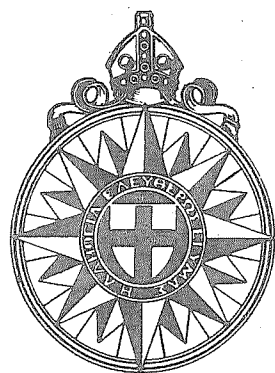


With choir boys robing under portraits of their hockey heroes; Bishops seated where face-offs occur; and worshippers occupying the places of the season ticket holders, the association of religion with hockey continued at Maple Leaf Gardens last night. A description of the colorful scenes at the Sunday night missionary rally, and summaries of the three addresses, are to be found on page two.

*Today's Program  
On Page Two*



# CONGRESS DAILY

Number Six



THE ANGLICAN CONGRESS, TORONTO, CANADA, 1963

Monday, August 19, 1963

## Rebirth Of Anglican Communion?

A new era in the common life of the Anglican Communion will be inaugurated at the Anglican Congress of 1963 if the Anglican churches throughout the world respond to an appeal made to them on Saturday by the Metropolitans.

It will be an era in which talk of "giving" and "receiving" churches will be silenced, and the keynote of worldwide Anglican work will be equal partnership in the service of the Gospel.

The Primates and Metropolitans drew up their proposals for mutual responsibility and interdependence after a series of consultations held before the Congress began. They called on every church to evaluate every activity in its life by the test of mission and service to others.

Each church should ask itself systematically about its resources and its needs, and where it was called by God to share in major partnership with other Christians, they said.

More particularly, the Archbishops proposed that each church should examine its priorities, asking whether in fact local secondary needs were not being put ahead of essential needs elsewhere.

A comprehensive study of needs and resources throughout the whole communion was proposed, but without awaiting the results of long-range studies, the Archbishops asked each church to join now in an immediate commitment to increased financial support, amounting to at least \$15 million (£5 million) in the

next five years, over and above existing budgets and engagements, to meet already-known needs.

Commenting on this figure, Bishop Stephen Bayne, the executive officer, said that it had nothing to do with future planning. It was the amount needed now to maintain and consolidate existing work. Nor was it an appeal. To appeal for money for the Church's mission was a degradation of God and ourselves. If the mission is God's, it is not a question of asking for funds to give God a boost; it is a matter of accepting by God's mercy the privilege of sharing.

The Archbishops' statement said that the funds would be used to train clerical and lay leadership; to construct churches and

other buildings in new areas of responsibility; and to provide central funds for the administration of provinces and new dioceses.

Commitment of the lives of men and women to fulfilling Christ's ministry to the world was also called for. The Archbishops also proposed extension of the whole process of inter-Anglican consultation by more frequent meetings and the appointment of regional officers.

After the Metropolitans' proposals had been read by the Archbishop of York, the Archbishop of Canterbury summarized their appeal by saying that within the interior life of the churches there must grow a different way of setting about thought and action with regard to the Church's

resources, a new way of looking at each church's tasks and privileges. It was the very essence of spiritual health to bear one another's burdens. There was no other way to fulfill the law of Christ.

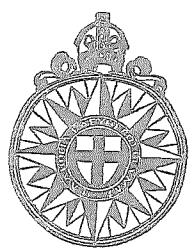
The Bishop of Tokyo, the Rt. Rev. D. M. Goto, said that the Archbishops' plan threw new light on the goal of self-support and independence, showing it as a worthy intermediate step toward the real goal of interdependence and mutual responsibility. Each contributing the gifts they had, the churches of the Anglican Communion would face the whole world together.

The Bishop of Huron, the Rt. Rev. George Luxton, said the Metropolitans' message was the *(REBIRTH on page four)*



National Costumes Lent A Special Note To West Africa's Section Of The Procession





## CONGRESS DAILY

Published for the Public Relations  
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Toronto, Canada  
1963  
by

### Canadian Churchman

The National Paper of the Anglican Church of Canada  
600 Jarvis St., Toronto 5, Canada

# A Launching Pad For The Gospel

For the second time in six days Maple Leaf Gardens was packed to capacity for last night's missionary service. It was a perfect complement to the opening service last Tuesday night. Those who feared an anti-climax could not have been more wrong.

Advancing between the steep, closely-packed flanks of the auditorium with the white T-shaped phalanx of the choir behind them, and the crimson platform—a launching pad for the Gospel—before, each delegation was trans-

figured in turn by the spotlights' dazzling beams.

It was an evening of transfiguration.

In reality so many delegations represented small struggling and difficult missionary enterprises. But in this magnificent spectacle they were seen as members of a glorious host.

At this missionary occasion it was most appropriate that the procession should be led by the extra-provincial delegations, and it was supremely fitting that in

the very front rank walked two colored laymen.

In the context of ecclesiastical splendor the dress of the lay delegates stood out with a moving liturgical excellence of its own.

It was the task of the preachers, not to take their audience to the mountain tops, but to bring them down. And this, in grave, measured and practical words, Bishop Anand, Bishop Koh, and Bishop Vockler proceeded to do.

In the clearest and most practical of terms, they impressed upon all present that the soul-shaking music and pageantry of the Church must become its world-shaking missionary program.

## Today's Stimulator . . . .

Because this age is post-Christian culturally, Christianity has lost its relevance. Being intrinsically bound to a decaying cultural pattern, it cannot extricate itself from compromises it has engendered and the allegiances by which it shaped its past.

To say therefore, that this age is post-Christian culturally is a much more serious indictment of Christianity than the homiletic reminder that every age comes anew under God's judgement. The latter is meaningful only to the extent that Christianity really and positively acts as a leaven in any given cultural framework. But, today, the structures of the world have changed from top to bottom and Christianity, it seems, has been left out of them.

(From "The Death of God" by George Braziller.)

## Failure Is Called Treason

"There is no place where sin is manifested more than in the area of race relations". This statement from one of the discussion groups was presented to the plenary session of the Congress on Saturday morning. It was commented upon by the Right Rev. Richard Emrich, Bishop of Michigan, and Dr. R. G. Jones, lay delegate from the diocese of Arkansas.

"Our thought on race as Christians should be determined by theology and not by the innumerable, varying, confusing views of the world," said Bishop Emrich. "All of us have been baptized in His Name and incorporated into His Body. That fact means that we are brothers in Christ."

Bishop Emrich warned against

parts of the Church which had inherited lesser problems judging those that had greater, but called for all, over all divisions, to proclaim oneness in Christ. "To fail in witness in this regard is treason to Christ," he said.

Dr. Jones said that his concern was not that Mr. F. T. West of Southwestern Virginia had spoken against integration, but that members of the Congress should go away with the impression that that was the only voice from the Southern United States.

Colored men were becoming subjects of history rather than objects; the time when things could be done "to" colored people was past, for colored people were now doing things "for" themselves. He was thankful that all men were seeking their rights, Dr. Jones said.

"It is the hope of Southerners that we too will see and follow the purposes of God in society. You have seen our worst and before this thing is over you will see our best. It is the pride of a Southerner that our best is pretty good", Dr. Jones said.

### LAST CALL FOR STRATFORD

The last available tickets for the Stratford Festival trip on Thursday will be offered to delegates outside the Algonquin Room at 12.30 today. Look for the Rev. Michael Griffin, rector of St. James', Stratford.

## Program For Today . . . .

- 7:15 a.m.—Morning Prayer
- 7:30 a.m.—Holy Communion  
(Japanese Prayer Book)
- 9:00 a.m.—Morning Prayer  
(Sung by Royal School of Church Music Choir)
- All the above services are in  
St. James' Cathedral
- 9:30 a.m.—Presentation of Theme IV  
(Royal York Hotel—Canadian Room)
- The Challenge of the Frontiers:  
Training For Action
- 12:30 p.m.—Bible Society Luncheon  
Speaker—The Archbishop of York  
(Royal York Hotel)
- 12:30 p.m.—Luncheon for Congress Musical Directors  
(Royal York Hotel)
- 2:30 p.m.—Group Discussions  
(Open to delegates only)
- 4:30 p.m.—Afternoon Tea  
(Back Campus—University of Toronto)
- 4:30 p.m.—Reception in honour of the Archbishop of Canterbury for Toronto diocesan clergy  
(Bishop Strachan School)
- 5:15 p.m.—Evening Prayer (St. James' Cathedral)  
(Sung by Royal School of Church Music Choir)
- 5:30 p.m.—Dinner: Clerical Alumni of Trinity College,  
Toronto  
(Scott's Restaurant—11 Bloor St. W.)
- 8:00 p.m.—Joint Convocation of Trinity and Wycliffe  
Colleges  
(Convocation Hall—University of Toronto)
- 8:00 p.m.—Festival of Church Music  
(St. Paul's Church—Bloor St. E.)
- 8:00 p.m.—Opening of Arctic Exhibition  
(Grace Church-on-the-Hill—Russell Hill Rd.)



Two bishops from the Province of Uganda coming out of Church Street public school to take their place in the procession to Maple Leaf Gardens. They are the Rt. Rev. Kosiya Shalita, Bishop of Ankole Kigezi and the Rt. Rev. Erica Sabiti, Bishop of Ruwenzori.

## Sunday Night's Addresses

Assurance that help from the West was still welcome, and was indeed imperatively needed, in Asia and the South Pacific was given by the three Bishops who spoke at a missionary rally in Maple Leaf Gardens last evening.

The Rt. Rev. Kenneth Anand, the Indian-born Bishop of Amritsar, spoke of the problems facing the Church of India, Pakistan, Burma and Ceylon in the midst of unprecedented social and economic changes, revolutionary events and political tensions. He expressed his great joy that churchmen in the province were able to continue friendship across national frontiers in the midst of many upheavals.

The great need of the hour, as he saw it, was not for rapid growth of the Church numerically, but for Christians who in strain and stress would preserve a Christ-like character and be the salt, the leaven, and the light of southeast Asia.

Bishop Anand noted that an Indian government committee examining the desirability of introducing the teaching of moral and spiritual values to its schools had observed something about the schools and colleges run under Christian auspices. Indiscipline, lack of responsibility, and disorder were prevalent in the student world in various parts of the country, but in Christian institutions the atmosphere was pleasant, and students devoted to their studies were properly preparing themselves for life.

It was necessary for the Church in southeast Asia, he continued, to make clear the unique position the Christian Gospel holds in relation to other systems of religion, but at the same time to appropriate the art and music, cultural heritage and traditions

of those countries so as to be both enriched and also accepted as part of the soil in which the Gospel is planted. It was generally accepted in the province that the Church should express its Christian devotion, belief and practice in indigenous cultural forms.

The Rt. Rev. Roland Koh, Bishop in Kuala Lumpur, Malaya, suggested that in southeast Asia today the Church's task is to show how Christ Himself is at work in the social and political changes, and how the Church as a body can respond to Christ's call in the new situation of the Asian people.

Loneliness, he said, was a characteristic of Asian people today. Uprooted from their homes in rural areas, they found that urban people were too busy for personal contacts or companionship. Those who could not find employment felt that they were not wanted. The new nations did not yet know whom they could trust. Christian friendship had been given a wonderful opportunity to help dispel this feeling of loneliness.

Bishop Koh asserted that Asians, especially the young and intelligent, were looking for something more than mere survival. They were genuinely and earnestly seeking for meaning and purpose in life. The task of the Church was to translate the love of Christ into actions and power within the social, cultural and economic structures of society.

Bishops who value social prestige are out of place in the world of today, said the Bishop of Polynesia, the most extensive Anglican diocese, covering eleven and a half million square miles of islands and water. The Rev. John C. Vockler said that the Church should not insist on a style of (ADDRESSES on page 4)

## College Head Gives Theme

A sixty-year-old Englishman who has taught in theological colleges in three different provinces of the Anglican Communion will be the theme speaker this morning, dealing with "Training For Action".

Actually in his 36 years in the sacred ministry Canon Francis Charles Syngé has served in no fewer than eight dioceses. After studying for a theological degree at Selwyn College, Cambridge, and attending Wells Theological College, he was ordained in 1927 to a curacy at Taunton in the diocese of Bath and Wells.

From 1930 to 1933 he worked for the South African Railway Mission in the diocese of Southern Rhodesia (now Mashonaland). Returning to England, he became rector of Tostock, Suffolk (Bury St. Edmunds diocese), then in 1935 vice-principal of the Queen's Theological College, Birmingham.

Throughout the bombings of the Second World War he lived in Fulham Palace, London, as the domestic chaplain of Archbishop Lord Fisher when the latter was Bishop of London. In 1945 Canon Syngé began nine years as warden of St. Paul's Theological College, Grahamstown, South Africa. In 1954 he moved to the adjacent diocese to become dean of St. Mark's Cathedral, George. Since 1959 he has been principal of Christchurch College and a canon of Christchurch, New Zealand.

Canon Syngé has published commentaries on St. Paul's Epistles to the Ephesians, Philipians and Colossians. On his theological students he urges expository preaching on the Bible. He sees the Bible as the Church's book, central to, and inseparable from, its life and work.



Canon Syngé

## Likes One Paper

The provost of Wakefield, England, the Very Rev. P. N. Pare, claims church newspapers are not worth reading. But he makes an exception of "The New Citizen".

This 18-month-old monthly organ of the stewardship movement in the Church of England is written in language laymen understand, he says.

"Everything the editor writes is chewed over by a panel of three laymen," he added.



## Not Angles But Anglicans! — VI

# American Influence Strong In Japan

This morning the Holy Communion has been celebrated in St. James' Cathedral according to the Prayer Book of the Anglican Church in Japan. In Japanese the title of this self-governing province of the Anglican Communion is Nippon Sei Ko Kai.

It has been said that the makers of the Christian history of Japan have been predominantly American. Even today there are about 1500 American missionaries of various Protestant denominations and sects working in Japan. Compared with this figure, and with the 2000 workers (including 400 Canadians) which the Roman Catholic Church has in Japan, the contribution of the Anglican churches to the growth of the Sei Ko Kai seems pitifully small. Today there are 36 foreign Anglican priests; 28 women workers; and a dozen laymen working as teachers within the ten dioceses of the Japanese province.

### Foreigners Had To Leave

The province was rather suddenly called upon to stand on its own feet when foreign missionaries had to leave in 1941. During World War II the Japanese government tried to compel the Anglicans to join a united Protestant Church. Some Bishops and other members did so, but the province as a whole stood firm. The government then dissolved the Sei Ko Kai as a legal entity. The end of the war found many of the Church's buildings destroyed and its members scattered.

Church membership has been restored to the numbers of 1940 and a little beyond that. In 1961 the Nippon Sei Ko Kai had

44,135 people on its parish rolls, and there were 295 Japanese clergy and 126 fulltime Japanese lay workers. All the Bishops in the province are Japanese. In all it is estimated that there are 450,000 Christians in Japan in a population of 90 million.

Christianity was introduced into Japan in the 16th century by Roman Catholic missionaries. Isolated from the rest of the Christian world through the centuries when Japan was closed to the West, a community descended from those times survived through persecutions in the wilds of Kyushu until it was reincorporated into the Roman Church in the 1870s.

### From Three Directions

In the history of Anglicanism in Japan three nations have made considerable contributions. In 1859 two American missionaries landed at Nagasaki, and the first Japanese convert was baptized in 1866. English missionaries began to arrive in 1869, and in 1888 the Canadian Church sent out its first worker.

The first Bishop in Japan, the American C. M. Williams, pioneered co-ordination of the work of the various missions. First steps to produce a Prayer Book in Japanese for the whole Church were taken in 1878. Nine years later, through the co-operation of Bishop Williams and the English Bishop, Edward Bickersteth, a General Synod for the Anglican Church in Japan was established. Articles.

It was possible to move towards self-government early in the province's history because the Anglican Church in Japan was predominantly an urban church. Its appeal has always been to the professional classes, in which it is not difficult to find men capable of undertaking leadership.

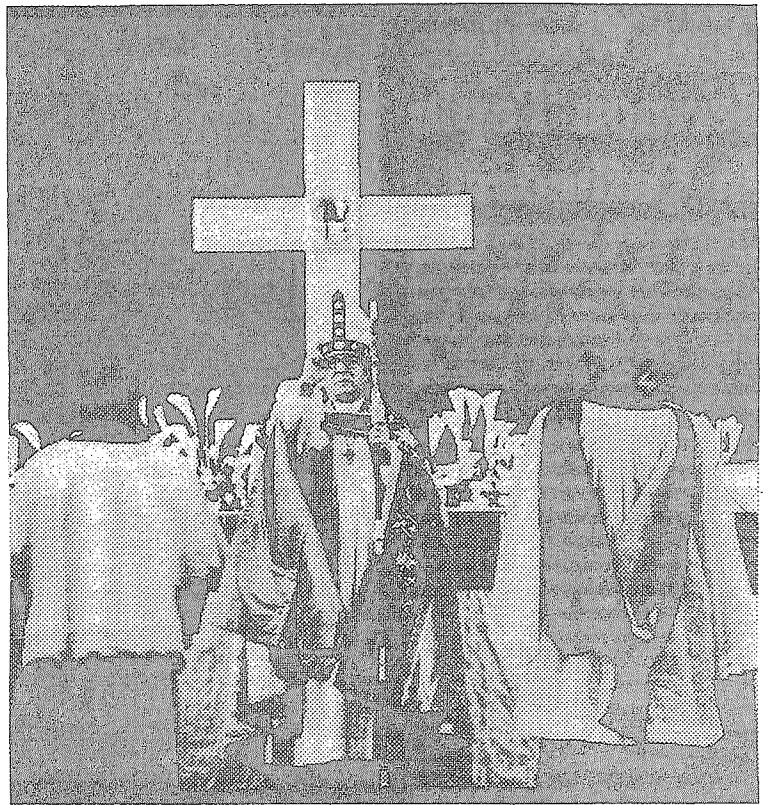
Until the Second World War the three "parents" of the Japanese Church maintained a large measure of control over the workers they sent to the dioceses for which they provided support. Since the war the allocation of work to men and women from overseas has been done by the Japanese Church itself.

### Coordinates Work

A committee on external affairs of the General Synod receives requests for workers from the Japanese Bishops and places new workers coming to Japan from overseas wherever their particular talents may be most advantageously employed — always, of course, subject to the consent of the Bishops concerned.

The Bishop of Tokyo, the Rt. Rev. David Goto, is chairman of this committee, on which the American, Canadian, and English churches each have a representative.

The Japanese Prayer Book was revised in 1895 and again in 1959. There has been a central theological college in Tokyo since 1911. The Japanese Church did not retain the Thirty-Nine



The centenary of Anglican work in Japan was celebrated in the spring of 1959. Here the Presiding Bishop, the Most Rev. Michael Yashiro, gives the blessing at the end of a service attended by sixty Bishops and clergy from eleven countries.

## Choir's Excellent Recital

Over 3,000 people filled the largest Anglican church in Canada with a standing-room-only congregation to hear the first recital by the Anglican Congress Choir. This took place on Friday evening at St. Paul's, Bloor Street.

The Congress Choir, an aggregation which included people from all across Canada, augmenting the Toronto section, excelled in the presentation of the program.

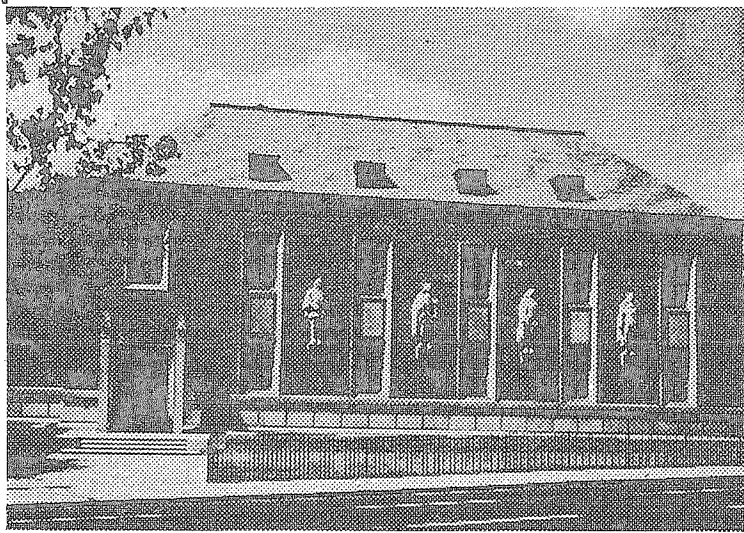
The Archbishop of Canterbury, the Most Rev. A. M. Ramsey, commended most highly the efforts of such musical groups who, he said, were attempting to raise the standards of worship not only at a Congress but in all churches of the Anglican Communion.

"The true standard of worship in praise of God," His Grace affirmed, "can never be attained."

Looking ahead to possible similar occasions at future congresses, the Archbishop reminded the congregation that such congresses will undoubtedly be held in countries of non-English-speaking peoples. Choirs would then be comprised of people who would be themselves non-English and the music presented would have a setting and tradition other than English.

The recital consisted of organ prelude and postlude, the Service of Evensong, six Anthems, an organ voluntary, and a hymn. The director of the choir is George N. Maybee, and the organists participating were Dr. Charles Peaker, Peter M. Partidge, and Godfrey Hewitt. The concluding anthem, "I will love Thee, O Lord", was directed by the composer, Leo Sowerby.

## Things Worth Seeing In Toronto...



One of the most interesting and valuable collections of "Canadians" to be found in Canada is housed in the Sigmund Samuel Bldg. on the campus of the University of Toronto. (On Queen's Park opposite the Parliament Buildings). For any who are interested in learning something of the rich history of this part of the new world, this collection must be seen. Open daily.

## Plans For Congress Reports

A small printed pamphlet or brochure with some such title as "After the Congress, What?" will be available for wide distribution as soon as possible after the Congress adjourns. It will be edited by William E. Leidt, of the Department of Promotion of the Episcopal Church in the United States.

The pamphlet will contain a description of the reports, films, filmstrips, and other material which will be available to dioceses and parishes for post-Congress study programs. The production will be free to delegates and also available for general distribution in limited quantities without charge. There will be a small charge for larger quantities.

### Committee's Four Tasks

Production of the pamphlet is one of the four main tasks of the Editorial Committee of the Congress, which, with a sizeable staff, is at work under the direction of the Bishop of Huron, the Rt. Rev. George Luxton.

A one-hundred page popular report of the Congress will be edited by Peter Whiteley, editor of *Prism*, of London, England. It is hoped to publish it on October 25.

The popular report will be a colorful presentation of the work and other activities of the Congress as Mr. Whiteley has seen it. It will be published by SPCK, and should sell for about 2/6 in England and under a dollar in North America.

Dr. Eugene Fairweather, professor of Dogmatic Theology at Trinity College, Toronto, is editing the official Congress report. Dr. Fairweather has announced that it will be more informal than the Minneapolis Report. It will include the full text of the theme addresses and panel speeches and summaries of the afternoon group discussions, and should be ready about December 1.

Study material for use in parishes is being prepared by the Rev. Philip Jefferson, associate general secretary in charge of curriculum development of the Department of Christian Education of the Anglican Church of Canada.

Luncheon meetings are being held each day as a means of coordinating the various aspects of the Editorial Committee's work. Chairmen of the afternoon discussion groups are attending some of the lunches. They are communicating to the Editorial Committee the gist of the group discussions.

## Chaplains' Trip To Army Camp

Delegates to the Congress include eighty former armed services' chaplains. Of these three are now Archbishops, and thirty-three are Bishops. On Saturday former padres visited Camp Borden at the invitation of the Commanding Officer, Brigadier W. J. Moogk, himself an Anglican.

Situated sixty miles north of Toronto, Camp Borden is one of Canada's two largest military bases, with an R.C.A.F. unit within its boundaries. As a training centre for various military service corps its organisation roughly resembles that of a university, with each corps corresponding to a faculty.

The visiting party included the Primate of Australia, the Most Rev. H. R. Gough, who served as a chaplain with the Eighth Army in North Africa and Italy; the Rt. Rev. R. W. Bryan, Bishop of Barrackpore; the Rt. Rev. I. A. Norris, Bishop of Brandon and Bishop Ordinary to the Canadian Forces; the Rt. Rev. J. O. Anderson, Suffragan-Bishop of Rupert's Land, and Group Captain the Venerable E. S. Light, Deputy Chaplain General, R.C.A.F.

Accompanied by Major the Rev. G. F. Bickley, and guided in turn by nine other officers, the party visited many points of interest in the camp's sixty square mile area, and were brought up to date on nuclear and biological warfare defensive measures.

After the tour the visitors were entertained to dinner by the Commanding Officer. Bishop Norris expressed their thanks.

## Tea As Usual In Tent On Campus

The official program of the Congress omits to mention that on Monday, Tuesday, and Wednesday of this week the tea tent will be operating on the back campus of the University of Toronto from 4.30 to 5.30 p.m., as it did during last week.

## ANGLICAN BOOK CENTRE

600 JARVIS ST., at BLOOR

\* \* \*

Commissioned anthem released for sale, composed by Healey Willan and inscribed to the Rt. Rev. F. H. Wilkinson for last night's service in Maple Leaf Gardens.

O PRAISE THE LORD

PER COPY 33c

\* \* \*

1830-3202 CANADIAN PSALTER PLAINSONG EDITION \$3.50

4000-1000 BOOK OF ACCOMPANIMENTS 2.75

Books by Alan Richardson

THE BIBLE IN THE AGE OF SCIENCE \$1.10

GENESIS I - XI (Torch Commentary) 2.35

THE GOSPEL ACCORDING TO SAINT JOHN 3.25

(Torch Commentary)

PREFACE TO BIBLE STUDY 1.35

AN INTRODUCTION TO THE THEOLOGY OF THE NEW TESTAMENT 7.50

A THEOLOGICAL WORD BOOK OF THE BIBLE 7.50

CHRISTIAN APOLOGETICS 3.85

Recommended Book on Theological Education

A GUIDE TO DIVINITY TEACHING 3.50

by P. H. Rogers

\* \* \*

"Mommy, Where's Daddy all Summer?"

"At Anglican Congress my dear,

And a nice surprise he will bring you

From Anglican Church House, no fear."



## Foot Washing Sermon Topic At Cathedral

The Anglican Congress was assembled to learn the lessons taught by Christ when he washed the disciples' feet at the Last Supper, the Archbishop of Canterbury told the congregation at St. James' Cathedral yesterday morning.

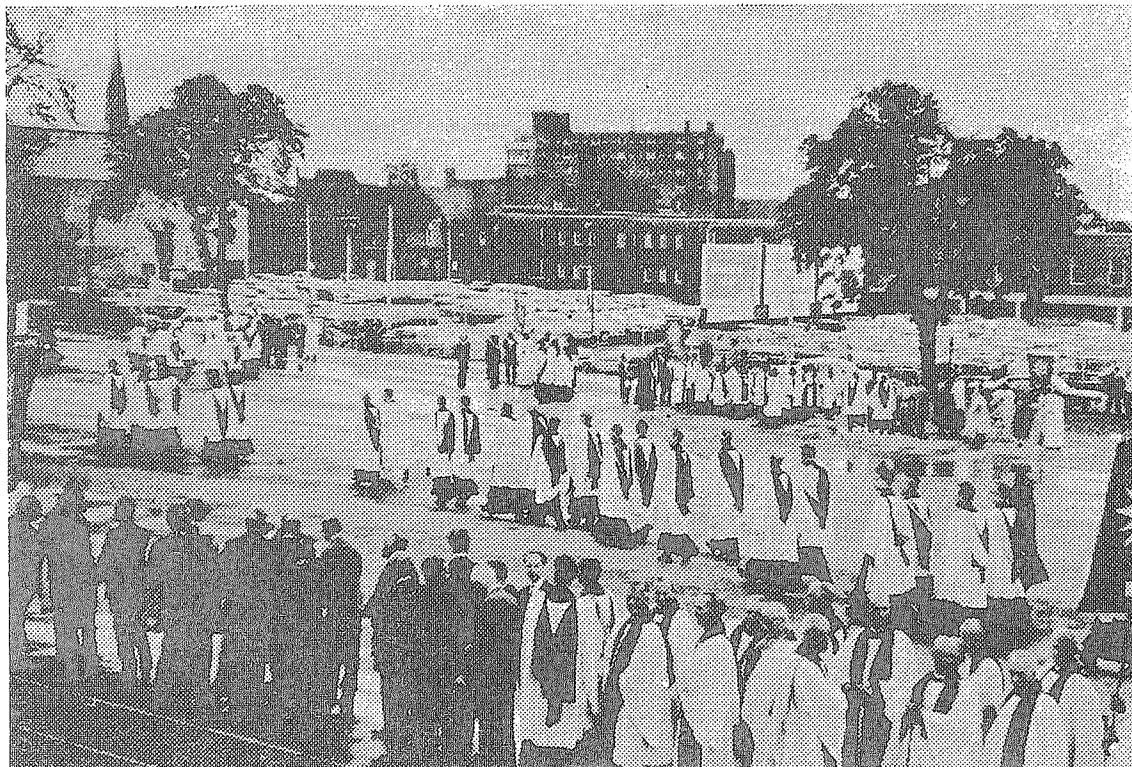
In the story in John 13, we see the classic picture of the royalty and dignity of humble service to others, the Archbishop said. The account also showed us the glory of the God we worship—the glory of one who humbles himself. Thus it was not only a call to humble service of others, but also a summons to worship. And thirdly, it showed the cleansing service which God wants to give us.

### More Subtle Test

"While our willingness to serve others is a test of our humility, a far more subtle test of our humility is our willingness to allow others to help us," said the Archbishop. "From this we learn that God wants us to cease from serving Him and to allow Him to come and cleanse us from things contrary to His will."

The Anglican family of churches was assembled to learn these three lessons—as Anglicans to serve one another in the spirit of Christ's feet washing; to learn from one another and from God the primacy of worship; and to learn that our life within the Anglican family requires the cleansing of Christ.

The Cathedral was filled half an hour before the service was due to start and an overflow congregation was accommodated in the auditorium. Together the congregation numbered about 1200.



Marshals of the processions for the opening service and the missionary rally found the task of lining up the delegates in the right order one which really tried their patience! This is a scene in the yard of the Church St. Public School. (Canadian Churchman photo).

### REBIRTH . . .

(Continued from page 1)

document he had been waiting for all his life, the most important statement, theologically and practically, placed before the Anglican Communion in our time. He proposed that the Congress should express its support for the document and commend it to the churches for study, acceptance and application.

Consideration of such a motion was deferred until towards the close of the Congress.

The Bishop of Accra, the Rt. Rev. R. R. Roseveare, SSM, wanted the Congress to understand that the document would commit the churches of the Anglican Communion to continue to

help those churches which went forward into church union.

Mark Gibbs, lay delegate from Manchester (England) diocese, requested that in any regional development, the officers would bear in mind the total needs of the area and the total Christian resources in that area. In other words, he wanted consultation with non-Anglican Christian brethren.

### ADDRESSES . . .

(Continued from page 2)

episcopal life which costs more than an indigenous church could support. He suggested that the Church of South India provided an example of a genuine pastoral episcopate.

Bishop Voekler also declared himself in favor of an ecclesiastical province of the Pacific, including the dioceses of Polynesia, Melanesia and New Guinea, the interests, problems and concerns of which were similar. This province should have its own liturgy.

The speaker quoted Bishop Lesslie Newbiggin that mission is of the esse of the Church, that a church which is not on mission has ceased in any biblical sense to be a church. In contrast to that declaration he quoted a leaflet which told him that 9% of the people of the world speak

## Eskimo Life Will Be Illustrated

A three-day exhibition illustrating the role of the Church in the changing Arctic will be opened at Grace Church On-The-Hill, Russell Hill and Lonsdale Roads, Forest Hill, at 8 o'clock this evening.

Reflecting various aspects of Eskimo life and culture, the exhibition has been assembled through the co-operation of the federal Department of Northern Affairs, the Hudson's Bay Company, Henry Birks (Ontario) Ltd., and various agencies of the Anglican Church of Canada.

This evening, the Bishop of the Arctic, the Rt. Rev. Donald Marsh, will give an address, and a 38-minute color film will be shown.

English; that 94% of the Christian Church's total membership comes from that 9%; and that 96% of the Church's resources is spent on that 94%.

Isolated people among the 12,800 Anglicans in his diocese cannot make their communions more than once in four or five years because the Bishop is the only priest in the diocese with the resources to travel.

## Dying Mightier Than Killing

The Rev. A. C. Bridge, diocese of London, thinks that discussions about nuclear armament or disarmament can legitimately lead to quite opposite conclusions, each of which may be perfectly justifiable for the persons who hold them.

But for Christians he thinks that wherever the discussion ends, it simply has to begin at the Cross, and with its fundamental implication.

"It is more powerful to die than to kill," he said. "This is the only starting point for the discussion."

## Prayer Circles' Growth Pleases

The Anglican Fellowship of Prayer provides an opportunity and incentive for Anglicans to take a careful look at their own attitudes, and a means of direct involvement with the problems of the world, said the Rev. W. J. Bradbury, rector of Christ Church, North Hills, Pittsburgh, introducing the program at the Anglican Fellowship of Prayer dinner on Friday evening. More than 150 people attended.

The principal speaker, the Rt. Rev. Austin Pardue, Bishop of Pittsburgh, reviewed the development of prayer circles in his diocese and in various parts of the world for the co-ordination of which the Fellowship had been founded in 1960.

Bishop Pardue said the development of the prayer group movement and the genuine desire of so many people to learn more about prayer was one of the finest things he had seen. The movement was essentially a lay movement and it was important that it be kept so.

## Fake Archbishop

There was almost one Archbishop too many at the opening service of the Anglican Congress. While the Primates of All England and All Canada were vesting, an individual wearing purple and lace presented himself at their robing room.

He was wearing a self-devised badge, "Archbishop of the Congregation of St. Paul". It was noticed that he appeared under the canonical age for Anglican Bishops (30), so ushers advised him to try again at the next Congress!



The "first lady" of the Anglican Church of Canada, Mrs. Howard Clark, wife of the Primate, left, enjoys the company of Mrs. F. H. Wilkinson, wife of the Bishop of Toronto, centre, and Mrs. Michael Ramsey. (Canadian Churchman photo).

## This Photo Should Be Seen

A signed photograph of a group of 19th-century Canadian Bishops is, for Congress delegates, the most interesting item of ten selected from the archives of the diocese of Toronto for display in the store window of the T. Eaton Company on the north side of Queen St. near Yonge.

Taken in 1862, the photograph shows the five prelates who constituted the first Upper House of the ecclesiastical Province of Canada. They are: the Most Rev. Francis Fulford, first Bishop of Montreal and first metropolitan of Canada; and Bishops George Jehosaphat Mountain, third Bishop of Quebec; John Strachan, first Bishop of Toronto; Benjamin Cronyn, first Bishop of Huron; and John Travers Lewis, first Bishop of Ontario.

The special interest of this

photograph for all members of the Anglican Communion is that it was Bishop Lewis who at a provincial synod in 1865 first proposed the holding of a worldwide conference of Anglican Bishops. The other Bishops in the photo authorized him in their name to go to London to place the idea before the Archbishop of Canterbury.

Also in the collection in Eaton's window is a chalice and paten used by the Rev. Adam Elliott who in 1832 was appointed travelling missionary in an area covering most of the present diocese of Toronto, then in the jurisdiction of the Bishops of Quebec.

A complete vade mecum of Anglican worship printed in England in 1634 contains in one volume Bible, Prayer Book, and metrical Psalms with tunes.

Typical of the extra-curricular activities organized by the local committee are the "Wives' Tours" about the city of Toronto. These provide opportunity for the wives of delegates, who otherwise might find time hanging heavy on their hands, not only to have enjoyable outings but also to learn something of the way of life in this typical North American Metropolis.

A representative of Congress Daily went along on one of these tours, camera and note-book in hand. Save for the bus drivers, who were long since inured to such things, he was the only man among two bus-loads of ladies.

Said one of the ladies, "Do you think you'll survive?" In case this charming Irish lady is still anxious, the object of her anxiety would like to report herewith that he did . . . and very well, too.

On the particular tour under view, the first stop was at Deer Park School, where a member of the Toronto School Board and members of the teaching staff were on hand to welcome the visitors.

A tour of all parts of the building was provided from home economics room to swimming pool (where a class was in progress).

It was interesting to hear the visitors making comparisons between teaching facilities and methods here and in, say, New Zealand, England, and Japan. Since the majority came from warmer climes than Toronto's, the question of heating arrangements was often uppermost.

## Ladies Visit School, Tower, Store

From the school, the tour continued to the Imperial Oil Building, from the observation floor of which a magnificent view of the city, lake, and surrounding country was obtained. For some visitors, it was the first time they had been able to orient themselves in a city where they had already been driven about considerably.

The next and final point was a large supermarket on St. Clair Avenue. The average man knows what happens when his wife takes him "shopping". This reporter would like to leave to the imagination any description of what happens when two buses deliver their lady passengers at a supermarket. No comment, except that a good time was had by all.



During a tour of Toronto this group of ladies, part of two bus loads, circulated among the shelves of a supermarket to see how Canadian housewives shop and what they can buy. (Canadian Churchman photo)