

ORTHODOX CATHOLICISM MUCH "RELEVANCE"

HISTORIC POSITIONS MUST BE RETAINED

ECUMENICAL PRESS SERVICE

Montreal, Canada, July 29

The Church must be relevant to modern man—but not at the price of wholesale abandonment of historic positions and practices.

This appears to have been the major concern of the 500 Anglican, Protestant, Orthodox and Old Catholic scholars attending the fourth World Faith and Order conference at McGill University here.

The conference, held from July 12 to 26, was sponsored by the World Council of Churches.

There has been a widespread feeling that the concern for relevance should not tempt the Churches to abandon "the essence of Christian worship."

One Orthodox theologian noted that such concepts as heaven and hell still hold meaning for the Church in spite of a scientific world view and the fact that "spirituals don't hit angles."

When one American clergyman complained that his young people find the King James Bible and the language of the Elizabethan era meaningless in worship, another Orthodox churchman said: "The Church has never been in the language of the illiterate. Perhaps your young people should go to school and learn to understand the language of the King James Bible."

"People complain that they do not understand or do not understand the foreign or archaic language of the Mass and Divine Liturgy. Why do they cannot understand the meaning of the Eucharist Sacrament, but they really cannot understand the meaning of 'Holy, Holy, Holy'."

So, he added, "it wouldn't make any difference what language you put it in."

Another trend evident at the conference involves the fact that Christians outside the Roman Catholic Church—including those called free churchmen—are being challenged to give a meaning to the word catholic. Dr. Claude Welch, professor of religion at the University of Pennsylvania, noted that Protestants have lacked appropriate enthusiasm to state the idea of catholicity until now.

CATHOLICITY

"The word catholic tended to become a pawn in the polemical situation of Western Christianity," said, as Protestant and Roman thinking alike were marked and distorted by mutual antagonism."

In order for the Churches to understand the true meaning of catholicity, he said, they will all have to repudiate the sectarian spirit "which can assume many forms."

The American Methodist noted that such a spirit is evident when people of Christian truth practice is abolished, when they make a body claim the fullness of Christ as its own possession, or when Christians are

DEAN THOMAS IN CANADA

The Dean of Melbourne, the Very Reverend T. W. Thomas, will visit Sydney later this month for the Anglican Congress, to be held at Toronto from August 13 to 25.

During an absence of ten months he will visit Europe and the Far East and will fulfil his managerial duties in New York, at Canterbury Cathedral, and St. Paul's Cathedral, London.

of the Church.

"In opposition to all such views of the Church and acting," said Dr. Welch, "we are led to the recognition that 'catholic' can be predicated by no denominational qualifier."

He said that Christians must further be led to the frank confession of the many ways in which the fullness of Christ is not expressed in our own churches and to grant acknowledgment of the ways His wholeness is manifested in other Christian churches.

A similar note was sounded by Archbishop Vitaly Borovoy, vice-chancellor of the Moscow Patriarchate's Department of External Affairs and professor of theology at Leningrad Academy.

DIVISIONS

"Confessional and theological differences and misunderstandings of catholicity are well known to us all," he observed.

"It is essential that our divisions become so visible. The Church catholic cannot be 'bound or restricted' by any particular race, nationality, culture, type or social order, known political system or form of government," he said.

The archbishop warned that the Church departs from its catholicity when it permits the dogmatic truth to the detriment of other aspects of dogmatic integrity.

At the same time, the Bishop of Perth stressed that the order and order movement must reckon with all who are "raising fundamental questions," even though it is difficult to integrate such thought into the present pattern of work.

He has been among those who have expressed general optimism regarding the "living dialogue" which has been established between the Roman Catholic Church and other Christian communities.

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A happy group after the Confirmation taken at H.M.A.S. "Allatross" Nowra, N.S.W., last month when twenty-three candidates were presented to the Right Reverend R. C. Kerle from the Naval Air Station and from the Berry. Left to right: Lieutenant-Commander A. Payne, Bishop Kerle, Major R. Mills, Karen Mills and the Reverend J. Trainor.

"INFANT BAPTISM?" THEME OF VICTORIAN CONFERENCE

FROM OUR OWN CORRESPONDENT

Benalla, Victoria, July 29

Great interest and concern were displayed in this year's annual conference of the Parish and Diocese of Victoria held at the C.M.S. Conference Centre, Belgrave Heights, on July 15 and 16.

The theme of the conference was "Infant Baptism?" The question mark "???" was the content of the conference, of Elizabethan and the chaplain of the Roman Catholic Church and other Christian communities.

The Rev. Howard W. Wainwright, vicar of St. Andrew's, Adelaide, South Australia, welcomed the members of the conference who represented every diocese in the Province of Victoria and beyond.

It was stimulating to find visitors from Adelaide and N.S.W. The Bishop of St. Arnaud was among the resident members.

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He spoke on the Baptist views of Christian Initiation, putting forward the views of the classical period of Baptist thinking in the seventeenth century as well as the views held by modern Baptist scholars, G. P. Beasley-Murray, R. E. O. White and Neville Clark.

The second speaker was the Reverend James Brady, assistant chaplain of Trinity College, Uni-versity of Melbourne, who gave a lucid and erudite account of "Baptism" as recorded in the Patristic period.

The final session was the summing up of the question of "Infant Baptism?" by Dr. Barry Marshall, chaplain of Trinity College.

A committee of three was appointed to record and prepare a report to be placed before the next committee meeting of P and F on August 12, with a view of its being submitted to the Liturgical Commission for revision of the Prayer Book services.

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RARE AWARD FOR RECTOR

FROM A CORRESPONDENT

Perth, July 29

Members of the Bellevue R.S.C. met in force this month to honour the Rector of Bellevue the Reverend L. S. Quinlan.

The president, Mr. Tom Gurney, in presenting Mr. Quinlan with the League's Certificate of Appreciation, mentioned the great support, sympathetic consideration and the goodwill which the padre had displayed towards the sub-branch.

It was understood that Mr. Quinlan's retirement was impending and members had taken the opportunity to thank him and to wish him a very happy leisure time.

(The Returned Servicemen's League grants a Certificate of Appreciation to persons eligible for League membership for outstanding services to the League. The award is a rare one.)

MR. J. BOJINAR

FROM A CORRESPONDENT

The Melbourne, July 29. Assistant Secretary of the Australian Board of Missions in Victoria, Mr. John Bojinar, has resigned after six years on the A.B.M. staff.

He has accepted a responsible position with a commercial firm in Melbourne and will take up his new duties on August 12.

As assistant secretary, Mr. Bojinar has done extensive deputisation work and has organised numerous exhibitions throughout the province.

THE CHURCH OF ENGLAND

INFORMATION TRUST

(Incorporated under the Companies Act, N.S.W., as a non-profit-making Company limited by guarantee.)

The Trust is empowered to administer bequests under Wills, and for the word Archbishop R. C. Kerle, of Gift for religious and educational purposes in connection with the doctrine and activities of the Church of England.

Chairman: The Right Reverend J. S. Hayes, C.M.G., M.A., D.D., D.Lit., D.P., Lord Bishop of Adelaide.

Secretary: The Reverend J. S. Hayes, C.M.G., M.A., D.D., D.Lit., D.P., Lord Bishop of Adelaide.

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MANY FESTIVITIES AT CITY CHURCH

PROVINCIAL PREACHES AT S. JAMES', SYDNEY

FROM A CORRESPONDENT

Large congregations received great inspiration through the patronal festival services at St. James' Church, King Street, Sydney.

These services were the culmination of nearly three weeks of festivities connected with the festival and included the parish hall at the Chevron Hilton Hotel.

The Women's Fellowship festival service was attended by 200 women representatives of many organisations and churches from the city of Sydney and suburbs.

The guest speaker was Mrs Rosalie McCulloch, resident secretary of the Australian Student Christian Movement at the University of Sydney, who spoke on her work in the university.

The parents and friends of St. James' Junior Anglicans, numbering 140, were entertained at tea in the crypt on the Wednesday preceding the patronal festival, and on July 27, all children of the parish were taken to the Royal National Park for a barbecue.

On Thursday, July 25, St. James' Day, after the celebrations of Holy Communion in the morning, Festal Evensong and Procession, followed by 500 people, was followed by the festival tea in the historic crypt of the church.

Towards the end of the service, an extra note of drama was introduced when flowers had to be called to extinguish a heater containing most pipes.

The smoke, travelling up to the church, mingled with the incense, and when flames had been put out, the service continued with the splendid act of worship in the historical hymn "Eternal Thou the Saints." And there was plenty of food left.

On Sunday, in the octave of the feast again there were services of eucharist, followed by the parish Eucharist and Choral Eucharist services.

In concluding the octave was Festal Evensong, Procession and Eucharist, and this was followed by the showing of slides of the life of the Society of the Sacred Mission.

The preacher at all services was Fr John Lewis, Provincial in Australia of the Society of the Sacred Mission.

Fr Lewis preached four sermons during the patronal festival services, touching on important and significant themes in the life and work of St. James:

1. The demands of Christian service.
 2. The responsibilities involved in Christian leadership.
 3. The need for development in the Christian life to-day.
4. The marks of a life of Christian witness.

PERSPECTIVE

In the sermon on Christian leadership it was pointed out that there is a great need for a sense of perspective.

People so often think of leaders as those who are privileged and given places of honour. What they do not realise is that a Christian leader is one who stands before men as a servant rather than a master.

He follows the pattern of Jesus Christ, who came "not to be ministered unto, but to minister and to give his life a ransom for many."

To be a leader in the Christian Church, one must be prepared for a life of responsible service, and it is discouraging to find that many share the same demands of such a life.

Christian service can be both uninteresting and unappreciated so much so that many prefer to talk about their own lives and not be involved in this way.

In the Australian Church a Festival has been added to leadership in recent months, and the reason is it is important to realise what is involved in this style.

Christians are required to guide and direct people in a variety of

ways and to do this they must be prepared and willing to meet the needs of modern society.

First of all, they should face the fact that far too much of the burden of leadership is left to too few people — especially clergy — with the result that the Church's mission is seriously limited also the people so heavily involved are working under great strain.

Our Lord's injunction on leadership is not only part of the whole matter in a new perspective but it is a key to what we should all at this point of service we should all be involved and pulling together.

CHURCH SCHOOLS SURVEY STARTED IN TOWNSVILLE

FROM A CORRESPONDENT

Townsville, July 29 — A large scale survey into the aims and policy of church education in North Queensland was inaugurated at a meeting here

described as the most important ever undertaken in the history of the C.M.S. Its complete investigation into the present situation in North Queensland, and an investigation into future developments in the foundation of new schools in various parts of the diocese.

The Church Schools' Commission was set up by synod in June 1960, and is composed of representatives from all sections of the Anglican community, and from all parts of the diocese. At its first full meeting last week the commission broke up into four main sub-committees, each to discuss one major question.

The first sub-committee, consisting of the bishop, Mr K. Orr and the Reverend M. C. Brown, will discuss the question "Why should the Church engage in education — if at all?"

Another sub-committee, based on Charters Towers and composed of Canon Hurt, Brother Mattingley and Mr Millett, of All Souls' School, Mr C. S. Stevens of Neila, and Miss Beard and Mrs Kugelman, of St. Gabriel's School, will discuss the question "What is the organisation of Church Education and meet the needs defined by Question 1?"

The third sub-committee, based

on the Reverend, and composed of the Reverend R. M. Waddington and Brother Seville, of St. Barnabas' School, the Reverend C. F. Cussen, of St. Mary's, Hervey Bay, Mr W. Warner, of Cairns, and Mr G. Cannon, of Edmondton, will discuss "What overall developments would help to satisfy these requirements?"

The fourth sub-committee, based on Townsville and composed of Dr P. B. Rowland, the Reverend H. R. Mosham, Sister Lois and Miss J. Yarwood, of St. Ann's School, Dr Bristol, Mrs Smith, and Mr and Mrs C. E. Smith, will discuss "What developments are to be recommended as practicable over the next seven years?"

The survey includes amazing information not only from North Queensland Churches but also from many schools of other denominations in other parts of Queensland, Anglican schools in other dioceses and State primary and high schools in Queensland.

It also includes a survey into attitudes of the general Anglican population towards Church schools in general, and especially into attitudes and potential commitments in various northern centres.

This survey will be attempted by means of a questionnaire.

Townsville, July 29 — The Right Reverend M. L. Loane returned to Sydney on July 29 after an extensive tour of South-East Asia, which included visits to the Philippines, South Vietnam, Taiwan, North Borneo, Singapore and Java.

While in North Borneo he visited St. Patrick's School, Tawau, and unveiled a plaque which commemorated the assistance given to the school by the C.M.S. of Australia.

In the ten years since the school has had a C.M.S. missionary as principal, and C.M.S. missionaries on the staff, the standard has been raised, new buildings have been completed, and much spiritual and material progress has been seen.

The school now holds a reputation as high as any in North Borneo for an English junior secondary school and it is hoped to raise the standard to that of a full secondary school in the next few years.

The wording on the plaque which the bishop unveiled reads:

In Christ he hidden all God's treasures of wisdom and knowledge. (Col. 2:3).

This plaque was unveiled by the Right Reverend M. L. Loane, M.A., D.D., Th.D., Bishop Co-adjutor of Sydney, to commemorate the assistance given to this school by the Church Missionary Society of Australia, 8th July, 1963.

The school chapel was of course, too small to accommodate all the candidates, their parents and friends.

After the service some 500 guests, and the confirmees, were received in the school library by Bishop Co-adjutor, the Vicar, Mr H. D. Hake, and the school chaplain, the Reverend W. Baker.

The brides among the newly confirmed made their first Communion the following day. James Day, in the chapel at the old school.

KOREAN APPEAL COMPLETED

A.C.C. SERVICE
An Inter-Church Aid project which has provided considerable material for needy families in Korea for a number of years, has been successfully completed. Australian Inter-Church Aid for a number of years has been supplying Korean Church World Service with old nylon stockings, and these have been collected, packed and shipped to Korea, where they are being distributed, making them into ropes and articles of clothing.

The Director of Korean Church World Service, Mr Colin Morrison, has advised that material for nylon waste has been received to cater for their present needs, and a further 50,000 yards at the present time as there is a large surplus.

KELMSCOTT CHANGES

FROM OUR OWN CORRESPONDENT

Perth, July 29 — "The old order changeth, yielding place to new, and God fills himself in many ways, but one good custom should corrupt the world." — St. Jerome. Alfred Testa writes.

A few weeks ago in Kelmscott, the final plans were laid in the Church of St. Mary-in-the-Valley, which was built in 1871 as the final place for the pioneers of the district. The old church seated about forty people and cost 162 to build.

The Archdeacon Gunning, the Ven. Rev. W. G. Gunning, preached in the morning at the opening of the new church, St. Mary-in-the-Valley, on August 3 p.m., when the preacher was the Administrator of the Diocese, the Ven. Rev. T. B. Macdonald, he set the foundation stone of a new church to be built near where the old one stood.

The foundations of the new church will be the sunbaked bricks of the old church.

The memorials and the original drawing of the old church will be moved to the new St. Mary-in-the-Valley.

This church, which is expected to cost £11,000, will seat up to 200 hundred people.

The Reverend G. Johnson, Rector of Ledsmott, reports that the work of demolition of the present-to-year-old church has commenced.

Large crowds of people from far and near, who had been associated with the old church in one way or another were present at the services.

BIG TASK BEGINS

FROM OUR OWN CORRESPONDENT

Workmen busy on the lawn outside St. Paul's Cathedral, erecting sheds, constitute an odd word and visible sign that the long task of extensive restoration is about to begin. These sheds will be used to store equipment.

It is expected that the erection of the scaffolding will begin in a few days time. To mark the commencement of the work, the Dean of Melbourne conducted a special service last Sunday morning. The complete work of restoration will probably take two years.

SYDNEY LECTURES

The Professor of Divinity at King's College, London, the Reverend D. E. Nineham, will deliver the St. Paul's College Lectures on "The Historic Jesus in Doctrine and Deeds" from August 6 to 9 daily at 4 p.m. in the General Lecture Theatre in the main quadrangle of the University of Sydney.

All members of theological colleges and other interested people are invited. Admission is free.

RUTHERGLEN CENTENARY CELEBRATIONS

FROM A CORRESPONDENT

Rutherglen, Vic., July 29 — The parishioners of St. Stephen's Church, Rutherglen, Victoria, are planning a week of festivities from September 1 to 8 to celebrate 100 years of Christian witness.

The parish is expecting an estimated 100,000 people to return for the celebrations; to date many have signified their intention of returning.

The celebrations will open on Sunday, September 1, with an afternoon service in Rutherglen Park, followed by a picnic-style barbecue.

During the celebration displays of old documents, photographs and especially will show Mr. Bruce Jasper and Mr. Bruce Moore, who have compiled a special book about the 100 years of St. Stephen's.

Several other rectors have returned during the past months to preach, and several are expected at the celebrations.

The following is the programme for the week: Sunday, September 1: 9.30 a.m. — Outdoor Eucharist; 10.30 a.m. — picnic breakfast, Rutherglen; 7.30 p.m. — Festal Evensong.

Monday: Y.A.F. Dance in evening.

Tuesday: 2 p.m. Ladies' Garden Party.

Wednesday: 9.30 a.m. Requiem Service; 8 p.m. Rev. Canon.

Friday: Centenary Ball, Centenary social in parish hall.

Saturday: 9.15 a.m. Procession of Witness to the Church.

Sunday: 11 a.m. Picnic at Lake Moodeenare; 7.00 p.m. Festal Evensong (Renewal of Marriage Vows).

The Director of St. Stephen's is the Reverend D. W. Thomson, an ex-member of the Victorian Parish Forer. Extensive renovations and painting to the interior and exterior of the church have been carried out over the past 12 months.

The Bishop Coadjutor of Sydney, the Right Reverend M. L. Loane, unveiling the plaque at St. Patrick's School, Tawau, North Borneo.

ANGLICAN OF THE WEEK

OUR ANGLICAN OF THE WEEK is the winner of the Richard Cleaver Junior Prize is Lynette McNab, aged 16, from the Parish of St. Augustine's, Conso, Diocese of Perth. Lynette was nominated for the award by the youth group at St. Augustine's which has been functioning only since March this year.

She is a fifth year student at Applecross State High School and recently was presented with a Queen's Guide Certificate, and a certificate from the Girl Guides.

NOT DEEP ENOUGH

CHRISTIANITY PUBLISHING, 40 EPHRAIM, Hants & Sussex, Edinb. Press. Pp. 126. 12s. 6d. net.

WHAT a staggering assignment! To condense the essential argument of three of St. Paul's epistles in just over one hundred pages!

And what previous contributors to this series have attempted, and largely without success, this patiently able commentator has endeavored to do.

It is little wonder, therefore, that for the most part, the treatment is cursory and quite inadequate.

The author notes that these three letters are a mine of treasure for the preacher, but penetration into that mine is, for the most part, scarcely below the surface. Despite some shining examples of penetration, it is not untrue to say it is largely superficial.

The preacher with a wide background knowledge may find few thoughts to prime his mind. The preacher with little time for concentrated study will turn away.

This is all most unfortunate. The conception of the series, as your reviewer has pointed out before, is laudable. We need books of up-to-date material for expository preaching. But as long as this series endeavours to cover so much, it will have a limited use.

Despite all this, the matter is presented in a lively and interesting manner. The matter is relevant to the times and the illustrations, where given, are well backed up. Your reviewer for one, will look forward to further works from the pen of this writer.

—A.V.M.

THE COMMUNION SERVICE FOURTH RUBRIC

TABLE AND MINISTER. Author: Bennett, Church Book Room Press Ltd., London. 5s. 6d. net.

THIS book is a careful discussion (documented to strengthen its conclusions) of the fourth Rubric in the Service of the Holy Communion.

The author sets forth the reasons why the word "altar" was displaced in favour of "table" by some altar stones were destroyed and wooden tables took their place. He holds that this was a return to primitive usage.

The author holds strongly against a large section of Anglicans that the idea of sacrifice has no place in the Lord's Supper. The keynote is "Communion".

The 1552 Prayer Book placed the "table" in the body of the church or in the chancel when morning and evening prayers were appointed to be said. The "table" stood east and west and the celebrant stood at the long north side where he would be heard by the people and all intentions be visible.

BOOK REVIEWS

MODERN SERMONS

THE CALL TO OBEY. Mario Evens Macdonald. Hodder and Stoughton, Pp. Pp. 25s. 6d.

SEE a master at work, we learn by imitation. Here a master of his art, imitating something of his spirit. Mario Evens Macdonald is a man of many talents.

To read these sermons is to observe the work of a master who has heard on the pulse of the modern scene, but his heart attuned to eternity.

There is a certainty and an unshakable conviction in his writing that is a vital quality of his faith which is infectious.

Minister of St. George's, West Edinburgh—made famous by the ministry of the great Alexander Whyte—Macdonald is in the succession of some of Scotland's great preachers. His brief ministry at Turin Street preacher at Scots Church, Melbourne, will not soon be forgotten.

Macdonald gives us a selection of four types of sermons—apologetic, expository, doctrinal and miscellaneous—with five sermons illustrating each type. A one-page introduction prefaces each type.

His opening address on apologetics. "Are we deceiving ourselves?" is a gem. The opening incident from the development of the atom bomb, massive explosives probably stemmed from being told at a young age that there was a God, is linked with a parallel illustration from the Bible.

The opening incident from the Bible is an illustration of the claim which says: "make—out that religion also is an illusion."

"Turning to the text: 'Not my will, but thine be done,' he demonstrates that, rather than being a life of self-indulgence, Christ leads the way in self-identification."

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The opening incident from the Bible is an illustration of the claim which says: "make—out that religion also is an illusion."

A similar method of presentation is followed in the question of the Cross. "Who is my neighbour?" The question is raised by the preacher in terms of race, nationality, and of class today.

Here is the relevance of his material. So of nationalism he writes: "Nationalism in its many guises is seen in the unending contention and rivalry which is the mark of our clear club."

The "only abundant nation on the part of the powerful nations is motivated, not so much by the desire of prestige. The possession of the hydrogen bomb has become the status symbol par excellence.

"And, where Russia and America are concerned, I fancy that their prodigious efforts to project human progress round the earth were not entirely dictated by scientific considerations, but were compounded of national pride and religious glory."

If there is one element of inspiration in his presentation, it is in his statement that "preaching plays havoc with our scientific and medical systems." Yet practically each of his sermons proceeds on a firm basis of development and is warmly beloved by many a preacher.

These are sermons which stimulate discussion, provoke thought, and give the hearer who are the product of a man widely read in current literature, convinced of the efficacy of the Gospel and the relevance of Christ to the man of the mid-'sixties.

Warmly commended. —A.V.M.

CANON WARREN'S LETTERS

LETTERS ON PURPOSE. Sir Warren. The Highway Press. Pp. 141. 6s. net.

CANON MAX WARREN, who retires as general secretary of the Church Mission Society this month, has written the last of his famous monthly newsletters which he began in 1927.

It was for July this year, and was entitled "Hope—the Relevance of the Christian Faith." This has ever been the keynote of the newsletters because, as he has often said, and is present in every situation and where God is there is hope.

His readers will welcome this selection of 13 of the newsletters in one volume. All except two have been written in the last three years.

Six deal with Africa—the continent of which Canon Warren has a very deep understanding. In his newsletters he has stressed that it is of first importance that we understand what is happening in Africa and Europe.

It has always been extremely difficult to summarise the newsletters.

BISHOPS' REGISTERS

MEDIAEVAL RECORDS OF THE ARCHBISHOP OF CANTERBURY. Lambeth. Lectures. First Series. Pp. 78. 20s. 6d.

THE Archbishop of Canterbury in the Middle Ages had many tasks to compass. First, the archbishop was concerned with the Diocese of Canterbury and certain deaneries that were connected with it, like the Deanery of the Arch.

After that, he had also duties in the Province of Canterbury and, then, finally, he was a Legate of the Apostolic See with responsibilities to the Pope.

This book contains four lectures by great scholars (1279-92) and from then onwards in an almost unbroken series to the present day, though there are some omissions. The first lecture, 1140 and also in the period of the civil war and the Interregnum, 1216-1260. The first lecture was the work of Irene F. Churchill, formerly Deputy Librarian of Lambeth Palace.

The second lecture, by Canon E. W. Phipps, Fellow of Exeter College, Oxford, describes the Bishop in Convent and how he seems to have not fully often, and in various other circumstances by the living of the day with a request for financial aid.

The third lecture, by E. F. Jacob, sometime Chichester Pro-

cessor of Medieval History in the University of Oxford, tells of one of the principal rights of the Sec of Canterbury, namely the probate of wills in the case of all deceased persons who were in more than one diocese; and the fourth lecture, by F. R. H. Du Boulay, Professor of Medieval History in the University of London, tells of the archbishop as a territorial magnate.

The lectures are quite interesting and certainly provide an authoritative account of the jurisdiction and administrative organisation of the archbishops of the Middle Ages.

—J.S.

—J.S.

—J.S.

—J.S.

—J.S.

—J.S.

—J.S.

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Wed., Aug. 14th REV. DONALD CAMERON, B.D.
Thurs., Aug. 15th REV. JOHN REID, B.A.
Fri., Aug. 16th REV. DR HOWARD GUINNESS.

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OBITUARY

BISHOP L. S. KEMPTHORNE

We record with deep regret the death in St. Vincent Hospital on July 25 of the Right Reverend Leonard Stanley KemPTHORNE, Bishop of Polynesia from 1923 to 1961.

At the time of his retirement in December, 1961, he was the Senior Bishop of the Anglican communion, having been created in Lambeth Palace Church on March 4, 1923.

He succeeded the first Bishop, the Right Reverend C. C. Tweedell, who had had a most difficult time, made even more difficult by the disease of leprosy, to install throughout the 1914-15 War, from which it had not recovered.

Bishop KemPTHORNE, with a rich flow of ecclesiastical blood in his veins, his high an arch-deacon in New Zealand and a cousin Bishop of Lichfield, and with a background of missionary work in West Equatorial Africa and in the Diocese of Singapore, seemed an obvious choice for the vacancy in 1923.

The task ahead of him, though was colossal: the biggest diocese in area in the world—seven million square miles—mostly ocean, with no transport, and no money, a staff consisting of two elderly, somewhat tired, clerics in Fiji and a Chinese priest in Tonga, the Indian field untended, and all the work somewhat circumscribed by agreements with Comity.

Bishop KemPTHORNE's great genius was in the administrative and financial fields. The only regular source of a meagre income was from some plantations, and by their word support to be hit by these were debarred from the life of the diocese.

His preoccupation in this very necessary material foundation made him somewhat cautious about expansion, but this caution brought the diocese through its worst financial stages.

His chairmanship of the Council of the Church of the South Pacific showed his great knowledge of problems in that area.

His qualification to lead the Pacific is due to the fact that he was probably the most well-travelled person in the whole Pacific, starting off, first of all, through his friendship with Admiral Bech, then of the New Zealand Squadron, who took him to many groups and islands throughout the South Pacific as the Navy "showed the flag."

Throughout his episcopate he "filled in" wherever there was a vacant parish and showed himself a splendid parish priest.

He was honoured by the Queen with the C.M.G. and in 1958 Lambeth Conference, at which he was, with the very few who had attended four such, and with the record of being one of the longest holders of a see living, the Archbishop of Canterbury conferred on him the Lambeth D.D. degree.

Bishop KemPTHORNE was greatly loved by his wife, an American lady, who worked quietly and consistently at his side throughout his episcopate.

He was buried in the crypt of the present Bishop of Polynesia to be issued the retired title of the Right Reverend Charles Henry KemPTHORNE.

Bishop KemPTHORNE continued to live in Suva not far from the home he had had in his many months.

He was a devoted husband and father, and his devotion to duty, to his friends and to his God all spring from his great love of God. He was a man of sterling principles—retiring and humble by nature—one of God's gentlemen of the land.

When God called him to serve in his vocation as a farmer, he saw God, in all the wonders of His creation. He walked humbly with God on the land on which he was God's steward.

How fitting that he should present a plough due to the bowl of the field for sacred Britain, in the new Church of the Holy Apostles, and that the bell which will call the people to worship, is in memory of his mother. This project was so near and dear to his heart, and one after which he strove so faithfully.

How generous he was in life: he devoted time, talents and money to his church, parish and diocese. He was a vestryman for twenty-five years, and loyal to the diocese as a whole. He gave generously to Wollaton College and served as syndicator for many years.

He was devoted to his family, enjoying himself many things to give them the best in Christian upbringing and education. He always sought to "do his bit," as he would say in his Lincolnshire days, and understood.

He was as Our Lord told the disciples to be, "wise as serpents and harmless as doves." During the depression years he showed much wisdom in not walking the land, but stayed to do his duty, trusting in God, and he carried out his duties to please God, he lived and worked in His ways.

He set an example in giving, and would go around and help others to do the same. In difficulties he laboured and toiled, trusting in God—not in his own strength, but with his retiring

nature, more difficult. Often he witnessed against that which was wrong, and against the misuse of power, but quietly and respectfully, he was a wonderful power.

He was confined in England, but he never lost his family and farm, his district, and to receive a letter from his family.

A week before he died he received the sacrament of Holy Communion, and was now with us, united in prayer with those in Paradise, one and we thank God and prayed that he might rest in peace and receive the Throne of Grace of the Reverend Derek Allmon, a Requiem was celebrated in St. George's Church, Carmarthen, by Canon William Thorne last night.

The first part of the burial service was taken by the rector of the parish, the Reverend Derek Allmon, a Requiem was celebrated in St. George's Church, Carmarthen, by Canon William Thorne last night.

Those present included the Archbishop of Northern, the Venerable N. B. Hammett, the rector of the parish and a large gathering of vestrymen and others.

MR. J. DEACON

We record with regret the death at Firgrip, in the Lake George Parochial District, Diocese of Bunbury, of Mr. Joseph Deacon, on July 27, 1962.

Mr. Deacon was one of twelve laymen who were invited to the consecration of S. Boniface's Cathedral last year, by His Grace, the Archbishop.

Five years ago he was a leading layman in the church of Firgrip, and for the past 35 years has been secretary of the local church committee.

He was born in 1881 in Much Holme, Lancashire, England, and came to Australia in 1912. He was a J.P. and a life member of the R.S.P.

The funeral service will be at 11 a.m. on Monday, August 6, at the Anglican Community Church in Pirbright, conducted by His Grace, the Archbishop and the Reverend P. B. Bragg.

His Grace, the Archbishop of Lake George, preached the sermon, and the service will be at 11 a.m. on Monday, August 6, at the Anglican Community Church in Pirbright, conducted by His Grace, the Archbishop of Lake George, and the Reverend P. B. Bragg.

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He set an example in giving, and would go around and help others to do the same. In difficulties he laboured and toiled, trusting in God—not in his own strength, but with his retiring

responsibilities, and to compare notes with what parishes are actually doing at the moment.

Each conference is timed to meet at 8 p.m. and to conclude with supper at 10.15 p.m.

SEWING COMPETITION HAS OUTSTANDING ENTRIES

FROM A CORRESPONDENT

The judging of the entries for this year's sewing competition conducted by the Australian Board of Missions Women's Auxiliary Central Council took place last Tuesday at Stannmore, N.S.W.

Each year this competition is held to supply the needs of the lower financial strata of New Guinea, S.I., Polynesia, and the Pacific Islands.

A week before he died he received the sacrament of Holy Communion, and was now with us, united in prayer with those in Paradise, one and we thank God and prayed that he might rest in peace and receive the Throne of Grace of the Reverend Derek Allmon, a Requiem was celebrated in St. George's Church, Carmarthen, by Canon William Thorne last night.

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SUCCESSFUL APPEAL

FROM OUR AUSTRALIAN CORRESPONDENT

Melbourne, July 29

The Committee of Management of the John's Haven for Boys and Girls is most gratified with the success of its appeal. The target of \$10,000 has been exceeded by \$4,900.

The purpose of the appeal is the extension of the services provided by the homes.

The first award of this certificate was made last year. The examination covers practical organ playing, church training and the history of music.

It is hoped that by early attention when signs of difficulty appear, the problem may be solved whilst still compact.

If the break up of homes can be avoided, the problem may be solved whilst still compact.

When they meet together, they will compare notes with what parishes are actually doing at the moment.

Each conference is timed to meet at 8 p.m. and to conclude with supper at 10.15 p.m.

ANTHOLOGY OF THE BIBLE

ECCLESIASTICAL PRESS SERVICE

Geneva, July 29

A new anthology of the Bible for use in literature, history and social studies courses in U.S.A. public schools has been prepared under the joint editorship of a Roman Catholic priest, a Protestant theologian and a Jew.

Called "Bible Selections for Grades 7-12," the work presents information on the Bible and its religious and cultural background through essays, maps and charts.

Selections from various translations of the Bible in English and the growth of biblical scholarship are included.

Wide use of the anthology, in schools as well as for individual reading, is expected. In view of the U.S. Supreme Court ruling which pointed out that the Bible and information about religion may be incorporated in public school courses even though devotional practices have been barred. Publication is scheduled in 1964.

The hierarchy of the Greek Orthodox Church is determined by the fact that the Second Vatican Council is its annual meeting in Athens on October 1.

GREEK CHURCH AND VATICAN COUNCIL

ECCLESIASTICAL PRESS SERVICE

Geneva, July 29

The hierarchy of the Greek Orthodox Church is determined by the fact that the Second Vatican Council is its annual meeting in Athens on October 1.

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1963 I.V.E. ANGLICAN SYSTEM

THE RIDDLE OF MAN:

THE BIBLICAL ANTHOPOLOGY IN ITS SIGNIFICANCE FOR MODERN MAN.

By the Rev. Professor HERMAN WASSER, D. Theol.

Friday, August 2, at 8 p.m.

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One of the last photographs taken of the Right Reverend L. S. KemPTHORNE when Bishop of Polynesia here, with a Tongan priest.

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THE ENJOYER TEACHER

By WINIFRED M. MERRITT

WHY did we "take on" Sunday school teaching? Was it because we had a vision of what we thought we "might as well" do? Or because there was no one else to do it? Or because we were being asked to do it? Or because we like teaching? Or because we like children?

There are many reasons why people teach in Sunday schools: there is a big Reason behind all the lesser ones. It is that Jesus Himself chose us, though we may never have realized it.

The selection of anyone for the office of a teacher of His little ones is His personal appointment. The vicar is merely His instrument.

This, of course, throws an entirely different light on the matter. What we perhaps took up as a duty becomes automatically a high privilege. And as teachers must be continuously trying to discover what it is our Master would have us teach, in and through the actual words of the lessons. We also are His mouthpiece.

This, of course, throws an entirely different light on the matter. What we perhaps took up as a duty becomes automatically a high privilege. And as teachers must be continuously trying to discover what it is our Master would have us teach, in and through the actual words of the lessons. We also are His mouthpiece.

We know that far too many Sunday school scholars abandon the regular practice of their faith in the Sunday school lessons they are taught. But have we given any thought to the reason for this? Or even that they do so? The falling away of teenagers is being confined to Sunday schools.

In some way, maybe, what has taken place is that the total life situation of the scholar is so different from that of his teachers that too much of a series of lessons is confined to Sunday schools.

Or, it may be that we are not being sufficiently challenging to the twenty-first century young people? Are we spending too much time making sure our scholars know about God, and not enough in ensuring that they meet Him first?

Are parents at fault in any way? Is there anything we ourselves do? Questions such as these could be discussed regularly in our preparation classes.

Various non-Christian religions are competing with Christianity throughout the world, some of these being hinduism, buddhism, etc.

Our scholars know why their teacher considers Christianity has more to offer them for the future of these things.

In a recent book called "The Faith and Other Faiths," Bishop Stephen Neill speaks a list of beliefs which, he says, must be maintained if Christianity is to be recognisably Christian. Among them are these:

OTHER FAITHS

There is only one God and Creator, from Whom all things take their origin. This God is a self-revealing God, and He Himself is active in the knowledge that we have of Him.

In Jesus, the full meaning of the Christian faith and the purpose of God for the universe, has been made known.

It is Jesus, Christ, who is the power in which they ought to live, and the Christian faith may learn much from other faiths; but in the end Christ must be acknowledged as Lord of all.

The death of the body is not the end. Christ has revealed the eternal dimension as the true home of man's spirit.

You are not one of the implications of these statements, brought to you by the Christian Church Book Shop a simple book called "The Religion of Your Scholars will be taught in its contents, and you will be able to discuss it in the general context of religion throughout the world."

DEATH OF BISHOP OF THETFORD

ANGLICAN NEWS SERVICE
London, July 29.—The Suffragan Bishop of Thetford, the Right Reverend M. P. G. Leonard, died on July 21 at 74.

He was one of the earliest and most vigorous members of the Hoc movement.

The Asia African Christian Conference held recently in Malaya drew a vast number of delegates which form a fine backbone to the work of any Sunday school teacher. The class will like to know about them as well as the children.

1. We believe that God, through His Word in the Bible, does speak to us, and that we may believe "that Jesus is the Christ, and that believing we may have life in His name."

2. We believe, further, that the Bible is the primary source of faith and conduct, and that every scriptural information about salvation is to be found in the Scriptures.

3. We affirm, therefore, that the Bible should be in every Christian home, and that people should be more of truth concerning Himself. Unless we realise this essential nature of the Bible, and are able to convey it to our scholars, they are likely to grow up with weakable ideas of God, that is, He is most important to this, should not happen.

Having "a Bible in the home" is of little use if it is not read. It is not enough that children have a Bible in their home, or church, or even that they do so; it themselves in Sunday school. Through the family of the Christian, it is to grow as a should.

The first piece of advice concerning the Bible, therefore, is that if it is to be used in teaching Sunday school lessons from lesson books, the Bible should be read, it is to grow as a should.

When we are young Sunday school teacher, I attended weekly preparation sessions, the wise old

superintendent who trained our group was in the habit of saying, "I don't know what is in the window—have plenty more stock!"

Which, of course, means that the teacher must know much more than is written in the book that is included in any weekly lesson.

Such necessary knowledge includes an awareness of the Scriptures, to be used in the various Books of the Bible.

Presenting a statement from the Scriptures, to be used in the Bible, with no reference to its writer, his times, or his purpose, is to misuse the Bible completely.

The Bible is the story of the ways in which God gradually, stage by stage, has made known Himself to the people of truth concerning Himself. Unless we realise this essential nature of the Bible, and are able to convey it to our scholars, they are likely to grow up with weakable ideas of God, that is, He is most important to this, should not happen.

IDEA OF GOD

Someone once said, quite seriously, "I don't know what is in the window—read the Bible straight through at least several times. Then you will know what is in the window."

"It is positively wicked," said the maker of a somewhat frightening suggestion, "to let our scholars go on believing that there is no difference between the idea of God in Joshua and the idea of God in Genesis."

Some consideration should be given, also, to the placing of the Bible in the home of the scholar from their existing group classification.

This is not quite so easy in some instances as might appear, because of the way in which we explained in future studies, but we will be able to do so.

When we are young Sunday school teachers do not conclude their Sunday school days in the belief

that the Bible "just doesn't make sense." It does!

Another essential consideration is the fact that the English Bible is a translation from Hebrew and Greek. In any example, did not write the English Bible, but it is the work of his book in the Old Testament.

Jesus left no written record of His teaching as far as we know, the books of the New Testament having been written by His followers during the first century.

The West had to wait until the seventeenth century for its magnificent Authorized Version; and at intervals since that time, the church in Bible lands of further ancient documents and other material, throwing additional light on Bible days, and making possible a more exact understanding of the original languages, has resulted in the release of new commentaries and versions giving fresh insights into the Scriptures.

Biblical scholars and excavators are permanently at work in Bible lands, searching for evidence to supplement our present knowledge, and we never cease to look toward the "revelation" might be made in the future. The study of the Bible, therefore, being of no use to the past. It has a message for the present, and the future. God speaks to each generation through His Word, and we must respond to our twentieth century Space-Age. The Holy Spirit is working in the hearts of men, as the truth, as Jesus promised He would.

To tell our young people these things, to bring the Bible to life for them in a very real way, and we, their teachers, should be working in the light of the truth, as Jesus promised He would.

To tell our young people these things, to bring the Bible to life for them in a very real way, and we, their teachers, should be working in the light of the truth, as Jesus promised He would.

The doing of this is a part of our preparation work, week by week, and it is a very real and meaningful undertaking of a special kind. It is a part of the work of the General Board of Christian Religious Education.

BETTER FOOD FOR NIGERIA

By L. F. KORTENHOUT

The author of this report is a Dutchman, who is working on a project sponsored jointly by the Bread for the World Agency of the U.S.A., Germany and the United Nations Food and Agriculture Organization.

Our first task was to get thoroughly acquainted with the territory in order to find the most effective method of improving the feeding habits in our area of work in the light of the existing agricultural and sociological conditions.

It was a hard struggle to make the local authorities realize the existence of malnutrition—a problem which has never been given enough attention.

We then began our on-the-spot investigations as to what improvements could be made in the existing feeding habits, bringing about wider cultivation and use of products containing albumen, and the introduction of improved methods—improvements, therefore, that would be readily accepted by the people.

This was done over a large area of the "outer areas" by observation and demonstration, where the local authorities, with their own staffs, and local authorities, etc.

MORTALITY

Our research yielded a sad picture of the mortality rate of "technical" equipment (simple hoes and knives) were the only agricultural tools known, superstitious and "juju" rituals.

As high as 40 per cent—were recently published in a medical survey of the "outer areas" (Collis, University College of London).

Almost all patients in the Hospital are suffering from malnutrition, and vitamin deficiencies. The main reason is that they are on our struggle last year, and I

FREE PARKING WHILE SHOPPING IN STORE

production by more than 500 per cent, our rate (40.5 acres). Work on this project has attracted a great number of young men among persons that we have been unable to fulfil all requests for higher-yielding seeds this year. While one cannot expect so early that a change should take place in the agricultural industry, which is centuries old, it is a heartening fact that the young men are becoming aware of what is possible, and want to know how to do it.

My Nigerian counterpart for the Agricultural Extension, a scholarship, taking him to Ceylon and India for six months. The counterpart for food and domestic economy has just left for a similar study tour to Basutoland, Israel, and Ireland.

Our project will only be a pinprick in the whole field of Nigerian agricultural production, but we hope we have been able to show the way for the future extension of such aid over the whole country.

FAMOUS CHURCH

The church of the monastery of Kreuzlingen in canton Thurgau was last week severely damaged by a fire which, estimated at about £60,000.

Several valuable paintings were destroyed as well as the greater part of the choir. A high relief sculpture describing the Passion in the choir was also destroyed. It was the work of a Tirol woodcarver, who spent ten years in the church, but had been burnt down during the Thirty Years' War and was being reconstructed.

CHURCH TO BE COMPLETED AFTER FIFTY YEARS

FROM OUR OWN CORRESPONDENT

When work on S. James' Church, Hobart, July 29. Diocese of Tasmania, is finished in September, the building will be brought into full usage after about fifty years.

Work started in mid-March and is likely to take about six months. The church was built in 1915 by Mr Gilbert Lat was a descendant to her late husband.

On her death last year, Mrs Gilchrist was left with her "Hilders," as a rectory, thus making possible the establishment of the church of S. James'.

It had previously been administered to S. John's, New Town. She also left £1,000 for the completion of the church.

MOORE COLLEGE CONVENTION

From A. COMPTON
The annual Moore College Convention will be held during the final week of Trinity Term, August 12 to 16.

The convention week is primarily a "Quiet Week" and the students to devote to reading, meditation and prayer. The meetings are open to all students and forums on topics relevant to their future ministry.

But, over the years, the evening meetings have been open to the general public and have resulted in much blessing to the many visitors who have attended. Attendance in recent years has not exceeded the accommodation available at the college, that these public meetings are now held in the parish church of S. Stephen, Newtown, and will this year be on Wednesday, August 14, Thursday, August 15, and Friday, August 16, commencing at 7.30.

The theme of this year's convention is "Jesus Reigns" and the first address the Reverend Donald Cameron, Rector of St. Belvedere Hill, will speak on the subject of "Hilders Kingship."

He will be followed on Thursday by the Reverend John Reid, Rector of Gladstone, and speaking on "Present Kingship."

On Friday the concluding address by the Reverend Peter Guinness, Rector of Vanclough, will be entitled "The Kingdom of the King: Where we come to know the Kingdom, after which supper will be served at the college.

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THE MUSIC OF THE CHURCH . . . 52

HARVEST THANKSGIVINGS

By the Reverend Edward Hunt

"HARVEST Thanksgiving," a recent Town Recording of twentieth century Church music, was rendered by Malcolm Willmore, conducted by the John Alford Organ, reminds us of the impetus that played the "harvest music" in the music of the Church.

Indeed, this interesting recording well sums up the value of harvest music, as it is called, expressing man's gratitude to God for His bounty material and spiritual.

In form it is, indeed, two of the hymn "Come, ye thankful people, come," being used as a link between the four sections.

The first and last sections are settings of this famous harvest hymn, the last combining the hymn with the Old Hundred Dodecology, while the two inner sections are settings of St. W. Baker's versification of Psalm 23.

The Dodecology sets the standard for harvest and indeed for all thanksgiving, the word coming from the Greek, *deinon*, "giving, and logos, "discourse." The Gloria Patri, used at the end of the psalm, is known as the "Loser Dodecology" and the "Eccleses," the "Greater Dodecology," which forms a fitting finale to our own communion service.

DIOCESAN NEWS

BUNBURY

SHARING THE PRAYERS
The congregation of St. John's, Bunbury, has been invited to share in the Holy Communion service, as an experiment in sharing the prayers for the Church is being said by lay people, according to the following paragraphs. Many people have expressed their interest in wanting to know that they are really the Church.

Another experiment in this sharing of the prayers will be held at the Parish Communion at the Rectory, Bunbury, on August 12, when the congregation, lay people, will share in the prayer of the Holy Eucharist.

CHRISTIAN CRUSADE
The Parish of Boroondara is holding the local Methodist and Anglican Churches in a "Crusade Week." The rector, the Reverend Mr. Robinson, writes: "I have many, many, 'I wish, in all my thoughts, to contribute to the crusade, but I am unable to do so because of my better advised to participate in this fight from the alternative side, so that our thought and belief be brought to bear in sharing the course of the campaign."

PROTESTANT AID ASSOCIATION
The chapter of Parleton Parish, Victoria, is pleased to announce the formation of the Protestant Aid Association, which will be a membership of all church rotarians, members of Alcoholic Anonymous, members of the Christian Y. W. C. A., and other groups. Every effort will be made to promote the welfare and release, by the provision of clothing, and where possible, to provide employment and by the provision of wholesome contacts outside the parish.

MELBOURNE
CONFIRMATIONS
The Rev. Geoffrey Sambell, curate, is officiating at the Confirmation School last Saturday evening. The Rev. Geoffrey Sambell, curate, is officiating at the Confirmation of the new members of the school church.

On Sunday afternoon Bishop Stanger will officiate at the Confirmation of St. Peter's, Melbourne, at the Grammar School, at the senior school chapel.

Following the bishop confirmed at St. Peter's, Mornington, on August 1st, the Rev. Mr. Robinson, curate, is officiating at the Confirmation School, on August 1st.

INDUCTION
Bishop Amey will induct the Rev. L. E. Lewis, curate, at the Parish of Emmanuel, Oakleigh South, on August 1st, 8 p.m.

NEWCASTLE
BISHOP'S REGENERATION
The Rev. Mr. Robinson, curate, is officiating at the Confirmation in centres on the central

It is by part of the Roman Mass, sung in pliancy by the choir, and the organ, rendered by Malcolm Willmore, conducted by the John Alford Organ, reminds us of the impetus that played the "harvest music" in the music of the Church.

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PSALMS
This was added to certain recitations of the Catholic Church, joyful music for it being grafted to the traditional plain-song, and the Latin form.

"Altitudo: salvation and glory and honour and power, unto the Lord our God," "Altitudo being the Latin form.

IRISH TALKS ON UNITY
ECUMENICAL PRESS SERVICE
The 19th conference of the Methodist Church in Ireland has agreed to accept the invitations of the General Assembly of the Presbyterian Church to engage in "immediate conversations" with a view to the reunion of the two Churches.

The resolution of intention to the fact that the Methodist Church, in Wales and our Methodist Church, in Scotland, is not in full communion.

We would want to engage in any discussions that may flow from these conversations here in Ireland and we must consider how this discussion in Ireland would have to be considered.

PERTH
BIBLE SOCIETY HONORS
The British and Foreign Bible Society of London has decided to honor Archbishop Moynihan by appointing him a vice-president of the society, in recognition of his work for the society while he was Archbishop of Perth.

PROPOSED PRIMATEAL
At the invitation of the Dean of Perth, Very Reverend John Pease, to the Primate of Australia, will be present at the 75th anniversary celebrations of the congregation of the Holy Trinity, Perth, on August 1st.

CHURCH OF THE HOLY TRINITY
The Rev. Mr. Robinson, curate, is officiating at the Confirmation of the new members of the school church.

SYDNEY
FESTIVAL OF G.A.S. IN SYDNEY
The Feast of the Transfiguration, the Chapter of the Transfiguration, will be held on Saturday, August 1st, at the Holy Trinity, Sydney, at 11.45 a.m., to be followed by luncheon.

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swafrage, "give and preserve to you the kindly fruits of the Holy Spirit, the due fruits of which we may enjoy them."

The Te Deum has been called the "hymn of the Resurrection" in the Roman Catholic Church. Its non-liturgical use is often found place in our harvest music.

The ancient traditional plain-song is magnificent in character and especially useful for harvest thanksgiving, with its "All ye who sow the seed, ye shall reap, and ye shall reap abundantly." "The Lord's Supper" is used, and this hymn of "climax of praise" has inspired numerous composers, some of whom have extended it almost to cantorial style.

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Some notable settings are those of Purcell (composited for the Jubilate Deo, Cecilia's Day, 1794), Handel (Borlino) (1854), Dvorak, (1892), Sullivan, (composed for Queen Victoria's Diamond Jubilee, 1897), Verdi (1898), and Vaughan Williams.

The Benedicite "Song of the Three Holy Children" (Shade, Rauch and Abbeduto), especially useful for harvest thanksgiving, with its "All ye who sow the seed, ye shall reap, and ye shall reap abundantly." "The Lord's Supper" is used, and this hymn of "climax of praise" has inspired numerous composers, some of whom have extended it almost to cantorial style.

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SPRING RIDGE CHURCH DEDICATED

FROM A CORRESPONDENT

The Bishop of Armidale, the Right Reverend J. S. Moyes, dedicated the new Church of St. Matthew, Spring Ridges, in the Parish of Quirindi, on July 20.

More than 350 people, including visiting parishes, took part in the church for the dedication. The white timber building is the result of community effort, and in many cases, self-sacrifice on the part of the worshippers.

It replaces a building erected many years ago and modelled on the Lord Howland Church.

Although valued at £7,000, the actual contract price was £3,500. Many parishioners donated their own materials, and other timber was brought by volunteers from nearby towns.

There is a debt of £900 on the building. A feature of the interior is the rear wall in polished cypress with a large charcoal-colored cross.

Most of the furnishings are memorials. Bishop Moyes says the church would be the spiritual power house in the village.

MAGIC CARPET OF MUSIC

FROM OUR OWN CORRESPONDENT

Hellbroun, July 29
Music is good, but music with imagination is even better, and this was characteristic of a musical festival presented at St. Paul's Cathedral on Sunday afternoon, July 21, by Tintern Girls' School.

Under the intriguing title of "The Magic Carpet of Music," the programme covered the period 1525-1775, which is an important time in musical point of view.

About 100 people heard the recital, which was arranged by the school music staff with the assistance of the Tintern Old Girls.

The programme was in the style of music of Palestrina, whose music was rendered by the madrigal group, and representatives of each period followed, through to Bach, Handel, Telemann, and Rameau.

There was a nice balance between orchestra, choir and madrigal group, with solo instrumentalists.

These included Miss Pheasant (travels at the piano, Christine van den Brink on the oboe, Miss Peters (cello), and Miss Eliza Gardner playing the cello.

Mr Macki (solo) accompanied on the piano, and also played Bach's Prelude and Fugue in C Major, while Mr Victor Stephenson played Scarlatti's Pastorale and Capriccio.

It is a real triumph to have heard from Mr. Graham, Bloomfield in Purcell's Trumpet Voluntary, and other instrumentalists included a recored tri, violins and flute.



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