wish to relinquish control of their schools and hostels to Bantu community organisations.

The department emphasises its wish for the missions to retain control of the school hostels.

### THE BIBLE SOCIETY IN CANADA

ANGLICAN NEWS SERVICE

London, August 16

The General Secretary of the British and Foreign Bible Society and Chairman of the United Bible Societies, the Reverend W. J. Platt, is visiting the United States and Canada from August 4 to October 12.

He will participate in the special meetings and services which have been organised by the Society in Canada in celebration of its 150th birthday.

This year also marks the 50th anniversary of Bible Society work in Canada. The Canadians are raising a special Jubilee gift of £100,000 for the Society in Britain.

### LEADER TRAINING IN THE SUDAN

FROM OUR C.M.S. CORRESPONDENT

In the midst of a rapidly changing political situation in the Sudan, C.M.S. has a representative at a key point in the life of the Sudanese Church.

He is the Principal of the Bishop Gwynne Theological College, Mundri, Southern Sudan, Canon A. B. H. Riley.

The Sudan is going through a series of rapid changes. The country now has self-government and the party in power is the Nationalist Unity Party which was successful in the recent elections through the influence of Egypt.

Rival religious sects in the north have already caused riots and bloodshed. The south is very suspicious and fearful of the north. The attitude of the Moslem Government to the Christian Church has not yet been made clear, but difficult times may be expected.

"Against such a background," writes Canon Riley, "it is not difficult to see that the time is short for helping the Church and training leaders. We ask your prayers for the 17 pastors already ordained; for the men now in training; and for worthy men to be called into training."

In the Bishop Gwynne College not only are ordinands trained but their wives also; Mrs. Riley plays an important part here.

### 50 YEARS WITH THE CHURCH ARMY

ANGLICAN NEWS SERVICE

London, August 16

After 50 years' service with the Church Army, Mr. A. E. Reffold retired from his position of Financial Organising Secretary at the end of July.

Mr. Reffold joined the society in 1904, and became Assistant Secretary of the Subscribers Department in 1911.

He became Financial Organising Secretary in 1939 and has held the position since that time.

In 1922 he took over editorship of the *Church Army Review*, and in addition assumed charge of the literary section of Church Army work.



## THE LORD BISHOP OF AUSTRALIA

By E. C. ROWLAND

TO no human does the Church in Australia owe more than to William Grant Broughton, the first and only Bishop of Australia. Born at Westminster in 1788, and educated at The King's School, Canterbury, and Pembroke Hall, Cambridge, he was ordained by the Bishop of Salisbury in 1818. After an assistant curacy at Hartley Westphall in Hampshire, he became Rector of Farnham in Surrey in 1827, and chaplain to the Tower of London in 1828. He was appointed the second Archdeacon of New South Wales in the same year, and was later consecrated first Bishop of Australia in 1836.

As the head of the English Church in the colony, he had for a long while an ex-officio seat on the Legislative Council of New South Wales. Whether in this capacity, or as a Father-in-God to his own people, or as a keen supporter of all educational work, Dr. Broughton made a very valuable contribution to the development of Australian national life. He was a scholar who had gained distinction for himself in England through outstanding essays he had written dealing with textual criticism of the Bible.

### ABLE ADMINISTRATOR

He was an able administrator who was able to bring peace to the Church in New South Wales, following upon its troubled times under Archdeacon Scott. He was also an indefatigable worker who journeyed far and wide to keep in touch with his staff and their congregations. His journals and the regular reports he made to the Society for the Propagation of the Gospel tell the story of a great servant of the Church.

Several things remain as monuments to the work he accomplished. The King's School, Parramatta, opened in 1832 and planned by him on the lines of his own *alma mater*, reminds us of his enthusiasm for the cause of religious education. Our theological colleges, though not founded by him, are memorials to the work of clergy-training he began when he established the first Australian

This is the first 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 second article, on the first Bishop of Adelaide, the Right Reverend Augustus Short, will appear next week.

lian Theological College at S. James' Parsonage, Sydney, in 1845.

### MISSIONARY WORK

The Australian Board of Missions, of which he was the first chairman, is a token of his interest in spreading the Gospel to the people of the Pacific Isles and to the Aborigines of Australia. And throughout the Commonwealth there are many churches dedicated or conse-

crated by Bishop Broughton during one of the most colourful periods of church extension.

In his time were established the Bishoprics of New Zealand, Tasmania, Newcastle, Melbourne and Adelaide. Bishop Broughton offering to surrender half of his salary to aid in the founding of the last three. He himself became the first Bishop of Sydney and Metropolitan of Australasia. All these bishops met together in the memorable conference of 1850, called at Sydney by Dr. Broughton. Its recommendations had far reaching effects on the Australian Church.

One of these recommendations, that of providing Synodical government for the Church, took the bishop to London in 1852 to press the matter on the Imperial Government. But death overtook him while staying at the home of Lady Gipsy; he was buried in Canterbury Cathedral after 23 years' service to the Church in Australia.

## RE-UNION DINNER AT MINNEAPOLIS

By THE BISHOP OF ROCKHAMPTON

I WAS privileged to be the Australian delegate at a dinner for representatives of each member Church of the Anglican communion held at the Minneapolis Club.

Each delegate reported briefly what his branch of the communion was doing in the matter of approaches to organic union with other Christian bodies.

The position in most of our member Churches is much the same as I reported for Australia—a state of suspended animation.

In many Churches, as in Australia, there have been "conversations" with other Christian bodies, but these have nearly all been temporarily suspended. The Church in the U.S.A. and in England expects soon to resume "conversations" with the Presbyterians and the Methodists.

This temporary suspension does not mean that no progress is being made, for in every Church there is a means of communication such as we have in the Australian Council for the World Council of Churches. By these means we are informally getting to know and understand one another better, a necessary preliminary to organic unity.

### C.M.S. SCHOOL WORK IN BORNEO

FROM OUR C.M.S. CORRESPONDENT

Particular emphasis on the opportunities for educational work in Tawau, British North Borneo, is made by the Reverend Walter Newmarch in a report soon after his arrival at this new centre of C.M.S. work.

At Tawau there is a Church school—S. Patrick's—with more than 200 pupils. The pupils are nearly all Chinese, with a few Malays, and of them only about 10 per cent. are professing Christians.

Mr. Newmarch writes: "We have brief prayers to open school each day; all classes have Scripture lessons during the week and on Fridays we have a chapel service, when I have an opportunity to speak to the whole school."

The notable exceptions to this general condition of suspended animation are the Churches in North India and Ceylon, where Anglicans are in full collaboration with other bodies with the purpose of embarking upon a definite scheme of organic union.

Bishop de Mel, of Ceylon, made it quite clear to us that Anglicans in Ceylon will not commit themselves to an organic union until after full consultation with representatives of the whole Anglican communion at the Lambeth Conference of 1958.

He also pointed to a difficulty to be overcome in the matter of relations between the United Church and the "parent" bodies which are still not in full communion with one another.

### THEATRE REVIEW

#### SYBIL THORNDIKE IN MELBOURNE

At the Assembly Hall in Melbourne a capacity house saw the genius that has made the name of Dame Sybil Thorndike one to conjure with in the theatrical world for many years past.

It is an education in the technique of acting; apart from two chairs and a small table, the bare platform is entirely devoid of scenery and there are no costumes or music to assist the artists in creating any illusion in the minds of the audience.

The programme opened with two scenes of the trial of Katherine of Aragon from "Henry VIII," followed by Kipling's "Queen Bess Was Harry's Daughter," then a group of seventeenth-century poems of Ben Jonson and Herrick.

Sir Lewis Casson was excellent in the French ballad: "Carcassonne," then came two magnificent scenes from "The Medea" of Euripides, and three delightful character poems of Edna Millay, and three tremendous scenes from Clemence Dane's "Lion And The Unicorn."

The majesty of English prose was seen at its best in the scene from Shaw's "Saint Joan."

—W.F.H.

## THE AMERICAN CHURCHES USE TELECASTING

By THE RIGHT REVEREND J. S. MOYES.

"MR. FRANK D. NICHOLLS?" "Yes! I'm Nicholls." "And you've been in television for some time?" "Yes, almost before it came into being, during the experimental stage. But now I'm where I want to be, in Church telecasting."

Telecasting is eight years old as far as religious television is concerned. The Churches in 1947 started combined efforts through the Columbia and National Broadcasting Companies, the companies giving "religious time," 50% to non-Roman; 40% to Roman Catholic; and 10% to Jewish Church. The non-Roman Churches had more time but the Roman Church was more efficient. The National Council of Churches produced a programme "A Lamp Unto My Feet", a thriving programme but the only one sponsored for years. It was much more use than church services. Gradually the Churches learned that the Remote Telecasting of services (they used mobile units) was adding only one dimension to the old broadcasting and they were reaching mainly their own Church people—who didn't need it—by televising Church services.

Two years ago the Churches began to launch out into more dramatic shows, greater variety, than just the preaching-singing format.

They decided to produce several "shows" and also to make films producing many prints and sending them out to 150 stations. These made a great mark and can be had at times other than Sunday mornings. Class A time (such as Friday or Tuesday nights, when most people are at home) is hard to come by. To get Class A time is the Churches' number 1 problem. The Roman Catholics get over this problem by putting Father Sheen on an advertising half-hour or the Dumont network. It is a commercial programme in which he gets 15 minutes and is paid 1,000,000 dollars a year. The non-Roman Churches don't believe in this method and so far have no commercial sponsors nor bought time.

What the Churches needed were "experimental" money to get away from remote services. They raised money and begun experiments to reach the unchurched. They designed shows for (1) unchurched children from 6 to 12 years old, "God's Universe", "The Wonders of the Stars", "Exploring God's World"; (2) the unchurched teenagers, for whom they had to think out a programme that would reach them where they were. Popular music, "one person" as a star, but not just to entertain. They found a man god in the field of youth, a compatriot of Billy Graham (Chas. B. Templeton). He talks to them about "Choosing a Career", "Choosing a Life Partner". They add a girl singer, and a well-known quartette. All this is secular. Then a young people's chorus, 50

Bishop Moyes, at present in the U.S.A. for the Church Congresses this month, wrote this article after he had interviewed last week a Church telecasting official, Mr. James D. Nicholls, in New York.

voices, semi-religious; then Chas. B. Templeton gives 7 to 12 minutes with a message which links them with the Church. Finally the whole group, singer, quartette and choir sing a final hymn. They don't announce that this session is sponsored by the National Council of Churches, don't call it a religious programme, but "Look Up and Live".

In every city where this show comes over, they arrange for set groups to be at telephones and at once speak to listeners giving them telephone numbers with which they can get in touch, or church youths members write non-church friends into a "brunch" to see the show.

The third show is for the sophisticated suburbanite who doesn't go to church and doesn't think he has any need or who despises television for its lack of intellectual content. This "show" is called "Frontiers of Faith" and goes over the National Broadcasting Company's network. It provides great writers, poets, musicians and speakers who come and perform, read, recite, sing and speak.

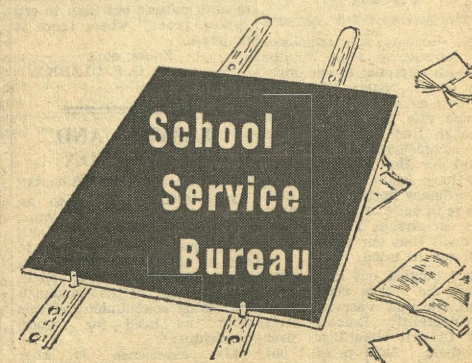
A minister of religion is an M.C. who introduces them, talks to them, gets an outline of their religious life, faith and

practices and closes with a clinching message. It has been sufficiently successful to be likely to continue, though expensive and costing 2,500 dollars a week. The National Council of Churches only has 500,000 dollars a year from its member Churches. But its shows are becoming so interesting that the companies are reducing charges so that by September this year, the Churches hope to get most of these sessions free of cost.

So far, said Mr. Nicholls, the films are not a good job. The most important is that depicting Norman Vincent Peale, who gives messages that are "An Opiate for the People", but they lap it up and want more. This film is seen three times every Sunday in New York alone.

A programme is being produced expounding "Counseling", depicting parents and a child at loggerheads over her marriage, the pastor coming in on the third scene to advise. It is not good but is paid for privately. The Missouri Lutherans are doing the best work in this way with a dramatic 30 minutes' story called "This My Life", filmed professionally in Hollywood. They spend one-half a million dollars a year on this one work and so good is it that they probably get their money back. The Lutherans are the true leaders in mass communication in U.S.A. The National Council agrees with the Roman Church that great voices on films are important and they are planning to meet the Roman challenge in Father Sheen by such men as Dean Pike, the Reverend Ralph Sockman and others.

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## EDUCATION WEEK

Education Week was introduced in Sydney this week by services held in leading city churches, including S. Andrew's Cathedral.

The Education Department is to be commended for giving such a lead to the schools and young people for which it is responsible.

"The fear of the Lord is the beginning of wisdom," wrote Solomon, and history has proved how true that statement is.

In these days when so many opportunities are provided for young people to equip themselves for the material side of life we need clear direction in the promotion of a healthy philosophy of life.

The technical courses provided by our colleges are not the final guarantee of future prosperity for Australia or for the young people engaged in them.

Behind the machinery of modern life is the man and the woman. They will determine how their hard-won knowledge will be applied. Society generally will discover the nature of such decisions too, though it will have to wait a little longer.

We are finding to our cost already that failure to promote a thoroughly Christian approach to life leads to disaster. To leave the child to decide for himself when he is older may be permissible in some things, but not in this.

Before he has reached adolescence some direction, however ill-defined, has been given him.

The two greatest influences in setting that direction are home and school.

Small wonder then that Christian people hasten to commend the State Education Department for coming out so definitely on the question of God's place in the lives of the younger generation.

Let us hope it will not stop there. A gesture such as this will earn the public support which it deserves, but what is even more important is that home and school, working together, should produce in-

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### "THE FRIEND OF GOD"

## IS PATRIOTISM ENOUGH?

BY WILLMA TERRY

WE have already noted something of Jeremiah's love for his country, but few men dare to rouse her anger against themselves as he did.

He knew it was her own fidelity to God, which would bring her so much trouble. What deeper plea could he have made to God than this: "O Lord, the hope of Israel, all that forsake Thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of all living waters." The fountain of living waters—the Hebrew prophets loved this metaphor of God. Jesus gave it a deeper meaning still when he spoke to the Woman of Samaria by the well. (John: 3).

Jeremiah knew that only one saved, and that was God. "Heal me, O Lord, and I shall be healed; save me, and I shall be saved. (Jer. 17: 13-14). In the story of the potter's wheel (Jer. 18: 1-6) he saw that although Israel had departed from the true God, there was still hope and even yet she could become the divine nation.

While he hoped and prayed for Israel, Jeremiah's eyes were ever watching the happenings in the north. In 612 B.C. he saw the Babylonian soldiers over-run Assyria, and he knew that Judah's death knell was drawing near. If only Israel would hearken before it was too late. "My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard. O my soul, the sound of the trumpet, the alarm of war." (Jer. 4: 19).

King Zedekiah, before whom he prophesied, bore him only ill-will, and "shut him up in prison" (Jer. 37: 3). What a comfort it must have been for Jeremiah to have a staunch friend at his side, and Baruch the scribe seems to have filled this position very honourably. He was entrusted with many important tasks. In Jer. 32: 13 he bought some land for him. This redeemed land would mean much to the Israelites as they were carried away into exile. Sometimes he must have been a very anxious man, especially when he had the task of reading Jeremiah's denunciations to the king (Jer. 36: 27-32). What

a task it must have been to re-write the rolls the king destroyed!

THE king's courtiers in their fear were urging the king to ask Egypt for support. Jeremiah knew how weak an ally she would be, so he urged the king to make peace with Babylon. For this he was thrown into the most dismal dungeon the king could find. It was well for him that he had friends among the courtiers as well, because through their good offices he was brought out of that dismal dungeon and certain death (Jer. 26) and allowed to live in the prison courtyard. (Jer. 38).

In these modern days we only exclude such a man from the counsels of our nation, and shrug off his guiding hand. Then like Zedekiah we have a sneaking feeling he may be right (Jer. 33: 17-33) and fawn on him to help us. Let us endeavour to accept such a man for his integrity of spirit, and together build something worthwhile for our country.

When the worst happened (Jer. 39), the Babylonians apparently thought that Jeremiah would be of more service to them if they left him in the land with his people, and they gave him a choice. "If it seem good unto thee to come with me into Babylon, forbear: behold, all the land is before thee: but if it seems ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go." (Jer. 40: 4).

It must have been a terrible struggle which went on in the heart of Jeremiah as he made that choice. There were those being taken into exile who would want comfort and encouragement to believe that one day they would return, and there were those being left who would probably face famine and poverty all their days. Perhaps he felt that if the remnant could be turned back to God all would be well, because he decided to stay with the remnant at Mizpah.

The Babylonians had made a man named Gedaliah a "puppet" governor. He was to rule from Mizpah where the Jews had congregated. The peace which Jeremiah so earnestly prayed for was not to be, for some hotheaded brethren who felt Gedaliah was too pro-Babylonian killed him. (Jer. 41). The people were very much afraid. They knew Babylon would demand retribution.

IN their fear they were prepared to trust Egypt's favours. Jeremiah warned them of the dangers they would face (Jer. 43), but they refused to listen. What was even more sad, they dragged Jeremiah away with them. What he said came true. These Jews grew worse in their apostasy (Jer. 44), and tradition says that he died by their hands.

In all his endeavour, Jeremiah daily risked death that the cause of God might be proclaimed. That he finally died at the hands of those he loved and served would have seemed to him nothing less than the smallest offering he could make to God.

Things to do:  
1. Make a study of Jeremiah from a literary standpoint. A suggested book is "Literary Genius of the Old Testament."  
2. A discussion on the question: "Is our religion the vital force behind all efforts for good in the community?"

3. Find out what the Church teaches about "The Ministry of the Church." Perhaps a group project using E. J. Bicknell's "Thirty-Nine Articles" or C. B. Moss's "The Christian Faith" could be attempted.

### QUEENSLAND YOUTH CAMP

FROM OUR OWN CORRESPONDENT

Brisbane, August 16  
Queensland branches of the Comrades of S. George held a Youth Camp at Brookfield over the week-end August 6 to 8.

Some 72 members were in residence; branches represented included those from places as far as Maryborough, Childers, Oakley and Toowoomba.

The lectures and study theme was "Action at Home and Abroad." The principal lecturer was the Home Secretary of the Australian Board of Missions, the Reverend Bruce McCall.

One of the highlights of the social side of the camp was the participation in a Chinese meal cooked by Mr. Ernest Carleton. The Archbishop of Brisbane visited the camp on Saturday evening when the new Canadian Missionary film "Power Within" was screened.

On Saturday and Sunday, members of the camp were hosts to the Mission boys from the Southern Cross VII which was then in port having recently arrived from the Diocese of Melanesia.

### YOUTH NEWS

Ken Graham has been appointed missionary leader for the Orange C.E.B.S. Barry Close, branch companion, held a house party for the members recently. A start has been made by the boys to re-plan the parish hall for meetings of the youth groups. Orange C.E.B.S. members are now planning for the diocesan boys' week-end at their parish on September 18 and 19.

A former Forbes B.A., Ian Andrews, now moves around the State on C.P.S. duty. He writes: "Where I make myself known to Y.A. or C.E.P. groups in the towns I visit, I am very well received. Places I shall always remember (especially Goulburn and Murrumbidgee) because of this, have a big future ahead of them as far as youth work is concerned. My little star badge with crimson background and silver cross has won me many friends." He sent £5 for the Children's Home appeal of Bathurst Diocese, and says he will try to make it an annual "habit."

### FOR SMALL PEOPLE

#### I WAS THERE... (37) A SAD DAY

We all know what it means to be sad.

Have you ever thought that Jesus was sometimes sad too? He was. Let me tell you about something which happened one day just outside the great city of Jerusalem.

Some of us had been to church with Jesus. Our church was called a temple. On God's day every week, and sometimes during the week, Jesus was to be found there.

John had been pointing out to Jesus as we left, some of the beautiful buildings of the temple.

Some of the stones were huge, the biggest I have ever seen.

Jesus didn't say much just then, but as we climbed the hill outside the city wall and looked across to the temple with its gleaming towers, His eyes began to fill with tears.



Dear Boys and Girls,  
Here we are again with our story. It's from the Gospel for the Tenth Sunday after Trinity this time.  
I hope you will not only read or listen to it, but think about it too.  
God bless you all.  
Your friend,  
UNCLE PETER.

Then, as He stood looking out towards the city, Jesus began to speak more sadly than I had ever heard Him speak before—"Jerusalem, Jerusalem," he cried, "how often have I longed to gather your people to myself and care for them and lead them, just like a hen gathers her chickens under her wings—but you would not let me. You would not come to me."

We were all so surprised, but nobody said a word. Here was Jesus weeping over the very people who were cruel to Him and did not want Him.

We knew then how much He must have loved them.

As I glanced across at Him, Jesus began to speak again—

"The days are coming very soon, when your enemies will dig a great trench around your city and the people will not be able to come in or go out. Then your enemies will pull the city down—buildings and all—and not one stone will be left on another."

Jesus was sterner now. I began to see that while He loved the city and its people, He would not allow their wrongdoing to go unpunished.

That made me think.

While Jesus loves me, He can never like the wrong things I do.

So day by day now I am trying to follow Him and keep away from all that would displease Him. And because He loves me, I love Him too. That makes it easier for me to please Him.

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# OUR POSITION IN HISTORY

By the Bishop of London, the Right Reverend and Right Honourable J. W. C. WAND

THAT the world-wide Anglican Communion stems from the Church in Britain goes without saying. It is not always remembered, however, how varied were the influences that produced the Church in those islands or how near to Biblical times the first of them appeared. It came not later than the end of the second century, and was probably more Greek than Latin. It helped to train the first Roman emperor who became a Christian. It was organised on a roughly diocesan basis. At any rate, there were Bishops of York and London by 314, when with another, but uncertainly identified, British bishop, they attended the Council of Arles.

During two and a half centuries a very considerable Church must have been built up in Britain. I find it very hard to believe, as is generally supposed, that on the coming of the English and the disappearance of the Roman legions, all this Christianity was swept, lock, stock and barrel, into the fastnesses of the West Country. Recent historians have reacted violently against the view that the Anglo-Saxons completely annihilated the people they conquered. There is evidence of definite continuity in the civil life of some of the larger towns as, for instance, in London itself. If that is so, there must have been some continuity of religious belief, even if the Church's buildings and organisation were almost entirely destroyed.

This is not to detract from the importance of the Latin mission or from the value of the work it did in the south of England after Augustine's landing in 597. Even so, it should not be forgotten that, contemporary with the work of the Papal mission in the south, there was a very gallant effort to convert the north by Celtic missionaries from Ireland, or that their type of organisation was very different from that of Augustine and his followers. Nor should it be forgotten that the very important missionary work done by the British agents on the Continent of Europe was very largely of the Celtic type. But just as the various missions on the continent yielded ultimately to the tremendous prestige of Rome, so in England the conflict between the two was at the Synod of Whitby in 664 decided in favour of the Papal See.

HENCEFORTH, Christianity in England must be regarded as an integral part of the Papal system. The attempt to prove that throughout the Middle Ages England stood outside that system, developing its own customs and its own ecclesiastical law, has broken down. William the Conqueror set a high value on the blessing conferred by the Pope upon his expedition, and repaid that favour by integrating the English ecclesiastical organisations still more completely with that of Rome. Later, John retained his crown by making England a fief of the Pope. It is now generally conceded that Canon Law was just as fully recognised in England as it was in the Churches of the Continent. Nevertheless, a certain independence of spirit still remained. The Kingdom never became part of the Holy Roman Empire, and ecclesiastical leaders like Grosseteste of Lincoln often expressed a sturdy criticism of Rome which they did not regard as incompatible with their essential loyalty. The stronger kings could often rely upon the backing of the country when national policy seemed to require a defiance of the Papacy. Even Henry V suppressed a number of monasteries long before a root and branch reformation became practical politics.

The detachment of the Church in England from Rome and the development of Anglicanism, strictly so-called, came in the characteristic English way almost by accident.

This article is the first part of the address given by Dr. Wand at the Anglican Congress, Minneapolis, on August 5.

Dr. Wand was introducing the first topic of the congress, "Our Vocation," with an address on "The Position of the Anglican Communion in History and Doctrine."

We reprint "Our Position in History," as the facts about this are so often misrepresented by the Roman Catholic Church.

The process was prolonged over the course of a century. Three main stages in its growth can be discerned.

The whole movement was inaugurated quite unintentionally by the cardinal and papal legate Wolsey, whose fundamental importance in this respect has been made clear by his modern biographer, A. F. Pollard. Wolsey was the first man in English history to combine in his own hands effective authority both in Church and State. It had been part of William the Conqueror's system to distinguish sharply between secular and ecclesiastical affairs, recognising Papal authority in the latter, while reserving the former for himself. Generally speaking, that system had prevailed and had been recognised in English law throughout the Middle Ages. Wolsey, however, united the two authorities in his own person.

AS Chancellor he was not only the principal legal officer under the Crown, but he also relieved the King of responsibility for domestic administration. He also directed foreign policy, and even decided issues of peace and war. All this, of course, was under the King's pleasure, but during the early years of his reign the King was pleased to have it so. At the same time, Wolsey gathered into his own hands the full rights of ecclesiastical administration. As Archbishop of York, he was, of course, junior to Canterbury, but when he persuaded the Pope to make him *legatus a latere*, he superseded the Archbishop of Canterbury, who was merely *legatus natus*. Wolsey was therefore supreme both in Church and State. For the first time in English history all the reins of government were in one pair of hands.

Wolsey thus established a truly unified government in England. When he fell, the King simply took the reins into his own hands. Thomas More might succeed Wolsey as Chancellor, but he was never allowed to exercise the same general powers. The Pope had already been effectively superseded, and as he could not, for political reasons, grant Henry the decree of nullity on which he had set his heart, he was not allowed to resume the spiritual powers he had lost. The King was now supreme in all causes ecclesiastical as well as civil, and all the acts that were passed were intended to give the force of law to *de facto* position.

Henry, of course, had no intention of altering the religion of his country. He was a devout and theologically minded Catholic. As a young king he had been accustomed to attend three Masses a day when hunting, and to share the daily office with his queen in her chamber. He had learnt his theology in days when he had thought that he himself might become Archbishop of Canterbury, and he had worked hard with the Pope to gain his title of Defender of the Faith. But, although he might himself write against Luther, he could not prevent the movement of a current of thought among his people which brought him to carry his breach with Rome much further than he himself intended. He could see nothing wrong in a Catholicism with himself as Pope, but when his own strong hand was removed the flood of new thought, together with the rapacity of greedy adventurers, swept away much that he would have left untouched.

The second important stage came with Elizabeth. She entered upon an extremely

dubious situation. Since her father's death, Englishmen had suffered under two experiences, neither of which they wished to see repeated. Under Edward VI, new thought and rapacity had had their day. Churches had been despoiled; services had been altered; a new and oppressive aristocracy had been enriched; the old religious glamour had gone. Under Mary an effort had been made to set the clock back, but it had been accomplished by the fires of Smithfield, and an alliance with the hated Spaniards. The bulk of the people was therefore as disquieted with Marian Papalism as with Edwardian Protestantism. Where was one to go from there?

Elizabeth was a true daughter of her father, with a double portion of his determination and statecraft, and with an even greater capacity for identifying herself with the country over which she had been called to rule. She had no use for either the Marian or the Edwardian position. Left to herself, she would probably have got as near to the religion of her father as the changed circumstances would allow, while recognising that in the development of human affairs one can never really recall the past. The difficulty was that in the reaction after Mary, there was a solid section of the leaders both in Church and State who would have liked to have pressed forward with what they believed to be reform. This section was composed of those whose fortunes had been made by the changes and whose theology had been influenced by the advanced views held on the Continent. Unfortunately for Elizabeth, these were the people who had greatest influence in Parliament. The early part of her reign was taken up with a severe struggle on the part of the Queen to prevent them from having their way.

HOW severe was that struggle has recently been made clear to us by J. M. Neale in his valuable book, "Elizabeth and Her Parliaments." From his researches we learn how determined were the efforts made in Parliament to impose upon the country a thorough-going Puritan regime, and how skilful were the moves of the Queen to circumvent them. In the end, Elizabeth only got her way by a compromise. Puritanism was excluded; the episcopal succession was maintained; the Black Rubric was omitted so as to allow belief in the Real Presence; the original formula was reinserted into the words of administration; and the ornaments rubric was made to enforce the old eucharistic vestments—a regulation that was more honoured in the breach than in the observance. Altogether, it is clear that the Elizabethan Settlement was the settlement of Elizabeth herself. If it is upon this basis that Anglicanism as a distinctive system is based, then we have much for which to thank the great Queen.

The third stage in the emergence of Anglicanism is connected with King James VI of Scotland and I of England. By this time Anglicanism had achieved not only a pragmatic actuality, but also a theoretical statement. Hooker set the standard in his "Ecclesiastical Polity," of which no less a person than Pope Clement VIII asserted that "it had in it such seeds of eternity that it would abide till the last fires had consumed all learning."

PERHAPS it was as well for us that we had another theologian on the throne, particularly one who, as a result of his experiences of Presby-

terianism in Scotland, had come to the conclusion that he would connive at no departure from historic Christianity. At any rate, when the Puritans at the Hampton Court Conference in 1604 made their great effort to eliminate from public services what they regarded as the rags of Popery, and tried to associate the presbyters with the bishops in the administration of discipline, the King was thoroughly alarmed and insisted on maintaining both the customary ceremonies and the position of the bishops. Happily, both sides, in spite of these differences, were able to collaborate in one great project. Together they produced the Authorised Version of the Bible, which for three centuries served as the mainstay of English religion. The Established Church set the seal on its own position by publishing a set of canons, which were also destined to three centuries of useful service.

Thus the century passed from the time when Henry VIII first spoke of the "English Church," to the full emergence of Anglicanism, with its own theology, its own liturgy, and its own Canon Law. All we need do to round off this historical section of our paper is to say a few words about the expansion of the Church of England into the Anglican Communion.

I WILL say nothing here of the Church of Wales, the Church of Ireland, and the Episcopal Church of Scotland, if for no other reason than that each of them sometimes makes a claim to be older than the Church of England. I should wish to do all honour to those ancient Churches, but to go back and consider their history now would make havoc of our chronological sequence. And in any case, the actual expansion came from England.

That expansion was due to the military and commercial adventures of English people overseas from the sixteenth century onwards. As chaplains accompanied the troops, so they also abode with the settlers when the first colonies were founded. As their activities spread over the seven seas, the question inevitably arose, how they were themselves to be shepherded. Charles I and Laud devised the expedient of putting all the overseas work of the Church under the Bishop of London. He did the work through the agency of commissaries and archdeacons. This for a time maintained the unity of the Churches beyond the seas with the Church at home. But as their numbers and importance increased it became evident that the existence of episcopal churches without bishops was an anomaly that must be ended. The United States has the honour of being the first to insist on proper provision being made. When the English Government could not find a way out of the difficulty of recognising bishops not based on England, it very properly had recourse to the Episcopal Church in Scotland, and thence gained, both its first consecrated bishop and its name, or at least part of its name.

The way having thus been forced open, other areas in due course got their bishops. One by one the Churches obtained something like independent status and left the care of the Diocese of London. To-day, the Bishop of that over-loaded diocese has only one relic left of his overseas jurisdiction, the Anglican chaplaincies in Northern and Central Europe. But in place of it there is a vast network of autonomous dioceses and provinces throughout the English-speaking world and beyond. One thing of permanent importance these Churches have demonstrated: that the maintenance of Anglicanism is not dependent upon any connection with secular government. If the Church of England is still happily an "established" Church, its sister Churches are not.

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# THE HOLY COMMUNION IN THE METHODIST CHURCH

By PROFESSOR NORMAN LADE.

One of the chief characteristics of the present worshipping life of the Methodist Church in Australia is the increasing emphasis upon the importance and value of the service of Holy Communion.

While not presuming to put forward an "official" Methodist viewpoint, this article does seek to present prevailing tendencies both in thought and practice in regard to this Sacrament, which can be discovered within Methodism, particularly in this country.

SINCE practice is often illustrative of doctrine it will be well to describe first the usual words, acts and setting of the administration.

In the first place the Methodist Rite has never departed from the order and words of the Prayer Book except in one or two instances, only one of which is important.

The most drastic variation occurs in the Prayer following the Prayer of Confession.

Instead of pronouncing "Absolution," the celebrant offers that prayer in the first person plural, joining with his people in asking for forgiveness (e.g., "Have mercy upon us, pardon and deliver us," etc.).

The reason for this change is based upon the consciousness of the "priesthood of all believers."

This does not mean necessarily a denial of the "priestly" function of the ministry as "representative" but an avoidance of any suggestion of sacerdotalism.

To some this may seem an undue sensitiveness, since in other parts of the Communion Service the minister does exercise a representative function.

For example, he takes the elements of bread and wine first before the people partake. This order of precedence suggests the approach by the minister as representative of the whole "body" or "fellowship" of believers.

It is the Church as a whole making her offering of thanksgiving before each individual makes his own.

The position of the celebrant in relation to the Holy Table is as in the Anglican rite.

The normal procedure is for communicants to approach the Communion rail in groups, kneeling to receive the elements, each group or "table" being dismissed by a blessing consisting of a suitable Scripture sentence.

The taking of Communion in groups rather than as individuals is characteristic of Methodist teaching, which emphasises the importance of "partaking together" as a realisation of communion with the Head of the table and with one another.

The use of individual "communion glasses" rather than the common chalice does not seem to modify in any way this sense of unity.

THERE are still some church buildings, erected mainly during last century, which offer no facilities for the communicants to come forward to the Table to receive the elements.

In these cases the presiding minister distributes to the worshippers in the pews. As new churches are built this method is being abandoned.

In fact, most new erections provide a sanctuary or chancel where the Communion table is in the centre with choir and pulpit now at the sides instead of directly in front of the congregation.

This does not indicate any depreciation of the function of preaching or of music in worship but an acknowledgement that the central symbol of united worship should be that which sets forth the redemptive act of God in Christ and the response of the worshipping community to that act.

The order "for the Administration of the Lord's Supper or the Holy Communion" is set out in the Methodist "Book of Offices," used in Great Britain and Australia.

While in all services of worship there is a general use of "free" prayer, ministers are not encouraged to move away from the prescribed orders for the Sacraments.

In 1936 an "alternative" order

This is the second article of a series on the Holy Communion in other Churches.

They are being printed now as the Second Assembly of the World Council of Churches at Evanston, Illinois, is drawing the attention of Anglicans to the practices of the other member Churches.

The third article, "The Holy Communion in the Congregational Church" will appear next week.

was authorised for use on occasions when it was thought expedient to conduct a briefer service of Holy Communion.

However, this order preserves all the essential principles inherent in the full service and has never been regarded as a substitute for the latter.

Coming now to "times and seasons" it is to be noted that the times and frequency of the Sacrament's observance have varied considerably from John Wesley's day to the present.

Wesley urged his followers to make their Communion once a week at least, when in many parts of England the observance was not more than three or four times a year, if that.

Gradually, for many reasons, its frequency declined during last century.

Methodism had become a separate denomination. Its people no longer went to the parish church for the Sacrament.

Moreover, the strong emphasis upon the preaching of the Word and the reaction against formal worship were probably contributing factors.

At the same time there was a feeling that the Sacrament was so valuable that a too frequent observance might result in the familiarity that breeds contempt.

All these and other influences resulted finally in the following paragraph in the Book of Laws of the Australian Church.

Paragraph 54 reads — "The Sacrament of the Lord's Supper shall be administered at least once a month in all the principal churches, and at least once a quarter in all other churches and preaching places where practicable."

This, of course, is a minimum and not a maximum requirement as the words "at least" indicate.

In recent years the monthly celebration has been supplemented by observances on all "high days" of the Church Calendar, namely, Easter Day, Whit-Sunday, Christmas Day, and a general tendency for more frequent observances, especially in the early morning of the Sunday.

Until comparatively recent times, in Australia at least, the custom grew of holding the Communion Service after the eleven or seven o'clock services, in which the sermon was a central feature.

This meant an inevitable abbreviation of the rite which would commence usually at the exhortation, "Dearly Beloved in the Lord, ye that purpose," etc.

Those not wishing to partake would generally leave the building after a benediction or during the singing of a "Communion" hymn.

Increasing dissatisfaction is being felt by ministers and people alike at this "truncated" and "appendage" form of observance.

Among a number of congregations to-day the "full" order is regularly used.

People are invited to attend and to share in the service even if not ready or willing to receive the Sacrament.

This practice certainly restores the place of Holy Communion as an evangelising agency presenting the Gospel through Sacrament as well as through the Word.

This would certainly have had the approval of John Wesley, who recorded that conversions were by no means uncommon at a service of Holy Communion.

AUTHORITY to administer the Sacraments is vested by the Church in the ministry at ordination.

During the laying on of hands and the prayer for the reception of the Holy Spirit the ordinand is charged to be "a faithful dispenser of the Word of God, and of His Holy Sacraments."

In Circuits ministered to by "probationer" ministers where no ordained celebrant is available, permission to administer Holy Communion can be given by the Chairman of the District.

In exceptional circumstances this permission is extended to home missionaries (i.e., lay pastors) in out-back areas.

Authority of administration is carefully guarded, not upon sacerdotal grounds, or upon any theory of the transmission of special grace through ordination, but upon the necessity of Order within the Church.

The central place accorded to the Sacrament of the Lord's Supper and its value to the worshipping community demand a trained, prepared and trusted leadership.

Turning from the question of administration to that of participation, it is to be noted that within the Methodist Communion there has never been any disposition to "fence" the Lord's Table.

Preceding every celebration the invitation is given to "all who love the Lord Jesus Christ," or to "all who desire to follow Him."

Methodists feel that the communicants are Christ's guests, therefore no "earthly" authority has the right to judge who is or who is not fitted to take part.

The invitation is based upon an assumption that faith and repentance are sincerely present. The warning, "Judge yourselves, brethren, that ye be not judged of the Lord," etc., is deemed sufficient.

While there is no principle of exclusion, every attempt is made to urge upon the adult members of the Church a frequent attendance.

Young people received into full membership make their first Communion as a sealing of their vows and are urged to view this Sacrament as the Sacrament of "Continuance" within the Body of Christ, just as their Baptism was the Sacrament of "Entrance."

METHODIST teaching concerning the Sacrament of Holy Communion is set out in the official statement in Paragraph 52 of the Book of Laws referred to above.

"The Christian Sacraments . . . are of Divine appointment and of continuing obligation as visible signs and seals of Christ's covenant with His people . . . The bread and wine of the Lord's Table are perpetual reminders of His atoning death and emblems of the life that He imparts."

"Under these tokens, Christ's presence through His Spirit is discerned by His faithful people who, partaking of them together, realise and express the communion with the Head and with each other which all His members share."

While space limitations prevent any elaboration of this

(Continued on page 11)

## BOOK REVIEW

### PRIEST AND SCHOLAR

N. P. WILLIAMS. E. W. Kemp. S.P.C.K.

THIS slight but useful account of a distinguished Anglican priest and scholar was well worth publishing, though it can hardly expect a wide audience.

The book includes a careful memoir by E. W. Kemp, a group of brilliantly written and thoughtful sermons and one or two occasional papers of more than passing interest.

Williams represents the Liberal Catholic school in theology, which has to some extent failed to maintain its influence in contemporary theological thought, as the problems raised by the thinkers of the German theological schools have been more insistently demanding attention.

It can hardly be said, however, that his firm grasp of the essentials of the faith of the undivided Church, his deep knowledge of Patristics, his resolute refusal to base his thinking on the limited theology of the sixteenth century, are out of date or unimportant. It is unfortunate that apart from the rather unsatisfactory Bampton lectures, there is no complete exposition of his views.

His general position is best illustrated in his own words: "We do not accept the Catholic faith on the authority of the Anglican Communion: we accept it on the authority of the Scriptures and Christian antiquity."

Williams's comments on Judicial Authority and the Church of England may be commended to those deeply engaged in constitution making at the present time, as also may his views on the place of deaconesses in the Church.

[Review copy from Church Stores, Sydney.]

—C.R.B.

## CHURCH ARMY MAY USE MANSION

ANGLICAN NEWS SERVICE

London, August 16

The Church Army and the Canine Defence League have both expressed interest in the possible use of Kenyon Peel Hall, a seventeenth-century mansion near Bolton, Lancashire.

After a meeting on August 5 with the director of the Ministry of Works Historic Buildings Bureau, Mr. R. C. Rose, the

secretary of the Canine Defence League, Mr. R. H. Johns, said that he was writing to Lord Kenyon to ask if he would agree to the Church Army—who have applied for the mansion for use as a home for aged folk—and the league sharing the 40-room hall.

Lord Kenyon earlier this week offered the mansion as a gift on condition that it be preserved.

## CHURCHES FORUM OF THE AIR

SUBJECT:

"THAT THE CHURCH CAN ACHIEVE WORLD PEACE"

Chairman:

The Rev. Wesley Douglas.

Speakers:

The Rev. Edwin White, Congregational Church, Burwood.

Mr. H. Stein, Editorial Board, "Challenge" Youth Newspaper.

Miss M. R. Law, General Secretary, Y.W.C.A., Sydney.

With the World Council of Churches meeting at Evanston, U.S.A., this subject is of vital importance to all Christians.

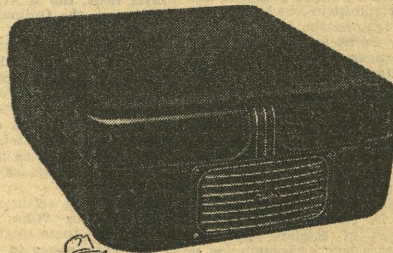
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## THE DRAFT CONSTITUTION . . . 4

## A CASE AGAINST THE DRAFT

BY THE REVEREND J. R. L. JOHNSTONE

THERE are two distinct reasons why the case against the Constitution should be given at this time. The first is that all who have to vote on the Constitution should first be informed thoroughly as to the pros and cons. The second reason is that, should the Constitution be adopted, churchmen generally will need to study carefully its operation and effect before it comes into operation, and if there are defects or dangers in it when adopted, some move can be made at an early date to amend it accordingly.

It is my intention, therefore, to present such a case against the Constitution, leaving it to others to present the case for it.

Before proceeding to the examination of the draft in detail, there are one or two criticisms of a general nature which should be made.

For some time past there have been rumours, emanating we believed, from "those in the know," that the new draft was to be something quite new. The result has been disappointing, for it savours very much of what has been put forward over many years. Perhaps it would be a good move if General Synod were to appoint another committee with a substantially new membership, consisting more of men who may reasonably expect to have a share in implementing a new Constitution over the important period of its first twenty years in operation, and ask them to start *de novo*. The result might be a more satisfactory, and it would be interesting to compare their draft with that which is now before us.

There is a wide divergence between the schools of theology which make up the Church in Australia to-day. A far more realistic and satisfying approach to the problem would be to ask the Parliaments of Australia to pass enabling Acts giving legal status to the Church of England in Australia, its General Synod, Appellate Tribunal, Special Tribunal and Corporate Trustees, and authorising such matters as the dioceses are unanimous in handing over to those bodies initially, but giving power to the diocesan synods to transfer or surrender further powers to the central authorities of the Church as and when they reach unanimity upon them.

The principle of Federation has worked well so far in the civil affairs of this land, and it would be an appropriate method of constituting the Australian Church.

The draft which is before us now is not a Federal Constitution, but a centralised system in which the provinces and dioceses have very minor roles approximating to those of local government authorities rather than to autonomous sovereign States in a great Federation. While there are within the Church dioceses of extreme Evangelicalism on the one hand and extreme Anglo-Catholicism on the other, a Federation would seem to be the better way in which to combine them.

The present draft is so framed that when it is in operation no diocese can withdraw from it. Once in, they are in to stay, and there is no way out.

The dioceses are now being asked to vote either for or against the draft in its entirety.

We are given to understand in Sydney that we are expected to vote either *yea* or *no* without reservation or condition.

With such issues as are at stake, this seems a most unfortunate attitude, and one hopes that wiser counsels will prevail.

For two simple reasons, quite apart from any more profound ones which might be advanced, it is not reasonable that the final decision should be made by its rites, and "Ceremonial" as including the obligation to abide by the ceremonial.

The author, who is Rector of Beecroft, Diocese of Sydney, is a son of a former Archdeacon of Sydney. He was educated at The King's School, Parramatta, and the University of Sydney, whence he graduated in Law in 1938. He is one of the younger leaders of the Evangelical group in Sydney, and is a visiting lecturer in Church Law at Moore Theological College.

The second part of this article should appear next week.

For one thing, the draft has not yet been considered in General Synod, and it would be presumptuous and illogical to assume that it will necessarily pass in General Synod without the least amendment whatsoever. The other reason is that the draft is incomplete until General Synod fills in the blanks. We cannot, therefore, adopt it unconditionally, and if one condition must be specified, there is no reason at all why others should not be added.

It will be well if we all remember that the men who were appointed from the several dioceses were so appointed as members of a drafting committee, and not in any sense as plenipotentiaries with treaty-making powers. There is much more likelihood of a new Constitution being adopted if those who sponsor it will allow the vitally interested parties to make suggestions and criticisms, and then reconsider the draft in the light of such criticisms. This would serve the interests of real unity and harmony far more than the "all or nothing" attitude.

## II

Coming now to the detailed criticism of the draft, we find (1) that the unalterable Fundamental Declarations in Chapter I include the statement that "This Church will ever . . . preserve the three orders of bishops, priests and deacons in the sacred ministry." (Section 3.) This is made unalterable by section 66.

By classifying this matter with the commands, doctrine, sacraments, and discipline of Christ, and making it unalterable like them, the Constitution implies the invalidity of all non-Episcopal Churches and their ministries, and in so doing ignores the fact that the Holy Spirit of God apparently recognises and uses them. It is offensive and likely to injure the cause of reunion with non-Episcopal Churches.

A similar but different result flows from reading this declaration together with section 6, which provides that this Church will remain in communion with Churches which are in communion with the Church of England in England "so long as communion is consistent with the Fundamental Declarations." The effect of this would seem to be that non-Episcopal Churches would be excluded from communion with this Church immediately, and so would their members.

This matter should rather be included in section 4 of Chapter II, "Ruling Principles," which can be altered under section 67(d).

2. The Church is given by section 4 "plenary authority at its own discretion to make statements as to the faith, ritual, ceremonial and discipline of this Church and to order its forms of worship and rules of discipline and to alter or revise such statements, forms and rules, provided that such statements, forms and rules or alterations or revision thereof are consistent with the Fundamental Declarations . . . and are made as prescribed by this Constitution."

This and the next section could be amended under section 67(d).

The following points need careful consideration:—

(a) Section 74 defines "Faith" as including the obligation to hold the faith, "Ritual" as including the obligation to abide by its rites, and "Ceremonial" as including the obligation to abide by the ceremonial.

(b) The question of consistency with the Fundamental Declarations can be decided only by the Appellate Tribunal, "whose opinion thereon shall be final." (Section 31. See also section 29.)

Quite apart from sections 29 and 31, however, the question of consistency could arise before any tribunal, but an appeal would lie to the Appellate Tribunal, whose decision would be final. (Section 54 (4).)

There is no appeal from the Appellate Tribunal to any other Court, ecclesiastical or civil. The present right of an aggrieved party to go to a State Court to interpret the Constitution (as being embodied in or authorised by an Act of Parliament) is excluded by the terms of the Constitution, which would itself derive its force from Acts of Parliament.

(c) If the members of the Appellate Tribunal disagree on any point of doctrine (which includes "the teaching of this Church on any question of faith," and "faith" includes the obligation to hold the faith), the opinion of the House of Bishops must be obtained. (Section 63.) The Tribunal may ask for an opinion on any other matter.

This does not bind the Tribunal to follow the opinion of the bishops, but it does imply a most unfortunate and unscriptural principle, which is more forcibly established in connection with the introduction of Special Bills under section 28, concerning which more will be said later.

(d) Such statements, forms, rules, canons, etc., as this Church may make do not need to be consistent with the 1662 Prayer Book, the 39 Articles of Religion, or the Ordinal. (Section 4.)

The canon referred to in the proviso to section 4 only refers to the taking of "other order" than the Permissive Variations authorised in that proviso (and not very well drafted as yet). It does not require "statements" as to faith, etc., to be made by canon, nor do sections 26 and 28.

(e) Although sections 4 and 5 say that the "Church" has authority in these matters, yet it only gives power to General Synod in this regard.

Section 26 expressly includes in the powers of General Synod that of making or repealing "canon rules and resolutions relating to the order and good government of this Church, including canons in respect of ritual, ceremonial and discipline."

On the other hand, sections 42 and 51 only give to a Provincial or a Diocesan Synod power to make ordinances "for the order and good government of this Church," without including those in respect of ritual, ceremonial or even discipline.

The effect is to give General Synod all the power to initiate legislation in such vital matters, leaving the dioceses at most a possible power to reject the application to it of the particular canon concerned, under section 30. The value of this power of rejection is doubtful, however, as it depends on the opinion of General Synod or the Appellate Tribunal whether it exists in a particular case, not on the opinion of the Diocesan Synod concerned.

Such power as a diocese or province has now to legislate for these matters, including discipline, will not survive, as the present Diocesan and Provincial Constitutions only continue "subject to this Constitution." (Sections 39 and 47.)

(f) The unscriptural principle referred to in (c) above is glaringly manifest in section 28(c), dealing with Special Bills. These are bills which deal with or concern "the ritual, ceremonial or discipline of this Church." For some obscure reason "faith" is left out!

Generally speaking such bills must be dealt with as Special Bills, for which a special procedure is followed, though General Synod can, if it thinks fit, ignore the safeguards of that procedure. (Section 28 (a).)

A Special Bill on such matters can only be introduced by the direction or leave of the House of Bishops. (Section 28 (c) (i).)

This is something quite apart from the veto which is effectively provided for in paragraph (ii) of section 28(c) in relation to the provisional third reading of the Special Bill, and the subsequent third reading under paragraph (v), and the veto which the House of Bishops, or either of the other Houses, may exercise under section 15 in relation to any matter before the synod.

The purpose of this provision is to establish the principle which some claim, viz., that the bishops alone have the right to define and guard the Faith of the Church. Any such principle is contrary to the Holy Scriptures, and it ignores the Ordination vows of priests who, like the bishops, vow "to banish and drive away all erroneous and strange doctrines contrary to God's Word." It therefore behoves the clergy of our synods to "banish and drive away" the "erroneous and strange doctrine" implied in this Constitution, that the bishops alone have the right and responsibility to define and guard the Faith.

The first great dispute relating to doctrine and ceremonial in the Christian Church occurred at Antioch, and is recorded in Acts 15. It was settled by the Council of Jerusalem. The Antioch Church determined that Paul and Barnabas should go up to Jerusalem "unto the Apostles and Elders about this question," viz., "Except ye be circumcised after the manner of Moses, ye cannot be saved."

On arrival at Jerusalem, "they were received of the Church, and of the Apostles and Elders, and they declared all things that God had done with them." There being Judaizers in Jerusalem contradicting the doctrine of Paul and Barnabas, "the Apostles and Elders came together for to consider of this matter." The matter in issue was one of the Fundamentals of the Faith. The decision of the Council was given by decrees issued in the name of "the apostles and elders and brethren." (Acts 15 v. 23-29.) These decrees were claimed by the Council to issue also by the authority of the Holy Ghost, and Paul and Silas delivered them to the Churches on the next missionary journey.

I quote from Bishop Elliott's "Commentary for Schools" on Acts 15, v. 6 and 22:

"Presbyters had an equal voice with the Apostles, whose position was analogous to that of the later bishops. Those whom we should call the laity were present at the deliberations and, though we have no absolute proof that they took part in them, gave their vote." Again, "If they (the laity) concurred in the letter, it must have been submitted to their approval, and the right to approve involves the power to reject and, probably, to modify."

The attempt to establish the principle that the defining and guarding of the Faith is a peculiar prerogative of the bishops is, therefore, repugnant to the plain words of Scriptures. To give the House of Bishops a power of veto against even the consideration of any

(Continued on page 11)

## A LIVELY NUMBER

THE AUSTRALIAN CHURCH QUARTERLY

Peterdite Number

I THOUGHT I had seen and heard everything in the ecclesiastical line, but "Peterdite" was a new one on me. (I assume the reference is to the Apostle rather than the Editor who bears his name!) This magazine is published on behalf of the Australian Church Union, and its Editor is the vigorous Rector of All Saints' Brisbane. It is certainly well published and printed, done on "super-calendared" paper, free from "printers' errors" and contains four full-page blocks. There are no advertisements—not even a funeral director's—and it is a mystery to me how it can be sold for a modest 2/-.

The Editor makes a strong plea for religious communities in the Australian Church, the lack of which is its "gravest weakness."

A talk over the B.B.C. on "Rome and Oxford," by R. F. Jordan, is printed next. Mr. Jordan takes two Anglican priests who eventually become Roman Cardinals—Manning and Newman—and shows how the city of Rome exercised as much influence on the former as the University of Oxford did on the latter.

## THEATRE REVIEW

## "DARK SECRET"

JOHN WATSON'S play "Dark Secret" opened at the Sydney Metropolitan Theatre last week.

In the opinion of the producer, Ivan Vander, and the author, the play is a significant contribution to Australian drama, a view which seems to me unnecessarily optimistic. Mr. Watson's three acts might have been condensed into a moderate one hour radio play. In their present form they are tediously long and artistically insignificant.

The theme of "Dark Secret" is that of the refusal of white people to accept those born of coloured blood. This idea, while it owes nothing to originality, can still be made into worthwhile theatre because its implications for a "White Australia" are peculiarly pertinent. Everything depends, however, upon the treatment of the motif, and here Mr. Watson is clearly at the mercy of the last half-dozen dramatic situations he has seen or heard.

The hero (played by Brian Henderson) is a dilettante painter (art there treppenny reader?) whose mother has plans for his future which include an ex-girl friend of the upper crust. This is not all; the villain is allegedly an Australian who, since he is neither a painter nor a university student, can only be an oaf. William Bain, who has done good work upon the boards of this theatre, turned in a bad performance of an impossible caricature.

The truth is that the author has raised his epic upon the melodramas of old, clichés being the chief cornerstone. All his characters are types, not real people. While they can be invested with a semblance of life by competent players (Valerie Newstead as the brittle ex-girl friend did this), the situations in which they find themselves are so obvious as to seem unnecessary. To have the heroine (Melpo Zarcosta) jump into the sea to end it all shows Mr. Watson to be a brave man, to have her exclaim before she does so "Into Thy hands O Lord I commend my spirit" proves him to be positively foolhardy.

Melpo Zarcosta was unremitting in her efforts to be a tragic figure, which I find to be her chief fault. She tries for the broken voice and the burning eyes too soon. Before she has won our compassion she demands our consent to her conception of the tragic. Only time will teach her the difference between Antigone and a part like this.

—P.F.N.

on the latter. A fascinating study!

Donald Friend, the artist, writes on the Blake Prize Exhibition, 1954, and speaks of the interest it arouses. He is aware of the criticism of the "man in the street," and asks that before modern religious art is criticised, men should seek to understand its principles. A reproduction of the writer's own work, "Nativity," is given.

## NORWAY

"Catholic Norway" is the title of an informative article by M. D. Dahle. He tells of the planting of the Faith in Norway, the settlement of the Church and its organisation, and "the influence in shaping the Norwegian character." But of the Church since 1836 he has little to say, for since then the Catholic Church has either disappeared or suffered an eclipse. I wonder what the present Primate of Norway would say to that!

Anglicans who imagine that the "Western use" is the norm of liturgical worship should read the splendid article on "Liturgical Reform Since the Council of Trent," by the Reverend C. E. Pooknee. He shows from relevant documents the attempts in France, Spain, Germany and the Low Countries during the 17th century to reform the missal and the breviary on principles very much akin to those which guided the compilers of our own Book of Common Prayer. There is to-day on the Continent a resurgence of those ideas.

Any respectable church periodical must contain at least one provocative contribution, and this we have in "The Cult of the Mother of God" by the Reverend C. A. Britten. No half-measures here! "Theotokos" means "Mother of God," and nothing less. In fact, those who refuse St. Mary the title can fairly be accused as enemies of the Faith. The development of "the cult" is a legitimate deduction from the doctrine of Christ's person, we are told. Quotations from the Fathers, would-be Fathers, and Cardinal Newman are given in support of "the cult." The writer is aware of the "abuse of the cult," and shows how the safeguard lies in the "ceremony of the Holy Mass" because sacrifice cannot be offered to the Virgin Mary. The author of the article writes with sincerity and feeling, but it is unlikely that more than a handful of Australian Anglicans would endorse his position.

## OPTIMISM

Next comes a sequel, and it is the report of a speech by Dr. Mortimer, Bishop of Exeter, to his diocesan conference on "The Doctrine of the Assumption." The subject is dealt with in scholarly fashion, and expressions which might give offence are avoided. His conclusion is that the doctrine is not in itself, "heresy or deluded superstition," but the real tragedy lies in the elevation by the Vatican of a "pious opinion" to the rank of a dogma. I would like to have heard the comments of members of a conference which for years was presided over by the Protestant Lord William Cecil!

The Bishop of Canberra and Goulburn is nothing if not optimistic, and writes enthusiastically of the attempt to establish an "Anglican National Memorial Library" at Canberra after the pattern of St. Demetrius' Residential Library in Wales.

One suggestion: it would add to the value of a contribution if, following the custom of contemporaries, a brief biographical note, could be given of each writer.

—C.M.G.

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THE ANGLICAN



# THE PERSONAL TOUCH IN THE MISSION FIELD

## APPEAL BY BISHOP OF ALASKA

FROM OUR OWN CORRESPONDENT

Minnesota, August 9

The Bishop of Alaska, the Right Reverend William J. Gordon, urged the need for a personal approach to the missionary challenge in his address to the Anglican Congress in Minneapolis on Sunday.

"I think sometimes we emphasise too much the unevangelised millions," he said.

"I do not mean that they are not important, that they are not the most important challenge to Church heads, but we are very prone in the Anglican Communion to extend ourselves just as far as possible.

"We go into remote areas and baptise. We bring into the Christian faith vast numbers of people and then we put one man to take care of ten or fifteen missions, and we expect them to go along the way of life, have an occasional service once a year.

"I believe that veteran missionaries will agree with me that it's a lot harder, really, in the long run, to keep people Christian than it is to make them Christian. And so we have an equal opportunity to the peoples of the world, who look to us now for spiritual strength and whom we have led into the Christian faith and that's about all, as we do to the millions of people who have yet not heard the truth of the Gospel.

"It does no good simply to baptise somebody, say 'now you're a Christian, and now we go on to others.' We have an equal and pressing responsibility to those who have simply heard the truth of the Gospel and have no opportunity to see the lights of the Kingdom of God ahead.

"And so in this way, what is the message of the Anglican Communion to the people of the world?

### TRADITIONS?

"We talk a great deal and we are certainly justly proud of our historical traditions. We revel in the matchless prose and atmosphere of the Book of Common Prayer. We have every reason to be wonderfully proud that we have such a tradition, a history, dating back to the very beginning, that we are old. We date back to our Lord Jesus Christ.

"But we can't simply go to the peoples of the world and say we're old, that we have a wonderful prayer book. There's something more vital and you know it. I know it—that first of all, we have to have the Gospel of our Lord Jesus Christ, His saving grace to all men.

"I have observed in my very brief experience in the mission field that the missionaries who are the most effective always are the ones who go into a small community and live as Christians. He may preach

very little, and he may talk very little, but they are living witnesses.

"Living the Christian faith is the finest example that the Church could possibly have, because we can't go to the world with second-hand experience. We can't go to the world with traditions handed down simply, although they're very, very important.

"Last winter, during a very cold spell, I was called late at night to visit a sick Indian girl. She had tuberculosis of both lungs. She had asked that I come to see her.

"When I came to her bed I could see by the look in her eyes that she was afraid. She was terribly afraid! She loved the Church; she had been going to church all of her life, so I had a few prayers with her and stood by her bed, and she looked up at me and said, 'Bishop, tell me about Jesus.'

"I thanked God at that moment that my mother and my father had told me about Jesus, that I had something to tell that girl. I have seen clergymen of our Church, laymen and laywomen who would be terribly embarrassed if someone asked them to tell them about Jesus.

"I was thankful to Almighty God that I could tell Myra what Jesus means to me in my own life, in my personal experience, and I thank Almighty God that He used me, and not by any virtue that I had, to bring a certainty and a comfort and assurance into her heart, because that basically is all the Church can bring.

### MISSIONARY SUPPORT

"I have been thinking a good deal in recent months about why we seem to support so little of our missionary enterprise. I live in it. I see it every day. It's terribly real to me. I can't understand it, and then the answer comes rather sadly and truly—most of us really don't think missions are very important.

"We really aren't greatly concerned about the peoples of the world. It doesn't make a whole lot of difference to the average Anglican whether the people of our world hear about our Lord or not.

"But there is an urgency in the world to-day, a tremendous urgency, that we preach the Gospel, that we bring to the people of the world the saving knowledge of Jesus Christ, and I pray to Almighty God that our first emphasis and our basic strength in Alaska may be simply that.

"And again I am asked by individuals, 'Well, what has the Church accomplished at home and abroad? What can we show for our efforts through the centuries?'

"Well, first of all, we might point out that God has appointed us as His agents, not as His judges and evaluators. Our Lord and the early Apostles planted, millions and millions of people have watered, and God alone reaps the increase. He only sees the total impact of our work.

"How do we know what has been accomplished in China? How do we know what has been accomplished in Alaska, or in Ceylon, or in Africa? We can't judge by individuals, and only God knows, and He knows the pattern that He has set up is the power that can save the world. We can never expect to see the whole pattern ourselves, we are mortals, but God does."

## DIOCESAN NEWS

### ADELAIDE

#### C.M.S. FAIR

The C.M.S. Market Fair was a great success. Holy Trinity Hall, Adelaide, was crammed with people when the Governor's wife, Lady George, arrived, and the stalls were piled high with a variety of goods. The total takings to date are £356.

#### BUILDING FUND

Of the immediate target of £5,360 for renovation to the C.M.S. House, Adelaide, the sum of £650 has been received up to August 6.

### BATHURST

#### RYLSTONE

Surely one of the cleanest and newest church interiors for a very old building. A rector-tradesman, the Reverend K. Lashford, with the aid of Y.A.s and others, has done much to improve church property in Rylstone. The remainder of the rectory will be taken in hand by the rector shortly. The D.C. was given all collection from the Rylstone services for St. Michael's Home when he visited the parish on August 8. Parishioners handed him more than £50 during the day's visit to the parish church, Bogle, and Glen Alice. Arrangements were furthered for the Y.A. zone Ball at Rylstone on September 3 for the 1954 Y.A. Queen competition.

#### THEY TELL ME

Orange church also now has an enlarged boys' choir which is taking part in the Music Festival at Holy Trinity during Education Week; that the Reverend H. Barlow (O'Connell) and Canon C. H. Copp (Bathurst), were special preachers for the Patronal Festival services at St. Laurence Church, Kandee; that the new memorial Ciborium, given in memory of Daisy Bateman, was used for the first time recently at Dubbo; that the recent Men-

### METHODIST CHURCH HOLY COMMUNION

(Continued from Page 9).

doctrinal approach, two or three comments should be made.

(1) The Lord's Supper is "commemorative" not only in the Zwinglian sense, but is a true symbolic re-enacting of the Lord's atoning life and act.

(2) While rejecting Roman sacramental views, Methodist teaching very definitely acknowledges the sacramental character of the Christian religion. It affirms that through material forms and symbols man can be made aware of the presence of God. "To the eye of faith, Christ is present in a very real sense in the act of Communion" (John Bishop, in "Methodist Worship," p. 122).

Wesley declares in a sermon on "The Means of Grace," included in the doctrinal standards of the Methodist Church, that the eating of the bread and drinking of the cup are visible channels of the grace of God.

(3) "Fellowship" with Christ and with one another has always been a strong, if not a distinctive emphasis of Methodism. To-day there is a growing recognition that the Church is not simply a means to the propagating of the Christian faith, but is part of the Gospel itself.

THIS emphasis upon the place of the Church has led to two things. It has proved a corrective to the individualism and atomism of much of Protestant thinking and attitude, which are potent contributory causes of the perpetuation of disunion.

Above all, in the Methodist Church, it has brought an added emphasis upon the Holy Communion as the central act of worship.

It is the feast of the redeemed community, a "foretaste of a redeemed society." This is indeed the Eucharist.

In it Christ offers Himself again for His people and in response His people offer themselves afresh in penitence and thanksgiving.

By preaching then, and by Sacrament, the Gospel is proclaimed.

If, in its history, Methodism has sometimes placed more value upon the preaching of the Word than upon the observance of the Sacraments, it is seeking to-day to adjust the balance—not by a depreciation of preaching, but by a heightening of the sense of the value and power of all acts of Christian worship, at the centre of which, focussing and giving meaning to every other act, stands the Service of Holy Communion.

dooran Y.A. Ball was a grand success; that the total expenses of East Orange Y.A. Queen candidate (190) were only £16; that All Saints' College, Parents and Friends' Association held their annual meeting at the school on August 11; that Marsden School presented Four Plays at the school on August 11; that Warren folk, without a rector too, are carrying on and held a good for church funds with a food return; that O'Connell Parish on August 6 held a happy dance for church funds; that the Yeoval Y.A. Ball will be held to-morrow; that one-third of the proceeds of a mannequin parade organised by a Bathurst firm on August 31 at the Masonic Hall, will benefit the Children's Homes appeal; that the third Y.A. Queen zone Ball is well organised; that the parishioners of St. James' next; Wellington Women's Guild will hold a jumble sale, to aid the Parish Fair, on September 7.

**CLERGY**  
Archdeacon E. A. Wright is relieving in the vacant Parish of Warren for a short period and will be followed by Archdeacon K. D. Norman, who will act as rector on the remaining of 28. year. The Reverend A. F. Dryden, formerly of Bathurst Diocese, has returned and taken up residence as rector-elect of Coonamble Parish. The diocesan clergy retreat will take place next week at Marsden School during school vacation. The bishop instituted the Reverend A. McCarty to the cure of souls in the Parish of Carcooba to July 1. He was assisted by Archdeacon H. Ellis.

### BRISBANE

#### HAMILTON

A fine gesture on the part of the Parish of St. Augustine, Hamilton, is that the total proceeds of its annual Pete and Flower Show this year will go to the Home Missions of the diocese. The fête is to be held in the parish grounds and will run on August 28. One of the big features of the function is an excellent display of dolls, which have been made by two of the parishioners.

On Sunday, August 8, the parish kept its Harvest Festival. This takes an unusual form each year in that the parishioners bring gifts for the Agneshambo (Papua) Mission where the Reverend R. C. Porter is in charge. These gifts include tiny goods, hospital and school supplies and the children bring tennis balls and toys.

The rector of the parish is the Reverend W. D. C. Dunbar.

#### STUMP-CAPPING AT MOOLOOLOOBAH

The stump-capping ceremony for the Parish Hall at Moolooloo-bah took place on Saturday afternoon, August 14. Dedication was by the Archbishop of Brisbane, who also dedicated earlier in the afternoon a Parish Hall at Buderim in the same district. The Moolooloo-bah ceremony brought in a collection of nearly £50 and a promise of a further £20, which will be given by the day the roof goes on. It is anticipated that the dedication of the new hall will be on November 2.

### A CASE AGAINST THE DRAFT

(Continued from Page 10)

proposed alteration of ritual, etc., is to deprive the presbytery and laity of the Church of an important part of their right to a voice in such matters.

A most plain commentary on how the House of Bishops might use such a veto was furnished at the last session of the Provincial Synod of N.S.W., when the majority of the bishops present effectively vetoed a resolution which I proposed asking that synod do consider whether an Australian revision of the Prayer Book was needed. They would not allow even the investigation of the need, and the vote of the rest of the synod was not taken. Yet we are now presented with a list of "Permissive Variations."

The same principle lies behind the requirement of section 62 that in all appeals and references to the Appellate Tribunal in any matter involving any question of faith ritual ceremonial or discipline, the concurrence of at least two bishops shall be necessary. It also lies behind the requirement that there must be two diocesan bishops on the Special Tribunal (section 56) and three bishops on the Appellate Tribunal (section 57), while presbyters are necessarily excluded from both tribunals, notwithstanding their scriptural rights established in Acts 15.

It is no answer to say that General Synod can alter a decision of the tribunals. Any action by synod is legislative, not judicial, and in any case the sentence of the tribunals must be pronounced. (Section 58(2).)

(To be continued.)

### MELBOURNE

#### CONSECRATION

At morning prayer on August 22, the Warriors' Chapel of the Church of St. John the Evangelist, East Malvern, will be consecrated. The service will be conducted by the Bishop of Geelong, the Right Reverend J. D. McKie, assisted by the vicar, the Reverend R. F. Brown, and the Reverend F. A. Townsend, who initiated the chapel project when vicar.

The local branch of the R.S.L., and many friends of servicemen are joining in the service. A commemorative plaque will be unveiled by the State Director of Education, Major-General A. H. Ramsay.

### TASMANIA

#### DARWIN CLERICAL SOCIETY

In place of the usual meeting for study and consultation, the clergy of the North-West deaneries, held a Quiet Day at St. Luke's, Launceston, on August 3. The rector, Archdeacon W. Walters, celebrated the Holy Communion. The Reverend Laurence Evers, of the Society of the Sacred Mission, gave three addresses on Faith, Hope and Charity, as applied to the life and work of a priest. Later at the rectory, with the assistance of a set of beautiful coloured film slides, he gave a simple outline of the work of the society at Craters, Mount Lofty, South Australia.

### CHRISTIANS IN INDIA

INDIAN GOVERNMENT NEWS SERVICE

New Delhi, August 16

Dr. Rajendra Prasad said in Mysore on August 10, that missionaries in India were free to carry on religious activities.

The President new on tour of South India was addressing a gathering of Christians at a church in Mysore.

He said he would appeal to all religious heads and men of influence to help foster unity among the people.

The President remarked the churches established by St. Thomas subsisted and flourished even to this day. Since centuries India had opportunities to welcome the people belonging to other religious faiths.

Moolooloo-bah is a seaside township in the parochial district of Palmwoods (North Coast), whose vicar is the Reverend A. G. Ryan.

#### SISTERS OF THE SACRED ADVENT

The Sisters of the Sacred Advent advise that there is to be a Quiet Day for women and girls at their Community House, Albion, on Sunday, September 19, commencing with a Sung Eucharist at 9.30 a.m. The conductor of the Quiet Day will be the Rector of Kelvin Grove and Chairman of the Diocesan Board of Religious Education, Canon E. H. Smith.

### GIPPSLAND

#### TRAFALGAR

The Reverend James Barry Burgess has been licensed as locum tenens of Trafalgar by the Rural Dean of Warragul, Canon Thomas Ray Elliott, who was formerly assistant priest in the Parochial District of Moe.

At the same service, Mr. H. Spencer-Lamb and Mr. Peter Curwen, were presented with their parochial readers' licences and badges.

After Evensong a social gathering in the parish hall gave the people of Trafalgar an opportunity to meet Mr. Burgess.

#### WARRAGUL

At the meeting of C.E.M.S. held on Wednesday, August 11, the assistant priest in Yallourn, the Reverend Ray Elliott, gave an address on "Jehovah's Witnesses."

Four probationary members of C.E.M.S. are to be admitted during Evensong on Sunday, August 15.

#### NEWBOROUGH

On August 29, the Diocesan Chairman of C.E.M.S., Canon Thomas Gee, accompanied by the diocesan secretary, Mr. Jack Baily and representatives of the Warragul branch will journey to Newborough to admit probationary members and present the branch charter.

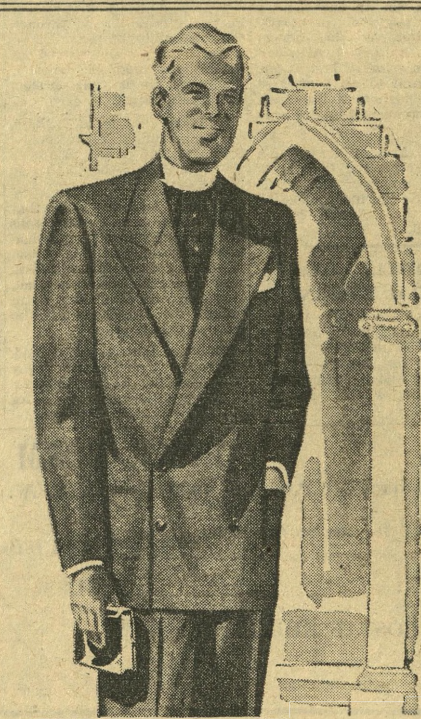
#### VISITING CHOIR

The boys of St. Andrew's Cathedral (Sydney) Choir will give a concert in Warragul on September 3.

### GRAFTON

#### LISMORE

The Bishop of Grafton, the Right Reverend C. E. Storrs, will dedicate the completed interior brickwork and plastering and a number of memorial furnishings and ornaments at St. Andrew's, Lismore, on August 22. The occasion will mark the fiftieth anniversary of the setting of the foundation stone of the present parish church.



#### CLERICAL SUITS.

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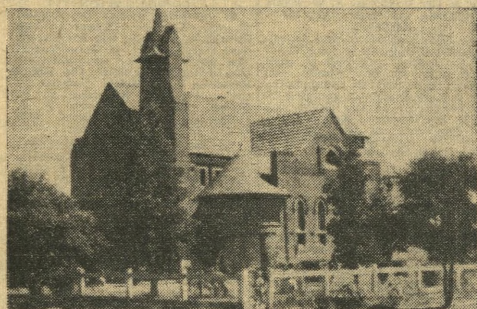
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## SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mrs. J. R. Brown, of Bothwell, Tasmania, who sent us this picture of St. Ambrose's Church, Gilgandra N.S.W.

AN INTERVIEW WITH  
BISHOP DE MEL

(Continued from Page 1)

been finally drafted, be sent back to the highest legislative body of the constituent communions for advice and consultation. As far as the Anglicans are concerned, this will mean the Lambeth Conference of 1958, and without the approval of the whole Anglican Communion no action will be taken.

There is a real effort being made to get agreement in faith as well as unity of order, as the separation of the ministry from the life and faith of the whole church as a result of "ecclesiastical impatience" is regarded by the bishop as theologically unsound.

Bishop de Mel did not wish to appear to criticise South India. They had made the initial experiment, and, he added, "we gain by South India's experience, God bless them, and we stand on their shoulders."

The compelling urgency for reunion is due, in the bishop's opinion, not to pragmatic reasons but to the honest desire to do our Lord's will and to the sense of loss in our divisions and to an awareness that the balance of the faith has been weakened by our separations.

Church leaders keep on negotiating because they know that the unity of the whole Church and the inclusion of all men in that Church is our Lord's will.

MORWELL C.E.F.  
SOCIAL EVENING

The Morwell C.E.F., Diocese of Gippsland, were hosts to about 150 members from branches as far away as Bairnsdale and including Waragul on Friday evening, August 13.

NEW RECTORY AT  
SHEPPARTONFROM A SPECIAL CORRESPONDENT  
Shepparton, Victoria.

August 16  
The Bishop of Wangaratta, the Right Reverend T. M. Armour, set the foundation stone of the new rectory at St. Augustine's, Shepparton, on August 1.

Other clergy present were the rector, Canon R. North, the acting-Vicar of Mooroompa, the Reverend V. Lines, and the Reverend E. R. Walkenden.

The new rectory is expected to be completed by the end of the year. The old building is to be sold for removal.

The rector said that in four months £4,000 had been raised towards the building fund, but an additional £5,000 was still needed.

In his address the bishop said it was with thankfulness that they had come to a point where the buildings of their church and all that it meant in Shepparton was entering another stage.

This would be the first rectory in the diocese which, through the generosity of parishioners, would have a room named as the bishop's room. He hoped it would contain a table, a stool and a candlestick.

He hoped that, as in England, the opportunity for people—through their parish priest—to see their bishop, should they so desire.

Bishop Armour said that there had been many sons of rectories whose names had been outstanding. Many had learned of their future calling from rectories, where they had struggled with Greek and Latin under the tutelage of the learned parish priest.

He hoped that, as in England, Australia would one day recognise that in her rectories would be the inspiration for others to seek Holy Orders.

## ORDER FORM

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"RESPONSIBLE FREEDOM"  
AS BASIS OF  
ANGLO-AMERICAN UNITY

FROM OUR OWN CORRESPONDENT

Minneapolis, August 11

The ideal of responsible freedom held together the peoples of the United States and the British Commonwealth, the Archbishop of Canterbury told a meeting of the English Speaking Union in Minneapolis to-day.

The partnership between these two peoples was one of the great bulwarks of the world, he said.

"People tell us without ceasing that our relations are strained and that we dislike each other a great deal. I don't take this in the least seriously.

In each nation there are people who like making our flesh creep. But the truth is quite different. Different though we are, we trust each other.

"Often if we differ over means, we know that we are pursuing the same ends, those ends which I can describe best as broadly Christian: The duty in every society to respect one another, to respect one

"English is a wonderful language, very humble, very serviceable, able to absorb from other languages, and if it is very useful for concealing thought or even concealing the absence of thought, it can in the hands of wise people be gloriously precise and clear and lift men to the highest stretches of human vision.

"The difficulty isn't in the language but in speaking it. One of the hardest things in the world is to say what you mean so that it cannot be misunderstood, except when you want to abuse another man, and then it is clear enough that

"(1) Everybody should educate themselves with regard to every question to distinguish between the relevant and irrelevant, to judge impartially, and then to speak advisedly.

"(2) However keenly you press your own point of view, never forget that quite possibly you are wrong, and the other fellow has more of the truth than you have.

"(3) When you are wrong, have the courage to say so, a virtue that men and governments find it singularly difficult to command.

"Finally, I have two very short things to say. Respon-



The Presiding Bishop of the Protestant Episcopal Church in the U.S.A., the Right Reverend H. K. Sherrill (left), with the Archbishop of Canterbury (right), Mrs. Fisher (second from left) and Mrs. Sherrill during the Anglican Congress at Minneapolis.

another's liberties, to respect one another's consciences.

"You remind us that we have in common English and the speaking of it. Some tell us that the fact that we speak the same language, or what we suppose to be the same language, is working towards misunderstanding. I am quite sure it is far more of a help.

if you try to say something worth saying human language is a tricky instrument, and the quicker you speak, the more dangerous it is.

"One of the dangers of to-day is that far too much is spoken, and most of it is said with far too little thought. Too much is said by too many people too often and too soon.

"In spite of these obstacles the union for which you stand abides tested in two wars, severely tested every day since the war, and standing the biggest test of all between friends when resources and responsibilities which were once in our hands have passed over into yours, and still we can work together.

"Why can we do this? Because of our understanding of what is meant by responsible freedom.

"We know how that idea is destroyed behind the Iron Curtain. In other states this side of it there are some who pay lip service only to freedom of person, conscience, and religion.

MEANING OF  
FREEDOM

"One thing we must never forget: that freedom is always in danger amongst our own societies. It is easy enough to defend freedom from various limiting factors of life, but freedom really means freedom to exercise self-denial, to find fulfilment in true action, true brotherhood, and true service, and there is every kind of pressure upon us to fail in that high end in our highly organised and industrialised society.

"May I give these brief maxims for the defence of freedom:

sible freedom is our grandest objective, I would happily have taken all my time showing how the Anglican Communion to a particular degree upholds in the ecclesiastical field these ideals of Christian living and seeks to bring them to the aid of the secular world.

"And secondly, may I say a word about the Coronation. You and the world took it not as a pageant and not as an English curiosity, but as something which speaks a language which appeals to the whole world.

"Here are people willingly upholding the appointed order and authority of their society. Here is a leader, a person submitting herself to the terrible strains of representing the highest and finest aspects of a nation's life.

"And here are both sovereign and people kneeling before God, knowing that only from Him comes the strength needed for men and for nations."

## "LOVE IN A MIST"

At the Arrow Theatre, Melbourne, this well-known professional company is presenting at present the best and most hilarious comedy that I have ever seen, in "Love in a Mist."

Letty Craydon as the duck-farmer's wife on the Essex moors has to be seen to be believed. Miss Craydon is such an experienced actress that she no longer needs to act; she has only to behave naturally to be the perfect comedian.

John Edmund and Jessica Noad as the bride and bridegroom are as delightful as ever.

A newcomer to this company is Diana Goller, already well-known on the stage and radio in Melbourne.

—W.F.H.

40 MILLION  
ANGLICANS

Minneapolis, Minn., Aug. 16  
In answer to questions raised in many discussion groups on the Anglican Congress, the Archbishop of Canterbury has released the following statement:

1. There is no universally acknowledged standard by which to measure the number of adherents to different Christian communions. The total number of Christians is thought to be in the region of 800,000,000.

2. Roman Catholics estimate their numbers throughout the world at 423,000,000; the Orthodox population is estimated about 160,000,000.

Of other Churches, Lutherans claim 68,500,000 adherents; Presbyterians, Reformed, 41,100,000; Baptists, 40,000,000; Methodists, 30,000,000; Congregationalists 5,000,000.

The Anglican total is given in some reference books as 30,000,000, but this is a serious understatement. A more probable figure would be over 40,000,000.

3. On the basis of the above figures, it may be said as a rough guide that of the whole Christian population, some 52 per cent. are Roman Catholics; 20 per cent. Orthodox; 23 per cent. belong to the various Protestant bodies mentioned above; and 5 per cent. are Anglicans.

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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## ENGAGEMENT

THE engagement is announced of Mary Ursula, only daughter of Mr. E. F. McIntyre and Mrs. McIntyre, of Hobart, to the Reverend William Booth Gill, only son of Mrs. G. Gill and the late Mr. J. Gill, of Melbourne.

## FOR SALE AND WANTED

EAST RINGWOOD. Can you help us with furniture for a new church? P. Rowlands (Secretary), 18 Eyre Street, East Ringwood, or phone Treasurer at WU 0916 (Melbourne).

AUGMENT the funds of your Y.A. Group, S.B. Class, etc., by selling beautiful 1953 Scripture Text Calendars in your district. Write to: W. Corbett, 414 Summer Street, Orange, N.S.W.

## POSITIONS VACANT

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.

"LOWTHER HALL" C.E.G.G.S. Applications are invited for the position of Headmistress to the School, commencing First Term, 1955. The School accommodates 400 day girls from Preparatory to Matriculation.

The successful applicant must be a graduate and a communicant member of the Church of England.

Replies enclosing copies of references and giving details of experience and academic qualifications to reach the undersigned by 5 p.m., September 11th.

Archdeacon C. H. Raymond, St. Thomas' Vicarage, 760 Mount Alexander Road, Moonee Ponds, W.4., Melbourne.

"THE ANGLICAN" invites applications for the following vacancies in its Sydney offices:—

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