

WALKERIAN

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TALK OF A "TAKE-OVER" BY IS PIT IN PERSPECTIVE RUMOURS ARE WITHOUT FOUNDATION

The Deputy Chairman and Comptroller of Finance of the Church of England Information Trust, the Reverend Ronald S. Walker, issued a statement yesterday scouting reports of an alleged "take-over" offer for "The Anglican" by an extreme conservative group in Sydney.

"No such offer, involving cash or anything else, has been made by these people to me," Mr Walker said. "The circumstances suggest that rumours about the alleged offer were designed by one of these people for publicity."

"They operate through a small private company which has no tangible assets of any moment. They would not be in any position to make a credible offer, financially or otherwise."

"In any case, THE ANGLICAN is not for sale."

"Control of The Anglican cannot change hands without the express agreement of a majority of the ordinary members of the Trust. That means a majority of the paper's readers."

"Anyone who seriously imagines that happening cannot know much about our readers who represent every shade of Anglican opinion."

"The ANGLICAN is losing money at the rate of about \$3,500 per annum as a result of increased postal charges."

"Without drawing on our capital resources, The Trust is presently making good this year's loss by means of the profits on our printing, book selling and other publishing activities."

"In proportion to total turnover, the loss of a mere \$70 each week on The Anglican can be described as negligible."

"However, the Trust is of the opinion, as a matter of ordinary prudence, that steps should be taken to restore The Anglican to financial position which will stand financially on its own feet."

"We have given ourselves no thought to do this, primarily by increasing the paper's circulation, and we have no doubt what ever that Anglicans throughout Australia will back us up."

FUTURE PROGRAMME

"We have a considerable publishing programme ahead of us and this must be slowed down if we have to divert funds to make up losses on The Anglican."

"Several individuals and groups both locally and in England and the United States, have expressed interest in The Anglican in recent months."

"My colleague, Mr Francis James, who is Editor of the Trust, has been investigating these offers at the invitation of those who have made them. We expect that he will report on them in this week."

"My Chairman, Bishop Moyes, is on leave in Adelaide. In his absence it has fallen to me to receive and make recommendations about any local offer concerning the paper."

"Mr A. F. P. James confirmed yesterday that he had received no such "take-over" offer by the extreme Sydney group. I know I have known my old acquaintance, the Reverend Rex Meyer, apparently told for a couple of days to reach me by telephone," Mr James said.

"He finally got through to me late last Friday afternoon, January 17, when I was about to leave Sydney."

"He kindly expressed his sympathy for The Anglican over its heavy expenses on air freight and postal charges, and deplored the general state of the Church in Australia."

"In particular, he deplored the fact that so few Anglicans subscribed to a Church newspaper. I made suitable noises of agreement with him."

"Then he asked whether I would consider a cash offer from his associates for the goodwill of The Anglican."

"I told him he should place any proposal before my Deputy Chairman, since Bishop Moyes was away from Sydney."

"Mr Meyer kindly explained that he and his colleagues would close the goodwill of The Anglican, since Bishop Moyes was a small magazine which I understand he edits and puts out twice a month."

"I thought this somewhat odd. However, Mr Meyer, not taking or serious, I told him again that I had no authority over the paper, and that he should contact my Deputy Chairman if he wished."

"As an afterthought, I asked Mr Meyer to confirm that our staff was confidential one, and that he did not intend to publish anything about us."

"He hedged a bit. Then he said he would mention it in his own magazine."

"I asked him what he would mention, and he said he would just say that his company had made the Trust a cash offer for The Anglican. He said he would not quote my name at all."

"I told him that if he intended to publish anything about cash offers, then he had better make one, and he said he would speak to Mr Walker."

"An hour or so later, the A.B.C. and Sydney newspapers all rang me up to ask whether Mr Meyer was taking over The Anglican."

"In view of Mr Meyer's undertaking, this rather surprised me."

"However, the explanation did not understand a cash offer which kept his word, all right; he had not told the Press. What he did was induce the Sydney Dispatch Information Department to ring around the newspapers to say he had made a cash offer to take over The Anglican."

"I'm obliged to Mr Meyer for all the publicity, of course. Very good of him."

EVANGELISM IS FOURFOLD ACTIVITY: BISHOP VOCKLER

True evangelism, as the Gospels make clear, is a fourfold activity, said the Bishop in Polynesia, the Right Reverend J. C. Vockler, at his sermon at the opening of the Conference on Evangelism in Suva on January 8.

"It involved preaching and teaching, fellowship, personal witness, and, of course, prayer and healing and help."

These were the ministries of the Word, community, example, and service."

The proclamation of the Gospel, as seen in the Acts of the Apostles, had two parts: the presentation of the story of Christ and the application of it to the needs of man."

"We are called not to tell what the Church teaches so much as to trumpet abroad what God has done and is doing in Christ."

He said the Gospel story must be appropriated for this age; this might be a need to find new parables to convey the same truth."

Evangelistic preaching had to be centred on the Cross: "It is only as the Cross is shown in its glory and its tragedy that we can go on to appeal to men to come to Jesus and let Him come to them."

Peter's sermon in Acts 2 showed three essential things for the proclamation of the Gospel:

1. The preaching of the Word in a definite challenge and an appeal.

2. The message must be able to be understood by people who are not Christians.

3. The message must be able to be expressed in the language and thought forms of today, but the appeal addressed not to the intellect but to the conscience.

"The ministry of service must be to whom we preach, they will miss it. There is a danger in too closely linking service with Christian propaganda."

"Works of mercy may by the love they show invite men and women to Christ, but they must never be used to induce allegiance."

JOINT ACTION

"We cannot use the same words or the same illustrations if we are to proclaim Christ to the men of so many different cultures whom we are called upon to serve. The way of redemption involves entering into this society."

The ministry of community emphasised the need for evangelism to be the joint action of the whole body of the Church."



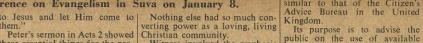
Sisters of the Community of the Sacred Name were amongst the congregation at Walkera, Suva, Diocese of Polynesia.



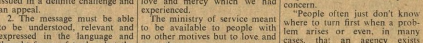
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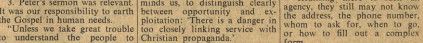
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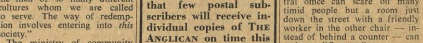
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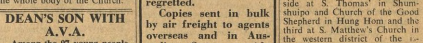
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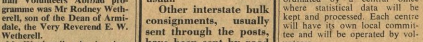
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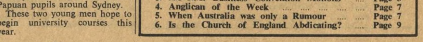
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NEW PROJECT IN HONG KONG

A new project, Neighbourhood Advice Centre, has been launched in Hong Kong under the sponsorship of the Bishop and Mrs Baker.

It will be run on a pattern similar to that of the Citizens Advice Bureau in the United Kingdom.

Its purpose is to advise the public on the use of available social services and at the same time to give those in need of help assurance of friendship and concern.

"People often just don't know where to turn first when a problem arises or even, in many cases, that an agency exists which can help them," Mrs Baker says.

"Realising there is such an agency, they still may not know the address, the phone number, whom to ask for, when to go, or how to fill out a complex form."

"It is this basic, first step guidance that can be given by a neighbourhood centre."

"Then the church office becomes known as the place where anyone can drop in and have some help."

"Even a well known big central office can scare even the most timid people but a room just down the street with a friendly worker in the other chair—instead of behind a counter—can make a difference."

Initially three centres are proposed. Two are on the Kowloon side, at S. Thomas' and St. Shun-ships and Church of the Good Shepherd in Hong Kong and the third at St. Matthew's Church in the western district of the island.

Their work will be coordinated by a central office where statistical data will be kept and processed. Each centre will have its own local committee and will be operated by volunteers.

Training sessions for the volunteers were started at St. Andrew's Church on November 25.

DISTRIBUTION IN THE MAIL STRIKE

The mail strike means that few postal subscribers will receive individual copies of THE ANGLICAN on this time week.

The delay is much regretted.

Copies sent in bulk by air freight to agents overseas and in Australasia to N.S.W. should arrive as usual.

Other interstate bulk consignments, usually sent through the post, have been sent by road transport or rail to see cities for collection.

Dean Wetherell's other son, David, who is teaching in New Guinea, is spending part of his Christmas in Suva with the Papuan pupils around here.

These two young men hope to begin university courses this year.

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UNITY WEEK WILL BE ON A LARGER SCALE

ANGLICAN NEWS SERVICE

London, January 15.

The Week of Prayer for Christian Unity, sponsored by the Faith and Order Commission of the World Council of Churches, promises this year to be on a scale more extensive than ever before.

The week, which begins on January 16 and continues until January 21, will unite Anglicans, Roman Catholics and the Free Churches in joint services and meetings.

The Archbishop of Canterbury will preach in Westminster Cathedral at the invitation of Cardinal Basil Hume.

The Bishop of Carlisle will occupy the pulpit of the Roman Catholic Cathedral at Carlisle on the night of January 20.

The Bishop of Winchester will preach in St. Peter's Roman Catholic Cathedral, Winchester.

This pattern will be repeated in many cities and towns all over England.

Service, described as a "profound and moving" organ made by the Westminster Christian

THIS WEEK'S ISSUE

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significantly lightened for literally thousands of war victims in Viet Nam.

BOOK REVIEWS

COLONY WITHOUT CONTACTS

PARADISE OF DESSENT: South Australia 1828-1857. Douglas Pike. Melbourne University Press. Pp. 271. \$2.55.

TEN years ago Dr Pike was writing a series of articles called "Early Adelaide with the 'off' for 'The News' in Adelaide."

His history of the first thirty years of the colony of South Australia evidences the same bias in burning babbles of pomp and snobishness to reveal history being made from fallible human personalities.

His own shrewd nonconformity and generous warmth make the results of his scholarship eminently readable.

Too often, he claims, the history of Australia has been seen as the history of Melbourne and Sydney very large, whereas South Australia had a unique and fascinating history of its own upon which the high principles of its founders have left a lasting mark.

By liberal reforms, Eighteenth Century England promoted civil liberty, social opportunities and religious equality. In practice, the early pioneers who were largely middle-class dissenters, found themselves frustrated in each.

Where England had failed them, they determined that the colony should be so ordered that these promises should become realities.

At the same time, they helped themselves to the riches expected of this new venture in colonisation, then this was not so much the reward to the men who were to build, with lofty democratic and religious ideals, a dissenters' paradise.

A colony without civets where independence in politics and religion was the watchword—this was spelled out by the South Australian Act 1824 and the South Australian Company.

So Dr Pike shows us the struggles of the Buffalo pioneers, who considered seeing themselves as soldiers of progress and enlightenment facing, in the first years, one of the most auspicious starts of any British colony and in the next two years the collapse of almost every one on Wakefield's and the Company's major principles.

Early individualism, born of a multitude of protests left free from any united protest. The prodigy of a town that Adelaide became was a conquest won at a great cost of money, manpower and morals.

The prosperity of the colony lay not in the anglicised city but in the country where eager land speculation took the sturdy individualists and where the best teachers were the old businessmen from the despoiled convict colonies of the east.

DR PIKE details the progress of the colony through growing pastoral activity and farming, through boom and bust, and how the copper and Ballarat gold mines can still be seen today in the colony for the first time.

His account of the colony's struggle with a constitution and manly suffrage in 1857 when the South Australia parliament came into existence.

All of this he relates to his dominant theme of independence and prosperity, always keeping an eye on the individuals involved.

Churchmen of the time were so blemished and so ready to pronounce from pulpit or press that the reader can sense Dr Pike's delight in tracing the eventual triumph of the voluntary principle in religion and the struggles of the dissenters against the suspected encroachment of the State into religious affairs.

The struggle for religious equality did much to highlight the quarrels between the denominations. Everybody thought about State aid to churches and for religious education.

Anglicans, Romans, Wesleyans, Lutherans and the Church of Scotland at some time were pleased to receive grants from the State after 1840 though they provided themselves upon the issue, while the Congregationalists led vociferous protest of the rest.

When the Legislative Council

rejected the bill for continuation of the grants in 1851, South Australia became the first British colony to dissolve entirely the connection between Church and State.

Thus the walls of Jericho, says Dr Pike, "were overthrown by much weary dragging of feet over the same ground and by much shouting."

It is a fascinating picture that Dr Pike paints of the pressures exerted by dissent upon the Church of England and particularly upon the first Bishop, Augustus Short, who was struggling to erect a church edifice to match the English pattern with the State props.

In fact such pressures forced Short to build wisely for the time when such disputed authority as his Letters Patent collapsed.

The close ties which Bishop

Short maintained with the government aware in the colonists the worst fears about an established religion and its determination that he personally and the Anglican Church should hold the position of prestige in the colony yet antagonism against the Church at a high exciting level.

Whether in describing politics or religion, whether in detailing English social background or the colonial stirrings, for respectability, Dr Pike shows himself completely in charge of his style. In a warmly human and richly detailed account of South Australia's earliest years he has made a great contribution to the study of Australia's beginnings.

We can also be grateful for the availability of a reworking of his story for the general reader.

—J.R.W.

"DO THE SICK NO HARM"

SAYS EVERYTHING. Presented by Robert B. Noyes. Pp. 147. 60c.

This is the quite startling book of how a hospital service can go sour and how the inmates of a particular geriatric-hospital can be reduced to less than human beings.

I believe what is written in this book but I am persuaded that the author deals with the exception rather than rule in the treatment of individuals in institutions.

The scene is set in England but must be alert to similar heartlessness here in Australia.

It is only a matter of a few years ago that the medical superintendent of a large institution in Sydney was dismissed for exposing neglect of the patients.

The moral of the book is summed up in the quotation from Florence Nightingale who once observed that "The very first requirement in a hospital is that it should do the sick no harm."

—J.T.

CHINESE FOREIGN RELATIONS

THE INTERNATIONAL RELATIONS OF THE CHINESE EMPIRE. H. B. Morse. 3 vols. Book World Co. \$10.00.

LIKE Henri Cordier's *Histoire de la Civilisation Occidentale*, this famous work, the first volume of which appeared originally in 1911, has long been out of print.

Thanks to the initiative of the American Association for Asian Studies, this work has been reissued by the Association's wholly-owned commercial subsidiary in Formosa. It will surely lighten the load on more than one scholar and university library.

Dr Morse's history of relations between the Middle Kingdom and the outer barbarians is sufficient to show that the history of China is not new to review in the ordinary sense—it would be "an experience to attempt one."

However, it should be said that to the Australian interested in relations with China (which is true necessarily involves some knowledge of the history of China's relations with the rest of the world), this is one of the best. Now that it is again available, and cheaply, there is no excuse why any Australian school with a

History Sixth Form not to have it.

Two chapters in the third volume will be of special interest to students of international affairs who are concerned about differences between China and Russia over Sinkiang, and who wish properly to understand Chinese attitudes towards the U.S.S.R.

Chapter XVI, "Russia and Siam," does not do course examine the course of the nineteenth century dispute in so great a wealth of detail as Dr Immanuel C. Y. Hui in his *The Ili Crisis*, published last year (O.U.P.), however, it is a tribute to the scholarship of Dr Morse that the essential facts are so judiciously set forth by him are unaltered by Dr Hui's more recent research.

The treatment is still excellent. "CHAPTER XVII, "France and Tonkin," remains one of the best balanced surveys of the conflict of the context in which France started her course as a colonial power in South East Asia. Morse was always scrupulously fair to China, as to all the other powers concerned. His fair-

ness will probably surprise many who are so previous to the attitude of the traditional Chinese attitude to European predatory powers.

While it will be unexampled, for example, that as late as the middle of the nineteenth century Siam exercised suzerainty over, and received tribute from, *inter alia*, the Luchai Islands (now called Okinawa, and occupied still by the U.S.A.), Korea, Nepal, Laos, Cambodia and the states of what is now known as Viet Nam—and from Siam!

The last should be marked well, then King of Siam only formally recognised Chinese suzerainty, and thenceforth failed to send tribute, in 1852. The Chinese, to this day, have not formally even acknowledged, let alone acquiesced in, this piece of rebellion!

French Penetration of Tonkin and Annam was regarded as extreme dislike in Peking, which was to the Chinese, however, to prevent it. As Morse makes clear, suzerainty implied no claim whatsoever by Peking in the exercise of any kind of power, or control, in China.

The area was completely autonomous and expected to manage its own affairs. What suzerainty did imply was that no other power than China should interfere.

This position was accordingly closely analogous to the position today.

There is no aspect of Chinese foreign relations not covered in these three volumes, from the Treaty of Nerchinsk up to the fall of the Manchu dynasty.

The sections on Lord Nere's appointment, and the events following his unannounced arrival in Canton, and the approximate cause of the Opium Wars, should carefully be read by all interested in Australian-Chinese relations, and that Chinese tend to have considerably longer memories than we.

—A.F.F.J.

MACHINES AND PEOPLE

ONE FOR THE ROAD. TWO FOR THE ROAD. Peter Berman. Collins. Pp. 144. 60c.

These two attractively produced books on good quality paper have been designed by a lecturer in Religious Education at the Cambridge Institute of Education for Leaving students.

The comparison is made between the motor car and the human mind, and parallels between Christ's law on human nature and the problems of living drawn out.

The approach is very much of a life-centred one, and the implications essentially practical.

The idea provided some nice ironies. They are well brought out. The author is a man who caused the education of Helen Palmer from SADAP could be something of a Left-winger is really amusing.

—S.W.

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ANGELICAN OF THE WEEK

"THEN AUSTRALIA WAS ONLY A RUMOUR"

I MADE only one speech in plenary session at the sixth triennial assembly of the Council of Churches in Indonesia. So it gives me some satisfaction that it went across rather well.

I was among the "invited guests." The National Council of Churches in New Zealand had received a warm and pressing invitation to send a representative, and this had been accepted, and I was the person sent.

The other invited guests were similarly representative of the World Council of Churches, and of churches in Singapore-Malaysia, in the Philippine Islands, in the U.S.A., Switzerland, the Netherlands and Germany.

But the 250 delegates who met for their own business were Indonesian.

So at the first business session of the assembly, the general chairman of the Indonesian Council of Churches, Dr. L. Ch. Abineno, welcomed us foreigners in English, saying: "Your presence here is not only a sign that the Church is world-wide, but also that there is a Christian civilization."

"We thank you for your presence here with us."

Later, after he had thanked the representatives of the government for their attendance, the roll was called, and then a post-mortem of five men, representing five major areas of Indonesia, was elected.

These five sat on the dais for the next ten days, taking turns at presiding.

"The chairman for the first day, Dominus (the Reverend) A. Grinting Saka, leader of the delegation of the Koro Batak Church, introduced us foreign guests one by one, and gave each of us a chance to reply.

The speeches from this series of visitors had a certain sameness and seriousness about them. It was equally serious in offering the warm Christian greetings of the churches in New Zealand, but one lighter touch in my speech was very warmly welcomed.

The Gospel first came to Indonesia," I said, "at a time when Australia was only a rumour, and New Zealand was not even then a SPICE ISLANDS

"I bring you greetings from some of the younger churches in the world of their sister churches." It was no moment for a long speech, since each of my sentences had to be translated into Indonesian as I went along, and there were other speakers to follow, but I said just enough to get my point across, amidst great laughter.

Younger Christians have a long day thought of themselves as "Younger Churches."

Most of their history has been under the guidance and control of the West, and in the Netherlands or elsewhere.

This article was written by the Reverend David Taylor, general secretary of the National Council of Churches in New Zealand. He is working in this country from the time when he was on the staff of the Australian Council of Churches. He is in Australia to represent the New Zealand churches at the assembly held in Macassar, Sulawesi, Indonesia, from October 29 to November 8, 1967.

It came as a surprise to hear a white foreigner claiming his Church was younger.

It is of course a fact that the Gospel first came to New Zealand at that door in Wittenberg, Germany, 450 years ago.

These are the Spice Islands in Eastern Indonesia that acted as the magnet, drawing explorers from all directions.

For a long time, Moslem traders had enjoyed a monopoly in some of the goods most urgently needed in Europe, so Europeans tried to find some new route to that magnet.

Marco Polo got very close, Columbus was blocked by America, but Magellan sailed via Cape Horn in 1522, and Sir Francis Drake passed close by Macassar where our meeting was held.

From Venice, Spain, Portugal, the Netherlands, France and England came explorers and merchants, and preachers of the Gospel.

Some were sometimes on board St. Francis Xavier's route.

touching some of Indonesia's 17,000 islands.

Dutch ships did not enter Indonesian waters till 1596, but the Dutch quickly began to get rid of their European and Japanese rivals.

Nunings and doves, not the Gospel nor evangelism, provided the driving force.

Yet from 1617, the revised charter of the United East India Company specified that one of its duties was to spread the Christian religion.

NEW HOLLAND

In 1616, Dirk Hartog landed on an island on Australia's western shore.

But he did not know he had discovered Australia.

Even as late as 1701, an English map "Designed for the Use of Young Gentlemen in the Universities" showed a part of Australia as "New Holland" and to be part of a yet Southern unknown Continent. (See end-piece in The Oxford Atlas, 1952.)

250 NEW CHRISTIANS IN MASS RIVER BAPTISMS

FROM A SPECIAL CORRESPONDENT

Port Moresby, January 15
Two hundred and fifty new Christians have been admitted to the Anglican Church in New Guinea during three weeks of some of the remotest and least accessible areas of Highland region.

The high spot of these ceremonies was at the little outstation of Gai, where the Assistant Bishop, the Right Reverend Bevan Meredith, baptised 40 candidates by total immersion in the nearby river on Christmas Day.

To reach Gai the Bishop walked for six hours across the rugged Bismark range along one of the worst jungle tracks in the world.

Only a day after baptism the people returned in procession to the bush church where they were confirmed and received their first Communion.

The Baptisms and Confirmations were the first to be held at Gai, which is the easternmost outstation of Simbal headwaters.

First Baptisms and Confirmations were also held among the Imiti people, with 170 new Christians being admitted at the outstations of Kwema and Kom-

piat. At these places Bishop Bevan was assisted by Canon Peter Robin, who had been in the Church's work in the district and by the Reverend Alan Gale, who had just been transferred to arriving in the Territory from Australia at the end of last year.

The people were baptised in creeks by means of a reticulated waste supply of water, and specially erected bamboo pipes.

At Kimpali the Baptism and Confirmation ceremonies were

UNITY SEEN NEARER

ANGLICAN NEWS SERVICE

London, January 15
The third meeting of the Anglican-Roman Catholic Joint Preparatory Committee—described by one member as "very encouraging"—ended near Valletta, Malta, on January 2.

The thirty theologians involved in the talks met the next day that they would report immediately to the Pope and the Archbishop of Canterbury on the possibility of plotting some course towards unity.

They recalled that the commission had come into being in fulfilment of a common declaration of the Pope and Dr Ramsey, March, 1966.

It called for a "new spirit of penance and hopefulness," for "a serious dialogue founded on the Gospels and ancient common traditions which may lead to the unity for which Christians pray."

The commission said it believed that in the perspective of the common history the report to be made to the two leaders "stands out as containing the first formal joint statement ever made of the faith we represent to share."

MORE DIFFICULT

A just estimate of the value and extent of this sharing gave the commission confidence in moving forward to more difficult tasks—that of confronting seriously differences keeping them apart.

The report would contain recommendations for continued dialogue and practical measures

It was from Diakarta that Abbot Tassman set out and discovered the Tasman Sea and New Zealand.

It is worth remembering that at that time Diakarta was the last outpost of the Civilisation from which Tasman sailed out into the unknown.

He named Tasmania "Van Diemen's Land" after the then Governor-General of the Netherlands.

Another 150 years had to pass before the first Christian sermons were preached in New Zealand by Roman Catholic missionaries.

Today the churches in Indonesia with their seven million members are warmly grateful for a vast amount of practical assistance they have received from generous churches in Europe and America.

By comparison, the help they have received from Australia and New Zealand is tiny, but they would never say it is negligible. We have many things to learn from the churches in Indonesia.

In the training of men for the ministry, for example, they have received much from us.

In certain respects, not one of our theological colleges in New Zealand is as good as the best in Indonesia.

Young leaders may be. But we are welcome partners, and our help is needed now and in the future.



Our Anglican of the Week has several unusual distinctions. Among them, he is one of the very few Australians actually to have lived and worked in a country largely unknown to Westerners: the Yemen.

He is Mr James Owen Wisbey, now a parishioner of Christ Church, St. Laurence, Sydney, but who has spent most of his active earlier Church life in Victoria.

After training for four years in medical radiography at St Vincent's Hospital, Melbourne, Mr Wisbey served two years at Melbourne's Alfred Hospital before going into private radiographic practice.

He has been an altar boy and server at St Peter's, Eastern Hill, a chorister at the Church of the Epiphany, Northcote, and a vestryman at St John's, West Preston and St Dunstan's, Camberwell.

Early in 1966, the World

CHURCH CONCERN FOR ITSELF

ANGLICAN NEWS SERVICE

London, January 15
Canon Eric James of South-west Cathedral in a New Year's Eve sermon called for the ringing out of the old ecclesiastical world and the ringing in of concern for true humanity.

Canon James, making a critical assessment of the Church's attitudes, said:

"It is, to my mind, shameful that at the moment, the Church, which should be peeling out to the world what it means to be fully human, should be spending so much of its time—under the guise of concern for Christian unity—absorbed in liturgical debates about the necessity or otherwise of bishops, and as to whether Christians, most of whom can already stand together, should or should not be allowed to share Holy Communion together if they cannot subscribe to a good deal more than the creeds."

Referring to the Lambeth Conference next July, Canon James said he thought it would have been inescapable for the bishops to give much time and thought to the problems of the world—poverty, population, and peace.

Yet the subjects for discussion at the conference revealed a Church concerned primarily with itself.

ETHIOPIAN WORK

ECUMENICAL PRESS SERVICE

Geneva, January 15
Thirty priests from Ethiopian Orthodox parishes in Addis Ababa have completed a one-year course sponsored by the Patriarchate.

Students were given out to 18 graduates by Acting Patriarch Abuna Theophilos at ceremonies in November.



