

Newcastle, June 5

The second session of the

Finance was discussed at the business session on Monday.

a small number of boys from the junior school. Five hundred boys attended.

marriages, proselytism, bilateral conversations between the various confessional bodies, women's work and medical work.

KS ON UNITY

The next meeting of the Joint Working Group will be held in Italy from December 3 to 7, 1967.

"THE FAREST OF THE SEAS"

This is the text of a sermon preached by the Reverend T. R. Kealey, Lecturer in Physical Chemistry at the University of Queensland, at the Alumni Service held in St. John's Cathedral, Brisbane, on Sunday, May 21.

"The wind bloweth where it listeth, thou canst not tell whence it cometh, and whither it goeth."

The Church and the University have much in common.

For many centuries they were associated and indeed in the centuries preceding the founding of the first universities in Europe, the centres of learning were to be found in the monasteries of the Church.

In a very real sense the first "university" in the English-speaking world was founded at Jarrow (or Gyrow) as the Saxons called it, in the north-east corner of England in the early seventh century.

Here scholars from all over Europe came to sit at the feet of the scholar par excellence of the day.

The library of books collected there by Benedict Biscop was one of the finest in Europe.

Bede was learned not only in Latin but also in Greek and Hebrew and was one of the most brilliant stars in that period of Christian history.

Both secular and ecclesiastical "The Dark Ages," Bede's "History of the English Church and People" was the first systematic history of the English Church and people.

Large portions of the Bible into the lives of the saints and his other theological works represent a not inconsiderable amount of work for any scholar even in our own day.

One of the things we have his treatise on time, his method for the determination of the date of Easter and his many other works on science.

Or, rather, the centre of learning moved to York and its development there is another story.

SEAT OF LEARNING

This centre of learning in a Benedictine monastery is not one which has been lightly chosen, for it marks clearly the purpose of a place of higher learning.

The young scholars flocked to the feet of the master to learn for his own sake.

They became members of the community, and lived in it until the time came for them to return to their own communities.

Others, much junior, entered the community to learn and eventually learnt to take part in the life of learning or else to discontinue it.

But side by side with the obligation to teach was the pursuit of learning and original work which was necessary for the further development of a seat of learning.

In the High Middle Ages, the centres of learning were no longer the monasteries but the new-emergent universities of France, Italy and England, the same idea prevailed.

The young were intrigued and original work continued side by side.

As the instructed became more practical they reached the stage where they were able to take part in disputation with their master and to in the life they earned the title of master and founded a school.

There are two points which emerge from a consideration of the development of the university.

Firstly, the university is a living community, it is a community that insists on a probationary period before life-membership is conferred.

The very first life in simple vows before a religious takes can be conferred with the three years of undergraduate studies.

In the early days all would-be Christians served a probationary

period as a catechumen before being baptised and made a church member of the Church.

This period often lasted several years.

Finally the day arrived when the catechumen was baptised, the day arrived when the religious graduate becomes a graduate.

He is a permanent member of the university.

We have lost this conception of the university as a society of all who have graduated, together with all who teach there and those probationers who learn there.

In modern usage the university has become synonymous with training for a job instead of the time in which the young learn to think.

Their minds are filled with facts instead of their minds being opened to think great things.

With this there has been the loss of the idea of community.

The graduate leaves his university with his diploma and brand new hood and feels that he belongs no longer — he is an "old boy."

It is to bring us back to this conception of life-long community and to the purpose of the alumni association.

It would not be necessary to do this in order to emphasise our common membership and interest but to inform us of the work because our conception of the university has been lost.

Jobs or even in the last century has been lost.

LIFE MEMBERSHIP

I for one welcome this venture, because it will raise once the concept of continuing membership and interest in the university.

It is indeed wonderful that some of those who were founded members of our university are associated with this venture.

It is a very real association which lives in the past, and living.

Work out how you can be continuing members of the university.

The wind bloweth where it listeth and thou hearest the sound thereof; you have indeed heard the sound thereof.

Work out how you can be continuing members of the university.

None of us I hope have lost the sense of the university.

I hope also that none of us have lost our vocations to further the work of learning.

Research nurtures the mind of the university teacher in the same way as food and drink nurtures the body.

RESEARCH

Research is a dangerous discipline for us to live then must be freed with the spirit of original learning.

But the way of his research is to be freed with the spirit of original learning.

The wind where it listeth is one of the things that the researcher learns early in his career.

In some respects this may have been a good thing, but the peaceful and moral uses of nuclear fusion for the production of electricity at a time when the world's resources of coal and oil are diminishing would have been lost.

If it is to the community was to be the yardstick by which research projects are judged then I fear that much scientific research as well as most research in the arts would be prevented at the source.

WORK FOR CONTROL

The researcher must be free to pursue truth as he is led.

He cannot tell where it will lead. I believe that the pursuit of truth in all spheres is part of the purpose of God for mankind.

When God told Adam to name the animals he was not playing a game with man.

As every scholar of Hebrew thought knows, to possess the name of a person means to know his innermost secrets and to have control over him.

It is for this reason that the Hebrew is so proud of his knowledge of the name of his God "Yahweh," always referred to him as "The Lord," for to have spoken his name would have been to assert that he had control over God, and this is not Christian worship.

So when God told man to name the creatures he was given man control over nature.

But man has to work for this. He has to learn by experiment, he has to find out the truth, and it is God's will for man to be led into the way of truth.

Man's destiny is to conquer the earth, towards the truth, and it is to use it for good.

It is God's purpose for man. But he must be helped.

G.B.R.E. HOLDS ANNUAL

MEETING IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, June 5

The familiar buildings and grounds of Retreat House, Cheltenham, had an air of strangeness for many who attended the Annual Board Meeting of the G.B.R.E. this year.

For the majority of those present, it was a new experience to meet without the great presence of Mr Val Brown, who had been Director for fourteen years.

He and his wife, however, were present for the opening function, which was a complimentary luncheon to them, held at St. Matthew's Parish Centre, Cheltenham, on Monday, May 22.

The Archbishop of Melbourne, as Chairman of the Board, then presented Mr and Mrs Brown with a portable sundial, a cheque and a box of chocolates.

Representatives of almost every diocese in Australia, together with those from national organisations, and the Reverend T. R. Kealey from New South Wales, attended the meeting which began at that afternoon at the Retreat House, and continued until midday on Tuesday.

The first four sessions took the form of a consultation dealing particularly with curriculum.

It opened with a discussion on "Sunday School in the Church," with the Reverend M. Thomas, and the Reverend G. Lucas as speakers, and a panel to answer questions afterwards.

The next session was concerned with the deferral of curriculum, accompanied by a survey of recent research and was presided over by the Reverend Graham Speedie, Associate-Director of the Presbyterian Methodist Joint Board of Graded Lessons.

It is clear that the production of electricity at a time when the world's resources of coal and oil are diminishing would have been lost.

It is clear that the production of electricity at a time when the world's resources of coal and oil are diminishing would have been lost.

It is clear that the production of electricity at a time when the world's resources of coal and oil are diminishing would have been lost.

It is clear that the production of electricity at a time when the world's resources of coal and oil are diminishing would have been lost.

It is clear that the production of electricity at a time when the world's resources of coal and oil are diminishing would have been lost.

It is clear that the production of electricity at a time when the world's resources of coal and oil are diminishing would have been lost.

It is clear that the production of electricity at a time when the world's resources of coal and oil are diminishing would have been lost.

It is clear that the production of electricity at a time when the world's resources of coal and oil are diminishing would have been lost.

It is clear that the production of electricity at a time when the world's resources of coal and oil are diminishing would have been lost.

It is clear that the production of electricity at a time when the world's resources of coal and oil are diminishing would have been lost.

It is clear that the production of electricity at a time when the world's resources of coal and oil are diminishing would have been lost.

It is clear that the production of electricity at a time when the world's resources of coal and oil are diminishing would have been lost.

It is clear that the production of electricity at a time when the world's resources of coal and oil are diminishing would have been lost.

It is clear that the production of electricity at a time when the world's resources of coal and oil are diminishing would have been lost.

It is clear that the production of electricity at a time when the world's resources of coal and oil are diminishing would have been lost.

It is clear that the production of electricity at a time when the world's resources of coal and oil are diminishing would have been lost.

It is clear that the production of electricity at a time when the world's resources of coal and oil are diminishing would have been lost.

It is clear that the production of electricity at a time when the world's resources of coal and oil are diminishing would have been lost.

It is clear that the production of electricity at a time when the world's resources of coal and oil are diminishing would have been lost.

It is clear that the production of electricity at a time when the world's resources of coal and oil are diminishing would have been lost.

It is clear that the production of electricity at a time when the world's resources of coal and oil are diminishing would have been lost.

It is clear that the production of electricity at a time when the world's resources of coal and oil are diminishing would have been lost.

It is clear that the production of electricity at a time when the world's resources of coal and oil are diminishing would have been lost.

It is clear that the production of electricity at a time when the world's resources of coal and oil are diminishing would have been lost.

It is clear that the production of electricity at a time when the world's resources of coal and oil are diminishing would have been lost.

NOW READY!

REVISED PRAYER BOOK SERVICES

A THIRD EDITION of the Report of the Prayer Book Commission, complete with the draft forms of revised Services and the new Services, has now been reprinted in view of the heavy demand. It will be available shortly, after binding.

Orders for this complete book should be placed NOW.

The following revised Forms of Service have now been printed, and are being distributed. Further orders will be handled strictly in order of receipt.

MORNING PRAYER (8 pages): 6 cents each
EVENING PRAYER (8 pages): 6 cents each
HOLY COMMUNION (12 pages): 6 cents each
A MODERN LITURGY (20 pages): 15 cents each
Postage (minimum 5 cents) or freight is payable on all orders.

The following have been printed and are being despatched in strict order of priority of orders:

Baptism of Infants	8	6c
The Marriage Service	12	9c
Burial of the Dead	12	9c
Baptism of Infants (New Service)	8	6c

SPECIAL NOTE: The Report of the Prayer Book Commission and the appendices are COPYRIGHTED. The work may not be reproduced in any form, in whole or in part, without the authority in writing of the Church of England in Australia Trust Corporation appointed under Canon No. 2, 1962, pursuant to Section 64 of the Constitution of the Church of England in Australia, in whose copyright vests.

In addition, permission in writing must be obtained from Oxford and Cambridge University Press, and from Thomas Nelson Ltd., to reproduce the relevant extracts from the New English Bible, New Testament and the Revised Standard Version, respectively, and by permission in the appendices to the Report of the Commission.

The reports had all been circulated, and the Reverend J. R. Kealey selected certain features of special interest, and led a discussion on them.

Religious Instruction in State schools is a matter of great concern in many dioceses at the moment.

The main topic on Thursday was a change in the presentation of diocesan reports added much interest.

The reports had all been circulated, and the Reverend J. R. Kealey selected certain features of special interest, and led a discussion on them.

Religious Instruction in State schools is a matter of great concern in many dioceses at the moment.

The main topic on Thursday was a change in the presentation of diocesan reports added much interest.

The reports had all been circulated, and the Reverend J. R. Kealey selected certain features of special interest, and led a discussion on them.

Religious Instruction in State schools is a matter of great concern in many dioceses at the moment.

The main topic on Thursday was a change in the presentation of diocesan reports added much interest.

The reports had all been circulated, and the Reverend J. R. Kealey selected certain features of special interest, and led a discussion on them.

A LITURGY FOR AFRICA

Our limited stocks of this work have already

sold out. Further stocks are on order from England, expected July. Advance orders

should be placed now with—

The Book Department,
THE ANGLICAN,
G.P.O. Box 7002, Sydney.

Price: 16 cents (plus postage, 4 cents)

SO WHAT ABOUT THE EAST AND THE WEST

By the SECRETARY-GENERAL OF U.N., H. E. U. THANT

ANYONE who knows and loves the language, culture, and life of a people can be entirely hostile to it. It is why educational and cultural activities in their widest sense—and you are one of them—are so important a factor in promoting international understanding and moving us on to securing peace we all seek.

The arts in Asian countries during ancient times displayed not only a great regional distinctiveness but were quite removed from the aesthetic concepts of the West, for example, those of Greece.

In contemporary works, however, it is easy to detect the development of a common language among the arts and literature. The emergence of abstract painting, for example, has been common from India and Japan, as well as from France and the United States, into a brotherhood of the arts without, however, obliterated a national imprint, which is as evident as the artist's signature.

GROWING SYNTHESIS

Significantly enough, this growing synthesis, this acceptance today of what was unfamiliar and strange yesterday is also being met in the field of science. It is employed by the large number of people, and, even more significantly, by the young people. The more contemporary art from the main world centres breaks the barriers, the more widely international it becomes. Young music not only widely and intensively enjoyed by young people today, all over the world—and characteristically frowned upon by the older generation—has no sister in musical tradition.

It has generously absorbed both sound and feeling from as far away as Asia, America and Africa, and Arab countries and Asia.

In fact, the great modernism of modern expression, in its being widely international, is also being internationally popular irrespective of the language or the idiom in which it depicts.

Some Asian countries, notably India and Japan, have rank among the major film producers of the world. There is hardly an international film festival which does not include films from Asian countries, some of which may also be seen in large Western cities.

This is an additional means of promoting cultural inter-change. In fact, the gap between cultures is being bridged and art—the supreme expression of the human spirit—while losing none of its individuality, is becoming more and more universal.

An enormous change has occurred in human affairs over the past half-century.

One aspect of this change is the beginning of the emergence

of an internationally oriented society in a world in which the physical and spiritual peoples becomes increasingly diminished by the growth of mass communications and transport.

I would like at this point to make a statement concerning the difference and the interaction between the two basic attitudes characteristic of the East and the West and the role that the United Nations can play in promoting at the political level the sort of understanding which you, at the level of culture and the arts, are promoting—as at an exemplary case, I might add, by comparison with other sectors of human activity.

An Asian who has spent much of his life in direct contact with Western civilisation, particularly as he has lived in Europe or in the United States, will only understand what I have often referred to the separate values of the Eastern and Western cultural traditions.

Such a personal experience leads one on to explore further the underlying issues.

It is a reflection on the comparative values of East and West could easily lead us back to the very origin of the ancient civilisations which flourished in the East and Europe until the sixteenth century, the question is, however, whether it is likely to be of far-reaching consequence.

The personal experience which I referred has as its background the confrontation in the past century of whole continents, the collision of the two societies of the West, one of whose main characteristics is the emphasis on material advancement.

Western civilisation, which first challenged the long established values and slower tempo of the older societies, has now been itself being challenged by them, also being absorbing some of their influence.

CONTRASTS

Major issues of today, the questions of peace, of economic development, or of the establishment of a workable world order, will certainly be favourably affected by a real synthesis of the best elements of Eastern and Western civilisation.

The disparity between Eastern and Western traditions is difficult to express briefly and to sum up.

To me the main contrast seems to be between a civilisation of the intellect and of practical skills and a civilisation based primarily on the development of spiritual and ethical values.

It is the difference in the complexity and variety of the traditions both of the Western and Eastern civilisation.

Nevertheless, the basis of the European expansion in the eighteenth and nineteenth centuries was the conviction that through man's individual action and the exercise of his intelligence nature could be made subservient to his needs.

The Western tradition is, of course, also rich in spiritual and ethical values. During the period of European expansion order, will certainly be favourably affected by a real synthesis of the best elements of Eastern and Western civilisation.

One aspect of this change is the beginning of the emergence

This is the text of a speech made by the Secretary-General of the United Nations, U. Thant, at the annual commemorative meeting of the Asia Society, held at New York Hilton on Tuesday, May 16.

The basic idea that human beings and human society are capable of improvement through their own efforts is essential to the success of any programme of development, an area in which the United Nations has done much important pioneering work.

On the other hand, Western tradition, in facing the paradox that its greatest intellectual and material successes also contain the seeds of its own destruction, may well wish to seek solace and take counsel from the Eastern tradition with its emphasis on spiritual and ethical values.

CO-OPERATION

The sharp contrast between the atomism of the West and the armaments race and the funds available for development is not anything but a tribute to the good sense of man or to his stubborn belief in ethical or spiritual values.

The Eastern tradition, with its ethical and moral view of the world, may be able to indicate man's way out of the vicious circle of the arms race, in which it has had neither the means nor the physical resources to participate extensively.

Many scholars have explored the realms where Eastern and Western traditions are both conflicting and complementary—in the fields of philosophy and art. But what is essential at this stage is not so much the philosophical concept, which some of the best of Western and Eastern thought have produced, but their capacity to co-operate in meeting today's problems of poverty, disease, ignorance and war.

The co-operation of an organised international community should help us to achieve an effective combination of thought and action in the face of these challenges.

We must face the fact that the present failure for the great centres of power in the West and East (and by the East I must repeat that I mean Asia) to move further apart from each other, and there is even a serious risk of a military confrontation between them.

The dangers of this tendency are all too clear and could involve the very survival of humankind. It has never been more important to re-establish contacts and understandings between the most diverse and populous, and the most powerful, of nations.

Until this is done the machinery of international co-operation of the United Nations is intended by its founders to work.

POTENTIAL FORCE

The desire for independence and the intense feelings of the peoples of our time, should not be confused, as too many have been, with the revolutionary movements. It is a desire for national independence and not for the East-West ideological conflict.

I have said on several previous occasions that we are striving for peace—and not any political ideology is still the most potent force in the world today.

This is especially true of newly-independent peoples and nations, who are struggling for independence.

It is in these countries, it is the intelligentsia that, by and large, is leading the nationalist and revolutionary movements. It is the intelligentsia that clamours most loudly for short-cuts to

Utopia—the attainment of complete social justice, the achievement of vast progress and the achievement of national liberation.

The poverty and squalor of the labourer in field or factory is more keenly resented by the intelligentsia than by the labourer himself.

It is not that the labourer enjoys poverty and squalor, but he less aware of the practical possibility of a better life even in this age of mass communication.

The intelligentsia, especially in developing country, wishes a better life for the labourer partly from sincere compassion, and partly from the feeling that the existence of poverty and squalor casts a shadow on the whole nation, and on itself as the elite of the nation.

Most Asian and African intellectuals are inclined to reject many of the traditional values and social order and a political hierarchy that are incompatible with modernisation, and in many cases are further disoriented by association with alien rule or a foreign protectorate.

They are enthusiastic Westerners in the sense that they wish to see established the material amenities of Western civilisation.

They are not, however, they are generally hostile to the West as representing a conquering and oppressive force. In many cases I must say that they not only look to the West for real aims which they are apt to magnify, but often make it the scapegoat for their own failures.

"DEMOCRACY"

These nationalist leaders, in their eagerness to modernise, discard old philosophies and free institutions if they are regarded as delaying the pursuit of their real aims and programmes.

The word "democracy" has been given a superficial approval, but this to them means the triumph of their own desires.

The notion that different opinions should be expressed, that dissent should be tolerated, that freedom is valid for one's opinion as for another's, if however not so readily accepted, since zealous nationalists are afraid that the existence of divergent views-point will entail delay, postpone change and encourage the resurgence of conservative elements.

This zeal to change and modernise attracts to their ranks progressive forces and alienates those who may cling to the status quo or at least who would postpone change for a time.

This creates confusion among foreign observers who cannot distinguish between the forces of nationalism and the forces of subversion.

Thus, in essence, is the crucial dilemma which Western students of Asia must have to understand today.

In my view, the independent Asian and African peoples develop political and social life, and have to be different both from each other and from the West.

DECLARATION OF CONSCIENCE

THE GENERAL ASSEMBLY of the United Presbyterian Church of America has adopted a "Declaration of Conscience" calling for a reduction in the military effort in Viet Nam.

The statement commended the American people to take the first steps towards the conference table.

SOCIAL WORKER

THE CENTRAL METHODIST Mission is seeking a qualified Social Worker to assist in the general service of the Life Line Centre, Darlinghurst, Sydney. The position offers a good scope for a suitably qualified person.

Active Protestant Church affiliation essential. Salary to be negotiated.

Applications in writing to: Reverend P. G. Vial, Director, Life Line Centre, 284 Flinders St., Darlinghurst.

BRUCE MAURER

FUNERAL DIRECTOR

281-3 PACIFIC HIGHWAY NORTH SYDNEY

(Near West Street) (Any Hour)

92-6121, 92-6122

92-6123

ARS

SACRA

PTY. LTD.

Phone

642-1477

Australia's

makers of

stained glass

Individual

designs of

pieces of art

STEPHEN MOOR

227 LIVERPOOL ROAD,

5TH STRATHFIELD, N.S.W.

FIRE ... ACCIDENT MARINE

THE LONDON & LANCASHIRE INSURANCE COMPANY LTD.

New South Wales Branch:

16 Spring St., Sydney

Sydney Managers: M. A. Kille

Tel. No. 3874

CHURCH FUND ADVANCES

ANGLICAN NEWS SERVICE

London, June 5

A total of £758,575 has been raised in the first three years of the Sussex campaign to raise funds to build new churches and halls and to help existing churches to meet the needs of the future.

This creates confusion among foreign observers who cannot distinguish between the forces of nationalism and the forces of subversion.

Thus, in essence, is the crucial dilemma which Western students of Asia must have to understand today.

In my view, the independent Asian and African peoples develop political and social life, and have to be different both from each other and from the West.

This creates confusion among foreign observers who cannot distinguish between the forces of nationalism and the forces of subversion.

Thus, in essence, is the crucial dilemma which Western students of Asia must have to understand today.

In my view, the independent Asian and African peoples develop political and social life, and have to be different both from each other and from the West.

This creates confusion among foreign observers who cannot distinguish between the forces of nationalism and the forces of subversion.

Thus, in essence, is the crucial dilemma which Western students of Asia must have to understand today.

C.P.A.S. THEME IS PARTNERSHIP

ANGLICAN NEWS SERVICE

London, June 5

"Partnership in the Gospel" will be the theme of the 132nd annual meeting of the Church of Australia Society, to be held in the Central Hall, Westminster, London, on Thursday, April 27, at 7 p.m.

The chairman will be Lieutenant Sir Arthur Bland, president of the C.P.A.S., and the chief speakers will be the Right Reverend P. G. Vial, Right Reverend Gordon Seward, vice-president of the C.P.A.S., the Reverend T. Dudley-Smith, secretary of the C.P.A.S., and the Reverend P. D. Downham, vicar of St. Mary's, Rowantown.

The choir will be made up of young people from the parishes connected with the C.P.A.S.

The committee of the C.P.A.S. states that it is counting on the support of individuals and London to fill the hall.

S. LUKES HOSPITAL

DARLINGHURST, SYDNEY

Church of England General and

Chapel of Ease

S. Luke's performs a very valuable service to suffering. It is

now taking public patients and

therefore, receives a Government

subsidy, but the need for improve-

ment and up-to-date medical equip-

ment is always urgent. Patients

are taken regardless of creed,

language, and contributions are

enabled the Board to improve the

services and the conditions of the

Hospital.

Appointment CHURCH MISSIONARY SOCIETY (W.A.)

Applications are invited for the position of

C.M.S. Staff Worker in W.A.

with responsibility for Bookshop

and the collection of mission-minded women

with some office experience, prepared to commence duties

mid-July.

For further information apply to—

(Confidentially) C/- 320 MURRAY STREET, PERTH, W.A.

WE ARE OUR BROTHER'S KEEPER

This is the text of a sermon delivered by the Chairman of the Australian Branch of the Commission, Dr. J. R. Darling, to the eighth conference of the Australian Council of Education, held in Hobart in May.

ON Whitsunday the Christian Church throughout the world commemorates its origin in the special coming to it of the Holy Spirit.

In this commemoration the College of Education in a particular way associates itself, for Whitsunday 1959 was the time of the Founders' Convention and our first service together was invariably concentrated upon that one and the selfsame spirit which worked all good gifts.

Many members of the "spirit" is the motto of the College. How then should we think of that spirit?

The Epistles are full of inter-pretation and in one place or another make Him the author of all the qualities which as men we have come to recognise as good.

The fruits of the Spirit are contrasted with those of the Law, the power of the Spirit contrasted with, rather than con-
trasted to, the Law.

In speaking further passage which we are to walk worthy of the vocation where-
"speaking the truth in love we grow up into him in all things, which is the head, even Christ."

In these days it is not as platitudinous as it might once have been to assert that the Christian religion is based on Christ, that the purpose of Christian life is to be like Him and the grace given to it is that we may grow into the hope that we will evermore dwell in Him, and He

This is the essence of the truth of Pentecost and the whole hope of calling.
By contrast, Cain, when the Lord said unto him, "Where is thy brother, Abel?" offended doubly, first in the "I know not" and, secondly, in the sneer against the whole manifestation of the spirit "Am I my brother's keeper?"

Members of this profession do not need to be reminded that there are more ways of killing a person, I use the word advisedly, than by slitting his throat.

Those whose responsibility it is to lead others upon the paths of learning have many opportunities by the way, inefficiency destroys hope. Dullness produces anger which is a deadly enemy.
Mockery kills enthusiasm. Rigidity and set-type stifle initiative. Pedantry smother's imagination. Contempt, which is crudely, though self-confident, even misplaced kindness causes the moral life to wither away.

On all of us, in this profession, and at whatever level, there is more than upon any brother's responsibility of being our

L.P. REACHER

The first Australian preacher to be included in the well-known "Great Sermon Series" of L.P. records, is selling well throughout the United States.

Reverend Alan Walker preached a sermon entitled "The Redemption of the Church" which has sold 1,147 copies in two months since it was released.
The material for Mr. Walker's record was taped when he addressed the international conference of the Disciples of Christ in Dallas, Texas last year.
Other well-known preachers in the "Great Sermon Series" include Peter Marshall, Norman Vincent Peale, Harry Emerson Fosdick, Billy Graham and Les-
lie Weatherhead.

The series of L.P. records are produced by Word Incorporated in Waco, Texas.

brother's keeper, the opportunity of teaching the truth in love.

Only perhaps as we grow older do we realise that the responsibility of teaching in deliberately choosing to be teachers; but unless we do so, we are not teachers. All men and women periodically placed in the position of teachers for those who teach—and those who learn, for humankind in the former, and for ourselves in the latter, sticking-power—in the latter.
The responsibility of teaching is a relationship between teacher and student, and it is in this relationship having so markedly the advantage in age and experience, and it is to us, as the knowledge. It is a blessed mystery that the taught have at least the virtue of resilience and a curious toughness as well as a capacity, for selection, which may be the strongest shields against corruption.

POWER TO DO HARM

It remains true that teachers should even be conscious of their capacity to do harm as well as of their power to do good.

It should be a proud boast for a teacher to say at the end of a year "We have killed very few of our students."

This applies in the field of conduct as well as that of academic learning.

In personal relationships in an age of anarchy. While governments take, or are handed, more and more power, the individual, in material welfare, they shrink as does everyone from what has come to be called interference in the area of behaviour, which would be "interference with the rights of the individual."

As a result, we become milk-cow and authority a dirty word.

With this growing distrust of the authority of the law, there has grown up, causing it to be being caused by it, a general distrust of, even contempt for, all authority.

Where once the authority of the Law and the Spirit, so the school was accepted as final even if disliked, this is no longer true.

Whether God is dead or not, the authority of the Law is dead. "God" speaks these words and the authority of the Law is gone with the authority of the school was accepted as final even if disliked, this is no longer true.

Whether God is dead or not, the authority of the Law is dead. "God" speaks these words and the authority of the Law is gone with the authority of the school was accepted as final even if disliked, this is no longer true.

Whether God is dead or not, the authority of the Law is dead. "God" speaks these words and the authority of the Law is gone with the authority of the school was accepted as final even if disliked, this is no longer true.

Whether God is dead or not, the authority of the Law is dead. "God" speaks these words and the authority of the Law is gone with the authority of the school was accepted as final even if disliked, this is no longer true.

Whether God is dead or not, the authority of the Law is dead. "God" speaks these words and the authority of the Law is gone with the authority of the school was accepted as final even if disliked, this is no longer true.

Whether God is dead or not, the authority of the Law is dead. "God" speaks these words and the authority of the Law is gone with the authority of the school was accepted as final even if disliked, this is no longer true.

Whether God is dead or not, the authority of the Law is dead. "God" speaks these words and the authority of the Law is gone with the authority of the school was accepted as final even if disliked, this is no longer true.

Whether God is dead or not, the authority of the Law is dead. "God" speaks these words and the authority of the Law is gone with the authority of the school was accepted as final even if disliked, this is no longer true.

Whether God is dead or not, the authority of the Law is dead. "God" speaks these words and the authority of the Law is gone with the authority of the school was accepted as final even if disliked, this is no longer true.

Whether God is dead or not, the authority of the Law is dead. "God" speaks these words and the authority of the Law is gone with the authority of the school was accepted as final even if disliked, this is no longer true.

Whether God is dead or not, the authority of the Law is dead. "God" speaks these words and the authority of the Law is gone with the authority of the school was accepted as final even if disliked, this is no longer true.

Whether God is dead or not, the authority of the Law is dead. "God" speaks these words and the authority of the Law is gone with the authority of the school was accepted as final even if disliked, this is no longer true.

Whether God is dead or not, the authority of the Law is dead. "God" speaks these words and the authority of the Law is gone with the authority of the school was accepted as final even if disliked, this is no longer true.

Whether God is dead or not, the authority of the Law is dead. "God" speaks these words and the authority of the Law is gone with the authority of the school was accepted as final even if disliked, this is no longer true.

Whether God is dead or not, the authority of the Law is dead. "God" speaks these words and the authority of the Law is gone with the authority of the school was accepted as final even if disliked, this is no longer true.

Whether God is dead or not, the authority of the Law is dead. "God" speaks these words and the authority of the Law is gone with the authority of the school was accepted as final even if disliked, this is no longer true.

Whether God is dead or not, the authority of the Law is dead. "God" speaks these words and the authority of the Law is gone with the authority of the school was accepted as final even if disliked, this is no longer true.

Whether God is dead or not, the authority of the Law is dead. "God" speaks these words and the authority of the Law is gone with the authority of the school was accepted as final even if disliked, this is no longer true.

Whether God is dead or not, the authority of the Law is dead. "God" speaks these words and the authority of the Law is gone with the authority of the school was accepted as final even if disliked, this is no longer true.

have never been quite certain about this definition).

The capacity to lead out, rather than to follow, the pupil or disciple depends upon a confidence felt by him for the teacher, a confidence which is ultimately a response to a recognition of the teacher's integrity.

"We love Him, because He first loved us."

This is not a sentimental affair and has little to do with what we call love. It is rather a respect earned by the teacher and positively defined: "Good morning, Miss Dove."

It is earned by the teacher through its own integrity, his devotion to duty, his respect for his pupil, his scholarship, his skill in imparting knowledge, and above all, his respect for the mind and personality of those whom he teaches.

This last respect will bring him to a measure also of understanding and sympathy.

Just as much love involves in the academic field the discipline of scholarship, of thoroughness, of accuracy, so in the field of conduct it involves rectitude, principle, firmness and fairness.

A genuine love is not merely a feeling.

As St. Paul shows himself excited in the problem of reconciling the Law and the Spirit, so the political scientist has seen time and again, been concerned to reconcile the demand for freedom with the demand for order, and the one educationist, whether parent or teacher or church, who has been involved in the reconciling of Love with Judgment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

The pendulum has often swung in one direction or the other.

Not so very long ago the emphasis was on judgment.

Our nineteenth century teachers seem, at least in retrospect, to have had little difficulty in understanding and in understanding condemning sins and chastising them.

With some honourable exception, they appear to our eyes to have had a little light on Love.

In our generation we have ample, that of the women saint, as the sheep cannot follow the shepherd and left him in the direction. "Blind leaders."

"And if the blind lead the blind, both shall fall into the ditch"; or

"Blind mouths! that scarce themselves know how to hold a sheephook."

The hungry sheep look up and are not fed."

Into this condition we have arrived not so much by corruption, or even by laziness, as though these may seem to be the interpretation of the doctrine of Love and the one hand and the psychological needs of the young upon the other.

CHRISTIAN LOVE

There is nothing more wrong with the Augustinian "Love and do what you will," except the interpretation of "Love" as "Love thyself."

"Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind."

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

"And the second is like unto this: Thou shalt love thy neighbour as thyself."

Only by obeying the first will you know how properly to obey the second, and then only if we are not as the women saint, as the sheep cannot follow the shepherd and left him in the direction. "Blind leaders."

"And if the blind lead the blind, both shall fall into the ditch"; or

"Blind mouths! that scarce themselves know how to hold a sheephook."

The hungry sheep look up and are not fed."

Into this condition we have arrived not so much by corruption, or even by laziness, as though these may seem to be the interpretation of the doctrine of Love and the one hand and the psychological needs of the young upon the other.

CHRISTIAN LOVE

There is nothing more wrong with the Augustinian "Love and do what you will," except the interpretation of "Love" as "Love thyself."

"Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind."

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

It is not self-patification, to make the love of God alone to make him happy.

Only by obeying the first will you know how properly to obey the second, and then only if we are not as the women saint, as the sheep cannot follow the shepherd and left him in the direction. "Blind leaders."

"And if the blind lead the blind, both shall fall into the ditch"; or

"Blind mouths! that scarce themselves know how to hold a sheephook."

The hungry sheep look up and are not fed."

Into this condition we have arrived not so much by corruption, or even by laziness, as though these may seem to be the interpretation of the doctrine of Love and the one hand and the psychological needs of the young upon the other.

CHRISTIAN LOVE

There is nothing more wrong with the Augustinian "Love and do what you will," except the interpretation of "Love" as "Love thyself."

"Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind."

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

It is not self-patification, to make the love of God alone to make him happy.

Only by obeying the first will you know how properly to obey the second, and then only if we are not as the women saint, as the sheep cannot follow the shepherd and left him in the direction. "Blind leaders."

"And if the blind lead the blind, both shall fall into the ditch"; or

"Blind mouths! that scarce themselves know how to hold a sheephook."

The hungry sheep look up and are not fed."

Into this condition we have arrived not so much by corruption, or even by laziness, as though these may seem to be the interpretation of the doctrine of Love and the one hand and the psychological needs of the young upon the other.

CHRISTIAN LOVE

There is nothing more wrong with the Augustinian "Love and do what you will," except the interpretation of "Love" as "Love thyself."

"Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind."

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

Love is the first and great commandment.

G.B.R.E. APPOINTS A NEW DIRECTOR

"OPERATION FORWARD" IN GOOD HANDS

FROM A CORRESPONDENT

Melbourne, June 5

The Reverend K. B. Jago has accepted an invitation to become the new director of the General Board of Religious Education in succession to Mr. Val Brown, now general secretary of the Australian Council of Churches.

Mr Jago at present is director of Christian Education in the Diocese of Melbourne, a position which he has held since 1963.

He is no stranger to the work of G.B.R.E., as he was on the Board's staff from 1960 to 1963 as executive secretary to the division of adult work and leader training.

Born in Western Australia, Mr Jago graduated in Arts and Education at the universities of Sydney and Melbourne.

Before joining the board in 1960, he served as master of Trinity Grammar School, Sydney, for five years, and the Armidale school for five years.

He was made deacon in 1955, and ordained priest in the following year.

Besides his academic background, Mr Jago has had much experience at Armidale and Tamworth in the Diocese of Armidale, and at Surrey Hills in the Diocese of Melbourne.

His wife, Betty, is an associate member of the Melbourne Department of Christian Education.

They have three children, Tony, Allison and Roilyn.

IMPORTANT FIELD

The Chairman of G.B.R.E., the Most Reverend Frank Woods, said that the decision to invite Mr Jago to accept this post had been more enthusiastically taken by the seventy people, bishops, priests and laymen, present at the annual meeting of G.B.R.E. last week.

Mr Jago's acceptance would delight many throughout the Australian Church.

The field of Christian education in its widest context was an important element in the life of the whole Church, and the new appointment would ensure the advancement of the board's "Operation Forward" programme, commenced just ten years ago.

While in Mr Jago his own di-

ocese would be losing its Director of Christian Education, as Chairman of G.B.R.E., he welcomed Mr Jago as Director of the Board and extended to him every good wish and God's richest blessing in his new sphere of activity, the Archbishop said.

Because of diocesan and other commitments, it is not expected that Mr Jago will take up duty until early 1968.



Members of the clergy of the Diocese of North West Australia, who attended a clergy conference held at Onslow from May 15 to 18.

SUPERIOR APPOINTED FOR FRANCISCAN FELLOWSHIP

FROM A CORRESPONDENT

Suva, June 5

The Bishop in Polynesia, the Right Reverend J. C. Voelcker, has appointed the Reverend G. H. Sexton, Priest-in-charge of the Cathedral Parish, as acting superior of the Fellowship of St. Francis and St. Clare.

This Fellowship is a band of Anglicans who are pledged to engage in Christian social work in the spirit of St. Francis.

Originally closely associated with the Cathedral and Lausela Bay parishes the Fellowship, after a resolution of the Diocesan Synod in 1964, has spread to Kakaudora, Levuka and Bua.

Mr Jago has expressed a wish that any extension of the Diocese of Polynesia's social work and concerns should be through the Fellowship wherever possible.

The social work conducted at the J. P. Bayly Clinic, Suva, is carried out by the Fellowship and Mrs. A. Chadwick, the honorary Almoner, is a leading spirit in the Fellowship.

Members contribute of their skills in a variety of ways, not only at the Bayly Clinic, but elsewhere.

The Fellowship's researches reveal the need for low-cost housing of a particular kind, the outcome of which is the Naisius Housing Scheme, near Suva.

This scheme is run by a separate Trust, although much voluntary work in connection with it has been done by Fellowship members and others in Suva and from overseas.

The scheme has been generously supported financially by the J. P. Bayly Trust and by several international gifts.

The Naisius Housing Trust operates the scheme on a strictly non-profit basis and has demonstrated how a particular need may be imaginatively met.

In her annual report to Synod last year and in a subsidiary report given to the annual meeting of the Fellowship on May 15, 1967, Mrs. Chadwick, of the Fellowship's social welfare activities, revealed some interesting statistics.

Over 70 families came within the care of the Fellowship at the J. P. Bayly Clinic and Mrs. Chadwick spent a great many hours dealing in particular with the maintenance cases making up a high proportion of these numbers.

Fifty year medical students all

with Mrs. Chadwick and learn how in this kind of case work it can be done.

Members of the Fellowship in Suva sort medicines, food, and clothing for distribution to the centres outside Suva where cases of need are met by those affiliated with the Fellowship.

It is a mistake to think of the Fellowship however as a simply a way of doing out goods and money.

The constitution envisages committed Christian men and women of the Anglican Church, with associates, who give voluntary help in the name of the Church for "the welfare of the poor and needy in the Colony".

There are opportunities for service in clerical work, typing, nursing assistants, almoners, needlework, cleaning, etc.

The members promise to give at least two hours service a week. The work of the Missions to Seamen and the port chaplain is now to be closely allied with the Fellowship so as to co-ordinate the outreach of the diocese.

The Fellowship hopes for a speedy growth in membership in the current year.

The Bishop in Polynesia, as visitor of the Fellowship, has expressed the hope that its work in the diocese will lead to a deeper involvement in living social issues in every parish and that coupled with its religious basis it will contribute to spiritual renewal and revival in the diocese as a whole.

MEMORIAL BOOK FUND OPENS

FROM OUR OWN CORRESPONDENT

Newcastle, June 5

The members of the Council of St. John's College, Merpho, have established a fund to add a collection of books to the college library as a memorial to the work of the Right Reverend E. H. Burghman.

Bishop Burghman was Warden of the college from 1918 until 1923 when he became the Bishop of Goulburn, subsequently Canberra-Goulburn.

The fund is open to all who wish to be associated with this memorial.

Donations should be sent to The Registrar, Diocesan Registry, Post Office Box 459, Newcastle.

CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rate is 1c (incl) per word, payable in advance. Minimum 40c (1/2) per advertisement. A special rate of 2c (incl) per word will be charged for "Positions Wanted" insertions. Minimum 2s. (2/6).

MEETING

AUSLANCHURCH Union, advised by the Reverend J. D. Dwyer in the "Review of the Religious Life for Women in the Nineteenth Century," Christ Church Clergy House, 250 Pitt Street, Sydney, on Wednesday, June 14 at 8 pm. Ladies' interest welcome.

ENGAGEMENT

NORTHEY-CROSSLAND. The engagement of Miss Mary Crossland, daughter of the Reverend K. S. Crossland and Mrs. Crossland, of Christ Church Clergy House, to Tony, only son of Mr. Commander A. L. Northey and Mrs. Northey, of 24 Duff Street, Adelaide, A.C.T.

HOLIDAY

S. HILDA'S CHURCH of England Girls' Hostel, 24 Duff Street, Adelaide, South Australia. Accommodation available. Apply to the Matron.

FOR SALE

CONSULET Ecclesiastical and Anglican Church of England, 1st South Australia at 90 Kington Terrace, Adelaide, South Australia. Box 110, in Victoria at All Saints' Vicarage, 210 St. Albans Road, Melbourne, C.T. 32-4511 (Melbourne Exchange). First class accommodation. Price on application.

CHURCH REQUIREMENTS

and vestments, altar linen, candles, etc. available. Also altar cloths, vestments, etc. all sold on credit, clerical shirts, etc. and more. Write to: Rev. Canon, 322 Elizabeth St., Melbourne, C.T. 32-4511 (Melbourne Exchange).

LET US CHALLENGE

atheism and materialism with family prayers and Bible reading, in every Christian home. Family Prayer books (with new edition) available from W. L. Lightfoot, 261 Golden Street, Townsville, Queensland. Price 30 cents plus postage.

POSITIONS WANTED

URGENT! AVAILABLE for London (Sydney Exchange), 26-32/33 (Sydney Exchange).

ACCOMMODATION AVAILABLE

A. KARNAR, 100-102, England Girls' Hostel, Accommodation near city centre. Single and double rooms, comfortable, clean, furnished, central heating, kitchen, laundry, and cooking. We aim at providing a home for the young and older students, clerical, etc. and cover suburban needs. Superior service. Write to: Rev. Canon, 322 Elizabeth St., Melbourne, C.T. 32-4511 (Melbourne Exchange).

NEW DEAN OF

EDINBURGH

ANGLICAN NEWS SERVICE

Edinburgh, June 5

The Episcopal Church in Scotland has appointed Canon R. J. V. Clark, Rector of Christ Church, Falkirk, to be Dean of the Diocese of Edinburgh.

NEW GUINEA RECTOR AND WIFE VISIT BENDIGO

FROM OUR OWN CORRESPONDENT

Bendigo, June 5

Mrs Constance Hatters, wife of the Reverend Alvin Hatters, Rector of Madang in New Guinea, was guest speaker at the St. Mark's Ladies Guild missionary afternoon held in Bendigo last week.

on or train as territorial nurses."

Mrs Hatters said the young people of Madang were highly education-minded. Primary School education was compulsory and the Madang High School had an enrolment of 600 boys and girls.

Among the many parish duties which occupy her time away from the hospital, Mrs Hatters is now teaching in a primary school to the native staff of the Madang Hospital.

She has 34 native girls in training—the largest group so far. The girls do a two-year course, following the Victorian nursing sides at the Madang General Hospital.

Most of the girls are keen to get a profession and to help their own people," she said, "but cannot go further than said to because of the low education standard."

"The few who do have a higher standard of education go

to the Church of England in the Diocese of England. In the Diocese of Sydney, Sydney, and Melbourne office by Quality Press.

The Circulation Department,

THE ANGLICAN, G.P.O. Box 7002, Sydney, N.S.W.

1. Subscription*

Please post me THE ANGLICAN for

12 months at \$5.00 (50/-)

6 months at \$2.50 (25/-)

This is a new subscription

renewal

2. Bulk Order*

Please supply me _____ copies of THE ANGLICAN for

the issue to appear on Thursday, _____ 19____

at 6c (11s) per copy, for sale at the 11/- per copy.

This order is not to remain standing.

NAME

(BLOCK LETTERS PLEASE)

ADDRESS

STATE

PARISH

DIOCESE

DATE

SIGNATURE

(CROSS OUT WHATEVER IS NOT APPLICABLE)