

# THE ANGLICAN

Incorporating The Church Standard

No. 507

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

THURSDAY APRIL 26 1962

No. 3 Queen Street, Sydney, N.S.W.  
Telephone MX 5488-9, G.P.O. Box 7002.

Price: NINE PENCE

## TO-DAY MARKS THE FIFTIETH ANNIVERSARY OF THE CHUNG HUA SHENG KUNG HUI

By FRANCIS JAMES

To-day, April 26, marks the fiftieth anniversary of the formation of the Chinese branch of the Anglican Communion, the Chung Hua Sheng Kung Hui (the Holy Catholic Church in China), with which Australia has the honour now to enjoy perhaps more intimate links than any other sister-branch of the Church.

It will strike many as odd, and not a little sad, that while a splendid service to mark the occasion has been arranged for to-day in Westminster Abbey, and while special services will be held in cathedrals in Canada, the United States, South Africa and other parts of the Anglican Communion, nothing of the kind has been ordered in our own country.

*Happily, although the Church in Australia under its own new constitution has essayed to do nothing on a national scale, there will be many services in parish churches at which our Chinese brothers in Christ will not be forgotten.*

What they will see in the Abbey to-day is the past; what we could do here, given the will and the leadership, is to forge a link with the future.

Perhaps Anglican readers of this article who were unaware of the event might offer their thanks in prayer next Sunday for these past 50 years of witness by an autonomous Church — and readers who are not Anglicans might at least reflect on the significance of this half-century in China.

It will be mainly next Sunday, April 29, that Chinese laymen themselves will rejoice.

In 1912, when the Chung Hua Sheng Kung Hui was formed, the 11 diocesan bishops were all English or North American; to-day all 13 diocesan bishops, and their six assistant bishops, are Chinese.

The lower House of the General Synod in China, nine-tenths European in composition in 1912, is to-day wholly Chinese.

The active lay membership of the Church, numbering fewer than 30,000 in 1912, stands to-day at a little over 42,000.

For any serious consideration about the C.H.S.K.H. at present, two things seem to me necessary. First, we must grasp the fact that Chinese Anglicans are just that. Anglicans. And Chinese. Second, while secular political differences between Australia and China are obvious, they must be seen in their true perspective, and as irrelevant in one sense as between Christians.

The dangers of political conditioning, to which some believe the Chinese alone are exposed, can be equally grave in Australia and England. The worst example of this occurred in 1959 when one of our own archbishops, who had never visited China or even played any active part in missionary work, bluntly told a Chinese priest of the C.H.S.K.H., who was visiting Sydney, that it was known as a fact in Australia that members of the C.H.S.K.H. had been "martyred." Challenged, the archbishop was unable to cite a single case. Not surprisingly, there is none.

This is not to say that there

### ARCHBISHOP MOLINE TO RETIRE

The Archbishop of Perth, the Most Reverend R. W. H. Moline, has announced his intention to retire as Archbishop and Metropolitan with effect from December 31 this year.

In a letter to the Australian bishops, His Grace says he has come to the conclusion that the appointment of a younger and more vigorous man than himself is needed to lead both the diocese and the province.

His Grace, who is aged 73, was consecrated in 1947.

He served with the Brotherhood of St. Barnabas for seven years from 1922. He was Vicar of St. Paul's, Knightsbridge, at the time of his appointment to Perth.

has not been since 1947 any discrimination against Chinese Anglicans in their own country. Of course there has been. But only the wilfully obtuse or hopelessly prejudiced would draw from this the same conclusions that could properly be drawn in an Australian context.

Chinese civilisation is utterly different from ours of the West. The French and the English, the Russians and the Americans, all owe much to identical, or at least closely linked, cultural sources. The Chinese do not. Until a mere 400 years ago their contacts with those sources were exiguous in the extreme.

The Christian element in the culture of the West has not until now taken root in Chinese soil, for the broad reason that the Chinese have with good reason always regarded Christianity as inextricably linked with Western civilisation generally.

Christianity, in many forms, has come and gone many times in China since perhaps the second century. Even to-day, it has left only the faintest mark on a civilisation whose distinctive ethos had been definitively established some five centuries before the birth of Our Lord.

There may have been Nestorians in China in the third century. If so, they left no lasting mark. They were certainly there between the seventh and ninth centuries. Then they disappeared, again leaving no mark.

After the travels of the Polos in the thirteenth century, Western missionaries lived in China from time to time. By the end of the fourteenth century, when the first Ming Emperor replaced the Mongol dynasty, there was none left — or any trace of their influence.

For a century and a half thereafter, the Gospel was unknown in China.

At the end of the sixteenth century missionaries once again entered China, mostly under Portuguese auspices. By the year 1710 there were perhaps as many as 300,000 Christians in all, spread over nearly every Chinese province. This was a high water mark: a century later, their numbers appear to have declined to probably fewer than 200,000.

The reasons for this decline are especially relevant to the position in China during the past 50 years, because they are the same.

They are, briefly, two.

### TWO REASONS

First, like the true underlying causes of friction between Byzantium and Rome, were substantial cultural differences; but these were of course quite fundamental as between China and the Occident. Christianity was of the West: it was brought by Westerners whose whole attitude of mind differed basically from that of the Chinese. Then, as now, the Chinese were happy to use Western techniques for casting cannon, and in astronomy; but they resisted anything like a "package" deal which included Christianity.

Even so, Christianity would unquestionably have made greater headway had it and those who brought it been united. The second cause of its comparative failure was that Christians were divided among themselves: the Portuguese from the Spanish; the Jesuits from the other Orders and, ultimately, the Papacy itself. Then, as now, the rulers of a relatively homogeneous civilisation, whose continued existence depends upon that homogeneity, are bound to resist diversity in any form which may prove socially subversive from their viewpoint. Christianity happens to be a particularly revolutionary creed. This, bad enough in itself, becomes intolerable if its internal differences, exacerbated by Western national differences, are allowed to project themselves into a society so tranquil and stable as that of China.

(Continued on page 4)

### LEADING ARTICLE

#### THE CHURCH AND TELEVISION

It is no longer a secret, because of indiscretions in high places whence loose talk might least have been expected, that proposals for certain denominational groups jointly to apply for Sydney's next TV licence have broken down. Here is not the place for comment in detail on facts which are daily becoming more widely known. Four things, however, should be said. First, this was a chance for Christians, transcending their denominational differences, to manifest a united front in acting on a matter of great moral and social significance. The basic interests of each group coincided: to raise standards of commercial TV generally, while resting content if need be with reasonably modest profits. Second, full co-operation between at least the Roman Catholic Church and us Anglicans was vital. Third, there was a heartening spirit of agreement, at the outset, on all sides. Fourth, this spirit later died — but not at the hand of the Roman Catholics. The Church of England killed it.

The death of these proposals now leaves the Church, at least in the Diocese of Sydney, with a residual problem of some gravity and complexity. The general question to be asked is this: granted that the Church disposes of certain moneys and property, and granted her duty as steward of these gifts of God wisely to spend or invest them in our particular society, by what over-riding principle should she be guided in so doing? Is she to be guided mainly, or solely, by considerations of profit?

The answer is, of course, plain. Profitability, in the commercial sense, is a false criterion. As the individual Christian, be he bishop, priest or layman, must be more circumspect in his conduct than the world demands of others, so too the Church, the body of Christ, must strive under the guidance of the Holy Spirit so to order her essential material activities as not to merit just criticism. Thus, of all the reproaches levelled at the Church by the ignorant, both in England and Australia, perhaps the most unfair is that she profits by rents from sub-standard slum dwellings. The hurtfulness of this lie is its implication: that the Church cares less for souls than for money.

Where does investment by the Church in commercial TV come in the scale? The true answer is manifest in two ways: in words and deeds. As to the first, it has come for some years past from thousands of Christian homes, from hundreds of pulpits, and from not a few synods which, by resolution, after careful debate, have deplored the moral and social effects generally of commercial TV. As to the second, it is manifest in the refusal of the dioceses of Brisbane, Melbourne, Adelaide, Perth and Hobart, and of two at least country dioceses in Victoria and New South Wales, to allow the name of the Church to be used as a cover for commercial TV operations — despite some devilishly attractive financial inducements.

In Sydney, alone, the Church fell into a trap. She acquired a minority interest in one commercial TV enterprise whose controllers, it is only fair to say, have never claimed that they conduct it as a Christian enterprise beyond the bare minimum point laid down by the Parliament and the Broadcasting Control Board. The Church in Sydney, in addition to substantial dividends, has now made a capital profit of the order of some five hundred per cent! An excellent commercial result. But morally . . . ?

To criticise the Church in Sydney is easy — and unfair. To be sure, as everyone now agrees, she made a mistake. But she did so courageously, and in good faith. She acquired her shares only after being induced to believe this would give her a voice in matters of policy. That voice she has never had. The Standing Committee realises this, as do ever-increasing numbers of faithful Church people who wish only to see the holding sold, and who are concerned only lest any similar trap be entered again.

Church people all over Australia will be dismayed to learn that some in high places in Sydney, now that neither a joint Christian application nor the next most desirable course is possible, are actually contemplating once again entering the trap! It has been set in an atmosphere of "Lenten" luncheons in luxury hotels by that group of neo-Buchmanites, members of Sydney's "social" and financial "establishment," whose influence in the counsels of the Church there over the past four years has given informed Anglicans growing ground for apprehension.

### NAKURU APPEAL IS STILL OPEN

The Appeal for the Diocese of Nakuru will remain open for the time being to enable parishes and people who have not already sent their gifts to do so. We still hope to reach the target of £5,000.

Bishop Langford-Smith left Sydney last Wednesday, April 25. A message from him, expressing his gratitude to readers of "The Anglican," will be printed in next week's issue.

He was able to take with him £2,535 for the three essential projects which must be started immediately in the Diocese of Nakuru.

We hope to make up the balance of £5,000 in the next few weeks.

Please send your gifts as soon as possible addressed to "The Nakuru Appeal," c/o "The Anglican," G.P.O. Box 7002, Sydney.

Cheques should be made out to: "The Diocese of Nakuru."

The Special Appeal was opened in these columns on March 16.

It stressed the urgency of the situation in the new missionary Diocese of Nakuru, Kenya, East Africa.

It tried to show that unless Australian Anglicans move quickly to help the bishop "make a

start," no progress in the desperately needed Mission of Compassion and Reconciliation is possible.

Now is the only time to help. Kenya becomes independent this year.

The Church is already exercising an influence out of all proportion to its numbers.

But it needs money to be of any use in this new situation.

It could mean the difference between chaos and peaceful development.

The three immediate projects are: the establishment of a Rehabilitation Centre in Nakuru Township; the appointment of a Diocesan Missioner to act as a reconciling influence between African and European; and the appointment of an Adult Literacy Work.

Even £5,000 won't go far. But it will let the bishop make a start.

Please send your donation now. Make it a thanksgiving for your Easter Communion, for the peace and property we enjoy in

this country, and as a contribution to the well-being of Africa.

By last Friday, £2,535/4/4 had been received. The following donations, not already acknowledged, have been received.

Anon., Armidale, £5; Anon., Snowtown, £10; R.H., Lismore, £3/3/0; The Reverend G. B. and Mrs. Lucas, £2; Launceston Church Grammar School, £3/3/0; Anon., Baulkham Hills, £8; J. Walpole, £1; J. Cooley, £2; The Reverend A. E. Bias, £5; J. Wear, £1; M. and S. Bird, £5; Mr and Mrs T. E. Riley, £5; Mrs A. K. Mansfield, £10; Anon., Chatswood, £5; Mrs J. C. Melombe, £5; S.C.P., £1; Mrs G. M. Poole, £5; A. P. W. and W. H. Chandler, £5; M.G.S., £1; D. J. and M. R. Eaton, £5; "Widow's Mite," Salisbury, £2; A. C. Dempster, £3; Anon., Adelaide, £5; J. Vickers, £1/1/0; Natromine Women's Guild, £35; Anon., Northbridge, £2/2/0; Anon., Jandowae, £2; Dr E. Kent-Hughes, £5; Miss H. Edgar, £5; The Reverend J. R. Warrar, £2; K. L. Sprey, £10; S. Mark's, Darling Point, £10/10/0; Miss E. M. Johns, £3/3/0; Dr and Mrs D. J. Penney, £10; F. A. and C. A. McKeon, £5/5/0; L. M. Amps, £5; "Widow's Mite," 10/-; Mrs O. D. and Mr D. Marsh, £2; R. L. Roberts, £5/5/0; Miss Lucas, £5; Miss Starling, £1; Anon., Hawthorn £50; J. A. Bean, £2; S. H. Rac, £3/3/0; J. H. White, £5; H. Newman, £2.

TOTAL: £269/5/0.  
GRAND TOTAL: £2,804/9/4.

### ANNOUNCEMENTS

1. This issue has been reduced to eight pages because of the unusual difficulties associated with the Anzac Day holiday following so soon after Easter Monday. Next week's issue and subsequent issues will be twelve pages as usual.

2. To help overcome the difficulties brought about by our increasing circulation, especially overseas, the publishing date of THE ANGLICAN has been advanced to Thursday each week, instead of Friday. This will not affect present delivery schedules for the more populous centres of Australia; but it should ensure that some interstate and all overseas readers receive the first edition earlier.

## Joseph Medcalf

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of these Centres.

# "PARISH AND PEOPLE": WHAT ARE ITS MAIN CONCERNS?

"Parish and People" is a group of churchmen, bound together by a growing conviction that the key to many of our pastoral problems lies in bringing home to people the difference between "going to church" and "being the Church."

The difficulties of the Church to-day appear sometimes to be overwhelming.

Parishes are understaffed, clergy are overworked, huge new estates unprovided for, and there is the ever-present anxiety of finance. Yet amidst these difficulties there are many signs of new life.

The Parish Communion, the Parish Meeting, the House-Church, a new emphasis on Baptism and Confirmation, the Ministry of Healing, experiments in Evangelism and in the field of Adult Religious Education are some of the ways in which such new life is finding expression.

"Parish and People," while not identifying itself with any one of these movements, exists to help those who are working on such lines.

"Parish and People" sets out to be "an association of members of the Anglican Communion for the study and dissemination of the principles underlying the Church's corporate worship (that is, the Liturgy), and for application of these principles in the life of the parish and in the world (Liturgical action)."

"Parish and People" hopes to be a meeting place, both of different types of churchmanship, and of varying lines of modern theological scholarship.

1. The Bible and Christian Community. Recent biblical scholarship has re-emphasised the great theological affirmations about God and His love — what He has done and is doing for us.

It presents us with a faith to live by in a perplexed world. To-day, the clergy in the parishes are finding it of the utmost importance to get their people to re-discover the real nature of the Church as expressed in the Bible, namely, that it is the new Israel, the people of God, the Body of Christ, in the eternal purpose of God. "The Church is integral to the Gospel."

Consequently, many of the clergy and laity are realising how important it is, for example, that Baptism and Confirmation should be administered in such a way as to bring home to people the privilege of "being the Church," the family of God.

Again as a result of this new sense of Christian community, the Church, as the Body of Christ, is feeling the need of meeting outside the church building as "a parish meeting" and in cells where Christians can ask and freely discuss the question "If we are the Body of Christ, what would He have us do and be?"

### RESPONSIBILITY

In these "parish meetings" the New Testament sense of "the fellowship" is recovered and a deepening sense of responsibility grows for the work and witness of the Church. The Church becomes the evangelising body.

No method of organisation will ever achieve greater life and reality by itself.

It must be recognised that the members of the Body of Christ will only incarnate His life and spirit and reveal Him to the world as each one of them grows daily in consciousness of His indwelling Spirit and Life through prayer and meditation, and becomes more deeply committed to their Lord.

2. Liturgical Worship. Parishes with a growing sense of community are learning to re-discover the meaning of liturgical worship.

Public Worship is seen to be the focus of the life of the fellowship, both its expression and the means of its renewal in Christ.

In particular, it is becoming increasingly clear that the Holy Communion is the heart of

The article from the English periodical, "Parish and People," illustrates the aims of the growing "Parish and People" movement in several dioceses in this country. The Australian magazine, "Liturgy and Laity," now appears quarterly and may be obtained from the secretary, the Reverend R. M. Davis, The Vicarage, Nyah West, Victoria.

parochial worship, community and service, and that it must be given its regular place in the life of the congregation as THE corporate act of fellowship.

Two recent books, significantly from the "two wings" of the Church of England — "Strange Victory," by Dr Max Warren, of the C.M.S., and "The Shape of the Liturgy," by Dom Gregory Dix, O.S.B. — are helping forward this liturgical movement.

The liturgical movement owes a great debt to modern research into the strongly corporate nature of the worship of the early Church but it is not primarily interested in an antiquarian approach to the Liturgy; neither does it wish the people to become engrossed in mere details of services.

On the contrary, great stress is laid on the offering to God of the daily life of the community through the Liturgy.

3. The Church and Society. Christian sociology teaches that the Church has inescapable obligations towards society.

The Liturgy with its balance between the individual and community, matter and spirit, man's welfare and God's glory is the expression of the true life for man.

Through the Liturgy God not only gives the pattern for life, but empowers us to act as the agents of His redemptive power in society.

The majority of churchmen have at the moment little understanding of these basic ideals.

Priests know only too well the tendency for people to be satisfied with a "good congregation."

"Parish and People" has as one of its main objectives to restore to the Church its outward

look, and is especially concerned about the enormous gulf between the Church and those engaged both in industry and agriculture.

Thus we aim at making the Church in the parish not only a worshipping but a redeeming community with a sense of responsibility for achieving with Christ, and by His power, the fulfilment of His purpose for the whole of creation.

This community must not exist as a cosy minority in a secularised society, but must become the primary evangelistic agent through which Christ works today.

### THE "KEY"

"The Church in the diocese and parish is the key to the whole situation. The local congregation is the place where men must find the life of the Great Church, which is God's instrument for the world's salvation. See to it, then, that your congregation is a true community in Christ, that it may influence the common life of its whole neighbourhood." (Encyclical letter of the Lambeth Conference, 1948.)

Therefore every parish — clergy and people together — needs to be clear about its own policy. It must know what it is trying to do.

There are fundamental questions which have to be faced. First, do we see ourselves gathering as the Body of Christ in the Eucharist to enter into His timeless offering of the whole creation to the Father as His worship?

Do we go forth from worship in church conscious of being the

Church filled with His life to be His body in action in the world?

Is it clear from the way in which Baptism is administered that it is incorporation into such a body?

Does Confirmation speak of the power given for action in the priestly Body of Christ?

Is Holy Communion a real communion of the members of the Body?

What is its relation to the other services in the Prayer Book?

In what ways does the Body of Christ make its impact on the world in challenging sin, sickness and evil, and in witness to righteousness?

What is being done to enrich the worship of the Church through adult religious education and the deepening of personal religion?

Are Christians thus being helped to live out their faith in a non-Christian society and to bring non-Christians into lively contact with the Christian faith and way of life?

Whatever plans we may make, we must remember that really fruitful work springs only from a constant reliance on the Holy Spirit and a prayerful correspondence with His work. Even then, what helps people most is often not consciously planned by us at all.

The present methods on which "Parish and People" works include the holding of general conferences.

At these the main object is to study some of the main elements of public worship and its relevance to life, to attempt to look fairly and squarely at problems that are involved, and at differences of opinion with a view to reaching better understanding and, where possible, a synthesis between sectional viewpoints, and set forth an agreed policy in regard to such matters.

## A COMMISSION CRITICISED

ANGLICAN NEWS SERVICE

London, April 23

The Archbishop's Commission on Crown Appointments was described this month as a "largely nondescript body" which could hardly justify the terms "weighty, competent and representative."

The commission met in London for the first time on April 11 under the chairmanship of Lord Howick of Glendale.

The criticism of its constitution was made in an editorial in "Parson and Parish," the organ of the Parochial Clergy Association.

"When we study the personnel of this appointed commission," it says, "we find that fully a fifth have already declared themselves in favour of the status quo, and these would be regarded as the more important people.

"One of them has actually been rejected for elevation under an elective system.

"The other two-thirds of the commission are nonentities as far as Church government is concerned.

"This means that two-thirds of the commission, because of their ignorance of the subject, must bow to a minority.

"It must start off with a prejudice against it, partly of its own making."

The editorial asks whether the chairman of the Houses of Clergy and Laity were consulted

### BLIND HELPED BY CO-OPERATION

ECUMENICAL PRESS SERVICE

Geneva, April 16  
Anglicans, Roman Catholics, Protestants and Jews in Detroit, Michigan, U.S.A., have united in a programme to aid the blind.

They have established the Blind Service Centre to provide aid in emergencies, counselling and employment assistance for the sightless.

## DEVIATIONS IN BUNBURY

The Bishop of Bunbury, the Right Reverend R. G. Hawkins, has asked the rectors in his diocese to use the annual meetings of parishioners to discuss the deviations from the 1662 Book of Common Prayer for which they wish permission.

He reminds them that, under the new Constitution, the public worship of the Church must be that of 1662 unless the bishop gives permission otherwise at the request of the parishioners.

Deviations likely to be approved are: "as far as the Holy Communion service is concerned, those contained in the Blue Book and, for other services, those contained in the 1928 Prayer Book."

## A TEENAGE MISSION AT KEMPSEY

FROM A CORRESPONDENT

Kempsey, N.S.W., April 23  
As an introduction to Christian Family Year, a mission especially for teenagers was conducted this month in the Parish of Kempsey by the Reverend Toby Klein, of Christ Church Cathedral, Grafton.

Torrential rain and eventual floods failed to dampen the enthusiasm of the young people who came each night from Kempsey and beyond.

The missioner based his talks on the theme, "Jesus Christ, your guide to life in the twentieth century," and immediately endeared himself to the youth with his obvious friendliness and realistic approach to their problems.

This atmosphere of fun and fellowship was helped along by the frequent use of modern hymn tunes at all services.

An imposing array of books were on sale, and were well patronised.

The mission reached its natural climax at the Sung Eucharist on Sunday, the music

being that of Geoffrey Beaumont's twentieth century Folk Mass.

Mr Klein was the celebrant, assisted by the rector, Canon C. H. S. Egerton. The cantor was the Reverend Campbell Brown.

The Bishop of Grafton, having been detained by floodwaters at Kempsey, was present at the service.

At this stage, the floods had isolated the parish church from most of the town, so the missioners were amazed to see the teenagers arriving by foot, car, and boat for the Eucharist.

The mission ended on Sunday night; after the service the young people bade farewell to Mr Klein.

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# THE MOWLL MEMORIAL VILLAGE

£430,000 has been spent on the Mowll Memorial Village, Castle Hill, Sydney, in the last three and a half years.

*The Committee's Progress Report, just issued, makes exciting reading, in the achievements it records for the care of the aged in a Christian setting.*

In October, 1958, the C.E.N.E.F. Board of Management purchased, through Messrs Jones, Lang, Wootton and Sons, a well-known property at Castle Hill to develop as a Village for Aged People.

The purchase price was £75,000. It was later decided that the Village should be the Diocesan Memorial to the late Archbishop and Mrs Mowll.

Mrs Mowll had given considerable time and energy to getting such a project started during her life-time.

The parishes contributed £20,000 towards this memorial. When the C.E.N.E.F. Board of Management agreed to Mrs Mowll's request to open a fund for the creation of a Church Veterans' Village, Mr and Mrs W. H. Lober contributed an amount of £5,000.

In recognition of their gift, the building formerly known as Main House will be named "Lober House" at the ceremony on Saturday, May 19.

Twelve months after the property was purchased, seven of the old buildings had been altered and renovated and were ready for occupation.

The Village was dedicated by Archbishop Gough on October 24, 1959, which was the first anniversary of the death of Archbishop Mowll.

The Mowll Memorial Village is 17 miles from Sydney and seven miles from Parramatta. It is beautifully situated in 117 acres of rich pasture land, lawns and gardens.

On the property are more than 200 varieties of Australian eucalypts. Five acres and two cottages have been sold to the Home Mission Society.

£10,000 has been spent on furnishings and equipment.

The committee has completed or contracted for seven development projects.

Project No. 1 was the conversion of the existing buildings which provided accommodation for 50 people and adequate communal facilities for a far greater number. The cost was £31,000.

Project No. 2 provided 20 self-contained units each with its own sitting/dining room, bedroom, kitchen and bathroom.

This project was made possible by the occupants paying a one-third cost of their unit in return for which each received a life tenancy. The cost was £70,500.

Project No. 3 consisted of minor alterations and additions to a number of existing buildings which increased the accommodation. This cost £3,500.

Project No. 3a was the erection of a brick cottage in the western area by Mrs D. Blowes.

This building, together with its very delightful landscaping, is a most worthwhile gift as the whole cost was paid by Mrs Blowes.

## "WESTERN LODGE"

Owing to technicalities which were unforeseen, the cottage did not attract Government subsidy. The cost was in excess of £8,000.

Project No. 4 accommodates seven people, all having their own bedrooms, and sharing a large lounge-room, bathrooms, cooking facilities and laundry.

The occupants of this building, known as "Western Lodge," have all their meals in the main dining-room.

They each contributed a one-third share of its cost which, including new roads and services to the Western Area, was £15,450.

Project No. 5 is named "Fairfax House." Mr Vincent Fairfax, as executor of a charitable trust established by his father, donated £10,000 in grateful remembrance of the lives of his parents, Hubert and Ruth Fairfax, of "Wanawong," Castle Hill.

It is a delightful building which will accommodate 33 persons and has taken the form of a square surrounding a landscaped garden courtyard.

The cost of landscaping this garden courtyard has been met by the architect, Mr Geoffrey Twibill, in memory of his father.

This is a most acceptable gift, as landscaping is not subsidised by the Federal Government.

The occupants have made a donation towards the cost of the building in return for which they have received a life tenancy. They have their meals in the main dining-room. The total cost: £80,000.

Project No. 6 covers the conversion to two flats of a building in Castle Hill Road, the erection of five individual cottages for married couples and a large cottage-type building accommodating seven persons, as well as additions to the unit occupied by Miss Scott and alterations in what is called "The Mews" to accommodate two male members of the staff.

The building to accommodate seven persons will be named "Arnold Lodge" to commemorate a bequest of £2,250 in memory of Mrs Maud Arnold, of Stanmore.

It soon became evident that the main driveway would not be able to carry all the Village traffic so the cottage and land in Castle Hill Road were purchased to give access to the western area.

A road has been constructed through virgin country, and services such as water and electricity extended to this important part of the Village which is being developed rapidly.

The occupants of these cottages and flats have each paid a one-third cost of the building and made a contribution to a fund which defrays the cost of developing the area.

At the function on May 19, "Western Lodge" will be dedicated and Mrs Blowes' cottage named "Mu Tara." The remaining buildings are under construction. This project, when completed, will cost £47,400.

Project No. 7: A contract has been let for the erection of a building to be known as "Goodwin House," a dining-room, and a group of flexible chalets which will consist of 16 self-contained units.

It is hoped that work will have started on these three buildings at the time of the opening.

The one-third cost of the dining-room will be paid by a gift from the firm of W. D. and H. O. Wills (Aust.) Ltd., and the flexible chalets by the occupants contributing towards their cost in return for life tenancy.

"Goodwin House," named in recognition of Canon C. A. Goodwin's untiring services to the Village, will accommodate 16 people who are urgently awaiting admission but unable to make a financial contribution towards building costs which, for these three buildings, will be £90,000.

## "THE FARM"

There is an area of approximately 80 acres, other than that on which the Village is built, which is referred to as "the farm."

Twenty-five acres of this have been leased to Messrs Arthur Yates and Co. Pty. Ltd. as a seed testing area for a rental of £1,475 per year.

Beef cattle are being bred on the remainder under the supervision of Mr G. A. Lloyd. At a later date the committee hopes to run a small dairy.

The Village is not only providing delightful living conditions for an increasing number of people, but the atmosphere of a Christian home which is bringing blessing to many through chapel services, Bible study groups and fellowship with other Christian people. Archdeacon Tugwell, who is

known to a large circle of churchpeople, is the honorary chaplain at the Village and is assisted by the Rector of Castle Hill, the Reverend R. L. Milne.

It will be realised that the small committee, the executive secretary and the architect have done a considerable amount of work to finance and create a Village of this size within the space of three and a half years.

There is a debt of £32,000 on the property which the committee is most anxious should be liquidated as soon as possible.

There is another urgent need. It is for a small hospital block in which to care for and nurse the guests when unwell. A most attractive and useful building has been designed, plans prepared and a site allotted.

Work can be commenced as soon as a donor of £10,000 comes forward.

Such a building would be a fitting memorial and could, of course, be named after the donor or a relative, e.g. "The Brown Hospital Block" or "The Brown Clinic."

The Village would not exist to-day in its present form if it were not for the generous subsidy of £2 for £1 on capital costs granted by the Commonwealth Department of Social Services and the assistance given by its officers.

Parish and individual donations will be used to attract the £2 for £1 subsidy, thereby providing further accommodation for aged persons. Gifts by individuals are allowable deductions for income tax purposes.

We need your prayers and your financial assistance.

Enquiries: Mr G. T. Atkins, Executive Secretary, C.E.N.E.F. Memorial Centre, Bathurst and Kent Streets, Sydney. Telephone MA9641-42.

## FREEDOM FROM HUNGER CAMPAIGN

A Church college in Sydney has adopted a novel idea as its first contribution to the Freedom from Hunger Campaign.

The campaign, which is a five year one, aims to eliminate hunger and malnutrition in the world's less fortunate areas.

It is being conducted by the Food and Agriculture Organisation of the United Nations, in conjunction with the U.N. Children's Fund.

Australia is one of 30 countries to form national committees in support of the campaign.

The Mildred Parker College in Glebe, Sydney, which is a training centre for Presbyterian deaconesses, has already commenced its initial effort to aid the campaign.

The scheme, which started about a month ago, involves

### LAYMAN SPEAKS TO CHILDREN

FROM OUR OWN CORRESPONDENT

Newcastle, April 23

A prominent identity of the Cessnock and Wollombi areas, Mr Clarence Fletcher, was the Anglican speaker to religious instruction classes at the Cessnock High School the week before last.

Mr Fletcher, who is the secretary of S. Peter's, West Cessnock, gave an address in a series entitled "What my faith means to me."

On Wednesday a combined service was held for all Anglican students in the High School.

On Tuesday, the children of Abernethy and Kitchener Public Schools joined in the last of the children's Lenten services which have been held in every part of the Cessnock parish this year to bring home to children the meaning of Lent.

substituting the usual Friday lunch at the college for a simple rice or similar meal typical of the diet of the average person in South-East Asia.

The difference between this more modest meal and the usual meal is being donated to the Freedom From Hunger Campaign.

The Principal of the College has emphasised that the trainee deaconesses themselves decided on this form of support for the campaign.

She pointed out that several Australian-trained deaconesses were at present based in South-East Asia and could give first-hand accounts of the conditions under which the majority of Asians were forced to live.

"That is why the college is pleased to be able to help in this small way," she explained.

Committees are at present being formed in country districts of N.S.W. to participate in this national campaign.

Anyone wishing to assist should contact the N.S.W. Committee of the Freedom from Hunger Campaign, 33 York Street, Sydney.

### WAHROONGA HALL DEDICATION

The Archbishop of Sydney, the Most Reverend H. R. Gough, will dedicate, and Sir John Northcott will open, the new War Memorial Hall at S. Andrew's, Wahroonga, Diocese of Sydney, on Saturday, April 28, at 3 p.m.

The hall, which replaces an inadequate wooden building, has cost £29,000, including immediate furnishings.

### "FOCUS ON MALAYSIA"

FROM OUR OWN CORRESPONDENT

Newcastle, April 23

The "Focus on Malaysia" missionary campaign in the parishes of Cardiff and Merewether ended on April 15.

The congregations from the two churches combined for Evensong at S. Augustine's Church, Merewether, at which the speaker was the chairman of the Australian Board of Missions, Canon Frank Coaldrake.

Canon Coaldrake, who has been described as Australia's foremost missionary statesman was a missionary in Japan for 10 years before becoming the chairman of A.B.M.

On Sunday evening the youth of the two parishes held a combined tea at Merewether.

The missionary campaign which was focused on Malaya, Singapore and Borneo, was organised by the Newcastle representative of A.B.M., Mr Ray Kenny, the Director of Christian Education, the Reverend Noel Delbridge, and the Rectors of Merewether, the Reverend Frederick Standen, and Cardiff, the Reverend Ernest Bailey.

### IMPROVEMENTS AT ABERDARE

FROM OUR OWN CORRESPONDENT

Newcastle, April 23

A small band of craftsmen and lay people are working to make S. Mary's Church, Aberdare, one of the most attractive small churches in the Diocese of Newcastle.

Led by Mr David Pullin, a group of men have already improved the street front of the church with new paints and materials, and have erected an oregon cross nine feet long above a proposed small stained glass window designed for the sanctuary wall.

The sanctuary is being greatly enlarged, with a unique style of ceiling, in oxidised aluminium, which will allow for lighting flush with the ceiling.

The improvements will cost more than £1,000, of which £500 has been lent by a small group of prominent Cessnock men.

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## THE CHURCH IN CHINA

(Continued from page 1)

The Jesuits in the seventeenth and eighteenth centuries, like the Chung Hua Sheng Kung Hui to-day, sensed these two broad considerations, and shaped their policies accordingly.

The great hope must be that whereas the Jesuits were ultimately inhibited by Rome, and accepted that inhibition because they were European Christians, the Chung Hua Sheng Kung Hui is wholly Chinese and is subject to no external control at all.

In the long controversy within the Roman Church over Chinese rites and nomenclature, which was bitterly fought out from about 1600 until the Bull *Ex Quo Singulari* of 1742, the Jesuit purpose was so to modify many external Christian forms, and so to adapt many deep-rooted Chinese customs for Christian purposes, as to make the Faith appear less an element of an alien culture, and less inimical to Chinese mores and society generally.

The Dominicans and Franciscans, newcomers to the field, held that the Jesuits were latitudinarians who had gone far beyond modifying externals and had strayed into heresy. They were not uninfluenced by jealousy of the great influence which the Jesuits enjoyed with successive emperors, particularly K'ang Hsi, who appears to have understood in some detail the matters in issue, and who strongly supported the Jesuits at all points.

The Jesuits defied the Pope successfully for half a century. A tragic consequence of their defeat in 1742 is that Roman Catholics, in Chinese eyes, have always been regarded as more likely than other Christians to be "agents of a foreign power." To this day, indeed, the Chinese speak of "Christians" and "Roman Catholics." And to this day, rightly or wrongly, Rome has continued to shew less flexibility towards China than to other parts of the world for a thousand years past.

The next phase of Christian enterprise in China started during the nineteenth century. It was intimately associated in the minds of the Chinese as it was, in fact, with the European Industrial Revolution and with European imperialism in all its forms.

This was also the time, from about the middle of the century, when the Evangelical revival, on the Continent and in the United States no less than in Britain, expressed itself ever more strongly through foreign missions. Until now, Rome alone had tried to evangelise China. By 1914 and the outbreak of what many Chinese and Indians refer to as the European Civil War, Christian missionary endeavour in China reflected only too accurately those national and denominational divisions which rend the fabric of Western, Christian civilisation.

Anglicans went to China under the auspices of the C.M.S. and the S.P.G., the Protestant Episcopal Church, the Zenana Missionary Society (for women), and interdenominational bodies like the London Missionary Society and the China Inland Mission.

The American Bishop Boone and the English Bishop G. E. Moule laid the foundations of what has now become a fully developed episcopal order. Another American Episcopalian, Bishop Schereschewsky, established an intellectual tradition which the Chung Hua Sheng Kung Hui continues to this day. Schereschewsky was a remarkable figure. An orthodox Lithuanian Jew, he emigrated to the United States, was converted, ordained, and became a missionary. Already learned in Greek and Hebrew, he mastered Chinese with astonishing rapidity, and translated into Mandarin the Episcopal Prayer Book and all of the Scriptures. Consecrated in 1877, his enduring gift to his brothers of the C.H.S.K.H. was the foundation at Shanghai of S. John's College, which became, and remained, the leading Chinese institution of university rank.

Even by the turn of the century, alumni of S. John's were playing a significant role in the intellectual life of China. In addition to their part in the life

of the Church, there is to-day no professional field which they do not adorn: they are found in teaching and medicine, in the natural sciences, pure and applied, and in government and administration. By no means all of them are Anglicans, or even Christians.

The C.H.S.K.H. is by no means an elite group, however; its lay members include peasants and industrial workers as well as professors. Inevitably, however, because of the relatively greater emphasis which it has put on the intellectual content of Christianity, through its schools and institutes of higher learning, and because of its relatively higher standards for ordination, it had come by the time that the People's Republic was founded in 1949 to enjoy a prestige, based on social usefulness, quite disproportionate to its numbers.

Two other things helped greatly. The Anglican temper of mind, with its moderation and automatic tolerance of divergences within a framework of doctrine and practice which, however firm its bounds, was yet very broad, appealed to Chinese practical common sense. As early as 1912, leading European Anglicans in China looked forward to the Chung Hua Sheng Kung Hui becoming not only autocephalous, but wholly indigenous.

We were ahead of the Protestant denominations in this, and very far ahead of Rome.

It is highly significant that the C.H.S.K.H. itself actually formed its own Board of Missions as early as 1914, only two years after adopting its Constitution. In the same year this board formed and started work in the Diocese of Shensi.

Practice, as always, tended to lag behind theory. The number of Chinese priests grew steadily from the beginning of this century; but it was not until 1918 that the first Chinese bishop was consecrated — Shen Tsai-sheng, as assistant Bishop of Chekiang.

Thereafter, however, few years passed without further consecrations of Chinese, first as assistant bishops, and then as diocesan. By 1947, two years before "Liberation," the Chinese outnumbered the European bishops of the C.H.S.K.H., and the sagacious Bishop Lindel Tsen was elected as the first Chinese Presiding Bishop.

The second World War forced the pace of indigenisation.

Cut off from the greater part of its income from abroad during these years, and working with much reduced numbers of European missionaries, the C.H.S.K.H. was forced back largely on its own resources. It was in addition compelled in areas occupied by the Japanese to develop techniques for dealing with the civil authority which later stood it in good stead.

The C.H.S.K.H. somehow managed, in general, to avoid too close links with the Kuomintang and the Japanese alike. There were exceptions, of course; but it seems clear that the Church in China was neither committed in any way, nor under any real obligation to, the Kuomintang.

The gradual return of European missionaries after 1945 was welcomed, especially in the case of some who were friends of long standing. But it was quite clear, to these missionaries and Chinese Anglicans alike, that the pre-war atmosphere had gone forever. Anglicans in China were now managing their own affairs on equal terms with other parts of the Anglican Communion.

This became increasingly clear, and ever more desirable, as the Chinese Communists gradually extended their control over the rest of the mainland.

From the Communist viewpoint, the C.H.S.K.H. was in a quite different category from other Christian bodies. Its English and other foreign bishops had nearly all resigned; its leadership was indisputably indigenous; its European missionary workers had either gone or were prepared to do so without making an outcry (however reluctantly they left); its members included a high proportion with those professional and other

(Continued on page 8)

# CHURCH AND NATION

"Everything which touches the life of the nation is the concern of the Christian."  
—Dr Geoffrey Fisher

## Challenge To Us From Coventry

As world-wide Anglican interest begins to focus on Coventry's striking new cathedral, which is to be consecrated next month, it is good to learn that people of numerous denominations are being identified with the great project.

Much credit for this is being given to a young, go-ahead provost, the Very Reverend H. C. N. Williams, who, in the wedge-shaped crypt beneath the new cathedral, has created the Chapel of the Cross, where crowded lunch-hour services are held every Tuesday. The denomination of the preacher varies from week to week, and the lessons are read by lay people, ranging from the town clerk to local trade unionists.

A social centre with a restaurant will also be attached to the cathedral. It is hoped that this will become a place where people will gather and get to know each other. It is based on a social centre for students run by the S. Severin Church in the Sorbonne neighbourhood of Paris, which the provost recently visited.

All in all, the coming into use of the new Coventry Cathedral is being marked by allied activities which show that it is, indeed, intended to be a living church. Those who encouraged the tall and friendly Bishop of Coventry on his C.E.M.S. tour of Australia a year or so ago will not be surprised to hear of the dynamic programme that he has inspired.

Coventry presents a challenge to the Church in Australia to be equally active in its practical works and broad-based in its Christian appeal.

## On Being Less Than Generous

A few weeks ago one Australian political leader, seeming to resent unusually strong criticism by a rival leader, added:—"He usually apologises to me in private afterwards."

The identities of these two leaders can be guessed by those who do not recall the incident. I have not linked names with

the story only because I feel it better to keep away from personalities in discussing a practice which is deplorable among nearly all politicians — to discredit the man in the opposite party as much as possible.

All is fair in love, war — and politics, some believe. But I think politics would be raised in popular esteem if prominent practitioners did not denigrate everything their opponents did.

Many business "tycoons" are probably even more ruthless than some politicians. But the latter come more into public notice because so much of their business is concerned with talking into microphones so that all who care may listen.

Perhaps it does a politician some credit to tell an opponent privately later that some of what was said publicly should be taken with a grain of salt. But how much better to be generous in both public and private relationships! Let just and sincerely felt criticism be uttered. But let open acknowledgement also be made of what is good in an opponent's views or policy.

Some similar thoughts have been running through the mind of Sir Charles Snow, the British scientist and novelist, who a few weeks ago was the subject of one of the most virulent attacks made in recent literary history in England.

The Cambridge don, Dr Frank Leavis, who made the attack, said Snow was "portentously ignorant," was "intellectually as undistinguished as it was possible to be," did not "begin to exist as a novelist" — and, generally, was a person of no importance.

Snow did not reply to the criticism. But last week, in giving under the severe handicap of an eye affliction an address on being installed as rector of the Scottish University of St Andrews, Snow chose as his theme "Magnanimity."

"Why is the tone of magnanimity disappearing from our English life?" he asked. "The tone of our present society is not pretty. None of us easily escapes its creeping into our own voice. Certainly I don't. Eighteen months ago, writing about the late Lord Cherwell (Sir Winston Churchill's war-time scientific adviser), I left out his positive achievements such as his

re-creation of the Clarendon Laboratory. This I much regret."

Isn't there something in Sir Charles Snow's comment for practical notice by our own public men and leaders? Let us be generous in our judgement of others — and, if we err, let us be generous, too, in our expressions of regret, as he was to the memory of the late Lord Cherwell.

But, of course, it is much better to try to be generous to others in their own lifetime!

## Ministering To The Nation

One week saw two outstanding improvements in communications between New South Wales and Victoria — the opening of the co-axial telephone cable, linking Sydney and Melbourne via Canberra, and the inauguration of the one-gauge express trains between the two State capitals.

In a land as vast as Australia these two developments must be taken as only first steps in the extension of these facilities so that eventually one may be able to talk by telephone readily with anyone anywhere else in the continent and to travel from Cairns to Perth by the same train.

The work yet to be done on these and similar lines reminds us that we are inheritors of a country of mighty potentiality, and that to develop it we still need to build up our population so that they may apply themselves to the task.

This means that the Church must be on the job to see that men and women, transport and buildings are available to enable an effective ministry to be given, both in new housing areas in the cities and towns as well as in those far-away places where the development of resources (whether they be opals or oil or the building of dams) causes men to establish homes.

One hopes that fresh incentive to meet this great evangelisation challenge within our own shores will emerge next month from the first general synod of the Church of England in Australia.

## Still 100,000 Out Of Jobs

The difficulties thousands of school-leavers are having in finding work are disturbing. Official figures given last week showed that 48,586 boys and girls who left school from November to February had registered for work, and 11,625 (the majority girls) have not yet found any.

There is nothing more shattering to a young person's morale than to feel that he or she is not wanted. Long idleness or a stop-gap, dead-end job when a person is pulsating with life and energy and "rearing to go," is something which should not be the lot of anyone in the Australian economy.

Even though there has been an economic recession in the past 18 months, there is so much developmental work calling for brains and brawn that means must be found to apply them both by Government action and the encouragement of private enterprise.

Unemployment is the job on which the Menzies Government has fallen down most. The total registrations still exceed 100,000 — or about 2.4 per cent of the nation's work force.

The Minister for Labour, Mr McMahon, has spoken about the reduction in unemployment in March being the greatest on record. Well, the figures of people out of work give plenty of scope for making records in finding them jobs.

—THE MAN IN THE STREET

## ONE MINUTE SERMON

### NEED BREEDS FELLOWSHIP

S. JOHN 4:31-end

You will have noticed how Our Lord gained the woman's attention in the first place — not by offering to help her but by asking her to do Him a service. Need breeds fellowship.

You will have noticed too the disciples' astonishment at Our Lord's freedom from conventional ways. And not least now that the disciples have returned with the food Jesus needed (He was weary and hungry), they find Him refreshed. How wonderful it is that to go out of oneself and help another life brings inspiration and refreshment and tiredness vanishes.

What happened to the Samaritans? The faith they had because of the woman's vital experience brings them to seek Jesus for themselves and a richer, deeper faith comes from experience.

So unlike the people of Genesareth who asked Him to "depart out of their coasts," these people ask Him to remain, and they become believers.

What of our faith — is it in a sense second hand depending on others or have we heard Jesus for ourselves and know!

Constantly Jesus moves on — into Galilee — and they welcome Him having been at Jerusalem and seeing His work there. William Temple suggests they welcomed Him as a friend who had brought credit to Galilee by His deeds, but not as a prophet with honour.

Thus we come to the second sign, the healing of the officer's son. Our Lord's reply to his request — for he came from Capernaum — is strange. Clearly the man had faith or he would not have made the journey in the eager desire to have his son healed. Is Our Lord thinking of the Galileans generally (S. Matt. 13:58)?

Yet because of the officer's faith and His sublime pity, He will give them a sign and heal from a distance, without any personal touch with the sufferer. The puzzled officer can only repeat his request — he believes even if others do not. "Sir, come down ere my child die."

But the healing word is enough and he turns for home to find on the following day as servants meet him that the healing began as Jesus spoke. A deeper faith in the household is the result.

Faith is the one great requisite in life; faith that Christ can satisfy our needs, leading to deeper and even deeper dedication as our experience of His love and power grows.

God may not always give the answers we look for. He always gives Himself.

## CLERGY NEWS

ST CLAIR, The Reverend Ian, to be Vicar of All Souls', Kallista, Diocese of Melbourne.

SUTTON, Dr R. F., has taken up his appointment as Lecturer at Perry Hostel Theological College, North Melbourne.

## COURSES FOR CHOIRBOYS

ANGLICAN NEWS SERVICE

London, April 16

Some 800 choirboys are giving up part of their school holidays to take part in instructional courses organised by the Royal School of Church Music during the week after Easter.

About 440 of them will attend residential courses lasting a week at King's School, Taunton at the Croydon headquarters of the Royal School of Church Music, and at Rossall School, Fleetwood, Lancashire.

Three-day non-residential courses, to be attended by about 360 boys, will be held at other centres.

# A NEW NATIONAL CHURCH WAS BORN

ON Friday, April 26, 1912, in S. John's pro-Cathedral, Shanghai, a new national Church was born—the Chung Hua Sheng Kung, Hui, or Holy Catholic Church in China.

For over a week the Conference of the Anglican Communion in China had been occupied with the tentative draft of constitution and canons adopted at the Conference of 1909.

The preparations for launching a new national Church were of necessity deliberate. The proposed constitution and canons had been submitted to the authorities of the Church of England, of the Episcopal Church in the United States, and of the Church of England in Canada for their provisional sanction, which in each instance was granted. At the same time an authorised Chinese translation as made and submitted to the conventions of the eleven Chinese dioceses.

These bodies returned to the conference suggestions of several minor alterations, but no serious objection was raised on any matter of crucial importance. When, therefore, the conference met on Thursday, April 18, it was prepared to face the serious task of transforming the several independent missions of China into a co-ordinate and self-governing national Church.

The proceedings began with a corporate Celebration of the Holy Communion in S. John's pro-Cathedral. The service and sermon were in Chinese, Bishop Scott being the preacher.

The conference was called to order at 2 p.m. on the same day, Bishop Scott presiding. The Reverend F. L. Norris, the Reverend B. L. Ancell, the Reverend T. H. Tai, and the Reverend S. T. Yu were appointed as secretaries. At a later session Bishop Roots, of Hankow, was elected vice-chairman, and relieved the president at the afternoon sessions.

The continued unrest obtaining in many parts of China unfortunately prevented a full attendance from several dioceses, and Bishop Lander's absence in England deprived the conference, to its very great regret, of his assistance at its debates. Fortunately in one case—that of West China, where it had not been possible to elect delegates—four English clergy, two English laymen and two Chinese laymen were in Shanghai, and by a special resolution were empowered to represent that diocese.

## 81 DELEGATES

Ten bishops, thirty-seven clerical and thirty-four lay delegates composed the conference—eighty-one in all. Out of a possible membership of ninety-nine this was a remarkable attendance, and the seriousness with which the members regarded the duties which had brought them together is evidenced by the fact that not a single delegate was absent from any session of the conference during the nine days.

The difficult task of interpretation was undertaken mainly by Bishop Roots, of Hankow, and the Reverend Bernard Ts'en, of Wuhu. For the first time Chinese was the official language of the conference; and the fact that so much of the time was given up to the revision of the Chinese text of the Constitution made it natural that the Chinese delegates should take a larger share than ever before in the conference debates; and if, on the one hand, it was a matter for regret that so much valuable time was spent over points of Chinese scholarship, about which (as it sometimes seems to the foreign mind) no certain conclusion can ever be reached, on the other hand it was a real opportunity for our brethren to grow familiar with the rules of debate, and one of which they made good use. The reports of committees, the resolutions, the daily minutes, were all submitted in Chinese; and although the burden of interpret-

The article originally appeared in the A.B.M. "Review" of October, 1912.

ing was heavy it seemed almost more effective than three years ago, the chief difficulty arising in the case of Cantonese and Fuhkienese delegates.

Two matters took precedence of the main business of the conference. The first concerned the establishment of three new dioceses since 1909, viz., those of Kwangsi and Hunan, of Honan and of Wuhu. A welcome was extended to the three new bishops of these dioceses: Bishops Bannister, White and Huntington.

The first was consecrated by the English, the second by the Canadian, and the last by the American Church since the last conference. This greeting was replied to by Bishop Bannister, who in his speech made use of the third dialect he had learned since he came to China. He began his work in Fuhkien, was later transferred to a Cantonese mission, and is now in Mandarin-speaking Mid-China.

The other matter was a tribute to the life and work of the late George Evans Moule, for twenty-eight years Bishop in Mid-China, who had recently passed to his rest.

## FIRST CONFERENCE

It was he who at the request of his brother bishops called the first conference in 1897, which was attended by five bishops; it was he who presided at the first four conferences, and whose counsel and advice, based on solid learning, deep piety, and real sympathy, was always valued and revered.

The conference then took up its main task, and for more than four days, with the help of a special committee appointed for the purpose, it was occupied with the revision of the Chinese text of the preamble, constitution and canons.

This was largely recast, a treatment which was almost inevitable when it is remembered that the Chinese language is at the present day in a stage of transition almost as violent as that which is marking the political change from monarchy to republicanism. But while whole sentences are hardly recognisable in their new dress, the fact that but three changes were necessary in the English version shows how little alteration has been really made in the sense.

Friday noon found the work on the constitution and canons completed, and thus it was that quietly and almost unexpectedly the event took place which marked the birth of the Holy Catholic Church in China. The impressiveness of the ceremonial was not minimised by its extreme simplicity.

Bishop Scott in his robes, as chairman of the conference, said the service; the bishops sat in the choir; the delegates were in the front pews; and the members of the Mission, with boys and girls from S. John's and S. Mary's, who had been hastily notified, filled the remainder of the church.

After prayer and the singing of "The Church's One Foundation," Bishop Scott stood at the chancel steps and read to the members of the conference, standing in their places, the English version of the Preamble, after which the Reverend Bernard Ts'en, who had been the official interpreter of the conference, read the newly-adopted Chinese text.

This attitude of the conference was the equivalent of a standing vote of acceptance—a unanimous vote, the result of the week's deliberations. After a few moments of silent prayer the congregation rose and all joined in singing the Te Deum; Bishop Scott then closing with the Lord's Prayer, the collect for S. Mark's Day, and the blessing.

No service could have been more simple, none more impressive.

No one of all those present had ever been in attendance at the organisation of a new Church, and it was not possible that any could look forward into the future without some realisation of the changes that will take place as the Church in China grows and expands and finally comes into her own true sphere as one of the great moulding influences in this country that is now in the throes of great governmental changes.

Some other matters remained for the conference to consider before it resolved itself out of existence and reassembled as the first Synod of the Church in China. Various committees from the conference of 1909 presented reports upon such matters as Church hymns, the Mandarin Prayer Book, special services, a Church newspaper and literature, the local adaptation of Christian teaching and practice, Chinese translations of theological terms, Church statistics.

The work of committees is of very great importance, but it is carried out under serious disadvantages. In many cases the only possible meeting of the committee takes place between the sessions of the conference at which its report has to be presented. A strong feeling arose, and found informal expression on this occasion, that in future years at least the afternoon of the day on which the opening service takes place, as well as two or more days before the sessions are finished, should be set aside definitely for committee work.

The conference was brought to a close early on Friday afternoon, and the inaugural session of the General Synod followed immediately, to allow of the transaction of formal business.

The synod organised immediately, and very sensibly adjourned as soon as it had completed its organisation. It is well that the Church should become accustomed to the idea of a synod, as distinct from that of a conference, before beginning with legislation.

The bishops and delegates met separately. The bishops chose Bishop Scott for their chairman, Bishop Graves for the secretary, and Bishop Huntington for the recording secretary.

The delegates chose the Reverend F. L. Haaks Pott, D.D., of Shanghai, for chairman, the Reverend F. L. Norris, of North China, for secretary, and nominated Archdeacon Sing, of Chekiang, for treasurer, an action afterwards confirmed by the bishops. The chairmen and secretaries of the two Houses, and the treasurer of the synod, are ex-officio members of the Standing Committee; to their numbers as elected members the bishops added on their part Bishop Price, of Fuhkien, and the delegates on their part the Reverend T. H. Tai, of Shanghai, and Mr K. S. Ts'en, of Chekiang.

As one of its last acts, the synod passed a resolution to organise a Board of Missions and begin definite work at once. The final resolution passed by the conference gave cause for real thankfulness. It was a true token of the seriousness of purpose which lay behind all the discussions. In answer to an appeal from the Central China Famine Committee, no fewer than eight members of the conference volunteered to proceed at once to the famine stricken districts and take a share in the burden of relief.

When all business was concluded the bishops returned to the lower house, and after prayers, the synod adjourned, to meet again in 1915.

So the conference passed into history and the synod began its life. In speaking of it Bishop Graves says: "We all feel that a very great work has been accomplished, greater probably than we now know."

# I'D LIKE TO KNOW . . .

A WEEKLY QUESTION BOX ON FAITH AND MORALS, CONDUCTED BY THE REVEREND A. V. MADDICK, CHAPLAIN OF MENTONE GRAMMAR SCHOOL, VICTORIA.

## What is the Christian reply to the criticisms about the Resurrection?

Last week, in answering a correspondent's question about the Resurrection, I intimated that there were several major criticisms, and briefly I indicated the Christian reply to these.

To-day we look at the last of these. What was the nature of the Resurrection appearances? Something obviously took place; but what?

In his "Once for all," K. C. Thompson considers that Our Lord took His Body out of the sepulchre through the veil which separates this world from the next, and reunited it to His soul in the unseen realms beyond. It suddenly disappeared, vanishing from the shelf on which it had rested, leaving the clothes untenanted and passing instantaneously into the invisible world whence His soul had passed some time beforehand.

The body was changed. In one sense, things applying to the former life were possible to it. Our Lord broke bread. He both walked and talked with His disciples. On the other hand, as S. Paul expressed it, it was "raised a spiritual body," and as such it was different.

As Thompson says, "It continued to be matter, but it became matter in a new condition or of a new kind, obedient to new laws, amenable and akin as never before to spirit, the matter not of this present universe, but of the new heaven and earth which are one day to supersede it."

Recognition by the disciples was consequently gradual. Yet Our Lord could come and go. He was not held by the same laws as previously.

## THREE CHOICES

Clearly there was a difference. To account for this, three suggestions have been offered.

The first is that the vision of Christ was a subjective one. It was entirely in the mind of the Apostles or of the women. Largely as a result of expectancy or of deep emotion, they saw Christ. So the French sceptic, Renan, said "It was love which resurrected Jesus."

It is not difficult to answer this, for the disciples did not

## TRUE GOSPEL REPLACED

ECUMENICAL PRESS SERVICE

Geneva, April 23

A president of the World Council of Churches has attributed the "deplorable state" of church life to-day to the replacement of the true Gospel message by a collection of Christian principles.

Dr Martin Niemoeller, head of the Evangelical Church of Hesse-Nassau, Germany, one of the six W.C.C. presidents, discussed the challenge to the Church in this decade at a luncheon in New York City, at the start of a month's lecture tour in the United States.

He said that there are in Germany to-day "thousands of church member atheists" who understand Christianity as a system of ethical or moral principles but feel no incentive to participate in any service or listen to the Gospel message. Fewer attend church now than in the days of Hitler, he pointed out.

Dr Niemoeller said such people accept some "practical" Christian principles, but reject others such as "love thy enemy" as "excessive and idealistic."

"You can easily be an atheist with Christian principles and you can vote for a party with the word Christian in its name and still you can remain apart from the Church and yet support it with your taxes because, after all, this instrument is promoting the same principles you embrace and cherish," he said.

Readers are invited to submit questions for answer in this weekly question box on faith and morals. Letters should be addressed care of the Editor. Questions marked "not for publication" will be answered by post if a stamped and addressed envelope is enclosed.

expect to see Him; nor when they did, did they immediately recognise Him. Naturally, this would be no resurrection. It is subjective, without objective reality.

The second suggestion is that the vision was objective. It was the result of the direct intervention of Our Lord. In Keim's famous phrase, it was "a telegram from heaven."

This was a resurrection, but not in the accepted form. If Our Lord had ended His life on the Cross, His words would have been buried with His body. No more would have been heard of Him. Consequently, God acted so that the disciples might know that He was alive for evermore.

What of the body in the tomb? Did some unknown person remove it? Nevertheless, the difficulty of a bodily Ascension is removed—there is no body to go into heaven.

## NO UNREALITY

The major objection is that Our Lord so frequently drew attention to His body. His words to Thomas need no quoting (John 20: 27).

The third is that the accepted belief of Christians: that it was Our Lord Himself whom the disciples saw. There was no element of unreality or deception in these visions of Christ. Archbishop Ramsey notes emphatically, "It is hard to see how the Apostles or their converts could have been convinced of a redemptive victory over death by Jesus had they believed that His body was corrupted in the grave."

Thompson suggests that while Our Lord remained on the higher plane which was now His natural home, somehow, by supernatural apprehension, He made it possible for His disciples to perceive Him. As Gehazi had his eyes opened (2 Kings 6: 17) is it too speculative to think the disciples had theirs? This would certainly account for the slow recognition of Christ, as it would for His ability to appear and disappear at will, and transport Himself instantaneously from one place to another.

Certainly, with S. Paul, we can say, "Now is Christ risen from the dead."

Two helpful and most useful books which develop the thoughts sketched here are Archbishop Ramsey's "The Resurrection of Christ" (Fontana) and Dr William Barclay's "Crucified and Crowned" (S.C.M.).

## During Lent and Advent the minister at the church which I attend omits the "Gloria" from

## TWO PAPERBACKS

THE CONTENT OF CHRISTIANITY. G. A. Lewis Lloyd. S.P.C.K. Pp. 98. 7s. 6d.  
CHRISTIANITY AND THE MODERN WORLD VIEW. H. A. Hodges. S.P.C.K. Pp. 56. 6s.

These two Seraph publications were originally lectures to a clergy school in the first case, and papers in the "Christian News Letter" in the second.

Lloyd's book is by no means technical—the style is easy and the material good. He is apt to think that Christianity is synonymous with Catholicism.

Hodges' work is more abstruse. As Professor of Philosophy at Reading, he is writing specifically for the non-believer who is genuinely interested in the Christian faith but lacks any knowledge of its philosophical background.

It is not easy reading, but it is enlightening.

—A.V.M.

the Communion service. To me this is an upsetting omission. I have not encountered this practice before, and neither can I find any direction in the Prayer Book to this prayer being used only at certain seasons. Could you enlighten me please?

The 1928 Prayer Book which, although not legalised, has permissive use in most dioceses, has this rubric at the close of the Gloria in Excelsis:

"At the discretion of the Minister, this Hymn may be omitted on any day not being a Sunday or Holy Day."

While this does not account for the Gloria being omitted on a Sunday, there are two suggestions I would offer. First, the Gloria in the Mass of Gregory was to be used by the bishop only on Sundays and Festivals. The priest might use it only once a year on Easter Day. It might, therefore, be felt that this great hymn of praise found in the Codex A, the Alexandrian manuscript of the Bible, is best kept for certain occasions.

The second suggestion is that as both Advent and Lent are seasons of preparation and penitence, the shout of praise ought to be dimmed so that the respective seasons of Christmas and Easter might be heralded with the greater joy.

With our new Constitution, additions and subtractions from the Book of Common Prayer will be legalised so that our worship will not depend on the insight of the celebrating priest alone.

## What is a Rural Dean?

A Rural Dean is the head of a number of parishes who is appointed by the diocesan bishop for a limited number of years—usually five to seven. The rural dean exercises oversight over a group of parishes, assisting the archdeacon with advice concerning the spiritual well-being of the individual parish, its fabric and generally assisting with the supervision. He may induct clergy to their parishes.

## NO TITLE

He convenes meetings in his deanery, for it is a proven fact that people will speak more freely in a smaller group than in a larger one. Frequently the bishop may suggest topics for consideration by the deanery, particularly as synod draws near, but more usually the clergy themselves draw up a syllabus of study. The rural dean is the president of such meetings.

The rural dean has no title despite his ancient office. Nor does he have any specific income for undertaking this extra work. However, both rural dean and his parish gain from the experience for the man's vision is enlarged and his capacity for other responsibilities tested.

Nevertheless, of all the offices in the Church, none has had more fun poked at it. It has been said that the rural deanery is seldom rural (especially in England) and never a deanery.

When Canon Guy Rogers was appointed rural dean of Birmingham, a neighbouring rector sent him this facetious verse:

What is a Rural Dean?  
A shepherd taken from his flock  
To shepherd other muttons  
Without a sign of leggings  
Or any extra buttons.

Would you be a Rural Dean?  
You'd better far say nay,  
You'll get Archdeacon's labours,

Without Archdeacon's pay.

## THE MUSIC OF THE CHURCH . . . 9

## THE PURITANS' CONTRIBUTION

BY THE REVEREND EDWARD HUNT

ANY student of the musical history of the Church must be rather mystified by two apparently contradictory statements.

He is often told that the Reformation greatly encouraged Church music, whilst the Puritans frowned upon it.

Since Puritanism was part of the Reformation movement, though in an extremist form, the student may be forgiven for wondering how these opposing statements may be reconciled.

The truth is that Puritanism had a profound influence on Church music in both ways, and to clarify this important issue a short survey of Puritanism and its relations with the music of the Church may be of benefit.

Many false views have been expressed and for the sake of a better understanding it seems desirable that the actual facts should be given; and these facts are well supplied by the Oxford Dictionary of Music.

It is often stated that Puritanism is antagonistic to music, but this is an error, or at least only a half-truth.

Such antagonism has only occurred in the case of certain quite exceptional individuals and sects.

The half-truth consists of the fact that Puritanism has always been somewhat strict in what concerns music as an aid to worship.

## STRICTER VIEW

This may seem a narrow approach to some, but cannot be termed an antagonism to music.

Indeed, such an outlook of "musical puritanism" is by no means confined to certain Protestant bodies or to the Anglo-Saxon peoples; throughout the whole history of the Christian Church it has reappeared at intervals, and certain Popes and Councils have been in this sense amongst the most rigid Puritans.

At the same time it is true to say that the Churches most influenced by Calvin and Geneva have the most steadily held to the stricter view.

However, strictness, even when overemphasised, should not be confused with antagonism.

During the English Puritan rule of the seventeenth century secular music flourished as never before, but there was an objection to elaborate Church music with church organs and choirs.

Simplicity and sincerity were aimed at, which was good; the error of the Puritans lay in a misreading of Scripture, and a narrow prejudice which led to the exclusion of much that was beautiful from the service of the Church.

A mistake that was due more to misunderstanding than to antagonism.

To the organ, as such, there was no objection, domestic organs being common, as the musical interests of the Puritan Milton well remind us.

It is not always realised that a very large quantity of music was published during the Commonwealth and Protectorate, probably as a result of the suppression of spoken stage plays and Church music activities.

Playford's famous "Dancing Master," for instance, then appeared, and quickly ran to three editions.

Nor was there any general objection to dancing, and musical works of every possible kind were poured out in a profusion much greater than that of the periods immediately preceding or following.

The masque was a popular diversion and opera then first began in Britain.

Though Church music was "censored" it was by no means abolished and the "lessons" for lute and viol tunes for the violin, and books on the theory of music, actually prepared the way for the enrichment of the music of the Church in later times.

While, then, we may admit that the zeal and mistaken piety of the Puritans dealt too strictly in curtailing Church music, we cannot say it "killed" it, for the career of the great Henry Pur-

cell (c. 1658-95), one of the most famous of Church musicians, immediately followed this period.

## SIMPLICITY

The Pilgrim Fathers of 1620 and their followers in America are often stated to have strongly objected to music and even to have legislated against it, but no supporting evidence of this can be found.

As Brownists, or followers of their founder, Robert Browne (1550-1633), they could have had no hatred of music, for Browne was a "singular good

musician" and taught his children to "delight in music."

The aim of the Puritans in Church music was laudable enough, to avoid elaborate music in church; their error was in being too severe.

Yet we may still learn from them that the keynote of worship is simplicity and sincerity, and with this in mind, be grateful for the fact that the full beauty of music as an aid to worship has long since been restored, and is perhaps all the richer for a period of over-zealous severity.

## APPEAL FOR FOSTER HOMES

The Minister for Child Welfare and Social Welfare in N.S.W., the Hon. F. H. Hawkins, is again appealing for foster homes for children in his care as State Wards.

"These are youngsters who, through no fault of their own, have been deprived of normal home life," Mr Hawkins said last week.

"We have in our departmental establishments scores of children who would fit in splendidly in foster homes.

"Many of them are extremely likable youngsters, who need the benefits of family life, with foster parents who will treat them as their own.

"While these youngsters get every care in our Departmental Homes, it has been well said that 'no home is as good as a home'."

The urgent need is for foster homes for school-age and working boys.

The department pays an allowance to the foster parents of all school-age boys, and meets all medical, dental and optical expenses.

All wards arrive at their foster homes with a complete outfit of clothing, and any special clothing needs, such as school uniforms, Scout uniforms and the like, are paid for by the department.

Among the lads of working age are a number who have had training in farm work and animal husbandry, and are keen for jobs on the land.

Others need homes from which they can go to work and pay their board, like their foster parents' own children.

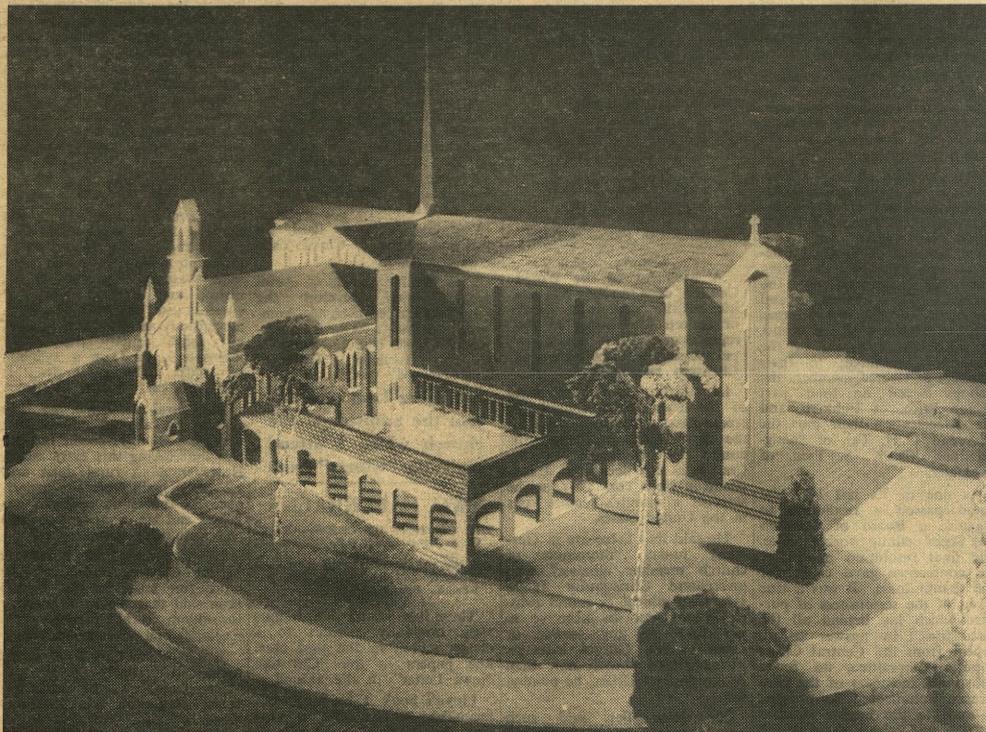
"In recent years, we have had a wonderful response from families throughout the State," said Mr Hawkins.

"I am confident that the warm-hearted people of New South Wales will again come forward with offers of homes for these homeless lads."

Full information will be provided by the Department of Child Welfare and Social Welfare, Box 18, G.P.O., Sydney (Phone FA9331).

## CHURCH FOR KURNELL

S. James' Church, Kurnell, the first Anglican Church to be built on the site of Captain Cook's landing, will be dedicated by the Right Reverend R. C. Kerle, on May 27, at 3 p.m.



The foundation stone of S. Andrew's Church, Brighton, Diocese of Melbourne, was set on April 8. This is a photograph of the model showing an aerial view. The curved driveway in the foreground is an important part of the over-all plan.



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Her father believed his protection was enough. He could not visualise the heartbreak and financial burden that would exist if, suddenly, he were not there.

Losing a parent is tragedy enough for children. But need there be added the loss of home — friends and playmates — the happy progress at school?

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# THE RIGHT OF THE CHURCH TO DISCIPLINE ITS MEMBERS

By FRANCIS JOHN BRERLY

**T**HE Thirty-third Article of Religion was written for two reasons, (1) to refute the teachings of the Anabaptists (and other sects) who disputed the right or authority of the Church to discipline her members, and (2) to assert that same authority and right for the Church in the face of those Puritans who were staying within the Church of England determined not to quit the Church but to change its doctrine and teaching to their own ideas.

In 1550, for instance, a priest named Hooper was appointed Bishop of Gloucester, much against the wishes of the Archbishop of Canterbury (Cranmer). He refused to be consecrated and robbed as the Ordinal directed.

Cranmer refused to consecrate him unless he were, and when he persisted in his refusal the archbishop ordered him to keep his house and neither to preach nor to publish anything he might write.

Hooper treated the order with contempt, whereupon he was arrested and sent to the Fleet Prison.

After two months he capitulated and was consecrated in full canonicals. Two years later, in 1552, this Article was written to affirm the right of the Church to discipline her erring members.

## CONTROVERSY

Again, in the reign of Elizabeth I, there arose the Vestibular Controversy (Vestibular comes from an old word meaning vestments), when some of the Puritan-minded clergy in the Church of England objected to wearing the surplice or following certain of the ceremonies enjoined in the Prayer Book.

We can see, then, the necessity for an Article on the discipline of the Church, but before we study the Article itself, we must learn something of the history of Excommunication with which it deals and which is the ultimate discipline of the Church.

Every religion, Christian, Jewish and pagan alike, has

claimed the right to excommunicate members who offend persistently or flagrantly against its rules.

In the Jewish Church, excommunication was founded more upon tradition than any definite Mosaic Law, though instances are found in the Old Testament of members of the Church being "separated" from it as a Lesser Excommunication and Ezra threatened those who did not confess to the unlawful marriages they had contracted and promise to put away their wives with the Greater Excommunication, which means they were put out of the Church altogether.

In Our Lord's time, the Pharisees declared, "If any man did confess that He was the Christ he should be put out of the Synagogue" (that is, be excommunicated), and S. John tells us of the blind man Our Lord healed who was excommunicated because he declared his belief in Him as the Messiah.

S. John says, too, "Among the chief rulers also many believed on Him but because of the Pharisees, they did not confess Him lest they should be put out of the Synagogue."

Our Lord accepted excommunication as part of the discipline of the Church and gave His Apostles instructions as to how it was to be exercised in the Church He was to fulfil.

First, the offender was to be admonished privately; if he refused to amend his ways, two or three witnesses (all agreeing together regarding his fault) were to be brought against him; it was only if he still persisted in his wrong doing that he was to be brought before the Church to be censured and excommunicated and henceforth treated as "a heathen and a publican," having forfeited all the privileges of the Church.

The Apostles and the Early Church followed the instructions of Our Lord. We find S. Paul writing to the Corinthians excommunicating a man who had married his father's wife.

In his Second Epistle, he was able to say that the man had

been sufficiently punished and was now to be received back into the Church.

In Ephesus, S. Paul excommunicated a group of teachers named Hymenaeus, Philetus, and Alexander, who were perverting the minds of the people with doctrines which were a mixture of the true faith, Greek philosophy, Jewish superstition and Oriental ideas and wrote to the young Bishop Timothy bidding him see that no more such false doctrine be preached.

Again, in Thessalonica, a fanatical sect arose who went about whipping up great excitement in the Church declaring they had not only received revelation from the Holy Spirit that the Second Coming of Our Lord was at hand, but that a letter from S. Paul had been received supporting their ideas.

## TWO DEGREES

When S. Paul heard of it, he wrote to the Thessalonians saying, "If any many obey not our word by this epistle, note that man and have no company with him that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." (That is, the Lesser Excommunication.)

To give yet another example: The Epistle to Titus was written as a short form of instruction on doctrine, morals and discipline, when Titus was Bishop of Crete where the people were notorious for their lying, instability and immorality.

S. Paul wrote, "A man that is an heretic after the first and second admonition, reject: knowing that he is such as subverteth and sinneth, being condemned of himself."

The Early Church Fathers, including S. Irenaeus, S. Cyprian, S. Basil and S. Ambrose, all write of excommunication as being of two degrees, the Lesser and the Greater.

The Lesser debar the offender from making his Communion though he may attend services and join in the prayers; the Greater, cuts him off from all the privileges of the Church, even from the Last Sacraments in the hour of death and from Christian burial.

In the early days of the Church it was customary for all the baptised to make their Communion, with the exception of those who were under sentence of the Lesser Excommunication. Those who did not communicate were subject to ecclesiastical censure.

By the time of S. Chrysostom in the third century, people had

## WIDE INTEREST IN LECTURES

More than a hundred people have enrolled in a public theological course at the University of Sydney during the last three weeks.

The course, which will last until July, has been arranged by the Catechist of S. Giles', Greenwich, Mr James Bromley, under the auspices of the Australian Student Christian Movement.

"As the lectures are of a high academic standard, it is gratifying to see that many people from outside the university have enrolled," said Mr Bromley this week.

"This is a big step forward in the educational task of the Church."

"No single parish would find it practicable to do this sort of thing, yet there are many people who would value the opportunity of learning theology at a higher level than that obtainable from the pulpit."

"It is also interesting that a number of clergy are using it as a chance to brush up their own theology."

Information is available from Box 70, the Union, University of Sydney. A correspondence course is available.

begin to be lax in making their Communion and he censured them for it, but by 506, the Council of Agde recognised that some might prefer not to communicate at every Eucharist they attended and at the Council of Orleans in 511, the withdrawing of such persons was not disallowed.

According to the Apostolical Canons of the Council of Antioch in 341, all disorderly persons were to be excommunicated.

And in the days when people still brought gifts to the altar, the bishop was directed to refuse the gifts of anyone who was envious against or at variance with others; those who were harlots or adulterers; those who were thieves or dishonest citizens, either tradesmen, dealers or lawyers; those who were responsible for sending innocent persons to prisons or who ill-treated their servants.

Tax-gatherers who took more than their due and soldiers who oppressed the poor and were discontented with their wages or rations; unfair judges and drunkards, usurers and "all wicked men that lived in rebellion against the will of God."

This means, all these different types of people were excommunicated in the lesser degree.

By the time of the Middle Ages, the discipline of the Church was brought into discredit when some of the Popes used excommunication for political purposes.

Elizabeth I was threatened with excommunication unless she recognised the supremacy of the Pope, but at the same time the Pope offered to recognise the English Prayer Books if she would do so.

That is, he offered to admit the validity of the English Church only if he might be head of it.

## WORSHIP FORMS FOR SCHOOLS

ANGLICAN NEWS SERVICE

London, April 23

A collection of prayers and verses which can be drawn upon by those preparing acts of worship in junior Sunday schools and primary schools has been compiled by Canon H. W. Dobson under the title "In Excelsis."

It was published on April 13, by the Church Information Office for the Children's Council — one of the councils of the Church of England Board of Education, price 4s. 6d., by post 5s.

The selections are grouped under five headings — Preparation, Adoration, Confession, Thanksgiving and Supplication — and prayers from both ancient and modern sources are included in addition to those taken from the Book of Common Prayer.

The verses given are of a kind which can be easily memorised by younger children, and an appendix gives a suggested list of suitable psalms and hymns for junior worship.

## ORDER OF S. LUKE

FROM OUR OWN CORRESPONDENT Newcastle, April 23

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, attended a service and meeting of the Order of S. Luke at S. Philip's Church, Waratah, last Monday morning.

The Order, which is devoted to Spiritual Healing, has been associated with many cures of body and soul during and after healing services held in Newcastle parishes.

During the service, two people were admitted to the Order. They are the Congregational minister at Kurri, the Reverend Bill Ramsay; and Mrs Shirley Helmers, a nursing sister.

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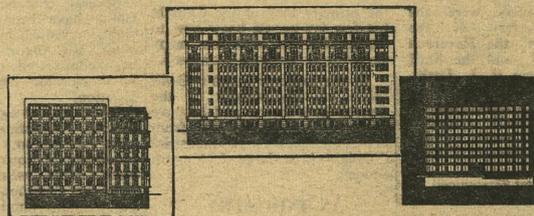
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# ANNIVERSARY OF THE CHURCH IN CHINA

(Continued from page 4)

skills which the Communists urgently needed.

The Church itself, though deeply apprehensive about immediate and ultimate Communist policy, found in the halcyon early days of "Liberation" that the Communists were after all Chinese, like itself — and, for that matter, like the Kuomintang. There were, however, differences. Such perspicacious leaders as the Presiding Bishop, Chen Chien-tsun, found it paid to accept Chinese Communist statements of policy at face value. They said they were prepared to forget the past and that although, as Marxists, they held all religious beliefs in disfavour, they were prepared to tolerate them in all who actively supported their general social and political programme.

The original dilemma, expressed in the question "Are you first a Chinese or a Christian?" ceased soon to have any point, as far as the C.H.S.K.H. was concerned. There was nothing really antipathetic about the two. It was recognised on both sides, however, that a Christian could not be a Marxist, and vice-versa. It is still so recognised; but one suspects that in time the sharp line of theoretical distinction will tend to disappear in practice as it has in the Soviet Union.

Of "incidents" (more bluntly, persecution) during the early days of "Liberation" there were not a few. Pressure was certainly used to speed the departure from China of foreign Anglican missionaries. Some Chinese Anglicans, including even bishops, fled the country. These included Hwang Kwei-yuan and Tsu Yu-yu. Ting Kwang-hsun, then in priest's orders, subsequently returned, is now principal of the Union Theological Seminary at Nankin (in which city his wife is a university lecturer), and is in excellent standing with the Communist authori-

ties. It seems clear, however, that Chinese Anglicans were involved in fewer "incidents" than any other Christian group, and that these came about only in isolated localities, and in spite of, not because of, central Communist policy.

There is not one recorded instance of any Anglican, Chinese or European, suffering martyrdom. The most serious treatment known to have been meted out by the Chinese Communists to any Anglican was that accorded Bishop Teng Shu-kwan (Kimber Den), who was imprisoned for several years under circumstances reported in THE ANGLICAN early in 1957. He is now working as assistant Bishop of Anking.

Some people might properly ask, in all these circumstances, why the C.H.S.K.H. bishops issued their famous Pastoral Letter of May 20, 1956, with its criticism of the Church outside China.

It was the third paragraph which most other Anglicans disliked most. It read:—

We know that, as an autonomous Chinese national Church, the Chung Hua Sheng Kung Hui existed only in name. No matter what people's subjective wishes were in former years, the Chung Hua Sheng Kung Hui like other Churches under mission boards, was in a position of dependence on forces related to colonialism and was subject to the influence of these forces. Moreover, owing to the shortsightedness and habit of dependence on the part of its Chinese colleagues and Church members, the Church lost the independence which it ought rightly to possess, and consequently had to suffer many handicaps. For instance, our acceptance of Western ways of thought and life created a barrier between the Church and the people of China in general, making it hard for

the light of the glorious gospel of Christ's redemption of the world to shine forth with much brightness. In the inner life of the Church itself there have also been revealed many dark spots such as the lack of unity and fellowship among its various parts. Since the Church chose to walk on a path contrary to the will of God, its power to witness before men became greatly weakened.

Properly to understand what this means involves realising that Chinese Anglicans, as has been said above, are just that: Chinese, and Anglican.

If we leave aside Marxist theory for the moment, and examine those aspects of Chinese Communist practice which are of close day-to-day concern to Christians, it must be obvious that it was very hard indeed for Chinese Christians not to admire a regime which effectively wiped out gambling, prostitution and bribery overnight, and which brought order and some kind of stability to China — to all China — for the first time in this century. These are the accomplishments of Chinese Communism which immediately strike the eye, which are manifest to all men. Just like the English, the Chinese believe what they see rather than what they think about.

Later still, when a thousand flowers bloomed, when the Presiding Bishop and at least one other Anglican (representing a mere 42,000 in a population of some 660 millions) were members of the People's Congress, one suspects that the growth of the C.H.S.K.H. was more real even than appeared on the surface.

Even then, there was no street corner or similar evangelisation. The Gospel is spread quietly, on a personal basis. It is not publicly proclaimed to non-believers; only in homes and churches, whether those who wish may come.

With all the restrictions, from our Western view, inseparable from the concept of an absolutist State in which every single aspect of society must be ultimately controlled by the State, conversion still proceeds. The Chinese simply adapt their means to local circumstance. They have continued to do so since the flowers withered and died.

There are fewer church buildings used exclusively for worship today than there were 12 years ago, even though the number of Chinese Anglicans has slightly increased.

Several churches throughout China have been bought outright, or rented, by the Government. No Anglican church has been confiscated, or taken over on terms which amount to confiscation.

In Pekin, and some other large centres, Anglicans have joined with Presbyterians and others in interdenominational services, week after week, in non-Anglican churches. This need perturb none; the liturgical form of these services, and the doc-

trine have in a subtle way remained completely Anglican.

Stories were current a year or so back about Chinese bishops being deprived of their sees by the Government, and being sent to forced labour camps. These stories are all false.

Even in 1956, at the time the Australian Anglican delegation visited China, there were rumours that the cathedral of the Bishop of Shantung, Wang Sheng-ying, had been seized by the Chinese Government, and that the bishop himself had been forced to do agricultural work. The fact is that the bishop, like a true pastor, lived much in the countryside, regularly spent days and weeks with his priests and their flocks, travelling around his diocese on a bicycle. His cathedral was not "confiscated." It was resumed for civil purposes, on terms which the bishop considered most generous, and which have enabled him to start building a new one in traditional Chinese style.

The famous cathedral in Pekin was leased some three years ago, as to the nave, to the Government. The choir and sanctuary are now walled off, and provide ample room for the present non-European congregation which still worships there.

The nave is used to accommodate youth workers.

However shocked some may be by these facts, they should be considered through Chinese eyes. The Chinese might hold that the nave in Pekin Cathedral is serving at least as useful a Christian purpose as Sancta Sophia. Above all, they would say, what business is it of anyone save themselves? Are they, or we, the Chung Hua Sheng Kung Hui?

The difficulties of remaining Anglican in a Chinese Communist context, given all the cultural and historical background, are as great as they are obvious. What seems equally obvious is that only Chinese Anglicans themselves can overcome these difficulties, and that it is not for Anglicans elsewhere to suggest how they should do it. If we believe that Our Lord died to save all men, and that Christianity is of universal application and transcends all bounds of race, culture and colour; if we truly believe in the Holy Spirit, then we must believe that all things work together for good in the Holy Catholic Church in China, whose members hold steadfastly to the Scriptures, the Creeds, the Sacraments and the historic episcopate as we do.

## CHURCHES FEED REFUGEES FROM RUANDA

ECUMENICAL PRESS SERVICE

Geneva, April 14

Emergency measures which the Churches are taking to feed refugees from Ruanda, Central Africa, who have crowded into a famine area in Urundi are described in a message to the World Council of Churches.

The writer is Dr G. Talbot Hindley, Field Secretary of the Church Missionary Society's Ruanda Mission.

He says that with Pastor Yona he visited a camp where, during the weekend, at least two people had died from hunger. His message adds:

"We went together to see the Minister of Social Affairs. He said there was a great shortage of food throughout the country and that they had to control the amount of food which was sent to various centres."

"When I told him that the purpose of our visit was to help in every way possible, he said that anything we could send would be gratefully received and asked that we should inform the Prefect of Kigali of any goods despatched that they might deduct this amount from what they would send so as to make other goods available elsewhere."

Dr Hindley then went out and bought 10 tons of rice and beans, at a cost of £500, for emergency feeding. The first six tons were sent off immediately. The Prefect was notified and the burgomaster is handling the distribution of the food.

This prompt action was possible because of a mission to Central Africa that Christopher King, of the W.C.C.'s Service to Refugees, and Grover Alison, of Church World Service, New York, had undertaken at the invitation of local Churches.

Confident that the 197 member-Churches of the W.C.C. would support measures to deal with the crisis in Urundi, King and Alison had arranged for funds to be made available to buy food for the famished.

"We have now sent up-country several tons of beans, corn, and a little rice," Hindley writes. "We have been promised 50 tons of beans landed at Usumbura at £50 a ton. These are not from Tanganyika but brought in by a local trader and should be coming in every other day during the next week."

"He has 30 tons of corn with a promise of a further 30 tons in a week or so. He has 10 tons of manioc flour and a permit to buy root manioc in the Ruzizi valley, and expects to get a considerable amount of this."

"It looks as though we ought to be able to lay our hands on about 110 or 120 tons of food during the next fortnight. We are going to sign a contract tomorrow with the Old East Company for 100 tons of rice which arrives at Dar-es-Salaam to-day

and should be up within a month."

"It needs a considerable amount of faith to believe that all this will arrive in time but it is nevertheless miraculous that it is available because no one else seems able to obtain any."

The food thus bought will provide only the barest subsistence rations to the refugees until the next harvest in June.

Dr Hindley adds that it is "pretty well agreed" that there are at least 45,000 refugees in Urundi and that there are a further 100,000 refugees over in Congo.

## VATICAN COUNCIL OBSERVERS

ECUMENICAL PRESS SERVICE

Geneva, April 23

Plans to invite observers from other Christian communions to attend the Second Vatican Council were discussed here this month by the secretary of the papal office for Christian unity and representatives of Protestant, Orthodox and Old Catholic Churches.

The discussion with Mgr Jan Willebrands, of the Vatican Secretariat for Christian Unity, took place at the third meeting of world confessional organisations.

Taking part were representatives of the Lutheran, Reformed, Presbyterian, Methodist, Baptist, Congregationalist, Disciples of Christ, Pentecostal, Orthodox, and Old Catholic Churches, and Friends (Quakers). The Anglican communion declined an invitation to send a participant.

At the meeting, Mgr Willebrands outlined preparations for the Vatican Council, which is to be formally inaugurated on October 11, and which, he emphasised, will be "a council of the Roman Catholic Church for the Roman Catholic Church."

He confirmed the Roman Catholic desire that the gathering be attended by observers from Christian fellowships and Churches not in communion with the papal Church, and explained that his secretariat had the task of carrying out that desire.

Pope John XXIII wishes to have representatives present from the non-Roman Catholic Christian world, according to Mgr Willebrands, so that their impressions of the council may be based on first-hand observation and in the hope that what they see and hear may be helpful to them in their efforts to find Christian unity.

## CLASSIFIED ADVERTISEMENTS

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

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**MATRON**, Church of England Memorial Hostel for Girls, Armidale (40) High School. Beginning of 2nd term May 22. If possible nursing experience. Apply with references before April 30 to Dean Wetherill, "Deanery," Armidale.

**DOCTOR—NURSES** needed urgently for Christian Hospital work. Information from Organising Missioner, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney (telephone BM 3164 Sydney Exchange), or 276 Collins Street, Melbourne (telephone MF 8962 Melbourne Exchange).

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### GUILD MEETING

FROM OUR OWN CORRESPONDENT

Ballarat, April 23

Sister Agnes Mary of the Community of the Holy Name spoke to the members of the Anglican Women's Guild in the Ballarat Rural Deanery on April 12.

She told members of the Retreat House at Cheltenham, used not only by Anglicans but by people from several other denominations and groups outside the Church.

It was a place for peace and refreshment which gives strength to face up to the problems of the world.

Sister Agnes Mary mentioned the pressing need for the erection of a new chapel for the Retreat House.

She hoped that many Ballarat members would come to the retreat to be held in August, to be conducted by Archdeacon R. W. Dann.

Mrs C. O. Fairburn was re-elected president of the deanery; Mrs F. C. Moyle was elected vice-president.

Set up and printed by the Anglican Press Limited, 3-13 Queen Street, Sydney, for the Publishers Church Publishing Company Limited, 3 Queen Street, Sydney, N.S.W.

## EVANGELISM MUST COME FIRST

### CHURCH ARMY CONFERS WITH CLERGY

FROM A CORRESPONDENT

Perth, April 14

Two visiting missionaries of the Church Army last month addressed the Perth Rural Deanal Chapter on "Christian Vocation as related to the whole life of the people of God."

The missionaries were the Federal Secretary of the Church Army, the Reverend A. W. Batley, and the Staff Officer, Captain R. L. Gwilt. They were accompanied by Captain H. E. Cole, and all three were in Perth conducting a series of six parish missions as a Lenten Campaign of Evangelism.

Captain Batley introduced the subject by reminding the chapter that vocation was shared equally by clergy and laity.

In a sense it was wrong to speak of the vocation to the priesthood, as this was only a function within the full vocation of the whole Body of Christ, the Church.

S. Peter in his first Epistle General speaks of a "holy priesthood" of all God's people and the priesthood of the laity is essentially one with the priesthood of the clergy.

### MISSION

After quoting from the Report of the Lambeth Conference of 1958 in support of his view that Christian Vocation is the fulfilment of the Mission of the Church by clergy and laity alike, he suggested it had a threefold application in Worship, Work and Witness.

The first was on the whole adequately provided for, the second was increasing tremendously in the widespread social services of the Church, but the third was often sadly neglected.

There was an urgent need to make clear what is involved in the witness of the Church to the Gospel of Christ.

The conversion of souls was

the primary task of the Church, but few lay people knew how to engage in this, and too many clergy were similarly confused.

At this juncture Captain Gwilt spoke of the witness of the Church in industry, and he gave a number of illustrations from his experiences as an Industrial Chaplain in a large factory in Sydney.

### IN INDUSTRY

One of the most sobering facts was that out of a work force of 1,200 only 20 people could be discovered who had an allegiance to the Christian Church.

Even among this small group there was little conception of how they could fulfil their Christian vocation in the industrial scene.

An attempt was being made to bring them together at regular intervals to try to relate their religion to their work, and to evolve a sense of purpose in the task in which they were engaged.

A vigorous discussion followed the address of the two speakers and all present were conscious of the deep and disturbing gap which existed between the Christian profession and the Christian vocation of many of those within the Church.

Nor was the fact ignored that judgement begins with the House of God, and the clergy present expressed concern about their own failure to give the lead that was needed in this vital and fundamental Mission of the People of God.

## "SOUTHERN CROSS IX"

The missionary vessel "Southern Cross IX," which was launched on September 27 last year at Ballina, on the north coast of N.S.W., will be dedicated at No. 7 Circular Quay, Sydney, on May 12, by the Archbishop of Sydney, the Most Reverend H. R. Gough. The Bishop of Melanesia, the Right Reverend A. T. Hill (for whose diocese the vessel has been built) will be present, together with the Bishop in Polynesia, the Right Reverend John Vockler, who will represent the N.Z. Board of Missions.

A number of members of the General Synod are expected to attend. Designed by Mr A. W. Swinfield and built by the Ballina Slipway and Engineering Co. Pty. Ltd., at a cost understood to exceed £75,000. "Southern Cross IX" will replace her predecessor, which was wrecked near Maravovo in March, 1960.

The A.B.M. contributed £1,000 towards the cost.