

CONGRESS DAILY

Number Three



THE ANGLICAN CONGRESS, TORONTO, CANADA, 1963

Thursday, August 15, 1963

No Anglican Monopoly In God Declares Canon Max Warren

Anglicans should beware of claiming a monopoly in God, said Canon Max Warren, general secretary of the Church Missionary Society, as he delivered the first theme speech at yesterday's morning session.

We should be bold to see God at work in that bitter critic of the nineteenth century society, Karl Marx, and humbly thank God for His grace at work in Sigismund Freud.

Canon Warren was introducing the theme of *The Church's Mission to the World on the Religious Frontier*, and he used the names quoted above to illustrate his point that for the Christian there can be no religious frontier. Because all life is religious, the Christian must refuse every pressure to divide man's experience of living under the separating titles of "sacred" and "secular".

"God meets me everywhere, or I never meet Him," said the speaker. Hence whenever we start on a dialogue with a man

of another faith, or of no faith at all, we should recognize that God is active in the one we meet.

However, although for Christians there is no religious frontier, no activity of the human spirit which is without God, those who do not believe in God insist that there is a frontier—the vast gulf separating believers and unbelievers. General unbelief was characteristic of the present age, though the dividing line between belief and unbelief was by no means clear.

In the ferment of this age, said Canon Warren, science held no brief to tell religion the meaning of life and love. On the other hand, religion had no right to tell science what is knowledge. Science and religion together might someday have something very important to say to technology—a word in season about how things should be done and what things should not be done.

A complicating factor in the juxtaposition of belief and un-

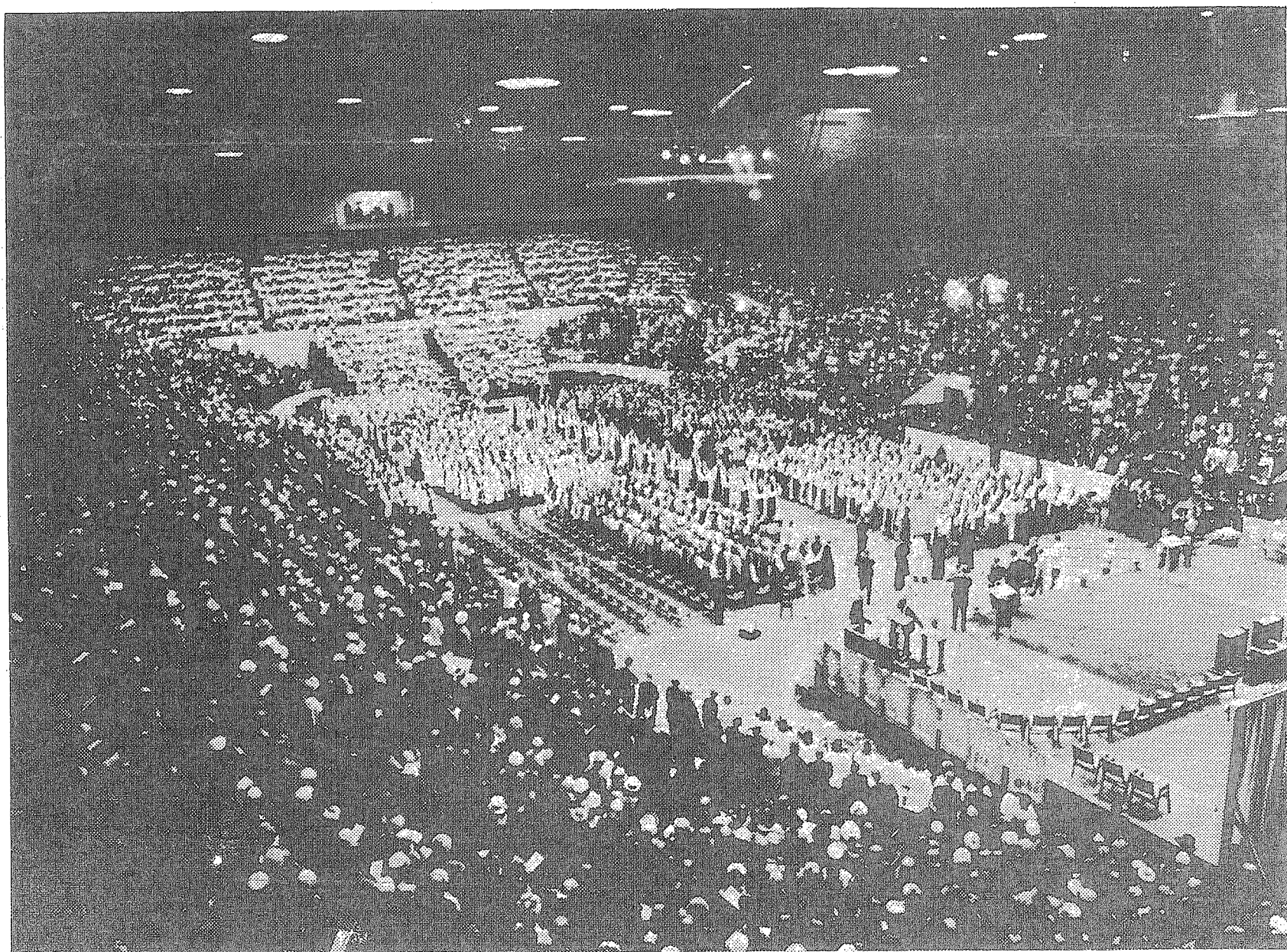
belief was that the language of religion was without meaning to the world of no religion. This was true of the Bible and also true of Anglican worship. Each new attempt to render the Scriptures into the language of the people, and the tremendous movement towards experimentation in worship, expressed a concern to relate religion to life.

It was futile to use religious language to those for whom it carried no religious content or else a wholly wrong content, because it meant either nothing to them or the wrong thing.

Canon Warren said that we should honor and pray for those

(WARREN on page four)

The formal opening of the Anglican Congress of 1963 occurred when the Canadian Primate, the Most Rev. Howard Clark, welcomed the delegates. (Canadian Churchman photo).



The final stages of the 35-minute procession into Maple Leaf Gardens for the Congress opening service saw the Archbishops advancing to their seats on the dais. Seats were provided for 15,500 people for this service and there were several hundred standing. It was the most largely attended religious service ever held in Maple Leaf Gardens. (Canadian Churchman photo).

Agency For Courageous Witness Sought

An authority to proclaim man's true nature, to witness to brotherhood and to point to human need was suggested yesterday as one way in which the Church could meet the challenge of totalitarianism, communism and secularism. The suggestion was made by the Bishop of Arkansas, the Rt. Rev. Robert R. Brown, one of the panel speakers.

Such an agency, said Bishop Brown, should confront the world boldly and courageously, with a more dynamic ethic and a higher moral standard than the world possesses or wants.

Bishop Brown also called for an infiltration by the Church into all of secular life—its labor unions, political assemblies, class rooms and taverns. He wished the Con-

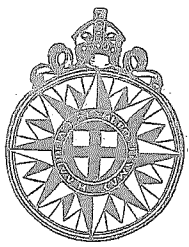
gress could inspire more clergy and lay people to give themselves to a specialized ministry of penetration into factories and slums, cotton fields and migrant camps, college campuses and halls of government, thus showing by personal identification that the Church cares.

In preparation for such activities, objective, disciplined and

searching, study about the Christian doctrine of man was re-

(PANEL on page two)

Today's Program
On Page Two



CONGRESS DAILY

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Today's Stimulator

Today the Christian faces the reality that if he is going to collaborate in the building of a world in the making, he must do so as a member of a minority. Unfortunately, too many Christians are not prepared to collaborate in a world where they are not the dominant group. If they cannot govern, many withdraw, assuming that they are the majority, and if this Christian majority is not heard, the world will fall apart. But today Christians cannot control the world in this way; if they withdraw, the world will simply do without them. Is the Christian prepared to live in such a society? Can he act with loyalty as a minority in the construction of a new order that will not be built according to Christian principles?

(From an address entitled "The Future of Christianity in Latin America" by Father R. Segundo of Uruguay.)

PANEL . . .

(Continued from page 1)

quired. A dedicated laity was also needed to carry the Church's proclamation of Christian principles into the everyday world.

A description of some of the independent churches in West Africa which have developed out of the conviction that the African must exercise self-expression and preserve his own culture and traditions was included in the address of another panel speaker, the Rev. C. E. Tuboku Metzger, high commissioner of Sierra Leone to republic of Ghana. He was speaking on the challenge of sectarianism and divided Christendom.

What Caused Lapse?

The high commissioner asked why people had seceded from the mother churches to join these indigenous bodies, what was lacking in pastoral care that was sought outside the mother churches. He declared that the mother churches had long ago started to give a very large measure of autonomy to the local people and that the different Christian missions had done very good work in West Africa in spite of their divisions. While making her own plans for the future, the Church in Africa still needed help from outside in planning and financing.

The process by which the primitive Buddhism of Gautama and his disciples developed into the Mahayana Buddhism which was imported into Japan in the 6th century A.D. was described by another panel speaker, Professor Y. Endo of the Central Theological College, Tokyo.

Professor Endo said that in the past the Japanese churches had almost neglected the study of Buddhism. Their leaders should become well acquainted with Buddhism, with the object both of engaging in dialogue with Buddhist specialists and of leading the majority of Japanese Buddhists who are utterly ignorant of the teachings of Buddhism from the Buddha to the Christ.

The new self-consciousness and ambition with which Islam is confronting the Christian world was the chief theme of the contribution to the panel by Canon A. K. Cragg, warden of St. Augustine's College, Canterbury, one of the Anglican Communion's experts on Islam.

Canon Cragg chose to present his theme in the form of a quotation from a letter supposedly written from Bethlehem, a town which used to be wholly Christian, in which Islam has become strongly represented since the Arab refugees from Israel came in.

Militant Islam

The letter spoke of endless other communities in Africa and Asia into which Islam is pressing with vigor and strong intent. Canon Cragg suggested that in such a tourist Mecca as Bethlehem, Islam equally with Christianity was confronted with the secularity of the modern world.

Christianity shared a rich affinity of spirit with Islam and a broad common ancestry going back to Abraham. Islam parted from Christianity in its belief that men are naturally perfectible. Christianity presented the Cross as the means by which men are to be saved.



Beards are not the only commodities which have gone out of style since this Congress took place in London, England, in 1908. Central figure is Archbishop S. P. Matheson of Rupert's Land, who became Canada's fourth Primate the following year.

Layman "Became Anglican": Is Tomorrow's Speaker

One of the sixteen people whose personal statements about their pilgrimage to a living faith within the Anglican Communion appeared in a book called "They Became Anglicans" is the theme speaker at this morning's session. Mr. John W. Lawrence, O.B.E., is the only layman among the six theme speakers.

Mr. Lawrence is the editor of *Frontier*, the publication of an interdenominational fellowship of between 30 and 40 lay Christians of both sexes who hold responsible positions in the secular world and who meet regularly to explore the implications of

their faith. From 1953 to 1958 he was editor of the *Christian News Letter*, which was merged with *Frontier* five years ago.

A member of the House of Laity of the Church Assembly for the diocese of Bath and Wells, Mr. Lawrence expresses his interest in the Church's worldwide mission by serving as chairman of the Asia Committee of the Church Missionary Society; in the Orthodox Churches by activity within the Fellowship of St. Alban and St. Sergius; and in recruiting for the sacred ministry by acting on the Church Assembly's Central Advisory Council for the Ministry. He attended the last assembly of the World Council of Churches as a delegate of the Church of England.

Conversion Experience

Now 56, Mr. Lawrence was confirmed as a boy, but the reality of his church membership was not opened to him until he had a conversion experience at the age of 40.

An old boy of Eton, he has an Oxford M.A. in classics and is qualified for the practice of law. He was European Services Organizer for the BBC in 1940 and 1941, and served for three years as press attaché at the British Embassy in Moscow.

He is the author of two books on Russia, and in 1961 wrote "The Hard Facts of Unity" for the SCM Religious Book Club.



John Lawrence

Moderator Is Distinguished Lay Canadian

A layman is presiding at this morning's session in the Canadian Room at the Royal York Hotel for the only time during the Congress. He is the Rt. Hon. Charles Vincent Massey, C.H., who was governor-general of Canada from 1952 to 1959. He is a member of St. Mark's, Port Hope, in Toronto diocese.

Mr. Massey was born in Toronto 76 years ago. He is the great-grandson of the founder of the farm implement manufactory which developed into the Massey-Harris-Ferguson Company; and the grandson of Hart Massey, who gave the city of Toronto its concert hall. Vincent Massey has continued the benefactions to the University of Toronto which his grandfather began.

After graduating from Oxford, Mr. Massey was a lecturer in modern history in the University of Toronto from 1913 to 1915. Following service in World War I he was president of the Massey-Harris Company from 1921 to 1925.

Since then most of his time has been spent in the service of the people of Canada. From 1926 to 1930 he was Canadian minister to the United States, and from 1935 to 1946 High Commissioner for Canada in the United Kingdom. In 1949 he accepted the chairmanship of a Royal Commission on National Development in the Arts, Letters and Sciences. He was chancellor of the University of Toronto from 1947 to 1953, and still serves on its Board of Governors.

Mr. Massey has received honorary degrees from 26 universities.

Teenager's Group Charters Bus

Scrubbing beer trucks every Saturday helped get 33 teenagers from Trinity Church, Tulsa, Okla., to Toronto to spend four days at the Anglican Congress. They left Tulsa August 1 by chartered bus, and have visited five major cities, sleeping in parish houses and taking in the sights.

In addition to washing the trucks, the young people worked at bake sales and other projects for a year to raise \$900 for the pilgrimage to the Congress. They have visited St. Louis, Indianapolis, Washington, Philadelphia, and New York and they will visit Chicago en route home.

The group arrived in Toronto Sunday, and their home here has been St. George's Church parish house. The tour is costing each participant \$100 beside the fund of \$900.

Among the young people are an exchange student from Germany, and a youth delegate from Damaraland. Their youth advisor and tour sponsor is Mrs. Duncan Brown and the rector is the Rev. Curtis Junker.

Program For Today

7:15 a.m.—Morning Prayer

7:30 a.m.—Holy Communion
(English Prayer Book)

9:00 a.m.—Morning Prayer

All the above services are in St. James' Cathedral.

9:30 a.m.—Presentation of Theme II
(The Royal York Hotel—Canadian Room)

The Church's Mission to the World:
On The Political Frontier

1:00 p.m.—Civic Luncheon: Host—The Mayor of Toronto
(Royal York Hotel)

2:30 p.m.—Group Discussions
(Open to delegates only)

2:30 p.m.—Special Program for Delegates' Wives

4:30 p.m.—Afternoon Tea
(Back Campus—University of Toronto)

5:15 p.m.—Evening Prayer (St. James' Cathedral)
(Sung by Royal School of Church Music Choir)

8:00 p.m.—Congress Reception:
All Delegates and Official Guests
(Royal York Hotel)

WANT A SET OF THE CONGRESS DAILY?

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Not Angles But Anglicans! — III

Anglican Influence Strong On Modern African History

To those who accuse the Christian Church in Africa of being the tool of western imperialism in the exploitation of the African, the history of Anglicanism in Africa could make a convincing reply.

If the accusation is that the West has tried to keep the African in a position of permanent subordination, the Anglican Church can claim that she pioneered in the development of African leadership. As long ago as 1754 an SPG missionary sent Philip Kwaku (or Quaque) from the Gold Coast to be educated in England. He was ordained in 1765 and returned to his native land to give 50 years' service as a missionary to Africans.

Rescued From Slavery

Samuel Crowther, rescued from slavery by the British Navy at the age of 16, and one of the original students in 1827 at the CMS's Fourth Bay College in Sierra Leone, is credited with the foundation of the Anglican Church in Lagos and up the Niger. The first Anglican Bishop of non-European stock and the first African to be given a Doctorate of Divinity by Oxford University, Dr. Crowther was consecrated Bishop of the Niger in Canterbury Cathedral in 1864. Ever since that date there has always been at least one African anglican Bishop on that continent.

The history of the Anglican Church in Africa has also shown that white men and women have been willing to die in order to carry the Gospel of Jesus Christ to the African. The massacre of Bishop Hannington and other missionaries in Uganda did not deter others from going to take their places. Less spectacular but equally heroic were the missionaries who undertook work in both East and West Africa knowing that fever had carried off in short order most of their predecessors.

Died of Fever

In the first twenty-five years of CMS work on Sierra Leone 109 missionaries died of fever. The first three Bishops of Sierra Leone died on the job within eight years of the establishment of the diocese. The first Anglican Bishop in eastern equatorial Africa, C. F. Mackenzie, died within a year of his appointment.

The Christian Church in Africa also provided the schools in which almost all the leaders of the newly independent African states learned to read and write. The Anglican Church has done as

much as any other in providing education for the African people, and continues to do so today in spite of the many languages and dialects in use and the lack of literature in local languages. Fourah Bay College was the first institution of higher learning in Africa, apart from the ancient Arab university in Cairo. As long ago as 1845 the CMS established a high school in Freetown.

Advance Of Islam

One of the great problems the Church in Africa has to face today is the advance of Islam. The religion of Mahomet has several advantages as it appeals to the African mind. Its emphatic monotheistic theology is simpler to understand than the Christian doctrine of the Trinity. Islam can claim to be an African religion, and no segregation on account of race is practised within it. Islam does not demand the abandonment of the polygamy practised by many African peoples. And in conduct the Moslem on the whole is a better advertisement for his religion than many Christian laymen are for theirs.

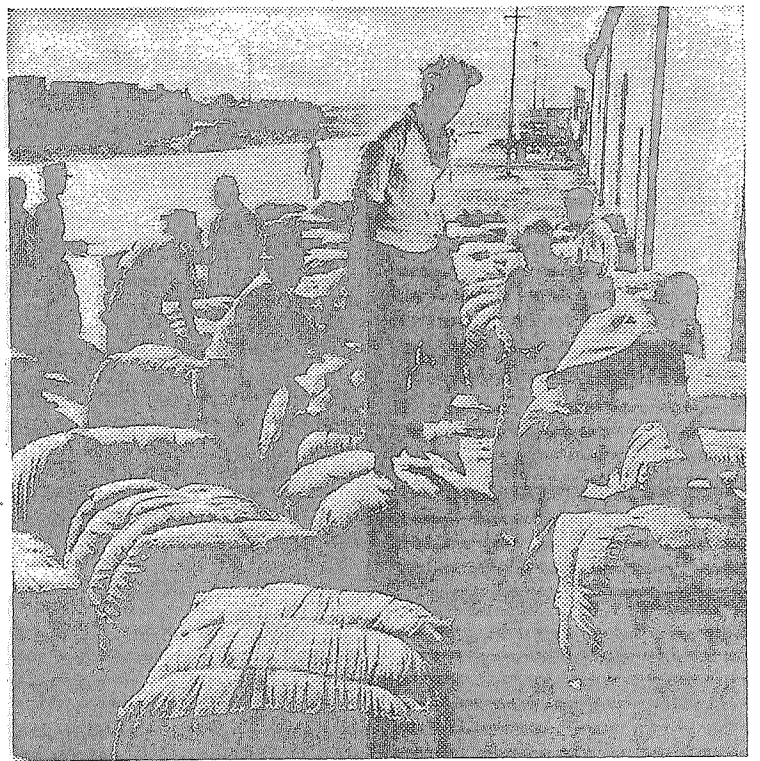
So far the Church has failed to come to grips with the personal problems involved when a convert to Christianity is required to give up all but the first of his wives. In South and Central Af-

rica where racial tensions are strong, a good many Anglicans do not follow the lead of their Bishops in proclaiming that there can be no color bar in Christ.

In some parts of Africa the Anglican Church is coming to grips with the third great contemporary problem agitating the whole continent—that of helping the adjustment to 20th century living of those who have forsaken tribal life for the cities. The Church Army centre in Nairobi which teaches African wives to cope with shopping in a supermarket and cooking with gas is a conspicuously successful example of a practical and contemporary form of Christian social service.

Size Of Africa

Canon Howard Johnson tells how a schoolteacher in Sierra Leone demonstrated the size of Africa by cutting up a map and fitting China and Manchuria; India, Pakistan and Tibet; and all the United States plus Alaska into the map of Africa and still having space left over. In this vast area the Anglican Church today has five self-governing provinces, four of which have been formed in the last twelve years. There is also work in Egypt, Libya and The Sudan under the Archbishopric in Jeru-



These dockyard workers in South Africa are typical of millions of Africans who have been suddenly transplanted from traditional tribal life into twentieth century industrial society.

Orthodox Leader Sends Gift Cross

Three metropolitans of the Greek Orthodox Church made an appearance at the Anglican Congress yesterday morning and presented the Archbishop of Canterbury with a gift from the Ecumenical Patriarch.

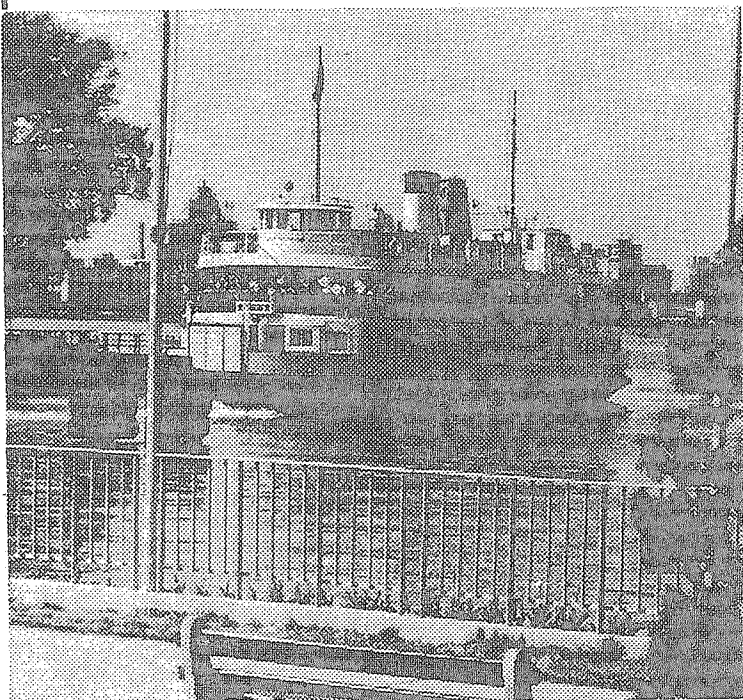
The gift was a gold Mount Athos cross. A number of these crosses have been made to commemorate the observance this year of the 1000th anniversary of the establishment of the celebrated monastery on Mount Athos in southern Greece. Very few people outside the Orthodox churches have been favored with the gift of such a cross.

From the foot of Bay Street, a ferry service operates to the Toronto Harbour Islands. On the islands is a spacious and attractive park with a beach facing Lake Ontario. The Royal Canadian and the Queen City Yacht Clubs have their moorings and clubhouses on the islands. Ferries run frequently and the return fare is 25c. This is a worthwhile trip giving an excellent view of the shipping in Toronto harbour, which comes from all over the world.

On behalf of the Ecumenical Patriarch, the presentation was made by Metropolitan Meliton of Heliopolis. He was accompanied by Metropolitan Chrysostom of Myra, who is a professor of dogmatics at Istanbul, and by Metropolitan Elaias Athenagoras, who is head of the Greek Orthodox Church in Canada.

The metropolitans had represented the Greek Orthodox Church at the World Conference on Faith and Order in Montreal in July, and will also attend the Central Committee of the World Council of Churches at Rochester, N.Y., after the Congress.

Things Worth Seeing In Toronto...



Quebec Nationalist Drive Ignores Church

The current crisis between French and English cultures in Canada is an important issue for the Church in Quebec, said Robert Allayn-Pichette, a public relations officer of the Roman Catholic Church attending the Anglican Congress as an observer for his church.

Traditionally French nationalism and the Church have been closely integrated throughout Quebec's history, he observed in an interview with the Congress Daily. But the current nationalist drive is increasingly separated from the Church, he said.

One way this separation is shown is the lack of religious concern among many nationalist leaders. Mr. Allayn-Pichette described them as "a new breed", lacking the traditional Quebec religious conviction. Young and vocal, he said, they are not concerned about the Church, but are impatient to press French nationalism forward.

When asked precisely what their goals were, he said: "No one really knows yet. The Royal Commission on Biculturalism will not likely reach any practical conclusions about the problem, but it is important because it will clarify the now confused aims of the nationalist movement."

The second reason why the nationalist drive is in danger of being isolated from religion, he said,

stems from the lack of clerical leadership in it. "In the changing social structure of Quebec with industrial and urban development, the clergy are faced with the task of working out a new pastoral role."

Two Congress delegates from East Africa, en route to the Registration Centre downtown, began a conversation in Swahili. To their astonishment their host and driver joined in the conversation in the same language. A native of England now living in Canada, he had spent several years in East Africa.

Would you like a drive around the city? Or perhaps a chance to get away into the countryside? If so you will find a Transportation Desk by the Information Desk on the Convention Floor of the Royal York Hotel, and they will be happy to arrange a trip for you. Over 1000 local drivers have offered themselves and their cars for the purpose. Make your enquiry early.

When the Archbishop of Canterbury declares the Canadian National Exhibition open tomorrow afternoon, it will be the first time a cleric has officiated at the opening ceremony in the Exhibition's 84-year history.

FREE FOR OFFICIAL DELEGATES

A few tickets are available for the trip to the Stratford Festival Thursday, August 22, to see "Troilus and Cressida".

Application for bus, supper and theatre tickets (as long as they last) may be made to Archdeacon F. G. Lightbourn in the Algonquin Room (Editorial Committee office) on Thursday and Friday, August 15 and 16, at 12:30 p.m.

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NATIONAL SUPPLY CENTRE
ANGLICAN CHURCH OF CANADA

BOOKS BY YESTERDAY'S SPEAKERS

The Most Reverend F. D. Coggan

| | |
|----------------------------------|--------|
| FIVE MAKERS OF THE NEW TESTAMENT | \$.75 |
| STEWARDS OF GRACE | 3.15 |
| CHRISTIAN PRIORITIES | 4.65 |
| Ten Sermons and Addresses. | |

The Reverend Canon M. A. C. Warren

| | |
|--|------|
| LETTERS ON PURPOSE | 1.20 |
| A look at the religious ferment around the World | |
| THE MASTER OF TIME | .60 |
| An experience of the Lordship of Christ | |
| CHALLENGE AND RESPONSE | .75 |
| Six studies in Missionary Opportunity | |

BOOKS RECOMMENDED BY SPEAKERS

| | |
|-----------------------------------|------|
| CHRISTIAN FAITHS AND OTHER FAITHS | 4.75 |
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| THE CALL OF THE MINARET | 6.75 |
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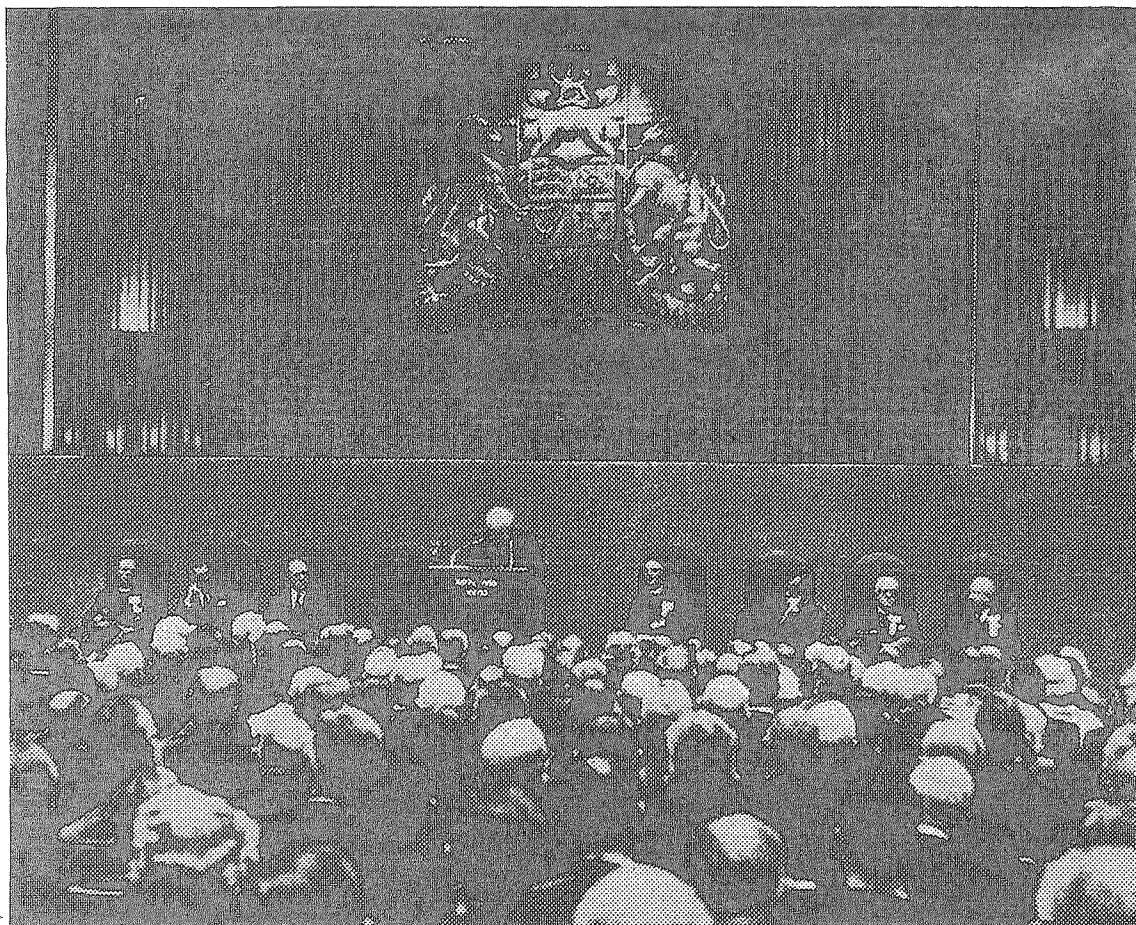
The number of delegates to the Congress registered yesterday afternoon had reached the figure of 992. With two more delegates who had been delayed still expected, registration will finish up only 14 short of the number which had originally been estimated.

In addition to the official delegates, registration officers had the names of 410 wives who had accompanied delegates.

The late arrivals were a delegate expected from Australia yesterday afternoon and a delegate from Uganda expected today.

Largest delegation registered was that from the United States. Including the missionary districts of the Episcopal Church, the American total yesterday was about 340. Next largest was that from the British Isles with 200, and there were 150 from the Church in Canada.

In each case the figures include delegates at large, mostly officials of the national churches.



The Archbishop of Canterbury standing under the arms of Canada extends his greetings to the Congress delegates at the opening reception in the Canadian Room of Toronto's Royal York Hotel. (Canadian Churchman photo.)

Cathedral Filled For Communion

Although announcement had been made of simultaneous services in other parts of the metropolitan area, delegates to the Anglican Congress evidently regarded the Communion service in St. James' Cathedral yesterday morning as an opening Corporate Communion.

So many people received the Holy Communion that the service which began with Mattins at 7.15 was not completed until 9.05.

It was estimated that 1300 people attended, of whom some 1100 received Communion, a further 200 having to leave before they were able to communicate.

Choral Mattins sung by the 84-member Royal School of Church Music choir followed the Celebration. The Bishop of Kensington sang the office; Dr. Gerald Knight directed the choir; and the organ was played by Dr. Dykes Bower, the organist of St. Paul's Cathedral, London, England. A congregation of 500 was present.

At the other three services held simultaneously with the Cathedral's early Celebration yesterday morning there were over 200 communicants. The approximate figures were: St. George's-on-the-Hill, 100; Christ Church, Deer Park, 75; and St. Barnabas', Danforth, 40.

Delegates Eager To Enter Discussion

There was little hesitation when the first Congress morning session was opened to general discussion yesterday, and when the forty minutes left before the adjournment had expired, there was still a line of four delegates waiting a turn to speak.

During the time available thirteen delegates addressed the Congress and nine of this number were laymen.

First to speak from the floor of the meeting was the Bishop of Iran, the Rt. Rev. H. B. Dehqani-Tafti, who reminded the meeting that the actual confronting of the faiths of the East was a job which must be done, not by discussion, but by showing forth Christ in Christian lives "in the field".

The layman to speak first, Harold Wilson of Cape Town, South Africa, called for a greater part to be played by the laity of the Church in meeting the challenges on the religious frontiers. There was, he said, a vital need for instructed laity, and there should be positive planning for the provision of such instruction.

Other speakers included representatives from the churches in West Africa, Ireland, India, Central Africa, Canada, England and the United States.

WARREN...

(Continued from page 1)

churchmen who are attempting to talk to the world in a way the world can understand. The "deeply sincere and profoundly courageous book by the Bishop of Woolwich, 'Honest To God,' was an attempt to deal with the problems posed in the translation of religious language. (Applause).

The frontier between western man and the people of Asia and Africa was essentially psychological. Profound suspicion, doubt and genuine puzzlement divided the two. Proud of his acquired skills, western man was inclined to dismiss the rest of mankind

with contempt. Profoundly resenting this superior attitude, Asia and Africa had become convinced that western superiority consisted of nothing more than a historical accident married to technical skill.

The Church stood on both sides of this frontier—a peculiarly dangerous position unless there was so deep a sense of mission on both sides as could transmute mutual suspicion and resentment into trust and partnership. In the Anglican Communion that stage was far from achievement.

Another frontier was the one which separated affluence from want. If Christians were to be engaged on this frontier, there must be a more serious attempt to understand and grapple with the economic issues of the world. There ought to be an institute of economic studies where the implications of the population explosion could be studied by Christian men concerned with the ethics of economic policies.

There was another frontier between those who believed that there is no limit to the means which might be used to attain one's ends and those who were convinced that the means chosen would finally determine whether or not the ends were achieved. If this were a moral universe, the problem of power was a religious problem. Because the inner life of the Church was corrupted by the pursuit of power, her witness to the world was a faltering one.

Prayer Fellowship

The Bishop of Coventry, the Rt. Rev. Cuthbert Bardsley, will be the speaker at a dinner tomorrow under the auspices of the Anglican Fellowship of Prayer.

He will address the Fellowship's Advisory Board and specially invited guests in the Roof Garden at the Royal York Hotel. Among the guests will be the Most Rev. Arthur Lichtenberger, Presiding Bishop of the American Episcopal Church; the Canadian Primate, Archbishop Howard Clark; and the Bishop of Toronto, the Rt. Rev. F. H. Wilkinson. Bishop Austin Pardue of Pittsburgh will preside.

The Fellowship has materials on display in the Congress Exhibit Area.



The official Congress Exhibit in a room adjacent to the assembly hall has been attracting the studious attention of delegates and visitors at every hour of the day. Pictures show the Church's mission to the world, on the religious, political and cultural frontiers, which are the Congress themes. (Canadian Churchman photo.)

Too Much Family Chatter — Warren

"As a church we are much better at talking to ourselves than with the world," said Canon Max Warren, the day's theme speaker, in an interview after the morning session yesterday. "There should be less family chatter, and more talk with people outside the family."

However, within the Ecumenical Movement Dr. Warren said there

should be considerably more talk. Referring to denominational differences, he said: "We simply do not understand one another."

Asked whether the Church ought to do away with its stress on conversion, Canon Warren replied: "We have got to go out for conversion. It is the way that you go out for it that is important."

An Asian Writes On Asian Church Problems

In my humble opinion, the Christian people in South East Asia demand simple and straightforward answers to the questions and problems before us. Our people need God. But the vision of God and the message of His Gospel have been confused, on the one hand, by new ideologies like Communism; and, on the other hand, by Christians whose terminology is often beyond comprehension to the average people, or whose conflicting views amongst themselves cast doubts in the minds of many.

Our people are both simple and practical; they want to know the answers in relation to the actual facts they find in society. I believe that by coming together at the Anglican Congress we shall be able to share with one another our hopes and fears, so that together we may obtain the guidance power of the Holy Spirit to return to our own countries with renewed strength and confidence.

When we gather together to discuss the Church's Mission to

the World, we have to speak on the relevance of God's message and purpose in the world of today. For South East Asia, there are at least three areas in which the relevance will be tested.

Areas Of Testing

1. The first is what God and His Gospel have to do with peoples whose main occupation is agriculture. They make up the largest groups in the populations of the countries in South East Asia. For many, their lives are spent on the rice fields—growing, tending, and reaping—while their wives stay at home to look after the children, the poultry, and the small plots of vegetable gardens surrounding their homes.

There are many languages, varieties of culture, customs and practices, but throughout the length and breadth of Asia, people hold this in common—rice growing and rice fields. Of course, there are others in industries and in the cities whom we should reach.

2. The second is the relevance of the Christian Gospel in countries

where the Christian Church is a tiny minority. In South East Asia, in almost every country, either Buddhism, Islam, or Hinduism has the largest number of adherents. Tourists from inside and outside Asia come to see the great monuments of the temples and the mosques, as Angkor Wat, Tajmahal, the Buddhist temples in Thailand and Japan, and the mosques in the Muslim countries. How are we to communicate the Christian Gospel in these places? What should be the attitude of Christians towards those of other faiths?

Picture Blurred

3. The third is the relevance of the Christian Gospel to the Christians themselves. Just because we are a mere handful, living amongst a vast majority of peoples of other faiths, we keenly feel our inadequacy both in our task amongst our church people and amongst the non-Christians.

We do not have enough scholars who can produce literature in the vernacular languages for the

By The Bishop In Kuala Lumpur

edification of our members, so that being strengthened in themselves they may reach out to others.

In many places the comprehensiveness of the Anglican teaching and practice is lost through exclusive and extreme interpretations advocated by the various schools of thought within the Church. Many churchpeople find it difficult to reconcile the different viewpoints of the Anglo-Catholics and the Evangelicals.

The situation is aggravated by the heavy influx of sects, such as the Jehovah's Witness. These factors have caused much confusion, with the result that not a few have lost their faith in Christ. What should be a simple and straightforward Gospel story of Christ told in a brotherly and loving fashion has become a blurred picture so that the new Christians and enquirers find it hard to know what to believe and what to accept.

Therefore, what has the worldwide fellowship of the Anglican



The Rt. Rev. Roland Koh

Communion to say to these problems, when it meets on such occasions as the Anglican Congress and the Lambeth Conference? Is not one of the main tasks to be performed at Toronto this year the ministry of reconciliation—first a reconciliation within the Anglican Communion itself, and then a reconciliation with those outside? "O God, revive Thy Church, beginning with me".