

MAURITIUS: AUSTRALIAN MINISTERS THE WORD

A MISSIONARY call dating from C.M.S. League of Youth contacts; a "chance" decision to take French in a University degree course; marriage to one whose missionary call dated from childhood days in the warmth of a loving family relationship; and the eventual call — repeated twice in twelve months from headquarters in London — reveal the steps leading up to David and Marlene Cohen's work over the past four years with the Bible Society in Mauritius.

As I address more than 100 Hindu schoolteachers on the Holy Bible at a Yoga Society Congress; and sell Bibles aboard an American destroyer to sailors who had come to preserve peace in the riot-torn capital of Port Louis; as I enjoy the assistance of two nuns while distributing Scriptures on the steps of the Roman Catholic cathedral in the nearby French department of Reunion — my experiences could scarcely be called commonplace. And yet, they indicate the trend of life for the Bible Society in Mauritius.

CROWDED ISLAND

This tiny former British colony, independent for only a few months, is bursting at the seams. Drastic measures are being taken to prevent demographic forecasts from coming to pass — more than 1 million people by 1980, living in an area about 36 miles by 25, 4/5ths of which is covered by sugar-cane!

In such a situation, where thousands of educated young people search in vain for employment, what hope has the Gospel to offer? What right has the Bible Society to be offering eternal hope, when the present holds such anxiety and hopelessness for so many?

What impact is the Bible Society able to make in a country where Muslims, Hindus, Buddhists and Christians rub shoulders? And, perhaps more vitally pertinent to Australian Christians, is all the effort to raise funds worthwhile?

HINDU CONVERTED

Let us take the story of a young Hindu barber, living in the south of Mauritius.

One Saturday afternoon in 1964, the van drew up outside the shop where he was working, and as the crowd gathered to hear about a man called Jesus — often identified with Krishna of Hinduism — he dropped his scissors and joined the throng.

He could scarcely believe his ears when he heard that the little book he saw and wanted cost only 15 cents, when in a bookshop it would have cost 4 times as much. But he was un-



• Rev. David Cohen welcomes the Dean of Mauritius to Bible House.

aware of the devoted supporters throughout the world who make it possible for the Bible Societies to sell such books at such a commercial loss.

No doubt he thought us 'fools,' and only later was he to agree with Paul by adding 'for Christ's sake.'

He bought the Gospel of Mark in French, put it in his pocket, and returned to the barber's shop to finish the job at hand. This little book was devoured from cover to cover, and

as his curiosity became aroused, he began to pay regular visits to Bible House and to read, to ask questions, and to think, and to search

Eventually, his quest found its goal, when the young man squarely faced up to the claims which Christ had on his life. He realised his need of salvation, and accepted it as a free gift, and the Bible invited him to.

This was no longer simply a book to him — it was, in the truest sense, the Word of God. Today, despite bitter family opposition which sternly tested his newly-found faith, he is an en-

thusiastic colporteur, distributing Scriptures from Bible House.

Only last month, 772 copies of the Scriptures were distributed by him — 772 opportunities for the Holy Spirit to repeat the miracle which had brought him from darkness into light, and from fear to faith.

GROUP STUDY

Scripture distribution, although the main aspect of the Bible Society's outreach in Mauritius, is by no means the only one.

Realising the importance of the consistent study of God's Word, a Bible study group has been meeting week by week over the past four years, and only recently, Marlene has begun a monthly women's meeting.

How can such groups further the aims of the Society? It might be asked. Well, not only have energies been harnessed so that keen Bible distributors are continuing to appear from amongst their number, but also the basic aim of any Christian group is being realised—that of leading a soul to a personal knowledge of Jesus Christ as Saviour.

Only last week, a Roman Catholic man, the father of two bright youngsters, and a member of the Bible study group for less than two months, came to Bible House with what was obviously good news, judging from the beaming smile which spread across his face.

Without any preamble, he simply said: "Through the Bible study group, I have really met the living Christ . . . not merely the Christ of a book. He's become real to me in a way I've never known, as I see how much he means to others and as I see what he has done for me. And, what's more, I've learnt how to pray, too . . . our family prayers have come to have real meaning now. They're not something we just recite, but we're actually speaking to a living Friend."

What a reward this is for any Bible study group, as it has the privilege of seeing direct fruit of the Word of God, being able to make man "wise unto salvation," as well as giving stability to a family situation.

COMMITTED YOUTH

This man's enthusiasm has become infectious, what's more. Having invited an unbelieving friend along, he had the joy of seeing his friend so gripped by the Bible's message, that he in turn invited a cousin along. And so the ripple spreads, as a pebble thrown into a pond.

And yet, the task of the Bible Society in Mauritius is not a

temporary one. It is an ongoing thrust into the future, whatever this may hold in a country whose cost of living has shot up since independence.

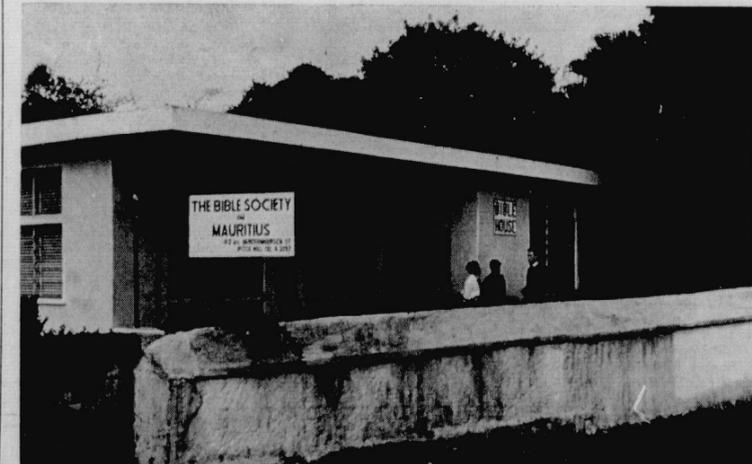
Realising the importance of preparing for the future, a youth club was begun four years ago, with the aim of establishing a nucleus of committed young people, who would form the backbone of the work in the years to come.

From this promising, yet thoroughly untrained beginning, four years ago, has developed a band of enthusiastic Bible loving young men and women . . . one studying theology in Australia preparing for ordination to the ministry, in order to return to Mauritius where he will undoubtedly have an impact for good and for God, having a vital testimony to share; another, studying medicine in France before coming back to Mauritius, where he too will have an incalculable influence as he witnesses to the Master he has come to serve; another has dedicated his life to become a medical missionary, probably in South East Asia; another is serving in Bible House as Distribution Assistant, with a lifetime of devoted service ahead, in sharing what he has come to know and experience, with his compatriots. And these are merely a few instances from a group of normal, fun-loving Christians, who have found their spiritual feet.

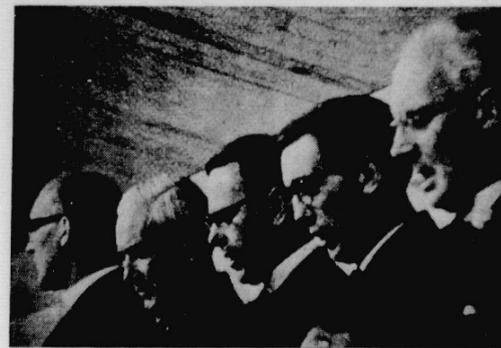
R.C.'s READ

What is the secret? Simply, a confidence that the Word of God will in fact "not return . . . void, but shall accomplish . . . and prosper." And what is the means by which this can be done?

As I visit this "field"—an over-populated Mauritius of 800,000 people, where political aspirations sometimes seem more important than the welfare of the suffering; in tiny Rodrigues, laid waste by three successive cyclones, in which 25,000 people are trying to work out a meaning for their existence; in the 92 islands of the Seychelles, where 50,000 inhabitants enjoy a care-free existence in what is reputed by legend to be the original "garden of Eden"; and in French Reunion, where over 400,000 Roman Catholics are enjoying a newly awarded privilege of reading the Bible with the enthusiastic encouragement of their Bishop and clergy—I am consistently aware of the devoted support of Christians throughout the world, making it all possible. May this be the challenge to commitment for many in Australia.



• Three of the staff outside Bible House, Mauritius.



• Speakers on platform at Keswick Convention in England last month. On left: Rev. M. A. P. Wood. Centre: Archbishop Loane of Sydney.

HEALING IN TASMANIA

Hobart, Launceston and Devonport were centres last month of meetings and services of Healing for Wholeness, organised by the Order of St. Luke in Tasmania.

Rev. Jim Glennon, member of the executive of the order in Australia, was visiting Tasmania at the invitation of the three chapters and a weekend seminar on the ministry of healing was held at Beresford House, Launceston, from July 12 to 14.

Mr Glennon is engaged full time in the healing ministry at St. Andrew's Cathedral, Sydney, where weekly healing services are held on Wednesday evenings at 6 o'clock, attended by an average congregation of 300.

This ministry has been going on for the past nine years.

Services were held in St. John's Church, Devonport, on the evening of July 11, at St. John's Church, Launceston, on Sunday evening, July 14, and at

St. Aidan's Lindisfarne, on Monday night, July 15.

About 50 people attended the seminar at Beresford House, with accommodation fully occupied and members of the Launceston Chapter and others interested coming in daily.

The order is interdenominational and members of many churches were drawn to the gatherings to hear Mr Glennon's addresses.

The Order of St. Luke is world-wide and fosters interest in, and the practice of, the healing ministry according to New Testament teaching.

The State Chaplain is the Rev. Canon M. A. F. Downie, and the chapter chaplains—the Right Rev. G. F. Cranswick, Hobart, the Rev. R. Foulkes, Devonport, Archdeacon Jerrim, Launceston, and chapter secretaries, Miss N. E. Linnell, Mrs. D. Tyson and Deaconess B. Robinson.

FIRST CHAMBER ORGAN

St. Philip's, Eastwood, N.S.W., claims that it has the first chamber organ to be brought to Australia. The organist, Mr David Parsons writes about it:

The organ was the first chamber organ to be brought to Australia. It was built by Hele, of Plymouth, in 1905, the year in which this organ builder completed the task of rebuilding the Organ of Chichester Cathedral. According to Hopkins and Rimbault, the organ historians, a rank of pipes from this cathedral was used to build the chamber organ and dates back to the year 1678 (the flauto stop on the Great Organ).

On its arrival in Australia, the organ was installed at Tablee House, Port Stephens; this was the residence of the Commissioner of the Australian Agricultural Company. This company had been formed in 1810 by a group of "honourable gentlemen" to aid in the development of the colony.

The organ was built under the direction of the late Sir Frederick Bridge, the then organist of Westminster Abbey. It was three manuals and a pedal organ, with 14 speaking stops and 6 couplers. It was purchased for St. Philip's Church late in 1931 and was dedicated by the Ven. Archdeacon W. Martin, M.A. on Thursday, 28th January, 1932, at 8 p.m.

S.U. IN W.A.

"The muddy red waters of Bonaparte Gulf were quickly receding, exposing miles of Mangrove fringed mud. At the end of a low, wooden jetty, three angry boys watched as a power boat sped away having sliced through their fishing lines.

"As I approached they stood, turned and looked and an expression of surprise crossed the oldest boy's face as he said: 'Hey, you're the man who had that mission on the beach at Mandurah.' So it was that in Western Australia's most northerly town of Wyndham, two thousand miles from the scene of that mission, I again met 'the Smiths' five freckled red-headed boys.

"I was interested to learn from their Sunday School teacher of their difficult home background, excited to see them driving every afternoon for the mission and rewarded as two of them stayed back one day to discover how they might know the Lord Jesus as their own Saviour and Friend."

During the last three months, Mr Michael Lush, Scripture Union's Children's Missioner in Western Australia has been engaged in a six thousand mile evangelistic tour from Perth to Darwin and back. This story is just one of hundreds he has to tell of needy young people finding Jesus Christ.

CRUSADE IN N.Z.

The Billy Graham Crusade dates for New Zealand have now been fixed, four meetings will be held in the Western Springs Stadium, Auckland, from Thursday, 27th February, to Sunday, 2nd March.

One meeting will be held in Dunedin on Sunday, 9th March, at Carisbrook. Rev. B. R. Carrell, vicar of St. Matthew's, Dunedin, is chairman of the Dunedin Committee. Smaller committees are being set up in Otago and Southland.

EDITORIAL

"LOOK UNTO THE ROCK . . ."

Perhaps once every few years a book gives you the ultimate in reading pleasure. "Canon Christopher of St. Aldate's, Oxford," by J. S. Reynolds (Abbey Press, Abingdon, Berks., 1967; pp. 499, £1/1/- (Sterling)) is such a book. The book has been heavily subsidised by an anonymous admirer of Canon Christopher and this makes it a gift at the price.

Alfred Christopher (1820-1913) is, because of his long life, a strong link between the great evangelical leaders like Venn and Simeon and modern evangelicals such as Ryle, Griffith-Thomas, Moule, Edmund Knox, F. J. Chavasse, J. C. Wright and C. V. Pilcher, all of whom came under his influence at St. Aldate's.

When he went up to St. John's, Cambridge, in 1839, Charles Simeon had been dead for two years. But his influence was very much alive and Christopher was subject to it, although he was not converted for some years later. He became a scholar of Jesus College and graduated with highest honours in mathematics. He gained blues in cricket and rowing and was prominent in debating.

From 1844 to 1849 he was Principal of La Martiniere school for boys in Calcutta where he was a friend of the evangelical Bishop Daniel Wilson. He was ordained by another evangelical bishop, Charles Sumner of Winchester in 1849, and served his title at St. John's, Richmond, under the saintly Canon John Hales, until 1855. After four years as a C.M.S. association secretary, Christopher was appointed to St. Aldate's, Oxford, in 1859.

Reynolds makes it clear that Christopher was not the pioneer of evangelicalism at Oxford. There had always been a strong witness from the time of the Wesleys and Whitfield. Certainly, it came to flourish to a remarkable degree during his 45 years at St. Aldate's.

When he arrived in 1859, he found evangelical witness at St. Ebbe's, St. Peter-le-Bailey, Holy Trinity, St. Clement's and St. Martin's, Carfax. Evangelical leadership was pronounced at St. Edmund's Hall, Magdalen Hall (now Hertford College), Wadham, Worcester and Pembroke Colleges. He was the first evangelical at St. Aldate's, whose patronage first came into evangelical hands in 1859.

For almost 50 years, Christopher made his rectory, and in retirement his own home, a centre where students could find friendship in an atmosphere where every kind of spiritual and intellectual problem could be talked over. In these groups, the emphasis was on Bible study and prayer. By this time, Christopher had become very deaf and he would go and stand alongside praying undergraduates with his ear-trumpet near their lips. For many this was an ordeal but their timidity was overcome as they learned to know the honesty and simplicity of the man and his towering faith in the Saviour.

His missionary zeal was unflinching and his missionary breakfast had speakers like Moffat and Livingstone. Men like A. W. Poole, first bishop of Japan and Alfred Tucker, bishop of Uganda, heard the missionary call.

He was no great lover of controversy but he strongly opposed H. P. Liddell and E. B. Pusey on one occasion and was a warm supporter of the Church Association. He loved the Bible Society, the Evangelical Alliance, Lord's Day observance and was active in founding Keswick and Mildmay. His Protestantism was clear and fervent. In 1881, James Inskip father of Lord Chancellor Caldecote, spoke in St. Aldate's on "Altars, Priests and Sacrifices." Christopher worked hard to prevent a memorial to Cardinal Newman being erected in Broad Street near the Martyrs' Memorial.

His attitude to the unconverted was clear. "What God has done in one heart He can do in another. How many of the best and most useful of our Reformers were at one time priests of the Church of Rome. Never let us despair of Roman Catholics or of Ritualists. God is able to work in them mightily by His Spirit, and to open their understandings, and to show them the contrast between the system of the Romish Church and the Gospel of the Grace of God."

He was appointed an honorary canon of Christ Church in 1886. By that time he was an acknowledged spiritual leader in Oxford. He organised evangelistic missions, including two led by Moody. He built St. Matthew's, Oxford, helped found the Church Army, distributed tracts inveterately and to the end of his life, got up very early in the morning for prayer and expected his friends to do likewise. His curates included A. W. Poole, C. J. Casher and W. H. Griffith-Thomas.

Among his many close friends were John Charles Ryle, F. J. Chavasse, Dean Wace, Francis Pilcher. Pilcher became rector of St. Clement's in 1878. His son was Charles Venn Pilcher. Evangelicals like Charles Perry, first bishop of Melbourne and Sydney Linton, first bishop of Riverina were among his friends.

The godly influence and the personal concern for souls of a man like Canon Alfred Christopher has spilled over into all lands because of his witness at Oxford. God placed him in a strategic position to witness to evangelical truth. The cause of Christ benefits today because he was faithful.

All who read this book will hear Isaiah's call: "Look unto the rock whence ye are hewn."

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Notes and Comments

THE PILL

The Roman Catholic bishops in Australia have issued a statement which begins: His Holiness Pope Paul VI in his encyclical letter "On the Regulation of Birth," has taught clearly and unequivocally, by virtue of the authority given him by Christ, which methods are lawful and which are not lawful in the regulating of birth.

As Protestants, we have never believed that the Pope had any special authority. We can understand the widespread reluctance of Roman Catholics in all lands to regard the latest papal encyclical as being authoritative.

Truth is not known by the assertion of a claim to truth. It must be possible to bring it to the test. Christian truth may be brought to the test of Scripture. We can admit no other authority.

HEALTHY CLIMATE

Nevertheless, we regard the changing attitudes to authority in the Roman Catholic Church as quite healthy. When Roman Catholic clergy and laity can refuse to accept papal authority and yet continue within the papal system, it seems certain that the system will begin to get the overhaul it needs.

With its new willingness to accept and to spread the Scriptures, the system is opening up to the purifying work of the Holy Spirit and we thank God that it is so. The factors that make for reaction are still powerful, especially in Rome itself, so we must not expect too much.

ECUMENICAL HEAD

The Press reports that a Lambeth committee in a draft report suggests that we "consider looking upon the Pope as their head if ever the Christian Churches were reunited."

History makes it abundantly clear that only contention and strife flow from the claim of any man to be head of the Church. And in no sphere has it been more clearly displayed than in the pretensions of bishops. If

the papal claims to be the vicar of Christ and to infallibility were dropped, we cannot see Christians accepting the headship of the Pope in any sense whatever.

The whole idea of anyone being "head" is an ecclesiastical bad joke and it shows how out of touch with the real situation that faces the Church some bishops can be.

WOMEN MINISTERS

The A.C.R. has always been warmly supportive of the ministry of women, for this ministry is clearly recognised in the New Testament. But we do not believe, as a Methodist theologian has put it in the Press recently, that "there is no logical or theological reason why women should not be ministers."

We do not believe that women should be ordained as presbyters in the Church of England. There are strong theological objections, but for practical purposes, we think that the logical objections are possibly stronger.

A lot has been said about St. Paul's injunctions being out-moded, but are they? It seems to us that St. Paul showed his shrewd and practical common-sense. It would not have worked in his day. It certainly does not work in ours, for although some denominations have opened their ordained ministries to women, few have responded. We can see good reasons for accepting the New Testament principles as definitive for today.

SELL A CHURCH MOVEMENT

Publicity has been given to this small movement in the United Kingdom today. It is an old appeal for the Church to sell its assets, melt down its gold and silver and feed the poor.

It is true that the Church in Europe has more assets and more unused facilities than here in Australia. There may be a case for some use of these assets in evangelistic enterprise in the world rather than mere social help. However, the whole arguing leaves unanswered the following matters. When all the churches are sold and all moneys dispersed and the hungry still outnumber all efforts, what then? When the Christians have no place to meet other than homes, what then? When there is no stipend available for an established ministry, what then? When the poor cannot hear the good news of Christ and have tasted only a temporary physical relief, what then?

It is a strange thing that we do not hear a voice asking for the poor to be allowed to farm all the racecourses. Or for the

N.Z. LEAGUE OF YOUTH

From a small beginning at St. John's, Latimer Square, Christchurch, in 1948, the C.M.S. League of Youth in New Zealand is now an active body with over 500 members in seven branches throughout the province.

Its annual conference is held each year on the Queen's Birthday weekend and was held this year at Stoke in the Nelson diocese. Rev. M. Smart is the provincial president.

The next annual conference will be held in Wellington in August, 1969, and will celebrate the coming-of-age of the league.

* * *
The atheists' answer to the Dial-a Prayer service. When you dial their number, nobody answers.

call for all clubs to be subdivided into flats for the poor. There is no call for the drinking nor gambling to be curbed so that the poor may not be exploited. Someone has not thought very deeply in this matter . . .

HIGH & LOW

In the August issue of "See," a Melbourne columnist has neatly divided the diocese into "High" and "Low." The send-up was complete with a cartoon of a representative clergyman of each alleged persuasion.

St. Peter's Eastern Hill, that incorruptible Anglo-Catholic centre was cited as an example of "High" and St. James' Old Cathedral as an example of "Low." By some coincidence, "Low" churchmen were said to read poorly on "Social effort." Not very flattering to St. James' in view of its highly developed social program of which Canon Guy Harmer may be justifiably proud.

"Low," of course, is an emotional adjective used in such a context and plainly, "High" has a distinct edge on it. The qualities of "Low" churchmen which the columnist listed, prove it. "Suspicion" is a "Low" quality which is given capital letters. "Lows" view the Bible as "infallible," a particularly nasty word since 30 June. "Lows" view music as "less important."

But Melbourne also has a large number of Evangelical clergy and laity and parishes with a fine Evangelical tradition. Why did the columnist ignore them? Perhaps we will be treated to a send-up of Evangelicals in a forthcoming issue.

Quite a lot could be made of evangelical emphasis upon evangelism, church life, devotion to the world mission of the church, warm fellowship with Christians in all the denominations. But that's another story, not connected with "High" and "Low."

UPPSALA AND PREACHING

One of the most quoted agreements that has emerged from the Uppsala Assembly of the World Council of Churches is that preaching should be radically changed. The downgrading of preaching is a sad thing since in reality it is a down grading of the authority of the word of God. Preaching has been the means that God has used to bring many to himself. To downgrade that which God has so obviously used in a retrograde step. However, it may be true to say that one reason for this thinking is that a lot of preaching has not had the content nor the conviction that is desirable. That is, since preaching has declined in power and interest, men have ceased to see its importance. Perhaps a wiser call would be to ask men to search the word with fresh ardour before they preach. It is also true that dialogue might be introduced within the context of preaching to the mutual benefit of people and pastor. To be able to ask a question on the theme or to seek to add a clarification ought not to be always beyond the congregation.

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THEY SAY

Society is sick because it is sinful and the only answer to a sick society is for men and women to acknowledge that they are sinners, to repent of their sin, and to accept Jesus Christ as their Saviour and Lord.

—Canon Allan Funnell, Eastwood, N.S.W.
Sometimes we pass lightly over the meaning of the word commitment. Its dictionary meaning is that "limits" or "restrictions" are placed upon the one who commits himself. However, Christian commitment should be a glad and happy one because it is to the One in "Whose service is perfect freedom." (Archbishop Cranmer's phrase.)

—Rev. Ken. Jago, G.B.R.E., Melbourne, Vic.
I hope that all of us will learn a great deal from one another so that we go away and do our jobs as Christian leaders very much better as a result of the time we have spent together.

—The Archbishop of Canterbury on the Lamberth Conference.

The difference between a groove and a grave is purely a matter of depth.

—Most Rev. Jacob de Mel, Metropolitan of India.

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—Most Rev. Jacob de Mel, Metropolitan of India.

B.C.A. AT CHARTERS TOWERS

Charters Towers, 84 miles from Townsville, is to be the site of the latest Bush Church Aid Society hostel for girls.

The Bishop of North Queensland invited B.C.A. to take over St. Gabriel's School and operate it as a B.C.A. hostel.

St. Gabriel's opened in 1921 in the days when the State was not providing adequate secondary education in country areas. In recent years the school has been a boarding school for girls from as far away as Torres Island, Darwin and Alice Springs. Rising costs and staffing problems have caused concern for some time and now forced the diocese to close the school.

The authorities, obviously reluctant to deprive parents of a Christian home environment in which their children may live while away from home, suggested to parents that B.C.A. be invited to run the school as a girls' hostel.

This proposal was enthusiastically received and the new hostel, still to be called St. Gabriel's and retaining the existing uniform, will have an initial enrolment of 35 girls.

A B.C.A. spokesman commented, "Coming on top of the \$20,000 for new bedrooms at Port Lincoln it may be heavy going for a while, but as long as we get the man and woman of God's choice as Superintendent and Matron we haven't a worry in the world."

At the annual meeting of the Roman Catholic organisation, The Convert's Aid Society, at which Cardinal Heenan spoke, it was stated that the number of "convert clergy" had dropped. This decline was attributed to present ecumenical atmosphere.

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Letters to the Editor

Exchange of pulpits

Rex Davis (A.C.R., 25/7/68), in criticising your editorial on Cardinal Heenan preaching at the Abbey, appears to cloud the issue with an excess of ecumenical jargon. The misgivings of many Anglicans about involvement with the W.C.C. can only be increased by this approach.

What does Mr Davis mean in saying that the proper decorum to be observed in the use of the pulpit will be according to the degree of symbolic attachment one has for it? Does this not mean that we govern the use of the pulpit according to the use for which it is intended? . . . And is not this what your editorial was maintaining?

If the pulpit is a place for the proclamation of the pure Word of God, one can be excused for not wishing to have it occupied by a representative of a denomination which has by "infallible" decrees set its face against much of the teaching of Scripture. It is possible that an R.C. may confine his remarks to areas upon which we agree, such as the Trinity or the resurrection, but the ministry of preaching involves more than basic theological definition. The R.C. is unable to exhort us concerning the Biblical means of Grace and Salvation, because his denomination teaches anti-Biblical means.

It is difficult to see the point of Mr Davis' reference to the Wheaton Conference report as exhibiting evangelical indifference, for it is not at all evident that the "ecumenical" event in question was performed without regard to the doctrines held by the participants. The confessional or churchly element, assuming Mr Davis means by these terms certain aspects of denominational identity, is not relevant unless the doctrine expressed by the ecumenical gathering contravenes that held by any of the participants, or anticipates a policy of association which is likewise unacceptable.

It is therefore a far cry from a gathering of evangelicals who are at one in attitude to the Word of God and the significance of the Lord's Table, to a gathering involving those whose views range from the various Protestant concepts through to the diametrically opposed view of the Mass and the altar.

To conclude with Mr Davis' final point, it makes nonsense to suggest that the task of preaching the Word is a dignity which R.C. and Protestant can equally claim. The R.C. belongs to a denomination which continues, despite Vatican II, to effectively deny the Word, and which continues to preach "blasphemous fables" and idolatry. The Protestant may belong to a denomination which in theory proclaims the Word, but which also denies it through turning to unbiblical liberalism. But the Protestant who belongs to, and is true to, a Biblical Confessional faith, must be true also in the use of his pulpit.

It is not a question of encouraging discussion and certain types of co-operation which concerns us here. The true ecumenical challenge is first and foremost to a submission to the Word of God, and only then to the encouraging of fellowship across denominational boundaries on the sole basis of Biblical truth.

G. GOLDSWORTHY, Newtown.

Holy War exposed

At a time when religion writers are predicting a grim future for most sections of the Church, there is much happening within the evangelical movement (not least amongst the inter-church societies) which gives cause for a considerable degree of optimism.

The Rev. John Stott (a chaplain to the Queen) has commented, "There are some non-evangelical and acute observers in

England who have said that in their opinion: the real battle of the next decade is going to be between the evangelicals and the radicals."

The very thought of this is enough to unnerve those engaged in a constant holy war against Sydney Diocese, who apparently believe that near monochrome dioceses in some areas just happened and in others were made to happen.

When Archbishop Lord Fisher visited the site of Adelaide's new theological college in 1963, he publicly suggested that one of the staff members be an evangelical. To the surprise of no one, the advice was ignored.

After all, the Diocesan Year Book shows plainly that Evangelical clergy in Adelaide (not to mention Brisbane or Perth) are harder to find than High Churchmen in Sydney and appear on as few committees, even though they exert a strong witness in many of the most influential parishes.

As Melbourne's diocesan journal SEE commented at the time of the Bishop of Huron's criticism, "Sydney is far from being the most monochrome diocese in Australia." Yet when evangelical clergy in N.S.W. and Victoria attempt to consolidate their position, they are subjected to a succession of incivilities. As ACR has stated, "of some 2,100 active clergy in all dioceses, at least half of these would be evangelical by conviction."

Yet their representation in the House of Bishops hardly suggests it is the evangelicals who are more guilty of a partisan approach.

Some critics in a section of the religious Press want us to believe that the Anglo-Catholic party approach is a thing of the past, and confuse kindly treatment with the issue of equal opportunity for high office. Must we assume the recent Church Union Congress had no aims, and ignore this same group's representation on unity, liturgical revision, etc.?

More over, in the light of liturgical innovations in Holland and France it seems incredible that some still insist that candles are rather essential to Catholic worship. What about the evangelical hierarchy?

Francis James, in a letter to COMMENT magazine (Nov., 1966) wrote of Archbishop Loane, "He is so filled with love and tolerance, and so utterly unjudgmental that he even bears with ecclesiastical bomb throwers like me."

The U.K. Church of England Newspaper in an editorial (16/2/68) referring to the "party" approach, commented: "It can mean the purposeful coming together of likeminded men to achieve what they believe to be good ends. This I suggest is necessary, honourable and unavoidable if members of a comprehensive Church like ours are actually to achieve anything. Some respected leaders, however, do not take this view. Since the only effective alternative is wire pulling and manoeuvring behind the scenes, this is their chosen method, and this they have traditionally preferred. As a method it has the advantage of avoiding direct confrontation, but only at the cost of the appearance at least of underhandness."

When 650 delegates to the Californian Diocesan Convention met to elect a new bishop, Gordon Griffith, in his Letter from America (the Anglican 10/11/66) reported: "The proceedings were a mixture of a typical

American political convention. After the result of each ballot was announced, time was allowed for caucusing and the groups supporting the several candidates would huddle together in various parts of the Cathedral and outside to determine the strategy to build up the number of votes for their particular candidates in the next ballot."

J. S. GOLDNEY, Hawthorn, S.A.

Open Communion

Your column in A.C.R., August 8th, "Intercommunion and Rubric" might have misled some readers. The report of the Archbishop's Commission on Intercommunion to which it refers is an English publication. Only the price quoted as 8/6 clearly identifies it as such, though informed synodsmen from the diocese of Sydney would not have confused it with the "Report of Synod Commission on Open Communion and Intercommunion" which was adopted with one or two dissenting voices at the 1967 Sydney Diocesan Synod.

As regards the rubric which some find ambiguous, the Sydney Commission clearly considered, as have other bodies who have studied it, that this rubric expresses a domestic regulation in no way applicable to visiting brethren from other Christian communities. It is worth noting in passing that even High Churchmen of the eighteenth century did not use this rubric to exclude visitors. Only the more rigid attitudes of later Tractarians introduced this note which is totally foreign to the tenor of the Reformers and the 1662 Book.

A more serious consideration is implicit in the last paragraph of the column — "Regulations for admission to Holy Communion of members of other churches are also considered, and the report suggests a number of circumstances in which such admission might be permitted." This represents what to some has been a dilemma, to be solved by giving to a bishop certain arbitrary powers — in effect to say who should and who should not be admitted. Several Provincial Synods overseas have adopted resolutions which make this kind of provision, and one in similar terms was withdrawn, after preliminary consideration, from our own General Synod in 1966.

It would be well to remind ourselves of the conclusions and recommendations of the Commission appointed by the Archbishop of Sydney and adopted by Synod.

"The Commission: (a) recognises the duty and privilege, set forth in the New Testament, of Christians who hold the same apostolic faith to receive one another in Fellowship.

Both Billy Graham and Mr Wood believe that there are two sides of the coin. Therefore what have we to fear? When we preach Christ crucified many people will make their personal response and commitment in faith to Christ for the forgiveness of sins. Eternal life is a gift and it must be accepted. "Poor old God" does extend the invitation and man accepts or rejects. That's both Old and New Testament theology.

(Rev.) JOHN GELDING, Medindie, S.A.

Further, I suggest that Mr Howard reread Billy Graham's book, and he will find that the latter also agreed with Luke and Paul! Graham says on P. 137 that the change (conversion) "is brought about by God Himself," and on P. 138, "Man does not have within himself the seed of the new life; this must come from God Himself." What's wrong in saying that Lydia opened her heart? Of course she did. God spoke and she responded. That's all Billy said.

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SYDNEY CHURCH OF ENGLAND GIRLS GRAMMAR SCHOOL REDLANDS, 274 Military Road, Cremorne, N.S.W., 2090.

ENTRANCE SCHOLARSHIPS

A Scholarship Examination for entry in 1969 to Form I (Secondary) will be held at the school on Saturday, 21st September, 1968.

Five Scholarships are offered, two cover full tuition fees and three part fees. Details and application forms may be obtained from the Headmistress. Entries close September 19.

ENROLMENTS

Application for enrolment for ordinary vacancies for 1969 should be made now.

(b) is of the opinion that there is at present no impediment to welcoming to the Lord's table in the Church of England in Australia communicant members of other Christian churches which hold the apostolic faith.

(c) recommends that expression be given to this in parishes in this diocese and that the principles of discipline as set out in the rubrics and exhortations in the Communion Service in the Book of Common Prayer regarding those who intend to come to the Lord's Table be clearly made known."

ALLAN M. BRYSON, Roseville, N.S.W.

Two-sided coin

Nobody likes to be quoted out of context, nor their thoughts and words misrepresented. Yet D. Howard in "A.C.R." of 25/7/68 precisely does this when he attacks the theology of Rev. M. A. P. Wood, as expressed in his paper at the World Congress on evangelism.

Perhaps Mr Howard should have read the whole paper, where he would have noted that Mr Wood attributes man's salvation primarily to God, not man. On P. 160 he said, "At Earls Court . . . we saw the Holy Spirit gloriously at work, convicting, illuminating, converting and establishing young Christians in the faith." On P. 161 he quotes John 16:8 and goes on to say, "God's initiative prepares the seekers for the saving work of the Gospel." He speaks of the Holy Spirit as revealing Jesus as Lord to the inquirer, "gently persuading him towards that repentance and faith which are the necessities of personal salvation."

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(Rev.) JOHN GELDING, Medindie, S.A.

It would be well to remind ourselves of the conclusions and recommendations of the Commission appointed by the Archbishop of Sydney and adopted by Synod.

"The Commission: (a) recognises the duty and privilege, set forth in the New Testament, of Christians who hold the same apostolic faith to receive one another in Fellowship.

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include a concern for, and not parti-
cipation in, the work of Sunday Schools,
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a sense of responsibility in meet-
ing customers' requirements. Ability
to type would be an advantage.
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be prepaid. Rate: 5c per word,
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dressed to a box number on pay-
ment of an additional 10c to cover
the cost of forwarding replies to
the advertiser. Receipts will not be
forwarded unless requested and such
requests should be accompanied by
a stamped, addressed envelope.

B.C.A. IN VICTORIA

The new Victorian Secretary
of the Bush Church Aid Society,
the Reverend Ian E. C. Booth,
was commissioned in St. John's
Church, Toorak on Sunday, 4th
August, at 2.30 p.m., by Arch-
deacon J. Harvey-Brown, The
Archdeacon of Brighton, acting
on behalf of the Archbishop,
presented Mr Booth with his
license to officiate in Melbourne
Diocese.

A large crowd of Society
members and supporters
attended the service at which the
Reverend Canon C. W. Rich,
Federal Secretary of the Bush
Church Aid Society, was the
preacher.

He spoke of the previous
association of the new Secretary
with the work of the Society in
South Australia and of his
service in the Diocese of
Tasmania.

He paid tribute to the years of
service to the Bush Church Aid
Society of the Reverend John
Stockdale who resigned as Victo-
rian Secretary earlier this year.

Canon Rich then told of the
expanding challenge to the Bush
Church Aid Society in its task
of serving the Church in remote
Australia, drawing attention to
the centrality of Jesus Christ
emphasised in the Society Motto
"Australia for Christ."

Assisting Archdeacon Brown
in the service were the Vicar of
St. John's, the Reverend Thomas
G. Gee and the Reverend Alfred
C. Miles, who has been
Honorary Acting Victorian
Secretary.

The ladies of the B.C.A.
Central Women's Auxiliary
served afternoon tea in the
Parish Hall when the Reverend
Eric Constable welcomed Mr and
Mrs Booth and their family of
four boys. Mrs Constable
presented Mrs Booth with a
beautiful bunch of flowers.

STRANGER THAN FICTION

The winner of the Art Union
for the Oil Painting was won by
Mrs E. Davies of 16 Callan
Street, Wandall.

—From Rockhampton "Church
Gazette,"
(Name) Simms, Most Rev.
George, Archbishop of Dublin,
(Church) Church of Ireland
(Country) U.K.

From list of members of Cen-
tral Committee of World Council
of Churches sent out by
E.P.S., Geneva.



RIDLEY MEN AT MOSMAN

TEN students of Ridley
College, Melbourne,
accompanied by Mr An-
drew Daunt-Fear, a col-
lege tutor, arrived at Mos-
man, N.S.W. on Monday
12th August for a week's
practical training in pas-
toral work.

The students are being
accommodated in homes of
parishioners of St. Clement's,
Mosman, one of the most vigor-
ous parishes in Sydney. The
rector is Rev. Ray Bomford.

During the week, the students
will be welcomed by Bishop A.
J. Dain and will share in visits
to schools, hospitals, a church
school and private homes.

They will, under supervision
of experts in their fields, look
at methods of teaching, adult
education, public relations,
stewardship, hospital visitation
and other areas of parish ad-
ministration and pastoral work.

Last year, Ridley students
underwent a similar course at
Holy Trinity, North Terrace,
Adelaide.

● PHOTO. First batch of ar-
rivals from Ridley College are
greeted in St. Clement's Parish
Hall by the rector.
L. to R.: Rev. Ray Bom-

SYDNEY CRUSADE STATISTICS

1. Attendance: Sydney 418,000;
Landlines 98,111. Total
516,111.
2. Registered "Inquirers": Syd-
ney 22,420 (5.36 p.c.); Land-
lines 1,771 (1.81 p.c.). Total
24,191.
3. Sydney Statistical Breakdown:
(a) Age Groups: 5-11 yrs.
16.8 p.c.; 12-14 yrs. 30.1 p.c.;
15-18 yrs. 27.8 p.c.; 19-29
yrs. 11.8 p.c.; 30-49 yrs. 7.5
p.c.; 50 and over 3.8 p.c.; un-
stated 2.2 p.c.
(b) "Inquirer" Categories:
Acceptance 70.2 p.c.; Assur-
ance 8.1 p.c.; Re-dedication
16.8 p.c.; Others 4.9 p.c.
(c) "Inquirers" under 25 yrs.:
Males 33-48 p.c.; Females
47.18 p.c.
(d) Denominational Prefer-
ence of "Inquirers": Church
of England 49.4 p.c.; Metho-
dist 12.1 p.c.; Baptist 10.3
p.c.; Presbyterian 8.4 p.c.;
Congregational 2.2 p.c.;
Church of Christ 2.2 p.c.;
Salvation Army 1.9 p.c.;
Brethren 1.7 p.c.; Others 11.8
p.c.

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Books

THE ART OF UNDERSTANDING YOUR-
SELF by C.G. Osborne, Zondervan,
U.S.A. 1967. pp. 216. \$4.95 (US).

The author, a Baptist minister
in California, has conducted
spiritual growth groups on the
West Coast for several years
and this book is the product
of both formal theological and
psychological study and his
group experiences.

His main thesis is that people
are prevented from attaining per-
sonal and spiritual maturity be-
cause they do not understand
and accept themselves and con-
sequently, find it hard to enter
into growth-producing relation-
ships with others and with God.

He says that "one hour a week
spent in church was never in-
tended to provide answers to
our deepest spiritual needs. The
first century church undoubtedly
consisted of small groups, in
addition to the weekly meetings
for worship and instruction." It
is because "the Church has gradu-
ally become an institution in-
stead of a loving fellowship" that
people are joining small groups
in which they find a loving fel-
lowship, are helped to under-
stand and accept themselves,
learn how to make Christianity
relevant to all of life's prob-
lems, and are free to grow
spiritually. Topics covered in-
clude self-understanding, anxiety,
confession, guilt, forgiveness, the
battle of the sexes, the nature
and value of small groups, love
and loneliness.

This is the best book on the
subject I have read and whilst
it deals with complex psycholo-
gical concepts, he writes so
lucidly and with so many real-
life examples, that any thought-
ful person with an average
education would have little diffi-
culty in comprehending his mes-
sage and applying it to himself.

This valuable and competent
book is warmly recommended
for two groups of readers: (1)
all Christians who would seek
to become more mature, and
(2) all who are interested in the
use of small group techniques
within the church.

It would be desirable if any
who wanted to start and lead
small groups along the lines sug-
gested should first have some
training in this area. Even if

people who read this book never
enter such a group, they will
gain immeasurably if they use
the book as a basis for thought-
ful and honest meditation about
themselves and their relation-
ships with God and their fellow
human beings.

—J. Faddy

PATTERNS OF PART-TIME MINISTRY
by Douglas Webster. World Dominion
Press, pp. 48.

The concept of the Christian
ministry is under review in theo-
logical circles today, but most
thinking takes for granted the
necessity of a full-time ministry.
This book examines the question
of the part-time ministry, par-
ticularly with regard to an in-
vestigatory tour of part of South
America made by the author to
look into the practice there.

It consists of a brief introduc-
tion which sets the scene (refer-
ring to Roland Allen's 1930 book
on the subject, The Case for
Voluntary Clergy, and noting
some present-day examples, such
as the fact that in Hong Kong
almost all the Anglican clergy
earn their living in secular jobs,
as also do many of the Anglican
clergy in Japan).

This is followed by a detailed
examination, denomination by
denomination, of the situation in
several countries of South
America where the concept of
a part-time ministry is widely
held and followed in many
churches. The advantages and
the disadvantages of the part-
time ministry, as stated to the
author by South American
church leaders and local min-
isters, are fully recorded.

The final section, attempts to
give a synthesis of the varying
practices encountered. It includes
a short historical survey of the
development of the Christian
ministry from New Testament
times, noting that the ideal of
fixed pay for ministers was intro-
duced by the Montanists in the
early third century and did not
receive final adoption as church
practice until Pope Simplicius
in 471 laid down the require-
ment for the clergy to be sup-
ported by the offerings of the
faithful.

The author's conclusion is that
the adoption of the part-time
ministry "for Africa and for
some parts of Western Asia is
imperative if the Church itself
is to survive, to be pastored, and
to be fed on Word and Sacra-
ments" and that "for the West
some form of part-time ministry
may indeed be desirable" (page
46).

This book has a significance
far greater than its brief length
would suggest. Quite apart from
its practical view of the situation
in the missionary church, it may
well be found to speak propheti-
cally to us who live in a day of
declining church influence and
declining congregations. Any
adequate discussion of the Chris-
tian ministry must take this book
into account.

—Ward Powers.

SEVEN OLD TESTAMENT FIGURES by
Geoffrey Bell. Bles, 127pp. \$1.10

This is the Bishop of London's
Lent Book for 1968. Mr Geoff-
rey Bell was a schoolteacher,
being headmaster of Highgate
School for 20 years. He has
written about seven Old Testa-
ment figures—Abraham, Jacob,
Moses, David, Amos, Isaiah and
the writer of the book of Jonah
—and has sought "to penetrate
the mists resulting from legends
and from 'history,' which was
quite different from history as we
understand it."

Each chapter is consequently
more history than a description
of character, but the book as a
whole, small though it is, pre-
sents an interesting and readable
portrayal of Old Testament
accounts and their lessons.

—Brian F. V. King.

FROM THE ROCK TO THE GATES OF
HELL by Andrew J. Blackwood Jnr.
Baker Book House, Michigan. 1968
pp. 127. \$U.S. 3.95.

This book consists of a series
of sermons about the church.
They are based upon "the revolu-
tionary thesis that our Saviour
knew what He was doing when
He founded a church on earth"
and therefore the church, as it
should be, is meeting a human
need.

The author moves with ease
from a basic consideration of
what the church is and how it
was established, to such contem-
porary topics as social involve-
ment and "religionless Christian-
ity."

One of the strengths of this
book is its clarity and consistent
use of illustrations from pastoral
situations, which reflect the rele-
vance of the discussion. How-
ever, the illustrations are some-
times "tied" to the American
scene and thus lose some of their
impact.

Although we may not agree
with all of the criticisms made
of the church, we will certainly
be stimulated in our thinking on
the subject. This effect is intensi-
fied which often strikes out at
the conscience, causing uneasi-
ness.

It is refreshing to read a criti-
cal appraisal of the church which
aims at renewing and repairing
the superstructure rather than
demolishing it entirely.

—T. K. Dein.

A DEVOTIONAL TREASURY FROM THE
EARLY CHURCH by Georgia Harkness.
Abingdon, 1968. pp. 160. \$3.25.

Clement, Ignatius, Polycarp
and The Shepherd of Hermas
are among the sources drawn
from for this collection. As one
would expect the appeal of some
passages in greater than others.

One of the most significant
features is the many quotations
which may be compared with the
Scriptures. This is a book to
be read slowly and in moments
of quiet.

—K. R. Le Huray.

THE LOCAL CHURCH LOOKS TO THE
FUTURE by Lyle E. Schaller, Abing-
don 1968. pp. 237 \$2.55.

Christians must be among the
most introverted people in our
modern society. Book after book
is churned out which examines
and evaluates the Church.

The title of this book could
well be, "The Local Church
Looks At Itself." There are some
important questions asked about
"our goals," "our strategy" and
"our purpose." It was difficult to
find the answers.

—K. R. Le Huray.

HOW TO BE A MINISTER'S WIFE AND
LOVE IT, by Alice Taylor, Zondervan,
U.S.A., 1968. \$2.95 (U.S.)

Perhaps it would have been
easier to accept this book had
not the picture of the authoress
appeared on the back flap. She
seems, from her book to be too
good to be human.

What she says is true, but she
always has the answer, and per-
haps over the years has taken
the lead so long she cannot easily
allow for another opinion.

Written in the American
idiom, some of the situations lose
their relevance, but in spite of
this it is quite enjoyable just as
a record of what happens to a
minister's wife. Very light and
humorous reading, nothing
more.

—June Bosanquet.

LEACH: DIALECTIC IN PRACTICAL RE-
LIGION. Cambridge University Press.
1968 (No. 5 of Cambridge Papers in
Social Anthropology), pp. 207 40/-
(U.K.)

Dr Leach, who edits this
symposium, uses the word
"practical" in the title to convey
the idea of religion as it is prac-
tised by relatively unsophisticated
members, as distinct from the
philosophical statement of the
principles of the religion, which
is frequently very much at vari-
ance with the popular practice of
it. This is an important distinc-
tion, which helps to explain the
difficulty felt by newcomers to
the study of comparative religion
when they try to understand an
ancient religion such as
Hinduism or Buddhism.

In the first three papers, light
is thrown on various aspects of
popular Buddhism—a Buddhist
theory, ideas of merit, and the
explanation of popular customs
by reference to a widely spread
myth. A wealth of detail is given,
mainly from Thailand and
Ceylon, and non-specialist
readers may find themselves
skipping some of the details; but
a much better idea can be
gleaned about the life of the
ordinary Buddhist villager by
even a cursory reading of these
authoritative papers.

A fourth paper gives a vividly
descriptive account of purification
rituals among the Gogo
people of Central Tanzania, and
seeks an analytical explanation
of the forms which the rituals
have taken.

Finally, there is a paper on the
use of spells, and particularly
spells involving many kinds of
symbolism, in all kinds of every-
day activities among the
Mbwamb people of the Western
Highlands District of New
Guinea.

To the anthropologist, there is
a great deal of valuable informa-
tion contained in this symposium;
but even to the general reader
there is much to stimulate the
imagination as to the way in
which other people live, think
and act.

—C. E. W. Bellingham.

REPORT OF THE ANGLICAN-METHO-
DIST UNITY COMMISSION: (2) The
Scheme, S.P.C.K. & The Epworth
Press, 1968; and Fellowship in the
Gospel, Evangelical Comment on
"Anglican-Methodist Unity" and
"Intercommunion Today", ed. J. I.
Packer, Marcham, 1968.

As each successive proposal for
Church Union or its recognition,
involving Anglicans and non-
Anglicans begins to founder on
the question of the episcopate, a
fresh challenge comes to the
Christian Church at large, and to
the Anglican Church in particu-
lar, to examine what is meant
by the "historic episcopate" in
the light of continued Anglican
insistence that Holy Scripture is
the final authority in matters of
faith and order.

The recent Anglican-Methodist
conversations owed their initiative
to the 1946 Cambridge sermon
by Lord Fisher who urged the
Free Churches to "take
episcopacy into their own sys-
tems."

It is because the conversations
have been based on this "bygone
era of thought," that Dr J. I.
Packer found that he was unable
to sign the Report, although
deeply interested in involved in
the whole scheme. His reasons

are given in the Scheme (pp. 182-
183) and elaborated more fully
in The Evangelical Comment in
the essay "Anglican-Methodist
Unity: Which way now?"

In both places Dr Packer in-
dicates that an episcopal ministry
has value as a sign of the unity,
continuity and authority of
Christ's Church, but "to suspend
full fellowship at the Lord's
Table on a non-Scriptural
requirement, this or any other, is
sectarian and wrong.

"I cannot commend or accept
a procedure" he writes, "which
involves this mistaken principle."
Again he points out that the
Report envisages that "ways shall
be found by which at Stage Two
no relations at present main-
tained by either Church will be
broken." Thus after Stage Two
the united Church will have to
acknowledge the present
Methodist relations of full com-
munion with non-episcopal
Churches the world over. If this
is so, and Dr Packer would have
no objection to this, then why
should the Anglican Church at
the present time find objection to
establishing full communion with
the Methodist Churches and
with other non-episcopal
churches?

What really is the purpose of
Stage One and the service of
reconciliation other than some
form of episcopal ordination
despite Anglican insistence to the
contrary? Dr Packer's clarity of
perception indicates the funda-
mental weakness lying at the
very basis of the present
Anglican-Methodist proposals
and emphasises the absolute
necessity for those engaging in
formal Church Union discussions
to clarify their views on the
episcopate from the very outset.

—Keith Cole.

JOURNEY INTO LIGHT by Emile
Cailliet. Zondervan, Grand Rapids,
1968. Pp. 117. U.S. \$3.95.

This is a book of rare quality.

Mainly About People

Rev. Bryan F. Hall, Rector of St. Alban's, Highgate (Perth), has been invited to participate in the Asia-South Pacific Congress on Evangelism to be held in Singapore in November.

Venerable Keith Entwistle, Rector of Southern Cross (Kalgoorlie), has been appointed the first Dean of Kalgoorlie.

Rev. C. J. G. Jones, Rector of Maga, Newport (Monmouthshire), has been appointed Rector of Southern Cross (Kalgoorlie).

Mrs S. N. Elliott, of New Plymouth, N.Z., is the first woman to have been elected to the Standing Committee of the Diocese of Waikato, N.Z.

Rev. George Martin, Rector of St. George's, Wonthaggi (Gippsland), has been appointed Vicar of Christ Church, Newport (Melbourne).

Rev. Frederick E. Coombes, Rector of Sorrell (Tasmania) since 1955, has been appointed Rector of Coee.

Rev. Malcolm L. Crawley has been appointed Rector of Corryone (Wanarratta), and will be inducted on 4 October.

Rev. Geoffrey Hayles, who has been studying in the U.K. for some years, has returned to Australia and has been appointed Rector of Kelmscott (Perth).

Rev. William Jobling, priest in charge of Outer Mount Isa (North Queensland) with the Bush Church Aid Society, has returned to Sydney and has been appointed to the staff of Cranbrook School, Bellevue Hill.

Rev. Dennis G. W. Crispe, of Northfield (Adelaide), has been appointed Rector of Clare (Willochra).

Rev. John S. Morley, Rector of Parkside (Adelaide), has been appointed Rector of Kadina (Willochra).

Rev. Howard J. McCann, mission chaplain of St. Leonard's, Glenelg North (Adelaide), has resigned from 11 October. He has been appointed to the district of Pinnaroo.

The engagement has been announced of Rev. TONY TRESS, curate of St. Paul's, Lithgow (Sydney), to Miss GAYE MARTIN, of The Church Missionary Society.

Rev. Charles T. Holloway, minister of St. Chad's, Chelsea (Melbourne), is exchanging parishes with Rev. Norman L. Hill, vicar of St. George's, Ivanhoe East.

Rev. Dr J. Oswald Smith, one of the outstanding missionary statesmen of our time is coming to Australia. His advisors for Christ. He will preach at St. Peter's, East Sydney on Sunday, September 1, at 11 a.m.

Rev. Cecil V. Dolg, minister of St. John's, Healesville (Melbourne), has been appointed to St. Matthew's, Olinda, with Mount Dandenong.

Rev. Lawrence V. Green, of St. Mark's, Lahad Data, North Borneo, has been appointed Rector of Mirboo North (Gippsland).

Rev. W. John Stockdale has been appointed locum tenens of St. George's, Wonthaggi (Gippsland).

Mr Frank Timbury, registrar of the diocese of Newcastle, died suddenly on July 23 at the age of 55. He joined the staff of the diocese in 1945.

Rev. Keith N. Clark, curate of East Maitland (Newcastle), has been appointed Rector of The Entrance from 1 August.

Rev. John D. Bleakley, chaplain to Christ Church Cathedral, Newcastle, has been appointed Rector of St. John's Cathedral, Brisbane, from October.

Rev. Reginald G. Hayden, vicar of St. Cecilia's, West Preston (Melbourne) since 1961, has been appointed vicar of St. Paul's, Malvern, as from 11 September.

Rev. Arthur J. Grimshaw, precentor of St. George's Cathedral, Perth, has been appointed Rector of Holy Trinity, Fortitude Valley (Brisbane) from October.

Rev. David G. Cobbold, Rector of St. Barnabas' Orange (Ballarath), has accepted the charge of Christ Church, Warrnambool (Ballarat).

The Church Missionary Society reports the following movements of its missionaries. Recently arrived for furlough:—From Tanzania:

Miss Enid Stahl from the Diocese of Central Tanganyika, where she has been engaged in Mothers' Union work.

Dr Peter and Mrs Bolliger from the Diocese of Victoria, Nyanza, where they have been working in the hospital at Murgwaza.

From West Pakistan: Mr Reg and Mrs Roberts, who have been working at Quetta, where Mr Roberts has been working as a pharmacist in conjunction with the Christian Hospital.

Miss Beryl Long from the Diocese of Western Tanganyika, where she has been in charge of the Bible School at Kasulu.

Rev. John J. Turner, formerly Rector of St. Thomas', Kingsgrove (Sydney), has been appointed assistant minister of St. Clement's, Mosman.

Rev. Ray Elliott, Rector of Warragul (Gippsland), has been appointed rural dean of Warragul.

Bishop McCall in Japan and Russia

ON his way to Lambeth Conference, Bishop McCall of Wanganatta visited the Philippines, Japan and Russia. We publish an extract from his letter to the Wanganatta "Witness".

There is so much one should say about our brief glimpse of modern Japan that it is impossible to do more than express thanks to Bishop Goto, and to say that every Australian should try and make a trip there. I never had any desire to see Japan, but now wish we had had far more time. Those who have not been there in the past five to 10 years should go again.

The Japanese are beginning to talk openly about things and drop some of the unnecessary politeness, though retaining a charming courtesy and helpfulness. Tokyo is an enormous city, very clean, and has far better shops than Melbourne or London, and with better service!

The standard of living is improving all the time and one strange result is that the people are growing taller! They are crimer in every way, and the crime rate even in Tokyo is very low.

We visited St. Paul's University, for which the Japanese church is entirely responsible and it has more than 1,000 students in its various faculties. Then on to Russia in a Russian aeroplane—eleven and a half hours non-stop—arriving at the Moscow International Airport at about 4 p.m., where we were met by a representative of the Overseas Department of the Russian Orthodox Church.

Whatever happened the one great fact remains is that the Church is very much alive and very far from dead.

My wife and I discovered at least seven open churches in Moscow apart from those we were taken to. There were two not very far from our hotel which was itself some three or four miles from the centre of the city, both were fairly small suburban churches but on a weekday morning there would never be less than 50-100 people at the liturgy, including a sprinkling of young men and women.

On Sundays all the churches are packed and overflowing and then it is clear that there are quite a good number of young people and children.

On a Saturday afternoon in Kiev, at a small wooden church in the suburbs, there were 35 couples lining up with their babies for Baptism. Anyone worried about infant baptism should think about this—in the Soviet Union it is one of the only points of contact that the clergy have with many young couples.

The quality of the younger clergy is high and very moving it is to see them. They normally wear lay dress in the street so as not to attract too much attention (I presume), but they are very devout and courageous men.

About half of Cuba's population of 7.9 million people profess no faith of any kind, although 84 per cent are classified as Roman Catholics. An estimated 40 per cent practise some form of spiritism while continuing to be nominally Roman Catholic. Protestant evangelicals number approximately two per cent.

THE AUSTRALIAN CHURCH RECORD

The paper for Church of England people — Catholic, Apostolic, Protestant and Reformed

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REPORT ON UPPSALA AND ROME

ARCHDEACON Graham Delbridge, of Sydney, was one of the Australian delegates to the World Council of Churches Assembly at Uppsala, Sweden, in July. On the way to Uppsala, he was present at a reception in Rome when the Pope read his encyclical on birth control.

In an interview with the ACR, Archdeacon Delbridge answered a number of questions.

Q. How worthwhile did you feel the Uppsala Assembly was?

A. I thought it was tremendously worthwhile. You have to keep in mind the limits of a gathering like this. It was a meeting of the membership on a world level.

One important aspect of Uppsala was that it was the first time that we have had the Orthodox. They have joined the World Council in large numbers as a result of the decision of the last Assembly at New Delhi.

They had a lot to say and a most useful contribution was their insistence on orthodoxy. On the other hand, we need to remember that they have very little sense of world mission and here they got a real jolt.

The Assembly talked very little on church unity, but rather on the problems facing the Church in the world. Certain areas were very much to the fore, especially the Negroes in the U.S.A. My impression after talking to numbers of Americans is that it is a burning issue. It could boil up furiously.

EMERGING

Another thing is the terrible situation in Africa, especially Nigeria, Biafra, South Africa and the problem of the emerging nations. Among these, the emphasis is on the indigenous Church and away from their relations to Churches in Britain.

A further thing that came up was the demand for freedom in Czechoslovakia.

Q. Was Hromodka there?

A. Yes, I was very impressed too with Malik of Lebanon. He spoke very well and he's a fine Christian. There were lots of representatives from Iron Curtain countries but there were many who had not been allowed to come. They had a lot to say about oppression and the need for freedom.

Q. That reminds me that at the time, the Press reported that the leading Russian Orthodox bishop had said that Marxist-Christian dialogue was impossible. Is that true?

A. Yes, he did say that. But it seems obvious to me that somewhere along the line, we've got to talk with them. I'd hate to be a Christian in East Germany, certainly.

Now, somebody has asked me the question: "But there was no theology at Uppsala?" There was, in fact, a great deal. It was thrilling to find almost everyone affirming the death, resurrection of Christ and the coming of the Holy Spirit.

There was no "God is dead" theology. If they were represented, they were very quiet about it.

At this World Assembly, as distinct from earlier ones, no clear leaders emerged above the others. Some of the old leaders of the past were there but they no longer dominated the proceedings.

Billy Graham was there and so was John Stott. The Archbishop of Canterbury made a speech but it made no great impact.

EFFICIENT

Dr Eugene Carson Blake made a most efficient secretary but he and his fine assistant were very much in the background.

Q. One English writer said that Uppsala was greatly used by Churches from Communist countries as a sounding board for their hostility to the United States, Greece and South Africa. Was this so?

A. My own personal feeling about that was that after the first day or two, the Assembly and the youth delegations who had been meeting and protesting separately, were made to think and work so hard that there was no longer time for these kinds of political motions.

Archdeacon Delbridge later referred to his visit to the Pope. This was on the way to Uppsala and he attended a papal reception, at which the Pope read his notorious encyclical on birth control.

Q. Were there adverse reactions?

A. Yes, there certainly were. They didn't clap. It was particularly noticeable that the Italians didn't clap. They clapped everything else, but not this encyclical.

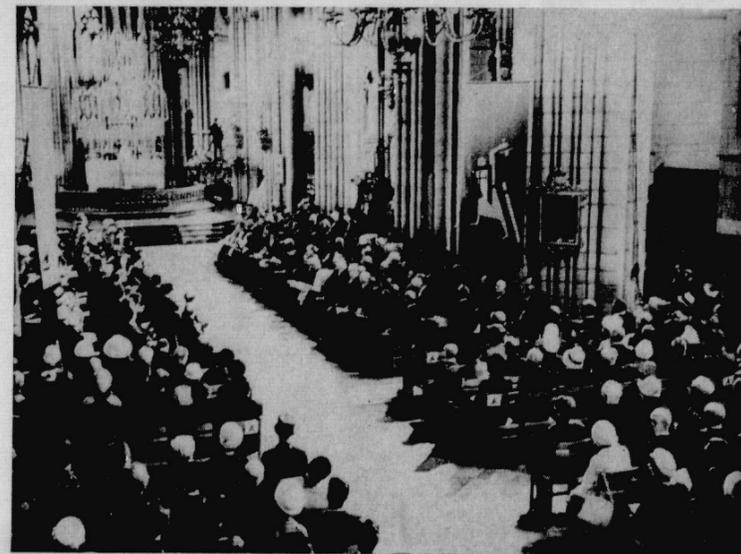
Q. I remember that over 20 years ago you attended a World Youth Conference in Oslo, Norway. What difference have the years made to the growth of understanding between the Churches?

A. Yes, it was 1947. Understanding and friendship have been greatly strengthened.

Leaders have met each other and visited each other's countries so often. It is a totally different climate today.

Q. It is said that the World Council is showing more concern for getting alongside and appreciating the point of view of conservative evangelicals. Did you see evidence of this?

A. Yes, A lot was said about it. There is a genuine concern to understand conservatives and to meet with them. Much more will be heard of it.



• A crowd of worshippers in Uppsala's ancient Cathedral.

BISHOP ARNOTT ON NEW DIPLOMA

THE Record asked Bishop Felix Arnott, Bishop Coadjutor of Melbourne to comment on the recent announcement that the Australian College of Theology is to award a Diploma in Theology.

Bishop Arnott is a Fellow of the College and a leading member of its board of delegates. He writes:

The Australian College of Theology proposes to inaugurate

a Diploma in Theology as from the beginning of 1969 for two main reasons; first, to encourage lay people to read theology at a higher standard than Th.A. without having to study the New Testament in Greek.

It would also be possible for such Bishops as wish to allow ordination candidates to take this examination.

Secondly, to have a Diploma open to people who may not have a University Matriculation as this will be a necessary prerequisite as from November, 1970.

The standard of the new Diploma will be the same as

that of Th.L. and candidates will sit for the same Papers.

Exact details of the Course will be available in next year's Manual or can be obtained from the Registrar.

It is assumed that candidates will need to take an optional subject in the Th.L. syllabus as a substitute for the Greek Paper.

ALBURY VILLAGE

The first six units of the St. Matthew's Retirement Village, Albury, N.S.W., are almost completed. Residents will move in shortly.

This block of units, which is the first Canberra-Goulburn venture in the care of the aged, has been built at a cost of \$36,000, plus some \$7,000 for the purchase of the land. Two-thirds of the cost of the units has been provided by Government subsidy; the remainder has been subscribed by church and community service groups. It is proposed to officially open the village in November.

A public meeting at Merimbula to announce basic plans for the Bimbimie Retirement Village was called recently by the shire president, Councillor Clare. About 90 people attended.

The principal speaker was the architect of the project, Mr Geoffrey Twibill, who has been associated with similar villages in Sydney, including Mowll and Nuffield.

The Bimbimie Village has been made possible by the generosity of Mr J. McIlwraith Smith, Mr F. Leonard, of Bega, is chairman of the committee, and Mrs Elizabeth Moore, of Merimbula, is secretary.

THE ELEANOR SCHOOL

This Personal Development Course Covers—

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The Course consists of 10 2-hour lessons

Classes held at C.E.N.E.F., corner of Bathurst and Kent Streets

Housewives: Wed., September 18—11 A.M. to 1 P.M.

Business Girls: September 19—6.30 P.M. to 8.30 P.M.

SCHOOLGIRLS' COURSE: SEPTEMBER 2nd to 6th—10 A.M. to 3 P.M.

ROSELANDS, October 15th. HOUSEWIVES, 10.30 A.M. to 12.30 P.M.

You can bring the Eleanor School to your Church or your suburb!

Find ten or more prospective pupils, and Merle Saunders will conduct her full course in your Church Hall, or Home.

Contact Merle Saunders at 81-1192 or 14 Richards Ave, Drummoyne, 2047.

Church Colleges and Institutions may like to enquire too!

Gentlemen:

A male missionary writes for help on behalf of his wife. "After all," he says, "as your husband would know, it helps our morale when we come home from a tiring meeting or from a week on tour in the jungle, to be greeted by a well-groomed wife.

Women in Prison Need Help:

Merle Saunders commenced work in the Prison Department on July 16.

A Minister's wife writes from New Zealand:

No doubt I would benefit a great deal from your course and I look forward to the day when you can include a correspondence course.

A Grateful Mother writes:

I feel I must write and thank you for the opportunity given to Rhonda to attend your Personal Development course.

Although the course only covered four days, Rhonda was grateful to have such expert guidance in the matters pertaining to deportment, make-up, and all other subjects concerned. The course has been a sound foundation for the years ahead.

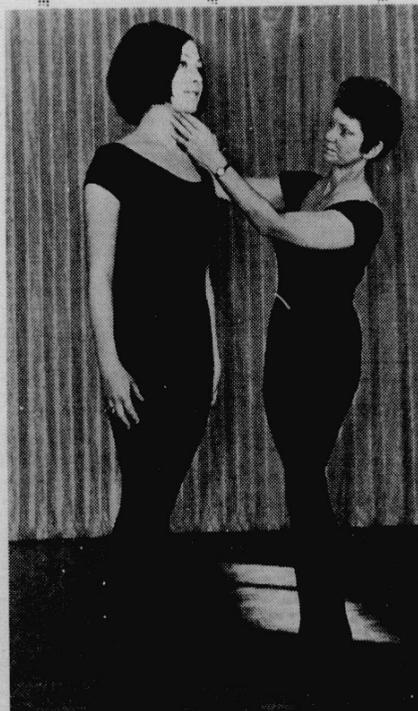
Even I am benefiting from Rhonda's new gained knowledge.

A Schoolgirl comments:

Little things you learn make a difference to the way you look, talk and act.

A Housewife writes:

I want to sincerely thank you for a most informative and enjoyable course.



Merle Saunders corrects posture of one of her students.