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RADICAL CHANGES NEEDED FOR TODAY'S MISSION

BISHOP REED TELLS SYNOD OF CONGRESS DISCUSSIONS

"The organisation of the Church of England became stereotyped centuries ago and we undertake the Mission of the Church under conditions for which our modes of administration and communication are inadequate," said the Bishop of Adelaide, the Right Reverend T. T. Reed, last Monday evening.

Bishop Reed, who returned this month from the Anglican Congress at Toronto, was giving his pastoral address to synod in St. Peter's Cathedral. He was speaking on the general theme of the congress, the Mission of the Church to the World.

"The Church must continue to proclaim the good news of the Kingdom of God—a state of being in the human soul, in society, or in the angle of order, where God is perfectly obeyed."

"Where the will of God does not dwell in the Kingdom of God," said the bishop.

"Therefore, the Church, in fulfilling its mission by preaching the Kingdom and seeking to bring it into being here and now, is seeking to bring men into obedience to God and the laws of God."

Religion must be turned outward towards the world, but so many things have changed in the last fifty years that "much of the machinery is obsolete, much of our thought and terminology is outmoded and ineffectual."

The bishop instanced industrial progress, two world wars, the birth of many new nations, the resurgence of ancient religions and urbanisation.

The modern city is not a unit like the small town, it is a melting pot, not God-centred, it is associated with the "organisation man" and the growth of automation.

In this atmosphere atheistic communism, humanism and secularism flourish and abound. Conditions in countries to which we send missionaries have also radically changed.

ANCIENT FAITHS
In many places where national independence has replaced colonial government, Christian religion is regarded, if not with enmity, at least with suspicion as being the faith of the former oppressor or overlord.

Ancient religions, such as the faith of Mohammed, Hinduism and Buddha, have in many cases received the backing of their governments and have developed a missionary outlook.

"What we could once have done with comparative ease, had we grasped the opportunities presented to us, we must now do in the face of unthought-of difficulties and opposition," said the bishop.

"These conditions point to

"a stage in our history when we must consider both our own Mission and our capacity to discharge it."

We must ask if "our energies (are) devoted primarily to self-preservation" or if Mission is in the forefront of our thought, prayer and work.

"We have," he said, "become so immersed in the salvation of our own souls and the perpetuation of our own ecclesiastical organisation that we have, in many instances, treated the Mission of the Church as an optional occupation—almost a work of supererogation."

PRIORITIES
Out of the Anglican Congress' realisation of the failure of the Church to set its priorities right, "call will go to all parts of the communion for a deeper sense of mutual responsibility and interdependence."

"That before us is one in which every national and regional Church in our communion must be involved."

The bishop said this would involve a sense of urgency to extend the Kingdom of God to the ends of the earth.

It would make great demands on everyone "in prayer, in wor-

ship, in study, in work, in ecclesiastical giving and in a living witness which will demand one of the hardest things of all—being different from those amongst whom we live that they may know we belong to Christ and that we seek in love to bring all mankind into that piety of all slaves, wherein piety is perfect freedom—the Kingdom of God."

TEN PER CENT INCREASE IN GIVING TO MISSIONS

Giving to the Australian Board of Missions had increased by ten per cent over the last eight months, it was reported at last week's meeting of the Standing Committee.

The chairman of the A.B.M., Canon F. W. Coaldrake, said that this effort was "a significant step towards the 'One Quarter More' asked from the

The amounts received from January to August this year for the dioceses are as follows:

Bendigo, £1,706; Gippsland, £1,961; St. Armand, £1,678; Warraratta, £1,506; B. I. S. A. £1,449; St. George, £1,645; New Guinea, £2,485; North Queensland, £2,265; Rocklanning, £1,640; Adelaide, £7,354; Willoughby, £176; Tasmania, £3,136; Western Australia, £4,687.

Canon Coaldrake explained that as the missionary dioceses have been receiving their usual grant, plus the "One Quarter More" monthly since January, 1963, the board's deficit stood now at £45,000.

While this is a daunting figure everyone concerned with the diocese that a 10 per cent increase had been achieved in date, and pray that the full "One Quarter More" would yet be reached.

That would represent a 25 per cent increase instead of the 10 per cent already achieved.

The Standing Committee at this meeting voted £2,500 (additional) to its normal grant to the diocese which this year is around



Versatile organist of St. John's Cathedral, Brisbane, Robert Bonchen, played the piano with Donald Scotts (left) of the Brisbane Musica Viva's afternoon concert of chamber music on September 15. Left to right: Mr. Bonchen, Mr. Scotts and Musica Viva members Miss Owen, Lord and Mrs. Steven Kingston examine the manuscript of a composition for the two musicians by Brisbane composer Ron Grainer, who is now in London. Footnote: Mr. Bonchen is anxious to hear from any Brisbane reader of "The Anglican" who would like to sign with him, especially those who could sing tenor or alto.

BISHOP OMAFS DEPARTS

The Assistant Bishop of Central Tanganyika, the Right Reverend Yohana Omari, died on September 13.

He was the first African bishop appointed in the diocese which is one of the nine in the Province of East Africa.

Bishop Omari was 57 years of age. He leaves a widow and a large family.

Yohana Omari was born into a Muslim home in the Western area of Tanganyika. He was converted to the Christian faith as a result of reading a stolen copy of the New Testament, and later, as a layman, underwent pioneer missionary work in the western area of the Diocese of Central Tanganyika.

He was ordained in 1955 and consecrated bishop in 1958.

Bishop Omari spent six months in Australia in 1959.

The Church in Australia has special links with the Diocese of Central Tanganyika through the Church Missionary Society of Australia which, in 1927, agreed to give priority to the then newly formed diocese, today, this society will send a large proportion of its missionaries to Tanganyika.

Bishop Omari's death leaves a serious gap in the Church's African leadership.

ECUMENICAL SCHOOL OF PASTORAL CARE

FROM A CORRESPONDENT Melbourne, September 23

An Ecumenical School of Pastoral Care, under the patronage of the Diocese of Melbourne, and arranged by the archbishop's chaplains, was held in the Presbyterian Church hall, Toorak, from September 3 to 6.

It replaced the usual Anglican Provincial Clergy School. A wider group of clergy and lay people and leaders from Methodist, Presbyterian, Baptist, Churches of Christ, Congregational and Lutheran Churches and the Salvation Army attended.

The members of the school were welcomed by the Vicar-General, the Right Reverend G. T. Sambell, and Dr. A. C. Watt, minister of the church.

The two leaders of the school were the Reverend Grier Webster, Associate Professor Religion and Medicine in the University of Chicago (Lutheran), and the Right Reverend Stephen Nall (Anglican). Bishop Nall was the guest.

Although the school was non-residential, the unity of the conference was maintained by buffet

Man," in which he dealt with Man as a Thinking Being, a Willing Being, and a Feeling Being. Dr. Westberg took extracts on Pastoral Conservation and Counselling and Grier Work, and attempted to relate theological aspects of pastoral care with those of the social sciences, particularly social work and psychology.

WORKSHOPS

Carefully planned workshops under trained leaders enabled large degree of writing with pastoral problems.

Sessions on Inter-personal cooperation and pro-marital counselling were attended by social workers and marriage guidance counsellors.

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meals catered for by a senior theological student, with hotel training—supported by paid and honorary workers on behalf of the Church Missionary Society.

The school concluded with questions to the two speakers acting as a panel. Some of the questions asked were:

Is there any difference between "emotions" and feeling in pastoral theology? What is the significance of what is the influence of the devil enter into our consideration of pastoral care?

Where does the influence of pastoral care with my local diocese? Who is to minister to the minister?

What Augustine and Aquinas approve of what we are doing and thinking in this school?

THE CHURCH OF ENGLAND INFORMATION TRUST

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Postal Address: G.P.O. Box 7002, Sydney, N.S.W.

MOTHERS' UNION IN NORTH QUEENSLAND ANNUAL MEETING AND CONFERENCE

FROM A CORRESPONDENT

Cairns, September 23

The members of the Mothers' Union in the Diocese of North Queensland met for their annual meeting, conference and diocesan council from September 4 to 6.

The Right Reverend G. M. Ruffles, the celebrant, assisted by Archbishop D. Stuart-Fox, Canon E. P. Stalley, Rector of Laidlaw, and the Reverend I. Wharrett, Rector of Goodenough, at the corporate Communion service at which 200 women were present.

Twenty-two banners were carried in the procession by the representative of different parishes extending from Cairns to Cairns, the Atherton Tableland and west to Mt. Isa.

There are now nine or four branches in North Queensland with seven hundred and eighty-four members.

The service was choral and the choir consisted of Mothers' Union members from Yarrabah Mission settlement.

At the conclusion of the service members gathered, and St. John's parish hall to hear an address by Miss G. Swain, a former missionary in India, who until recently was attached to the Poona and India Diocese Mission.

After a buffet lunch provided by members of the Cairns Diocese and several of the parishes, the annual conference was held in the parish hall, St. Paul's, Cairns. The Right Reverend G. M. Ruffles, Moderator of the Mothers' Union in North Queensland, presided, and welcomed the delegates and members, particularly a visit from Mrs. Warnock, who is overseas treasurer for the Mothers' Union in Ireland.

QUIET DAY

In her opening remarks the president stressed the many aspects of the work of the Mothers' Union throughout the world. She stressed that the effectiveness of the Mothers' Union depended on the quality of its members and appealed to each member to be a more active and faithful member to her Church.

Reports from all sections of the Mothers' Union and reports on the activities of individual branches were given and showed a very live organisation which was endeavouring to carry out its objects.

On Thursday morning members attended a Quiet Day conducted by the Reverend R. M. Widdington, Rector of St. Barnaby's Cathedral at Ravenshoe, who gave three inspiring addresses on main themes: "The Family and Its Worship" and "The Church and Its Worship".

PRIESTS-IN-COUNSEL

FROM OUR OWN CORRESPONDENT

Melbourne, September 23
A new feature initiative to the chapter meeting of the Rector of Camberwell proved to be most beneficial. The Family and Its Worship and the Church and Its Worship.

There are four ex-rectors of Camberwell on the staff, and the Reverend Rector, Mrs. M. Deaconess House expressed his appreciation to the staff.

Miss V. Ruffles, the Superintendent of Pallister Girls' Hostel, who has been in charge of the hostel for some months, gave an address on the subject of "The Family and Its Worship" and "The Church and Its Worship".

Improvement in the girls' hostel is being brought about in the notable forms of the work.

PALLISTER

The main object of the hospital is to provide a place of work for Christian women, and in a number of cases, this has been achieved. The Reverend Rector, Mrs. M. Deaconess House, expressed his appreciation to the staff.

Deaconess P. J. Nelson, the Vice-Principal of Deaconess House, spoke of the Continental English concept of the work.

ASIAN TOUR FROM INDIA TO HONG KONG

The Reverend David Taylor, Associate General Secretary of the National Council of Churches in New Zealand, and General Secretary of the Australian Council of Churches, is visiting Asia.

He passed through Sydney last week en route from New Zealand, to Malaya, where he will attend the triennial assembly of the National Council of India. This council was founded in 1911 and is celebrating its jubilee.

Mr Taylor visits the United Theological College at Bangalore, the Institute of Practical Theology at Bangalore, the Bengal Refugee Service, where the Reverend Keith Dowling, former Moderator of the Presbyterian Church of Western Australia, is director.

Other places Mr Taylor is visiting include Serampore Theological College near Calcutta; Bangkok, Rangoon, Singapore, Indonesia, Hong Kong and Manila.

On September 29 Mr Taylor is present at the opening of the cathedral at Calcutta.

On October 13 he preaches in Rangoon, in connection with the celebration of the centenary of the beginning of Christian work in Burma. The first missionaries, Adair and Ann Jackson, arrived in Rangoon in 1813.

On behalf of the N.C.C. in New Zealand, Mr Taylor will present gifts to the National Christian Council in that country.

In Rangoon he joins a party of secretaries from World Council of Churches headquarters, Geneva, and from France, Germany and other countries, who are on their way to meet at Inter-Church Aid in Hong Kong. This will be held from September 21 to 24 at Fong Shan, Kowloon.

Mr Taylor will attend one session of the South East Asian Theological Society.

The Union Theological Seminary at New York is replacing the old site at Manila.

UNUSUAL DECOR FOR WELCOME
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Melbourne, September 23
Most unusual decorations added a novel and welcoming touch to a morning which was arranged at St. Hilary's Church, Melbourne, on September 23. The altar was decorated with flowers and the girls and their wives to welcome back Archbishop Wood from his recent trip overseas.

What new ideas and new methods of evangelism were put forward at the meeting were some of the questions which the speakers will endeavour to answer.

The need of the younger churches overseas was stressed by Bishop Karikari, who will speak at the annual assembly of the Church in Kenya with special reference to the development of Bible Schools for training in Christian leadership.

Several hundred were present, most of them from Wood's archdiocese. Wood was served, and home made biscuits and scones were ample to feed three or four hundred. There was no speeches, apart from the welcome by the Right Reverend Felix Arundell, who was most glad also to see the archbishop home again, looking fit and thankful.

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emphasised how important it was that the family should be together at the Eucharist.

Friday morning was the last session of the conference. The Mothers' Union office was said by Archbishop Stuart-Fox.

This was followed by the council meeting in the parish rooms. Among the several motions passed was one concerning the low standard of entertainment provided by some of the parishes in the North Queensland circuit and a request that the matter be brought to the attention of the "Witch and Social Problems Committee".

The meeting closed with votes of thanks to the ladies responsible for the billings and hospitality at the conference, and then members heard a Tip recorded by an address by Mrs. Warnock, who is overseas treasurer for the Mothers' Union in England.

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MANY ACTIVITIES OF DEACONESS INSTITUTION REPORTED

FROM A CORRESPONDENT

"Progress" was the keynote struck during the annual meeting of the Deaconess Institution held in Cairns, September 20, at which the Right Reverend R. C. Kerle presided.

Every year some new developments in the work takes place. The central administrative committee, Deaconess House, has been enlarged, and a new staff has been provided for Sister Val, Cleland, the medical therapist at the hospital.

Plans are in hand for the establishment of a result of the hospital at Greenwich.

One of the aims of the way it treats its children disabled people, and old people. We must make Australia great by caring for the aged and sick. Marion Morrison said in her address.

This was illustrated by the changes which have taken place in lives in the Home of Peace Hospital as a result of the medical and spiritual ministry to the patients.

There are four ex-rectors of Camberwell on the staff, and the Reverend Rector, Mrs. M. Deaconess House expressed his appreciation to the staff.

Miss V. Ruffles, the Superintendent of Pallister Girls' Hostel, who has been in charge of the hostel for some months, gave an address on the subject of "The Family and Its Worship" and "The Church and Its Worship".

Improvement in the girls' hostel is being brought about in the notable forms of the work.

The main object of the hospital is to provide a place of work for Christian women, and in a number of cases, this has been achieved. The Reverend Rector, Mrs. M. Deaconess House, expressed his appreciation to the staff.

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the great need in Church homes, hospitals, hostels and schools for deaconesses.

There is an increasing number of women desiring to train for full-time Christian service.

During 1963 sixty-six students have been in training and more accommodation is required at Deaconess House to meet the demand.

The paramount need is for a chapel, for worship is the pivot of all other activities.

At present the library is being used as a chapel.

TEACHING MISSION AT DUNOON

FROM A CORRESPONDENT

Dunoon, N.S.W., September 23
The Administrator of the Diocese of Grafton, the Venerable J. V. J. Robinson, commissioned

McDonald, to conduct a teaching mission in the Parochial District of Dunoon, from September 1 to 8.

The next night we were helped greatly in our thinking about the word "faith". The address was prefaced with the question "What is faith?"

In short we discovered that it is believing, trusting without any visible proof—faith gives union and insight into God and His "What is faith?"

We closed Christ His, your faith is in vain so all our coming here, the sacrifices we have made, the money, all our effort would otherwise be a complete and utter waste of time.

This was followed by the Sacrament of Baptism which was the time when we were introduced into the Christian Faith.

"AWFUL GAP"
The challenge presented here is in Confirmation, in the following address gave a plenty of food for thought.

We were able to realise the task of the parent and the Church, not only as both parent and the family of God presents themselves, in the building, set apart for worship, and also in the community, with the necessary funds, and some justification and encouragement.

The minister in his next address spoke for the Kingdom of God.

"The Awful Gap," the gap which

occurs in the lives of those who are newly confirmed, the gap we see fellowship with the Church and therefore a failure to use the Sacrament of Holy Communion for the purpose which God intended it for. He added that the gap is caused in part by the Church itself, that it is not so-called Christians and the newly confirmed themselves who have failed to recognise their responsibilities. The question was to face it. What are we going to do about this?"

The Holy Communion was the subject of the next address. The missionary presented in a forthright manner the need for the sacrament should come to the Holy Communion, and we must be able to appreciate in a more realistic way the words and command of Christ. "This is My Body, this is My Blood. Do this in remembrance of Me."

A congregation of 150 filled the Parish Church of St. Matthew's at Dunoon on Tuesday evening, September 23.

It was planned to set a large number of parishes who signified their willingness to be active in witness to the world, their Church by coming to the communion table. The subject themselves afraid to God before the congregation and to receive His food, blessing and help, how to keep their resolve.

Dr Granger Webster, Associate General Secretary of the National Council of Churches in New Zealand, and General Secretary of the Australian Council of Churches, is visiting Asia.

He passed through Sydney last week en route from New Zealand, to Malaya, where he will attend the triennial assembly of the National Council of India. This council was founded in 1911 and is celebrating its jubilee.

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What new ideas and new methods of evangelism were put forward at the meeting were some of the questions which the speakers will endeavour to answer.

The need of the younger churches overseas was stressed by Bishop Karikari, who will speak at the annual assembly of the Church in Kenya with special reference to the development of Bible Schools for training in Christian leadership.

Several hundred were present, most of them from Wood's archdiocese. Wood was served, and home made biscuits and scones were ample to feed three or four hundred. There was no speeches, apart from the welcome by the Right Reverend Felix Arundell, who was most glad also to see the archbishop home again, looking fit and thankful.

The Reverend W. V. Lloyd, and the Rev. G. M. Ruffles, were also present in the hall in a manner that was both generous and imaginative.

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BOOK REVIEWS

THE HOLY SPIRIT IN THE GOSPELS

THE SPIRIT AND THE KINGDOM, E. V. Rieu, S.P.C.K. pp. XVI, 128s. 6d.

WITH Pentecostal Churches entering more fully into the ecumenical movement, closer relations growing between Anglicans and Baptists in all quarters, and the "baptismal regeneration" controversy still continuing one of the most important areas of contact between Anglicans and Baptists, different schools of thought, we seem to be challenged to a re-examination of our understanding of the relationship of the Holy Spirit to the Church.

This book, an examination of the Gospel's understanding of the Holy Spirit's prophesy to those who would bring a baptism of Holy Spirit, could not therefore have been more opportune.

Briefly, the author's thesis is that a preoccupation with the story of Pentecost as it is told in Acts 2 has been responsible for obscuring the significance of this prophesy as it was understood by the earliest Christian sources available to us, and that as a result we have come to think of the Holy Spirit as something which the individual Christian or the Church possesses rather than as God making radical claims upon us.

Mr Yates begins by stating his general original position in respect of New Testament studies, which stands by the classic position of R. H. Streaty and somewhat fundamentally shifts his belief in the existence of Q.

But he remains the approach of those who would understand the real knowledge of the Jesus of history, adding that "liturgical categories cannot be excised from an honest scientific investigation of his history" (p. 10).

After mapping out the ground in the Introduction, Mr Yates begins by examining the Marcan account of Jesus' initial preaching and ministry, as well as the parallel Q material, to show that neither Mark nor Q could have understood the Holy Spirit as anything other than a gift either to the Church or to individuals. Rather, the Spirit is God in action in his world.

Mark deliberately curtailed his report of the Baptist's preaching about Jesus at the words, "It will baptize you with the Holy Spirit" in order to point to the descent of the Spirit on Jesus as the decisive descent of the Spirit as Saviour and Judge.

The parallel Q material as shown as understanding the Baptist's prophesy in precisely the same way: "The Christian understanding of the Baptist's prophesy in these early traditions pointed to the essential Gospel that while men were yet sinners, God was reconciling them to himself. With this goes the complementary truth that the essential thing is that men accept the invitation to share God's way and ministry; obedience, not mere approval or ecstatic appreciation, is the fundamental response" (p. 80).

A CAREFUL examination of the instances of the term "Holy Spirit" in the Gospels reveals no reason to suppose these sayings to be non-synthetic.

In the Gospels, Jesus is himself baptised by the Spirit and the Spirit is poured out on Israel and through Jesus.

This is not to say that the Spirit's saving and edifying activity was limited to the ministry of Jesus; the Gospels clearly understand the mission of the disciples, both during Jesus' ministry and afterwards, as an extension of the same work of God.

At the same time, the burden of the earliest tradition is about Jesus' teaching is that it was the disciples and not Jesus himself (see Dr. Albert Schweitzer, whose eschatological ideas had not been radically revised). That again was a work of the Spirit and through Jesus, initiating the disciples into the work, purpose, and mind of God" (p. 124).

Mr Yates shows convincingly that the so-called "messianic secret" is a necessary part of the disciples' re-education, whereby

Jesus taught them God's intention for them.

But it is in the passion narrative of Mark's Gospel that the Spirit is most clearly present, and on the cross makes possible the inauguration, of that sharing in the service of the Spirit of God which has been the original apprehensions through him during Jesus' ministry.

The final chapters deal with the suggestion (which is rejected) that Mark knew that the disciples expected a future outpouring of the Spirit such as might find its fulfilment in Acts 2, an examination of the material peculiar to Matthew to show that, here too, the Marcan understanding of the outpouring of the Spirit is not through Jesus' preaching; and a brief but equally convincing examination of the Fourth Gospel showing that this Gospel incidentally supports the Marcan understanding, though the Marcan perspective is already contained in a C.F.M. 1958 thinking.

There follow two appendices: one setting out the reasons for regarding Mark 15:38 (the rending of the temple veil) as a theological comment on the death of Jesus' ministry.

SERMONS AT COVENTRY

A VISION OF DUTY. Sermon preached in Coventry Cathedral, Hovey and Stoughton, Dec. 12, 26, 56.

THIS is the first of a new series of papers to be published around Coventry Cathedral. Coventry was the only English cathedral to be destroyed in the Second World War. The new cathedral which arose from the ashes was consecrated only in May last year.

In design and some of its features have caused controversy. The cathedral is dedicated to the traditional architecture of the twelfth century, an exciting new development and desire to meet the needs of the twentieth century man.

That it is achieving something of the aim is evidenced by the large crowds which throng the cathedral week by week.

The thirteen sermons, edited by the Provost, are a mixed bag. They are of varying length and interest. For the greater part, they are challenging.

In one of the Provost's own

HOW TO PRAY
LOOKING BACKWARDS. By David L. Moore, S.S.E., S.P.C.K. pp. 114s. 6d.

"When we approach God in prayer, we have to put ourselves of forgetting beneath us so as to forget all the things of this earth."

Most of us know this is a hard thing to do. It is harder still to surrender to pure love to the object of this little book is to give help to do these two things.

The author lays great stress on the need for prayer. He also recommends "The Cloud of Unknowing" now available as a Penguin book.

—J.S.

WORSHIP

THE CHRISTIAN AND HIS WORK. By P. J. Jones, James Burns, 1963, pp. 10s.

The title of this booklet is Christian Worship in the Light of the Question of Church Reunion. It is the text of a sermon given by Canon Knox in 1958. It is a study of the occasion of the tercentenary of the Book of Common Prayer. Questions for discussion have been added.

linguistic tables of the use of the Greek and Latin words in the Testament (which I found less than convincing), and of *psalms* (which I found more than an interesting comparison) from the Greek Testament.

The general conclusion, "that the prophesy of the Baptist was fulfilled in the original divine activity and in through Jesus" (p. 129) seems to be amply substantiated.

Whatever one's views on the baptism of the Spirit and Spirit-baptism, of baptism and Confirmation, of the Holy Spirit and the Church, Mr Yates' work is not being taken seriously and will probably require of one some radical re-thinking. It should be required reading for all engaged in ecumenical theological discussions.

BUT one may note that in his treatment of the Lucan material, he is very much satisfied. What he has to say on pages 160 and 166, for example, seems to be serious statements, though he makes a more balanced statement of the Lucan contribution to the problem on p. 212.

The one aspect of the biblical teaching about the Holy Spirit which he might have developed as providing the bridge between the Lucan and Marcan perspectives of the Holy Spirit, St Paul's teaching of the Spirit as the Bond of Fellowship, which draws on the prophesies of Jeremiah and Isaiah in explanation

of the Christian experience of the Spirit, would have occupied Mr Yates' notice.

In general one feels that an attempt is made to deal with incidental material which would not have been necessary in a treatise between the Marcan and Lucan perspectives, given the book's avowed purpose and title, for Mr Yates' main thesis (p. 129) seems to be substantiated.

Despite the fact that the preface is written to "the more general reader," this is essentially a book for the specialist in the Testament in Greek. The style, however, is in places likely to deter all but the most determined readers. Chapter VII is particularly difficult to follow, and there are many examples of "over-kill."

This is a great pity, since, apart from the importance of the central thesis, there are many illuminating things in this book. Let this concluding review of Matthew 5:39ff. serve as an example. "The sons of the Righteous should make use of their adversaries' effort and transform the opposition into one in which God can act. Thus, insults are wrought which might have become conscription into a worthwhile cause. The usual proceedings would make innocuous. This calls for the insight, wit, humor, skill, and an essential goodwill which Jesus exemplifies and asks for from his appreciators" (p. 68).

—G.S.

CHILD WELFARE

LONDON: HERBERT MESSNER (Publishers), 1963. Pp. 128. 10s.

Mr Tierney is the supervisor of Social Work studies in the University of Melbourne. He has addressed himself to the task of examining the conditions of child welfare in Victoria primarily with the object of interesting social workers and people of like interests in the present state of affairs in their own State.

His work on this project has occupied three years and he has consulted both the State and the Federal Governments concerned with child welfare and has come to a number of conclusions which he casts light on the quality and quantity of the occupants of children's homes.

The book itself is of limited interest because of the appalling jargon it employs; here it is a typical example. "The child currently in care has yet to complete his history of institutional care, consequently there is a high potential of predicting how much longer he will stay in care or how many placements he will have before he is discharged."

It is this kind of language which makes it hard for the reader to understand what Mr Tierney means and this is regrettable.

PAPERBACK BIBLIOPHILE

THE BIBLE. First Paperback Edition. Revised. Pp. 1000. 10s.

The first paperback Bible is a new edition of the Bible, printed and should stand up to a great deal of use.

It should be particularly valuable for Bible study courses and for those who are particularly torpid at the moment in view of the establishment of the Federation of Malaysia.

It is in the light of this that the new editions should be read and appreciated.

—A.V.M.

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NEW CHURCH AT CHARLTON

DEDICATION BY BISHOP OF ST ARNAUD

FROM OUR OWN CORRESPONDENT

St Arnaud, September 23

On September 7, just over four months after the setting of the foundation stone, the new Memorial Church of St. Martin, Charlton, Victoria, was dedicated by the Bishop of St Arnaud, the Right Reverend A. E. Winter.

A crowd of more than 400 was present to join in the setting of the church's cornerstone. Others joined in the service from the church grounds.

Among the crowd were many former parishioners who had returned to Charlton for the occasion.

Two former rectors, the Reverend L. J. Newton-Hamilton and the Reverend R. J. Williams, were present together with a number of diocesan clergy.

In his sermon, the bishop referred to the incident where the Lord went into the Temple and used words which should not be forgotten when thinking of the church buildings we build. These words were "My House shall be called a House of Prayer."

"This day is a day of great rejoicing for those of you who belong to this parish and to those who have come to live here and have come back to join in the happiness of this day," said Bishop Winter, "and it is a day of thanksgiving for the fact that you have done and which today has been handed over to God."

Continuing, Bishop Winter reminded those who have been blessed upon it and it becomes not just something which you have, but it is something which becomes God's, so that He can use "My House as a House of Prayer." The bishop also referred to the words of St. Matthew.

The church is designed on simple lines. The walls cover the east end, and the back to 24 feet wide at the sanctuary. The roof also follows the east end, which is of real purpose.

SEATS AT ANGLE

The seats are set on an angle parallel with the walls, and allow two wide aisles and a centre aisle.

Much of the furniture is new while some of it previously given as memorials, comes from the old church.

New furniture, much of it given as memorials, includes a free standing altar made of red pine, a pulpit, a large copper cross for the sanctuary, and a font which is located in the side end of the centre aisle, some of the pews and the altar to the pews.

Some of the northern wall of the sanctuary is an ambery in which the sacrament may be reserved for use among the sick. The vestium has been given as a memorial.

At the back of the church a choir and new electronic music, donated by the ladies catering committee, are situated. Surrounding the entrance porch is a steel bell tower with a new metal bell.

Also on the north side of the church the vestries are located in a detached position allowing a covered way to the church to the parish hall. The larger of the two vestries is of sufficient size to be used as a school room.

B.S.L. SCHOLARSHIP

A scholarship for the Melbourne University School of Divinity is being offered by the Brotherhood of St. Laurence.

The scholarship will cover the cost of fees, books and will include a living allowance.

Applications are invited from people qualified to commence the course of Social Divinity studies. Application in writing setting out details of education and personal background, and reasons for wishing to make social work studies, should be sent to the Director of the Brotherhood of St. Laurence, 5 Brunswick Street, Epsom, Victoria, by October 18.

On Sunday, the first service in the new church was Confirmation of the First Communion. The preacher at Evesham was the rector, the Reverend G. B. Lucas.

Architects for the new church are Proud and Henderson, of Horsham. The church was built by W. G. Feary and Son, of Ballarat.

St. Martin's Church, Charlton, Victoria, which was dedicated by the Bishop of St Arnaud this month.

STILL MILLIONS OF REFUGEES OVERSEAS, REPORTS OFFICER

A.C.C. SERVICE

There were still millions of people in the world who could call no other home, an Australian refugee resettlement officer said on his return from overseas last week.

Mr. Eric Richards, a Melbourne office of the Australian Council of Churches' Refugee and World Service Division, was speaking at the end of a three-month, eleven-nation tour during which he examined refugee situations in Europe, the Middle East and elsewhere.

"While in Europe the refugee camps have been cleared, there still remain a large number of 'hard cases' who, because of some physical or mental handicap, have not been permitted to re-settle in a new country. For their people there is frustration, boredom and depression," he said.

"In this situation the Churches of the world have joined, through the W.C.C., in an endeavour to provide a solution to this refugee problem by restraining the refugees and helping them to establish themselves in self-sustaining rural and light industrial communities."

"In Hong Kong amid the millions of Asian refugees, the Churches, aided by the Christians of Australia and other lands, provide the one ray of hope in a seemingly hopeless situation."

Mr. Richards said that Australian Churches could contribute to this world-wide sharing of resources by offering to help refugee families newly arrived in this country and by supporting Inter-Church Aid in its work around the world.

"It is as though there lived on the platform of one of our metropolitan railway stations, a community of thousands, their living spaces defined by a few broken cardboard cartons."

"Among them, through their own efforts, through the help of the travellers in the city, their eyes no longer seeing the suffering, deprivation and disease which surrounds them."

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INTER-CHURCH COUNCIL SERVICE AND MEETING

FROM OUR OWN CORRESPONDENT

Melbourne, September 16

The fellowship engendered by a year's co-operation and working together received an impetus with a service of inauguration Sunday Hills Inter-Church Council, which took place at Holy Trinity Church, Surrey Hills, on September 10.

With the exception of the Roman Catholic Church, all local congregations are included in the council, which represents Anglican, Presbyterian, Methodist, Congregational, Baptist, and Church of Christ traditions.

The council includes the minister of each congregation, together with three lay representatives, one of whom is a woman.

Regular meetings have been held, centring around Bible study, speakers and combined services, such as during the Week of Prayer for Christian Unity, the Women's World Day of Prayer, and a youth service. The congregation on Wednesday evening was not as large as might have been expected, but was representative of all congregations.

The service was conducted by the retiring president, the Ven. Rev. J. Harvey Brown, and the leucous were read by Presbyterian and Methodist ministers.

The offering was devoted to Inter-Church Aid.

The preacher was the Reverend R. H. Sunderland, secretary of the Victorian Council of Churches, who spoke of God's people as a royal priesthood, but pointed out that when first called that they were, in fact, the dregs of society.

The Old Testament spoke of a priesthood, but its fulfillment was found when a converted people became a royal priesthood. How does the Church of today compare with those first called by Peter a royal priesthood?

In moving towards understanding and reunion, there is a new urgency to the term, and it is

to establish themselves in self-sustaining rural and light industrial communities.

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MISSIONS TO SEAMEN

FROM A CORRESPONDENT

Townsville, September 16

The local branch of the Missions to Seamen has opened a Book Exchange and Opportunity Shop.

A huge range of books is available, ranging in price from as little as twopenny for periodicals to as much as tenpenny for paperbacks.

The venture, it is felt, will be not only a means of raising much-needed funds but a valuable civic service as well.

Over the past few years financial support from London headquarters has been waning. The money needed annually has increased by tenfold.

Soon the local branch will be totally self-supporting. The Book Exchange is one means to that end.

The chaplain, the Reverend F. A. Keay, will pay the charges on all books and other goods sent by goods train.

AIR FORCE

SERVICE

FROM OUR OWN CORRESPONDENT

Adelaide, September 16

A congregation of several hundred attended the service of British commemoration service in St. Peter's Cathedral here yesterday.

The special thanksgiving service, which was an important part of Air Force Week celebrations and an expression of gratitude to British West in South Australia, was attended by the Right Reverend Bishop of Adelaide, Lieutenant-General Sir William O'Brien, the British Minister of Air, Mr. Fraser, and SA's Air Vice-Marshal V. H. Hely.

While the congregation stood, the hymn "The Lord's Prayer" was presented with impressive ceremony, and laid upon the high altar.

The national anthem was sung, and then the Bishop's Vice-Chancellor, the Reverend P. A. Day, began the Office of Morning Prayer.

The first lesson was read by Air Vice-Marshal Hely, and the second by the Bishop's Chaplain, the Hon. Sir Herbert Mayo.

GREAT COURAGE

In his sermon, the former Adjutant-General of Melbourne, the Right Reverend D. L. Redding, commended the great courage which had been shown during the war by the British and other stages of the last World War.

He said he believed that if Christians today displayed but a similar, that faith and courage many of the world's problems, including the one which is the R.A.F. could be adequately solved in a decade.

Special prayers were offered by a Squadron Leader in the R.A.F. and the Reverend V. H. Henry.

After the Bishop of Adelaide had pronounced the blessing, the congregation stood in silence and sang the hymn "The Lord's Prayer" and the Reville were sounded.

Then the Colour of the R.A.F. was removed from the high altar and returned to the camp parade.

SCHOOL TOUR IN NEW GUINEA

FROM OUR OWN CORRESPONDENT

Melbourne, September 16

School tours from Trinity Grammar School, Kew, take place in many directions, and the present second term visitation to New Guinea and the present second term visitation to New Guinea.

The tour was led by Mr. J. Herbert, Senior Master, and Senior Geography Master, with the assistance of another member of staff, thirty two boys left Melbourne by plane for a twelve-day tour, which included both Papua and New Guinea.

The Arakua Kokua Trail was visited, and a flight over the Owen Stanley Range brought home in a very real way the magnitude of the country and the campaign of the war. Other visits included coffee, cocoa, missionary and gold mining plants.

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LAMBETH PALACE EXHIBITION

ANGLICAN NEWS SERVICE

London, September 23

Ministers, prints, books and letters relating to life at Lambeth Palace, London, the past 100 years have been put on view to members of the public in an exhibition at the World's Day of Prayer, and a youth service.

The exhibition on Wednesday evening was not as large as might have been expected, but was representative of all congregations.

The service was conducted by the retiring president, the Ven. Rev. J. Harvey Brown, and the leucous were read by Presbyterian and Methodist ministers.

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LETTERS TO THE EDITOR

(Continued from page 5)

LOCKHART RIVER MISSION

TO THE EDITOR OF THE ANGLICAN
Sir.—The letter from the Area Dean of Capertonia (before his transfer to Brisbane) on the Lockhart River Mission is a first detailed account of these events I have received or read from anyone. I have found it most helpful.

There are, however, many details in his letter which vitally effect the fundamental character of the Church with native people.

Let us agree for the moment that the business failed for various reasons. No doubt other avenues of business for the Aboriginal Cooperative were looked into, and dropped. It becomes clear that, this year, the initiative for further enterprise, or re-trenchment, or wind-up is going with the diocese as liquidator and chief creditor, so to speak. The decision made in the board room at Lockhart regarding the future had previously been made at Bishop's House, T.I., and before that, doubtless in government offices in Brisbane.

For in Australia no Aboriginal Reserve can be changed without Government participation. At recent events at Gore, Arnhem land, show us.

Secondly, to suggest that the decision at Lockhart to move to Binangay was taken easily, without any persistent argument from the diocese, is to ignore experience in other places—in N.S.W. Reserves, for example. Adventurous individuals may have a Reserve, but the group always has a deep-seated distrust of leaving, even when the land is not originally theirs, and will refuse to go.

The Reverend John Warby, in his letter, has explained that the present Queensland Native Affairs policy of "assimilation" is grafted onto an Act of Parliament conceived and passed hastily framed, years ago, for purposes of segregation. In Queensland, unlike N.S.W. and Victoria, insists on a thorough paternal control over the Aboriginals. To-day, 18,000 out of 20,000 people in Queensland of Aboriginal descent are "controlled" and in addition 7,200 Torres Strait Islanders, although they have some measure of representation, are not controlled. Discrimination is denounced by both Toronto and the World Council of Churches.

What appeals me as a Churchman is the political situation the missionary Church of all denominations, has committed itself to. The fact that Aboriginals have no title to Australian land is a convenient lever for secular authorities to push them around, and is no evidence that they ever do anything else but put up a sane social problem, and in different setting. Yet the Church has quite contentedly taken the side of Government agencies, even where the Reserve people assert themselves. I thought the Aboriginals are our brothers in Christ?

Originally the Aboriginals lived off game; the quality of their soil did not matter. They were migrants or priests put there in settled places. They were so that they were allowed to receive on tolerance. It is not their land, but belongs to the Crown. So missions are committed to defending the ruling Government policy to the bitter end. It is segregation, partition or "assimilation," i.e. concentrating individuals from the groups.

The risks of never questioning Government policies have at last been realised by the National Indigenous Council. Last June this council set down five conditions or principles for the proper recognition of Aboriginals as a people. I commend to your members all three pamphlets of the N.M.C. setting out this Aboriginal policy. They are available from their address at 511 Kent Street, Sydney.

Yours faithfully,

J. H. HORNER,

original-Australian Fellowship.

"SOCIETAS"

TO THE EDITOR OF THE ANGLICAN
Sir.—With my gratitude to the "Prayer Book Samaritan" for his latest edition of "Societas." May I point out that the "Prayer Book Samaritan" is not an official organ of Moore Theological College. The Principal, however, has written by articles for the students for publication which are written by the students.

My correspondent complains about the lack of "Societas" emphasis in the "Samaritan." But let me explain very simply why we are engaged in studying these things. To believe God has called us to be ministers and preachers of the Gospel. This has been the heart of our experience of God's call. Not once have I come across a student whose call to the ministry took the form of a call to minister the sacraments although we all realise that, in fact, we will duly administer the sacraments as certain requirements of the office.

Yours sincerely,
EREST CARNABY,
Editor, "Societas,"
Newtown.

TO THE EDITOR OF THE ANGLICAN
Sir.—As author of an article in the Moore College students' "Prayer Book Samaritan" under the heading of "Societas" (12), I wish to make two observations.

First, the reference in Acts 18 to Jerusalem, Judaea, Samaria and Galilee, is not as you say, just as easily taken by someone as a metaphor. It is a geographical fact, and in Melbourne, Victoria, Australia and the world, without any intrinsic reason, it is not. Although such an application was not the command, this is a very common error, and a principle of missionary outreach.

Secondly, Armidale is located in N.S.W. Wales, that is, Judaea in the article, and therefore, not a metaphor. In your term, "Samaritan" to refer to a Jew, is not someone to love, not despise.

Yours sincerely,
D. B. INSFORD,
Newtown.

TO THE EDITOR OF THE ANGLICAN
Sir.—"Prayer Book Samaritan" (September 12) speaking of the latest edition of "Societas," says, "The young author... can not be blamed... for we take the tone and content of the magazine as a guide, he would think it a pity to be perfectly correct."

It is almost agree with that at all. In my opinion "the young author" is very much to be commended. The young man, first, in the Church of England, is not, therefore, restricted to the shelves of his college; neither is there a Vatican which can forbid him to speak freely with those who hold different views from his own. He is free to say what he only what those views are but the Church is not to be regarded as arguments which support them.

Secondly, the Church of England is not comprehensive. That means her broad roof shelters not only the different schools of thought to be found in the Church, but also the heretical, i.e. it is because of this that she has formulated her Articles and framed her Prayer Book in such a way that each school of thought can be represented. It is this that is not for any young man to comprehend. The Church has sanctioned, whatever her personal views may be. He is not to preach his own views in the Church and if he considers himself committed to hold his views has no right to condemn others for their differing opinions.

Thirdly, "I assume, as an ordained minister of the Church, he has been ordained into the Evangelical Church of England (or even into the Church of England), but into the Church of England he will be (presumably) in the Australian

portion of the English part of the One Holy Catholic and Apostolic Church. When he is eventually inducted into the office of priest, it is those who belong to that Church who will be his flock and it will be his duty as parish priest to minister to them. His outlook is diametrically opposed to his own with exactly the same end in view. He is not to be those who think as he does.

He cannot do that unless he is prepared to write down other schools of thought in the Church and knows the arguments that he will be putting forward when he and they disagree. He is not to be fair and just if he has neither appreciation nor sympathy with those teachings which may not make the appeal to him that they do to some of his parishioners.

Lastly, if the young man will look at the "Prayer Book Samaritan" which he will be ordained with the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Who are you, and what are you doing? And be thou a faithful dispenser of the Word of God, and of the Sacraments, in the Name of the Father and of the Son and of the Holy Ghost."

That means that he will no longer be a man among men, but the God the Holy Ghost who is present in the Church of God into all truth as he might then begin to broadcast the young man's idea of the truth which he has been taught in his theological college, but the truth as it is known to the Church of God, which consists partly of what the young man has written, and partly what he disagrees with, partly what he agrees with, and partly what he opposes to, and partly what is still hidden from us to be revealed by the long of the age when God will call into the world a man to study those things which are hidden from us. The Holy Ghost may work through him without any kind of hindrance, but he will not hold his tongue when he does not agree with them. He will be no longer his own man, but a man who will be a priest in the Church of God.

As a priest of God, he is to forgive or retain. This must be his duty to study the Sacrament of Penance or Reconciliation and learn how to hear confession and give absolution as it is specifically laid down in the First Edition of the Holy Communion Service and in the Book of Common Prayer. Whether he likes it or not, he must be a priest in the Church of God.

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of this letter but the subject seems to me to be of the first importance. So many individuals do not seem to realise they will be priests in the Church of God and I am not a man with a job.

D. C. WATT,
Melbourne.

TO THE EDITOR OF THE ANGLICAN
Sir.—Replying to the letter of the Reverend Mr. Clarke (September 19) and what he has said in the "Prayer Book Samaritan" (12) I am glad to be ordained twice to the Ministry? If so he and the ordaining Bishop are guilty of blasphemy, for you can't be ordained twice to the Ministry, unless you are once—unless you can join some other religious body.

Yours sincerely,
A. SHIRLEY,
Laidley,
Q.

TO THE EDITOR OF THE ANGLICAN
Sir.—As I listened to the Gospel being read on the fourteenth Sunday after Trinity, I began to reflect upon the words "Judah" in the ANGLICAN of September 12, and wondered if it had occurred to the writer of the article in "Societas" how often our Lord commended the Samaritans and how frequently He rebuked the Jews for their narrow-minded, uncharitable outlook.

If the young writer wishes to think that Judah is the name of a tribe which he does not agree to Samaritans, it might be salutary for him to reflect upon Our Lord's words to each? It is not possible to be a Samaritan and realise that there are other truths which are narrower ones he has been taught.

I am, etc.,
SAMARITAN,
Melbourne.

TO THE EDITOR OF THE ANGLICAN
Sir.—Your article regarding "Prayer Book Samaritan" finds himself proved and, I imagine, offended by the long of the age when God will call into the world a man to study those things which are hidden from us. The Holy Ghost may work through him without any kind of hindrance, but he will not hold his tongue when he does not agree with them. He will be no longer his own man, but a man who will be a priest in the Church of God.

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be nor, indeed, how senior to them in priestly orders, he is of little more than an eye does he not "do it his way"; nor do they hesitate to say publicly and most uncharitably.

Many of them are being lost from their parish churches to those of other parishes where they feel they do indeed share in the Eucharistic Sacrifice—where they are not only allowed to be their own faith, are being, quite simply, lost to the Church. This is a tragic thing.

As for the "Judah" and "Samaritan" passages, if Sydney be Judah let me assure "Prayer Book Samaritan" that there is a large spiritual exodus from his diocese to Samaria, if it would kindly move over and make room for us.

Yours sincerely,
"FUGITIVE FROM JUDAH,"
Lans Cove,
N.S.W.

THE R.S.L.

TO THE EDITOR OF THE ANGLICAN
Sir.—I am sorry to hear that I read your Leading Article in THE ANGLICAN of September 5.

We are obviously well versed in Church affairs, and should confine your comments to these matters. It is quite obvious that you have no knowledge of the implications of lack of control in R.S.L. membership only. Communitists are excluded from membership and since this is not political in the party sense, then there can be no criticism of the party. It is not possible to be a Samaritan and realise that there are other truths which are narrower ones he has been taught.

I am, etc.,
SAMARITAN,
Melbourne.

TO THE EDITOR OF THE ANGLICAN
Sir.—Your article regarding "Prayer Book Samaritan" finds himself proved and, I imagine, offended by the long of the age when God will call into the world a man to study those things which are hidden from us. The Holy Ghost may work through him without any kind of hindrance, but he will not hold his tongue when he does not agree with them. He will be no longer his own man, but a man who will be a priest in the Church of God.

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and gambling than high thinking is rather cheeky comment on those whose ideals appear to be of a lower order.

The churchwardens and vestrymen of this parish are not only allowed to be their own faith, are being, quite simply, lost to the Church. This is a tragic thing.

As for the "Judah" and "Samaritan" passages, if Sydney be Judah let me assure "Prayer Book Samaritan" that there is a large spiritual exodus from his diocese to Samaria, if it would kindly move over and make room for us.

Yours sincerely,
"FUGITIVE FROM JUDAH,"
Lans Cove,
N.S.W.

TASMANIAN C.M.S.
FROM OURS CORRESPONDENT
Hohart, September 23

"Church Unity" will be the main subject discussed at the State annual meeting of the Church of England Men's Society at St. Mary's, Moonah, Tasmania, next Saturday, September 28.

The Bishop of Tasmania, the Reverend R. E. Davis, will be presiding at his first meeting of the society. About 100 delegates will attend from the north, north-west and south.

Bishop Davis will lead the discussion on Church Unity and members will later look at groups for closer consideration of the subject under five headings.

The meeting will also discuss whether the venues for Federal council meetings should be considered as a diocesan or a State level. At present it goes to each State by rotation.

Delegates will also consider why so many confirmees drift from the Church.

The "Bring out a Briton" campaign will also come under scrutiny.

It is proposed that the southern executive sponsored Mr. and Mrs. A. Rice and two children from Staves and they are leaving Claremont.

It is proposed that the three regional executives sponsor families from England.

A.C.U. MEETING
The Chairmen of the Australian Board of Missions, Canon F. W. Coudrakis, will talk on his impressions of the Anglican Council, at the next meeting of the Sydney branch of the Australian Church Union in Christ Church School hall on Monday, October 14, at 8 p.m.

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OBITUARY

BISHOP FERGUSON-DAVIE

We record with regret the death at Marlburg, South Africa, on September 11, of the Right Reverend G. A. Ferguson-Davie, formerly Bishop of Singapore and Senior Bishop of the Western Anglican communion. He was 92.

He was Bishop of Singapore from 1909 to 1927, when he resigned to go to South Africa. There the bishop served for the rest of his life mostly in the Diocese of Natal.

Bishop Ferguson-Davie is still remembered with affection by the older church people in India.

South Africa, the Singapore

Our Singapore correspondent writes:

Bishop Ferguson-Davie is a photograph taken on the eve of his departure from Singapore in 1927.

community in Natal mourns his passing as he was ever a champion of their cause.

When Bishop of Singapore he made himself well-beloved by the Chinese, Eurasians and Indians of that country, says Mr George Daniel, who is one of those who knew the bishop very well and with whom he was in correspondence until quite recently.

"When the bishop left Singapore with his wife and adopted daughter, Mr Daniel says, 'The bishop was only 53 years old. This was then the recognized 'retiring age' for Europeans working in this colony."

"But he could easily have continued to work here for many years more. He was then healthy and strong—and was known as the 'cycling bishop' because he used to travel that way all over the country."

Before coming to Malaya, Bishop Ferguson-Davie was an missionary in North India.

When he left Singapore in 1927, he went to South Africa where he worked full-time in the Natal field for many, many years, and then part-time for another 14 years.

"Quite a lot of the boys and girls confirmed by him when he was in this diocese are still living and they will have the opportunity of remembering him at the Requiem in S. Andrew's Cathedral, Singapore, on September 28. Mr George Daniel said.

THE REVEREND W. H. MACFARLANE

We record with regret the death at Bridport, Tasmania, on September 13, of the Reverend William Harold MacFarlane, one time Administrator of the Diocese of Carpentaria.

Tasmania, 18 of its most beloved priests following a fatal accident at Bridport, on September 13, in the person of the Reverend W. H. MacFarlane

who was born at Carr, in South Australia, in 1864, and was trained for the ministry at S. Andrew's Theological College, Adelaide.

He gained his Th.L. in 1909 from the Australian College of Theology and was ordained in the same year. He served advanced to the priesthood two years later.

After serving in three parishes

in the Diocese of Ballarat he offered his services to the Australian Board of Missions and was appointed to administer the Torres Strait Islands in 1905.

After nine years of faithful work there, he was appointed to administer the Torres Strait and Central Torres Strait Islands in 1914.

In the following year the Bishop of Carpentaria asked him to become the administrator of the diocese, which position he held for 13 years. In this period he represented Carpentaria at the Lambeth Conference in 1930.

Three years later he was appointed to the Western Secretary of the Australian Board of Missions.

In 1945 he came to Tasmania at the invitation of the then bishop, the Right Reverend Robert Snowdon Hay, and was appointed Rector of the Parish of Southfields. For five years he carried out his duties with love and faithfulness, serving also during most of this period as Rector of the North-Eastern

On going to Longford as rector in 1940, he was instrumental in organizing the very successful A.B.M. summer schools. At the outbreak of war he was appointed, in 1941, to the R.A.A.F., with headquarters at Woomera in 1942-45.

He served also as North-Central Rural Dean from 1941 until 1943, and as a retired from the active ministry of the Church in 1946 when he was appointed to the Diocese of Tasmania, where he lived at Bridport.

In his retirement he was very active in work for the A.B.M. and for numerous magazines, and in 1957 his death was staged in writing a history of North-West Tasmania. For many years he was actively associated with the well-known Antrianist author, the author who based his book, "Drums of Mer," on the life of MacFarlane had supplied.

For about forty-eight years a keen sportsman, he was particularly fond of his wife who shared a keen interest in the same pastime and mission life. Their eldest son, Richard, is Vicar of Woodgrove, in the Diocese of Tasmania, and their youngest son, Philip, is in the faculty of St. Stephen's College, Hong Kong. Other members of the family are, Pauline (Mrs S. Squire), of Perth, who is an active worker for the Church and mission in Perth (Victoria); Margaret (Mrs R. S. Allen), of Perth, who was appointed last year by the General Synod of the Church in Australia as a representative of N.S.W. to the Board of A.B.M. S. Mark's Church, Bridport, was filled to capacity on September 16, for a Requiem Canon for the late bishop, the Rev. L. Lundell and assisted by the Rev. G. A. Ferguson-Davie, the Rev. R. W. Warburton. In the afternoon a Requiem service was held at Holy Trinity Church, Launceston, when many friends of the late bishop were present among them fifteen clergymen from the Diocese of Tasmania who formed a robed choir. The Burial Office was conducted by the Rev. G. A. Ferguson-Davie, the Rev. R. W. Warburton, the Rev. A. McDonald, who was assisted by the Rev. G. A. Ferguson-Davie and the Vicar-General, the Reverend I. F. Sutton. The address was given by the Archbishop of Darwin, the Venerable W. Macfarlane Carr, Villa Crematorium, Bishop W. R. Barrett officiating.

THE REVEREND W. H. MACFARLANE

Anglican News Service, London, September 23.

On August 24 the Melbourne organist, Richard S. J. James, died of a heart attack at his own residence in St. James' Street, Melbourne, at 815 p.m.

He is a young Indian organic on the staff of the Melbourne University Conservatorium of Music, and was organist at S. Patrick's Cathedral.

FIRE SIDE FURY

FROM OUR OWN CORRESPONDENTS

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A WELCOME TO BALWYN'S "OWN MISSIONARY"

FROM A CORRESPONDENT

Melbourne, September 23

The women's missionary auxiliary of S. Barnabas-on-the-Bell, Balwyn, Victoria, arranged a basket lunch to be served on September 15 to welcome home their "Own Missionary" from Tanganyika, the Venerable F. R. McGorick.

The archdeacon was accompanied by the Rev. Canon Mrs Dorothy Mace, who was the hostess, and the Rev. Canon G. S. Taylor, who was the vicar.

The archdeacon and his wife have close ties with this parish; he was a resident of the Holy Trinity, Surrey Hills, before becoming the vicar of Holy Trinity, St. Albans, in 1958.

He has had a long association with the vicar, the Reverend H. J. Thompson.

Mrs McGorick's sister, Mrs A. K. F. Macfarlane, is also a parishioner. They are daughters of Canon A. R. Macfarlane.

After tea Mrs McGorick spoke of her work in Tanganyika and concluded with the following words: "We can't work without you. We work as a team together."

Following question time, Miss Thompson presented the Rev. Canon G. S. Taylor with a book of condolence for the Rev. Canon G. S. Taylor, who was the vicar of Holy Trinity, Surrey Hills, before becoming the vicar of Holy Trinity, St. Albans, in 1958.

The potential for the Lord among the ten million inhabitants of the Republic of Tanganyika, which is a land of evil spirits.

The occasional sermon which alone does not provide for all needs.

ORGAN RECALLED FROM A CORRESPONDENT

Melbourne, September 23

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DIOCESAN NEWS

ADELAIDE

DEDICATION FESTIVAL

The 12th dedication festival of St. John's Church, Halifax Street, will be held on October 20. The service will be at 9 a.m., when the celebrants will be the Rev. Dr. Fred B. Wallace, as the preacher will be Fr. J. Lewis. The rector will preach at Father

ADELAIDE

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The complete answer is with the Lord. His "own need" is in his kingdom and who "thrust me off" to help with prayer and by giving.

Kathleen McGorick is principal of the Bible School at Adelaide where he will be assisted by Fr. J. Lewis on completion of the school.

ADELAIDE

The Right Reverend G. F. Samuel will continue to serve at St. Mark's Church, Rosebery, on Monday, September 23.

The Right Reverend F. R. Arnot held a Confirmation service on Wednesday evening at St. Paul's Church, Ormond.

A "Window on Africa" week-end was conducted in the Parish of Goodenough from September 19 to 22 by the Rev. Canon G. S. Taylor, Archdeacon Frank and Mrs McGorick (Tanganyika). Deacons (Les Arthur, Dwyer), Miss Mary Nevel (Carmichael), Deaconess Kevin Curran (C.M.S. Home Secretary), and special training programmes on Africa were presented to young people, Sunday schools, and at the Sunday service in the various centres of the parish.

ADELAIDE

The feast of the dedication of St. Stephen's Church, Adelaide, was commemorated on September 22. St. Stephen's Theological Institute was also represented by students from St. John's College, Morphet.

Without the parish and spoke on the work of training for the South.

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