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Telephone: 69-5417-9. Cable: "Churchana", Sydney. Post office address: G.P.O. Box 7002, Sydney, 2001.

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"MORE CONSERVATIVE EVEN THAN IRELAND"

BISHOP ON WORLD OPINION OF CHURCH HERE

FROM OUR OWN CORRESPONDENT

Canberra, October 28

"The rest of the world sees Australia as the most conservative province in the Anglican communion. They say Ireland is thirty years behind the rest, and Australia is behind Ireland."

These observations were made by the Bishop of Canberra and Goulburn, the Right Reverend K. J. Clements, in giving a resume of his visit to Lambeth to a welcome-home gathering here last week.

"Going from the isolation of Australia to England I found a real heart of Britain in the ordinary people is good and generous and kindly as ever. There is a great sense of fellowship here."

"The spirit of Lambeth, also has changed. This is my second Lambeth. Last time I was impressed with the club-like atmosphere of pomposity and complacency, a sort of security in the establishment."

"But all this has changed now. We saw no gatters. I found the bishops from all over the world say and warm, with a deep sense of the need of guidance—a real humility. No coldness or aloofness."

"The most noticeable aspect was the great increase in the number of indigenous bishops. Last Lambeth there were a few—in the twenties there were none at all."

"I felt we were all like pilgrims and protesters, not too sure of ourselves or of the way of seeking to feel our way along uncertain paths. Yet we all knew we had that sheer anchor of faith that in Jesus Christ we will know the truth."

"For this is not the exclusive possession of the ordained theologians but the responsibility of the whole Church."

"Wrong impressions were given to the world by hasty press notices on the question of the ordination of women."

"No conclusions were arrived at by the conference, as further study is to be made on the theology of women priests—such study to be world-wide."

"Bishops these days are not pulled up in their own self-interest."

"Experts help"

"Of course we would like to be scholars and spend more time on books, but the pressure of things does not allow this. The experts are most helpful."

"We can only find renewal and new power in our work and witness in the proclamation of the gospel, in two ways."

"First, through power and contemplation, in quiet times, seeking the guidance of the Holy Spirit, sitting upon God."

"And second, by identifying ourselves with our neighbours, an involvement in a deeper spirituality with them."

"At Lambeth we were all well aware of the loosening of loyalties throughout the world. We will either slip into chaos, or..."

NOT ALLOWED TO ENTER BURMA

The Bishop of North Queensland, the Right Reverend Ian Sheehy, has received a letter from the Chief of Cabinet of the United Nations expressing the personal regret of U Thant for the fact that the Bishop was not allowed to go to Burma after the Lambeth Conference in order to share with the Bishop of Rangoon the findings and the deliberations.

The Bishop had planned to do this as the Bishop of Rangoon had not been allowed to leave his country to attend the conference, but on reaching Calcutta Bishop Sheehy was prevented from entering although all visas had been cleared by the Burma Embassy in Canberra before his departure from Australia.

"I seek new forms to be re-created. We made decisions calling for more action and study on the part of us all."

"We are against war of any kind, we want to work for a world government to help achieve peace."

"We would like to confer with the Pope on speaking for all religions in the world on peace."

"We are against racism of any kind for it is un-Christian."

"We want a study made of violence for it could mean violence which is justified in some cases under God to overthrow evil."

WORLD HUNGER

"We studied the problem of world hunger and this means sacrifices on our part to alleviate it."

"We studied questions of religious pluralism, being guided by previous statements of World Lambeth conferences."

"We felt the growing awareness of lay participation in giving to the Church. No major decisions will be made now on the nature of the Church, without the co-operation of the laity."

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IMPORTANT APPOINTMENTS MADE FOR DIOCESE OF N.T.

FROM OUR OWN CORRESPONDENT

Darwin, October 25

Three important appointments in the Diocese of the Northern Territory were announced at the second meeting of the Diocesan Council, held here last week-end.

The appointments were of: ● The Honorable Mr Justice R. A. Blackburn as Chancellor of the Diocese.

● Mrs Alison Coventry as Acting Registrar of the Diocese.

● The Reverend David O'Roberts as Rector of Alice Springs.

Mr Justice Blackburn has been Judge of the Supreme Court of the Northern Territory since 1966. He is at present Rector's Warden of Christ Church Cathedral, Darwin, and Chairman of the Diocesan Constitution Committee.

Before coming to the Territory he was a member of the Synod of the Diocese of Adelaide.

Miss Alison Coventry is private secretary to the Bishop of the NT. She is a C.M.S. missionary, and formerly served as secretary to the Bishop of Fort Hall, Kenya, in the formative days of that diocese.

The Reverend David Roberts was Rector of Alice Springs on Sunday, February 2, 1968. He is at present Vicar of St. Michael and All Angels, Broadmeadows in the Diocese of Melbourne.

The Diocesan Council, meeting in Darwin for the first time had an agenda which covered many aspects of the work in this scattered diocese.

It was decided that financial status would not be used as the qualification for an ecclesiastical district to become a parish, but that each Christian community served by a resident priest should be considered a parish with rights of representation in diocesan matters.

Nine districts were declared to be parishes in this sense: Darwin, Alice Springs, Tennant Creek, Katherine, Roper River, Numaburra, Umbakumba, Arngurra (including Alvarado) and Oenpelli.

ZAMBIA PROJECT

It was reported that the diocese was well on the way to achieving its objective of \$300 for this year's M.R.L. project in Zambia, and that as well there was a growing support for missionary work apart from that within the diocese.

Canon N. B. Butler informed the council that, in conjunction with the Methodist Overseas Mission and the United Church of North Australia, application had been made for a ten acre site for a Joint Church and Training Centre.

The site was in the rapidly growing Darwin outer-suburban area of Casuarina, and would serve both as a joint district church site, and as a training centre for aboriginals and for people on church training courses.



The ruins of the Anglican church in Meckering, Diocese of Perth, seen after the earthquake which destroyed most of the buildings in the town this month.

EARTHQUAKE DAMAGE

MECKERING CHURCH DESTROYED

FROM OUR OWN CORRESPONDENT
Perth, October 28

The Archbishop of Perth, the Most Reverend George Appleton, last week visited Meckering, the W.A. town heavily damaged by the recent earthquake.

He conferred with the rector, the Reverend Peter Copeland, and the Cunderdin vestry about the future.

He was able to take to Meckering gifts from a number of parishes and promises of help for rebuilding.

Neither Meckering church nor York church was insured against earthquake damage, and so no money for reconstruction will be available from insurance.

It will be a great thing if both churches can be helped to provide necessary and adequate buildings without having to borrow.

"The people of Meckering rose to the emergency in a splendid way and people from outside were quick to help and in providing expert advice," the Archbishop said.

"It is wonderful to see how in times of stress the goodness inherent in human nature comes out in many people, though it is equally realistic to note that some people looted and some people from outside took advantage of emergency free meals."

Gifts may be sent to the diocesan office in Perth, and labelled "Earthquake Reconstruction Fund", part of the total received will go to the Lord Mayor's Relief Fund and part to reconstruct or repair our own buildings.

CONSULTATION ON DEACONS

ECCLESIASTICAL PRESS SERVICE

Geneva, October 25

A number of churches, including the Roman Catholic Church, are trying to revitalize the ministry of deacons and to understand it in terms of service to the community. The W.C.C.-sponsored Consultation on the Ministry of Deacons agreed at Cretzberg, Switzerland, this month.

Convened by the Diaconia Secretariat, the consultation was related to a resident bishop to discuss this subject.

The Reverend John Bayton who is to be inducted as Rector of St. Paul's Cathedral and installed as Dean of Rockhampton this evening, October 31.

BUILDING FOR THE PEOPLE

By MICHAEL J. LAURENCE

KING SOLOMON'S greatest work was the building of the Temple of God in Jerusalem. According to Josephus this was begun in the fourth month of the year in the second month called Iyar by the Hebrews. 592 years after the Exodus from Egypt, by one thousand and twenty years after the coming out of Egypt from Mesopotamia and went into Canaan; one thousand four hundred and forty years after the Flood and three thousand one hundred and two years after the creation of Adam.

Before the actual building of the Temple could commence, Solomon had many preparations to make.

First, he needed craftsmen to help build not only the Temple but also a palace he proposed erecting for himself.

For this purpose he renewed a league with Hiram, King of Tyre, which his father David during his reign had found to be so much to the advantage of both.

This was made easier by the fact that Hiram had sent ambassadors to Solomon to commend him on his wisdom and to offer him the throne.

They also agreed to send both craftsmen and wood for the building on condition that Solomon in return should send cedar to Tyre.

This King was quite willing to do and each year sent eleven thousand cords of wood, a cord being about twenty bushels, and as many baths of oil, a bath being about nine gallons.

Josephus says it was Hiram, Tyre was an island that became Tyre was to be held in wheat, barley, oil and wine, and the writer of a footnote in Josephus says that some of his inquiries stand thus: "that the best testimonies relating myself to Palaeography of Obedet Tyre, that most ancient port or city situated on the coast of the sea, and mentioned in Joshua 19:29; and which the Canaanite or Phoenician inhabitants were driven into a large island, that he got off in the confusion that this island was then joined to the continent; and the present remains of the city, by a neck of land over against the city of Sidon, still called, and the cities' fresh water, probably in the city's cisterns, still called, by that neck of land."

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BANKOVIC St. Hubert, Tamworth.

ADMISSION
St. Peter's Girls' School, Hobart, Tas.
St. Joseph's, Hobart, Tas.

SYDNEY
St. Mary's of the Church, 31 Howard St. Glebe, N.S.W.
St. Mary's, Sydney.
St. Mary's, Sydney.
St. Mary's, Sydney.

NEWCASTLE
St. Mary's, Newcastle.
St. Mary's, Newcastle.
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Information can be obtained from THE SISTERS OF THE C.C.C. in each diocese to which they are referred.

This island was, therefore, in strictness, no other than a well-watered (Exek. 26, 6) and a wall-enclosed (Amos. 10) ... that it was afterwards taken and destroyed by Nebuchadnezzar, 70 years after that destruction of this city was in some measure revived and rebuilt (Ez. 48, 17, 18) but as with the prophet Ezekiel, but the main island of peninsular itself, and despoiled that old and famous city of Tyre.

WORKING CORPS
"That, however, there still remained an adjoining smaller island, which he called to Old Tyre itself by Kiram, which was afterwards inhabited, by that Alexander the Great who, as credible pains raised a new bank of earth, and that it plainly appears from Mandrell, a most authentic eye-witness, that the island of Kiram, which is now large original island, is now land that scarce more than forty acres of it, or rather of that adjoining small island, which is now above an hundredth part of the original island, which was above water. This was foretold in the same prophecies of Ezekiel."

King Solomon having heard from King Hiram that he would give him cedars, and that he would take the sea route, he was taken to the sea where he would be floated down to Joppa from whence Solomon could have them taken to Jerusalem, and prepared for working corps of 30,000 men, Ten thousand of whom were to work in the month of Shebat, and to be relieved by another ten thousand in the month of Adar, those who returned would then have four months to work on their own farms before returning to Lebanon.

This forced labour was very much resented by the people for the mortality among the workers must have been high and the farms were not able to be worked as they should have been.

This was the cause of much bitterness and ill-feeling and was the means, eventually, of destroying the unity of the tribes.

The chief labourer from Tyre was a man named Hiram, who was by birth, on his mother's side, a member of the tribe of Naphthali, but his father came from the tribe of Gad and was the descendant of an Israelite.

Some scholars think his name was Huram-Abi which means "Hiram is my father."

Hiram, or Huram-Abi was very competent in all kinds of building, and was especially skilled in the silver and brass and it was he who was responsible for all the artistic work both in the Temple and in King Solomon's Palace.

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WAR DAMAGE TO CHURCHES
ECUMENICAL PRESS SERVICE Jerusalem, September 20. An agreement has been reached between the Greek Orthodox and the Roman Catholics for compensation for war damage sustained during the 1948-1949 hostilities of 1948 and 1967.

The agreements cover 32 churches and 150,000 dollars for the repair costs of 31,500,000 dollars.

Mgr. Boutros Shaya, vicar general of the Holy Land, thanked the government for the settlement of the agreement. The signing were Father Serge Terkoff, administrator of the ecumenical mission, for the Russian Exiles; and Father Joseph Bekkers, A.A. superior of the Augustinians of the Assumption.

Most of the damaged property is located on Mt Zion in the no-man's land that formally separated Jordan and Israel. It includes five cemeteries and the Holy Sepulchre, which was separated Jordan and Israel. It includes five cemeteries and the Holy Sepulchre, which was separated Jordan and Israel.

TENTS AND STOVES FOR TEHRAN
The Division of Inter-Church Aid, Refugee and World Service has forwarded \$10,000 to Tehran for the purchase of tents and stoves to be distributed by the Red Cross Society (Iranian Red Cross) to the victims of the Iranian earthquake.

Some 200 family tents valued at \$52,800 are in process of being sent to Red Lion and Sun by Christian Relief, and 200 tents by the British Council of Churches.

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An additional 200 round tents valued at \$70,000 are being sent by truck from Germany on October 4. Gifts of the Inner Mission and the Hilfswerk of the Evangelical Church in Germany.

Contributions and pledges from church organizations in reply to the appeal, are valued at some \$81,190. The W.C.C. had asked for \$200,000 to fund a share of the rehabilitation programme for the most homeless by the earthquake.

marks made by those Phoenician stone-cutters so many centuries ago. He says, "The workmen had cut niches in the walls for their lamps. The niches were no modern, that I had the odd feeling that it was some time hour during the building of the Temple, that at any moment I might hear the rattling feet of Solomon's quartermen, kicking away the chips and stones as they poured back to work."

A little later he remarks "It frequently happens in Palestine that some verse of the Bible, biblical meanings, suddenly unlocks itself, and one is left amazed by its minute accuracy. I realized the real meaning of verse seven, in the sixth chapter of the First Book of Kings, describing the building of the House of the Lord ...

"And the house, when it was in building, was built of stone made ready for use; there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building ...

STONE QUARRIES
"Obviously," he continues, "the stone which Solomon built with was by birth, on his mother's side, a member of the tribe of Naphthali, but his father came from the tribe of Gad and was the descendant of an Israelite."

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who shaped and smoothed it—the floor is in place many feet deep in to the walls, and it went straight into the daylight ready to take its place in the building of the Temple.

"No matter how earnestly those in the streets of Jerusalem might have listened for the sound of hammers, they could have heard nothing.

Water too was needed for the Temple and this Solomon obtained from a spring twenty-four miles away in the hills between Bethlehem and Hebron.

These pools, called Solomon's Pools, are three large reservoirs standing in a very fertile and beautiful area.

"No doubt," says H. V. Morton, "Solomon was working of this place when he sang 'I made me great works; I built me houses, and planted vineyards, and made gardens and orchards, and I set them with trees of all kinds, and I made me ponds of water, and I watered the wood of the young trees (Ez. 2, 4-6)."

"It was to this district," continues the writer, "that he used to come at dawn, wrapped in white cloak and escorted by guards in chainmail ...

H. V. Morton goes on to say the pools are still in use and that the British Empire did after the assumed administration of the British Empire ...

He goes on, "In these quarries you can see how the stone was broken for the best how it was passed at once to the masons ...

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"PROSELYTISM" CHAUS STAYS

ECUMENICAL PRESS SERVICE Athens, October 11

The new Greek constitution, submitted to national referendum on September 29, was approved by approximately 82 per cent. of those voting and opposed by 7.3 per cent. Some 100,000 abstained from voting and did not vote.

Article 13 of the constitution, which had stirred protests among the Greek Orthodox and Roman Catholics. It would have established a religion and proselytism" contained in the old constitution.

Article 13 of the previous constitution had read: "The establishment of a religion in Greece is that of the Eastern Orthodox Church. The exercise of proselytism, as well as any other form of interference against the established religion, is forbidden."

AMENDMENTS
The Holy Synod of the Greek Orthodox Church had suggested the insertion of "directly or indirectly" before the members belonging to it to attend services, as well as any other form of interference against the established religion, is forbidden.

Amendments to Article 16 (on freedom of conscience) suggested by the Holy Synod were incorporated in the final text. These amendments would have allowed only the members belonging to it to attend services, as well as any other form of interference against the established religion, is forbidden.

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FAMILY PLANNING APPROVED
Zurich, October 4. The Old Catholic Bishop of Switzerland, who has given approval in principle to family planning and birth control.

Commenting on the papal encyclical "Humanae Vitae," he stated that family planning is not a matter of conscience, but a natural part of life, and that the grace of Jesus Christ is not dependent on the control of the family.

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CHURCHES HOLD PROTEST MEETING ABOUT CASINO

FROM OUR OWN CORRESPONDENT

It anyone had any doubts about what the Hobart churches thought about having a casino in Tasmania they should have been dispelled after a public meeting in the Hobart City Hall on Sunday afternoon, October 13.

Bay, the meeting agreed, virtually unanimously to oppose the establishment of a casino, and to call for legislation to withdraw the proposed legislation, and if that were not possible, to have a full-scale inquiry held into all aspects of casinos.

Seated in the front row of the audience during the two-hour meeting were the Premier, Mr. Bence, who as Treasurer would have a big say in the activities of the casino, and the Minister for Health, Mr. Everett.

All members of Parliament were invited to attend the meeting, but only a few of the prominent were conspicuous by their absence.

Repeatedly the meeting broke into loud applause when the speakers made their remarks or forced home a point against casino gambling.

BISHOP'S STUDY
The Premier said later that he attended the meeting because it was his duty to have a casino at West Point Hotel in Sandy Bay.

MAKING THE BEST OF LARGE BUILDINGS
The Anglican News Service, London, October 11. The Church News Service of the United Kingdom is to use a large number of buildings for a residential weekend conference, organised by the Institute for the Study of Worship and Religious Architecture, London, October 11-13.

It is intended for clergy and lay associated with the Church of England, and other churches of all denominations.

The purpose of the conference is to study in ways in which large ecclesiastical buildings, many of them in the hands of the State, can be put to use for the benefit of the architectural heritage of the country, and to adapt for active participation in the mission of God in the world today.

CHURCH COUNCILS COMBINE IN TEXAS

ECUMENICAL PRESS SERVICE

The Texas Conference of Churches, an organizational merger of the Texas Council of Churches and the Texas Council of Churches, will be established at Austin, Texas, next February.

A constituting assembly will bring about the first merger of a state council of churches with its Roman Catholic counterpart.

The Texas Council of Churches represents eleven Protestant denominations and the Catholic Church. The Catholic Conference represents the ten Roman Catholic dioceses in the state.

The preamble of the constitution of the new Texas Council proclaims their witness to Christ and unity with the Catholic Church.

"Jesus Christ has called his people to unity. In obedient response to this call and in recognition and affirmation of that essential unity, these churches in Texas whose members proclaim Jesus the Christ as their divine saviour and Lord, have agreed to express and bear testimony thereto in this manner: do hereby constitute themselves into the Texas Council of Churches."

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BISHOP SPEAKS IN AMERICA, ENGLAND, ASIA. GRAFTON SYNOD HELD AT PORT MACQUARIE

FROM A CORRESPONDENT

Grafton, October 25
The Bishop of Grafton, the Right Reverend R. G. Arthur, arrived home on October 14 after eight months overseas.

Although the main reason for his world tour, with Mrs Arthur, was the Lambeth Conference, the Bishop also took charge of parishes in the United States and in England.

After the conference they saw missionary work in Iran, India, East Pakistan, Singapore and Sabah.

A service of thanksgiving was held in Christ Church Cathedral on October 17 when the Bishop spoke of Australia's part in the world.

"We must be aware that Australia is isolated and remote from most of the world," he said. "The world is one world, and we need the stimulus and challenge of cultures and relationships with other peoples."

"We must wake up to the obligations which are upon us as a privileged people."

Bishop Arthur said that many of the Asian countries were hardy, aware of us."

"As much of Asia we are looked upon as a fortunate people, a people of a small number, holding a huge continent to ourselves."

"We had to explain again and again that Australia is largely an arid country, but more than that we must be aware people that we wanted to be friends and not feel a genuine respect among people."

The countries to which Australia send most missionaries are, he said, were those of Asia, contrasted here by the appalling problems of poverty which were steadily multiplying in spite of numerous government schemes for family planning, population control, hygiene, food, education, employment and living conditions generally were of levels far below that of any decent standard for human existence.

The United States, he said, was outstandingly the affluent society but it had oppressive problems of race, violence, unemployment and poverty, as well as its terrible responsibilities of being a global power.

Speaking of the United Kingdom, the Bishop said Britain was in the stereotypical position of a nation which had lost an empire, and was not yet sure of finding or keeping a Commonwealth.

GENERAL FATIGUE

She hardly knew how to relate herself to the nations of the Commonwealth, to which she still bore some responsibility, and to Europe to which inevitably she belonged, and which she still bore her own life. England was confronted acutely with problems such as racism and poverty, and that seemed to be a general fatigue.

The congregation for the service was widely representative of civic and community organisations of all kinds, and other church members of the diocese.

The Grafton Synod commenced on October 21 and for the first time was held in Port Macquarie.

BROADCAST FROM SYDNEY AT LAST

The A.B.C. will broadcast a Remembrance Day service from Port Macquarie on Sunday, November 10, at 11 a.m.

Twelve hundred soldiers will be united church members, many of which the singing will be led by a choir of 80 voices and accompanied by the Band of the Royal Australian Armoured Corps.

Anglican, Roman Catholic and Protestant Diocesan chaplains will conduct the service.

In his presidential address, Bishop Arthur again spoke of his overseas experiences.

Although there was a deep fellowship among Christians which transcended politics and race, the Christian Church in general, and Anglicanism in particular, is very, very thin on the ground over considerable areas of the world.

"In the affairs of mankind it is very rarely heard or heard of," the individual Christians among the Muslims, the Kazans of Sabah and the reality of Christian faith and fellowship among them is beyond all doubting," he said.

Speaking of American church life, the Bishop said the two parishes which he visited emphasised fellowship and caring for others.

"It was as though we were in the days of the New Testament in the twentieth century."

As acting Rector of a parish in rural England he welcomed the opportunity once more to look at the life and work of the church, and also the disappointments and frustrations which beset the loneliness and self-questioning which are inevitably going with parish ministry."

The appalling poverty he saw everywhere, and which he termed "to try to awaken the conscience of the privileged people," was a reality which he saw for such action as Barbara Ward had proposed in the Grafton Assembly.

THREE MOVES

Dr Ward proposed these moves to the Grafton Synod, which was held at a service at Paul's Cathedral on Sunday afternoon.

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A realistic world assessment of what the development task requires, instead of estimates based on what the rich nations think they can spare.

The Bishop spoke warmly of the work of missionaries and the members of the American Peace Corps whom he visited in Asia.

Of Asian Christians, in particular, he said: "I can never forget the individual Christians among the Muslims, the Kazans of Sabah and the reality of Christian faith and fellowship among them is beyond all doubting."

SOCIAL PROBLEMS DEBATED AT THE MELBOURNE SYNOD

FROM OUR OWN CORRESPONDENT

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The Bishop of Grafton, the Right Reverend R. G. Arthur, seen at a reception in Darra, capital of East Pakistan, on September 29. With him are the Minister for Works, Power and Irrigation (centre) and Dr J. Shaw, Education Advisor in Dacca. The Minister, a Buddhist, had earlier in the day become the first non-Muslim Cabinet Minister of his country to attend a Christian church service.

ARRIVAL OF NEW GREEK LEADER

The Metropolitan Iakovos of Philadelphia arrived in Sydney last Monday to assume office as Patriarchal Exarch of Australia and New Zealand.

He has been appointed by His All-Holiness the Ecumenical Patriarch in succession to Bishop Ezekiel, who was compelled through ill health to retire to Greece earlier this year.

During the interim period, Bishop Dorymeas has administered the see.

The new Exarch has a highly distinguished career.

After his expulsion from Turkey in 1964 he went to the United States, where he became a Metropolitan, and where he proceeded to two genuine degrees.

He was met on his arrival at Sydney Airport by senior members of the Anglican community in Australia, and by the Bishop of North Queensland, the Right Reverend Ian Shevil, representing the Prime, the Most Reverend P. M. Strong.

S. GABRIEL'S CHARGE OF PLANS

FROM OUR OWN CORRESPONDENT
Townsville, October 25

Before the Bishop of North Queensland's departure for Launceston, the diocese had decided to close S. Gabriel's School, Charters Towers, and to merge it with the Anglican school which had agreed to conduct the school for the children of the bush.

On returning from overseas, the Bishop met a group of graziers who have offered to buy the school and conduct it as a private college. One of the girls would go to the nearby All Souls' School for boys to receive their education.

On October 14 the Bishop met the graziers concerned, under the chairmanship of Dr Allingham, and discussed the details of the new proposal.

This will provide S. Gabriel's with a board of management meeting regularly at Charters Towers, and will be an experiment in co-teaching.

EMBROIDERERS' EXHIBITION

Lady Cutler will open the November Exhibition of the Embroiderers' Guild, N.S.W., at the Department of Education Galleries, Sydney, on Tuesday, November 12, at 11.30 a.m.

The exhibition will be open until November 23 from 10 a.m. to 5 p.m. (Monday to Thursday), from 10 a.m. to 2 p.m. (Friday) and 10 a.m. to 1 p.m. (Saturday).

(Continued on page 8)

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UPPSALA IN REPROSPECT

By Professor A. G. OGSTON

AFTER the Fourth Assembly of the World Council of Churches, I shall never be quite the same again. How to convey its flavour to those who have not heard it?

Challenge. The other day I was asked, "What challenges were put to Australian delegates, and how did they respond?"

The question showed a complete misunderstanding of the Assembly, as if it were a sort of United Nations debate, full of accusations and defenses; as if the object of any delegation was to appear as hollow as possible then others.

The only challenge (of this kind) was the those "western" nations waging war in Viet Nam, and American delegates were among the foremost challengers.

The only defence (of this kind) was from "Iron Curtain" delegates pointing out politely that Christianity is not the same thing as Western or capitalist democracy.

Or challenge? There was challenge, yes; but challenge to us all of every race, colour and denomination; challenge to feed the hungry, to take in the stranger, to clothe the naked, to visit those in captivity; challenge to forget our concern with our own material and spiritual prosperity; challenge to fight poverty, injustice and inequality.

It was a challenge we all accepted, recognizing at the same time that we must support each other, learn from each other, even correct each other in the spirit of Christ.

Quality and equality. I was impressed by the qualities of mind and of spirit, by the hard thinking and clear speaking, of Asians and Africans.

I was left in no doubt of the major part that Asia and Africa will play in the future of the world and of the Church.

"Neocolonialism." What is it? A warning to express the disappointment of developing nations at their slow progress, trying to shift the blame on to others?

SUBTLE INFLUENCE

That perhaps, but much more a very real, pervasive, subtle and dangerous influence.

Australia suffers it, culturally and industrially, at the hands of the U.S.A.

International films and TV material threaten the genuine national culture that we might develop.

American investment in motor cars, in mining and in agriculture gives our people employment and helps with the development of resources; but it also channels away much of those resources and of the profits that we might use.

Australia is developed enough to tolerate this but to nations with little to spare for their own development it is a real menace.

I could give many more examples, but too they will have to do.

Western-style help given to educating students is valuable if they stay in or return to their own countries; but the better it is done, the greater the risk of brain-draining the best of them away.

Public or private industrial aid may take away more than it gives, in industrial development, leaving the aided country worse off than before, the aiding country richer than ever.

Can richer nations give real help? Yes, but only if they are willing to give, as more and better aid, some of the natural increase of their own wealth; to pay for raw materials a fair and steady price, at the lowest level that hard bargaining can compel; only if they respect and take the trouble to understand the cultural needs of aid recipients.

Women. Barbara Ward made one of the most polished, dramatic and compelling speeches of the Assembly.

An Australian said to me, "Yes, but how would you like to be married to her" (I'd like to).

He regarded the performance, I thought, as not respectable, even improper.

My wife and I had lunch with a woman priest of the Swedish church. She runs a parish in a new housing estate.

WOMAN PRIEST

When she took over, two men (only two) left the parish. One has since returned.

She is young, charming, intelligent, lively, serious without solemnity; holy without pietism.

We have been told that there are "theological reasons" for not having women as priests. Do we refuse to see God's truth in living people?

Has the Assembly had its own not space to speak of all that I shall remember: about the young, for example, who opened

our minds to livelier, more hopeful thinking; or about the riches of sharing in other modes of worship.

The Assembly showed us many bright new facets of experience. It would be tragic if others do not have this chance in the future.

It is true that the Assembly has grown too big.

Perhaps smaller, more frequent meetings will be the answer.

Behold, I make all things new. Someone commented that 70 per cent of New Delhi's recommendations have not been done.

It is good that 30 per cent have been done.

We have gone on from New Delhi with a new vision of what we must do.

We have seen that "Christian presence" is not enough; that we must put ourselves on the side of the poor and the oppressed.

COLLATION AT MOONTA

FROM A SPECIAL CORRESPONDENT

Moonta, S.A., October 25

"If you haven't been to Moonta you've never travelled" is a saying which wryly amuses South Australians and baffles

listening to one who, though their Father-in-God, exemplified his theme.

In the parish hall afterwards during supper the people's wardens of Christ Church, Adina, Mr Jim Giles, congratulated Archbishop Bastian, and was supported by the Reverend Gordon Williams, Rector of Clare, Mr Peter Flint of Maitland, the Reverend Geoffrey Martin of St. Mary's South Road, Adelaide, and the Reverend Grant Dunning of the Methodist Church.

Archbishop Bastian replied,

BISHOP GARNSEY HOME FOR CLERGY CONFERENCE

FROM OUR OWN CORRESPONDENT

Salé, October 25

The Bishop of Gippsland and Mrs D. A. Garnsey returned to the diocese in the first week of October, having attended both Uppsala and Lambeth, and having managed to include some sight-seeing en route. They were four months away from home.

Immediately on his return the Bishop presided at the annual clergy conference at the Diocesan Centre on Raymond Island, Painesville.

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FROM OUR OWN CORRESPONDENT

Melbourne, October 25

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The speaker after the luncheon was Mrs J. Patton, who proved to be most entertaining on the subject of "Life Can Begin at Ferry".

The vicar of St. Paul's is the Reverend A. G. Church.

and Mr Giles read many letters and telegrams received by the archbishop.

Archdeacon Bastian gained his Th.L. from Ridley College, and after work in Victoria ministered in the Dioceses of Polynesia and New Guinea for 12 years. He has been Rector of Maitland since 1964.

Already Archbishop Bastian, following the policy of the Diocese of Willochra, has officially visited nearly every parish within his archdiocese to inspect the state of churches and halls, and to provide pastoral help to both priests and congregations.

MISSIONARY

FROM OUR OWN CORRESPONDENT

Salé, October 25

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SUNDAY SCHOOL EXPERIMENTS

G.B.R.E. DIRECTOR TELLS OF TEACHER TEAMS

Brisbane, October 26
The Director of the General of Religious Education in Australia, the Reverend K. Jago, last night commended a number of experiments taking place in the Sunday school world of this country.

Mr Jago, who was addressing a crowd of several hundred Sunday school teachers, said that it was too soon to assess the impact of the innovations, but there were certain many encouraging signs.

In particular, Mr Jago referred to experiments changing the day of meeting for classes, institutions in actual teaching situations, and new means of recruiting and training teachers.

He said that in some parishes there had been a growing tendency to move from Sunday to the most suitable day of the week for "Sunday school" work.

Week-day meetings overcame problems such as space, time, and teacher recruitment. Many young mothers were delighted to find during the week, whereas they were busy on Sundays.

Groups are able to meet for almost two hours in contrast to the average Sunday school which seemed so crowded. Provision was also made for working mothers, and this had proved very popular with the eight to twelve-year-old group.

In this situation, it had been discovered that the "unplanned" learning had been good, for both in boys and students were able to relax.

NEW ANSWER
Mr Jago said that some parishes found a new answer to the constant problem of recruitment. The Sunday school had been organized in departments of about 40 children, and the department was headed by a "team" of teachers rather than one individual.

Each "team" is led by an experienced person, who is a good "up-front" teacher. The other members of the team were recruited for various talents such as music, drama, painting, model.

The group works as a unit, although the leader produces the main body of direct instruction. Mr Jago said that the Methodist Church in Victoria had been using this system now for about three years, and the State

Victorian Department was so interested that it was investigating the scheme.

Under the system, it is certainly easier to recruit people for the work, for many people do not regard themselves as "up-front" teachers are prepared to serve in other capacities.

It did appear, however, that it was possible that this new scheme of "team" teaching could syncretize the really good contact that an individual teacher can gain with a group of from eight to 12 children.

Under the heading of recruitment and training, Mr Jago said that parishes to-day are striving to help people see the value involved before they were asked to commit themselves to the work.

They are also given help to have a face a class.

Another new scheme which has proved popular is that teachers are asked to determine their own method of service to teachers. In some parishes teachers are "re-graded" to permit them to work with children or to be a result of boredom.

METHODISTS AND ROMAN CATHOLICS
New York, October 18
Representatives of the United Methodist Church (U.S.A.) and Roman Catholics have approved the proposed merger of the two communions at a meeting at San Antonio, Texas.

The annual report reached its apex after lunch and he informed me that the Council of the Diocese for assistance in the trial case.

MELBOURNE SYNOD
(Continued from page 3)
far more important than the resolution itself was the attention it focused on the 1946 report of the Archbishop's Committee on Education, which was reproduced in its entirety by the S.O.C.

There were two strongly debated resolutions on Wednesday. Again from the Reverend G. W. Phillips and Mr K. Farrell, the subject of Artificial Insemination (A.I.) was brought up.

Despite the merits of it, it was brought up, with thoughtful and intelligent criticism, by a statement by one of Melbourn's members, in that on the average he would have only two requests per annum for A.I. by either husband or other donor, and the investment of money regarded A.I. as unethical unless present circumstances warranted it.

The Director of the Melbourn Diocese, Mr A.I.D. is practised to some extent in the procedure of opportunity for Archbishop to give thought to the appointment of a special commission on the subject.

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CONFIRMATION
On the final afternoon of synod, another resolution was proposed, the writing of representatives of other churches to the Archbishop.

Confirmation also received much discussion, but it was unfortunate that the resolution which led to the debate, asking the Archbishop for a committee to investigate all aspects of Christian Initiation, came before a

THE GLOVER CASE

TO THE EDITOR OF THE ANGLICAN
There are some matters raised in your issue of 10th October (October 10) which I would like to comment on. The implication that the Diocese of Melbourne is not a diocese of solicitors and counsel is incorrect. I engaged them myself and everything was settled. The closed hearing. He said that the Diocese was not holding up the Diocese in any way, and I would receive a more sympathetic hearing. In event of a verdict of guilty he said, I was more likely to be treated leniently if I accepted to their wishes for the secret trial, and I would not feel much freedom. There are things that I am not happy about having to say them in the Church, and I am not sure to say which may reflect on the Church, and I am not sure to say which may reflect on the Church, and I am not sure to say which may reflect on the Church.

I recall again that I was but an onlooker at the trial as I never saw the accused. I never asked one question and I never asked for a statement or expressed an opinion. My counsel was present at the witness, but as all the facts were admitted, there was no point in my asking any questions.

I remember later, the Archbishop came personally to my office in New York, and discussed the possibility of my appealing. I said that I did not desire to appeal, but my counsel would be guided by my own wishes. He said that he had made application to the Council of the Diocese for assistance in the trial case.

I told my counsel of the visit and my own feelings, and strongly avowing that "they were not going to get away with it" as they had agreed with me. The annual report reached its apex after lunch and he informed me that the Council of the Diocese for assistance in the trial case.

MELBOURNE SYNOD
(Continued from page 3)
I believe that every word I have written can be substantiated by the facts.

THE NEIL GLOVER
Victoria.
I have written to you some time ago, but I have not received your letter. I am sorry to hear that Mr. Glover is not well. I am sure that you will be glad to hear that he is now in Melbourne. I am sure that you will be glad to hear that he is now in Melbourne.

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that the costs had not been paid. He would ring "him" at once and ring "her" at once. The ranking back he said that the costs were being met; that he had had time to give an order. The Council he said that I would not appeal. That's the way it is. The Council and counsel talked me into having a secret trial. The Council was present when counsel said that it had nothing to lose and everything to gain. The Council closed hearing. He said that the Diocese was not holding up the Diocese in any way, and I would receive a more sympathetic hearing. In event of a verdict of guilty he said, I was more likely to be treated leniently if I accepted to their wishes for the secret trial, and I would not feel much freedom. There are things that I am not happy about having to say them in the Church, and I am not sure to say which may reflect on the Church, and I am not sure to say which may reflect on the Church.

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creates in between would have the protection of a floor and ceiling to it. When we are extremists.

The improbability in me having this expression I went on to assert that synod's valid solution was to be cut out of the Diocese by the segmentation of the huge monolith into a number of dioceses, or a diocese of Wollongong. This would entail in due course the creation of a diocese central as there was at that time no diocese of Wollongong. The diocese based on Parramatta, where the Diocese of Wollongong, for some time time based on a pro-cathedral and (A) diocese of North Sydney, where S. Taormina a cathedral ready-made.

In this I am not saying "I told you so," but simply underlining the fact that pressure of events has now brought a will, if there had been the same readiness to follow the vision, as it was now. Without this the Archbishop's challenge would have failed. That is, it has been productive of assent is yet another proof that the vision was valid.

Yours faithfully,
JOHN WOODS
Stammore, N.S.W.

THE CHALLENGE OF THE CULTS
TO THE EDITOR OF THE ANGLICAN
Sir, The Reverend C. W. Kenny (October 3), outlines 10 points why the "cultures" are gaining ground on the receding Church.

His point no. 10 in my opinion should have been a lot higher on the list as Healing is one of the most important tasks of our Church, and the neglect of the Divinely-ordered Ministry of Healing is the greatest sin of our Church.

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I earlier days, even older men with secular experience as principals of schools, and to obtain a diploma in theology and education. I agree that this is a little more than a special word.

A few weeks ago I was amazed at the paired expression "on the face of it" and "next to me in a parish church" which was used in a solemnly announced. "Here begins the second chapter of the third Gospel according to St. John."

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I have personally lived in both Anglo-Catholic and Evangelical settings to which we can all learn from both, regarding the "cultures".

Examine your attitudes — I think it may be re-appraised. God hold the extension of the Christian Church, and the neglect of Religion and its "expansion" by the "cultures" of Christ and his teachings.

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NEW SCHOOL BUILDINGS

A cultural centre and a new Junior School classrooms block are to be erected at the Church of England Grammar School, East Brisbane.

Including architects' fees and further the total cost of the new buildings is estimated at about \$600,000. Of this sum, about \$350,000 applies to the cultural centre and \$250,000 to the classrooms block. Work on the project is to commence immediately and will be completed by the end of July 1969.

In the long run, the whole cost of the new buildings will be met from the following sources:

Donations received from the late Mr Stanley Smith shortly before his death, \$300,000.

Donations promised by old boys, parents and friends of the School in a recent fund-raising campaign, \$300,000.

sum of \$800,000 has already been received from 200 people at a public over the next four years.

The cultural centre will include a library of 10,000 books of high standard, space for art and other work, a language laboratory, and other audio-visual facilities.

"ROBERTS CENTRE"

It is to be named "The Roberts Centre" in recognition of the splendid services to the school and to education in Queensland rendered by the present Headmaster, Mr H. E. Roberts, who is to retire early in 1970 after completing twenty-three years as headmaster.

The new Junior School classrooms block will replace the historical, but temporary, early timber classroom on the school site which will house the Junior School in a two-storey building of brick and concrete construction.

Messrs Conrad, Gargett and Partners are the architects for the two buildings.

DIOCESAN NEWS

MELBOURNE

NEW RURAL DIANS

The Reverend C. J. Moyle becomes Rural Dean of Eastmond on October 21. The Reverend M. A. Bowak becomes Rural Dean of Kilda Bay from October 21.

FREE KINDERGARTENS

The silver jubilee service of the Church of England Free Kindergarten on Friday evening, October 18. The choir of Trarhng Church of England Kindergarten School. There were 600 people present. The lessons were read by Mrs Heather King and Mr A. L. Partridge, the chairman of the organization. The Right Reverend P. R. Arnot, gave the address, and led the act of dedication.

NEWCASTLE

LAY INSTITUTE FOR EVANGELISM

The Reverend Geoffrey Fletcher, Director of Evangelism from the Diocese of Sydney, addressed a meeting of clergy, laymen and church officers at 400 Macquarie Street on Wednesday afternoon, October 30. K. George's Hall, Alexander Street, Handville South, when he led the address.

aims and purpose of the Lay Institute for Evangelism were discussed.

More than 1,000 lay people from all denominations attended training seminars for a week here in Sydney and Melbourne last month.

The Reverend Geoffrey Fletcher, U.S.A. conducted institutes in every capital city in Australia, as well as New Zealand and New Guinea.

MORPETH TALK

The first Parish Day for many years will be held at Morpeth on Thursday, October 31, at 6.30 p.m. at the Conference Centre, when the children will celebrate the 131st anniversary of the founding of the Church of St. James.

Lay and members of the Church of England Men's Society of New South Wales held a provincial conference at the Conference Centre, Morpeth, the highlight of which was an address by the Minister for Social Services and Aboriginal Affairs, the Honourable W. Wentworth. On Sunday morning the delegates joined in corporate communion. St. James' Church, Morpeth, at which the Bishop of Newcastle, the Right Reverend L. Sobottka, presided on a conducted tour of local heavy industry.

invited to Bishop's Lodge members of all churches other than the Anglican Church who would care to hear the Lambeth story and see the picture. During December the Bishop will tour the west visiting the Launceston, Mount Lake, Cloncurry and Hughenden.

NABARIC MISSION

On October 10, Assistant Bishop of Newcastle, the Right Reverend L. Sobottka, commenced the Home Missions Chaplain, the Reverend J. J. Johnson, to conduct a mission in the parish of Nabaric.

NORTH QUEENSLAND

LAMBETH TALKS

The Church of England Historical Conference the Bishop of North Queensland, the Right Reverend J. J. Johnson, visited the parish of St. James' and the findings of the conference. The two incidents will be in a series of talks on the subject of the findings of the conference. The first talks will be in Sarina, Mackay, Warkworth, Proserpine, Ingham, Altonbee, Cairns, Ingham, Tully and Ingham. A few weeks ago, special Bishops' Lodge for congratulations to the Archbishop of Canterbury, St. Peter's, St. John's, Kinross, Alfred, at which the Lambeth story will be told. On November 13, Johnson has

invited to Bishop's Lodge members of all churches other than the Anglican Church who would care to hear the Lambeth story and see the picture. During December the Bishop will tour the west visiting the Launceston, Mount Lake, Cloncurry and Hughenden.

THE MISSIONS TO SEAMEN

The new Missions to Seamen building in Townsville which has been completed at a cost of more than \$300,000 will be opened by the General Secretary of the Missions, to Seamen during November and blessed by the Bishop of North Queensland.

The new complex comprises a chapel, recreation rooms, a shop and a chaplain's residence.

SYDNEY

BUS TOUR TO DAFTO

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LARGE GIFT

Mr Stanley Smith, who is an old boy of the school, gave the school during the years 1957 to 1968 a total sum of \$580,000 (including the \$300,000 for the new buildings) about to be erected.

Of the sum of \$300,000 promised by old boys of the school and friends of the school, a total

UPPSALA REPORT GIVEN AT COMBINED SERVICE

FROM OUR OWN CORRESPONDENT

Bathurst, October 25

Two churchmen who were present at the Uppala Assembly to address a combined service held in All Saints' Cathedral here on October 20.

They were the general secretary of the Australian Council of Churches, Mr V. S. Brown; and the N.S.W. Director of Inter-Church Relations, the Reverend C. K. Spracklett.

The service was conducted jointly by Canon J. Barker, the Right Reverend L. Goddard (Roman Catholic); and the Reverend Murray D. Bywater (Anglican).

The two speakers said that opinions expressed at Uppala and the decisions made there should be studied carefully by the churches, at the official level and by individual members.

Mr Brown said there was need for the study of parish and national level of the differences between Christians of various persuasions.

In the international field the churches must display practical

concern and help for the underprivileged. "Can any Christian Church be rich when ever half the world is poor?" Mr Spracklett said the Uppala Assembly would be remembered as a time when the Anglican Church rose up against injustice. The Assembly had condemned war and preparations for war and also spoken out against social injustice and national and to individuals.

He also affirmed the right of the individual to object to war in general, at any particular war, such as that in Viet Nam.

Mr Spracklett said he thought the churches should be united in Christian renewal.

He hoped to see greater co-operation between the churches particularly in the missionary field.

NON-VIOLENCE TRADITION

ECUMENICAL PRESS SERVICE Prague, October 25

This is not the first time that Czechs have refrained from resorting to arms in the face of military actions. It is this time there was a new element—both statesmen and people unanimously rejected violence, even in self-defence.

The viewpoint was expressed in an article by Professor Arnošt Mojmár of the Communist Faculty of Theology in Prague.

Entitled "An unarmed People," it appeared in the weekly journal "Kotvacek listky," a publication of the Church of Czech Brethren.

The attitude of statesmen and people "encourages me to express the hope that unarmed self-defence is possible without distasteful," Mojmár wrote.

"It points the way for the future and confirms the words: The meek shall inherit the earth. It is the way shown by Martin Niemöller, Schweitzer and Martin Luther King."

The author also quoted a nineteenth century Czech Protestant historian and politician, Frantisek Palacky: "Whenever we were victorious it was thanks to spiritual force, not physical force. Whenever we failed it was because we lacked spiritual life and courage."

"If we do not succeed in raising the spirit of our people to a higher level than that of our neighbours, we cannot have an honourable place in history or safeguard our existence."

NEW FILM RATING APPROVED

ECUMENICAL PRESS SERVICE New York, October 25

Film agencies of the National Council of Churches and the Roman Catholic Church have given full and genuine support to a new voluntary rating system announced by motion picture industry.

The endorsement, made by the National Council of Churches in Pictures and the N.C.C.'s agency, the National Council of Association of America.

The primary purpose of the new system is to protect children. It will have four categories: G—for general audiences, M—for mature audiences, R—persons under 17 not admitted, and accompanied by a parent or guardian.—persons under 16 not admitted.

MEETING FOR ROME

ECUMENICAL PRESS SERVICE Geneva, October 25

The Joint Working Group from the Vatican's Secretariat for Christian Unity and the World Council of Churches will meet in Rome from December 1 to 5.

This announcement followed meetings of the group's officials in Rome on October 11.

Dr. Eusebio Cardini, M.C.C.'s general secretary, and W.G. Jan G. M. Willebrands of the Vatican's Secretariat are co-chairmen.

Chateau Tamunda "Historical Firsts"

No. 136 (September 1968)



Teams starting with timber from Bundaler Plantations.

The First Afforestation Scheme

Forestry organisations believe that the first afforestation project in Australia was established in 1876 at Bundaler, 150 miles north of Adelaide, in the Flinders Ranges, in South Australia.

Mr. Krichauff, M.P., in the South Australian Parliament in 1870 initiated a move which resulted in the Surveyor General, Mr. Goyler, reporting on the proposed location of forest reserves. These were, briefly, at what are now known as Wirrabara and Bundaler in the North, Bordenrort, Lake Roy, Mount McIntyre, Mount Burr, and Hundred of Young in the South-East. Young Peninsula, Port Lincoln, and all travelling stock routes. At the same time the then Director of the Adelaide Botanic Gardens (Dr. Schonberger) reported on trees which should be planted.

No action was taken on these reports until the passage of an Act in 1873 to encourage tree planting. A report to Parliament by the Surveyor General stated: "I am of opinion that the cultivation of forest trees throughout the entire province is urgently required as in whatever direction my duty takes me, the rapid decrease in forest trees is brought painfully and prominently before me." He said that he considered it necessary for the Government to purchase and maintain forest reserves on leased and reserved lands of the Crown. This report was followed by a further one in November, 1873, in conjunction with a nurseryman, Mr. E. Smith, in which definite recommendations relating to forest reserves were made to the Commissioner of Crown Lands.

The Government acted on this report and, in November, 1875, the Forest Board was constituted. The original areas placed under the Board's control totalled 195,000 acres. By 1877 the Board had formed nurseries at Bundaler, Wirrabara, and Mount Gambier, and had also planted 1,000 acres at Bundaler. The species planted in this first plantation, in 1876, were Eucalyptus globulus, Eucalyptus rostrata, ssp. camaldulensis, Quercus spp., Fraxinus spp., Ulmus spp., Acer spp., Juglans spp., Populus spp., Salix spp., and Pinus spp.

In New South Wales the destruction taking place in forests at the beginning of this century so alarmed the Government that in 1907 it appointed a Royal Commission on forestry. Following presentation of the Royal Commission report, the Government established a Department of Forestry under the Act of 1909.

Destruction continued, however, and it was soon apparent that far wider powers were required to control the 1916 New South Wales Parliament passed the first Forestry Act. The Act provided for a corporate body, the Forestry Commission of New South Wales, to have authority to control and manage State Forests and to construct artificial forests and forest products from other Crown lands. The 1916 Forestry Act also stipulated that there should be not less than five million acres of State Forests dedicated within three years. This was done. In 1968 there are nearly 7 million acres of State Forests in New South Wales.

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MISSION HELD AT SHEPPARTON

A SPIRITUAL "OIL AND GREASE"

FROM AN CORRESPONDENT

Shepparton, October 25
The Venerable G. F. D. Smith commissioned the Reverend James Trainer on October 19 to conduct a mission at St. Augustine's Church, Shepparton, Diocese of Wangaratta.

First a large concourse accompanied the clergy to the Civic Centre where the Mayor greeted the missioner and wished him God-speed.

Then a colorful procession, headed by gaily-associated torch-bearers, wound its way through the main streets to the church for the commissioning.

This is the third mission to be held in Shepparton since Archbishop Smith became rector eight years ago and it was designed to be a general overhaul of the faith and practice of the Christians of the parish.

It had as a broad target a re-statement of the Christian Faith dealing with the larger issues that are contained in the Creed.

This meant that God, Man, Crucifixion, the Church, the Renewal of Faith and the involvement of Christians were matters to be stated and discussed.

These were presented and shown as entirely relevant to the needs of Man at any stage in civilisation and particularly in the nineteen-sixties.

The missioner went left by meetings both of groups and individuals and had to deal with some searching questions.

These latter, though by no means unexpected or original, dealt with the problems of pain and innocent suffering, abortion, the Bible and modern science, confession, and prayer.

GROUPS ORGANIC

Special addresses were also given to some groups—the men, the women and the youth; and here the missioner made a point of treating these groups as organic to, and not separate from, the normal life of the Church.

Some people ask whether the days of this type of mission are numbered. Certainly a case can be made that the circumstances have altered.

In the hey-days of missions there were no distractions from television, radio, cinema and the other entertainments of modern life.

This means that the mission reaches a smaller circle of people and has less chance of impact.



The Rector of St. John's, Horsham, Canon L. M. McElyre, with members of the choir, crucifer and acolytes after the parish bus had been blessed on October 13 and a medal of S. Christopher placed on the dashboard.

BISHOP URGES GREATER UNITY IN THE PACIFIC

FROM OUR OWN CORRESPONDENT

Suva, October 28
When the Bishop in Polynesia, the Right Reverend J. C. Vockler, preached in the Roman Catholic Cathedral in Suva yesterday, October 27, it was the first time an Anglican Bishop had addressed the congregation there.

Bishop Vockler said that such an occasion represented one of the steps on the long and difficult road to unity.

"It is the tragedy of our unhappy and sinful division that the world does not hear the Gospel," he said.

"A divided Church cannot preach a whole Gospel.

"At the heart of the Christian message lies the proclamation of unity.

"The Gospel speaks of unity with God through the saving work of Christ; of the unity of all men and all races; and of his one Church; and, of the unity or wholeness, or integrity of each man through the wholeness and healing which Christ gives."

"In the providence of God, His Church is called to make this unity known by its life and its works.

"Our division as denominations gives the life to our inner life and in the world our life is a scandal, a barrier, a stumbling block to the salvation of souls," he said.

Particularly in a country such as Fiji the Bishop said the Churches ought to feel this scandal very keenly for Christians were in a minority and their witness was hindered by division.

The modern pressure for unity had come from such situations as in South India and Africa.

The Roman Catholic Bishop of Mwanza in Tanganyika had pointed out that our division is "an imposition from European culture".

The World Council of Churches had produced a new impetus towards unity, and so had the Roman Catholic Church, the work of Fr. Curran, Pope John, and the Vatican Council.

This new spirit, the Bishop believed, was "none other than the Holy Spirit of God breathing new life into His Church and calling us all from behind our old walls of isolation, prejudice and fears to a new adventure of love, cooperation and discipleship."

"Anything less than an outward visible organic unity resting on an inward unity made apparent and blessed with a common sacramental life and fellowship would be false to God's Gospel."

He called on the congregation to seek God's will and God's unity for His people of Fiji so that a great church would be raised up here to have boundless effect for good.

CLASSIFIED ADVERTISEMENTS

The ANGLICAN classified advertising rates are 2c per word, payable in advance. Minimum 40c per advertisement. A special rate of 2c per word is charged for "Position Wanted" insertions. Minimum 25c.

PERSONAL
WANTED TO exchange at Christmas the late Archer More (deceased) to be buried in the Anglican cemetery at St. Andrew's, Sydney. Reply Box No. 126, THE ANGLICAN.

WANTED
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HOUSEKEEPER WANTED for one bedroomed house. Part-time. Telephone Box 2765, or phone 8130.

CARETAKER-CLEANER for All Saints' Cathedral, Perth. Part-time. Write Box 2765, or phone 8130.

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PARISH BUS IS GREAT SUCCESS

FROM A CORRESPONDENT
Horsham, October 28

The Rector of St. John's, Horsham, Diocese of Ballarat, Canon L. M. McElyre, blessed a parish bus for the parish on October 13.

The operator of a large bus line in Horsham had offered the rector the use of a 12-passenger bus.

At the commissioning of the Family Eucharist the choir and congregation processed out of the church for the blessing of the bus which was standing in front of the church at the top of the main street of Horsham.

The bus is being used each Sunday to collect children for Sunday school and to date it has been successful in collecting half way round the parish. The bus has a double deck, empty out the children and congregation and collect all the children in the northern part of the parish.

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LUTHERAN-ROMAN CATHOLIC TALKS

ECUMENICAL PRESS SERVICE
New York, October 25

Completion of four years of Lutheran-Roman Catholic theological conversations was marked at Williamsburg, Virginia, with a three-day session that launched what may prove to be a prolonged exploration into the complex subject of "Eucharist and Ministry".

Nine Lutheran and 10 Roman Catholic theologians and church officials met for the seventh in the series of doctrinal deliberations initiated in 1965 under the joint auspices of the U.S.A. National Committee of the Lutheran and Reformation and the Bishops' Committee on Ecumenical Dialogue and Interrelations of the National Conference of Catholic Bishops.

In a joint statement issued at the close of the session, spokesmen for the two groups said: "From the papers dealing with the biblical testimony, it was evident that there was no demonstrable normative pattern of the ministry during the period covered by the New Testament. The implications of this fact for the teaching of the Church about the ministry require further study."

"Related to the above-mentioned issues are the implications of Vatican II statements regarding the Ecclesia Realiy of non-Roman churches, namely the recognition of the validity of churches as communities of grace and salvificity in the sacraments of the Church."

At the next meeting in Sar Francisco from February 21 to 23, subjects for further study will be the contemporary Roman Catholic and Lutheran thinking on the sacraments of the Church and the implications of the New Testament for the ministry.

Miss Hayden, a resident of New York City, will serve as assistant administrator for grant programmes in the General Convention Special Programme.

SCANDAL

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EXECUTIVE COUNCIL APPOINTMENTS

ANGELICAN NEWS SERVICE
New York, October 25

Three persons have been appointed to the staff of the Executive Council of the Anglican Church in North America, the Reverend Charles Taylor, the Reverend Robert Seiler and Miss Marie Hayden.

Mr Taylor who comes to the council from Columbia will serve as youth resources editor in the section on Services to the Church.

Mr Seiler, who has returned from an assignment as director of the Division of Church World Service of the National Council of Churches in the Philippines, will serve as officer for programme planning and coordination in the office of the Deputy for Overseas Relations.

Miss Hayden, a resident of New York City, will serve as assistant administrator for grant programmes in the General Convention Special Programme.

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