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FUTURE OF ABORIGINES

Policy to work in with missions

The State and Federal Governments have issued a statement that the future of Australia's aborigines is dependent on Christian missions.

Federal Minister for Territories, the Hon. Paul Hasluck, has just completed a tour of the northern outback in connection with National Aborigines' Day.

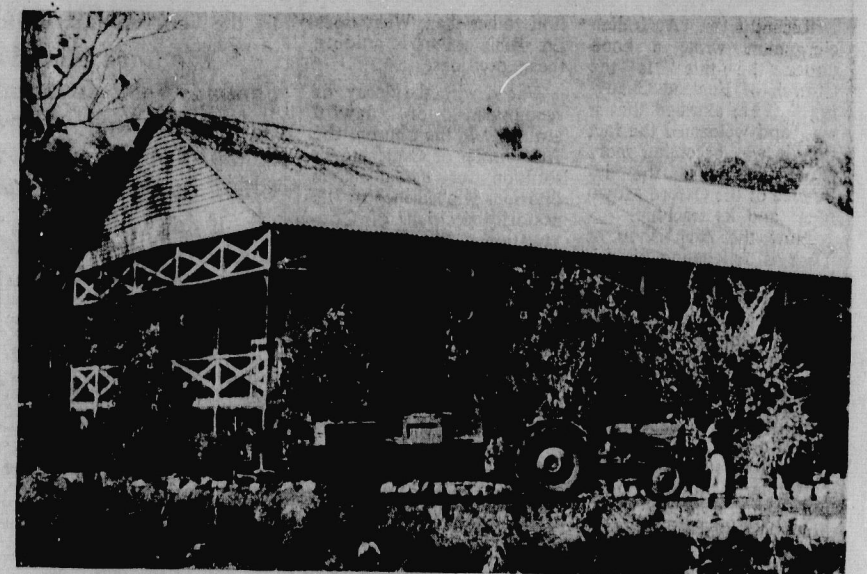
The statement said: "The Commonwealth and State Governments agree that the only future for Australia's 74,000 aborigines is assimilation and, with the co-operation of the Christian missions, are working toward that end. In its simplest terms, assimilation means that, to survive and prosper, the aborigines must live and work and think as white Australians do so that they can take their place in social, economic and political equality with the rest of the Australian community. The Governments concerned regard the problem primarily as social and not racial. It is one of enabling people to live together on equal terms in the same society with benefit to themselves and to each other. It does not concern the way in which two groups of people of different race may live in the same community while maintaining their racial separateness.

"This annual observance," Mr. Hasluck said, "focuses the attention of Australian people on the complex task of native welfare. We want to show the need; tell what is being done to meet it; reveal some of the difficulties; and, above all, drive home to all

the people of Australia that the task will never be completed without the sympathy and practical help of all Australians. This, too, is a field in which we want good neighbours to give a helping hand to the stranger in our gates. Although these people are truly the natives of Australia there are many of them who are strangers to comradeship and opportunity in their own land. Throughout Australia Governments and missions are doing more than ever before. Citizens are not doing enough to back them up."

A film, "End of the Walkabout," has been prepared and copies made available for screening and televising in all States. It is based on material photographed in the Northern Territory showing the progress from the primitive tribe to full citizenship.

The department has also prepared a set of photographs with printed descriptions illustrating the theme "Assimilation of our Aborigines." This is for distribution to Churches, Education Departments, private schools and organisations interested in native welfare.



Centre of the mission's daily work is the mission house. The Church Missionary Society mission at Groote Eylandt is one of the most up-to-date aboriginal missions in Australia.

One pastor for seventy churches

A pastor in the Sudan has seventy churches in his parish which is 140 miles by 80 miles, Archdeacon A. Riley said in St. Paul's Cathedral, Melbourne, on July 7.

He was preaching at the Church Missionary Society's thanksgiving service on the text, "He led them forth by the right way."

"The task ahead is still unfinished and VAST. There are a thousand million neighbours, extending right to the uttermost parts of the earth, and awaiting the Word of Life.

"The Sudan is an example of the unfinished task. In February this year the Diocese of the Sudan held its first Synod. At the same time the Gordon Memorial Sudan Mission of C.M.S. in the Southern Sudan celebrated its jubilee.

"It is just over 50 years since the first missionaries sailed up the Nile from Khartoum in a native sailing boat and established the first outpost among the Dinka people.

"We praised God for the 50,000 baptised Christians from among the numerous tribes of the South Sudan, for the 19 fully ordained Sudanese parsons, and for the 11 parishes."

The archdeacon continued, "When Canon Max Warren was visiting the mission a short time ago, he noticed in one place, under a big tree, a post with a sloping board nailed to it. There were also rows of logs on the ground under the tree.

"He asked what went on there, and was told that it was an open-air village church. Further on he saw a building with mud walls and a thatched roof. It was another village church.

"There are more than 600 of these village churches within the boundaries of the 11 parishes of the south. The pastors have a tremendous task as they attempt to superintend the work of all their village churches.

"In the parish of Yanbilo, for instance, Pastor Anderea Nangu-boyo has no less than 70 village churches. The size of his parish is 140 miles by 80, and his only means of transport as he visits his country centres and administers the sacraments there, is a push bike."

BUDGET

He said, "The society has to budget for the work ahead. The needs have increased, and so also have the opportunities.

"God gave us £41,000 in the previous financial year (an increase of £4,000 over the previous year). At least £7,000 more was needed for the new financial year (1957-1958) to meet present needs and opportunities.

"The question was, 'Would God move His people in the ranks of C.M.S. to give that extra amount?' Was it the 'right way'? The Federal Council believed it was, and so did the General Committee of this State. 'He led them forth.' They followed. It was the right way. God has honoured our faith."

The archdeacon said an experienced missionary adviser is urgently needed to help advise and co-operate with the pastors in charge of the five Zande par-

ishes. It was hoped to appoint one at the Synod, but not a single missionary was available who could be spared for the post.

A Mothers' Union worker is also urgently needed. The support is available. It requires a person after the calibre of a Mary Slessor or a Maude Pethybridge for what is really a tough job.

A doctor for the C.M.S. Hospital in Omdurman is also an urgent necessity, he said.

NO, WE DON'T APPROVE

Some readers of the last issue of the Record took exception to the news item on the front page about an English vicar who allows a dance band to play at a wedding in his church.

The editors thought the occurrence stood self-condemned as reported and so added no comment. But they assure their readers that they hold no brief either for the vicar or his opinions.

SALE OF WORK

The "Church Record" sale of work will be held in the Chapter House, Sydney, on Friday, August 16, from 10.30 a.m. to 4.30 p.m.

Rectors are asked kindly to announce the sale on the first and second Sundays in August.

JULY 24, 1958

Responsibility in a divided Church

Recently an Australian clergyman wrote a book under the title "Is the Church of England Changing?" He affirmed that it was, and welcomed the fact that it was becoming more ritualistic under the influence of the Oxford Movement and its teaching.

Now the Archbishop of York is felicitating his fellow Anglo-Catholics (at a "Eucharistic Congress" in London to mark the centenary of the Romanising "Church Union") on the revival of certain doctrines which he by implication admits are not in our Prayer Book or Articles, but are taken from other sources. In particular, he draws approving attention to the strong hold that what he called the "Real Presence" (the presence of the deity and humanity of Christ in the consecrated bread and wine at Holy Communion) and the "Eucharistic Sacrifice" (the offering of the Body of Christ to the Father) have on the minds of many Anglicans.

The open boasting of the "Eucharistic Congress"—held on the eve of the Lambeth Conference and attended, we regret to say, by a member of the Royal Family—is indeed evidence of a change in the Church of England. Not that the Church of England has changed its official doctrines, but that a considerable and influential section of Church members has changed from the Church's official position.

The result is a Church divided against itself; its members holding contradictory opinions on vitally important doctrines.

The question is—now that canons and constitutions and liturgies are being revised not only in Australia and England, but generally in the Anglican Communion—which viewpoint should be maintained? Plainly, that which conforms to the Word of God. This, after all, has been the lodestone of the Church of England since the Reformation.

But in so many debates this test is not being applied. The ancient Fathers, the Caroline divines, what twentieth-century congregations find aesthetically satisfying "Anglican tradition"—in fact, almost any considera-

tion rather than, What does the Bible teach? is guiding these decisions.

Faced with the decay of recognition of lawful authority in the Church, the Archbishop of Canterbury's solution for the presence divisions is obedience to the majority decisions of Convocation. But already it is plain that this is no solution, as Canon Bryan Green and others have been constrained to say in connection with the Convocation decisions on marriage and divorce. For Convocation has pronounced on matters beyond its lawful province.

Another method of asserting authority in this divided situation is to exalt the prerogatives of a bishop. But with an increasingly Anglo-Catholic episcopate this is no solution. For being law-breakers themselves such bishops do not always uphold the law or official teaching of the Church, and many of them will not tolerate a consistent evangelical churchmanship within their dioceses. The experience of two young Australian clergymen who recently were forced out of the diocese in which they were trained and ordained illustrates this.

What should evangelicals do in the present position? First they should pray constantly for the welfare of the Church of England, that God will not give it up to the fate we deserve, as He has already given up the Church of Rome and other Churches that "have erred," not only in their manner of ceremonies, but also in matters of faith" (Art. 19).

Secondly, Scriptural principles must be applied to the whole range of life, especially church life: worship, evangelism, church extension, church finance. And in all personal dealings love and forbearance should mark our speaking of the truth (Eph. iv, 15). Finally, while being alive to the need to bring the Church's gospel to the whole of modern society, evangelicals must do what lies within their responsibility, at both parish and synodical level, to maintain the essential character which was given to our Church, with great spiritual insight and at great personal cost, at the Reformation.

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TRANSUBSTANTIATION?

What is the "Real Presence"

by the Venerable T. C. Hammond, Rector of St. Philip's, Church Hill, Sydney.

We have placed the words the "Real Presence" in inverted commas because it cannot be urged too frequently that the question agitated in many quarters is not really concerned with the real presence of our Lord but with the real presence of our Lord's Body and Blood in the consecrated elements at Holy Communion.

If this fuller phrase were deliberately employed it would remove much ambiguity that at present clusters round the question.

The Archbishop of York, the Most Reverend Dr Michael Ramsey, is reported in "The Church Times" of July 4, 1958, as having stated that "the Tractarians revived the teaching, equally lawful within the Church of England, that after the consecration of the elements there are indeed present, not carnally but spiritually, the body and blood of the Lord, and He, present in the sacrament alike in His deity and humanity, is rightly to be adored."

CONSISTENT

We would like to discuss, very briefly, two questions which at once emerge when we consider this important statement:—

1. How does this teaching differ (if at all) from the Roman doctrine of the real presence of our Lord's Body and Blood in the sacrament?

2. Is this teaching consistent with the doctrine of the Church of England?

In dealing with question 1 we are at once confronted with an ambiguity in phraseology. Dr Ramsey states that "after the consecration of the elements there are indeed present, not carnally but spiritually, the body and blood of the Lord." At first sight this may seem to exclude the Roman dogma of the real and substantial presence of our Lord's Body and Blood. In point of fact it does not do so.

The ambiguity underlying the word "spiritually" in this connection has been pointed out long ago by Bishop Jeremy Taylor who wrote, "By spiritually they (especially Bellarmine) mean 'present after the manner of a spirit'; by spiritually we mean 'present to our spirits only': that is, so as Christ is not present to any other sense but that of faith, or spiritual susception: but their way makes His Body to be present no way but that which is impossible, and implies a contradiction: a body not after the manner of a body: a body like spirit: a body without a body." (Revel Presence, sec. 1-8, Works XI 17).

Until, therefore, Dr Ramsey clears up the ambiguous phrase "not carnally but spiritually," we cannot clearly distinguish any real difference between his view, which he attributes to the Tractarians, and the Roman dogma of Transubstantiation.

A second point of resemblance with Roman Catholic teaching is that Dr Ramsey attributes the change in the elements to the words of consecration.

He says, "After the consecration of the elements there are indeed present . . . the body

and blood of the Lord."

An ordinary reader would identify the opinion here expressed with the language of the Council of Trent "that, by the consecration of the bread and the wine, a conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of His blood" (Sess. XIII Ch. IV). We do not charge Dr Ramsey with holding the Roman view. We only point out that his inaccurate forms of expression open wide the door for it, a matter to be deeply regretted.

ELEMENTS

The second question is most important.

We would point out that there is no expression in our Church formularies that even imply any alteration in the elements after consecration. The words of the prayer of consecration teach that in the purpose of consecration is to set apart for use. "Grant that we receiving these thy creatures of bread and wine." Similarly we pray, "Sanctify this water to the mystical washing away of sin," in the baptismal service. The 25th Article declares "The sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them."

The words of Dr Ramsey, "He, present in the sacrament alike in His deity and humanity, is rightly to be adored," are equally ambiguous. Of course Christ is to be adored and we adore Him, in Baptism, in the

New journal on education

The Australian Teachers' Christian Fellowship, a constituent body of the Australian Inter-Varsity Fellowship, has published the first number of "Journal of Christian Education."

It is designed to show, in the words of the editorial, "that for the solution of educational problems today, the Christian faith offers insights and a dynamic . . . which are not found outside that faith."

While the Journal is a professional one, it is hoped that many parents and members of vocations other than teaching—in fact all who grasp the importance of education—will be interested in this Journal.

The first number contains a

reading of His Word, in private prayers, as well as in Holy Communion. But what is meant by "present alike in His deity and humanity?"

Richard Hooker found some difficulty in this conception and solved it by saying "Presence by way of conjunction is in some sort presence" (See Ecclesiastical Polity Bk 5, Sec LV, 5-8). But nowhere does he suggest, nor does any Anglican divine prior to the Tractarians, that we have a unique example of the conjunction of our Lord's deity and humanity in the elements of bread and wine after consecration.

The whole implication of Dr Ramsey's statement is that the human features associated with the Incarnation are present in some undefined manner in the bread and wine. It is safe to say that the whole genius of Church of England teaching runs contrary to this idea.

The "Black Rubric" asserts "The natural Body and Blood of our Saviour Christ are in heaven and not here." The words of distribution in the Holy Communion speak distinctly of a "Body which was shed;" not of a Body then given or of a Blood given which had been shed.

We regret that such unqualified, and at the same time ill-defined, statements should issue under the authority of a distinguished name.

Archdeacon Hammond, formerly Principal of Moore Theological College, is a distinguished theologian who here analyses an important statement recently made by the Archbishop of York.

• DR GRAHAM

Crusades in three cities

CHRISTCHURCH, July 16.—Dr Billy Graham will conduct crusades in Christchurch, Wellington and Auckland during his 10 or 12 week visit to Australia and New Zealand next year.

The full program has still to be arranged, but Dr Graham will be in Australia and New Zealand between mid February and the end of June.

This was announced by Dr Graham's personal secretary, Mr J. Beavan, in an interview in Christchurch last week.

Two other assistants have arrived in Australia this week. One will make Melbourne his headquarters and the other will tour New Zealand and Australia making the advance arrangements for Dr Graham.

While Dr Graham is touring he will have a staff of about 12 persons.

"Dr Graham must visit the three main cities of New Zealand to reach the people," said Mr Beavan. "The number of crusades to be held in each city will still have to be arranged—I hope to make the announcement soon."

Committees of representatives of the Churches would be formed in each city to arrange the crusades, he said. "We just guide them."

No decision has been made on whether the crusades will be held outdoors or in halls. "Both types of crusades have been successful," said Mr Beavan. "In 1953, in Dallas, Texas, the complete crusade was out of doors with great success and then last year our New York crusade was held indoors and more than 2 million persons attended in the 16 weeks."

SINCERITY

Mr Beavan said that Dr Graham became well-known in Britain on his first crusade there in 1946-47 and then in 1949 he attracted world-wide attention with his crusades in the United States.

Statistics showed that 56 per cent of those who attended the crusades were regular attenders at a church, he said.

In reply to a question asking the reason for Dr Graham's successful crusades, Mr Beavan said: "All that hear him speak are impressed by his sincerity; not all agree with him, but I

believe the world is looking for sincerity. That is the human explanation. I also believe that God is blessing his work."

Mr Beavan met the executive of the National Council of Churches and representatives of the National Council member Churches.

The following statement was issued after the meeting: "Two years ago, an invitation was sent to Dr Graham by the member Churches of the National Council to conduct a campaign in New Zealand. At that time it was not possible for Dr Graham to accept."

"In 1957, the Churches renewed their invitation. At today's meeting, Mr Beavan said that from the beginning Dr Graham and his team had felt that any visit to Australia should include New Zealand."

"He explained that he was now in New Zealand representing the Churches in Christchurch, Wellington and Auckland, and after an assessment of the position he would make recommendations both to Dr Graham and to the Churches through the National Council at the earliest possible moment."

Full-time education director

CHRISTCHURCH, July 13.—The appointment by the Diocesan Youth Council of Mr Alexander McColl, as director of religious education in the Diocese of Christchurch, has been announced by the vicar-general (the Very Rev. Martin Sullivan).

It is hoped that Mr McColl will take up his duties toward the end of the year. At present he is physics master on the staff of Christ's College.

Youth Chaplain to go to Japan

Chaplain for Youth in the Diocese of Sydney, the Rev. N. Bathgate, has been appointed Diocesan Delegate to the 14th World Convention on Christian Education which will be held in Tokyo, Japan, commencing on July 19.

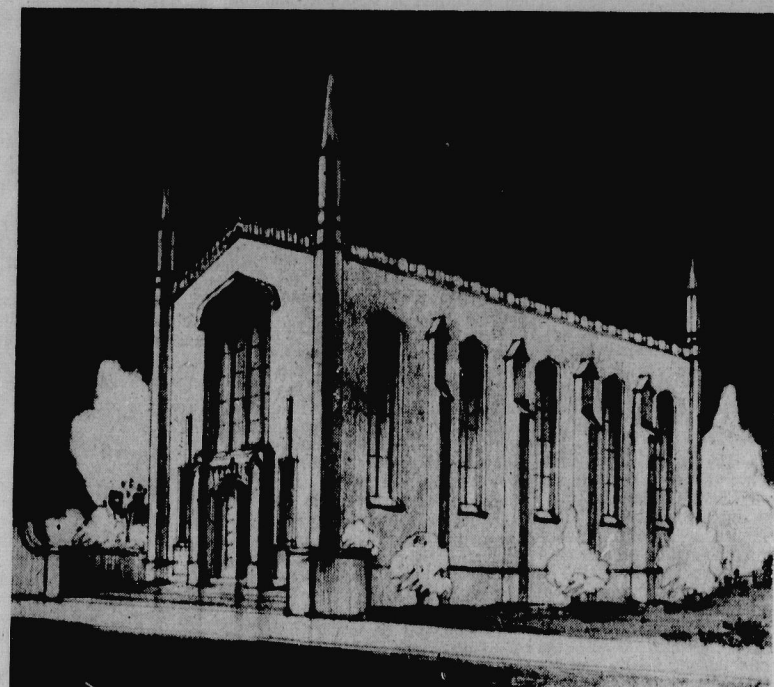
The theme of the Convention will be "Jesus Christ, the Way, the Truth and the Life."

The Convention will be divided into several sections. Mr

Bathgate will only attend the section dealing with Youth Work.

It is expected that 4,000 members will travel from all parts of the world to Japan. Mr Bathgate said last week that he looks upon this as a great opportunity to meet with world leaders and compare notes.

He also said that he hopes to do a good deal of "window shopping" for the Diocese of Sydney.



Symbol of his ministry: in 1933 there were 13 students at Moore College; this year a record number of 102 fill the new chapel for worship every day.

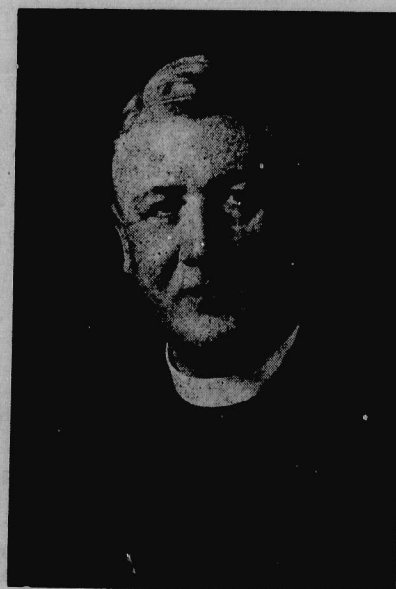
ARCHBISHOP FOR 25 YEARS

Yesterday the Archbishop of Sydney the Most Rev. Dr H. W. K. MOWLL completed twenty five years in his occupancy of the See of Sydney. On July 23, 1933, he cabled his acceptance of the synod's invitation to come to become Archbishop.

Only one of his predecessors gress in the diocese. The Archbishop has had a longer episcopate than bishop has taken an active lead Dr Mowll, namely, Bishop Fred in the huge expansion of church

During the last quarter century there has been much pro-

CHRISTCHURCH, July 13.—The appointment by the Diocesan Youth Council of Mr Alexander McColl, as director of religious education in the Diocese of Christchurch, has been announced by the vicar-general (the Very Rev. Martin Sullivan). It is hoped that Mr McColl will take up his duties toward the end of the year. At present he is physics master on the staff of Christ's College.



Dr Mowll

aspect of developing life during these years has been among youth.

The first young people's fellowships in parishes were very few and in their infancy in 1933. Today there is scarcely a church in the 230-odd parishes which has no youth fellowship.

The Archbishop was instrumental in founding the youth chaplaincy, and in acquiring the Youth Centre in the city, which is now free of debt.

The quickening of the gospel ministry among young people has had its effect on recruitment for full-time service. For example, when the Archbishop arrived, there were 13 students in Moore College.

At present there are 102. Deaconess House has had a similar expansion. Nowhere has the inspiration and lead of the Archbishop been more evident than in Moore College.

Other features which will always be associated with the Archbishop's leadership are the inauguration of the clergy schools, the acquiring of Gull-bulla, the Good Friday Procession of Witness and the Town Hall service at night, his constant travels through the diocese and, more recently, throughout Australia as Primate, his prodigious personal knowledge of his clergy and so many lay members of the church, and his keen and sustained interest in the work of C.M.S.

Full celebrations are being planned by the diocese for next March, the anniversary of his induction as Archbishop.

PREACHING

The pastors of the four Lutheran churches in* Yugoslavia have held a conference at Murska-Sobota on "Meeting Contemporary Needs in Preaching." It was attended by 40 pastors. The conference was made possible by financial help from the Lutheran World Federation.

Letters

The Editor welcomes letters on general, topical, or controversial matters. They should, if possible, be typewritten, and double spaced. For reasons of space, the Editor may omit portions of some letters. Preference is given to signed correspondence, though, in certain cases, a nom de plume will be acceptable.

Suggestion is "the last straw"

Sir,—The following comments are offered in reply to the letter by Rev. R. Walker. The suggested Diocesan Canvass in lieu of Diocesan assessments as the source of Diocesan income is the last straw. The letter did not explain what is envisaged by such a canvass; it is reasonable to assume, however, that it is intended to use the methods adopted by recent parish canvasses. If this assumption is correct it is hoped that a Sydney Diocesan canvass will never be implemented and that other dioceses may not be influenced by this suggestion.

Promotion has not been unanimously accepted by Sydney parishes and within so-called Promotion Parishes there are still many people who, although they have been conveniently bulldozed aside, strongly oppose of the dubious methods employed. The fact that other Diocesan Canvasses have taken place is in itself no recommendation.

The statement "it seems to me that men between the ages of 25 and 40 are not well represented in our Church life" is virtually an admission of failure with respect to this aspect of Promotion. When Promotion was being introduced into Sydney, it was portrayed as the "cure-all" for Parish ills in general, and the solution to encourage men to attend church in particular. It is possible that Promotion has lulled many men into a false sense of security about spiritual matters.

The thought that "all is well with me spiritually because I am contributing to the Church" is a probable product of Promotion. Correction of such erroneous thinking would be one of the unenviable tasks of a director for laymen's work, if appointed as suggested in the letter.

Yours faithfully,
E. S. CHIVERS.
Gladesville.

Please — Don't send it any more

Dear Sir,
Some two years ago your incredible paper began to arrive, but I have never found out why. But I must ask you not to send it any more, as I can no longer see the things I respect written of in such a way. You spend so much time telling your readers how right you are and how wrong everyone else (including me) is.

If you are right, I don't want to be told each fortnight how wrong I am, any more than you do.

If you are wrong (and it is just possible, you know), better I never see it.

Perhaps we'd better each go his own way and mix with his own kind, and enjoy a bit of good old backslapping.

G. H. Waters,
Keiraville.
P.S. If a friend had it sent out of respect, I will pay up. And send him two years of "The Catholic Weekly" or "Tribune."

Anniversary

The clergy will be interested to know that on Wednesday, 23rd July, His Grace the Arch-

bishop will celebrate the 25th anniversary of his acceptance of the See of Sydney.

He was not enthroned till the 13th March the following year, but the Archbishop regards it as an important anniversary and I am sure many of his clergy will want to send him greetings on the occasion. This affords an opportunity to be reminded that Bishop Frederick Barker, the third Bishop of Sydney, who always dated the beginning of his Episcopate from the time of his acceptance, was Bishop for 27 years. However, it is planned to celebrate the Archbishop's 25th anniversary in a fitting manner in March next year.

Your sincerely,
R. C. KERLE, Bishop.

Recording facilities

Dear Sir,

May I again draw the attention of your readers to the fact that the Christian Broadcasting Association, acting in co-operation with the N.S.W. Council of Churches, records without charge ministers and other Christian workers who speak on 2CH devotional broadcasts. This free service has been available for several years, and has been widely used. C.B.A. supplies full professional facilities, including use of its large library of LP records.

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REV. VERNON TURNER,
Director C.B.A.

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"Revived faith" in Communion

Two days before the Lambeth Conference, the Anglo-Catholic Church Union began its centenary Eucharistic Congress in London. The opening service in Westminster Abbey was attended by Princess Margaret—the first member of the Royal Family ever to support a Church Union Congress—and by a number of visiting bishops.

The President of the Church Union is the Bishop of London, and the inaugural address of the Congress was given by the Archbishop of York, the Most Reverend Michael Ramsey.

The Archbishop spoke of the twin doctrines of the Tractarians—the Real Presence and the Eucharistic Sacrifice—which, he said, had been responsible for "the revived Eucharistic faith" of the Church of England.

The Archbishop defined the Real Presence as held by Anglo-Catholics as "the teaching that after the consecration of the elements there are indeed present, not carnally but spiritually, the body and blood of the Lord, and that He, present in the sacrament alike in His deity and His humanity, is rightly to be adored."

DANGEROUS

This doctrine, he said, "linked the Blessed Sacrament with the Incarnation itself. The Bread from Heaven is none other than the Word-made-flesh. Before we receive the gift as the food of our souls, we are lifted out of ourselves in adoration of the mystery of the Incarnation of which the gift is already the present, effectual sign."

Archbishop Ramsey then expounded the now-familiar "representation theory" of the Eucharistic Sacrifice. "In reaction

from the corrupt and dangerous notion that the Mass was a repetition of Calvary, there has been the belief that, in the Eucharist, the only sacrifice is after the reception of Communion, and takes the form solely of the offering of ourselves and of praises and thanksgivings.

The Archbishop then spoke of three new trends in Anglo-Catholic eucharistic practice: the realisation of the close connection of scripture and liturgy, the revival of the sense of the congregation as the ecclesia of God, and a new emphasis on the offertory of bread and wine provided by the people to represent the offering to God of their common life.

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THE STORY OF THE

Ancient Church of Mar Thoma

By the Rev. M. M. Thomas, Youth Director of the Mar Thoma Church, India.

The beginnings of Christianity in India go back to the visit of St. Thomas, the Apostle, in A.D. 52. He is believed to have preached to the Hindus. As a result of it, many high-caste Hindus are said to have accepted Christianity.

The tradition says that he founded seven churches for their worship and ordained presbyters from our leading families. From the western coast of India, the Apostle went to the eastern coast (Madras) and preached. There he died the death of a martyr.

Due to the lack of records, we can rely only on tradition and the memoirs of certain visitors. In the middle of the fourth century, Thomas of Cana, a Syrian merchant, came to Malabar coast with four hundred Christians and a few priests.

The fourth century being a period of persecution of Christians in Persia, a number of refugees may have come in and colonised in Malabar.

Cosmas, an Alexandrian merchant, wrote in the sixth century that he has seen in Ceylon and in Malabar, where pepper grows, Christians as a well-organised community with a bishop from Persia.

In Syrian Church history the period from the fourth to the sixteenth century is known as the Persian or Babylonian period. The Persian Christians and the Malabar Christians were in ecclesiastical contact all these years.

Reminding us of this connection, there can be seen two Persian Crosses at Kottayam. The Syriac inscription on one of these reads thus:—"Let me not glory save in the Cross of our Lord Jesus Christ."

ROMAN MOVE

From 1498, the date which Vasco da Gama landed at Calicut, for a century and a half the Portuguese had command of the eastern seas.

With the establishment of the Portuguese Empire in the east, the Pope saw the opportunity of bringing the Malabar Christians under his supremacy.

In 1542 St. Francis Xavier landed in India and carried on the work of baptising hundreds on the seacoast. He established an inquisition court at Goa and many Seminaries for the training of the Ministry.

But the Indian Christians refused to accept those trained in the Roman Catholic seminary. Then they put difficulties in the way of Babylonian bishops entering the country.

A few years later, Archbishop Menezes came armed with the backing of the Portuguese viceroy. By friendly visits, bribery, and threats he persuaded people to embrace the Roman Church. At last in A.D. 1599 he called a synod at Diamper. Archbishop himself presided the meeting and he read out the decrees to be passed.

Though some protested, he asked all present to sign the decree. Thus, the Syrian Christians of Malabar became part of the Roman Church. New doc-

trines and practices were introduced, and the freedom of the Church was lost. Though there were some Syrian Christian leaders and churches which were discontented with the state of affairs, they had to submit to it because of the domination of the Portuguese power. For over half a century from A.D. 1600 the Church continued under the Roman Domination.

JACOBITES

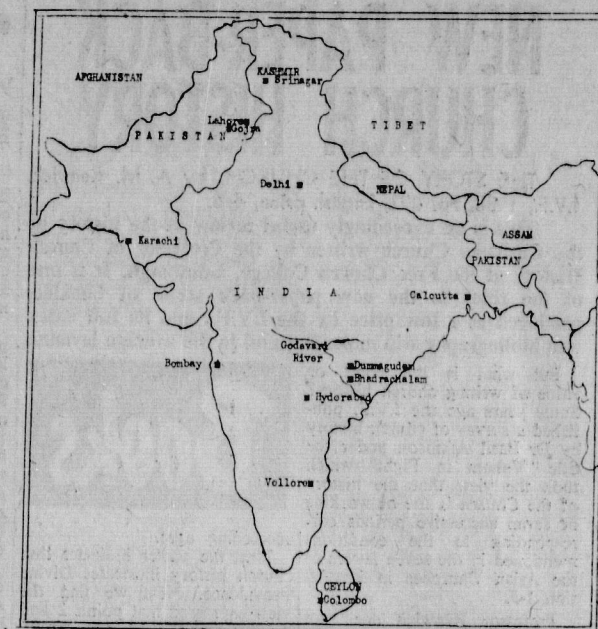
In 1653, one of the Eastern Patriarchs sent "Bishop Athanasius" to India. He was taken hold of by the Portuguese, before

landing. Nothing more was heard of him. Rumour went about that a bishop sent to them was killed.

A crowd, reported to be about twenty thousand, marched on to the Portuguese fort in Cochin under the leadership of Archdeacon Thomas. The gates of the Cochin fort were closed against them and cannons were mounted on the fortress. Frightened and disappointed they returned home deciding to separate themselves from the Roman yoke.

But later on many went back again. It is said that 32 congregations stood faithful to the Archdeacon and 84 congregations accepted Roman Church. Thus, the Indian Church is divided into the Roman and the non-Roman communions.

What about the 32 congregations which maintained their independence? They had no bishops. So, 12 priests joined together and as a provisional arrangement raised Archdeacon Thomas to the episcopate. This



Malabar, where the ancient Church of Mar Thoma is situated, is on the western side of the southern tip of India. Following a visit by a Roman Catholic Archbishop the church was under Roman domination for over half a century as the author of this article explains.

first bishop was called Mar Thoma I.

In 1665, Mar Gregorius, Metropolitan of Jerusalem, a bishop who was under the Jacobite patriarch of Antioch, came to India.

Mar Thoma I and his people welcomed him without caring to enquire from what communion he came. Mar Thoma I was consecrated as bishop of Malabar. Between 1665 and 1843, this community went smoothly with the native bishops and the visiting bishops sent by the Patriarch.

Some of the consecrations

were by the local bishops and some by the foreign. There was no rule about it.

Thus, we come to the modern period of reformation in the ancient Mar Thoma Church of Malabar.

YOUTH DINNER

A special diocesan youth dinner will be held on Wednesday, August 13, 1958, in the CENEFA Auditorium, 201 Castlereagh Street, at 6 p.m. Canon Bryan Green, of Birmingham, England, will be the speaker. Tickets 6/6 each from Youth Department.



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NEW PAPER-BACK CHURCH HISTORY

THE STORY OF THE CHURCH, by A. M. Renwick. I.V.F., 1958. Pp. 222, English price, 4/6.

This is an exceedingly useful review of the history of the Christian Church written by the Professor of Church History at the Free Church College, Edinburgh. It is one of the titles in the new paper-back series of booklets produced at a low price by the I.V.F., and its full index and bibliography will make it useful to the average layman.

But what is the point or value of writing church history? Some years ago the I.V.F. published a survey of church history by Dr Basil Atkinson under the title "Valiant in Fight" which took the view that the history of the Church is the outworking of seven successive periods corresponding to the conditions mentioned in the seven letters to the Asian Churches in Revelation 1-3.

Professor Renwick does not take this view (wisely, in the review's opinion), but it is not altogether clear where he does look for the meaning of the church's history. He divides this history into four areas: 1. Missionary activity 2. Church organisation 3. Doctrine and 4. The effect on human life. In his prologue he first endorses Professor Gwatkin's definition of church history as "the spiritual side of the history of civilised peoples ever since our Master's coming" and gives the impression that its value lies in the moral lessons it provides for

Books

succeeding ages.

Next the writer indicates that church history illustrates Divine Providence. Next we find the view expressed that points 2 and 4 above-mentioned are "fulfillments" of Luke 13:19 and Matt. 13:33 respectively.

Much more satisfactory and consonant with the Bible's own outlook is the view expressed on p.8 that "The history of the Church is simply an account of its success and its failure in carrying out Christ's great commission to go into all the world and preach the gospel to every creature," though the writer does not indicate how this view is to be reconciled with the others he espouses.

D. W. B. Robinson.

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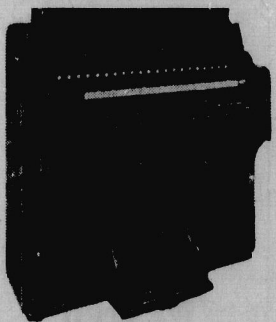
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Particulars from The Hon. Treasurer, (See article this issue) Australian Church Record.

Dr. A. E. FLOYD

writing from St. Paul's Cathedral, Melbourne, said of the Mannborg organ:—"Wherever it is impossible to install a pipe organ I would unhesitatingly recommend the Mannborg as the finest instrument of its class in the world."



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About Japan

UPON THIS ROCK, by E. W. Gosden. Marshall, Morgan & Scott, 1957. Pp.158. Eng. price 8/6.

This is a moving story written by a member of the Japan Evangelistic Band, that zealous company of missionaries who have succeeded in getting closer to the Japanese than most foreign missionaries. The writer and his fellow missionaries remain entirely out of sight.

It is a story of Japanese people in a Japanese setting. The lot of the poor village folk, the common immorality, the intrigues of Buddhists and a glimpse of Shintoism are all in the picture, and as far as one can judge it is a true picture of things as they are. These are the backgrounds against which the shining courage, the amazing devotion and faithfulness of a Japanese Christian nurse stand out.

Here is the Grace of God clearly and effectively shown not only in the central character; but in other Japanese converts to the faith of Christ.

We in Australia know all too little of the Church in Japan. This book which is convincing in its simple narrative gives us something for which we should praise God. It is a tonic to faith, an indirect rebuke to half-heartedness and a challenge to the best of us. I heartily commend it.

H. S. Kidner.

Kinsey critic

THE HUMAN VENTURE in Sex, Love, and Marriage. By Peter A. Bertocci. Longmans, Green & Co., 1957. Pp. 143. English price 8/6.

Most books on marriage are preoccupied with physiological detail: this book, on the contrary, is concerned with the significance of love in relation to the whole personality. The author is severely critical of Kinsey: he forcibly reminds us that sex is something more than glands.

The author does not write explicitly as a Christian, but no Christian can read this book without profit.

It is balanced, helpful, and persuasive.

S. Barton Babbage.

REV. L. E. MAXWELL

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Evening Meetings: 7.45 p.m.

Lunch-hour Bible Readings: 1.10 to 1.45 p.m.

Mr. Maxwell is the Principal of the Prairie Bible Institute, Alberta, Canada. An outstanding Missionary Leader, Bible Teacher and Author.

(Watch "The Sydney Morning Herald" for further details.)

FILM REVIEW

New Bible Society film

THE LEAVES OF THE TREE, British and Foreign Bible Society, 1958. 32-minute film in natural colour available for hire.

"The Leaves of the Tree," the story of the Tigrinya Bible, was produced by Raymond Kinsey in association with our Visual Aids Department at Bible House. Commentators are Mary Wimbush and Alvar Lidell, both of the B.B.C. Photography is by James Normington and music, composed by John Hotchkis, is played by the Goldsbrough Orchestra.

To summarise the film:— In its material creation, a Bible starts in the forests of Scandinavia by the felling of a tree. With many others, this tree floats down the rivers to be collected at the factory and transformed into pulp. The next operation brings the raw material to the paper mill. The mill in our film is at Wolvercote, near Oxford, where there is a gigantic machine which produces Bible paper by the mile.

Yet perhaps the story begins in quite another part of the world, in the mists of Ethiopia, where a young Swedish missionary took his bride at the beginning of the century. By 1909 he had translated the four Gospels into Tigrinya, the spoken language of a people, many of whom belonged to the ancient Coptic Church, whose Scriptures existed only in a "dead language," called Geez.

The publication of the Gospels in their language was a significant event, but unhappily one which the translator himself was not to share, for on the day on which the first copies arrived from Bible House Dr Karl Winquist died of a heart attack.

At this point the principal figure of our picture enters the story, although she is not seen until the end of the film. On the death of her husband, Mrs Elsie Winquist decided to complete the translation of the whole Bible into Tigrinya.

The upheaval of war and the

passing years failed to daunt this fearless servant of God, who with a team of native Christians produced the completed translation in 1956.

It is here that the Bible Society comes into prominence once more. The scene changes to Beccles in Norfolk, where we see all the skills of the printer being brought into the service of the Eritrean people. There was no metal type in this country to print the curious Tigrinya script, so every line of this large Bible of 1,204 pages was photographed from sheets printed from type set in Eritrea. This intriguing process of printing by photography is clearly illustrated in the film which shows one of the largest cameras in the country with a man working inside it!

As the scene changes again, we return to Ethiopia with the first consignment of Tigrinya Bibles.

We catch something of the joy and gratitude of the people as the Scriptures make their way into the Churches, to the hospitals, to the schools and remote villages. After such scenes of intense activity, the crowds fade from our picture and we come into a quiet garden where sits the woman who was the guiding hand and the inspiration of this version of the Scriptures. We see Mrs Winquist herself, now in her 95th year. And on her lap, the Book, translated, printed and bound.

Only a few weeks after her picture was taken Mrs Winquist was called to her rest. The Book, which she and her husband gave to Ethiopia, remains and is finding its way into the lives and hearts of a grateful people.

—L.R.K.

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HOUSING PROBLEM

Garages for the clergy

In recent years more than one inquiry has been made into the problem of clergy housing, particularly with respect to retiring clergy; with consequent overlapping of proposals and supercession of projects in view.

In the result there is, however, not yet a concrete scheme in operation providing homes for clergy as they are obliged to retire or cease ministry through ill health, and such scheme as will leave to the individual any freedom in choice of locality.

In all serving in callings which provide residences, usually with the obligation to reside therein, is the natural desire to ultimately own one's home property. Paradoxically, the provision of such residences proves detrimental rather than an advantage, as at first sight it so seems. Relieved of the necessity to acquire a home, and such provision counting partially as remuneration (or at least a consideration) the acquisition of the individual's own property is disregarded and in fact made much more difficult.

Eventually advancing years or ill health catches one unprepared and maybe, as in present circumstances, hopelessly handicapped by the incidence of inflation, i.e., the serious devaluation of resources one had relied on as provision for declining years, be it no more than an annuity.

This phenomenon can recur; like Australian droughts it is not tied to schedule. Real (landed) property is the only resource apparently immune (in the long view) to this economic disease. Any diocesan provision of homes will likely be on a life-lease basis and almost certainly provide only for retirement-tenancy. Funds being necessarily derived from the church at large such properties cannot be handed over to occupants for transmission at death, nor available to the active ministry as holiday resorts.

Some of our younger clergy, appreciating these circumstances have, like the wise virgins, commenced to make very practical provision for both contingencies, i.e., retirement and recurrence of marked currency depreciation. (The latter, in varying milder degrees, is always with us from generation to generation.)

These few young men have acquired sites, usually in the more remote lower price localities, on which they are gradually, by their own handiwork in leisure periods, or by such economical means as they can arrange, building firstly some type of holiday residence—maybe a habitable garage. They plan to later on enlarge or add to this nucleus.

At this point they may occasionally let to reliable holiday tenants as offset to upkeep expense, or they may exchange with similarly placed colleagues for variety of vacation. The main point is, however, that there, at least, is a bit of Australia which they can in emergency retreat to as home; an economic sheet-anchor.

These young clergy were not necessarily financial. One or two had no more than a recent life assurance on which to base a start. How then are they self-helping themselves to this recreational haven and retirement home?

The writer (c/o the Australian Church Record) will be pleased to acquaint interested clergy (and their helpers) how a private trust will assist them in the initial stages (1) and outline the further course toward their objectives. S.M.G.

(1) See "Cleripurs" advt. in this issue.

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Annual cricket meeting

The 56th annual meeting of the New South Wales Cricket Union will be held in the C.E.N.E.F. Memorial Centre, 201 Castlereagh Street, Sydney, at 7.45 p.m., on Tuesday, 29th July, 1958. The president, Rev. W. N. Rook, will preside.

The 1957-58 season proved to be particularly successful and 123 teams from churches situated within the city and suburbs of Sydney participated in its competitions.

During the past season, representative teams were sent to play fixtures against church clubs in Armidale, Goulburn and Parkes and matches with Petersham-Marrickville and Western Suburbs District Clubs and the Goulburn and Parkes churches were played in Sydney.

Great interest is already being aroused by church cricket fixtures to be played in Adelaide over the Christmas/New Year period 1958-59. Teams from Tasmania, Queensland, N.S.W., Victoria and South Australia will participate.

At the annual meeting all arrangements will be completed for the 1958-59 season. The competitions will commence on Saturday, 6th September, and any church wishing to have further particulars about the union is invited to telephone or write to the secretary, Mr Stacy Atkin—Tel. WM3069—Box 204, P.O., North Sydney.

Blazers, caps and cups will be presented at the annual meeting to successful teams and players. The premiers in the various grades are:

A grade: St. Stephen's, Hurlstone Park.

B grade: Bardwell Park Methodist.

C grade: Punchbowl Baptist.

D grade.—For boys under 15: St. David's, Arncliffe.

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Mr C. W. Pinnell, 5/-; Miss B. Moss, 5/-.

Mr F. H. Gray, 15/-.

The poor parson of the U.S.A.

NEW YORK, July 15 — Of all the Protestant ministers in the U.S., two-thirds are in debt, and a large percentage of ministers' have to take outside jobs.

The U.S. Protestant minister's average cash salary comes to 4,432 dollars (£2,000) a year for a 60- to 80-hour week (New England ministers, the lowest paid, get only 4,018 dollars.)

Automobile expenses largely come from the ministers' own pockets—their average travel allowance is less than 300 dollars a year.

These depressing statistics are part of a survey by the National Council of Churches that will be published soon.

Commented last week's "Christian Century": In the old American view, the parson was "the representative person" of the community, partaking of its representative lot—economically as well as otherwise.

"The lady of the manse, as

helpmeet to her husband, was a sort of stewardess of the steward of the mysteries of God; she raised children as olive plants at his side . . .

"In modern America's 'money world' Mr Parson clings to the lower rungs of the economic ladder. He is often dependent on gratuities and tips to make ends meet.

"Either through necessity or through too casual adoption of alien moral norms, he has become a poor credit risk; the family is deeply in debt.

"Mrs Parson? She's on the nine-to-five shift, earning money to keep the children in nursery school so she can earn more to salt away for their college education—or their clothes . . ."

Alliance on spiritual unity

An Ecumenical Press Service report

The Evangelical Alliance, a world-wide organisation of Christians drawn from many Churches, has issued a statement following discussion on the proposals to integrate the International Missionary Council and the World Council of Churches.

The statement says:

"The Evangelical Alliance has always emphasised that spiritual oneness in Christ already exists among believers and this must not be confused with organisational unity or uniformity. It is, we believe, this 'unity of the spirit' for which our Lord prayed (St. John 17) and which the Apostle bids us keep rather than make (Ephesians 4: 3).

"The Evangelical Alliance believes wholeheartedly in the desirability of Christian co-operation, but considers that unity of action in Church affairs can best be achieved when all the consenting parties are agreed upon an adequate doctrinal foundation.

"The founders of the Alliance sharing this conviction drew up a Basis of Belief in 1846, which includes such fundamental and Protestant doctrines as the Divine Inspiration, Authority and Sufficiency of the Holy Scriptures, the Incarnation of the Son of God, His work of Atonement upon the Cross for the sins of the whole world, and Justification of the sinner by faith alone.

"Secondly, while not wishing to adopt an attitude of hostility, the Alliance regards the World Council with some apprehension for the following reasons:

MISGIVINGS

"The Council of the Evangelical Alliance, as has been pointed out in an earlier statement, views with definite misgivings the inadequacy of the doctrinal statement which characterises the World Council of Churches. This is further accentuated by

the fact that all member Churches are left free to interpret this minimum confession in whatever way they will.

"While the World Council of Churches explicitly disavows any intention of becoming a 'super-Church,' the trends in that direction cannot be entirely disregarded; and while the sincerity of those who speak of 'one Church for one world' is appreciated, the Alliance distrusts any unity which is achieved by organisational methods if at the risk of compromising essential Christian doctrine and traditional Protestant freedom.

"In conclusion, the Council of the Evangelical Alliance desires to make the following points:

"The Alliance readily acknowledges the value of certain functions of the World Council of Churches, as, for example, in the field of Inter-Church Aid and Refugee Service, and recognises that in the administrative and consultative sphere a useful contribution has been made.

"The Alliance realises that many conservative evangelicals, through their denominational affiliations, are directly or indirectly linked with the World Council of Churches. In this matter the Alliance believes strongly in the historic Protestant principle of individual freedom of conscience.

SPIRITUAL

"In the light of the present situation, the Alliance feels a new sense of call to bear witness to evangelical and historic Christianity, and to encourage and keep true spiritual unity. With this in mind, it calls upon all Churches and societies at home and abroad, as well as individual Christians, who hold the evangelical faith and accept the Bible as the Word of God, to stand with them both for the defence and propagation of the Gospel."

Commenting on the Evangelical Alliance's apprehension about the Basis of the World Council of Churches, which calls itself "a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour," the British Free Church paper "The Christian World" says: "This reads a little curiously when we recollect that Unitarians and other Liberal Christian groups have expressed regret that they seem to be excluded from the World Council of Churches by reason of its too orthodox definition of essential Christianity. We have the fullest possible respect for the specific evangelical witness," the comment goes on, "yet we cannot but deprecate in all friendliness the misgivings expressed by the Alliance. It would be a pity if evangelical support for the ecumenical cause were withheld because of disapproval of a doctrinal statement which is to be regarded as, at most, an article of peace."

Moore College Convention

Moore College will hold its 23rd Annual Convention during the final week of Trinity Term from August 11 to 15.

The Conventions have been marked, in recent years, with increasing attendances and have contributed much to the deepening of the spiritual life of Sydney Churches.

Meetings will be held at 7.45 p.m. each evening between Monday and Friday and special speakers have been invited for each night: On Monday, the Rev. Tom Croft; on Tuesday, the Rev. Alan Cole; on Wednesday, Mr Colin Becroft; on Thursday, the Rev. James Whyld; and on Friday, the Rev. Geoffrey Fletcher.

The Convention has been titled "The Life of Victory" and each of the subjects dealt with during the meetings will emphasise its various aspects.

An invitation is extended for all to visit the College, which is situated on the corner of Carillon Avenue and King Street, Newtown, during Convention Week.

Office for immigration

The Archbishop of Sydney has decided to set up an Immigration Office within Church House and to appoint the Deputy Registrar, the Rev. K. B. Roughley, to take charge of this office as the Diocesan Immigration Officer.

Another room will be made available to him and additional clerical staff will enable him to keep contact by correspondence with the migrants who leave the ships in Sydney and whose addresses are known.

It is hoped that clergy will co-operate with Mr Roughley by making contact with the migrant families who take up residence in their parishes, so that every effort can be made to draw them into the fellowship of the Church.

Mr Roughley will be happy to discuss with Rectors ways and means of making our migrant work more effective.

The Australian

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Editorial Matter to be addressed to The Editor, News of Church life in Australia is welcomed.

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Personal

At the recent annual meeting of the Egypt Church Association it was announced that the Right Rev. F. F. Johnston, who has been unable to return to Egypt since the Suez crisis in 1956, has tendered his resignation as Bishop in Egypt. This will take effect from October 1 next.

An American film about Martin Luther now has a Korean sound track, and has been sent to the Council of Churches in Korea. A representative of the film production company reports that this year about 500,000 more people will be able to see the film in Central and South America.

The Reverend Keith Nancarrow, who has been assistant secretary of the Church Missionary Society, Victorian Branch, for the past three and a half years, has been appointed rector of St. Aidan's, Launceston, in the diocese of Tasmania, and will be inducted by the Right Reverend W. R. Barrett, Administrator of the Diocese, on Thursday, 14th August.

The Diocesan Car Finance Board wishes to place on record its regret on the death of the Reverend E. H. Lambert. He was secretary of the board for many years and gave himself unstintingly to the task.

Canon Garnsey is new bishop

The Diocese of Gippsland has elected Canon David A. Garnsey, Headmaster of Canberra Grammar School, to be its Bishop in succession to the late Bishop E. J. Davidson. Canon Garnsey will be Gippsland's fifth Bishop.

Canon Garnsey is a son of the late Canon A. H. Garnsey, for many years Warden of St. Paul's College in the University of Sydney, and a grandson of the Reverend C. F. Garnsey, one time rector of Windsor, and Christ Church, St. Laurence, Sydney.

The Bishop-elect was educated at Trinity Grammar School and Sydney Grammar School, and at the universities of Sydney and Oxford. He took first-class hon-

ours in Latin and Greek at Sydney, and a second in Greats and Theology at New College, Oxford, where he was a Rhodes Scholar.

For the past 20 years, except for a short term as general secretary of the Student Christian Movement, Canon Garnsey has served in the diocese of Canberra-Goulburn. He is married and has four children.

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OJECTOR

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