

AIM IN FOUR FORMS WANTED

SYNOD MOTION ON CHURCH SCHOOLS

FROM OUR OWN CORRESPONDENT

Townsville, June 22—The Diocese of North Queensland last Monday, June 15, made several important decisions.

The first motion, moved by Dr D. Harvey-Sutton and seconded by the Reverend J. T. Clarkson, re-affirmed the State aid to church schools.

It requested the bishop to take every opportunity to press for this in four forms:

1. Poured for pooled subsidy for capital expenditure.
2. Scholarships with travel allowances.
3. Grants for parents, and.
4. Grants for special purposes.

Bishop Sheil said the diocese had always believed in State aid.

"In fact, we were almost entirely done in for five years ago when now that everybody is going to look out for itself."

He said that the diocese was now at the beginning of a new era and that everybody in it has had the thinking which has led to changed attitudes in certain places.

He requested an amendment to the cathedral canon so that the sub-fund become a dean.

Synod passed, without dissent, a motion moved by Dr E. Scam which said: "That this synod advises the diocese that within the Diocese of Queensland it is in agreement with the attitude of the Provincial Synod to request the Government to increase and further its aid to church schools."

At the synod party which followed, the Rev. Canon of Brisbane archdeacon was presented with two awards from the parishes of the diocese.

A luncheon had been given to the Archbishop of Brisbane by the Diocesan Council on the first day.

The archdeacon will now undertake the duties of a large part of the people on Magnetic Island.

Governor-General AT DOGURA AND SAMARAI

FROM A SPECIAL CORRESPONDENT

Port Moresby, June 22—The Governor-General, Lord De L'Isle, was welcomed to Dogura, on his visit to New Guinea this month, by the three bishops, David, George and John.

He proceeded from Port Moresby by H.M.A.S. destroyer "Anzac" to Eua'ala, in the D'Entrecasteaux Islands.

The Bishop of New Guinea, the Right Reverend David Hogg, boarded the mission ship "Anzac" to arrive at Dogura before him.

The "Anzac" motor launch drew up to the pier and the Governor-General alighted at 9 a.m. on the 22nd anniversary day of the Queen's Coronation.

For two hours His Excellency inspected every department of the Dogura Diocese, proceeding first to New Guinea Technical College for which he has subscribed a number of books for the library; to St. Aidan's Teacher Training College and then to the pleasure house for a short service in the cathedral on the 22nd anniversary of the coronation of Queen Elizabeth

Within the cathedral he was welcomed by the Bishop of New Guinea, and he replied in a fine speech of which the A.B.C.'s were full. He then spent some time on his whole tour afterwards.

It stood out in striking relief from the rather more "stock" speeches which he had delivered elsewhere on the Territory.

He spoke confidently and unambiguously about God, assuring his audience that he could ever do without Him, even though

again and again in history men have thought that they could and have been proved wrong.

He also exhorted the younger generation to remember in their future lives how they had learned at Dogura and in that cathedral that God is the Father of every man, and the foundation of all that is good.

At morning tea and lunch, His Excellency and his daughter, the Honourable Catherine Sidney, met all members staff, European and Papuan.

He then introduced to all theological students (including the fourteen men who are presently on the special intensive course for ordination to the Permanent Diaconate).

HOSPITAL
St. Barnabas' Hospital and the Medical Training School and the Holy Name School and the Sisters' Chapel and St. Agnes' School, Doublina, where a pupil presented the Honourable Catherine Sidney with a woven fan and a bouquet of flowers.

His Excellency then returned to the playground where groups of school children were performing a variety of sports and church activities.

He was much impressed by the dancing class, one of the



The Mr. Etonium picture.

Two panels, executed by the 1962 Group, London, at the Embroidery Exhibition in Melbourne, arranged by the Embroiders' Guild of Victoria. The panels are: "The Resurrection Appeal for St. Paul's Cathedral," S. Catherine (left), and "Mary and Dove" (right).

EMBROIDERY EXHIBITION EXTENDED

FROM OUR OWN CORRESPONDENT

Melbourne, June 15—The most comprehensive Exhibition of Embroidery ever to be on display in Australia has proved to be so popular that its stay has been arranged for it to continue for another week.

It will now end on Friday, June 26, instead of on June 19, as originally planned.

It was almost impossible to get the attendance of the Myer Mural Hall on Thursday, June 11, when Lady DeLacombe, wife of the Governor of Victoria, officially opened the exhibition.

She showed a keen interest, not only by her opening speech, but also by her close attention to detail when being shown round the display.

One of the outstanding features of the exhibition is the contrast between the old and the new, with new trends in embroidery alongside the traditional approach.

Whereas older pieces, naturally, are entirely hand embroidered, machine stitching has been incorporated in some contemporary items, and the quality is such that the combination of the two blends quite happily.

The oldest item on display includes two panels of the Opatz, dated 1340, and one from the Victoria and Albert Museum. In contrast were several pieces actually being worked by members of the Embroiders' Guild.

Another interesting Jewish item was a Challah cover, used to cover the bread on the Ten Commandments, was on loan from the East Melbourne Jewish Synagogue, together with two Torah covers.

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MORE CENTRAL ORGANISATION?

SUGGESTION BY
U.S. PRIEST

AMERICAN NEWS SERVICE
A call for the archbishops of the Anglican communion to be organized into an international council by canon law was made by the Rector of Trinity Parish, New York City, Dr. John Healy, when he preached in Westminister Abbey on June 15.

Dr Healy said he believed that one priest and one layman should be added to each international council to represent each one of the 12 provinces.

The council should meet every two years.

"Second," he said, "I believe the time has come to pool our resources by talent and money into one missionary organization, administered by a central council of all the bishops of the world."

He also suggested that a central council be set up to coordinate all Anglican mission with other Christian missions.

CHIEF EXECUTIVE
Dr Healy declared: "When it is possible to reach any place on earth by air, it is just as ludicrous for a world-wide council to deliberate about policy."

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SEVEN WOMEN FOR BRISBANE SYNOD

FROM OUR OWN CORRESPONDENT

Brisbane, June 22—Following the passing of the necessary legislation at the Synod of 1961, Brisbane Diocesan Synod will meet to elect seven women to represent parishes.

Seven women in all have been elected to represent parishes.

"THINKING OF MARRIAGE"

The Father and Son Welfare Movement has announced that its winter course for young people thinking of marriage will open on Tuesday, July 7, at 7.30 p.m. and continue for the successive Tuesdays.

The movement's aim is to give couples either engaged or contemplating engagement, as recently concluded.

To date over 400 couples have registered and passed through the movement's preparation for marriage courses.

This forthcoming winter series will comprise four sessions of six weeks featuring a lecture, film and question time.

The final session will be a panel discussion in the form of a panel. A lawyer, doctor, home economist and clergyman will deal with questions from the audience on this final night.

The Director of the Father and Son Welfare Movement, Mr. John Robinson, indicated that increasing numbers of young couples were availing themselves of this preparation for marriage facility.

Here and more clergyman were encouraging couples to approach marriage in their Churches to register for the course.

Consistent with the movement's programme and approach the course carries a strong Christian emphasis.

CREMATION BAN RELAXED

ECUMENICAL PRESS SERVICE.
Geneva, June 22. The Pope has approved the new regulations to relax the ban on cremation for Roman Catholics.

The new instruction specifies that the old penalties, established in 1886 in response to aggressive anti-religious propaganda, still apply in the case of anyone who wishes cremation as a form of defiance of the belief in immortality of the soul or in resurrection of the body.

However, it acknowledges that there are legitimate economic or hygienic reasons for cremation in some parts of the world where burial is limited.

THE ORPHAN HOME

100 years in the annals of the Church in this area. For further information, apply to: Miss Secretary, M. J. FERRIS, C.M.S. House, 10 Kent Walk, Adelaide, South Australia.

CHALICES

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Tamworth B 665.

THE CELTIC SAINTS

ALTHOUGH it took some years, Archbishop Theodore was determined to plan to consecrate bishops where previously there had been no bishops.

The assistant bishops were appointed to the areas of the dioceses, which means "a consecration of the area."

The priest was in charge of the consecration, and the bishop, in the charge of the priest and the archbishop over all.

The final session was before most Englishmen began thinking of themselves as members of one Church under one archbishop, with a consequent rule that eventually the old small kingdoms united and England became one kingdom under one king.

The united Church means that united people in a united land, united in the realm of God, spiritually long before it was united politically.

In 676, Eifel, King of the Merovingians, attacked the Kingdom of Kent, destroying many of the churches and monasteries.

Among the churches destroyed was that of Caerboron, where Puffa was bishop.

Caerboron had been dedicated to St. Andrew by King Eboric of Kent, who had been built and endowed it in A.D. 600.

The apex of this old Anglo-Saxon building has been disappeared by archaeologists, and the north-western door of the church.

Bishop Puffa was much happier in religious matters than in administrative work, and left his own church to travel about the country.

He was away at the time of the destruction of his cathedral, but as soon as he heard the church had been looted as well as burnt, he returned to his Bishop of the Merovingians, who had been looted as well as burnt.

He was a man of small parts of ground in Hereford, where there was a small settlement, and he was content to remain there.

He was not a man who attempted to re-establish his see in Hereford, but he knew that Puffa had resigned his see, he consecrated a cleric in his place, but the see was so small that he was not satisfied that he stayed there only a very short time.

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By MICHAEL J. LAURENCE

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The Kingdom of Northumbria at this time included the Province of Valentin, which included the Kingdom of Kent, as well as Whitton in Galloway.

This left Bishop Wilfrid the See of York and the greater part of the Kingdom of Deira.

BISHOP BSA.
As the See of York, owing to Wilfrid's absence, was without a resident bishop, Archbishop Theodore appointed Bosca, Bishop of Deira, and Eusa, Bishop of Birmicia, to take charge of the diocese.

Bishop Bosca was given the charge of York, and Eusa, Bishop of Hexham and Lindisfarne. At the same time the archbishop consecrated Eadulf Bishop of the Province of Lindsey.

It was not that some Eadulf who, as priest, had accompanied the Abbot of Canterbury to Winchester, and his consecration.

When Bishop Wilfrid heard that he had been deposed without either his knowledge or consent,

he was furious with anger and without troubling to seek an interview with King Eifel, the bishop of his kind, both of whom he had long considered as his enemies, decided to go to Rome and appeal to the Pope in person, arguing that since the bishop of England was now an apostate, the Pope's jurisdiction should have been banished by justice for his crime.

King Eifel and Archbishop Theodore did not regard the matter in quite the same light. The King, who could not tamely by while one of his own subjects, even if an important churchman, sought the help of a foreigner to interfere in his kingdom.

The archbishop was fully aware of this as Metropolitans, he could not allow himself to be dragged by one of his own subjects before the judgement seat of the bishop of another country, but he had acted in a way that was contrary to his wishes.

To do so would mean the loss of the independent authority of his own diocese.

King Eifel contented himself with waiting for the culprit to return to deal adequately with him; the archbishop as an act of defiance, he refused to receive the Pope expressing his view of the case and went on with his work.

MYSTICS OF THE CHURCH - 29

MODERN APPLICATION

By THE REVEREND EDWARD HUNT

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THE ANGLICAN

Incorporating the Church Standard

THURSDAY JUN 23 1964

A PLE FOR PENNERS

"Is our secrecy really necessary?" Here is a question which all Boards, Commissions, Committees and such bodies within the Church could profitably ask. It may be that all these bodies, and their decisions, do not meet the needs of the Church. On the other hand, if parish councils, diocesan councils, Boards such as the A.B.M., are of real importance in parishes, dioceses and the Church as a whole, then surely it is self-evident that everything done by them should be made promptly and fully known at least to those who elect them, whom they represent? The General Synod, our supreme constitutional body, transacts its business openly, under the public gaze. What logical reason is there against its Standing Committee, or any of its boards or Commissions, doing likewise? The Chairman of the A.B.M. took the view, a few years ago, that his Board had nothing to hide, and that the Press, at least, should be invited to attend its meetings. Unhappily, his view was not accepted by most members of the A.B.M. which, in consequence, has not received quite all the publicity it deserves.

What applies to lesser bodies applies with the greatest force to the Standing Committee of the General Synod. It stands in the same relationship to General Synod as any other standing committee to the synod which elects it. That relationship was clearly and correctly defined some three years ago by the Father of the House. The Standing Committee is not a "Cabinet" of the Synod. It is the Synod itself in miniature, in between Sessions of the whole. Few people would be able to attend public meetings of General Synod. The Standing Committee, in practice, few attend General Synod itself — or Parliament, for that matter. This indicates no lack of interest. Most of us perform their duties in secular and religious life, for news of what transpires.

It is unfortunate that the Standing Committee last year decided no longer to send copies of its Minutes to all diocesan bishops, or to add all resolutions to the circulation list. Instead of being cut down, the list would better have been extended. All members of the General Synod should be sent copies of the Minutes as of right. Details of the proceedings should be published for all Anglicans to read. What on earth is there to hide?

Such documents as the Report of a sub-committee on the Primacy are of legitimate interest to many people. The questions it covers should not be decided hastily. They are essentially of a kind which demand careful, detailed thought before the mind of the Church can crystallise about them. It is difficult, disappointing, and slightly alarming, that a layman who professes his allegiance to the Church should actively have opposed publication of this interesting Report. There is nothing in it which could by any stretch of the imagination be regarded as secret. Then why the secrecy? Knowledge of its contents, followed by free and open discussion, is surely the only way in which the mind of the Church can become manifest.

Who Shall Be Godparents?

Discussion in our correspondence columns on the propriety of a Presbyterian or other non-Anglican standing Godparent to an Anglican child raises some interesting points. THE PRIMATE OF ALL ENGLAND says that only communions should be Godparents. The Canons would appear similarly clear. Do those receiving the sacrament of Holy Baptism become Anglicans or Roman Catholics? Or Christians? Are they baptised into the Church of England? Or are they "grafted into the body of Christ's Church"? The answer seems clear from the words of the Book of Common Prayer. The position of Godparents is equally clear from the same source. Godparents undertake these things in the child's name; they renounce of devil and all his works; they profess acceptance of the Apostles' Creed; they express the will to be baptised; they promise "obediently to keep God's holy will . . .". Finally, they are admonished to see that the child is instructed in certain matters and brought to the bishop to be confirmed.

A further point is this. For most of the population, Holy Baptism has lost its pristine significance. It tends far too much to be identified in the popular mind with a kind of insurance policy ("just in case . . .") or to become a mere formality. Godparents, accordingly, tend to be chosen increasingly on ground irrelevant to the Sacrament. These trends are not to be condoned. If a child is to be confirmed, its parents be commended if their choice of Godparent deliberately falls upon a devout and faithful Christian of another denomination, rather than upon a quite nominal Anglican? None will disagree that it is preferable for Godparents to be practising Anglicans; but this ideal is not so easy of attainment in practice. It would be impracticable, regrettably, to insist upon it.

"Everything which touches the life of the nation is the concern of the Christian."

—Dr Geoffrey Fisher

Should Mission Funds Be Merged?

The result of an appointment just made by the Rev. Kenneth Kuria, a Kenyan, is being a point of 12 months as one of the several assistant ministers in that large suburban parish. Ultimately, he will return to his own country, Australia. As Mr Kuria has spent the past seven weeks visiting the mission fields in New Guinea, he is in a specially favourable position to know how the work, and needs there compare with those in his own Africa. In the meantime his work, which has been conspicuous for its extra-parochial giving, should help to stimulate further such generous impulses — and at the same time demonstrate the widespread nature of the Anglican communion.

English Appeal For Canberra Church

When the Bishop of Australia (or financial aid) in the restoration of the English churches, notably St. Paul's Cathedral and St. Andrew's, Sydney. It is pleasant to learn that there can be a two-way traffic in Christian co-operation. "The Times" of London, in its issue of June 17, had a double-column notice of the Church of St. John the Baptist, Canberra, on the back page with a pointer to an inside article, which stated, *inter alia*: "The gift of a chime bell to the Church of St. John the Baptist has led to an appeal for funds to restore the church's fabric. The bells have been presented by Lord Lyell, V.C. Governor-General of Australia, in memory of his wife, and will provide the city with its only chimes. The Church is now seeking a similar gift from the wife of the well-wor, replace the 60-year-old bells which were damaged in the war, and make other repairs."

Opera House Costs Go Marching On

It is a sign of the times, the impression that "easy come, easy go" is at the root of the financial trouble over Sydney's Opera House, originally estimated to cost £10 million, which is now likely to cost at least £15 million.

If the Opera House had been financed entirely or substantially through the sale of Government securities, it is not conceivable that its estimates would have been so badly exceeded. The work allowed to continue so long without sharp inquiry at the Treasury, and the fact that it has risen by £4,700,000 in the past 18 months.

But the Opera House is being financed by means of the sale of regular big lotteries. And even now suggestions are being made that the lotteries will be continued when the Opera House is completed, and paid for. Of course, some clerical "workmen" will have to be chosen then.

But even if gambled money is being poured into the project, the fact that local scrutiny has been given to planning and spending does not encourage confidence that the lotteries will be run as a strict and ethical business.

Surely tighter control must now be exercised to ensure that costs are kept closer to values. There is a moral obligation on the N.S.W. Government to do so.

"CHURCH OF THE CROSS"

The Bishop of Nakuru, the Right Reverend Neville Lunn, writes that plans have been approved for the Church of the Cross.

It is proposed to call it simply "The Church of the Cross". The bishop says: "The design is unusual; it has come not from outside, but from inside; it is designed not for the eyes of the passer-by, but for those who join in to meet with God, to minister with his brethren in the faith."

"Do not look for the traditional, the familiar, the altar and ministry remote and aloof. The design is for the family of God gathered round His Table, where we are encouraged to feast our souls and lift up our hearts to the Lord."

"But the outside perspective is not without meaning. It is symbolic of the peaks and valleys of our country, with its slender necks rising to meet God."

"And the rugged Cross at the top of the spire, the emblem of God's way of forgiveness and grace — 'because the Father sent His only Son into the world' — on Lake Road and Ogina Valley."

The bishop says the cathedral is to have two churches — one for European, the other for the African — and that the design, where approved to the satisfaction of the Government, will be used for other churches we proclaim."

He says that if, as is hoped, a United Church comes soon in East Africa, the cathedral will be well served by the 500 people.

It is proposed for £25,000, which includes diocesan offices, has been launched; directed to the Rev. Canon J. Valley, at home and overseas.

RELIGIOUS BROCASTS

- (Sponsor which are conducted by Anglicans are marked with an asterisk)
- 6.30 a.m. — Anglican Book Society
 - 6.45 a.m. — Anglican Book Society
 - 7.00 a.m. — Anglican Book Society
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ONE MINUTE SERMON

TRINITY 5

Read St. Luke 5: 1-11

What wonderful pictures the Evangelist has drawn for us to live in the Saviour's ministry. Take this first sentence. It happened as the people crowded upon Him to hear the word of God that he stepped out of the boat. What would he have been thinking of as he stepped out of the boat? He was surrounded by a crowd of men, some of whom were fishing with two boats at rest while the fishermen were mending their nets. They were washing and mending their nets.

Jesus climbs into one of them. Simon's boat, and asks him to get away a little from the land. There He sat and began to teach the crowd from the boat. The teaching ended. He turns to Simon and says "Push out into the sea and stand on your nets for a catch."

How many of us are people would be — how they wondered as Simon answered, "Teacher, all day long I have toiled and caught nothing, and yet you say 'Push out into the sea and stand on your nets for a catch.'"

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Well-wishers in England are told they may make gifts through the National Bank of Australia.

They pushed out into the deep water. They let their nets drift, and enclosed a mighty number of fish. They were so full that they went under the lead. Imagine the excitement both of disciples and of Jesus.

But they had partners. James and Andrew were with him, and beckoned to them that they would be caught in their other nets. They were so full that they went under the lead. Imagine the excitement both of disciples and of Jesus.

How did Jesus know where the fish were when they knew the lake by heart and had worked its waters for years had been unable to find the fish that night?

Then came the call. Simon, don't be afraid. You have caught too many fish to take to land. You will fish for men to make disciples. For you are called by the Christ calling.

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CHURCH CALENDAR

June 28: Trinity 5
June 29: St. Peter, Apostle and Confessor
July 2: Visitation of the Blessed Virgin Mary
July 3: Translation of St. Martin, Bishop

BOOK REVIEWS

FALLS SHORT OF THE BULL'S EYE

HEAVENS ALIVE! The impact of modernism on the image of God. R. Pilkington. (London, Hutchinson, 1963, 2s. 6d.)

RECOGNISING a new era in living men have escaped from the pariah of our planet," the author sets out in a "New Lewis style, and with a commendable zest as he "rocks to go, God goes down." He is prepared to say shocking things which pillage uses words in a way not matched by the equally penetrating insight into the problems caused by the scientific revolution. It should be the science-theology dichotomy.

The author rightly points out that any statement beginning with "I believe" ought to mean much more than "I guess," or "I hope," and should be firmly based on evidence to mean "I am convinced".

Over and over again he appeals to the scientific principle of the importance of and indeed the necessity for, evidence to support a statement. It is this he consciously struggles to rescue Christian teaching from, and generating into yet another bundle of esoteric knowledge such as the various gnosticism of the early centuries of the Christian era.

But he does not get beyond "most of us are Christians who to whom the rejection of the three-decker universe and the message of an "old-fashioned God" will be nothing new and, we must hope, not shocking either.

Indeed, Pilkington misses the vital point, which is not the falsification of evidence, but the "interrelation and meaning given" to that evidence. The scientific theology problem lies precisely in the apparently different interpretations given to the same evidence of life in this material world.

Perhaps his central point is to take the theory of evolution and see through it both the whole atomism "bursting with the possibility of response as well as the incarnation," as "God entering upon the scene as a real

fresh and bold man" at a point in evolutionary time. His treatment is less satisfying than Chardrin's, and the historical rather than coming alive to us today.

Like the first Blue Streak feature, the book gets off the ground, but falls short of the bull's eye. The motors should have burnt for a longer period. —D.S.K.

SCIENCE AND THEOLOGY

MODELS AND MYSTERY: The Widdowson Lectures, given by McMaster at the University of Toronto, 1962. (London, University Press, 1963, 10s. 6d.)

The Widdowson Lectures were founded at McMaster in 1954 in an effort to bridge the gap that exists between the various disciplines of a modern university. These particular lectures were designed by Professor Ramsey to bridge the gap between "Natural Science and Theology."

The professor's thesis is that despite their excess and their aesthetic differences there is at the same time a common feature that is often overlooked in scientific manhood—the use that is made of models in the various disciplines.

Lord Kelvin used a model when he first proposed the carrier of light. In theology we use a model when we picture God as Judge, King or Father.

Professor Ramsey examines the use of such models in the natural and the social sciences and of metaphors (which play a major role) in theological discourse.

He points to the similarities between the differences. In their use of models is due to the element of mystery which is inherent both in personal existence and in the concepts of theology. —J.G.S.

THE TITLE IS GOOD

THE PATH TO GLORY. John R. H. Moorman. S.P.C.K. No. 206, 25s.

HERE IS A BOOK that has become quite popular. First published in 1960, it was reprinted in 1961, and now appears as a paperback. From the title, it has a strong appeal for many people.

But it is by no means clear that it was written. Even the popularity is difficult to understand. Certainly it is easy to read, being written in a straightforward, engaging English. And, in a sense, it is a "good" book quite unlike anything else that is published. Sunday school teacher or anyone else at times "The Prologue" there are acute observations which for a moment quicken the attention.

The author takes S. Luke's Gospel section by section and then writes about each section retelling the story, sometimes explaining, sometimes applying it to the more or less contemporary situation. He states explicitly that his book is not a commentary. With that in mind, it is not what he calls it a "study," it is not so easy to agree. Perhaps it had best be called a meditation.

His aim was "to help us to see the life and teaching of Christ as it appeared to a contemporary." We must ask "Which of the four Gospels? For though the evangelists make it clear enough that contemporaries did cry out concerning Jesus "Crucify Him, crucify Him," it seems, after reflection, that such a cry is unnecessary and even vulgar little storm in a teacup.

It is the author's use of events which the gospel itself portrays, the characters now and then by figures, the glory and the tragedy are toned down, and the turmoil of a rigorous ministry has become tame and unreal. In short, one finds far less of all this that has gone into the New Testament in this century. Some examples may be given.

It seems incredible, yet it is true, that the author has his view to the temple: "There was apparently a simple country lad, from Galilee, of all places,

who came to Jerusalem at the age of twelve, and was found there, after three days, with the scribes, amazed them, and they themselves and every one who heard him were astonished at his answers." (Lk. 10: 22)

It is not surprising, yet we get our questions, the best thing about it.

C.C.C.

FREEDOM OF THE MIND

SAVING BELIEF. Anne Farrer. Hodder and Stoughton, Pp. 157, 25s. 6d.

TO those who have come to appreciate Farrer as one of our leading contemporary theologians this book will be no surprise. It adds to their delight. To those who have not yet discovered him, it will come as a welcome surprise. To all it threatens to become a classic.

His words remind that this is not a book about the present. It is a book about the future. It is a book about the future of nuclear bombs, free love, etc. But it is not in charming, lucid style the meaning of such things and the subjects of his belief.

Nevertheless, what he says is so refreshingly applicable to our modern scene because the author is not a theologian, but to all men of all kinds at all times.

What Farrer writes in a clear style, his thought cannot lose. There are some parts of this book that must be read slowly. There are some parts, particularly true in the early chapters.

It is a reader is advised to be deterred by this, for this book is not to be completed, but to be appreciated fully, and it is worth reading.

Faith is the essential basis upon which we can approach the contemplation of any theological subject.

NURSING AS A VOCATION

GENIE PIERCE WELLS, D. Public Health Nursing, 1963, Pp. 128, 10s. 6d.

There is a great appeal about nursing. It finds an answering chord in the heart of a young woman's heart. For this reason a swifter change of view is necessary. The viewpoint meets a very real need for those parents anxious to suggest a wide variety of callings to their daughters. —A.M.M.

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"A DOOR HAS BEEN OPENED"

OUR BEST BOOK "BUYS"

I Corinthians 16: 9: "For a great door and effectual is opened unto me, and there are many adversaries."

—From the King's Valley, New South Wales: "This opportunity has been opened to me full of opportunities for work, and there are many adversaries."

If we look back to the life of our forefathers and compare it with the present life of our time, we can see that there is a very big difference.

Our forefathers were cannibals, warlike people, gardeners, hunters, fishermen, and most of them stayed in their own districts and guarded and fought for their own clans, tribes and families.

They were afraid of each other, so they did not have the chance to visit freely and learn about their fellow Papuan and New Guineans from whom they were different in many ways. The ways of living were just the same all the time.

Nowadays we have a lot of opportunities to visit and see our fellow Papuan and New Guineans, and we also have a very big chance to learn many new things from white people and a lot of changes to get jobs in various parts of the Territory.

In spite of all these changes we haven't reached the stage to enjoy the country by ourselves, either bodily or spiritually.

Although we enjoy many new and good things, yet we must not forget that there are some bad ones too, which are bad for our country and for our people.

Some of these are bad in a bodily and spiritual things, and even our standard and be able to stand and accept always the good things for us, and for our country.

Although we haven't reached the final step, yet tomorrow we will be an important and independent of Australia give us another big chance to learn many new things. Some of our Papuan and New Guineans, and also some of our people, will stand by this side in the House of Assembly. And this is going to be another big day in the history of our country and its people.

This is the text of the address given by the Assistant Bishop of New Guinea, the Right Reverend George Amblo, at the united service in Port Moresby on the occasion of the inauguration of the House of Assembly.

big day in the history of our country and its people.

But we must not, carefully and humbly accept this opportunity and try to build up a better and a mutual benefit of Australia, Papua and New Guinea, and New Guinea.

We have been hearing that outsiders are forcing Australia to give us self-government and fight for their own clans, tribes and families.

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neither of them, but it was full of useful teaching for those who really desired to know their duty, and to do it.

The silver penny which they showed us was a fitting symbol of precious metal dug out of God's good earth, but it was shaped by the hand of man, and engraved with the name of an emperor—a fitting symbol of man's double citizenship and his double duty.

The Caiman of Caesar provided his people with many blessings—peace and safety, protection of life and property, good roads, etc. Without the help given by the Roman government, the missionary travels of the Apostles would have been impossible.

Our Lord shows that it is only right that those who enjoy such blessings should also make some return for them. If Christ said this about Caesar, who was his best benefactor, how much more would He say it of our Christian rulers today?

The Claims of God: God has provided us with so many blessings, that it is only right that we should make some return to Him for our creation, preservation and all the blessings of this life, and for the redemption of the world, for the means of grace, and the hope of glory.

The two claims together: The Pharisees said the Herodians tried to divide these two claims, as an excuse for escaping both our duty to God and to our country.

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We, as leaders of our people—both brown and white or yellow—must suppose that all the things done in this world are right. Some of them are indeed quite all right; some are harmful; and some are very bad.

They are utterly against the Christian way of life. They were against the state. Christians must keep their hearts free of such things—especially we leaders.

2. Give of our best: God has given us the best of our country and our people in different departments: some of us are serving in the military, some in different denominations: some as nurses, medical staff, etc. Some are ordinary village people and some who will serve in the House of the Assembly which will be starting to-morrow.

OUR COUNTRY

We must not forget that we do not belong to this world, but we must do our best for our country and our people while we are on our way through.

We must set a good example to all people—white and brown, yellow and black, etc., by our behaviour, by our word and deed. We—especially we leaders. We must set the government, and the laws of the land.

We are free men—free to serve God and our fellow man. We are not free to please ourselves, nor hurt and harm other people. We must learn to love and honour all people.

So finally, to you, my brothers, who are all in the House of the Assembly to-morrow and become the leaders of our country and people—I would like to say this: It has been said that there are three steps along the Christian way.

1. To know the Will of God.
2. To do it.
3. To love it.

The better we do it, the more clearly we shall know it; and the more we love it, the better we shall do it.

So we pray that God may bring our unity with ever more to His own good and perfect Will, so that we may build our country in the fear and love of the Lord, and our country will be a Christian country.

We are reminded in Psalm 128, verse 1: "Blessed are all they that fear the Lord; and walk in His ways."

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VIEWES DIFFER ON UNION

ON UNION

REACTIONS IN LONDON

ANGLICAN NEWS SERVICE

London, June 22

The Bishop of London, the Right Reverend Robert Stopford, admitted in his dissenting conference on June 15 that parishes and dioceses in the House of Assembly, which had studied the report on Anglican-Methodist conversations had shown an unanimity of opinion.

Some of these differences were aired at the conference and the proposed service of reconciliation which is to be included to inter-communion, was particularly criticised by the local speakers for its ambiguity.

In main, the tone of the meeting was one of welcome to the report and familiar arguments were used to stress the urgency of the matter.

No vote was taken after two hours of debate because, said Dr Stopford, it might be misleading.

In London, unlike other dioceses, no clergy are included and there were not representative from all the parishes.

But the report of the debate would be sent to all parishes concerned and if they or any of their members wished to make further comments these should be sent to him before October 31.

From the ranks of the clergy there was a cautionary word that the effect of the service of reconciliation was heavily loaded in terms of one interpretation that it was an act of re-ordination.

One believed that there was need for medication, another challenged the statement that the act was a broad outline of the way forward and said that it was not even a thin outline.

THE TRUE HOME

The earth is the home of the body, but the true home of the soul is in heaven, and so we have to live in two worlds, and we have both an earthly and a heavenly citizenship.

Men of this world: We are warned by St. Paul against those who are heavenly citizens, and think only of enjoying themselves and neglecting their earthly duties.

That is in Philippians 3, verse 17: "Be ye as I am, an example, brethren, all of you, and as ye have seen that I have done for the example that you get from me."

For many, like, as I have often noted, and as I tell you again now, it is not the will of the Lord of the Cross of Christ.

Their end in destruction, their goal in perdition, their glory in their shame; their mind is set, and their heart is common to the life even now in heaven, and we are waiting for a Saviour from the Lord, Jesus Christ, Who will change our poor earthly body and make it like His glorious body through the power which He has to put every thing under Himself.

Citizens of Heaven: Those who are citizens of heaven, they glory in their shame; their mind is set, and their heart is common to the life even now in heaven, and we are waiting for a Saviour from the Lord, Jesus Christ, Who will change our poor earthly body and make it like His glorious body through the power which He has to put every thing under Himself.

The Completion of our Citizenship: we look forward to the day when we shall be present we cannot enjoy our full citizenship until we have been purified by sin, and in a world which is full.

When He returns in endless power and glory, He will renew our bodies and restore them in the likeness of His own. We shall be purified, holy, and with Him we will receive the earth and the heavens, and be created to order, and be happy and peace.

We can see ourselves that our country is a developing rapidly in our time. So we, as members of the Church, are citizens in heaven; and as members of a village, town, city and a country, we also have an earthly citizenship and we have duties to both.

We are reminded of the words of Herodotus: "I have now to tell question—St. Matthew, 22: 21. 'Render unto Caesar the things that are Caesar's; and unto God the things that are God's.'"

The phrase of Pharisees and Herodians was a special one used to divide the people into two claims of religion only as an excuse for escaping all other duties. We must not be misled by the claims of religion altogether. Christ's answer would please

A whirling ball at Yalu Village, Morobe District, when the electoral patrol brought the poll to the people on Election Day in New Guinea, February 15.

THE ANGLICAN BOOK Department, in co-operation with the Church of England Information Trust, has pleasure in offering the following titles.

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NEW GUINEA

(Continued from page 1)

The Bishop of New Guinea and Bishop George Ambro had meanwhile travelled to Port Moresby where His Excellency was attended the Eucharist in St. John's Church on the Sunday before. Due to a late start in plans, this attendance was not possible.

The Governor-General, however, insisting that he have the opportunity to receive his Sunday Communion, asked for such to be administered to him on board the destroyer "Aztec".

The Bishop of New Guinea accordingly went aboard early on Sunday morning and was invited to share breakfast with His Excellency afterwards.

The bishop was also a guest at the small official luncheon party aboard the destroyer on that day.

It was noticeable that, of all the speeches made at the opening of the House of Assembly, the only one which mentioned God was that by the Governor-General himself, in which he prayed that the House might have the protection and guidance of "Divine Providence".

It was a source of great inconvenience to the Diocese of New Guinea (as no doubt to other Christian missions working in the Territory) to receive such sympathetic visits from so important a visitor, who as chief representative in the Commonwealth of Australia of her who is God's anointed Queen over us, is so proudly unashamed to confess his faith before men, and to remind us that the seat of all authority is in the Divine Majesty.

INTEGRATION IN U.S.

ECUMENICAL PRESS SERVICE

Geneva, April 27

Summer camps and conference centres in 14 of 23 Protestant Episcopal Church dioceses in the Southern United States are now desegregated at least according to a survey released by the Episcopal Society for Racial and Racial Unity.

MISSION TO UNIVERSITY

FROM OUR OWN CORRESPONDENT

Adelaide, June 22. The Bishop of Adelaide, the Right Reverend T. T. Reed, M.C., has announced a successful effort to "half-baked people" trying to "break the people". He was preaching in Holy Trinity Church, Adelaide, at the opening service for the Mission to the University of Adelaide.

He said the purpose of the mission was to proclaim the Gospel and convert people to a realisation of sin and the need for repentance and salvation.

Bishop Reed said the mission was unique in that the three major divisions of Christianity in S.A.—Anglican, Roman Catholic and Protestant—would be witnessing together for Christ in the university.

The mission will continue until July 3. Speakers will be Bishop T. B. McCall of Wangaratta, the Reverend E. S. Storton, Rector of S. Thomas More College, W.A.; the Reverend Laurence Styles, Director of the Anglican Inter-Church Trade and Industry Mission, Victoria; and the Vice-Chancellor of Parkin College, Dr. Paul Erdinger.

Bishop McCall has been added to the principal speakers at the last moment in place of the Archbishop of Melbourne, the Most Reverend F. Woods, who has been prevented by illness from taking part in the mission.

PRESIDING BISHOP HONOURED

ECUMENICAL PRESS SERVICE

Geneva, June 22

The Grand Band of the Order of St. Michael has been conferred upon the Right Reverend Arthur Liechtenberg, Presiding Bishop of the Protestant Episcopal Church (U.S.A.), by the President of Liberia, William V. S. Tubman.

The presentation took Bishop Liechtenberg for his vigorous support of the Protestant Episcopal Church's programme in Liberia and praised him for his stand against racial segregation in America.

JUBILEE OF ORDINATION

FROM OUR OWN CORRESPONDENT

Canon H. Kestell Cornish, former Rector of St. Paul's, Ipswich, has celebrated the golden jubilee of his ordination, and a special celebration was held at Ipswich.

On Sunday, June 13, the Bishop Coadjutor of Brisbane, the Right Reverend John Hudson, officiated at a Song Ecclasia.

Canon Cornish was ordained in St. Ninian's Cathedral, Perth, Scotland, on June 7, 1914. He came to Australia in 1924, and worked for two years in Western Australia and Sydney before he came to Queensland to be curate at Maryborough.

For 21 years he was Rector of St. Paul's, Ipswich, retiring only last year.

Canon Cornish, 74, is the son of an engineer and his grandfather was a vicar in Derbyshire (England).

On son, Vernon, is chaplain of the Southport School, another, Gerald, is a lay missionary in New Britain. A third son, Hugh, is a well-known Brisbane television identity.

ASSISTANT PRIEST HONOURED

FROM A CORRESPONDENT

Melbourne, June 22

Parishioners of St. George's, Malvern, showed their appreciation of the Reverend Leslie Bond after the 93rd Eucharist on May 31.

Mr Bond had been assistant priest to the acting Vicar of St. George's during the absence of the Rev. Canon of St. Paul's, Leveghoe, in Moss, for the last two years.

The present acting vicar, Canon G. Brodie, and the church warden, Mr Justice Shell, and Mr Keith Wainwright, presented Mr Bond with a loving gift gratefully of his help.

The presenters gave Mr Bond a substantial cheque and gifts were also handed to Mrs Bond, who is also thanked.

Mr Bond was inducted as Vicar of St. Paul's, Leveghoe, on June 4.

DIOCESE HELPS OTHERS

The Diocese of Wangaratta has completed a third successful Diocesan Crusade, and as well as increasing giving to alleviate suffering, it decided to give at least token grants to struggling Australian dioceses as a demonstration of the Torrens spirit within the Australian Church.

For the next three years, therefore, the dioceses of North West Australia, Kalgoonlie, Willeroo and Rockhampton will all receive a small grant towards work in their bush areas. In addition, there will be a token for the Cathedral of All Souls at Thursday Island.

Commenting the Bishop of Wangaratta said: "We are not particularly proud of the amount allotted for this 'interdependence Diocese', but it amounts to something less than 4000 a year. It is no more than a gesture, but might draw attention to the desperate plight of these dioceses. I hope it may be increased."

The bishop added that the Diocese of Wangaratta had hoped that it might be giving away at least fifty per cent. of the canon's money, but on one occasion at least it falls just a little short of that aim.

This is partly due to heavy losses in the bush areas entered into within the diocese, and others, absolutely necessary, in 'near future'.

NEW PARISH AND PEOPLE JOURNAL

ANGLIAN NEWS SERVICE

London, June 22

Parish and People, the association of churchmen interested in new approaches to the work of ministry, has reshaped its journal, "Parish and People: Renewal News", into an attractive review of books, events, and ideas.

Edited by the Reverend Canon Beeson, S. Chad's Vicarage, Stockport, and the new publication the first sixteen-page issue this month.

Its price is now like that of the "New Statesman" and "Spectator", and the price of the June issue is 2s. 6d.

DIOCESAN NEWS

PERTH

POOR RESPONSE TO AN APPEAL

On Trinity Sunday an appeal to build a chapel for the Presbyterian Women's Guild at the Western Australian College of Logical Science, Up to date the sum received is £2,500, or just one-fifth of the amount sought.

GETTING TO KNOW YOU

Every six months or so, the men's organizations of all the Christian churches in Australia Christ get together for sport or discussion or for other matters. Last Christmas a Navajo Play in which most of all denominations took part "broke the ice". Last week some 100 men met in a 'meal together' in the Anglican Cathedral, Perth, the Most Reverend George Appleton, addressed the gathering.

CHORAL EVENING AT CATHEDRAL

On May 20, on the fourth Sunday in June, July and August, at 4.30 p.m., Choral Evensong will be held in St. George's Cathedral. This service is designed for those who love cathedral type of music and for music lovers generally. No sermon is preached at this service. The normal Evensong still takes place at 7.30 p.m.

CLERICAL ILLNESS

The Reverend Jack Watts, Rector of Wembley-Florin Park, who had a sudden heart attack last week, is due to leave the Royal Hospital, Perth. He will rest and recuperate at Barbary where he hopes to spend six weeks. Mr Watts, who has worked consistently at high pressure for some years, has been of the utmost help to many vestries in championing the spiritual aspect of fund-raising. He and his family are assured of the prayers of the diocese at all times.

Canon John Best has been advised to take three months' leave from parish duties because he has been showing signs of increasing strain. Canon Best, however, wishes to discuss any rumours that he is seriously ill, although he admits to being generally and physically tired after ten years of parish work in the diocese. The archbishop has promised to appoint a locum tenens as soon as Canon Best has decided when to leave.

and where he will go on his vacation.

NEW DIOCESAN TRUSTEE

Mr A. W. Buttrose, Manager of Elder Smith and Goldsbrough, Perth, has consented to serve as a Diocesan Trustee in the vacancy caused by the death of Mr Harold Worthington.

WOMEN PROTEST AT USE OF NAPALM

The Women's International League for Peace and Freedom (Australian branch) has sent a letter to each Federal member of Parliament protesting against the use of napalm bombs in South Vietnam.

Napalm has been furnished by the U.S. Defence Department under the military aid programme and has been dropped from aircraft with American instructors who land.

This well-known American publication, "Electronics", recommends (February, 1964) the use of "atomic, biological and chemical agents, including radio-active waste materials" for "wholesale gain" in such a country as China.

THE BAKER CASE

Last Monday, June 22, Mr Justice Brennan fixed August 17 as the date for the hearing by the Full Supreme Court of N.S.W. of the Appeal lodged by the Most Reverend H. R. Gough and the Council of the King's School against the judgement of Mr Justice Jackson in the matter of Baker v. Gough & Ors. Judgment was given for the Reverend H. W. Baker.

Subject to the judgement of Mr Justice Jackson on the application of either Mr Baker or the Archbishop and School's Council, the Court moved in the matter of its own volition.

Unless the matter is settled, or the Appeal withdrawn, it will presumably be heard on August 17.

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