

THE ANGLICAN

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THE CITY SYDNEY CHURCH TO BE SOLD GREEK ORTHODOX COMMUNITY TO BUY CENTURY-OLD S. PAUL'S

Subject to the approval of the diocesan synod when it meets next October, the century-old inner city church of S. Paul, Cleveland Street, Sydney, will be sold to the Greek Orthodox Church.

The decision to sell the property was taken by the Standing Committee of the Diocese of Sydney at its meeting last May, when it passed an Ordinance authorising the sale.

As a matter of strict Church law, the sale could take place immediately by authority of the Standing Committee.

However, Sydney Synod passed a Resolution in 1967 requesting all future sales of consecrated buildings to be brought before it, and the Standing Committee has acted in the spirit of this Resolution.

No official announcement has been made about the price which will be received. However, the church building, parish hall and rectory are valued at about \$110,000, and it is understood that the entire property will change hands at something like this figure.

The Greek Orthodox community propose to convert the building for use as a theological seminary and chapel. The decision to sell was reached after the usual consultation between the parish council and the diocesan property authorities. Due weight was given to the views of the present members of the parish who objected to the sale.

The proceeds will be applied first to the costs of promoting the Ordinance and meeting the necessary legal charges, and then to the purchase of a property at 735 George Street, Redfern, which will become S. Paul's Christian Community Centre. It is understood that this building has already been acquired for \$42,000, and that a further sum of approximately \$6,000 will be spent on alterations and renovations.

S. DAVID'S

The terms of the sale provide that the present congregation of S. Paul's will continue to use the church until the end of 1970. They will then be able to worship at S. David's, Surry Hills, which is at present open to the Dutch Reformed Church community in Sydney. The lease expires at the end of 1970.

The parish of S. Paul was originally a part of the parish of Christ Church S. Laurence. The church, on which building started in 1848 — the year Fort Street Public School was founded — was consecrated in 1855. It was designed by Edmund Blacket, the architect of St. Andrew's Cathedral and a great many other churches of the period.

AREA CHANGES

The original railway line from Sydney to Parramatta, built in 1850, passed by the church at ground level. In 1926, when the railway tracks were widened, and in preparation for electrification of the system, the Diocese sold to the Railway Department a triangular plot of land adjoining the church, for £28,000.

When the church was built, it was in the centre of a fashionable and populous area. The character of the district has changed completely since the beginning of this century.

Instead of being primarily residential, with a few small shops, it has become heavily industrialised, and factories and commercial premises now far outnumber private dwellings in the parish.

Much of the area remaining for private houses has degenerated into slums, used by rent-paying tenants. The general decline in residential population has affected the number of Anglicans more than proportionately.

Although no detailed statistics are available, it is estimated that there are more than 100 Greek Orthodox community living in the parish than there are Anglicans. An official Greek Orthodox parish of number of Orthodox and Episcopians in about 20,000.

The post-war influx of Greek Orthodox has done much to improve these residential areas, escape most of the newcomers from the slums, and some, instead of renting them.

ISOLATION

S. Paul's has one additional problem: situated at the junction of Cleveland and Regent Streets, two of Sydney's busiest thoroughfares, and backing on to the railway line, it is effectively isolated, physically and psychologically, from the parish.

In proposed sale raises similar questions about the position of several other churches in Sydney's inner city area.

These questions have bothered parish councils, and the diocesan authorities, for some years. On the one hand, it is understood, the Standing Committee of the Diocese has been questioning the wisdom of the Church simply withdrawing from these parishes and

leaving the remaining population without ministrations.

On the other hand, the experience of at least two decades has shown that the normal

(Continued on page 11)

ARCHBISHOP GIVES FIVE POINTERS ON VIET NAM

It is hard to escape from a sense of frustration about the Viet Nam conflict, writes the Archbishop of Sydney, the Most Reverend M. L. Loane, in his letter in the Sydney diocesan paper, "Southern Cross", published on June 20.

The acceleration of bombing, the increase of ground forces and the devastation of people and country have appalled people in all countries, he says.

"We all long for a just and early end to the whole conflict, but it only seems to recede further away. It is hard to believe that North Viet Nam will be brought to its knees by more bombing, or that there are any high-pressure short-cuts to a decisive victory."

"Bombing aims at cutting the line of supplies to the Viet Cong and it is a failure if it does not achieve this. The defeat of the Viet Cong in South Viet Nam is the only valid military aim for the United States and her allies."

THREE COURSES

The Archbishop lists three courses for action open to the United States until peace negotiations are opened. They are:

(1) To withdraw all forces from South Viet Nam and renounce all further involvement. (2) To open negotiations on the basis of the point of view of the standing of the

Some of the wide variety of garropes which decorate the exterior walls of S. Paul's Church, Cleveland Street, Sydney, probably representative of the different masons who worked on the stonework over a period of years. The church, long known as S. Paul Chippendale, was built from 1848 to 1872.

United States in South-East Asia, this would mean the abandonment of an unknown number of South Viet Nam to a Communist regime with the prospect of massive blood-bath.

"(2) To invade North Viet Nam and attempt its conquest. This would undoubtedly increase the flow of war material from China and Russia, might lead to the intervention of Chinese volunteers, and could prove the starting-point of World War III."

LIMITED WAR

"(3) To contain the Viet Cong until peace is re-established and a stable government is in office. This is a goal that can be understood; it is in fact the goal which most Australians believe to be the reason for an armed presence in South Viet Nam at all. Such a goal requires a war with limited objectives."

The Archbishop then lists five things of which we stand in need:

"(1) We should continue without ceasing to urge the United States to guide this conflict to an end which will not involve the people of all Viet Nam in their long sustained travail."

"(2) We should continue to ask the Federal Government constantly to repeat a clear concise statement of the reasons for Australian commitment to Viet Nam, and of the degree to which Australia is preserving its independence in policy and decision. Such a statement from time to time (as in Paragraph 27 of the Joint Communiqué of the Manila Summit Conference held in October, 1966) would relieve the anxiety of many people with regard to a situation which can never be treated as though it were static."

"(3) We should continue to express our concern that there should be no indiscriminate use of napalm, or of air-personnel bombing in predominantly civilian areas."

CIVIL AID

"(4) We should continue to encourage all means of help to the people of South Viet Nam, whether medical, agricultural, educational, or otherwise; and when conflict ends, to promote the social and economic rehabilitation of the Australian people."

"(5) We should continue to urge the United Nations to press forces now in Viet Nam have gone there to perform a task which has been placed in their hands by the Australian people through the Federal Government, and we should constantly pray for them and for their families as in peril, they now carry out the task."

PEACE SONG— DR GRAHAM

ANGELICUS NEWS SERVICE
London, June 26

Permanent peace will soon come to the Middle East, Dr. Billy Graham said here last week.

He told a Press conference in the United Nations that he reached a settlement more quickly if they set up a team of their finest brain trust study Bible prophecy.

"The Bible indicates that there is coming a time in the Middle East when Egypt, Syria and Israel will live in peace together," he said.

Dr. Graham began his 1967 campaign in Britain on June 15.

GIFTS TO APPEALS REACH \$2,233

Through their steady support, readers of "The Anglican" have now contributed a total of \$2,233.00 (excluding some sent earlier for Tasmanian bushfire relief) since Lent to the series of Appeals conducted in our columns for the Church of England Information Trust.

The targets for these Appeals are \$1,550 to cover the cost of the Anglican sent without charge to the Mission Field, \$5,000 towards maintaining our Free Fund; and \$1,000 to enlarge the premises of the Trust, which THE ANGLICAN is published.

The Trust gratefully acknowledges the following gifts:

| | |
|-------------------------|------------|
| Previously acknowledged | \$2,150.00 |
| Mr. N. Park | 2.00 |
| G. Phillips | 2.00 |
| R.F.D. | 10.00 |
| Miss N. Pearce | 4.00 |
| W.M. | .40 |
| C. G. Cleveland | 10.00 |
| Anna, W.A. | 5.00 |
| J. E. Lyons | 5.00 |
| L.F.C. | 4.00 |
| Miss L. Compton | 3.33 |
| "Sister" | 10.00 |
| J. Campbell | 1.00 |
| Annie Griffin | 4.00 |
| W.B. | 2.00 |
| D. S. Best | 1.00 |
| TOTAL | \$2,323.44 |

The amounts standing in the several Funds are now:

| | |
|----------------|------------|
| Building | 90.00 |
| Palms | 162.50 |
| Free Fund | 275.00 |
| New Garden | 90.00 |
| Free Fund | 1,616.00 |
| Bellies Fund | 450.00 |
| Other purposes | 256.00 |
| TOTAL | \$2,323.44 |

BISHOP BLACKWOOD DIES

We record with regret the death on June 25 of the Right Reverend D. B. Blackwood, Bishop of Gippsland from 1912 to 1954. He had been living in retirement in Deloraine, Tasmania, where he took active part in Church life, particularly with the Anglican Society. He celebrated the sixtieth anniversary of his ordination as a deacon on June 11. An obituary notice will appear next week.

BENDIGO DIOCESE WILL BACK THE BILLY GRAHAM CAMPAIGN

FROM OUR OWN CORRESPONDENT

Bendigo Synod at its meeting last week decided to support the 1968 Billy Graham evangelistic crusade.

The Bishop of Bendigo, the Right Reverend R. E. Rich, said that the Anglican Church in Victoria channelled many converts into the Church.

"Let us remember that whether it is Billy Graham, Bryan Green, or Ron Richards, they are all Christians."

"If the approach doesn't appeal to us, this does not mean that the sale is not using him," he said.

The Reverend H. G. Richards of Rochester moved the motion. He urged all synodmen to use

every means available, including street corners or rallies, to bring the Billy Graham Crusade to the attention of the people.

Seconding the motion, the Reverend R. G. Goodman of Mooroona moved the following campaign was important.

Those referred should find some concern within their church.

BOYS' SCHOOL

A sub-committee appointed by the Bishop-in-Council will inquire into the possibility of establishing a Church Grammar

Bendigo, June 26

School for boys or a hall of residence, or both, in Bendigo, at the direction of synod.

The Bishop praised the work being done at Girton Girls' School, Bendigo, following the presentation to synod by the headmistress, Miss J. Heflin.

Synod was told that work would begin soon on S. Laurence's school to provide homes for elderly people.

The first stage of the project would consist of four single-story brick veneer flats and the cost would be met by accommodating 25 people.

VIET NAM HEAD IN BRISBANE

VIET NAM, THE BILLY GRAHAM CRUSADE, AND MARRIAGE DEBATED

FROM OUR OWN CORRESPONDENT

After a quiet start, Brisbane Diocesan Synod exploded into one of the liveliest debating days for many years. Members fairly evenly divided over a number of important issues, including the war in Viet Nam, the Billy Graham Crusade, and a reassessment of the grounds for nullity in marriage failures.

The most dynamic debate fizzled out to a tame ending when synod refused to vote on a motion on the Viet Nam war.

This resolution had been proposed by Dr Keith Rayner and seconded by the Reverend Ralph Wicks in terms which opposition speakers claimed made it almost impossible to vote fairly on the issues involved.

Dr Rayner said that the Church had a continuing duty to examine the issues of the war in Viet Nam, and synod ought to give a lead to the community by speaking out on Christian lines.

"We can play our part in expressing the growing Christian concern about the continuance and possible growth of this war," he said.

"We are the one significant non-Asian nation represented in the war apart from the United States. America is therefore very concerned to have our support. We are in a position then to exert a great influence. It does not think that there is any clear-cut answer to Viet Nam," said Dr Rayner. "The serious dangers greatly outweigh the solution is not as easy as the 'hawks' or the 'doves' suggest. Our motion should not seek to condemn or praise, but should rather ask members for practical steps to be taken."

ECONOMIC AID

The Reverend R. Wicks remarked synod that the Viet Nam had been compared to an abandoned car engine running to who knows where and not being able to get off. He said that credit should be given to the Australian Government for its civic and economic aid, but much more should be done even to the level of taxation had to be placed on the community.

Canon D. Thawley said that he was among those who believed that no war could be possible in the mind of Christ. He said that he felt that there would be no real settlement in Asia until there was a new attitude by Christians to Communism.

The leader of the opposition to the motion proposed was the Reverend A. Fellows, Rector of Redbank.

"I would like to know why we cannot pray for victory in these days," he said. "Motives of this type are asking us to lose the initiative at the time of the conflict."

"I believe that it is time that we ceased to have this 'no win' policy, for it is only when Viet Nam will be prepared to sit down at the conference table."

An amendment moved by Fr. Fellows was rejected by 112 votes to 37. However, he was not moving the original motion but rather by means of "successful" previous debate.

The debate on a motion requesting the bishops to re-examine the right of certain divorcees to re-marry was strongly influenced by the intervention of the Primate (Archbishop Strong). At his suggestion, synod passed the following resolution:

That this Synod, having in mind the great social changes which have taken place in recent years, and in particular, those consequent upon certain clauses of the Matrimonial Causes Act of the Commonwealth of Australia, do hereby request the bishops to consult with the Bishops of the Province (or the Church of England in Australia) to examine a fresh ground upon which the Church

can regard marriages which have broken down as being null and void in the eyes of the Church."

Canon G. A. Lupton said that synod should be reminded that there were in fact many different ideas in the Christian world, and that the Church of England was only one Church in the whole Body of Christ. There were in fact many different ideas in our own communion.

He reminded members of synod that the Matrimonial Causes Act now made it possible for people to seek a divorce after a separation of five years or after a period of desertion for two years.

He said that in actual practice it was possible for a divorce to be obtained against the wishes of the other partner. He said that there was almost impossible to do so.

"Sometimes a person is divorced in order who does not wish to be divorced, and who believes in the permanent state of marriage," he continued.

He said that in actual practice it was possible for a divorce to be obtained against the wishes of the other partner. He said that there was almost impossible to do so.

"I am not so sure that the Lord intended us to be so literal about the interpretation of this matter," he said. "But there is nothing in my mind which would suggest an opening of the floodgates with applications for remarriage."

The Reverend Ralph Wicks claimed that our Church's position at the moment was quite inconsistent, and that we were depending on other churches to handle this unworthy situation.

RE-MARRIAGE

He said that he felt the work of the Church on earth should be to help people to live. He wondered if this particular law was an absolute one.

"We are told that the Sermon on the Mount in the same way, we are not free to be pacifists."

Canon G. Darke, Rector of Greyfriars, opposed the motion vigorously. He said that there appeared to be tremendous confusion in the Church's position of the Church in relation to marriage. It is reserved for Christ did not ever suggest that every creature would take any notice of the Gospel," he said.

The State's laws are always legal, but they can be at the same time contrary to the Gospel. However, perhaps we should be concerned to see that the marriage law is reserved for Christians only.

Canon G. Darke said that it was wrong to suggest that the Catholic Church had always rejected marriage break-down, for the Catholic Church had always been in practice accepted divorce.

Synod was urged by Mr G. Thurgood to give unqualified support to the Billy Graham Crusade in Queensland next year.

However, after a spirited debate an amendment to suit all points of view was proposed by Mr St. John, who said that Anglicans on the whole showed little activity in the field of evangelism.

The final satisfactory resolution said that the members of synod hoped and prayed the Graham Crusade might encourage Christian commitment to the clergy of the diocese to welcome back those who respond to the Crusade.

The Diocesan Synod was treated to a fascinating review of its life and progress over the past 20 years by the Registrar, Mr Roland T. St. John. "Our record in that time is one of growth and change," he said.

Mr St. John admitted that there were many things in the life of the diocese which had remained "undone", but tremendous things had been achieved.

He pointed out that whether we thought of the State, the Church, or any problem that it was obvious that there always was a need for change.

He referred to the fact that a missionary bishop had been elected to the Diocese of Victoria. The Church was dying, but was being kept alive by the expense of civilisation.

MANY CHANCES

"The Church is not dying," the Registrar. "But it is true that we must ensure that all our machinery, staff and equipment need to be turned to the advantage of the Kingdom of God."

Statistics provided for members of synod show that the total number of parishes in the metropolitan area has increased from 31 in 1944 to 41 at present, while parochial districts have fallen from eight to seven.

In the country areas of the diocese, the parishes have increased from 35 to 46, parochial districts have risen by one to a total of 17, while significantly the number of parishes has dropped sharply from eight to five.

Mr St. John revealed that tremendous building programmes had been carried out by the parishes of the diocese, particularly in the south-eastern area.

He stressed the point that Queensland had not been as fortunate as some of the southern dioceses which had been growing with fine results from the earliest days of the colony.

In this State the majority of churches were constructed of wood, and obviously need to be replaced regularly.

NEW CHURCHES

Most of the building of the past ten years has provided for the needs of the parish. Brisbane diocese parishioners with fine permanent places of worship.

Nevertheless, it has meant that the needs of the growing giving campaigns have been largely swallowed up by such expenditure.

Brisbane, June 26

Because of commendable City Council regulations, it was also necessary for more allotments than in former times.

The real problem of course was the provision of income to enable such expansion to continue.

Mr St. John spoke in a forthright manner about the problems of the diocese to welcome back those who respond to the Crusade.

When commenting on the decline in numbers at St. Francis' Theological College during the past four years, he said that the great tragedy of the Australian

(Continued on page 11)

The Bishop of Jessellon, the Right Reverend Roland Koh.

BISHOP KOH AT IVANHOE

FROM OUR OWN CORRESPONDENT

Following a visit to Ivanhoe Grammar School by the Archbishop of Melbourne, who is School Visitor, the boys were interested to welcome a visitor in a different sense.

He was the Right Reverend Roland Koh, Bishop of Jessellon, of the Diocese of Western Australia.

On Wednesday morning, June 14, Bishop Koh, who has been in the State for five days, spoke to the Senior School Assembly.

He spoke of his own conversion to Christianity from Buddhism in Malaya and Indonesia, and the fact that Communism has now been outlawed.

He also spoke of the different customs of the Malays, Chinese, and Indians, and how they all have their own religious freedom, Christians forming only 15% of the population.

He spoke of his own conversion to Christianity from Buddhism in Malaya and Indonesia, and the fact that Communism has now been outlawed.

Melbourne, June 26

He pointed out that Australians were particularly welcome, that they were appreciative of the help given by Australia in the past years and urged the boys to give some sort of service.

Throughout his Australian tour, during which he is visiting every capital city of Australia including Newcastle, Ivanhoe Grammar School, and the two schools which he must be addressing.

A.M.L. WILL BE RE-BROADCAST

Because of the widespread interest in it, the A.B.C. is re-broadcasting again "A Modern Liturgy". It may be heard on the Second Network at 9.15 p.m. (8.45 p.m. in South Australia) on Sunday, July 23.

This service follows one of the alternative orders for Holy Communion approved by General Synod. Modern English is used throughout.

Based on a fresh examination of the teaching and early use in certain circumstances, with the permission of the diocesan bishop.

The preacher is the Very Reverend John Falkingham, Dean of Newcastle, the choir of St. James' is under the direction of the organist-choristmaster, Walter Sutcliffe.

S. JOHN OF JERUSALEM

FROM OUR OWN CORRESPONDENT

Melbourne, June 26

The annual service of the Order of St. John of Jerusalem took place at St. Paul's Cathedral on Sunday afternoon, June 18.

It was attended by Knights and Commanders of the Order, who walked in procession in their long black velvet cloaks, and the insignia of the Maltese cross.

They were led by the Acting Marshal, Col. A. Christie, the cross borne by district officers, and the Sword Bearer, Lieut. Colonel G. Newman Morris.

Before the official procession entered, uniformed members of the St. John Ambulance Brigade occupied pews in the centre of the cathedral.

The Lieutenant Governor, Sir Edmund Herring, represented the Governor of Victoria, and the Prætor was the Venerable H. H. Girvan, Archdeacon of Mildura, who is a Knight of St. John.

COMMISSIONS PLANNED FOR PERTH SYNOD

A number of commissions are planned for the Synod of the Diocese of Perth this year.

Five main faith, worship, prayer, service and unity — are in the course of preparation.

A further commission, on the good government of the Church, has now been suggested.

This would involve a study of the structure of diocesan life, the effectiveness of the parochial system, the grouping of parishes, the use of the supplementary

ministry, the ministry of the laity, the possibility of some experimental ecumenical parishes, and other related matters.

Members of synod will be asked to express their order of preference for these six commissions.

Their introduction means a departure, to some extent, from the usual synod procedure, and the results are awaited with much interest.

TWO OR THREE SUPPORTED

MELBOURNE'S M.R.I. GIVING

Over 200 of the Protestant M.R.I. (formerly M.R.I.) of the Missionary and Ecumenical Council in support of two projects, one in the Diocese of Morogoro, Tanzania, and another at the Downing Theological College.

The M.R.I. Liaison Officer for the Diocese of Melbourne, the Venerable R. W. Dunn, explained that \$1200 of the amount being forwarded, came from the completion of the annual synod garden visit.

The Director of the Projects for the Diocese of Melbourne, Mr. P. T. Sambell, said that cash and promises to the order of \$1200 had been received.

He drew attention to the brochure "My World and My Parish" being circulated in all parishes, and said that the primary form a number of projects from areas of Australia's missionary concern and several projects from overseas.

The Diocese of Perth has given \$1000 for projects in Africa, Malawi, and the Pacific, and \$500 towards the proposed Diocese of Northern Territory.

BOOK REVIEWS

OUR FOREIGN POLICY

EVOLUTION OF AUSTRALIAN FOREIGN POLICY. Also Watt, *Canberra University Press*, 35.50.

SIR ALAN WATT, son of a Scots migrant, is very much an Australian: he was educated at the High School, Sydney, and the University of Sydney, where he went to Oxford on a Rhodes Scholarship in 1921. He has been a Modern Greats, a Rhodes scholar to the Bar, where little money was made by anyone in the Depression years, and in 1927 he joined the embryonic Department of External Affairs when it amounted to little more than Petersen and a typist or so. Thirteen years later, in 1950, Watt became head of the Department, whose staff and importance had increased enormously.

From 1957 to 1962, when he retired, he served not only in Canberra, but in Washington, Moscow and South East Asia. His first-hand knowledge of the Department, and of Australian foreign policy, is accordingly considerable.

As a chronicle of the evolution of our foreign policy during these twenty-seven years, this is an excellent book, notable for its freedom from errors of fact and for the accuracy of its references.

It contains nothing of significance that is new, however. One forms the impression that the author set out deliberately to make his record entirely on the basis of published material, and that he equally deliberately shut his mind down on his own personal recollections. As it stands, the book could just as well have been written, with the same academic detachment, by a man who had no inside experience at all of the workings of the Department.

This makes the book somewhat less interesting than it might otherwise have been, because it is unexpectably obvious in many places that Watt knows more than he has chosen to tell, and it can only be hoped that he will choose in the public interest to "blow the gaff" later on—posthumously, if need be.

The very first chapter is a good example. It contains the pithiest, fairest and most damning summary of the Munich affair that I have ever seen yet read in English. It may well be that the injection of personal recollections might detract from the great force of this chapter; but Watt could safely have said just a little more than he does about the attitudes of some leading Australians at the time. There is no secret about his own views, which he does not mention, or what he did, as a relatively junior public servant, to bring them under notice. Watt was one of the select handful of Australians who, in 1938, assessed accurately the consequences which would ensue freely from the policy of Chamberlain. The handful included the late Hugh Macpherson and Sir Warwick Farquhar of the "Sydney Morning Herald", who had been Oxford contemporaries of Watt. It did not include any other Australian newspaper editor or proprietor.

In later chapters, the work sets forth the slow development of a distinctively Australian foreign policy during the Menzies administration, 1939-1941; the evolution of that policy under the Liberal administrations from 1941 to 1949, and the growth of the Department in that period; and the developments over the long period of Liberal government since 1950 which, starting with the Colombo Plan and covering ANZUS and SEATO, are ending with the war in Viet Nam, bring the tale up almost to the present day. There are concluding sections on Australian-Asian relations in the two decades since 1945 and on the conceptual revolution concerning the British Commonwealth, and a reappraisal of Australian foreign policy, in general and as to certain assumptions, to conclude the book.

Watt's own attitude and personality, however much he would have preferred it otherwise, is quite different from that of a Gladstonian Liberal born into a later age, with all the great weakness and rectitude of a young man, and all of its few small weaknesses. He is not really a historian, or a classicist, but a typical "Modern Greats" product and not a specialist in economics.

In a way, what this book is all about is diplomacy and diplomatic policy, about politics rather than foreign policy in the broadest sense. It takes scant note of the influence of the Treasury or the Departments of Defence and Trade, in formulating foreign policy, for example. Thus, the treatment of the origin and development of the Colombo Plan covers only a few pages. It might have deserved more.

It would be not only ungenerous, but stupid, however, to lay much emphasis on this and similar small shortcomings. This is a pioneering work in its field, and its merits are many. It is substantial. It is well written, and it is interesting for everyone interested in the development of our foreign policy, because the details of its growth furnish valuable clues to the workings of the Department, and are of great significance among those details are the facts and judgments on Evans, Casey and Menzies.

There is a judiciously compiled bibliography, and a list of brief and accurate index at the end of the book.

—A.F.J.

SEVEN MYTHS EXAMINED

VIETNAM — MYTH AND REALITY. Harold Levin, 768 New South Head Road, Rose Bay, N.S.W., 35. 28c.

The Foreword to this booklet is signed by the Hon. Sir Alan Watt, Professor C. P. Fitzgerald, Professor W. MacMahon, and Professor K. St. John, and Senators D. C. Hanlon and J. E. A. R. Murphy (Lab., N.S.W.).

They say the booklet is important for three reasons: "represents the right to dissent; it questions the glib statements of Australian policy in Asia, and it acknowledges a wide range of responsible opinion against the Viet Nam war".

Who would disagree—except the lunatics, the misguided and the fanatics who think communism can be halted by napalm. In a succinct Introduction, the author makes five points. First, that the Governments of Australia and the U.S. have told demonstrable, deliberate lies. Second, that most Australians will know the difference between the realities of the conflict. Third, that casualties continue in staggering numbers. Fourth, that there remain general public doubts about the wisdom of the war. Fifth, that we are guilty of "unacceptable standards of thinking".

The body of the book examines the Seven Myths that can drive us to support the war. It makes mincemeat of each of them:

1. We are fighting to protect the freedom of nations to choose their own form of government.
2. We are fighting to protect our own "security" from external aggression.
3. We are fighting to contain Communism.
4. We are fighting to contain the "Red Menace".
5. We are fighting to ensure a better life for the people of Vietnam.
6. We are prepared to hold unconditional accusations for a settlement of the dispute.

THE POLITICS OF PATRIOTISM. G. L. Kitchman. A.N.S. Press, 36c. \$4.50.

AUSTRALIA'S socio-political structure is a considerable and almost unexplored field which is beginning to attract the attention of overseas scholars. Dr. Kitchman is a Canadian. He has given us an excellent example in this survey of the R.S.L. of how to analyse and explain a typical (if in some ways atypical) local institution and to set it in its wider context.

The sub-title of the book is "The Pressure Group Activities of the Returned Servicemen's League". It covers more, in particular, the history of the R.S.L. from the time of its formation, its structure and internal machinery, policy differences between the organisation about tactics, and samples of public opinion about the organisation.

This is not an "official" account of the activities of the R.S.L. The dust jacket makes clear. However, Dr. Kitchman had unrestricted access to all the files and records of the body, and he records his gratitude to the officers of the R.S.L. who helped him. On the internal workings of the body, the R.S.L. could have been more co-operative. Whether the R.S.L. will like the overall picture that emerges may doubtless be, but it is certainly a remarkably comprehensive, fair and dispassionate one. "Waris and all".

The first part of this book, which covers the history of the R.S.L., will be of especial interest to a younger generation with no direct personal recollection of the origins and early development of the movement, or of the tough opposition which Sir Gilbert Dyer, National President from 1916 to 1946, faced.

At the end of the booklet is the complete text of President Johnson's letter of last February to President Ho Chi Minh, and the latter's reply. This is the best brief examination of our involvement in Viet Nam that has yet appeared in Australia.

—F.J.

BISHOP CALAPHAS AND MISS MAGDALA

THE DAVIDSON AFFAIR. Stuart Jackson. Pp. 181. 52.00.

ABOUT reymythology or its cousin, reymythology, there is nothing essentially new.

Who will meditate on the differences between a Byzantine icon and a Fleming's altar-piece and, say, the Coventry tapestries, will agree.

If reymythology in this age, as it may be, it must have the same old-fashioned solemnity with which the idea has been canvassed.

It is true of the theological movement has been equally true of the secular movement in apologetics.

Stuart Jackson's novel is an attempt to re-examine the Gospel to the modern man, standing to the modern man, standing to the modern man, standing to the modern man.

It is a pity that the author of this harmful work meant well. The author of this harmful work meant well. The author of this harmful work meant well.

ally beat down within the ranks of his followers. Dyer insisted on two things: centralised executive control of all efforts not of "direct" pressure-group tactics rather than "indirect".

By direct tactics is meant (formal, personal, official and direct contact between the officers of the R.S.L. and the appropriate members of the Government, on a generally confidential basis. Indirect tactics include the use of publicity on a large scale, and generally bringing pressure to bear on the government of the day by mobilising public opinion.

AS to tactics, Dyer got his way. Examination of the relative value of direct and indirect tactics runs as a continuing thread right through the book. The direct method has proved clearly the more effective, and the use of the alternative has been resorted to only in very special circumstances.

The second part of this book comprises five chapters on "The Anatomy" of the R.S.L. This is an extraordinarily interesting examination of the internal workings of the body, but how decisions are in fact made, and how the body is run from the lowest level of the sub-committee to the State conference and the National Conference and Executive levels.

The R.S.L. has considerable financial and analytical power are no more or less absent in the decision-making of the R.S.L. than they are in most synds or parliaments. The R.S.L. has no direct financial power, but it is not a claim court for just as much as log.

Dr. Kitchman describes, but does not really explain, the attitudes of the R.S.L. on Defence and communism: they are perhaps inexplicable, in the sense that they seem to involve heat rather than light. It is comforting to find that the officers of Defence the R.S.L. has at last collectively realised that it is a very highly specialised matter on which a little expert advice is more valuable than a great amount of emotion. One can only hope that the body will start to think sensibly about communism in the years to come.

Of the success of the R.S.L. as a pressure group there is no doubt. This careful analysis of the measure of that success, fascinating in itself, should be read carefully by all others—Christians, in particular—who wish to influence Australian governments.

—F.J.

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P.117

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PERTH CATHEDRAL PROGRESS

MORE MISSIONARY GIVING AND USE OF DRAMA

FROM OUR OWN CORRESPONDENT

For the second year in succession S. George's Cathedral, Perth, topped the missionary giving of the diocese, the annual meeting was told this month.

It was followed closely by S. Luke's, Cottesloe, said the treasurer, Mr Douglas Briggs. \$2,179 was given to the Anglican Missionary Council.

Other amounts given were: S. Bartholomew's House for Destitute Men (\$200), John Williston Theological College (\$100), the Bible Society (\$50), Geraldton Cathedral (\$50), S. George's Cathedral, Jerusalem (\$50), S. George's Cathedral, South Africa (\$50).

Communicants at the cathedral had risen from 13,327 in 1960-61 to 19,110 in 1967, Mr Bruce Williams, secretary of the cathedral chapter, reported.

In his report to the Chapter the Dean dealt with the use of drama in the cathedral.

He said "last year I announced the appointment of a professional actor, Anthony Howes, to be our drama director."

"Already he has made his mark, and we have been greatly impressed with dramatic presentations both inside and outside the cathedral."

COVENTRY PLAYS

"It was delighted that two of our 'Coventry Porth Plays' were presented in front of the cathedral during week-day lunch-hour periods."

The Dean referred to criticisms of this development. He said that people have commented that the cathedral is accenting

the cultural or arts angle to the detriment of other spiritual activities.

"I would definitely say that we are not spending too much time or money in the field of the arts, and I say this even though I have many concerns for the advancing ministry of the cathedral, for instance, in the pastoral area and in the witness to the City of Perth."

"Here in Perth we have a unique opportunity and responsibility to be seen vitally concerned with the involvement in the arts. Let us use them as a very real medium for the proclamation of the Christian Gospel."

NATIONAL TRUST

Dean Payne said that he had a great deal of sympathy with the National Trust.

"Nevertheless," he said, the fact must be faced that the Anglican Church in Perth is responsible for a large proportion of the "historic" buildings and their preservation and maintenance can become a burden. We endeavour to keep the cathedral in good order and condition and do our best with the old Deanery building and the schoolroom."

He said, "Deans of Perth have not occupied the Deanery as a residence since the bachelor Dean (the Very Reverend John Howes) arrived here in 1962 my

wife and I did our best to persuade the Chapter that we should make it our home."

"Our determination was broken down when the experts assured us that it would cost at least \$30,000 to rehabilitate the building and then space would have to be found for cathedral offices. There is no easy solution to such overwhelming financial problems."

BLAKE PRIZE JUDGES ANNOUNCED

The chairman of the Blake Society, the Reverend A. P. B. Bennie, has announced the judges for the 1967 Blake Prize for religious art.

They are: The Reverend A. A. Doogan, convener, Principal of S. Andrew's College, University of Sydney; Mr Lloyd Daint; Mr Tom Glegg; Mr David Thomas, Director of the Newcastle Art Gallery; and the Reverend John Thornhill, O.M.

Entries for the 1967 Blake Prize close on September 13, and selected paintings will be exhibited in the Commonwealth Savings Bank, Perth, from September 28 to October 11.

The Blake Prize of \$1,000 is sponsored by the Commonwealth

FROM DIOCESE TO PARISH

ANGLICAN NEWS SERVICE

London, June 26

The distribution of an annual "Diocesan Review", consisting of four large printed pages with a number of illustrations, to every member of the diocesan conference and to every parochial church councillor in the diocese is an interesting and important innovation introduced in Bristol at the time of the recent diocesan conference.

The review contains summaries of diocesan reports, a table showing how diocesan money came and went in 1966, and photographs and biographical notes of some of the new incumbents and new diocesan officers.

The aim of the publication is to ensure that all church members in the Bristol diocese know what is going on at the centre and in other parishes.

It has much in common with the new "Diocese of London Bulletin".

NOW READY!

REVISED PRAYER BOOK SERVICES

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

Orders for this complete book should be placed NOW.

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

MORNING PRAYER (8 pages): 6 cents each

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HOLY COMMUNION (12 pages): 9 cents each

A MODERN LITURGY (20 pages): 15 cents each

THE MARRIAGE SERVICE (12 pages): 9 cents each

BURIAL OF THE DEAD (12 pages): 9 cents each

BAPTISM OF INFANTS (New Service) (8 pages): 6 cents each

Postage (minimum 5 cents) or freight is payable on all orders.

The following has been printed and is being despatched in strict order of priority of orders:

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We have a very limited stock of Whitaker's 1967 Edition of "Paperbacks in Print".

Its 512 pages list every one of the 25,000 British paperbacks that are available at the present time.

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Actors perform in the Coventry Porth Play, "This is the End", presented in S. George's Cathedral, Perth, during the lunch-hour period.

NEW YOUTH CAMP

FROM A CORRESPONDENT

Bundanoon, June 26

The Yearable E. A. Pitt will open a new youth camp, "Dale", in Gullies Road, Bundanoon, N.S.W., on Saturday, July 1, at 2 p.m.

The camp is in a bush setting yet only one-third of a mile from Bundanoon railway station on the main southern line, and by sealed road it is 100 miles from Sydney and 11 miles from Moss Vale.

Set in nine acres of bushland, the camp buildings form a quadrangle and are designed to take up to 60 young people. There is hot and cold water, a septic system and electricity.

"Camp Drama" is inter-denominational in its content and its intended use. The chairman of the council is the Reverend R. B. Gibbes, Rector of Bundanoon.

RETIREMENT VILLAGE LAUNCHED IN THE DIOCESE OF WANGARATTA

FROM A CORRESPONDENT

S. John's Retirement Village, a project of the Diocese of Wangaratta, was launched here last Thursday, June 22, at a meeting summoned by the mayor and with the strong support of community

The village, to be run along the line of the Sydney project, will cater for elderly people, and be administered by the Wangaratta Diocesan Retirement Villages Board.

The chairman is the Reverend James Trainer who, until February this year, was a naval chaplain at H.M.A.S. Watson, Sydney.

A twenty-acre site at Macdonald's Farm on the Williams Road on the north-east boundary of the city of Wangaratta has been secured for the village. The Melbourne architects,

Mockridge Stahle and Mitchell, have drawn up the plans and building is expected to commence later this year.

Initially the village will provide two kinds of accommodation—Macdonald Court for 36 people, and duplex units.

FEDERAL AID

The project will benefit from financial assistance given by the Commonwealth Department of Social Services which provides grant of two dollars for every

Wangaratta, June 26

dollar spent on capital costs in establishing accommodation for the elderly.

A public appeal has been opened to gain support from the general public at donations of two dollars and over are tax-deductible.

Membership of the village will not be restricted to people living in the Diocese of Wangaratta.

Applications may be made to the Director of Social Services, Wangaratta, Victoria.

SENIOR BIBLE STUDENT

WHAT DO WE BELIEVE?

By WINIFRED M. MERRETT
STUDY No. IX

S. Mark.

S. Mark was not one of the Twelve. He does not figure in the Gospel unless, at some stage, though, he was the young man in the Garden of Gethsemane who was watching the arrest of Jesus and fled naked when an attempt was made to apprehend him.

Traditionally, it was his mother's home in which the earliest Christians met. Mark comes to life in the Acts of the Apostles, and it is here we may find our most valuable information concerning him.

He worked with S. Paul, and was for a period, we are told elsewhere, S. Peter's secretary in Rome, a statement well to the way of being proved by the similarity of his Gospel's wording with that of the early sermons of S. Peter as recorded in Acts.

If S. Mark did act as amanuensis for Peter, who was present at every important happening in the life of Jesus, we can understand the closeness so much obviously eye-witness information as he gives in his Gospel.

In describing the killing of the storm, we are told that Jesus was sleeping in the stern of the boat, his head resting on a cushion. Clearly someone saw Him thus, and it was he, as we know, S. Mark, who wrote.

At the feeding of the multitude, the people sit at benches row upon row, in companies of fifty, bright spaces of light like flower beds among the grass.

Mark tells us of specific occasions when Jesus was physically weary. He can almost "hear" words. This earliness of the four evangelists is not afraid to record times when the tired Jesus was aroused, when He surprised, them when He desisted, thereby needed the comfort of human companionship.

VIVID PORTRAIT

He notes the tremendous courage of Jesus, yet does not fail to mention His withdrawal in face of danger. He lets us know that there were things Jesus could not do, and did not know, that He had, here and there, to ask for information.

He could not heal everybody, the co-operation of the people being needed to effect a cure. Mark portrays the disciples as very ordinary men, who were at times almost rude to Jesus, and not infrequently exceedingly "dense".

We are grateful to S. Mark for this vivid portrait of Jesus the man, who knew Him personally. Jesus too clearly as in the unforgettable glimpse he gives of Him striving to Jerusalem to die. His hesitating disciples, following apprehensively behind Him. Yet were these things all S. Mark's Gospel had to tell us about Jesus, while we should know, certainly, a more sketch of a superlatively good man, it could be no more than might, not inconceivably, be reproduced completely in someone else's words.

We realise, as we read Mark's account, that Jesus was not a "mere man". Always there is a sense of something more, a something significant just beneath the surface, waiting to be revealed. His words are strange claim to more than human authority. His words undercurrents run through the Gospel, and these are not artificially inserted nor superlatively imposed, but are integral to and inseparable from the whole. And are left in no doubt at all as to the impression Jesus made upon men who knew Him personally. Mark is an inferior Greek scholar, his being the poorest Greek in the New Testament, and that is one of the reasons of the tremendous importance that his Greek does not matter. His account runs on breathlessly like a child's excited story. A typical passage would be chapter 6, verses 2 to 56.

YEAR OF FAITH

The Year of Faith, proclaimed by Pope Paul from June 29, 1967, will be solemnly inaugurated in Sydney on Sunday, July 2, at 2.30 p.m. Cardinal Gilroy and all 35 of the Australian Roman Catholic bishops will celebrate St. Mark's Vigil at St. Mary's Cathedral.

Archbishop Matthew Beovich of Adelaide will preach the sermon. The beginning of the year coincides with the nineteenth century centenary of the promulgation of the modern canon of S. Peter and Paul. The Pope said, "We want to see this anniversary as a providential occasion given to the people of God for re-awakening a fuller awareness of its faith, strengthening it and giving testimony to it."

DIFFICULTIES

"We must confess that the proposal of ours does not ignore the great difficulties men today encounter in maintaining their faith intact and sincere."

At the Year of Faith we observed the Year of Faith was conceived precisely in order that men should be more thoroughly studied, better understood, realised and overcome."

RESTORATION NEARS ITS END

FROM OUR OWN CORRESPONDENT Melbourne, June 26
The Rev. Reverend Canon W. Thomas, Dean of Melbourne, writes in the current issue of S. Paul's Cathedral Notes: As you will be aware, the work of the cathedral restoration is in its closing stages. At this point, it would appear that it will be finished about the end of July.

It would imagine that a service of thanksgiving will be held during the month of August, on a date convenient to His Grace the Archbishop.

It is a very long road, the work commenced in August, 1962, and which, in exactly 40 years will have elapsed by the time it is completed.

It looks at this stage as though the work will be about fifty thousand dollars short of the final cost of the work, though this is only a preliminary figure.

But we will be able to arrange to complete the financial part, and it should not take us an unduly long time to get out of debt again.

There were two little birds in the nest.

Who sang hymns whenever they thought they were about to sing them.

They couldn't make out what they thought they were doing when they were doing them.

Monday

In an interview in mid-1963, with the newly-appointed Archbishop of the London Diocese, Martin Sullivan, attention was drawn by the "Church Times" to the fact that in the entrance hall of his home in Amen Court, West London, near the Victoria and Albert Museum, New Zealand. The comment was added that more recently attention to a mitre, Peter the Apostle, had been attained his mitre, but his recent appointment to the London Diocese. S. Paul's, London, is reminiscent of the vigorous New Zealanders. Peter the Apostle, had been the lesson at St. Winston Church, London, and it is likely soon to have forgotten it.

PARTNERSHIP PLAN

ANGLICAN NEWS SERVICE

Is the Episcopal Church in the U.S.A. really in a position to stand of change, ready for "an episcopal mission?"

Will it trust its dioceses and missionary districts to give generously to mission beyond their borders, without being told what to do?

The Joint Committee on the Partnership Plan believes Episcopalians must be urged to do this.

2. Require the Executive Council to set a voluntary forty-four per cent share of the cost of the general Church programme is allocated to each diocese and missionary district in the U.S.

3. Ask all jurisdictions to accept the Partnership Plan during this triennial; adopt the Partnership Plan in 1964. This principle asks each diocese to give \$100,000 to the Partnership Plan, and to keep and spend on themselves.

4. The General Convention, in 1964, voted to continue the quota system during this triennial; adopt the Partnership Plan in 1967. It is the Joint Committee on the Partnership Plan to work with the Executive Council in planning the implementation.

NEW METHOD

The Church's Executive Council of the National Council of the Bishops' unanimous recommendation that the new method of raising the national level be more effective in 1968, the first year of the new General Convention's Commission on the Partnership Plan, and the possibility of Interdependence and Inter-relationship.

The new method of assessment for the support of General Convention and the Presiding Bishop's office would remain intact. Dioceses that apportion quotas to the Partnership Plan are free to retain the quota system or switch to voluntary giving to support the Partnership Plan. Those who have joined the grass roots movement to abolish quotas in 1969.

CLERGY TO LECTERN

The clergy of the Diocese of Perth are to give the lection for the July 2 of the new Redemptorist Retreat House (Roman Catholic) Perth, a gift of \$100,000 in return for the privilege of using the Retreat House earlier this year.

AS THINGS HAPPEN

Friday

I visited a semi-paralyzed priest at his afternoon. She confided to me that she had been told that the priest should always be seen in the morning, and above the heads of the congregation. She preached like an angel from a cloud, but not in a way that he gave the impression of "pressing to him self". Preaching to his own deafness and not found that his congregation overheard him, and rejoiced. The priest said the preacher was "tempted in all points" as they were.

The family overruled the widow's desire that her husband should be buried in the church from which over the past few years he has been estranged. The subsequent conversation with some of the members of the family revealed that assumptions on which they based their desire were not accurate, if well-intentioned.

Thursday

The longer I look with young people in the school situation the more obvious it becomes that the young people of the world are not the same as the young people of the past. The almost miraculous blooming of personality in a boy who suddenly discovers that "it is good as he reads upon" - comprehends the meaning of it is only our handling of it.

The quota system has been a subject of discussion for many years. The General Convention for many years.

With the passing years," says the report of the Joint Committee, "the irritations of this taxing procedure have multiplied. When our understanding of the Partnership grows, limitations or ceilings become increasingly unacceptable."

His gifts of love can hardly be expected to give us their fair share."

AGAINST QUOTAS

The committee consists in previous findings that the quota, hopefully, a minimum, generally becomes the maximum, and all too often is not met.

The Joint Committee reported in 1964, that only a small percentage of the quota was met outside the parish. (In 1965 it averaged 14.4 per cent.)

The nine-member committee of the Right Reverend Nelson M. Burroughs, in urging General Convention take the lead in this matter, said: "We acknowledge that the Partnership Plan is a very real and important step on its own power."

It is easier to accept and to be told what one should give than to determine the amount oneself. It is easier to accept a tax than to make a responsible contribution. The latter requires a searching of the soul."

Any system involves risk. The Church has been compelled to try its faith in many occasions under the quota system. It may happen under Partnership Plan, but hope and believe churches will continue to give at least, and indeed more than they have in the past.

At present, the committee noted, several dioceses are giving approximately half their current receipts to the general Church. The Joint Committee on the Partnership Plan is giving 32.3 per cent.

MEET BISHOP JOHN CHISHOLM

Auspicious Bishop of New Guinea Bishop-elect of Melanesia at HOLY TRINITY PARISH HALL, KELL, MELBOURNE

on FRIDAY, July 7, 1967 at 8 p.m.

Premiere showing of the new film MISSION IN NEW GUINEA

Supper Heated Hall

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Also for Missionary: "In Each Place, the Church's Teacher's Lesson Handbook for children 9-12 years. Free Teacher's Lesson Plan for children 9-12 years. Teachers' Aid: extra notes for children's use, 10 for 20c. Picture Sheet: An in the Mission Wallet sold separately for individual use, 10 for 20c. Price 6c.

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S. LUKE'S VILLAGE

OPENING BY GOVERNOR

The S. Luke's Village, Dandenong, is a further addition to the Anglican Retirement Villages. It was opened on June 11, by the Governor of New South Wales, Sir Roden Cutler.

The new village was dedicated by the Archbishop of Sydney, the Most Reverend M. L. Lonsdale, in the heavy rain which had fallen on the preceding day, the ceremony at the village itself was shortened with the Governor and Lady Cutler making an inspection of the buildings, followed by the formal prayer and act of dedication carried out by the Archbishop.

The party then returned to the S. Luke's parish hall where some 500 churchpeople from all the local parishes, and others from the Anglican Diocese of Sydney, were gathered.

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REGISTRAR FOR WILLOCHRA

FROM OUR OWN CORRESPONDENT Willochra, June 26

The Archbishop of Willochra, the Venerable E. Robinson, at present Rector of Port Pirie, has been appointed as the first full-time Registrar of the Diocese of Willochra.

Archbishop Robinson has been at Port Pirie for eight months, and has worked in this Diocese since 1961. He has been a member of the Anglican Diocese of Willochra since 1961.

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SOCIETY FOR BIBLICAL ARCHAEOLOGY

The inaugural meeting of this Society will be held on Monday, July 3, at 8 p.m., in the Ballroom at the Union of the University of Sydney.

Members of the public are invited to attend. Conveners: E. C. MacLaurin A. D. Crown

"MOUNTVIEW" CONVALESCENT HOSPITAL, PYMBLE

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