

ECUMENICAL

The Independent and unofficial newspaper of the Church of England in Australia, and the official organ of the Church of England Information Trust. Incorporating the Church Standard

No. 833

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

THURSDAY JULY 25 1968

Telephone 69-5447-9. Cable: "Churchmen", Sydney. Post address: G.P.O. Box 7070, Sydney 2001.

PRICE: TEN CENTS

CEASE FIRE IN VIET NAM URGENT AT UPSALA SUPPORT FOR CONSCIENTIOUS OBJECTORS APPROVED

Upsala, July 19

The World Council of Churches wound up its Fourth Assembly here today with a resolution calling on the United States to stop bombing North Viet Nam "immediately and unconditionally" to make way for peace in South East Asia.

It also pleaded for an immediate cease-fire by both sides in South Viet Nam and urged Washington and Hanoi to be prepared "to take risks for peace" in their Paris talks.

This surprisingly moderate resolution drew both support and criticism from participants of each side. Many American delegates had expected a much tougher wording of the document.

The 700 delegates from more than 320 churches all over the world passed the resolution with an overwhelming majority. There were about 20 votes against and another 30 delegates indicated they wanted to abstain.

The general secretary of the W.C.C., Dr Eugene Carson Blake, said copies of the resolution would be delivered to members of the negotiation teams in Paris, to governments all over the world, and to the U.N. Secretary General.

In the paragraph most critical of the United States the resolution called the situation of the Viet Nam people "an example of the tragedy in which unilateral intervention of a great power can lead".

It called for "all for churches to be urged immediately that participation of power" to Viet Nam.

NIGERIA

Two Americans, Dr Harold Bosley and Dr Robert McLeod Brown spoke in favour of the resolution, although both said they would have preferred stronger criticism of their country.

The Assembly also approved a resolution calling for an end to the civil war between Nigeria and Biafra.

The resolution proposed that "third-party assistance" should be considered as a step towards peace, and urged all governments to "refrain from any action which would prolong the conflict".

The Assembly has also approved a resolution supporting opposition to war, student refusal.

R.S.C.M. CHOIR FOR LAMBETH

ANGLICAN NEWS SERVICE

LONDON, July 19 — Mr John Bertalan, organist of Blackburn Cathedral, has been invited by Dr Gerald Knight, Director of the Royal School of Music, to take charge of the choir which the R.S.C.M. is forming to sing the daily services for a fortnight during the Lambeth Conference in August at Westminster Abbey.

The choir will be made up of 30 trebles and 30 young men drawn from choirs throughout the country, and will include three members of Blackburn Cathedral Choir — Charles Hopwood, Stephen Holmes and Geoffrey Southwell.

The last service of the fortnight will be broadcast on Wednesday, August 14, and that evening the choir will give a concert in the Roman Catholic Westminster Cathedral.

It is believed that this is the first time that an R.S.C.M. choir has taken part in a Roman Catholic cathedral, and the organisers hope that many bishops attending the Lambeth Conference will be able to support this ecumenical venture.

and the admission of China to the United Nations.

A liberal bloc move to send the resolution back for stronger wording was narrowly defeated.

The formal report, prepared by the W.C.C.'s International Affairs Committee, was overwhelmingly passed.

The report said, "Young people are right to challenge authority."

It said churches should support individuals who object to participation in particular wars, and that "such support should include pressure to have the law changed."

"We affirm that young people have the right to refuse to serve in the armed forces, and to refuse to serve in any way in political, military or police service."

The report urged the membership of China in the United Nations and the bringing of both China and South India to treaties against testing nuclear weapons.

"The churches must insist that it is the first duty of governments to prevent nuclear war," it said.

NUCLEAR WAR

Governments must "halt the present arms race, agree never to initiate the use of nuclear weapons and stop experiments concerned with, and the production of, nuclear weapons."

The report urged churches to press their governments to enter into a one-world international community to prevent nuclear war.

On July 18 the W.C.C. officially approved the idea of accepting Roman Catholics as members.

The Council had heard the 100 delegates gave the go-ahead to its policy committee "to continue to give attention to the question of Catholic membership."

The Council had heard a report from the committee welcoming the new growth in relations between Roman Catholics and W.C.C. member churches.

The report gave much of the credit for this to the encouraging

attitude of the Vatican Council which had led to "a basis for dialogue and co-operation".

The formal report, prepared by the W.C.C.'s International Affairs Committee, was overwhelmingly passed.

The report said, "Young people are right to challenge authority."

It said churches should support individuals who object to participation in particular wars, and that "such support should include pressure to have the law changed."

"We affirm that young people have the right to refuse to serve in the armed forces, and to refuse to serve in any way in political, military or police service."

The report urged the membership of China in the United Nations and the bringing of both China and South India to treaties against testing nuclear weapons.

"The churches must insist that it is the first duty of governments to prevent nuclear war," it said.

NUCLEAR WAR

Governments must "halt the present arms race, agree never to initiate the use of nuclear weapons and stop experiments concerned with, and the production of, nuclear weapons."

The report urged churches to press their governments to enter into a one-world international community to prevent nuclear war.

On July 18 the W.C.C. officially approved the idea of accepting Roman Catholics as members.

The Council had heard the 100 delegates gave the go-ahead to its policy committee "to continue to give attention to the question of Catholic membership."

The Council had heard a report from the committee welcoming the new growth in relations between Roman Catholics and W.C.C. member churches.

The report gave much of the credit for this to the encouraging

FOUR NEGROES ON CENTRAL COMMITTEE

FROM A SPECIAL CORRESPONDENT

Four White American churches were replaced by four Negroes on the World Council of Churches here on July 18.

The four Negroes elected were Dr Roy Nichols, a Harlem Methodist; the Reverend Elder Hawkins, a New York Presbyterian; Professor Gerald McWorter of the Episcopal Church in Tennessee; and the Rev. Dr. Fairlie, a new York-based Director of Legal Information for the National Association for the Advancement of Coloured People.

The four Negroes elected were Dr Roy Nichols, a Harlem Methodist; the Reverend Elder Hawkins, a New York Presbyterian; Professor Gerald McWorter of the Episcopal Church in Tennessee; and the Rev. Dr. Fairlie, a new York-based Director of Legal Information for the National Association for the Advancement of Coloured People.

The four Negroes elected were Dr Roy Nichols, a Harlem Methodist; the Reverend Elder Hawkins, a New York Presbyterian; Professor Gerald McWorter of the Episcopal Church in Tennessee; and the Rev. Dr. Fairlie, a new York-based Director of Legal Information for the National Association for the Advancement of Coloured People.

The four Negroes elected were Dr Roy Nichols, a Harlem Methodist; the Reverend Elder Hawkins, a New York Presbyterian; Professor Gerald McWorter of the Episcopal Church in Tennessee; and the Rev. Dr. Fairlie, a new York-based Director of Legal Information for the National Association for the Advancement of Coloured People.

The four Negroes elected were Dr Roy Nichols, a Harlem Methodist; the Reverend Elder Hawkins, a New York Presbyterian; Professor Gerald McWorter of the Episcopal Church in Tennessee; and the Rev. Dr. Fairlie, a new York-based Director of Legal Information for the National Association for the Advancement of Coloured People.

attitude of the Vatican Council which had led to "a basis for dialogue and co-operation".

The formal report, prepared by the W.C.C.'s International Affairs Committee, was overwhelmingly passed.

The report said, "Young people are right to challenge authority."

It said churches should support individuals who object to participation in particular wars, and that "such support should include pressure to have the law changed."

"We affirm that young people have the right to refuse to serve in the armed forces, and to refuse to serve in any way in political, military or police service."

The report urged the membership of China in the United Nations and the bringing of both China and South India to treaties against testing nuclear weapons.

"The churches must insist that it is the first duty of governments to prevent nuclear war," it said.

NUCLEAR WAR

Governments must "halt the present arms race, agree never to initiate the use of nuclear weapons and stop experiments concerned with, and the production of, nuclear weapons."

The report urged churches to press their governments to enter into a one-world international community to prevent nuclear war.

On July 18 the W.C.C. officially approved the idea of accepting Roman Catholics as members.

The Council had heard the 100 delegates gave the go-ahead to its policy committee "to continue to give attention to the question of Catholic membership."

The Council had heard a report from the committee welcoming the new growth in relations between Roman Catholics and W.C.C. member churches.

The report gave much of the credit for this to the encouraging

FOUR NEGROES ON CENTRAL COMMITTEE

FROM A SPECIAL CORRESPONDENT

Four White American churches were replaced by four Negroes on the World Council of Churches here on July 18.

The four Negroes elected were Dr Roy Nichols, a Harlem Methodist; the Reverend Elder Hawkins, a New York Presbyterian; Professor Gerald McWorter of the Episcopal Church in Tennessee; and the Rev. Dr. Fairlie, a new York-based Director of Legal Information for the National Association for the Advancement of Coloured People.

The four Negroes elected were Dr Roy Nichols, a Harlem Methodist; the Reverend Elder Hawkins, a New York Presbyterian; Professor Gerald McWorter of the Episcopal Church in Tennessee; and the Rev. Dr. Fairlie, a new York-based Director of Legal Information for the National Association for the Advancement of Coloured People.

The four Negroes elected were Dr Roy Nichols, a Harlem Methodist; the Reverend Elder Hawkins, a New York Presbyterian; Professor Gerald McWorter of the Episcopal Church in Tennessee; and the Rev. Dr. Fairlie, a new York-based Director of Legal Information for the National Association for the Advancement of Coloured People.

The four Negroes elected were Dr Roy Nichols, a Harlem Methodist; the Reverend Elder Hawkins, a New York Presbyterian; Professor Gerald McWorter of the Episcopal Church in Tennessee; and the Rev. Dr. Fairlie, a new York-based Director of Legal Information for the National Association for the Advancement of Coloured People.

The four Negroes elected were Dr Roy Nichols, a Harlem Methodist; the Reverend Elder Hawkins, a New York Presbyterian; Professor Gerald McWorter of the Episcopal Church in Tennessee; and the Rev. Dr. Fairlie, a new York-based Director of Legal Information for the National Association for the Advancement of Coloured People.

attitude of the Vatican Council which had led to "a basis for dialogue and co-operation".

The formal report, prepared by the W.C.C.'s International Affairs Committee, was overwhelmingly passed.

The report said, "Young people are right to challenge authority."

It said churches should support individuals who object to participation in particular wars, and that "such support should include pressure to have the law changed."

"We affirm that young people have the right to refuse to serve in the armed forces, and to refuse to serve in any way in political, military or police service."

The report urged the membership of China in the United Nations and the bringing of both China and South India to treaties against testing nuclear weapons.

"The churches must insist that it is the first duty of governments to prevent nuclear war," it said.

NUCLEAR WAR

Governments must "halt the present arms race, agree never to initiate the use of nuclear weapons and stop experiments concerned with, and the production of, nuclear weapons."

The report urged churches to press their governments to enter into a one-world international community to prevent nuclear war.

On July 18 the W.C.C. officially approved the idea of accepting Roman Catholics as members.

The Council had heard the 100 delegates gave the go-ahead to its policy committee "to continue to give attention to the question of Catholic membership."

The Council had heard a report from the committee welcoming the new growth in relations between Roman Catholics and W.C.C. member churches.

The report gave much of the credit for this to the encouraging

FOUR NEGROES ON CENTRAL COMMITTEE

FROM A SPECIAL CORRESPONDENT

Four White American churches were replaced by four Negroes on the World Council of Churches here on July 18.

The four Negroes elected were Dr Roy Nichols, a Harlem Methodist; the Reverend Elder Hawkins, a New York Presbyterian; Professor Gerald McWorter of the Episcopal Church in Tennessee; and the Rev. Dr. Fairlie, a new York-based Director of Legal Information for the National Association for the Advancement of Coloured People.

The four Negroes elected were Dr Roy Nichols, a Harlem Methodist; the Reverend Elder Hawkins, a New York Presbyterian; Professor Gerald McWorter of the Episcopal Church in Tennessee; and the Rev. Dr. Fairlie, a new York-based Director of Legal Information for the National Association for the Advancement of Coloured People.

The four Negroes elected were Dr Roy Nichols, a Harlem Methodist; the Reverend Elder Hawkins, a New York Presbyterian; Professor Gerald McWorter of the Episcopal Church in Tennessee; and the Rev. Dr. Fairlie, a new York-based Director of Legal Information for the National Association for the Advancement of Coloured People.

The four Negroes elected were Dr Roy Nichols, a Harlem Methodist; the Reverend Elder Hawkins, a New York Presbyterian; Professor Gerald McWorter of the Episcopal Church in Tennessee; and the Rev. Dr. Fairlie, a new York-based Director of Legal Information for the National Association for the Advancement of Coloured People.

The four Negroes elected were Dr Roy Nichols, a Harlem Methodist; the Reverend Elder Hawkins, a New York Presbyterian; Professor Gerald McWorter of the Episcopal Church in Tennessee; and the Rev. Dr. Fairlie, a new York-based Director of Legal Information for the National Association for the Advancement of Coloured People.

attitude of the Vatican Council which had led to "a basis for dialogue and co-operation".

The formal report, prepared by the W.C.C.'s International Affairs Committee, was overwhelmingly passed.

The report said, "Young people are right to challenge authority."

It said churches should support individuals who object to participation in particular wars, and that "such support should include pressure to have the law changed."

"We affirm that young people have the right to refuse to serve in the armed forces, and to refuse to serve in any way in political, military or police service."

The report urged the membership of China in the United Nations and the bringing of both China and South India to treaties against testing nuclear weapons.

"The churches must insist that it is the first duty of governments to prevent nuclear war," it said.

NUCLEAR WAR

Governments must "halt the present arms race, agree never to initiate the use of nuclear weapons and stop experiments concerned with, and the production of, nuclear weapons."

The report urged churches to press their governments to enter into a one-world international community to prevent nuclear war.

On July 18 the W.C.C. officially approved the idea of accepting Roman Catholics as members.

The Council had heard the 100 delegates gave the go-ahead to its policy committee "to continue to give attention to the question of Catholic membership."

The Council had heard a report from the committee welcoming the new growth in relations between Roman Catholics and W.C.C. member churches.

The report gave much of the credit for this to the encouraging

FOUR NEGROES ON CENTRAL COMMITTEE

FROM A SPECIAL CORRESPONDENT

Four White American churches were replaced by four Negroes on the World Council of Churches here on July 18.

The four Negroes elected were Dr Roy Nichols, a Harlem Methodist; the Reverend Elder Hawkins, a New York Presbyterian; Professor Gerald McWorter of the Episcopal Church in Tennessee; and the Rev. Dr. Fairlie, a new York-based Director of Legal Information for the National Association for the Advancement of Coloured People.

The four Negroes elected were Dr Roy Nichols, a Harlem Methodist; the Reverend Elder Hawkins, a New York Presbyterian; Professor Gerald McWorter of the Episcopal Church in Tennessee; and the Rev. Dr. Fairlie, a new York-based Director of Legal Information for the National Association for the Advancement of Coloured People.

The four Negroes elected were Dr Roy Nichols, a Harlem Methodist; the Reverend Elder Hawkins, a New York Presbyterian; Professor Gerald McWorter of the Episcopal Church in Tennessee; and the Rev. Dr. Fairlie, a new York-based Director of Legal Information for the National Association for the Advancement of Coloured People.

The four Negroes elected were Dr Roy Nichols, a Harlem Methodist; the Reverend Elder Hawkins, a New York Presbyterian; Professor Gerald McWorter of the Episcopal Church in Tennessee; and the Rev. Dr. Fairlie, a new York-based Director of Legal Information for the National Association for the Advancement of Coloured People.

The four Negroes elected were Dr Roy Nichols, a Harlem Methodist; the Reverend Elder Hawkins, a New York Presbyterian; Professor Gerald McWorter of the Episcopal Church in Tennessee; and the Rev. Dr. Fairlie, a new York-based Director of Legal Information for the National Association for the Advancement of Coloured People.

attitude of the Vatican Council which had led to "a basis for dialogue and co-operation".

The formal report, prepared by the W.C.C.'s International Affairs Committee, was overwhelmingly passed.

The report said, "Young people are right to challenge authority."

It said churches should support individuals who object to participation in particular wars, and that "such support should include pressure to have the law changed."

"We affirm that young people have the right to refuse to serve in the armed forces, and to refuse to serve in any way in political, military or police service."

The report urged the membership of China in the United Nations and the bringing of both China and South India to treaties against testing nuclear weapons.

"The churches must insist that it is the first duty of governments to prevent nuclear war," it said.

NUCLEAR WAR

Governments must "halt the present arms race, agree never to initiate the use of nuclear weapons and stop experiments concerned with, and the production of, nuclear weapons."

The report urged churches to press their governments to enter into a one-world international community to prevent nuclear war.

On July 18 the W.C.C. officially approved the idea of accepting Roman Catholics as members.

The Council had heard the 100 delegates gave the go-ahead to its policy committee "to continue to give attention to the question of Catholic membership."

The Council had heard a report from the committee welcoming the new growth in relations between Roman Catholics and W.C.C. member churches.

The report gave much of the credit for this to the encouraging

FOUR NEGROES ON CENTRAL COMMITTEE

FROM A SPECIAL CORRESPONDENT

Four White American churches were replaced by four Negroes on the World Council of Churches here on July 18.

The four Negroes elected were Dr Roy Nichols, a Harlem Methodist; the Reverend Elder Hawkins, a New York Presbyterian; Professor Gerald McWorter of the Episcopal Church in Tennessee; and the Rev. Dr. Fairlie, a new York-based Director of Legal Information for the National Association for the Advancement of Coloured People.

The four Negroes elected were Dr Roy Nichols, a Harlem Methodist; the Reverend Elder Hawkins, a New York Presbyterian; Professor Gerald McWorter of the Episcopal Church in Tennessee; and the Rev. Dr. Fairlie, a new York-based Director of Legal Information for the National Association for the Advancement of Coloured People.

The four Negroes elected were Dr Roy Nichols, a Harlem Methodist; the Reverend Elder Hawkins, a New York Presbyterian; Professor Gerald McWorter of the Episcopal Church in Tennessee; and the Rev. Dr. Fairlie, a new York-based Director of Legal Information for the National Association for the Advancement of Coloured People.

The four Negroes elected were Dr Roy Nichols, a Harlem Methodist; the Reverend Elder Hawkins, a New York Presbyterian; Professor Gerald McWorter of the Episcopal Church in Tennessee; and the Rev. Dr. Fairlie, a new York-based Director of Legal Information for the National Association for the Advancement of Coloured People.

The four Negroes elected were Dr Roy Nichols, a Harlem Methodist; the Reverend Elder Hawkins, a New York Presbyterian; Professor Gerald McWorter of the Episcopal Church in Tennessee; and the Rev. Dr. Fairlie, a new York-based Director of Legal Information for the National Association for the Advancement of Coloured People.

BLANKETS FOR SUVA

FROM A CORRESPONDENT

Adelaide, July 22

During her recent A.B.A.T. tour, Miss Heather Edgar, sister of St. John's Baptist Theological College, Suva, visited the S.M.C. College at St. Michael's House, Craters.

She told the Brothers and Sisters that there was a need at the college for good used blankets and warm clothing.

Single students and married students with their families, who are training for the Anglican ministry at St. John's, often come from warmer islands than Fiji, and find the winter nights quite cold and uncomfortable, but they cannot afford warm blankets or cooler clothing.

The Warden of St. John's College has written to the Provincial S.M.C. Michael's House to say that anything that could be sent in the way of blankets, sheets, towels and warm clothing would be useful.

To help a new missionary venture in the islands, St. Michael's recently sent all the spare linen and blankets available at the college.

It is difficult to collect a sufficient quantity to send to Suva, but the Brothers are finding S.M.C. is appealing for useful articles of this nature to send to St. John's College.

Parcels may be marked "for Suva" and will be acknowledged if sent to The Society of the Sacred Mission, St. Michael's House, Craters, South Australia, 5152.

DIG THIS TRIP!

Mr E. C. B. MacLaurin left Sydney on Friday of last week and reached an island off the coast of Sicily this time for a brief dig in the following days.

Mr MacLaurin, who is head of the Department of Semitic Studies in the University of Sydney, is a Trustee of the Church of England Information Trust.

He flew from Sydney to Singapore by QANTAS; to Bangkok by BOAC; by Lufthansa to Tehran; by Alitalia to Rome; by an internal airline to Palermo; and thence in a small chartered aircraft to Trapani on Sicily.

From Trapani he travelled some five miles by taxi, and then walked three miles with his baggage to a hill top overlooking the island of Motya.

When he gave the prearranged signal—by waving his handkerchief—a boat came off from Motya for him.

He is helping to decipher ancient Phoenician texts uncovered by an English archaeological expedition which is excavating at Motya. The island was settled by the Phoenicians in the eighth century B.C. and is situated in about 397 B.C. and subsequently by the Romans.

THIS WEEK AND NEXT

We shall complete our coverage of the Fourth Assembly of the World Council of Churches which concluded at Upsala, Sweden, on July 19, in next week's edition of "The Anglican" with a feature on the proposed Anglican-Methodist marriage.

A. G. Ogston, other correspondents and agency reports.

This week's issue includes:

Anglican of the Week . . . 6
A Deaconess in Viet Nam . . . 6
Other Upsala Reports . . . 7
In next week's edition . . . 8
Anglican-Methodist Marriage . . . 8
Anglican Marriage . . . 10

THE GENEALOGY OF CHRIST ... 25

THE EDMOMITES OVERCOME

By MICHAEL J. LAURENCE

When King David had conquered the Philistines and had annexed a great part of their land to his own, he turned his attention to the Moabites and having conquered two-thirds of their army, took the other third captive and imposed a tribute upon the land, to be paid annually.

He next attacked Hadadezer, the King of Zobah in Syria, and won a great victory at the River Euphrates, killing thousands of his army and capturing a thousand chariots, most of which he had destroyed and the horses hamstringing, reserving only one hundred for himself for the Law of Moses forbade any kind of assault to multiply horses to himself, saying, "He shall not multiply horses to himself, nor cause the people to return to Egypt, for the end that he should multiply horses, forasmuch as the Lord hath said, 'Ye shall henceforth return to me that way'."

When the King of Damascus heard of his friend's defeat, he came to his assistance with a great army hoping to rescue him, but he too was badly beaten and some of his army who remained alive had to flee to safety.

TAMWORTH

Church of England
Girls' School

BOARDING AND DAY SCHOOL

On the sunny North-Western Slopes, glorious gardens, swimming pool, tennis courts, and a large hall, the school offers a wide range of opportunities for Physical Training and Sport, excellent health and educational record. Splendid, new dormitories, classroom, music block, science block, etc.

For prospectus apply to the Principal
Miss W. A. WETHERILL B.A.
Tamworth 2962

COMMUNITY OF THE

SISTERS OF THE

CHURCH

MELBOURNE C.E.G.S.,
Marion Centre, St. John's, St. Vic.
HURLEY
St. Mary's, Catholic School,
Buckingham St., Hurley, Tamworth.
ADELAIDE
St. Peter's Girls' School,
Hillier Rd., Southend, S.A.
SYDNEY
St. John's, Catholic School,
Hillier Rd., Southend, S.A.
PERTH
St. John's, Catholic School,
Hillier Rd., Southend, S.A.
DAY AND BOARDING SCHOOLS for girls
from Kindergarten to Grade 12
NORTHAMPTON
St. Mary's, Catholic School,
Hillier Rd., Southend, S.A.
Information can be obtained from
THE SISTERS' SUPERIOR in each
of these centres.

THE ARMDALE SCHOOL
ARMIDALE, N.S.W.SCHOOL
SOLARIS

Available in 1969 for open competition

TWO BOARDING
SCHOLARSHIPS

AGE LIMIT: Under 13 years on 1st January, 1969

APPLICATIONS CLOSE 9th August

Further details available from the Headmaster

ENROLMENTS

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

David then consolidated his position by starting against Damascus and other cities in Syria, and he returned home in triumph bearing with him the golden vessels of the shrine and the armour of Goliath's guards which he dedicated to God in the Temple.

The brass was used for the making of the Brazen Sea and the lavers of the Temple at Jerusalem in the reign of King Solomon. The silver and gold went into the Building Fund.

While King David was conquering his enemies the Philistines and the Syrians, his nephew, Abishai, Jonathan's brother, was fighting the Edomites or the Idumeans as the Greeks called them.

The Edomites were, we may recall, the descendants of Esau, who had over the years spread from their original dwelling place in Mount Seir to the Paran Desert in the west, the Dead (Salt) Sea on the north and the Red Sea on the south where they had two ports, Elath and Ezion-geber.

The Red Sea (or the Sea of Edom) is said to owe its name to Edom which means Red, and which was, we may remember, Esau's nickname which was given him from the fact that he had the meal of red lentils which was sold to him by Jacob.

When David received news that Abishai had vanquished and overcome the Edomites, he immediately placed garrisons there to guard the land and imposed a tribute upon the people to be paid to him.

By this imposition David fulfilled the promise which he made to Rachel before her sons were born, and which was foretold by Jacob before his death, that the elder (son) Esau should serve the younger (son) Jacob, and that Jacob (the Israelite) should be Esau's (the Edomite) lord.

The victory over the Edomites was of great importance to David because he had greatly increased Israel's wealth, which was constantly being augmented by the tributes received from the vassal states, for the great trade route which ran from the Red Sea through the Edomite country and all goods were taxed before crossing the border.

Edom also possessed valuable copper and tin mines from which plentiful supplies of brass, and bronze were obtained both of which were raised very highly at that time.

With his foreign affairs well settled, David was able to take to his own hands the work of the sword.

It was then that an Ecumenical Team from the World Council of Churches intended to raise money to build a new school for the children of the poor in the region of Greece.

The venture grew so large that it soon came to the attention of the World Council of Churches (W.C.C.) to implement the project as its agent.

Through the World Council, church agencies in Germany, the U.S.A., the U.K., Sweden, Denmark, Australia, the Netherlands, provided \$500,000, and the rest came from the children of the poor in the region of Greece.

The other half million dollars was given by the Epistola World Co-operative out of its own resources, or was raised as loans or credits by the Agricultural Bank of Greece.

time to appoint his own permanent officials, using discrimination and justice in the making of his appointments.

Joab still remained the General of the Army, as had been promised to the one who could occupy the Fort of Jebus; Jehoshaphat, the son of Achish, and the name of the Chronicler of the King's reign and continued his work to the reign of King Zedekiah.

The son of Ahubah the High Priest and great-grandson of Eli, together with Abiathar, the son of Ahimelech who had been put to death for giving David assistance in Nob when he was a fugitive, were appointed the High Priests of Israel.

Both Zedekiah and Abiathar came of the line of Ithamar, the youngest son of Aaron, the first High Priest of Israel.

Seriah, of whom nothing is known, was appointed scribe or secretary to the King and Jehoiada, the son of Jehoiada, one of David's mighty men of the guard, was appointed scribe of the King's bodyguard, responsible for the safety of his person.

Now that his foreign and private affairs were settled, King David had made up his mind to devote the rest of his life to the welfare of his family and so repay the many kindnesses he had received from him.

REPORT SHOWS PROGRESS IN
CATHOLIC RELATIONS

ECUMENICAL PRESS SERVICE

The change in relations between the World Council of Churches and the Roman Catholic Church in the past seven years

represented the "average" of the World Council of Churches Committee, in the opinion of the late Dr. Franklin Clark Fry, who was its chairman from 1954 until his death on June 6 this year.

Dr. Fry's report of about 2,000 words, which he had submitted to the World Council of Churches, was the opening session of the World Council of Churches in Geneva, June 1968.

A. Payne of Northampton, England, Vice-Chairman of the World Council of Churches, said that the report was a "very frank and open" statement of the progress of the World Council of Churches in its relations with the Roman Catholic Church.

When the report was read, Dr. Payne said, "The report was a very frank and open statement of the progress of the World Council of Churches in its relations with the Roman Catholic Church."

Seven detailed meetings of this group were held during the past year, and the group was to expand as mutual confidence and intimacy of acquaintance grew.

Work together thus far has included the fact that W.C.C. "delegated officers" were present at the Second Vatican Council in a relationship which "set a new standard for all the future" and the establishment in 1965 of a Joint Working Group to advance further collaboration.

The group was held during the past year, and the group was to expand as mutual confidence and intimacy of acquaintance grew.

Work together thus far has included the fact that W.C.C. "delegated officers" were present at the Second Vatican Council in a relationship which "set a new standard for all the future" and the establishment in 1965 of a Joint Working Group to advance further collaboration.

The group was held during the past year, and the group was to expand as mutual confidence and intimacy of acquaintance grew.

Work together thus far has included the fact that W.C.C. "delegated officers" were present at the Second Vatican Council in a relationship which "set a new standard for all the future" and the establishment in 1965 of a Joint Working Group to advance further collaboration.

The group was held during the past year, and the group was to expand as mutual confidence and intimacy of acquaintance grew.

Work together thus far has included the fact that W.C.C. "delegated officers" were present at the Second Vatican Council in a relationship which "set a new standard for all the future" and the establishment in 1965 of a Joint Working Group to advance further collaboration.

David was ever mindful of kindness and sought always to show his gratitude to those who helped him.

He gave orders, therefore, that enquiries should be made to see if any of Jonathan's family were still alive, and at length Ziba, one of King Saul's servants, came to him, and he was to tell him that Jonathan's family were still alive, but he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

ZIBA

When David asked Mephibosheth was staying, Ziba replied that he had been brought up by Machir, the son of Ammiel, who was a powerful chieftain of one of the transjordan tribes, in the city of Lodebar on the east side of the Jordan.

David at once sent messengers to Mephibosheth, and he came to him in Jerusalem and when he came into the city, he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

David at once sent messengers to Mephibosheth, and he came to him in Jerusalem and when he came into the city, he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

David at once sent messengers to Mephibosheth, and he came to him in Jerusalem and when he came into the city, he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

David at once sent messengers to Mephibosheth, and he came to him in Jerusalem and when he came into the city, he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

David at once sent messengers to Mephibosheth, and he came to him in Jerusalem and when he came into the city, he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

David at once sent messengers to Mephibosheth, and he came to him in Jerusalem and when he came into the city, he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

David at once sent messengers to Mephibosheth, and he came to him in Jerusalem and when he came into the city, he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

David at once sent messengers to Mephibosheth, and he came to him in Jerusalem and when he came into the city, he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

David at once sent messengers to Mephibosheth, and he came to him in Jerusalem and when he came into the city, he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

David at once sent messengers to Mephibosheth, and he came to him in Jerusalem and when he came into the city, he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

David at once sent messengers to Mephibosheth, and he came to him in Jerusalem and when he came into the city, he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

David at once sent messengers to Mephibosheth, and he came to him in Jerusalem and when he came into the city, he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

David at once sent messengers to Mephibosheth, and he came to him in Jerusalem and when he came into the city, he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

David at once sent messengers to Mephibosheth, and he came to him in Jerusalem and when he came into the city, he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

David at once sent messengers to Mephibosheth, and he came to him in Jerusalem and when he came into the city, he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

Mephibosheth having expressed his gratitude for his generosity, David called Ziba and after telling him he had given him a man both his father's house and his grandfather's estate, bade him take his fifteen sons and twenty servants to till and cultivate the land for him, and to bring the fruits of the earth to him, but Mephibosheth lived in Jerusalem and died there, as he was his own son.

About this time Nahash, King of the Ammonites and a friend of King David, died and was succeeded by his son Hanan. David sent ambassadors to Hanan conveying his sympathy and promising to be kind to him as he had been to his father, but the prices of the Ammonites stirred up the new King, telling him not to believe David's messengers, suggesting they had been sent only to spy out the land with the intention of conquering it.

Hanan accepted their judgment and insulted the Ammonites, sending them back to David with half of their possessions, and he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

Hanan accepted their judgment and insulted the Ammonites, sending them back to David with half of their possessions, and he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

Hanan accepted their judgment and insulted the Ammonites, sending them back to David with half of their possessions, and he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

Hanan accepted their judgment and insulted the Ammonites, sending them back to David with half of their possessions, and he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

Hanan accepted their judgment and insulted the Ammonites, sending them back to David with half of their possessions, and he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

Hanan accepted their judgment and insulted the Ammonites, sending them back to David with half of their possessions, and he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

Hanan accepted their judgment and insulted the Ammonites, sending them back to David with half of their possessions, and he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

Hanan accepted their judgment and insulted the Ammonites, sending them back to David with half of their possessions, and he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

Hanan accepted their judgment and insulted the Ammonites, sending them back to David with half of their possessions, and he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

Hanan accepted their judgment and insulted the Ammonites, sending them back to David with half of their possessions, and he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

Hanan accepted their judgment and insulted the Ammonites, sending them back to David with half of their possessions, and he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

Hanan accepted their judgment and insulted the Ammonites, sending them back to David with half of their possessions, and he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

Hanan accepted their judgment and insulted the Ammonites, sending them back to David with half of their possessions, and he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

Hanan accepted their judgment and insulted the Ammonites, sending them back to David with half of their possessions, and he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

Hanan accepted their judgment and insulted the Ammonites, sending them back to David with half of their possessions, and he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

Hanan accepted their judgment and insulted the Ammonites, sending them back to David with half of their possessions, and he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

Hanan accepted their judgment and insulted the Ammonites, sending them back to David with half of their possessions, and he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

Hanan accepted their judgment and insulted the Ammonites, sending them back to David with half of their possessions, and he was to tell him that he was a cripple, for when Mephibosheth, who is also called Gilead, was a child of five years old, his nurse lay him with her shoulders, and he was killed in battle, had dropped him from her shoulders, with the result that he was lame for life.

NEW DESIGN
FOR SYMBOLSCULPTURE FOR
W.C.C.

ECUMENICAL PRESS SERVICE

Uppsala, July 19

A giant copper relief sculpture which served as the backdrop for the Fourth Assembly of the World Council of Churches, held at the Council's headquarters at the council's headquarters, in the Ecumenical Centre, Geneva.

Olaf Hellstrom, noted Swedish sculptor, based the design of the circular sculpture on the classic symbol of the World Council of Churches, a ship with a cross as its mast.

The new version was the emblem for the Assembly and was placed in the front of Fry Hall, a new building of the Ecumenical Centre, Geneva.

The massive copper relief was donated to the Ecumenical Centre Company which underwrites interest for abstainers from alcohol.

NEW IMPULSE

The new design breaks from the traditional symbol of the Ecumenical Centre, a ship with a cross as its mast, rather literal representation of a ship with the upright cross forming the mast.

In the new version the forms surrounding the cross represent the sails and hull of the ship.

The sail stands for "the active presence of the church in the world."

"The strongly marked rudder is fixed in the center of the cross; the rudder shows movement and the cross shows the church's presence in the world, an explanation given to participants."

While this breaks the traditional symmetry, "it provides the impulse of movement from the center of the cross towards the circumference."

WREATH ON GRAVE OF
DAG HAMMARSKJÖLD

ECUMENICAL PRESS SERVICE

Uppsala, July 19

The memory of the illustrious Swedish Secretary-General of the United Nations, Dag Hammarskjöld, was honoured by the World Council of Churches' Fourth Assembly on July 10 with the laying of a wreath on his grave here.

The participants in the brief ceremony were: Dr. O. Frederick Nolde, director of the W.C.C.'s Commission of the Churches on International Affairs, who acted on behalf of the W.C.C. officers; Mr. Curtis Roosevelt, of the United Nations staff, who acted on behalf of U. Thant, Secretary-General of the United Nations; and a representative of the African Church Council, who acted on behalf of the African churches.

"It was with rare and moving composure that he faced death; yet there was nothing here to surprise us, for those of us who have known him well will have never doubted the strength and depth of his faith in God."

"It was with rare and moving composure that he faced death; yet there was nothing here to surprise us, for those of us who have known him well will have never doubted the strength and depth of his faith in God."

BOTH NIGERIA AND BIAFRA
DELEGATES AT UPSALLA

FROM A SPECIAL CORRESPONDENT

Uppsala, July 17

Every effort is being made by the leadership of the World Council of Churches at its Fourth Assembly here to remain neutral in the conflict between Nigeria and Biafra.

"This became evident last Thursday when Dr. Ernst Furter, Acting Chairman of the Central Committee, disavowed on behalf of the W.C.C. any intention of judging the dispute between the two West African peoples."

The council's resolve to be neutral is made difficult by the fact that there are delegations present from both sides.

DR IBIAM
Dr. Alana Ibiam, of Biafra, is one of the six presidents of the W.C.C. in Africa.

In a brief statement last week Dr. Ibiam expressed the gratitude of his countrymen for the

BUSH INDUCTION AT HOMESTEAD

NEW B.C.A. PARISH FOR THE NORTH-WEST

FROM A CORRESPONDENT

An induction service is usually rather a formal occasion, and, of course, it is normally held in a church building. But on Sunday, June 23, when the new Gascoyne-Ashburton parish was inaugurated in the Diocese of North West Australia, there was neither formality nor buildings.

The service was held on the homestead land of Callagully sheep station some thirty miles out from Carnarvon, and was conducted by the Dean of Geraldton, the Very Reverend Gerald Dickenson, who is Administrator of the Diocese during the Bishop's absence at the Lambeth Conference.

Also present were the Reverend Bernard Buckland, Rector of the Murchison, the Reverend John Redway and the Reverend Bill Hoare, both supplementary ministers in Carnarvon.

There was also the Reverend Glen Noble of the Australian Rural Mission, Mr. and Mrs. Foster of the Churches of Christ and Mr. Trevor Booth, the aerial co-ordinator of the British and Foreign Bible Society.

The form of service was specially drawn up for the occasion, and was heartily entered into by all present as it was framed in the language of to-day.

Instead of the traditional procession to the lectern, prayers, psalm, etc., the Dean the Reverend Ted Doncaster with his people to the open gate of the homestead, where he said:

OPEN GATE

"Let this gate be a symbol of your ministry in this parish. May the heart of man be opened to receive the Lord of Life and His good news, and may we learn to preserve your going out and your coming in, this day and forever."

Placing his hand upon the gate, the Dean then indicated the priest-in-charge and presented him with his keys.

On the return to the lawn a pause was made to bless the new ground, and, following this, the Dean preached.

The theme of his sermon was the evolution of life, tracing it down from the very beginning of creation, through Christ and the Holy Spirit, to the new life His people must share.

The Dean concluded by saying that this new parish was to centre its life on Christ, and that the Spirit of Truth might shine forth in the lives of its parishioners.

After the service had concluded, the rains which followed caused the cancellation of the service, started to fall again and the guests went indoors for afternoon tea prepared by the hosts.

Mr. Jim Wainwright, a local helper.

Mr. Doncaster had resigned from the Parish of Carnarvon and from the Archdiocese of Perth West to become the first Priest-in-charge of the new parish, which is virtually the last of the former Western Australian parishes.

LARGE AREA

It includes the little towns of Shark Bay, Gascoyne Junction and Onslow, the large new town of Exmouth where the United States Navy has its Communications Base, and the scattered sheep stations of the Gascoyne and Ashburton areas.

The only churches at Shark Bay and Onslow, about five hundred miles apart, with the Priest-in-charge and his family living in Carnarvon, which is almost equidistant between the two places.

The Bush Church Aid Society has played a prominent part in the establishment of this new ministry, which otherwise could not have been extended. D. Stuart, a member of the society, and prayers of the people were offered in thanksgiving for the society's work.

Geraldton, July 19

The offer of service was given to the society as a tangible expression of gratitude.

S.C.A. is providing the stipend, the car, the house rental and in addition has made a substantial grant to help establish the new parish.

The Gascoyne-Ashburton is the seventh parish established by the Bush Church Aid Society in the rapidly developing Diocese of North West Australia.

MEN'S COMMUNION BREAKFAST WELL ATTENDED AT ST. PETERS

FROM A CORRESPONDENT

Adeelaide, July 19

Following the 8 o'clock Eucharist at All Souls, St. Peters, South Australia, which the celebrant was the rector, the Reverend L. R. Jupp, Mr. A. M. Ramsay, General Manager of the South Australian Housing Trust, and "Anglican of the week" of July 12 was the guest and speaker at the breakfast held in the parish hall.

With your talents," said Mr. Ramsay.

"The Church must be a 'bringer-together', not a 'keeper-apart'."

The message we must heed is seen in that the carrier of excellence, St. Paul, he said, were in Romans 12 he sets out the

ideals of the Christian's values, showing the true vision which can lead men to a unity in the family of God.

As there were no divisions at the altar last so we must take the same part of unity in Christ into all parts of life and experience.

CATHOLIC REVIVAL COMMEMORATED
IN THE DIOCESE OF NEWCASTLE

FROM A CORRESPONDENT

Newcastle, July 22

A large number of priests, servers and laity attended a Solemn Eucharist at St. George's, Hamilton South, on July 13 to commemorate the Assize sermon of John Keble and the efforts of the Catholic revivalists of the nineteenth century.

The celebrant was the Reverend P. L. Rudolph of Wyong, the dean was the Reverend R. Hagan of Charlesworth and subdeacon was Mr. Bill Wharton, a layman from the parish of Adamstown.

The Assistant Bishop of Newcastle, the Right Reverend Leslie Sibbard, presided. The Rector of Gordon Court, preached.

He brought forcibly to mind many of the facts of the life of the Church (or its lack of it) in the period of time, but also of the uncompromising forthrightness of the figureheads of the Oxford Movement and faithful priests enthused by them.

These qualities, he said, ought to be seen in the priesthood and in the laity today.

Our Faith, the beauty of our worship, the social outgrowth of the Church were all won at great

cost, even ridicule, discrimination and prison.

This social outreach must manifest itself in the voice of the Church of God, the Body of Christ, in the problems of war, unrest, famine and closer to home, the problems of the Aborigine and the penitence.

CAIRNS PLAN COMPLETED

FROM OUR OWN CORRESPONDENT

Townsville, July 22

The induction of the Reverend C. P. J. Roberts as the first rector of the new parish of the Good Shepherd, Edge Hill Cairns on June 30, marked the completion of the planned development of the Church of England in Cairns.

This was approved in 1966, and began with the formation of the parish of St. Margaret's, West Cairns, in 1967.

Both the new parishes were carved out of the parent parish of St. John's, and all three are now thriving parishes in their own right.

The induction of Fr Roberts was unusual in that he had previously been assistant priest of St. John's working in Edge Hill. Trained at St. Michael's House, Cairns, S.A., ordained deacon in 1960 and priest in 1961, he had served as assistant priest at St. Trinity, Ingham, before coming to Cairns.

In the absence of the Bishop, the Right Reverend Ian Shevill, who has the honore of the Lambeth Conference, the colourful ceremony was performed by the Ven. Rev. H. A. St. John, Administrative Archdeacon, assisted by the Ven. Rev. H. A. St. John, Rector of St. John's, and the Reverend W. Pearson, Rector of St. Margaret's.

PRINCIPAL RESIGNS

FROM OUR OWN CORRESPONDENT

Melbourne, July 19

Deaconess Elizabeth Alfred, the Principal of Deaconess House, Fairfield, has announced her retirement from this position at the end of this year.

She will be taking up another appointment within the Diocese of Melbourne early in 1969.

Deaconess Elizabeth has been Principal of Deaconess House for eight years and during that period, in addition to the normal duties of Principal, has done a great deal of public relations work to make Deaconess House, and its possibilities, better known in the diocese and beyond.

She has preached in many parishes, and attended a large number of meetings and other gatherings to speak on the work of deaconesses, and the training of women workers at Deaconess House.

She has also made the house a centre of pastoral and social activities.

Before her appointment as Principal, Deaconess Elizabeth was on the staff of "Girton" at Bendigo.

She was ordained in Melbourne, July 23, and had experience in parishes and with the Mission for the Eighteen to Twenty age period spent in England, where she was a tutor on the staff of the S.P.G. College of the Ascension, Selby, York.

G.F.S. RESPOND TO CHALLENGE

FROM A CORRESPONDENT

Melbourne, July 22

Young girls sat on cushions and on the G.F.S. hall at 37 Spring Street, Melbourne on Friday night, June 28.

The sound of guitars and folk songs, and the sound of the Music Club floated out to the streets.

Nothing very different from any other coffee night perhaps—music and conversation.

Yet when the Reverend Eric Harwood challenged those who had all taken part in some form of leadership training, to take a look at the Church and at G.F.S., he met with a ready response.

Thirty-five agreed to form the G.F.S. at the festival service in St. Paul's Cathedral on Sunday, September 29.

Some will go to St. Alban's, some to St. Margaret's, and some to St. John's. They will all be in the Sunday school.

Still others will help at Christ Church, Ormond, and some were willing to help at where the need arises.

Over supper of coffee and toasted raisin bread, chatter swelled as the girls enthusiastically discussed plans for the future.

NEW VICAR OF TOORAK

FROM OUR OWN CORRESPONDENT

Melbourne, July 19

The Reverend A. V. Maddick has been appointed Vicar of St. John's, Toorak, and will take up his new position towards the end of October.

For the past six years he has been Director of the Victorian Council for Christian Education in Schools, and is also body responsible for the syllabus and organisation of Religious Instruction in all State schools, both primary and secondary.

A feature of this work has been the growth and development of Victoria's unit school Chaplaincy system.

Under this scheme, chaplains have been appointed on a full-time basis to a number of State High and Technical schools.

SCHOOL CHAPLAINS

They are accepted by the Education Department as full members of staff, but their stipends are paid by local committees, both assisted by the Victorian Council for Christian Education in Schools, in some cases.

The number of Field Officers, concerned with the work in schools, has also increased during Mr. Maddick's time with the council, and regular training courses pro-

TEACHER TRAINING

Twenty people enrolled for the teacher training course conducted in Canberra over the past six weeks by the Victorian Education Department for Sunday school teachers and Religious Instruction teachers.

It is hoped to hold similar courses in other parts of the diocese.



—John L. Stainer picture.

The Men's Communion Breakfast at All Souls, St. Peters, South Australia, on July 12 when Mr. A. M. Ramsay (back centre seated) between the Rector and the Rector's Warden) was the guest speaker.

ANGELICAN OF THE WEEK

DIALOGUE NOT POSSIBLE

ECUMENICAL PRESS SERVICE

Uppsala, July 19

The possibility of genuine ideological dialogue between Christians and Marxists was rejected here on July 9 by the head of the Russian Orthodox delegation, Metropolitan Nodim of Leningrad and Novgorod.

Speaking at a Press conference at the Fourth Assembly, Archbishop Nodim, who is also president of his Russian Foreign Church Relations Department, said "dialogue presupposes the readiness of both parties to agree."

"How can there be a dialogue of Christians and Marxists when between them there is an insuperable abyss, and when the basic beliefs of one are denied by the other?" he asked. "The positions that must be taken in ideological dialogue are irreconcilable."

The Archbishop's questioner had pointed out that Christian Marxists delegates were taking part in several parts of the world.

Although rejecting ideological dialogue, the Archbishop said "there is every possibility of fruitful dialogue with Marxist on questions of justice and peace."

CHRURCHES FRIENDLY

This had been born out by the Russian Orthodox Church's "experience in the Soviet Union over the last 50 years."

In response to another question the Archbishop also said that "relations between the Russian Orthodox Church and the Union of Evangelical Christian Baptists in Russia are extremely fraternal and sincerely friendly. There are frequent meetings between the leaders of the two

churches and is many parishes. In my own diocese of Leningrad clergy have close personal contact with their brethren in their churches."

Answering a question on relations with the State, he said, "The law of my country is the same for all Christians, whether Orthodox or Baptists. We consider we must render to God what is God's and to Caesar what is Caesar's."

W.C.C. IMPORTANCE

Other points made by Archbishop Nodim during the 30-minute interview were:

● "From an organisation point of view, the Russian delegates at this Assembly attach great importance to the World Council of Churches on Faith and Order, Church and Society and the Commission of the Churches on International Relations."

● "The Russian delegation has brought no specific drafts or proposals for discussion."

● "The Russian Orthodox Church is actively engaged in helping to develop countries and recently donated the equipment for a hospital in Beirut."

Asked at the end of the conference to comment on criticism of himself and other Russian churchmen, he said, "If some so-called Christians choose to make judgments on me, I leave them judgments on their consciences."



Our Anglican of the Week is Dr Robert Thornborough, who has been elected as the South Australian President of the Australian Medical Association.

Dr Steele was educated at St Peter's College, Adelaide, and at the University of Adelaide, where he gained a football blue. In the World War II he saw service as an R.A.F. Medical Officer in New Guinea.

Since 1946 he has been in general practice at Campbelltown, an eastern suburb of Adelaide.

Dr Steele was South Australian Medical Secretary for the A.M.A. for three years from 1964, after serving two years on the State Council.

Dr Steele is a former Churchwarden of St Martin's Church, Campbelltown, and is at present a trustee of that church, and one of its elected representatives in the Synod of the Diocese.

He has also been active as a member of the committee of the Church of England Heralds' Society in South Australia.

An interesting historical note is that Dr Steele's grandfather, DR HROMADKA'S

VIEWS

ECUMENICAL PRESS SERVICE

Uppsala, July 19

Communists in Czechoslovakia realise they haven't all the answers, a veteran theologian told representatives of press, radio and television here on July 18.

Dr Josef Hromadka, professor on the Comenius Faculty of Theology in Prague, and a member of the Central Committee of the World Council of Churches since 1948, said that human problems added a much deeper dimension than the Communists believed existed.

Dr Hromadka, perennial Assembly participant, said he had been elected to the Marxists since 1948 and gradually they had come to realise it. "It is not enough to change the society because human problems go much deeper," he said.

A questioner wanted to know Dr Hromadka's opinion of comments by Metropolitan Nodim at the press-conference on July 9 claiming "Marxist-Christian dialogue. Since he hadn't heard them, Dr Hromadka said, "I could not comment but undoubtedly the Metropolitan was speaking 'from his own perspective' in Czechoslovakia," the speaker said, "we have our own climate and are forced by the situation to engage in a discussion of our problems. In my judgment the Soviet Union will not be the same situation as we now face. Marxists realise that they simply cannot avoid a discussion about the human problem."

Dr W. T. Hayward, was President of the South Australian branch of the B.M.A. from 1955 to 1966 and first President of the Federal Committee of the B.M.A. in Australia.

MINORITY MONOPOLIES SEEN TO BE GAINING NEW POWER

ECUMENICAL PRESS SERVICE

Uppsala, July 19

Monopolistic control by minority groups is being undergirded by economic and political trends, an audience of several hundred was told at the World Council of Churches Fourth Assembly visitors' programme here on July 8.

Appearing on a programme entitled "The World To-Day," two noted professors used recent developments in their own countries to illustrate the theme.

The lecturers were Professor André Philip, director of the Development Centre, Organisation for Economic Co-operation,

Paris, and Professor J. M. Lech, Marxist systematic theologian of Prague.

Student rebellions in France, declared Professor Philip, were grounded in a process of industrialisation and technological transition which found the mass of people move and more depending on a "small minority."

DEACONESS IN VIET NAM

Deaconess Barbara Ferguson, who has been working in Viet Nam with Asian Christian Service since September, 1967, flew back to Saigon yesterday after a week's leave in Sydney.

Miss Ferguson will now join the staff of the South Viet Namese Red Cross, at the artificial limb centre in Saigon. She will continue to be supported by the Australian Council of Churches.

Asian Christian Service, as a matter of policy, has decided to recruit all its staff from countries which are neutral in the war, so the three Australian who have been with the A.C.S. until now are joining other bodies.

Miss Ferguson, who was educated at Sydney Girls' High School, trained for a year as an occupational therapist and then attended the Sydney Teachers' College.

BUSH-FIRES

She taught for three years in the N.S.W. Department of Education, and then went to Deaconess House, Sydney, where she completed the Th.L. before becoming a deaconess in 1966. From February until August, 1967, she did social work in the

area devastated by the Tasmanian bush fires, and was then accepted for service in Viet Nam.

The Army school at Moutan, Sydney, gave her an intensive three-week course in Viet Nam language before she left.

LIMB CENTRE

In Viet Nam Miss Ferguson worked among refugees at Tuy Hoa, on the coast of central South Viet Nam, about halfway between Saigon and Hanoi.

Condition were difficult. The area was over-run during the Tet offensive.

The Red Cross artificial limb centre in Saigon, which she will now join, has no trained physiotherapist or occupational therapist on its staff. Priority of treatment is given to military patients; but there is a large proportion of civilians.

The centre receives some help from American and other organisations but it is in a desperate need of crepe bandages, soap and other necessities.

of "technocrats" to make their decisions.

Youth were coming to a realisation that while they comprised one of the largest consumer groups, their lives were being manipulated by the advertisers.

They were rebelling both against a "centralised, centralised university system" and the "technocrats" whose decisions were setting patterns for society.

They are refusing to be educated for competition. They want education for a society of dialogue and co-operation. They are fighting not for another type of state, necessarily, but for another type of thinking."

VIOLENCE

Professor Philip warned that mass uprising stood in danger of defeating their own purposes when they became violent. Violent methods would give rise to the creation of military, controlling groups which could counteract the goals of the movement seeking change.

He described recent developments in Czechoslovakia, said this country was trying to bring a new element of humanisation to the society through the process of "democratisation."

In a sense, he said, it had produced a "classless" society which had made considerable gains in eliminating poverty.

Declaring that the charges of totalitarianism levied against Czechoslovakia in the Stalinist era were not all complete or accurate," he said that at the same time, "there was a tendency in our society towards monopoly of power and monopoly of truth."

Today, he said, there was a realisation that it is in the threshold of the creation of a democratic socialism. . .

90 YEARS OF SERVICE TO THE PUBLIC

MERCANTILE MUTUAL INSURANCE COMPANY LIMITED

An Australian Institution

117 Pitt Street, Sydney

Directors:

Allen C. Lewis (Chairman), F. W. Radford (Vice-Chairman), Malcolm C. Davis, D. M. Carmichael, R. A. Caley (Managing Director), W. F. Ritchie, R. T. Scott (Assistant Managers)

YOUR SAVINGS EARN

6% P.A.
INVESTED IN WITHDRAWABLE SHARES

Established in 1948. Assets made up of 100% of the assets of the company. Assets exceed \$2,000,000.



Interest of 6% p.a. current rate is paid on all deposits. Dividends are paid on all shares. Excellent security for funds.

PROVIDENT

CO-OPERATIVE BUILDING SOCIETY LTD.
25 O'Connell Street, Sydney, 28-28-24.

Please forward investment brochure without obligation. NAME _____ ADDRESS _____

The Rural Bank does more for you

Every trading bank service including:

- Cheque accounts for every person or business
- Interest-Bearing Short Term Deposits
- Interest-earning Club and Society cheque accounts
- Complete local and overseas travel service
- Travellers' cheques and gift cheques
- Every overseas banking and finance facility

RURAL BANK

Branch of Commissioners
J. C. Fether, C.B.E. (President)
J. E. T. Carruth, B. Sc. (Chairman)
Sir Norman Rydge, C.B.E., J. F. A. Asquith.

SOME DIRECT LARGESOME MEAL OF THE PEOPLE

FROM A. G. OOSTON

The Assembly is now part-way through its second phase. It has broken up into six sections each charged with producing a document, eventually to be accepted by the whole Assembly, on a particular aspect of the W.G.C.C.'s future work.

They are (i) Catholicity of the Church; (ii) Renewal of Mission; (iii) World Economic and Social Development; (iv) Justice and Peace in International Affairs; (v) World Service in a Secular Age; (vi) Towards a new style of living.

I am attached to (ii), which is now in its third day of work. The first day looked hopeless to me. Delegates spoke on all sorts of topics, on and off the main point of the Canadian chairman.

Yesterday morning he came up with a list of seven crisp topics which were quickly accepted and served to direct the day's discussion.

At the end a drafting committee was appointed and produced, by this morning, a remarkably adequate document in remarkably direct language.

This is now being closely scrutinised, but I have no doubt that it will remain substantial in its content.

POPE AT UPPSALA

ECUMENICAL PRESS SERVICE

Uppsala, July 19

Delegates to the Fourth Assembly of the World Council of Churches decided at their second business plenary session on July 6 to retain police protection for participants.

A debate on the presence of Swedish police followed criticism of the number of plain clothes and uniformed police in and about the Uppsala Hotel where the Assembly is meeting.

An unqualified statement by "Many delegates" was handed to the business meeting. It said: "Some journalists, some police delegates and some lay delegates are asking themselves what is the police doing in a church meeting."

Later it said: "There are policemen everywhere, in uniform, in civilian, with radios, in cars, in buses, outside Pyris Hall and inside some of them disguised as staff, everywhere you may find them."

The vice-chairman of the World Council Central Committee, Dr. Ernest A. Payne, of Great Britain, told delegates, "You do not need me to stand up here and say that the world has become a dangerous place, but that the governments of any country which undertakes to have within its borders many people from other countries assumes a heavy responsibility."

HEAD OF STATE

He also reminded them that a Head of State, President Kenneth Kaunda, of Zambia, was in the hall and said that the world has become a dangerous place, but that the governments of any country which undertakes to have within its borders many people from other countries assumes a heavy responsibility."

He said the presence of police in the Assembly area had been discussed in the Assembly business committee and it had been decided to take no action.

Dr. Helmut Schenke, Federal judge and delegate of the Evangelical Church in Germany—United said, "We are grateful to the police for their care, but we would like them to understand that we do not want this protection. Surely we cannot talk about the renewal of the church while living under the protection of the State."

The W.G.C.C. General Secretary, Dr. Eugene Carson Blake, said that all persons entering the As-

sembly must have: (i) the urgent need for world development, towards the elimination of inequalities and injustices, both within and between nations; (ii) the essential power of the churches in bringing about internal and international changes through education, political influence and their own economic strength;

(iii) the suggestion of specific lives that could be followed such as: investment of church funds only in such a way as not to impoverish (by excessive interest and repayment charges) the receiving nations; demand on parliamentary candidates for interest in and attitude to international development.

In this section we have strong representation of youth participants. Judging from their questions, they seem to be satisfied with the lines followed.

In discussion, the need has again been stressed for the need to combine the influence and expertise of the older people with the vision of youth.

In his Bible study, Fr. Verheuse pointed out that it is too generally assumed that because sources of the Anglican society have evolved from and improved upon the Anglican tradition, it is the final answer at their direction in which the "development" world must move.

In yesterday's plenary session there was a plea from an African delegate for the proper and equal treatment of women in all churches. Though we have some outstanding women delegates (such as Barbara Ward and Janet Lacey) their number is relatively small. Our correspondent it proud that his card reads "Mr. E. Ogston" (E-Elizabeth).

On Tuesday night we had an address "The Great Commission" from Dr. Theodore Grill of the U.S.A. all about Education.

It can be summarised by Edouard: it is a good thing. It includes the incorporation of every kind of the U.S.A. all about Education.

DEMONSTRATION

Last night, just after dinner, there was a rather pathetic little demonstration by the Reverend Ian Paisley (who has been protesting elsewhere about rapprochement between the Archbishop of Canterbury and the Pope) and around a dozen of his supporters, outside the main meeting hall.

They were dressed in short white tunics and carried the Bible "on their backs and on their heads" and sang "I was a stranger and you took me in", "I was thirsty and you gave me drink", "I was naked and you clothed me", "I was homeless and you sheltered me", "I was alone and you were with me", "I was in need and you helped me", "I was in trouble and you rescued me", "I was in danger and you saved me", "I was in distress and you comforted me", "I was in sorrow and you cheered me", "I was in grief and you comforted me", "I was in trouble and you rescued me", "I was in danger and you saved me", "I was in distress and you comforted me", "I was in sorrow and you cheered me", "I was in grief and you comforted me".

They walked rather casually up and down for 20 minutes or so, giving out little pamphlets. No one, on either side, seemed to expect any trouble.

My umbrella has been very

YOUNG PEOPLE AT UPPSALA CONDEMN THE VIET NAM WAR

ECUMENICAL PRESS SERVICE

Uppsala, July 19

A forceful resolution against the fighting in Viet Nam was passed here last week by youth participants at the Fourth Assembly of the World Council of Churches in a special youth plenary session apart from the Assembly programme.

The young people called for "an immediate cessation of bombing in all parts of Viet Nam and the withdrawal of all US and indigenous military resources and personnel".

In addition they said that "any political solution must involve all parties of Harry People's Viet Nam". Any other involvement by nations must be decided by the United Nations.

They called for specific condemnation for the United States, Australia, New Zealand, and South Korea.

The announcement of the action was made in a Press conference by Harry People's Viet Nam, the youth spokesman for the youth participants.

He said the "churches fighting against this aggression in their countries" should intensify their efforts. "Churches who have not yet taken up the struggle are urged to do so."

In a separate resolution, the youth supported the American soldiers who have deserted from the U.S. Army.

The "courageous statement in the middle of war indicates our position with regard to the Viet Nam debate more clearly and more forcefully than the wording of any resolution we could

pass," the youth said. "We therefore identify ourselves with the act."

If it is possible, we intend to meet with some of those deserters who are already in Sweden to indicate to our parent churches our support of the soldiers' action." Mr. Ahmadi stressed. He indicated that the resolutions carried by a vote of 23 to 2.

Earlier in the Press conference, Father Roberto Tucci of Rome was asked to address the Uppsala Council of Churches and if they remain outside, do they feel they are losing their gain?

JESUIT'S ADDRESS

Father Tucci, who is editor of the Jesuit journal "La Civiltà Cattolica", gave a major address to the Fourth Assembly Saturday on "The Ecumenical Movement, the World Council of Churches and the Roman Catholic Church."

Raising the question was Father Jorge Mejia, of Buenos Aires, who is a member of the Department of Ecumenism of the Latin American Council of Bishops. Father Tucci said it might be

useful in the last few days, during which we've had some torrential showers. It has helped to shelter the Archbishop of Melbourne, Dr. Edwin Robinson who is in the Anglican and Life movement in Australia) at a decorative Eastern Metropolitan.

U THANT MESSAGE PRAISES W.C.C.

ECUMENICAL PRESS SERVICE

Uppsala, July 19

The Secretary-General of the United Nations, the Hon. U. Thant, in a message of "warm greetings" to the Fourth Assembly told delegates on July 19, declared that the World Council's "objectives and problems... are closely related to those of the United Nations" and that "your support and co-operation is very precious to us".

He referred particularly to the two goals being today simultaneously pursued by the United Nations: "the maintenance and consolidation of peace and the necessary economic and social revolution to meet the legitimate aspirations of social progress in larger and larger numbers."

"Both questions I know are very much in your minds. It is only speculation to hazard an answer as to whether we have the will to meet our challenges. We know that the alternative to peace is utter destruction... If we know that the alternative to be met, the struggle will call for all our spiritual and material resources."

U. Thant said that the United Nations family of nations was "continually evaluating, re-examining and re-emphasizing its major goals and priorities in a new and continuing effort to be relevant to current and future problems."

In this endeavour, he wrote, the World Council has a considerable role to play, in which, in helping to create the treaty of friendship and co-operation which our intergovernmental organisations can in due course respond."

SOME BOOK BARGAINS

THE ANGLICAN Book Department offers the following, many of which are not now obtainable in the bookshops.

GUIDE TO REPRINTS, 1968. This is the standard, comprehensive catalogue of all books, English, French and American, which have been reprinted photo-lithographically in the U.S.A. It contains lists of all U.S. reprint publishers and valuable bibliographic information. It is particularly useful for out-of-print theological works.

Price: \$5.35 (including postage).

WHITAKER'S ALMANAC, 1968. This is the 100th edition of this indispensable compendium. No copies of the shorter version are available — only the large, complete edition, 1,222 pages.

Price: \$4.65 (including postage).

TOWARDS PEACE IN INDIA-CHINA, by Sir Anthony Eden, Lord Avon. The current Paris talks give special point to the solution advocated by the former Prime Minister of England. Only a few copies of this famous work are available.

Price: \$1.40 (including postage).

A LAYMAN LOOKS AT THE CHURCH, by Sir Kenneth Grubb. This famous paperback, the President of the C.M.S. and Chairman of the House of Laity in the Church Assembly has been out of print for over a year. We have been fortunate in obtaining a few copies. Sir Kenneth speaks with complete frankness from a unique vantage point.

Price: \$0.85 (including postage).

OUTLINES FOR YOUNG ANGLICANS, by R. Minton Taylor. Here is an impartial, well-written account of the History of the Church of England, how we got the Book of Common Prayer, and sections on how to pray and the history of "Catholic" and "Protestant" in the Anglican tradition. The author has accomplished the extraordinary feat of writing in a way that transcends churchmanship, giving this little work the widest appeal.

Price: \$0.35 (postage included). (Less 20% to members of the Church of England Information Trust.)

THE COMMUNIST WAY OF LIFE—AND THE CHRISTIAN'S ANSWER, by John S. Moyes. This is the second edition of the well-known booklet by Bishop Moyes, first published in 1952. It is regarded as one of the most direct and practical treatments of the subject ever printed.

Price: \$0.25 (including postage). (Less 20% to members of the Church of England Information Trust.)

NOW AVAILABLE

A LITURGY FOR AFRICA

New stocks have just arrived in Australia.

Orders already placed with us are now being processed.

Only a few hundred copies left.

ORDER NOW!

The Book Department,
THE ANGLICAN,
G.P.O. Box 7002, Sydney, N.S.W. 2001.
Price 16c (plus postage 5c)

SENIOR BIBLE STUDENT

THE BIBLE AS LITERATURE

By WINIFRED M. MERRITT

BIBLICAL MATHEMATICS

Originally, the Hebrew language expressed numbers by one onwards by words for units (one, two, three, four, five, six, seven, eight, nine, ten, hundred, one thousand, two thousand, three thousand, four thousand, five thousand, six thousand, seven thousand, eight thousand, nine thousand, ten thousand) and combinations of these words. The highest number expressed by a single word is twenty thousand; the word meaning "double ten thousand". The word in Genesis 24:60 (A.V.) translated "millions" is "ten thousands" as in R.V. If taken literally, the numbers referred to in this verse—"thousands of ten thousands"—and the "thousands of ten thousands" in Daniel 7:10 and Revelation 5:11—"thousand thousands"—consisted only of Him and "ten thousand tens ten thousand" before Him—would be the largest number mentioned in the Bible, but they are merely rhetorical phrases for countless, indefinitely large numbers. The number of the redeemed in Revelation 7:9—"a great multitude which no man could number"—is a rhetorical expression which the Bible makes to a mathematical infinity.

The largest actual number in the Bible is the number of Israelites fit for warfare service—by David's census as 1,100,000, in addition to the men and women, recorded in 1 Chronicles 21:5 as 470,000. In 1 Samuel 24:5, however, the men and women are given as 800,000 and 500,000 respectively. The army of Zerah in Chronicles 14:9 numbered "a thousand thousands," or 1,000,000 respectively. The number of fighting men amongst the Israelites is given in Numbers 26:2 as 603,550, and later on in Numbers 26:51 as 601,730.

In 1972, the Jews used censuses as numerical signs. The number of Jews from one to nine were denoted by the first nine letters of the alphabet, the number ten to ninety by the next nine, and the hundreds from 100 to 900 by the remaining four letters; other numbers being indicated by combination of these letters. A curious feature of the system is that the natural combination for figures of God 10 and He 5 was not used because this was a form of the Sacred Name Yehoweh, which might not be uttered or written. Accordingly, 709 and 506 were substituted. The device is still commonly used in the numbers of chapters and verses of the Hebrew Bible. A similar scheme was employed by the Egyptians and examples are occasionally found in the New Testament.

The use of "round numbers" is also interesting. The number nine is commonly used as a proximate way of figure. People constantly live or reign for forty years or multiples of forty years. It is a matter of opinion how far the numbers of seven, tens, fifteen, twenty, thirty, and sixty are exact numbers. David's reign is given as 40 years, but is calculated as made up of 71 years at Hebron and 33 at Jerusalem. In 1 Samuel 3:39 the census reveals 22,000 Levites, when it was calculated that because 22,273 strayed beyond the Levites by 273, redemption money had to be paid for the surplus. In Leviticus 26:8, the reference to "five of you" chasing a hundred merely means that a handful that put to flight a hundred is an even number. It would be unreasonable to expect complete mathematical accuracy in every instance. Large numbers would seldom be ascertained by careful counting of the numbers of armies, of slain, etc., especially where there were hostile armies, for most reliable rough estimates and subject to exaggeration.

In the world yet shall have tribulation: but be ye of good cheer: for the Son of Man shall come again, and shall so the world. S. Luke 10:13, 33.

Fear not, little flock; for it is your Father's will to give you the Kingdom.—S. Luke 12:32.

...and as Peter, and upon this rock I will build my Church; and the gates of Hell shall not prevail against it.—S. Matthew 16:18.

The Church gains great conviction and assurance from the words of God and membership of the Church. A scribe may well ask, in the face of so many weaknesses and faults within the Church, whether such trust is not merely mistimed, and to take these words seriously is a delusion, an escape, or an evasion of facing reality.

Our Lord was not blind to reality. Never more clearly did He reveal to us the true position of the Church Militant than in His parable of the wheat and the tares.

The work of God and the work of the devil flourish side by side within the Church—until the harvest.

The Church, and indeed each member individually, is a seedling of grace and sin until the day of Reformation, when the finally complete, and its Kingdom comes in its fulness.

Reformation, however, the Church is as necessary a part of its corporate existence, as repentance is of the life of the individual Christian. *Ecclesia reformatur, sicut se reformavit.*

The 1850s in England were the years of the Reformation of the nineteenth century, especially the Reform of 1853. The Reformation of 1853 was the only institution which came up for reform.

The Church, too, was declared to be in need of Reformation. Many critics believed that it had the solutions, and that some day Reformation would be effected. But there was no need to await the day of Reformation to uplift and burn them.

AUTHORITY
Reforming the Church, however, is not a question of Authority. Who has the right to reform the Church?

For the Church of the Whigs, the prevailing theme was Erastianism, the State was to be the Church's patron, and the Church was to be the State's servant. At the English Reformation, the State had at least consulted the Convocations, but these parliaments of the Church had been silenced by the Hanoverians in favour of reforming authority.

John Keble's Assize Sermon, preached from the University of Oxford on July 23, 1833, attacked the Irish Church. Keble's sermon was read in the February of that same year by Lord Alford.

Reform was preached on the side of the Bill. The Irish were to be reformed, and not to loathe to pay tribute to an Established Church which they regarded as a "barren tree."

The title was avoided as much as possible, with the result that some Irish fees were very poor. Lord Alford's Bill sought to save £60,000 of church money in Ireland by reducing the number of bishops from 22 to 12, a reasonable suggestion in view of the smallness and poverty of most Irish sees.

However, reasonable suggestion, John Keble attacked the Bill on the grounds of principle. Why should the Church not be consulted on so important a matter in her life as episcopacy? Should the Church be reformed by the authority of an external body? Rather, the Church as a Divine Society can only be changed from within.

KEBLE'S SERMON
Keble's Sermon may perhaps appear to be a somewhat conservative, but the Assize Sermons are still regularly read in the Assize Courts. Reformers in his *"Apologia Pro Vita Sua"* wrote of it.

The following Sunday, July 14, Mr. Keble preached the Assize Sermon. The sermon was published under the title "The Church of England as a National Apostasy." It was considered and kept the day, as the start of the religious movement of the 1850s.

What is the Church? That was the question which the Father of the Oxford Movement. Keble's Sermon set on foot a discussion of and investigation of the Church of England. Oxford became the centre of Anglican theological thought and the centre of the movement.

Without the stimulus of the Oxford Movement, the Archbishop of Canterbury William Temple said that "the Church of England is a dead body." The Church may have become 100 per cent. dead.

The Church would have been simply a department of state—rather than the Catholic and Christian.

Our great debt to the Tractarians and their followers is for reminding us that the Catholic Church is God's and not man's.

Firmly I believe and truly God is Three and God is One; And I next acknowledge duly Menhood in the Son of God.

CZECH FILMS
Films played an important role throughout the Assembly programme. The opening session featured two short films both by Czech artists.

This is the text of the sermon preached by the President of S. John's Cathedral, Brisbane, on July 23, 1833, at the Assize Courts. The sermon was read in the February of that same year by Lord Alford.

Reform was preached on the side of the Bill. The Irish were to be reformed, and not to loathe to pay tribute to an Established Church which they regarded as a "barren tree."

The title was avoided as much as possible, with the result that some Irish fees were very poor. Lord Alford's Bill sought to save £60,000 of church money in Ireland by reducing the number of bishops from 22 to 12, a reasonable suggestion in view of the smallness and poverty of most Irish sees.

However, reasonable suggestion, John Keble attacked the Bill on the grounds of principle. Why should the Church not be consulted on so important a matter in her life as episcopacy? Should the Church be reformed by the authority of an external body? Rather, the Church as a Divine Society can only be changed from within.

Reform is as much in the air today as it was in the 1850s. We are aware that the Church needs a new reformation.

REDUCTIONISM
Even the splendid but conservative thought of the Oxford Movement have been shaken by arguments.

In a way where the wheat grows amongst the tares, there is usually some scope for reform. But let us beware that the spirit of the reformer itself does not become a tares.

The Oxford Fathers of 1833 saw that a secular-minded Erastianism, which regarded the

Church as simply another State department lay behind the thinking of the Erastian reformers of that time. As we have seen, their glory was that they stood up for the supernatural nature of the Church as God's creature.

Today we see those who would stand up for the fact of casting the Christian message in form intelligible to the mind of this present age.

Let us acknowledge that this is a necessary step. It has been attempted age after age in the history of the Church, and will be attempted again.

But let us also be conscious that embedded in the minds of many of those who would write a new theology is the dangerous practice of Reductionism.

By this I mean, that where specifically Christian beliefs appear to make no contact, they are either watered-down or discarded, their meaning is reduced to nothing.

Of this movement, the reductionist movement is the statement that "God is dead."

Those who propound such theories, under the influence of modern Linguistics, tend to believe that they are freeing the faith from the trammels of metaphysics.

To the man in the street they appear to deny the faith, and might to remove the Church membership if they were honest and consistent.

What a strange turn of events it is when theologians declare the use of the word "God" is meaningless.

"AGNOSTIC"
To be fair, the positivist philosophy has done much to oblige people of every intellectual discipline to examine the use of language and analyse thought carefully.

However, the movement went too far in asserting that analysis purporting to be about the real world is not really capable of being verified by sense experience.

To put it crudely, unless you can see God, you cannot believe in Him.

The Church for centuries tried to win people away from idols which made God visible only to be met with a similar demand from modern philosophy to produce evidence of the deity or declare the word "God" to be without meaning.

As to Christians being "agnostic", Catholic theology has always been "agnostic" in the true sense of that word, that is, "I do not know."

There is nothing new in the insistence that God's essential being transcends our comprehension.

It is to be found in S. Thomas Aquinas, the Fathers and the Scriptures. For the Christian, his own thoughts, neither are they the work of his intellect. For as the heavens are higher than the earth, so are we

ways higher than your ways, and my thoughts than your thoughts." (Isaiah 55:9).

God then, is partly known and partly unknown. We depose Him through myth, symbol, and analogy, as it were, obliquely, and never directly.

In Catholic thought, spirit, and Christ are always consistent upon one another, never absolutely and divorced one from the other.

The very practice of sacramental worship is a witness upon this. A physical thing can become an outward and visible sign of an inward and spiritual grace.

Fr. Schillebeeckx, the Dutch Dominican theologian, goes as far as to call Jesus Christ Himself the sacrament of God.

"For," he says, "a sacrament is a divine bestowal of salvation in an outwardly perceptible form which makes the bestowal manifest; a bestowal of salvation in historical visibility."

Analogies or parables do give us knowledge of God, saving knowledge, at least, if not complete intellectual understanding. Jesus Our Lord was the master of such analogies and parables.

It is possible to translate his words in Mark 4:11 "deixis the to eis, eis in parabolas a panta gnostai" as "to those who are able to understand anything can become parables."

Certainly He used the familiar figure of the seed sown in the housewife and others to convey the truth of His Kingdom.

I have found the writings of Professor John Macquarrie, now at the University of New York, very helpful in this basic question of theology as "God-talk."

It is outrageous to try to reduce to-day to examine the language of theology and face up to the question of how we can know God and speak of His Kingdom.

But, if theology is talk about God, worship is talk with Him, and one without the other is barren.

GATE OF HEAVEN
In the Holy Eucharist, our Lord Jesus Christ is glorified for this is none other than the sacrament of His Kingdom.

In this great sacrament, Jesus Christ is really present; through participation and communion with Him, we are offered in the one great sacrifice to the Father.

As S. Augustine said, in the Eucharist, the whole of Christ, Head and members, offers Himself to the Father.

As we offer the Holy Sacrifice today, let us do so in great thankfulness for the witness to Catholic truth of the Oxford Fathers, and let us impress upon our minds and souls the words of the Scriptures: "For my thoughts are not your thoughts, neither are your ways mine, neither is your mind as my mind, for as the heavens are higher than the earth, so are my thoughts than your thoughts."

THE CATHOLIC FAITH

APPLICATIONS ARE INVITED

for the position of

LECTURER

THE COUNCIL FOR CHRISTIAN EDUCATION IN SCHOOLS

IN VICTORIA

- The appointment, initially for 5 years, includes:
 - Oversight of Approved Syllabus Teaching in Government Schools (470,000 children).
 - Supervision of a number of full-time Chaplains at Government High and Technical Schools.
 - This is a key position within the educational activities of seven branches of the Christian Church in their united approach to youth.

Full details available from the Chairman of the Council, the Very Reverend Canon W. Thomas, The Drovers, 188 Hoffman Street, East Melbourne, Victoria, 3002, with whom APPLICATIONS MUST BE LOGGED BY 31st AUGUST, 1968.

All enquiries will be treated as confidential.

Uppsala, July 19
The commentary with the film and "states and opinions" is a document which would be "fact" for this Assembly—namely that to the small part of the Unitarian world to think about the Church at all. The Unitarian great debates look like political squabbles; some of the Church's strongest stand on principle look like grudge fights between institutions. The Unitarian great debates look like political squabbles; some of the Church's strongest stand on principle look like grudge fights between institutions.

The opening session featured two short films both by Czech artists. The first, a ten-minute film, was a comedy created by Václav Bělohradský in the studios of the world famous Czech puppet film makers Trnava. Especially for the Assembly, used a combination of techniques—animation,

puppets, sets, newscasts, and so on. The film is a comedy, a sort of a parody on the Unitarian world which would be a transparent, brightly coloured cybernetic head and it is back the modern world in all its glory and gore.

The second film, a ten-minute film, was a comedy created by Václav Bělohradský in the studios of the world famous Czech puppet film makers Trnava. Especially for the Assembly, used a combination of techniques—animation,

