

THE AUSTRALIAN

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RECORD YEAR OF PROGRESS FOR ADELAIDE B.H.M.S.

\$21,952 SPENT IN NEW WORK

FROM OUR OWN CORRESPONDENT

Adelaide, June 7

Reports presented at the annual meeting of the Bishop's Home Mission Society in Adelaide on May 31 showed an unprecedented amount of money spent on Home Mission work, on acquiring sites, erecting buildings and in making grants to mission districts.

There was also a record attendance of 300 people at the meeting, showing an increased interest in the business reports of the society.

A more popular presentation of the society's work is given at the annual rally on the Monday after Synod Week in September.

The Bishop of Adelaide, the Right Reverend T. R. Reed, was in the chair, and opening prayers were read by the Organising Chaplain, the Reverend J. E. W. Renfry. The Organising Chaplain then presented his report on the society's activities for the year ended March 31, 1965.

One of the points made by the organising chaplain was:

● Five new Mission Districts were launched in February 1965, those of Glenelg North, Northfield and Tea Tree Gully.

● A plan of monthly meetings between mission chaplains for discussion and exchange of opinion under experienced leadership was inaugurated by the Bishop.

● A long list of loans granted for building operations, and a list of sites acquired for future buildings was read.

● Directional signs were offered to Mission Districts by the Department of Promotion and the Bishop's Home Mission Society at the third of the cost.

● Plans were in hand to reduce the expenses and regulations of the society to permit it to function in the Diocese of Willemstad and in other dioceses that may be formed in the future in South Australia.

● Voluntary quotas asked

from the congregations were vastly increased as a result of surveys, due on society land a n.d. buildings £11,339 (1964 £10,045); interest £1,431 (1964 £1,000); and administration costs were £4,776 (1964 £4,345). Total expenditure was £22,739 compared with the 1964 total of £20,383.

The deficiency recorded of £787 continued Mr. Kelly, compares with small surplus of £50 in 1964, so that parochial response to the increasing cost of Home Mission work

was more encouraging (from 1964 to 1965).

The organising chaplain thanked the bishop for his support and in thanking the members of the various committees, made special reference to the Ven. Rev. M. C. W. Goodwin who was retiring as the Archbishop of Adelaide, and who had been organising chaplain from 1964 to 1965.

MORE INCOME

Mention was also made of Miss P. W. Dench, who had been completed by ill health to resign her position as secretary to the organising committee for the eighteen years' efficient and faithful work.

The bishop congratulated the organising chaplain on his report and the members upon the work of the society.

The honorary treasurer, Mr. B. A. Kelly, presented a report upon the financial statements, which were printed and in the hands of those present.

The total income of the society for the year was £21,952.

"On the expenditure side," said Mr. Kelly, "missionary work within the diocese cost £15,993

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Bishop Thomas Muldoon, an auxiliary bishop of the Roman Catholic Archdiocese of Sydney, addressing the S. Andrew's Cathedral Luncheon Club in Sydney last Friday.

THE VATICAN COUNCIL MAIN AIMS EXPLAINED

Bishop Thomas Muldoon was given a most cordial reception when he spoke to the S. Andrew's Cathedral Luncheon Club in Sydney last Friday, June 4. Dr. Muldoon, who is an auxiliary bishop to Cardinal Gibney, Roman Catholic Archbishop of Sydney, spoke on the significance of the Second Vatican Council.

The council, he said, reflected the need for the Church herself, with other Christians, and with the modern world. The Church needed to confront herself with the need for spiritual renewal, "like every living organism," he said, the Church "is in constant need of self-renewal."

As to relations with other Christians, Dr. Muldoon said that "Christianity is not the immediate aim of this Council, it is not a secret that such is its long-term aim."

The Council was doing its utmost accordingly, "to bring about such an atmosphere of mutual understanding, goodwill and charity that the way to the great bond of Christian unity may be opened in its widest and as smoothly as possible."

CONFRONTATION

As to confronting the world, Dr. Muldoon said the Church had the duty to do so not in any spirit of self-aggrandisement, but in humility, as "servant of all mankind," by offering the world the wisdom that has accumulated over many long centuries.

"When I speak of the Church 'confronting' herself, other Christians and the world, I assure you that this is not a confrontation made in a spirit of triumphalism, but in a spirit of humility and of service to others," he said.

"When she confronts herself, it is not in order to admire herself, like Narcissus admiring himself, but in order to purify herself and make herself the light and the ideal that Christ has for her."

"When she confronts other Christians, it is not in order to challenge, or engage in polemics with them, but to greet them as brothers in a spirit of Christ-like charity."

"And when she confronts the world, it is not in order to impose herself upon the world and dictate to it, but to reveal the humble service of Christ's name and for His sake."

The Dean of Sydney, the Right Reverend F. O. Hulme-Moir, was chairman at the meeting. The Chancellor, Mr. W. S. Gee, moved a vote of thanks to Dr. Muldoon in terms that brought warm applause.

MAGNA CARTA SERVICE

ANGLICAN NEWS SERVICE

London, June 1

Passages from Magna Carta, sealed 750 years ago by King John, will be read out at the 15th anniversary on June 10 by Lord Denning, Master of the Rolls, at a commemorative service attended by the Queen and the Duke of Edinburgh.

The congregation will include Lady, it is impossible to deny the world which have been by what Lord Denning described last week as "the greatest constitutional document in all time."

DO READ THIS!

As you do so, Australian soldiers may be killing, or may be getting killed, or may be maimed, or may be women.

There are two sides to the reason for this appalling possibility.

The Australian daily newspapers, with one exception, the Australian, have given mainly the side of the U.S. Administration. They have made scant effort to look at the other side.

In our small way, THE AUSTRALIAN tries to give a better balanced picture by publishing despatches from Britain, U.S., French, Viet Namese and other experts. They have highly distinguished military as well as academic records.

We had intended to summarise these despatches this week, and to conclude the series, in an article by an Australian writer.

Instead, because of the importance of the matter, we have arranged to publish three more articles. You will find the first of them on page 9. It is written by two Cornell professors who enjoy international reputations.

Articles will follow by General Hugh R. Lester, who served on General MacArthur's staff, 1942-45, as Director of Procurement of Supplies, and by the Chinese writer Wen Chao, who is a prominent member of the Chinese Communist Party.

QUET BUT PURPOSEFUL SYNOD IN NEWCASTLE

FROM OUR OWN CORRESPONDENT

Newcastle, June 7

The meeting of the Synod of the Diocese of Newcastle last week was a quiet affair, with few highlights.

It did not mark its centenary with stimulating debate or dramatic legislation, but there was purpose and good humour throughout the proceedings.

While there were no stirring moments, except perhaps when there was a vote by the synod on limitation of clergy tenure of parishes, and although synod bogged itself down at one stage, as synods tend to do, on a financial order, there was evidence of progressive thinking.

The diocese includes the vast industrial complex of Newcastle and tends perhaps to be identified only with this, but it embraces also the rural areas of the Hunter Valley.

The whole area, both urban and country, is presently affected and will be affected for some time by calamitous drought and the situation is critical in many places.

This stress fact had its inevitable effect on the session. It prevented the attendance of many lay representatives from farming areas, caused the early

return home of others, and this background clearly influenced the life and work of the session. Concern expressed by the bishop, the Right Reverend A. G. Housden, in his address was given wide attention in local and national press, on T.V. and radio.

In the closing hours of the synod, a debate on a motion by the Rector of Singleton, Canon M. W. Williams expressing concern for the distress and urging all possible Government action aroused deep feeling in the House.

While accepting the motion, members called for more positive action by the Church.

However, there was real humility in the dealing with practical courses of action.

Contract has been made by the bishop and others with the Church in southern states in the hope that church people and farmers generally will make gifts of fodder.

Synod asked Diocesan Council to consult appropriate banking and rural authorities on the possibility of a church relief fund being opened.

The task of theological colleges and the training of clergy were the subjects of thoughtful discussion by the Warden of John's College, Morpeth, Canon B. R. May, and the Reverend B. R. Davis.

Canon May reminded the House that the Church is sent into the world to do God's

work. The Church can express more clearly the work of the Holy Spirit, and to do so, precisely the work of the clergy and laity provide the relevant training.

(Continued on page 12)



LETTERS TO THE EDITOR

The following letters are published or not as the Editor sees fit. The Editor is not responsible for opinions or statements made in letters. Letters should, if possible, be sent to the Editor, and not to the printer. Please do not expect a reply to letters unless you enclose a return address to which the Editor is prepared to forward replies. Parts of some of the following letters have been omitted.

SAVING A SCHOOL

To THE EDITOR OF THE ANGELICAN

Sir, I join with Mrs Rosalbe Blanche in pleading for the continuation of S. Gabriel's School. As an old resident of Waverley I am grieved and shocked at this decision. The school has been a centre of Christian education for many years and it is deplorable that the Anglican Church cannot maintain its presence in the area. One would imagine that with State-aid to private schools there could be a programme of expansion.

Many of the many thousands who have known and loved it will not stand still by and see the school pass to oblivion without making every effort to preserve it.

Yours sincerely,
R. TAYLOR,
Waverley, N.S.W.

To THE EDITOR OF THE ANGELICAN

Sir, — Surely there can be very few Anglicans who do not feel very distressed at the thought of Sydney losing S. Gabriel's School.

I have had long notice about the possibility, yet no one seems to be coming forward to open to do something about it.

I am sure that we must turn by now, rather beyond the help of the Anglican Church, it takes, but what of the hundreds of women who have passed through the school of S. Gabriel's who have since become mothers and grand-daughters go through this ideal school of high standard buildings, the average equipment and organisation of the surrounding area, the atmosphere suitable to give young women to take their place in the world of academic and culture.

Then, too we have the large number of women who have been so grateful for the treatment, well organised by the Sisters of S. Gabriel's and the hundreds of women who have been directed to adequately.

It is surely true that the names and addresses of likely donors, who would insist forces to help school, have been identified, and using would be easily obtained.

Yours faithfully,
A. GRATEFUL RETIREMENT,
Cammeray, N.S.W.

ORGANIST FOR CATHEDRAL

To THE EDITOR OF THE ANGELICAN

Sir, — During the month of January the position of Organist of the Cathedral of the Lord Jesus Christ, Sydney, was advertised. As an organist, I am interested in the position and elsewhere. On January 29 whilst passing through Sydney, I called to see the President, who informed me that details of the position would shortly be made available. He promised to send me a copy.

I received no information had reached me by February 24. I wrote a reminder to the President and enclosed a stamped, addressed envelope. Having received no details or a reply by March 12, I wrote again, enclosing a copy of my original letter and another stamped, addressed envelope.

On April 7, becoming more impatient, I wrote yet another letter to the President, asking whether other requests for information had met with a

little response as had mine, I registered this letter.

On April 9, I received a letter from the President, apologising for the delay and explaining that some time ago the matter had been referred to the Organists' Committee, and was being handled personally by the Dean. At the same time, the Dean mentioned that the Organists' Committee was in the process of appointing a new Organist, and that the Dean would be offering further information in reply to specific questions. The Dean also mentioned that the Organists' Committee was in the process of appointing a new Organist, and that the Dean would be offering further information in reply to specific questions.

On April 23, I wrote to the Dean asking four questions, the most important of which related to the Organists' Committee. In your column late last year, pointing out that I was a wall-to-wall carpenter in the Organists' studies were no doubt highly desirable features of the post, I ventured to ask whether, in view of the well-known difficulties in recruiting suitable boys for the choir, the new Organists' Committee would be asked to consider a choir to train when he took up his post.

I also asked what any Church musician of any standing would require to be considered for maintenance of musical standard in the Organists' studies.

(No materialistic are these for the Organists' choir. I think the office equipment makes a business, language laboratories make a programme of expansion. I think the office equipment makes a business, language laboratories make a programme of expansion. I think the office equipment makes a business, language laboratories make a programme of expansion.)

Perhaps not surprisingly, my letter was unanswered by the Dean. I was disappointed at the letter to the Dean, asking whether the Organists' Committee would be asked to consider a choir to train when he took up his post.

At I write this on the last day for receiving applications, I still have no reply either to my letter or to the Organists' Committee. I am sure that we must turn by now, rather beyond the help of the Anglican Church, it takes, but what of the hundreds of women who have passed through the school of S. Gabriel's who have since become mothers and grand-daughters go through this ideal school of high standard buildings, the average equipment and organisation of the surrounding area, the atmosphere suitable to give young women to take their place in the world of academic and culture.

I have not applied for the position, although well qualified to do so. Let us hope that whoever is appointed will be a more satisfying tenure than have the last three occupants of the post.

Yours etc,
M. E. L. MALLAGHAN,
Darwin, N.T.

NOT THERE

To THE EDITOR OF THE ANGELICAN

Sir, — May I through your columns thank your Mackay article, The North Queensland Bishop's visit to his Southern

I did not realise my eyelids was falling until I read his life story. I was particularly struck by the Lord Jesus Christ's attendance at the High Mass of the Christmas Eve at S. Andrew's Cathedral, Sydney, in 1911. I was there but the Bishop was not. I was there but the Bishop was not. I was there but the Bishop was not.

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Yours faithfully,
A. (Not So Green)
Mackay, N.T.

DEDICATION OF LIBRARY

To THE EDITOR OF THE ANGELICAN

Sir, — I wish to pay tribute to Head Deacons Mary Andrews and her devoted colleagues.

On Saturday, May 15, Mrs Andrews performed a solemn service at the dedication of the Organists' Memorial Library. The occasion was the 100th anniversary of the Organists' Memorial Library, in honour of the school's first Head Master, Mr. J. H. Andrews.

In her address preceding her service, Mrs Andrews said that the school had been a centre of Christian education for many years and it was deplorable that the Anglican Church cannot maintain its presence in the area. One would imagine that with State-aid to private schools there could be a programme of expansion.

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A. GRATEFUL RETIREMENT,
Cammeray, N.S.W.

A JACKEROO'S PLEA

To THE EDITOR OF THE ANGELICAN

Sir, — I am a Jackaroo from the Gulf Country of Queensland.

Before coming up here, I was a Jackaroo in the Gulf Country of Queensland. I was a Jackaroo in the Gulf Country of Queensland. I was a Jackaroo in the Gulf Country of Queensland.

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Yours sincerely,
J. H. ROBINSON,
Normanton, N.T.

I'D LIKE TO KNOW...

A Weekly Question Box on Faith and Morals, conducted by the Reverend A. V. Madlick

Why did Our Lord tell me people whom He cured to be silent about the matter, and yet commanded others to tell about it?

References to the first instance would be deplorable. In the Gospel, Matthew 8:4; the healing of the blind man, Matthew 9:30; and the healing of the leper, Matthew 12:15. In all these cases, the Lord told them to be silent, but in the case where Our Lord told them to be silent, He healed to proclaim it, is the Lord's general principle in the Gospel.

The Jews were looking for a Messiah. This has been their expectation for hundreds of years. Now, growing under the influence of the Messiah, they were looking for a Messiah who would break their political shackles and under their aspirations.

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For these two reasons I would suggest that the question be asked in the following way:

Possibly, a greater reason is that suggested by Leonard Gifford. Here was a man who had been accustomed to see his own. He had been pigeon-holed in their minds as a mentally unbalanced as to be deplorable. In the Gospel, Matthew 8:4; the healing of the blind man, Matthew 9:30; and the healing of the leper, Matthew 12:15. In all these cases, the Lord told them to be silent, but in the case where Our Lord told them to be silent, He healed to proclaim it, is the Lord's general principle in the Gospel.

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References to the first instance would be deplorable. In the Gospel, Matthew 8:4; the healing of the blind man, Matthew 9:30; and the healing of the leper, Matthew 12:15. In all these cases, the Lord told them to be silent, but in the case where Our Lord told them to be silent, He healed to proclaim it, is the Lord's general principle in the Gospel.

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to learn, much to understand, much to develop in character in the life of the Lord Jesus Christ. The Jews are being purified from their earthliness as well as from their materialism. The Jews are being purified from their earthliness as well as from their materialism. The Jews are being purified from their earthliness as well as from their materialism.

Secondly, this is an old established custom. Although it is not clearly found in the New Testament, it is found in the Old Testament. The Jews are being purified from their earthliness as well as from their materialism. The Jews are being purified from their earthliness as well as from their materialism. The Jews are being purified from their earthliness as well as from their materialism.

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As to praying for "unfaithful souls," while they are more in need of prayer, we must not allow our sentiment to forget the Scriptures that this life is His perfect will in them; that such prayer is both natural and right.

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BOOK REVIEWS

NEW GUINEA "CARGO CULT"

BOOK REVIEWING CARGO. Peter Lawrence. Melbourne University Press by arrangement with Macdonald University Press. Pp. 241 & 242. Seven maps, tables, 80 line drawings. 10s.

"Go ye therefore and teach all nations..." take Our Lord's promise seriously and easily and leave for countries not even nominally Christian. But to put it into effect, are frequently misunderstood.

The most unfortunate misconceptions are those placed on the Gospel by those whom they set out to teach.

In "Road Belong Cargo" Peter Lawrence gives a vivid and convincing account of the people of the Southern Mading District in New Guinea taking the teaching of their missionaries, interpreted it in terms of their own myth and turned it into a "cargo cult" a belief that European goods (cargo) are not made by man but obtained from a divine source by performance of an appropriate ritual.

The following is a synopsis of a cargo belief which was at one time held by more than half the people in the area and understood by both the natives and Christians.

In the beginning God created Heaven and earth, water and fire, and finally Adam and Eve.

He put them in Paradise and gave them cargo — mined metal, rice, tobacco and matches, but not clothing.

When they offended God by having sexual intercourse He threw them out of Paradise. God took away the cargo, leaving them to wander in the bush.

Noah Pleased God and his cargo was restored, but one of his three sons, Ham, was disobedient and offended God by witnessing his father's nakedness.

The cargo was then taken away from him and he was sent to the Antilles of the natives.

Stem and Japheth continued to receive cargo and so did their descendants, the Europeans.

Eventually God became sorry for the natives and sent the missionaries to teach them the right ritual so that they could receive cargo.

This ritual involved baptism, hymn singing, the Ten Commandments and avoidance of the "heavens" (the pagan deity responsible for yams, trees and other aspects of the inferior native culture).

If everything were to be done properly, ships would be sent to Mading from Heaven (which was just above a place called Sydney and connected to it by a ladder) loaded with crates of goods addressed to the natives.

INTRODUCTION TO LUKE

THE GOSPEL OF LUKE. By Rodin. S.P.C.K. Pp. 88. 10s.

This interesting little paperback gives a good account of S. Luke's Gospel and may be especially commended for the Young Bible Student.

The author, a minister of the Church of Sweden and Professor of N.T. at Basel University, presents the book as an introduction to Luke, considering its basic features and themes.

Section one examines the date, style, structure and atmosphere and the second deals with three dominant themes, the drama of redemption, the mission to all mankind, and the joy of the "Kingdom of God."

The author skillfully relates the Third Gospel with the other two, showing that it has many points in common with Mark and Matthew as well as with John.

The influence of Paul is also clearly shown in Luke's extensive collection of retrospective history, backward in time and outward in space.

An unusual approach to the Kingdom of God is the idea that Christ thought of it as "a table of fellowship," which is not far from Paul's remarks on "meals in common."

The book is clearly printed and well translated by Ross MacKenzie, a former student of Professor Reicke.

—E.H.

The millennium of official Christian teaching in this can be made possible, and almost inevitable by three means.

First, the indigenous religion was purely materialistic, gods were always corporeal, taking human, animal or insect form at will.

Next, there was the fact that the natives of these islands were inferior, for their materialistic religion, for in these terms, "material" meant "bushy" and "bad" meant "bushy" and "bushy" meant "bushy".

Finally, there was the absence of any indication that the white men produced their own goods, which always arrived by ship from Sydney.

Hence the belief that these people, like yams and turps, derived from a divine source and that Sydney must be in the vicinity of Heaven.

Although it may still apparently be held in some areas the heyday of this cargo belief was the 1920's.

At one time sent on and the cargo called to arrive, disillusionment set in.

BISHOP WAND'S AUTOBIOGRAPHY

CHANGEVU, PACE, Autobiography of William Wand, formerly Bishop of London, Holder and Stoughton. Pp. 217, 38s.

AUTOBIOGRAPHIES — they cover aspects of the life which, in the very telling, reveal facts of the character not necessarily seen or heard of by the public.

However, they can suffer from all the disadvantages of introduction — and that, to say the least.

When in 1885 Wand covers the period until 1885 when he resigned his bishopric and joined the Crown effort of a Canopy in S. Paul's Cathedral.

Of what would be called in his day, "humble beginnings," he tells us that he was not a "big" man, but a "small" one, and that he was not a "big" man, but a "small" one.

At Oxford, he was a member of the smallest college, St. Edmund Hall. Here his colleagues were older men, none of whom could afford expensive tastes. From them he imbibed considerable knowledge, not least of life itself.

The Hall sent its students to other, more principal, among whom were Driver, Sandy and others. When he left, he went with a First in Theology, the highest that he ingeniously got.

After parish life in Newcastle and Lancaster, he became for a brief time a Minor Canon at Salisbury, then a minister in the Army Chaplaincy. It was then that he met Mrs. Austen, who impressed him as a "very redoubtable and highly intelligent woman."

He did not seem to spend much time in visiting the friends of his wife, but he did see one Australian male reader, one of those that was Pearson's Weekly?

This chapter is one of the most interesting in the book. His humour rises above his detachment, and he sees men as they are. He returned to parish life in 1919, he became, after six years, Dean of Oriel in Oxford. It was from here that he was called.

Bishop Batt, who had called, had called on the former Bishop of Salisbury, who returned in time and outward in space.

As we know, he says, that he received an invitation from Archbishop Lang to become the new Archbishop of Canterbury, but he declined it.

He was tempted to read the chapter on Brisbane first, but he was disappointed in the account of his days in Queensland.

It was considered that the missionaries had failed to keep their promise and were holding back the cargo secret.

New beliefs were incorporating local myths into Christian teaching and explaining in terms of the European world.

Lawrence is careful to point out that cargo beliefs are, given the natives' background and experience, coherent and rational attempts to explain their inferior position vis-a-vis the Europeans.

He therefore considers not a frontal attack, but the introduction of modern economic changes which would eventually undermine it.

—K.R.R.

UP-TO-DATE

OUR MAN AT SAINT WITTEN, S. J. Forster, illustrates, by E. W. Forster, St. Witten, Pp. 241, 38s. 10s.

This, the fifth anthology, from the pen of S. J. Forster, will be well received as it fills at the discretion of the modern church to be up to date. To be with it.

We are introduced to the electric guitar, the rival of the electric guitar, the rival of the electric guitar, the rival of the electric guitar.

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THE BIBLE STUDENT

UNRAVELING REVELATION

By WINIFRED M. MERRITT

THE SEVEN VIALS: Chapters 15 and 16 are concerned with the final series of judgments on the earth. The plagues differ from those in the two preceding series, though the seals and the trumpets, in that John seems to be suggesting that they are inflicted upon an entirely heathen world, and the Christians having been martyred. He apparently fully expected this to happen.

The sea of glass reveals the unapproachableness of God to man. God is "other," even in the midst of the eternal worship of heaven.

The martyred host sings the Song of Moses of Exodus 15, sung originally, it was believed, after Israel had crossed the Red Sea in safety from the Egyptian pursuers. John refers to this ancient deliverance in order to enhance the far greater victory which Christ won for all men.

The judgments poured out by the vials include a plague of boils, heat and darkness of the Plagues of Egypt, the Torch of Condemnation for our twentieth century, several of the judgments, it says, are concerned with man's misuse of the instruments of nature.

The Church having been removed from the world, men have forgotten the purpose and proper use of God's instruments. He has turned His works to their own destruction to underline the living conditions and the misuse of life and water.

The plague of darkness represents the spiritual darkness of the Roman Empire, the spiritual darkness being employed as a foreshadowing of the darkness which enveloped the world in the days of first century.

The sixth plague describes preparations for the last great deluge, when God will destroy this world. This battle was part of a traditional Jewish belief that the "Last Things" is a profound "myth," a pictorial vision of the reality of God and the seriousness of evil.

The Hebrews did not, as did the Persians, look upon life as an unending and insoluble conflict between light and darkness, good and evil, and we may be grateful to John for introducing this imaginary battle into Christian literature for the teaching it enshrines that God is at last triumphing over all that oppose Him.

For the great battle of Armageddon or Har-Magedon, the Kings of the lower world are pictured as being gathered together by the dragon, the beast and the false prophet to war upon God.

The conflict was located, in Jewish law, as taking place in the mountains of Megiddo which surrounded the plain of the same name, where so many great battles in Israel's history had been fought.

It is in the nature of apocalyptic to employ symbolic language and we are not required to accept this battle or its setting as anything other than figurative.

When the seventh angel had poured the contents of his bowl on the sea, there was heard a loud voice which cried, "It is accomplished." Flashes of lightning split the darkness and thunders and peals of thunder shattered the air, accompanied by an earthquake "more dreadful than that there had ever been since there was man upon the earth."

John reveals in imagery here the cities of the nations fall. Every island flees, and not a mountain is to be seen. The hail-bushes cause a talent in weight, fall from the sky, and the people "neak evil of God" because of the exceeding severity of the plague.

Great cities come into their own, a hint of its grandeur in the inscription: Rome was not built in a day, nor did she collapse in a day. God is never precipitous.

CENTENARY AT CASTERTON

(FROM OUR OWN CORRESPONDENT)

May 18 marked the one hundredth anniversary of the setting of the foundation stone of Christ Church, Casterton, Diocese of Bathurst.

On the previous Sunday, May 16, the preacher at the service was the Rev. Arthur Burgess who was Vicar of Casterton 25 years ago. On the day of the centenary, the Rev. Dr. Hamilton held their chapter meeting at the Rectory. At night took place in the centenary service at which the preacher was the Rev. Canon of the diocese, the Venerable R. G. Burgess.

Before this service a large number of people met in the parish hall, and following the service, a social many messages of greeting and congratulations were extended by clergy of Anglican and other churches and by parishioners who had returned to Casterton for the celebrations.

ACTIVITIES

Other activities held in connection with the centenary were included "A Romance of the Centenary" by the parishioners, a "Reminiscence of a museum displaying pictures, relics and records of the early celebrations."

On the final Sunday of the service, the Rev. Canon of the diocese, the Right Reverend W. A. Hardie.

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BALLARAT JUNE 7

The Anglican Thursday June 10 1965

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ORGANIST MARRIED

(FROM OUR OWN CORRESPONDENT)

A substitute organist for a wedding at Holy Trinity Church, Kew, on May 22, when Miss Velma Maughan and Mr. Arthur Watson were married.

The bridegroom is organist and choristmaster at Holy Trinity Church, Kew, and the bride is a daughter of the vicar.

The service was conducted by the Rev. Canon of the diocese, the Right Reverend W. A. Hardie.

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MELBOURNE, JUNE 7

The Anglican Thursday June 10 1965

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CENTENARY AT RANDWICK

(FROM A CORRESPONDENT)

S. J. Jones, of the Randwick Diocese of Sydney, is celebrating the centenary of the setting of the foundation stone of the church on July 4.

The service will be on June 27 at 10 a.m., when the Archbishop of Sydney will preach and the Bishop of Canberra and Goulburn, the Right Reverend J. C. Clements, will preach at the same time.

The Dean of Sydney, the Right Reverend F. G. Hume, will speak at the centenary dinner at the Occasional House, George, on June 29, at 6.30 p.m.

The Governor of N.S.W. and Lady Woodward will attend the centenary project for the rebuilding of the pipe organ, now in the church, which was dedicated on April 2.

The church was decorated with flowers and the Rev. Canon of the diocese, the Right Reverend W. A. Hardie.

The service was conducted by the Rev. Canon of the diocese, the Right Reverend W. A. Hardie.

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STAINED GLASS

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CHURCH TENNIS

(FROM OUR OWN CORRESPONDENT)

A Presentation Dinner on June 26, will be the occasion for the presentation of the trophies for the winners of the Church of England Tennis Tournament.

The trophies will be held in the parish hall, St. John's Church, East. The trophies will be presented by the Rev. Canon of the diocese, the Right Reverend W. A. Hardie.

The service was conducted by the Rev. Canon of the diocese, the Right Reverend W. A. Hardie.

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VIET NAM

(Continued from page 9)

Believes that Maoist leadership reflects that the presence of strong American military power in this influence. Mao's publicists seek to avoid conflict without a withdrawal of Soviet assistance could not contemplate a full-scale military confrontation with the United States. Rather, it plans to erode American support in Asia by using its military means while simultaneously working toward the conditions for a negotiated settlement. Soviet support on its own terms is a strategic move to reduce their influence over national revolutionary parties and to exploit the major elements of the shaken communist movement that is threatening to collapse and enhance China's global position.

Since February, Peking's aim of circumventing American power in Asia has seemed closer to realisation than ever. In particular, China's efforts here have been able to capitalise to the crisis in South Viet Nam. Throughout most of Asia they have astutely spread the belief that the Viet Nam Americans are acting with brutal and unjustified violence against hapless Asians. Following the bombing raids, Peking has ridiculed U.S. protestations of its peaceful aims in its hearing room on Soviet Russia's advocacy of peaceful co-existence, and has gained further justification for its refusal to sign the nuclear test treaty and end its own nuclear programme. For as long as the raids continue without a military response from North Viet Nam and without any sign of actual Chinese military intervention, Peking can expect that the strains on the Soviet-American detente and the NATO alliance will intensify, while the American position in Asia will be undermined. The State Department's White Paper did little to counter the Chinese accusation that the Johnson Administration had acted irrationally in order to conceal its intentions and failures of its programme in South Viet Nam. The Chinese have thus gained political advantage from Hanoi's adversity.

In contrast to their view at the time of the 1954 Geneva Conference the Chinese now see how both their local and global objectives can be served by an intensified struggle against the U.S. in Viet Nam. The Chinese see the Viet Nam as a "reduced Viet Nam" independent in the Sino-Soviet dispute, ensure North Viet Nam's long term dependence on China, and at the same time strengthen China's influence among not only other communist regimes and parties, but also among non-communist unaligned nations in Asia and Africa. Moreover, it could bring the security interests of China and the Soviet Union into closer alignment. Intensification of the war in Viet Nam also provides a domestic atmosphere more conducive to radicalising the "revolutionary" and even pro-American sentiments which have been spreading among the Chinese youth, and enables Chinese life to be further regimented.

To be concluded next week.

SCHOOL OPERA PRODUCTION

FROM OUR OWN CORRESPONDENT

Melbourne, June 7

The Beggar's Opera is to be included in a concert given by boys of the Melbourne Church of England Grammar School, in the school memorial hall on June 11 and 12.

Girls' parts will be played by the boys and rehearsals have been taken so seriously that 62 boys spent a week of the school holidays at the school camp at Frankston, to prepare for the concert. They are all members of the school choir, and string orchestra.

The concert is to be directed by Mr Donald Britton, the school's Director of Music, and has been an annual event for five years.

LITURGY

(Continued from page 10)

I have heard of the Mission and the way these people look on this makes me want to come again and visit. From the altar, "I have drunk of the spring of the water of life and I can go on further."

But these issues, no matter how ideal, will never come off by attempting to put forth regulations. They will only ever come off by living in the spirit of the Liturgy in sincerity, humility, obedience and vitality.

At all times there must be God-centred and, I would emphasise, minimalist, not merely Jesuitical — rather than practical — rather than the purpose of prodding people.

THE LITURGY OF MISSION.

We have had a look at the aspects of the Mission of the Church as a living active force amongst us to unite us to God and His purpose for us.

To complete the eternal circle, we now have a look at the Liturgy of Mission — that is to say, the ownership of God in the or performance of Liturgy outside the context of the rites of the Church.

Liturgy in this sense we take its original meaning — the Christian duty of any kind. For the Liturgy, this means all of life. Not one public act but we have a Christian responsibility tied up with it.

The way we work, the way we vote, the way we spend, the way we mix, the attitudes we adopt, the causes we support or oppose, the way we live, the care of whatever is entrusted to us in this life by our Creator: all these involve others. It is to live out the command "Do this, we must also accept the command 'Go ye'."

The Toronto group has reminded us that we are servants Christ. It is in the benefit of others, 'out/bound duty and service', the carrying out of Christian service becomes a sacrifice in itself — an offering of time, abilities and possessions to God. This we have seen in the Christian Stewardship.

No Mission in the carrying out of Christian duty can be seen as Liturgy. Once again the barrier between the public duty and the "secular" comes down. The Liturgy of Mission is the East Harlequin Protestant in their mission work, and looked on their weekly Communion as a sacrifice to God, the whole work, from which they saw that they could not escape the Liturgy of Mission into whatever fields the performance of the public duty took them ("Come out the wilderness").

The performance of Mission is the carrying out of the public duty and parcel of worship Liturgy. It is the carrying out of the public duty and parcel of worship Liturgy. It is the carrying out of the public duty and parcel of worship Liturgy.

CONCLUSION.

The Liturgy of Mission is to be chosen few, no matter who does the choosing. Mission is the public duty and parcel of worship Liturgy. It is the carrying out of the public duty and parcel of worship Liturgy.

The Light of Christ needs setting on a hill and not hiding under a bush. The open Air Eucharist is more in keeping with the spirit of the New Testament than the sacrament of the altar.

The House Church has surely taught us that as we bring even unbelievers into the presence of Christ in the Blessed Sacrament, He has His own way of touching their hearts.

We need to keep the idea of the Liturgy as Mission whereby we share, rather than as a talent we keep to ourselves lest it should be damaged by outside hands. We need to keep the idea of Mission as Liturgy lest it degenerate into an optional extra and leave our prime duty of worship.

DIOCESEAN NEWS

MELBOURNE

Laren, Australian Board of Missions, Cathedral Buildings, Melbourne.

VISIT OF FRANCISCAN TO MELBOURNE

Brother William, S.S.F., from the Brisbane House of the Society, visited Melbourne for a few days in June and will be staying in a room at the Anglican House. Brother William is a guitar and has also published a book of songs.

During his visit to Melbourne, a meeting for the benefit of the Society of St. Francis will be held on Wednesday, June 16, at 7.30 p.m., in the A.B.M. Rooms, Cathedral Buildings. Brother William will also be conducting a Quaker at the Heret House, Cheltenham, on the following Saturday.

Any interested in the work of the Society would be most welcome, and deaths of the Quaker Day may be obtained from the Victorian Secretary of S.S.F., Miss Joan Mc-

Laren, Australian Board of Missions, Cathedral Buildings, Melbourne.

NEWCASTLE

THE ENTRANCE

Next Sunday, June 16, at 7.30 p.m., at the Church of England, Newcastle, the Entrance, the guest speaker will be the Rev. Canon J. B. McEwen, the Right Reverend L. Sibbard.

PERTH

G.F.S. LEADER TRAINING WEEK-END

"G.F.S. meets the challenge of tomorrow" was the theme of the very successful Leader Training week-end held recently at Le Farm House. The keynote of all the talks was "Responsibility and Leadership". The speakers were the Reverend B. Eccleston (G.F.S. chaplain); Father

Mark Haynes, S.S.M.; Mrs D. Richards; Mrs R. Clairs; Mrs G. Lutz and Mrs M. Scrimgeour.

The week-end concluded with a thanksgiving service, conducted by Father Mark Haynes, at the University Sunday.

On Sunday, June 13, University Sunday will be observed by a service to be held at the university, in the Whitworth Hall. Those taking part in the service will be the Right Reverend L. Sibbard, the Bishop of Perth, the Rev. Canon J. B. McEwen, the Moderator of the Presbyterian Synod of the Midland Conference, the Moderator of the Anglican Synod of the Roman Catholic College of St. Thomas Merton, St. Dunstons, Western Australia, St. Dunstons, Western Australia, St. Dunstons, Western Australia.

Previously, services on Sunday were held in St. George's Cathedral and in St. Thomas More College.

SYDNEY

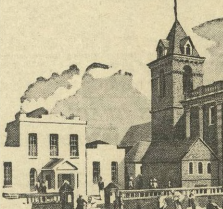
MISSIONARY GIVING INCREASE

Increasing missionary giving is reported in the financial report for the year ended March 31, issued by the General Synod of the Anglican Church of Australia. The amount of £400,000 was channelled through the period during the year through the church books. This amount includes £100,000 in assessments to the diocese but does not include special collections from the Fellowship of £225,000.

The amount represents approximately 84 in the pound of total income. The amount is an increase of £100,000 over the £300,000 raised in 1961-62. The proposed Cheslon House at Brookvale is supported by the Rural Deacons of many parishes. Further giving is linked between the Church of St. Mary's, Manly. Further giving is linked between the Church of St. Mary's, Manly. Further giving is linked between the Church of St. Mary's, Manly.

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Chateau Tamunda "Historical Firsts" No. 56



The First Town Hall

Australia's first town hall was built in Melbourne early in the 1850's when Richard Dwyer had drawn a big influx of people to Melbourne and the city was spreading rapidly. This hall was completed in 1854. Nearly 15 years later, it was pulled down to make way for a new building. The then Duke of Edinburgh laid the foundation stone in 1867 and erection began in 1868. The new hall was formally opened in 1870. It is still used and stands at the corner of Swanston and Collins Streets on what John Pascoe Fawkner, one of Victoria's pioneers, once described as "a narrow strip of land in a dusty, dusty thoroughfare".

The architects for Melbourne's second town hall were Reed and Barnes, whose design was a competition tender of 62,500 by Lawrence and Payne, builders, was accepted. Cost of the land, fittings, furniture, lock-wood and organ was reported to have been less than £100,000. A portion was added in 1887, but apart from minor alterations the town hall is as it was when it was built.

Australia's oldest existing town hall is at Geelong, Victoria. The town was incorporated as a municipality in 1849 (only seven years after Melbourne) and the foundation stone for a town hall was laid in 1849. 1855. This hall was enlarged in 1917, but is substantially the same as when it was built.

The first plan for a town hall in Sydney—to be combined with a market-house—was made in 1814 by Governor Macquarie five months after he arrived in Sydney as a convict, but Governor Macquarie did not put it into operation. Later, a market hall was built.

Sydney and Melbourne were both incorporated in 1842 and the year after that that the first city administration incorporated in Australia was at Adelaide in August, 1840, but it was not until long

after Melbourne that Sydney's town hall was built—the first part in 1866-75 and the second part in 1883-88.

Many architects—J. H. Wilson, who won the original competition, Alfred Bond, J. Bradbridge, E. Bradbridge, David McBeath, Charles Spafford, John Hennessy and George McKee—had parts in designing Sydney's "tollip" town hall. In accordance with architectural tastes of the times, the hall was highly ornamented, scarcely a square foot of wall surface not being covered with elaborate decorations. The foundations of the main auditorium were fully constructed and had to be taken up. When the second part of the building was begun in 1883, progress was extremely slow (due partly to the death of the City Architect, Charles Spafford) and it was completed by Spafford's successor, George McKee, only just in time to justify the name "The Centennial Hall".

The oldest site for a town hall in Australia was at Parramatta. This was selected by Governor Phillip in April, 1792, at a time when Parramatta was favoured as the capital for the colony. Much later—in 1883—a town hall was built at Parramatta, but there had been no thought of whether this building stands on the site that Phillip chose. Earlier, the area now occupied by the hall was used as the site for a market.

In the U.S. and Britain, there has been tendency to widen the scope of local government at the expense of central municipal administration, but expansion has been limited in Australia. New South Wales now has 94 municipalities and 153 shires and is regarded as the stronghold of local government in the Commonwealth, but financial aid from the State Government has fallen short of the requirements for growth of almost all centres and the consequent expense of local government responsibilities.

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