

MOUNT GAMBIER AREA DISCUSSION

FROM OUR OWN CORRESPONDENT

The Rural Deanery of Mount Gambier would form a large part of the proposed diocese.

Adelaide.

**CHURCH ARMY
LEADER**

The Chairman of the Church Army Board, Bishop F. O. Hulme-Moir, has announced the appointment of Captain R. L. Gwilt as the new Federal Secretary of the Church Army in Australia.

tion was carried, 114 voting for it and four against.

BISHOP GRINDROD FOR MISSION AT ARTARMON

on "We have a Faith".
FOR WOMEN

On the Saturday the Bishop will speak on "Youth and the mission. For enquiries telephone 41-1315 or 41-5388.

**CHURCH ARMY
LEADER**

GRAHAM CRUSADE FI

Spokesmen for the Billy Graham Crusade, which is making a great impact in Sydney following the opening Brisbane meetings, have cleared up widespread misunderstanding about the "referral" of enquirers who are not members of the denominations participating in the Campaign.

"My committee deals with referral cards from people who don't belong to any church at all, atheists and agnostics, and

ECUMENICAL SLANT AT CATHEDRAL

Brisbane, April 22

PM ON'

W.C.C. STAFF

LENTEN APPEAL

We acknowledge with deep gratitude the following further gifts for our Lenten Appeal for the Marsabit Project of the Northern Frontier Medical Mission in the Diocese of Nakuru, Africa.

Mr. F. S. Hellyer	\$2,672.99
Mr. R. Roberts	4.00
Mr. George H. R. Stock	4.00
Mr. W. Pleton	10.00
Mr. J. Winkley	2.00
Mr. J. G. T. Priest	10.00
Mr. and Mrs. D. J. Martin	6.00
The Reverend P. M. Brewer	5.00
Mr. E. Sadler	2.00
Mr. J. A. Charleston	5.00
Mr. R. Boesht	4.00
Mr. J. S. Boesht	2.00
Mr. and Mrs. D. E. A. Gordon	7.00
The Reverend D. E. W. Green	4.00
Mr. S. Luke's, Moorman	100.00
Mr. R. Somerton Park	2.00
Mr. W. H. Stonecraft	4.00
Mr. Melbourne	20.00
Mr. Peter and Lorna Cook	4.00
Mr. C. G. Hayes	10.00
Mr. J. C. Andrews	5.00
The Reverend H. Irving	2.00

et Page 3, 8
..... Page 7

THIS WEEK'S ISSUE

- | | | |
|-------------------------------------|-------|-----------|
| 1. Marxists and Christians Meet | | Page 3, 8 |
| 2. About Martin Luther King | | Page 7 |
| 3. Three Pioneers of Carpentaria | | Page 9 |
| 4. Expansion in the North-West | | Page 9 |
| 5. Believing in the Risen Lord | | Page 10 |
| 6. U.S.A. Church Leaders Co-operate | | Page 12 |

THE GENEALOGY OF CHRIST . . . 12

THE TRIBE OF JUDAH

By MICHAEL J. LAURENCE

ISRAEL recoiled to hear that his son Joseph was still alive and willingly agreed to leave Hebron and live in Egypt. After travelling seventy miles, he and his family together with their goods and possessions, came to Ramotha where he offered to Joseph, for Israel's mind was full of fear.

He feared first, lest his posterity might grow so attached to Egypt they would want to return to Canaan, the land God had promised to give them; secondly, he feared lest it might not have been God's will for him to go to Egypt; and in that case his family might be destroyed while they were there; and thirdly, he feared lest the journey might be too much for him at his age and he might not live to see Joseph.

But that night while he slept, God called him by name and told him not to be afraid to go down into Egypt for he would be with him and would make a great nation of him and Joseph would be with him when he died and would close his eyes.

Joseph awoke and cheerfully went on his way with his large family, and in the morning, which Pharaoh had seen, and when they arrived in Goshen, he

said Judah asked to tell Joseph of their coming.

On hearing the welcome news, Joseph immediately called for his chariot and went out to meet his brothers.

Israel nearly fainted for joy when he met his son again and Joseph, too, rejoiced to see his father, but as Joseph says, "Yet was not he fully overcome with his passion as his father was."

Joseph then returned to tell the Pharaoh his people were in Goshen and presented to him five of his brothers who had ridden down from Goshen with him.

GOSHEN

The Pharaoh received them and later, old Israel, with great kindness and gave them land in Goshen, whereon they might settle and live.

Israel lived in Egypt for seventy years before falling sick at the age of one hundred and forty-seven during the time he came to him to die, he called his sons to him, both to bid them farewell and to bestow the birthright of the family upon his second-born son, Joseph.

On the partition of the Land of Canaan among the tribes, Joseph and his brothers, as part of the land of Moab were given, particularly good grazing country.

and brought no dowry to her husband, neither did she have any part in the ruling of the household, for her children were reared in the inheritance of their father.

Reuben having, therefore, excluded himself from the birthright by his own choice, passed it to Joseph, the first-born of Jacob and Rachel, his second wife.

Although the birthright was given to Joseph, the oversight which usually accompanied it was given to Judah, the fourth son of Jacob and Leah and it was through his line that the promised Messiah came.

Before Israel (Jacob) died, he foretold what the future would hold for each of his sons: Of Reuben, his firstborn, he predicted that as he was unstable as water, he would never cease.

The tribe of Reuben, the Reubenites, followed the occupation of their forefathers and as cattlemen and shepherds saw to it that their herds and flocks accompanied them when the Children of Israel fled from Egypt.

On the partition of the Land of Canaan among the tribes, Joseph and his brothers, as part of the land of Moab were given, particularly good grazing country.

"SEALED"

There is no one of any importance known from Joseph and although his men were given willing to indulge in border warfare in order to keep their own possessions, they showed no interest in the affairs of the world, and even in the war against Sennacherib, the Captain of the army of

Jabin, King of Canaan, for Deborah the prophetess in her song of triumph, mentions them by name, but for their children they refused to assist the Israelites in their fight.

The tribe was eventually carried off by Pul (Tiglath-Pileser III) the king of Assyria, they forsook the worship of God and worshipped the gods of the people of the land.

They returned with parts of the other tribes from the Exile in Babylon and their names are mentioned in the Book of Revelation as being one of the tribes that are "sealed."

DISPERSED

Of Simon and Levi, Israel's second and third sons, he prophesied that neither they nor their families (tribes) would have any part in the inheritance of the tribe of Judah, but would be scattered abroad and dispersed among the other tribes of Israel.

This was because of an incident that had taken place in Hamor, a city of Shechem, when Jacob was returning home from Padanaram, twenty years before.

On that occasion, Jacob had bought a wife for his son Joseph, and his daughter Dinah, the daughter of Hamor, the chief of the Shechemites, on which to pitch his tents.

Soon afterwards, there was a festival in the City of Shechem and Dinah (his only daughter) went down to see the festival and the Shechemites and the Danites the women were.

She met Shechem, Hamor's son, and was seduced by him. The young man loved her and asked her to marry him. The necessary arrangements with Jacob for their betrothal.

Jacob, however, did not wish his daughter to intermarry with a strange people but not knowing how to get her out of the country, he begged for a little time to discuss it with his sons.

When Dinah's brothers knew that her virtue had been taken from her, they were angry, but knowing what to advise, but Simon and Levi determined they would avenge themselves on their sister's seducer.

When Hamor and Shechem returned, therefore, and suggested that after the marriage, the two peoples should immediately share in all trade and commerce and Shechem offered to pay any dowry he was asked, the brothers answered deceitfully that while there could be no question of the matter so long as the Shechemites remained uncircumcised, yet if they would consent to be circumcised, the marriage could take place.

PLUNDER

Hamor and Shechem being men of honour, believed the word of Dinah's brothers, but three days later when they were all circumcised to defend themselves, Simon and Levi went into the city with drawn swords and slew Hamor and his son, but every male of the city, including and after plundering the whole town, drove off captive the women and children, sheep and cattle.

When Jacob heard what his sons had done, he was exceedingly angry, declaring they had brought disgrace on his name as well as their own and that he would have them slain, but their deed nor ever would have been.

RESOLUTIONS CIRCULATED FOR LAMBETH CONFERENCE

A group of Bishops, one of whom is the Right Reverend G. N. Luxton, Bishop of Huron, Canada, have circulated copies of a document, "Unity in Mission", to all the Bishops attending the Lambeth Conference this year.

They have put forward three resolutions which they hope will be accepted by the conference and which they believe are in the interest of the Churches of the Anglican Communion.

For the Anglican Communion to be a true communion, it is necessary that the Churches of the Anglican Communion should be united in mission and in the service of the world.

The first resolution is that the Anglican Communion should be united in mission and in the service of the world.

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can communion that we prepare for the Anglican Congress of 1969, which will be held in London, and which will be attended by Bishops, and duly elected representatives of the Anglican Communion.

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The sixteenth resolution is that the Anglican Communion should be united in mission and in the service of the world.

munia a Unity in Mission and wider planning supported by consistent resources in education, administration and prudent financing.

We believe strongly that the Anglican Communion has many years of world-service before it and that, by achieving Unity in Mission, we shall be able to enter more fully into ecumenical partnership and into the work of Unity in Christendom.

We are aware that our goals of Unity in Mission will not be reached easily and quickly, but we believe that the plan merits a strong priority for the Lambeth Conference agenda.

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CHAPLAIN FOR DOCKERS

ANGLIAN NEWS SERVICE

London, April 19

The Reverend Peter Duncan has been appointed first full-time chaplain to dockers of the port industry in London.

Advised visiting the Port of London, Mr Duncan has been asked to advise and help of chaplains available to them; until recently the docks have not such service, but now Mr Duncan has been appointed by the Bishop of London, Southwark and Chelmsford.

They have done this because the Church is concerned with the spiritual health of humanly generally, says Mr Duncan.

Industry affects human life considerably, and of course a man's job affects his life tremendously. The Church feels it should involve itself in all of this."

From 1957 to 1964 Mr Duncan was Vicar of St. Peter's, Battersea, and an assistant industrial missionary in the Diocese of Southwark and Chelmsford. He was Industrial Chaplain to the Port Harcourt Mission in Eastern Nigeria.

Mr Duncan will still maintain his home in Battersea, in the South London Industrial Mission.

NEW INDUSTRIAL CHAPLAIN

ANGLIAN NEWS SERVICE

London, April 19

The Reverend Michael Forster has been appointed by the Bishop of London, the Right Reverend Cuthbert Bassett, to be Senior Industrial Chaplain for the Diocese of Southwark and Chelmsford.

He succeeds Canon Simon Sherrin, Bishop-designate of Hereford.

Mr Forster has been a member of the Industrial Mission team for the past four and-a-half years. He was previously Chaplain at Coventry Cathedral.

He was ordained in 1960 and was vicar of St. Andrew's, Eastwood.

TARA

ANGLIAN NEWS SERVICE

London, April 19

The Church of England Girls' School, Paramatta, has been opened.

A city school in a country setting for Boarders and Day Girls. Kindergarten to Higher School Certificate and Matriculation.

Prospectus on application to the Headmistress:

Miss H. W. G. Clavidge, B.A., M.A.C.B., Headmistress.

North Paramatta, New South Wales.

S. CATHERINE'S WAVERLEY

Situated 5 miles from Sydney, overlooking the sea, on a beautiful grounds.

Ideal boarding conditions for girls. Modern additions to buildings and grounds.

Kindergarten to Leaving Certificate Honours.

Illustrated prospectus on application to the Headmistress.

Miss D. F. Patterson, B.Sc., Headmistress.

COMMUNITY OF THE SISTERS OF THE CHURCH

St. Michael's C.E.G.S., 100, Queen's Road, Hong Kong.

HOBERT, St. Michael's College, St. Michael's, St. Michael's, St. Michael's.

ADELAIDE, St. Michael's College, St. Michael's, St. Michael's.

STYRON, St. Michael's College, St. Michael's, St. Michael's.

MERIDEN CHURCH OF ENGLAND SCHOOL FOR GIRLS

12 Redmayne Road, Streatham

BOARDING AND DAY SCHOOL

Kindergarten to Higher School Certificate and Matriculation.

Due to building extension, limited number of vacancies now available for boarders.

For further information, apply to the Headmistress.

Miss Sheila M. Merton, B.Sc., Headmistress.

FIRBANK CHURCH OF ENGLAND GIRLS' GRAMMAR SCHOOL

24 Middle Crescent, Brighton

(Provisionary to Matriculation)

and Branch School at 45 Royal Avenue, Sandringham (Kindergarten to Grade 6)

School buses from Fitcham, Haverhill and Buntingford areas.

Enquiries: Tel. 92-1541 and 96-1163

TAMWORTH Church of England Girls' School

BOARDING AND DAY SCHOOL

On the sunny North Downs Slopes. Splendid position, overlooking the town.

Pre school Kindergarten to Higher School Certificate, with special opportunities for Physical Education and Sport. Excellent health and scholastic record. Splendid new dormitories, classrooms, music block, science block, etc.

For prospectus apply to the Principal Miss W. A. WINTERBURN, B.A. Tamworth 2965

THE NEW ENGLISH GIRLS' SCHOOL, Armidale, N.S.W.

A Church of England Boarding School for Girls aged 11 to 18 years

Grades 6 to Form 6

Girls are prepared for the Wyndham School Certificate and Higher School Certificate, and also for Matriculation and University Scholarships. There is a sound scholastic record.

A special commercial course is also provided in Form 5.

Good sporting, music, art, dramatic and library facilities. Modern and well equipped classrooms. New Science Block and public library.

With this additional accommodation girls can be enrolled for 1968 and later years.

Apply to the Headmistress, Miss M. H. Howard, J.A. Camba, Dip.Ed.

THE ANGLICAN

Incorporating the Churchman

THURSDAY APRIL 25 1968

CHURCH AND NATION

ONE MINUTE

SERMON

THE "LITTLE WHILE"

ONE MYTH DISPELLED

As the facts about the procedure of the Billy Graham Crusade in respect of Christians who are not members of the several participating churches, as given elsewhere in this edition, may be accepted as authoritative, they should serve to set rest the fears of those who believed — not without some justification — that the Crusades in Brisbane and Sydney would be attended by a certain amount of proselytizing.

It is always possible that one, out of hundreds upon hundreds of quickly-trained Crusade counselors, might be swayed by sectarian bias, or sheer ignorance, to depart from the policy clearly laid down by the organizers of these stirring Crusades. We are satisfied, after diligent enquiry, that any such case will be dealt with at once and effectively. Dr. WILLIAM GRAHAM's aim is to work with and through the organization of the ordinary church bodies; not against them.

There are many, and far enough, criticisms which may be made of the Graham Crusade. Dr. GRAHAM himself is the first to recognize the validity of some of them. One criticism which, we are satisfied, lacks substance is that the Crusade serves as a kind of cover for proselytizing.

As the Crusade in Australia nears its end, it seems to us that the most important thing now to see clearly that it marks not an end, but a beginning, in the lives of all who were prompted by Dr. GRAHAM's presence to consider seriously their faith. Many people will tend to regard this as some regard Confirmation — as the end of the road. It is of course nothing of the kind, and it is of prime importance for parties now to do a proper follow-up job. This, in many cases, is clearly beyond the capacity of already over-worked parish priests. It is a task in which laymen simply must help.

Theology in the A.L.P.

The Australian Labour Party becomes every day more and more like Christendom as it was until very recent times: divided into factions whose expressed aims appear to be mutually exclusive. If only because of the great majority of its members are Protestants of the Liberal Party, are not active, practising Christians, it might help them to reflect upon the consequences of Christendom in the past two centuries, since they might be expected to look at this fairly objectively. One of the most obvious consequences is that the Church as a whole has sustained a reputation for parties now to do a proper follow-up job. This, in many cases, is clearly beyond the capacity of already over-worked parish priests. It is a task in which laymen simply must help.

The churches have only a long way to go along the path of mutual reconciliation; but the few steps they have already taken have demonstrated a strength in their task of serving God by serving man on earth.

Could it be that the A.L.P. has become so pre-occupied with the minutiae of proto-theological dogma and procedures like Rome, that they have lost the ordinate energy in quarrelling about ecclesiastical millinery, its leaders have forgotten the great aim on which they are all fundamentally agreed: to serve Australia?

Politics, of course, is all about Power; but who exercises political power in our society without making it patent that it is exercised solely in service of the community and of Christendom does not retain that power for a second term.

Most uncommitted outsiders, looking fairly at the individual ideas and records of most of the A.L.P.'s leaders, are probably struck by the impressive. Several of them, in terms of brains and character, are quite outstanding, and at least as potentially useful to Australia as anything the Government benches can offer. Despite this, these men collectively induce a feeling of sheer dismay. As with Christendom, they rebel not because they represent different (but only slightly different!) points of view, but because the pre-occupation of each viewpoint gives the impression of believing everything a shade to the Right or Left of him is heretical.

What they need is less of what marked the Bourns; more of the qualities of Cavour — all round.

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

—Dr Geoffrey Fisher

Doesn't Labour Want To Govern Again?

Whether Whitlam? And whether the Australian Labour Party? Mr Whitlam's dramatic decision to lay his job on the line to resign and re-contest the Australian Labour Party leadership next Tuesday will not necessarily solve anything. But his determination to see a caucus vote can be thoroughly understood in view of the damaging disparity evident among the members at the meeting of the Federal executive in Sydney last week.

The behaviour of the executive is incredible. Thanks in large measure to Mr Whitlam's own efforts in the Parliament and in the country (particularly in Queensland) Labour would appear to have the ball at its feet for a victorious election campaign next year.

It is a pity that this has not been so vulnerable for many years. The new leadership, although he still has much to offer, is proving very disappointing. (Although he still has much to offer, is proving very disappointing. (Although he still has much to offer, is proving very disappointing.)

Yet at this juncture in Australian political life, the party's (fortunes) and the split between the party and the party (McMahon (No. 3) has done much damage to public confidence in the Government.

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good choice for the party and for the country would be Mr Whitlam as leader and Dr J. Cairns (United Australia Party) as deputy leader, provided they could agree to some such arrangement. In the result Mr Allan Barnard was chosen as Mr Whitlam's deputy and has been thoroughly loyal to his chief, as well as proving unexpectedly able.

If more offices than Mr Whitlam's are to be subject to review next week, then the best result might well be to choose an interim government which would undertake to work together in giving caucus leadership irrespective of party lines. Right, Left or Centre. Unless about party in its own house, the next election will make a present of the next election to its rivals. Indeed, the damage already done to Labour's cause in 1969 by the party's unseemly wrangling may already be irreparable.

Leaders Emerging In New Styles

Is a new type of political leader emerging in Western politics and particularly in British countries?

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But even more serious are reports that university students — naturally severe defaulters — have also incurred many unpaid debts to the value of \$100 without making their partners responsible for the debt. But so many teenagers did not pay their debts (and presumably could not or would not) that the result Mr Allan Barnard was chosen as Mr Whitlam's deputy and has been thoroughly loyal to his chief, as well as proving unexpectedly able.

Apparently the retailers who pioneered the credit schemes in the 1950s and 1960s — and who used the facility to buy necessary items like clothes, but furniture, and often never paid for.

Credit, judiciously used, as in purchasing a car, furniture, or home, is an agency of great value in modern society. But in the hands of the young, it is still virtue in the old-fashioned practice of buying only what one can afford.

What The Dean Discovered

Keeping the secret still on the part of the Dean of Sydney, Mr. Arthur Moore, who has been a competition controller for the Sydney "Mirror" around Easter for the best of the "Mirrors" in the city.

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Read St John 16:15-20. Our Lord has dealt with all the matters He wishes to lay before His disciples. But to the end He must turn again.

"A little while" to them. He will be able to tell them a matter they do not understand, in particular, that He is going to the Father. Furthermore the words "a little while" occur no less than seven times.

They are perplexed and Jesus shows them that in the "little while" when they will not see Him "the deepest secret of their future faith".

At first it will bring to them deep sorrow. But only through this sorrow on their part is the joy to be seen when He has set before them.

Like the peace which He gives, the joy which He brings to the world, this joy is the fulfilling of the utmost work which they (like their Master) have been sent into the world to do.

An unselfish work so that the joy is different from the joy which the world has in the fact that of the mother's when her child is born.

Through their sorrow they will learn to love the world to them again, to know Him as their life and in and through Him to be able to approach the Father. In their turn with Him they pray truly to the Father.

Jesus has shown to them in signs and in parables what they may look forward to a time when they will see Him and that He will tell them "plainly".

He will no longer have to refresh their thoughts to present them with the Father. He will lead them, for they have heard Jesus and have believed in Him. He will lead them, for they have heard Jesus and have believed in Him.

The Mission has run its course and He, having fulfilled it now turns to the Father. He will leave the world but be present in it. He will leave the world but be present in it.

For the first time in these chapters, as a body His disciples now directly address Our Lord. They express their confidence in their knowledge and belief.

Jesus makes clear that their belief is at present inadequate and will come to its fullness when they will come to see Him.

Their confidence must be not in themselves but in Him, but though they will fail, let them trust that He has overcome the world."

Their confidence must be not in themselves but in Him, but though they will fail, let them trust that He has overcome the world."

ANZAC DAY IN PORT MORESBY

FROM A SPECIAL CORRESPONDENT
Port Moresby, April 22
The Anzac Day service at Port Moresby, is to be held at the Roman Catholic Cathedral in Port Moresby during the Anzac memorial service.

It is the first time anyone of the Anzac Day service at Port Moresby, is to be held at the Roman Catholic Cathedral in Port Moresby during the Anzac memorial service.

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CLERGY NEWS

BAMFIELD, the Reverend R. J. formerly Rector of Beeston, has been appointed to the vacant post of Rector of the Anglican Church of St. Mary, Bathurst, in the Diocese of Sydney.

COHEN, the Reverend D. D. Rector of the Anglican Church of St. Mary, Bathurst, in the Diocese of Sydney, has been appointed to the vacant post of Rector of the Anglican Church of St. Mary, Bathurst, in the Diocese of Sydney.

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CLERGY NEWS

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MEMORIAL SERVICE IN PERTH

He died, but through his faith he is still speaking.—Hebrews 11:4.

The writer is compiling a role of honour of heroes of faith, and of the first to be killed as a martyr he says that although he is dead, he still speaks.

The latest name to be inscribed on the list is that of Martin Luther King.

An American Negro, an apostle of the love of non-violence and love, a tireless worker for social justice, racial brotherhood and peace.

Just above his name comes that of Mahatma Gandhi, an Asian, who stood for unity of Muslim and Hindu in India, equally an apostle of non-violence and love, equally inspired by the Sermon on the Mount and the Cross of Calvary.

By his death, expected and accepted, Martin Luther King has done more for the cause for which he stood, than if he had lived to a ripe old age and died on a peaceful deathbed.

He has died, but he is still speaking. His body may moulder in the grave, but his soul goes marching on.

Greater love has no man than that he lay down his life for his friends and Martin Luther King loved both black and white, he loved the garbage workers of Memphis and the peasants of Viet Nam.

BIRTH-PANG

It is a tragedy that his way of non-violence was not followed, that his death should have sparked off a fire of hatred, rioting, destruction and death.

As his wife said in her plea for an end to the violence, nothing hurt him more than that men could attempt no way to solve problems except through violence.

Jesus pointed out to his own nation, professing the most religious of men in the world, that they had often killed the prophets who had disturbed and challenged them and had then built wonderful tombs in their memory.

We must beware lest we save our consciences and wash our hands of services of communion and do nothing about the causes which produce a situation in which such a thing could happen.

Martin Luther King's death is a birth-pang in the struggle for racial brotherhood.

Let us search our hearts for any trace of prejudice and intolerance, any evasion or refusal of racial friendship and equality, any indifference or apathy, any infection of ill-will, any addiction to violence.

Martin Luther King, the Negro civil rights leader who was assassinated on April 4, "taught that the Church should recapture the sacrificial spirit of its early centuries. He called the Church to be the champion of the oppressed and the leader of social revolution", said the Archbishop of Perth in his address at the memorial service in St. George's Cathedral on April 10.

Taking part in the service were leaders of the Methodist Conference and Baptist Union the Reverend A. Stephenson and the Reverend J. Coleman, and the President of the Aboriginal Advancement Council, Mr George Abulula.

Others present at the service included representatives of the American Consul, the Lord Mayor of Perth and the Premier of W.A. The congregation also numbered many clergymen of all denominations.

This is the full text of the address given by the Archbishop, the Most Reverend George Appleton.

Almost every nation is involved in the struggle — the United States with the demand for civil rights, Britain with her problem of coloured immigrants, South Africa and Rhodesia with their desire for apartheid, Africa with the struggle of the native peoples, India and Pakistan, Arab and Jews.

We in Australia must engage in soul-searching. Our Aborigine and coloured people are not numerous enough, vocal enough,

educated enough, strong enough to provoke a similar situation to that in the U.S., yet we must be stirred in conscience.

The native reserves must be provided, land rights preserved, grants for research, health and social welfare must be increased, new housing areas must be opened to our coloured people, and so must our hearts and our homes.

The Church can be thankful



The Archbishop of Perth, the Venerable F.W. Guest, with representatives of the American Consulate after the memorial service for Dr Martin Luther King held in St. George's Cathedral, Perth, on April 10. Also in the group are representatives of Parliament and the City Council.

"In 1961 Martin Luther King said to us: 'I am very ashamed to report to you that the Christian Church is still the most segregated major institution in the United States. Things have moved since then, but even so, there were, last Sunday (April 7), Christian churches that refused to observe the day of mourning in America.'—Canon John Collins, St. Paul's Cathedral, London.

FROM HIS LAST SERMON

ANGELICAN NEWS SERVICE

New York, April 19

The following are excerpts from the sermon preached by Dr Martin Luther King at the National Cathedral in Washington, D.C., on March 31:

... Our world is a neighbourhood through our scientific and technological genius. Yet we have not had the ethical commitment to make it a brotherhood.

... For some strange reason I can never be what I ought to be until you are what you ought to be. You can never be what you ought to be until I am what I ought to be. This is the way God's universe is made.

... Racial injustice is still the black man's burden and the white man's shame.

... At 11 o'clock on Sunday morning when we stand to sing 'In Christ There Is No East Or West', we stand at the most segregated hour.

... Time is neutral. Human progress never rolls in on the wheels of inevitability.

... It is all right to tell a man he should lift himself by his own bootstraps but it is a cruel jest to say to a bootless man that he ought to lift himself by his own bootstraps.

... I started thinking of the fact that we spend in America millions of dollars a day to store surplus food and I said to myself: I know where we can store that food free, in the wrinkled bellies of the millions of God's children

for such a son, such a minister, such a martyr as Martin Luther King.

He longed that the Church should recapture the sacrificial spirit of its early centuries, and he called the Church to be the champion of the oppressed and the leader of social revolution.

An Australian journalist has assessed Martin Luther King's Christian significance in words which cannot be bettered:

"King's army was not guns, like his assassin, but love and compassion for all men, for Negroes in their travail, and for white men in their institutions.

REDEMPTIVE

"Few men," he continued, "have taken up the cross of Jesus in his steps as faithfully and unworshipping as Martin Luther King."

His death had something of the redemptive quality of the cross of Jesus. May it serve us to follow the more excellent way, the creative way, the redemptive way, the way of love, in all our dealings.

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 is available immediately.

Price: \$1.00 (postage 5 cents).

We propose soon to reprint the following separate forms of service—

EVENING PRAYER (8 pages)

6 cents each

A MODERN LITURGY (20 pages)

15 cents each

BUT—

We do not want to reprint until we have reached some certainty about the number of copies of each service that will be required.

We have in hand back orders for some 800 only of each service.

It is not an economic proposition to reprint them until we have a print run of at least 4,000.

Accordingly—

Will all parishes who will require copies of either form of service please let us know their likely requirements by the end of April?

Available from:

The Book Department,
THE ANGELICAN,
G.P.O. Box 7002, Sydney, 2001.

NEW STOCKS!

We have received new stocks of the Penguin Special—

Viet Nam

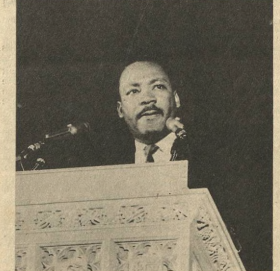
—History, Documents and Opinions on a Major World Crisis

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Copies are available at \$1.35 (plus postage 17 cents) direct from—

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—Martin Brodwin picture.

Dr Martin Luther King delivering his sermon on March 31 from the pulpit of the National Cathedral in Washington in which he called upon the people of the United States not to sleep through a revolution.

MARXISTS MEET CHRISTIANS PLANS FOR FURTHER DIALOGUE

ECUMENICAL PRESS SERVICE

A meeting of Marxists with Roman Catholic, Anglican, Orthodox and Protestant Christians was held in Geneva from April 8 to 11.

Participants were invited to their personal capacity and not as official representatives of their respective communities.

They came from countries of East and West and from the third world.

The Reverend George Casalis, professor in the theological faculty of Paris, chaired the meeting, whose theme was "Tensions in Christian and Marxist Thinking about the Humanisation of Technical and Economic Development".

The aim of the meeting was to give an international dimension to the dialogue which is going on in a number of countries and continents, and to deepen mutual understanding.

The discussions covered development in its various forms, violence (both in the struggle against "established disorder" and in the struggle against revolution), the role of the individual in the view of the third world, which was very vigorously presented; and ways of democratising.

They emphasised the contribution of both sides to an understanding of the world situation and to short and long term action in the fields of liberty, justice and peace.

The participants were of the opinion that the meeting had opened up new perspectives in the dialogue.

While recognising the value of the theoretical work which has already been done and which must be continued, they stressed the need to relate this work to the practical problems of the world, especially by making greater use of the social sciences.

CONVERGENCE

From the point of view of theory, a certain retreat from doctrinaire and dogmatic positions has made it possible to define clearly the areas of convergence and common concern, particularly on economic, social and political problems, which have emerged from common analysis and scientific research; and to pose the divergencies do not seem permanently insurmountable at every level.

The participants agreed upon the necessity of delimiting their mission in order to see the extent to which they could be over-coming.

From the point of view of practice, the great majority of the participants, both Christians and Marxists, agreed.

CONFERENCE ON "TRADITION"

FROM A CORRESPONDENT
Melbourne, April 22
An one-day ecumenical conference on "Tradition in the Church" will be held at St. Mary's College, University of Melbourne, on Saturday, May 11.

It will commence at 9.15 a.m. with a celebration of the Liturgy in English according to the Mekite Use of the Byzantine Rite in the Newman College Chapel.

The speakers will include Prof. J. D. McCaffrey ("The Development of Doctrine"), the Rev. Reverend E. J. O'Sullivan, S.J. ("Liturgy as a Tradition Process") and Archpriest Metodi Gueorgiev ("Tradition in the Orthodox Church").

A number of Anglican priests will speak: Dr. Max Thomas ("Tradition and the Fathers") and Dr. Barry Marshall ("Tradition in the Western Church").

The conference is being organised by the Christian East Association. Further details may be obtained from the secretary, Miss J. Ferguson, Newman College, University of Melbourne.

NEW PLANS FOR MIRFIELD

ANGLICAN NEWS SERVICE

London, April 19

Future plans for the Community of the Resurrection, based at Mirfield in Yorkshire, include its withdrawal from Godolphin Theological College in Barbados and from St. Tello Priory College in South Africa.

The Archbishop of Cape Town, the Most Reverend Robert Taylor, has invited the Community to be responsible for the parish of St. Mary's Stellenbosch.

This includes a European population of some 200 to 300 Anglican families, two State boarding schools and coloured population at a daughter church, with a site available for another one.

The Community's responsibility also has been extended to the local ministry especially to the clergy and religious of the Cape Town, where the departure of the Society of St. John the Evangelist has left a void which is deeply felt.

This ministry will include counselling, missions and confessions.

Since this new project in South Africa the Community's plans will be enlarged, particularly by the activity of its community in their own country.

Plans were made to ensure the continuance of the meeting.

CRUSADE YOUTH CONFERENCE FOR SYDNEY ON SATURDAY

FROM A CORRESPONDENT

A youth conference will be held at the Sydney with the Billy Graham Crusade on Saturday.

The main speaker will be Billy Graham, who has spoken to thousands of teenagers around the world.

The aim of the conference is to challenge Christians to the Christian challenge in the ordained ministry. Mr. Graham has spoken to thousands of teenagers around the world.

To provide Billy Graham with a platform to speak to teenagers in church youth groups.

It is expected that at least 3,000 teenagers will be present at the conference.

The main speaker of the conference, the Reverend Dudley Edwards, will be speaking on the occasion of the wide-open opportunities of the mission field in the world.

He said this was one of the most important of the Graham Crusade—a second visit to Australia for a Crusade—because of the Roman Catholic presence.

Speakers from different denominations and missionary societies will present the claims of Asia and will discuss the mission of the church during the conference.

The conference will start at 1.30 p.m. and will end at 7.30 p.m. on Saturday night.

The conference will be held at the Sydney Convention Centre, which has been built for the purpose of the Graham Crusade.

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OBITUARY

THE REVEREND W. S. AND MRS MILNE

As announced briefly on April 11, the death occurred by accident on Friday, April 5, of the Reverend W. S. Milne, Vicar of St. Paul's, East Melbourne, and his wife Dorothy.

Our own correspondent writes: They were returning from Moorabbin to Melbourne, and were involved in a head-on collision with a truck at Moorabbin, and his wife Dorothy.

Mr. Milne had been in the North Springside. Mrs Milne was killed instantly, and Mr. Milne died very soon afterwards.

There was some delay in announcing the news of the tragedy, as they only son, Francis, was in London, on the point of leaving for Athens, and it was necessary to contact him by telephone. Only a fortnight before the accident, the Reverend W. S. Milne had announced his intention to retire from parish work next year.

He had Dorothy Milne very widely known, not only through his ministries in a number of parishes, but also from active interest in other spheres.

He was very active in the group contacts made a very strong appeal to him. At the same time, he was concerned with the individual, and every one who came into his ministry had been a very personal one, so far as many were concerned.

He was an enthusiastic advocate of a wide appeal to the people of the parish, and was very active in the parish of Healing, and was closely connected with the Diocese of the Order of St. Luke, and the Avon Community. His ministry was very active, and before he died, he was the Rector of the parish of Healing, and was closely connected with the Diocese of the Order of St. Luke, and the Avon Community.

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inter, took their places in the clergy procession.

In his address, the Archbishop spoke of the spiritual riches abundantly shared by Bill and Dorothy Milne, and the qualities of each displayed in the life based on spiritual strength. Each was a person of great faith, and it was fitting that death should find them not divided, with no better than St. Stephen's last lay to rest their mortal remains.

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