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W.C.C. ASSEMBLY OPENS THIS WEEK

800 DELEGATES WILL MEET AT UPSALA

ECUMENICAL PRESS SERVICE

Geneva, July 1
Some 1,500 churchmen from all parts of the world will attend the Fourth Assembly of the World Council of Churches which opens at Upsala, Sweden, on July 4.

More than 800 of them will be delegates from the 232 Anglican, Protestant, Old Catholic, and Orthodox churches belonging to the W.C.C.

The theme of the Assembly, which will continue until July 19, is "Rehold, I make all things new".

The last Assembly met in Delhi, India, in 1961. Dr D. J. Niles of Ceylon, replacing the late Dr Martin Luther King, will give the sermon in the ancient Upsala Cathedral, and at the opening service on Thursday morning, on the Assembly theme.

The official Australian Anglican delegates are the Archbishop of Melbourne, the Bishop of Newcastle, the Bishop of Gippsland, Archbishop G. R. Dellbridge, the Reverend J. C. Carris, the Reverend J. S. C. Miller and Mrs Elizabeth Ogden.

Other Anglicans from this country who will attend are the Archbishop of Perth (four-suffragan), Sir James Darling (convener), Mr John H. Gifford (youth delegate) and Mr V. K. Birtchall (diocesan delegate).

On Sunday afternoon, July 7, Lord Caradon, Great Britain's representative to the United Nations, and James Baldwin, American representative, will participate in a presentation ceremony "White Racism or World Community".

Mr Baldwin, speaking from the perspective of an American Negro, will analyse the nature and origins of white racism, and its continuing influence on all areas of human relations locally and nationally.

C.M.S. PRESIDENT TO RETIRE

ANGLICAN NEWS SERVICE
London, July 1
Sir Kenneth Grahb, President of the Church Missionary Society since 1944, is to retire on May 1969.
Sir Kenneth, who is 67, said that his decision is part of a pattern; over the past few years he intends to withdraw from his many church responsibilities.
As well as being President of the C.M.S., Sir Kenneth is Chairman of the House of Laity of the Church Assembly and Chairman of the Churches Commission on International Affairs.
For many years, in addition to his business and Civil Service commitments, Sir Kenneth has devoted much of his time to the Church, and is well known throughout the world in connection with Christian affairs.

SIR WALTER NASH SERVICE

ANGLICAN NEWS SERVICE
London, July 28
A memorial service for Sir Walter Nash, the former Prime Minister of New Zealand, will be held in St. Paul's Cathedral on Monday morning, July 29.
The Dean of St. Paul's, the who is himself a New Zealander, will preach the sermon.
Sir Walter was a lay reader in New Zealand, and a prominent member of the Church of England Men's Society.

Lord Caradon, on the basis of his U.N. experience, will assess this important component of World Community.
He has been one of the biggest opponents of world community.
Another feature of the Assembly will be "A Pilgrimage of Prayer" to be staged by the W.C.C.'s Division of Inter-Religious Dialogue and World Service.

Three addresses will be given: one by a representative of the developing world, Pastor Jean Koenig of the Protestant Church in Eastern Europe, Dr Ulrich von Bruch; and a third by an Anglican theologian, the late Rev. Dr. J. C. Carris.

People attending will pass through a series of exhibits and photographs illustrating the primary needs of people in Africa, Latin America, the Middle East and elsewhere.
The exhibits are linked with an outdoor exhibition of the different forms of material aid taken.

The delegates will study the "World Community" in six sections: the Church's Unit in a World of Plural Societies; the Mission; the Church's Role in Social and Economic Development; the Church's Role in International Affairs; the Living of the Christian Life; and Towards a New Style of Worship.
The six presidents of the World Council of Churches have called upon all member churches to give aid for the Assembly; the necessary papers are contained in the booklet "All Things New".

The Greek Church has modified its earlier decision not to send delegates to the Assembly. It has now appointed four delegates to the Assembly, which is entitled.

The six presidents are being observed. (See story page 4.)

NAKURU APPEAL CLOSES WITH \$4,038

Our 1968 Lenten Appeal for the Northern Frontier Medical Mission in the Diocese of Nakuru, Kenya, is now closed after achieving a total of \$4,038.38.

A fine response by readers falls far short of the amount of \$5,000 at which we aimed; but we have every faith that friends of Bishop Langford-Smith and the Diocese will make it up in some way.

Last week, THE ANGLICAN had a letter from Bishop Langford-Smith, written in mid-June just before he left for Lambeth.

"I want you to know how greatly encouraged we all are by the splendid response to the appeal."

"Yesterday, we had a meeting of the Northern Frontier Medical Mission staff and we were able to make plans for the first medical recruit to Marsabit."

"We have hopes of a doctor early next year."
The Bishop asked us to hand over the necessary thanks to all



Some of the members of the official party at the combined churchmen's dinner held at Cessnock, Diocese of Newcastle, last week. Left to right: Mr Sean Teggins, Fr M. Cahill, Bishop J. Stubbard, Judge Clapin, the Reverend W. H. S. Childs and Mr Foote O'Neill.

THEOLOGICAL TRAINING NOT GOOD ENOUGH, SAYS BISHOP

FROM OUR OWN CORRESPONDENT

Goulburn, June 28
"New courses of theological training should be devised to take full account of the demands of teaching and pastoral care which form so large a part of the responsibility of parish clergy-men."

This was included in a notice of motion presented to the annual Synod of the Canberra and Southern Diocese at Goulburn this month by the Assistant Bishop, Bishop C. A. Warren.

He said the existing preparation for parish clergy on a theological level was just not good enough.

"There are nineteen universities in England which include theology as part of their general curriculum, but none in Australia," said Bishop Warren.

"New courses should be devised which could be acceptable to all denominations. In the Australian universities there we should see whether colleges can find a co-ordinated system where they could make use of the existing facilities, and raise them on a level of these new subjects."

The motion asked that a thorough assessment be made of all theological training courses and facilities in Australia; with due

account being taken of the efforts and resources of the A.C.C. Division of Studies, and the General Synod committee on theological education.
"Also, that the courses of theological and allied studies at universities should be investigated and encouraged by the whole Church acting together."

Colleges should be encouraged

DR RAMSEY ON THE EFFECT OF UNITY

ANGLICAN NEWS SERVICE

London, July 1

The Archbishop of Canterbury, Dr Michael Ramsey, speaking on June 24 at the Church Assembly's informal conference on the Anglican-Methodist unity report, admitted that the Church of England was terribly complacent in its church life.

This was largely because they were left to themselves. But when they mixed with

other people their complacency began to be damaged and found that time about in quite undramatic ways the Anglican complacency was pricked, pinched, and exploded.

He would make a positive promise that if the scheme came forth it would have a prodigious effect on the movement for Christian unity in the widest sense — on the Orthodox and the Roman Catholics as well as on Protestants and Anglicans.

Although the conference was originally intended as a free-ranging discussion to raise points of concern and doubts on the unity scheme, it developed, like so many church assemblies, into a series of set speeches in which more than 40 members both lay and ordained read prepared addresses.

The Archbishop of York, Dr Donald Coggan, spoke of the effect on the younger churches and on the Methodist Church if the scheme for unity was not to go forward.

He should say: "Let us cast aside ifs and buts and say 'you need us.' Let us enter into unity."

Canon Hugh Montefiore said they should be themselves about ecclesiastical politics to the crisis in the world.

COMBINED DINNER

ANNUAL EVENT GROWS

FROM A CORRESPONDENT

Cessnock, July 1
The annual combined dinner of the Catholic Men's Dinner Club and the Church of England Men's Society which started here in a small way four years ago, has become a very important function.

More than 200 churchmen of several denominations attended this year's dinner held last week at the Country Club.

Mr Force O'Neill of the C.M.D. said in his address, that the idea of the combined dinner had started when a number of Anglicans attended a Catholic dinner in 1964 and heard an address by Bishop Trothey of Marlband.

"We all agreed that it was well to see a division among Christians and from that thought this dinner became a reality," said Mr O'Neill.

"The first dinner was held at the Lyceum Hall and the next two at Corruha House."

"This year we outgrew Corruha House and moved to the Country Club."

MORE TOLERANCE

"I suppose that in time the Church will be strong for unity will be the Town Hall."

From the dinners, Mr O'Neill said, had come many happy associations and the promotion of more tolerance and understanding between the two churches.

At the official table were the Assistant Bishop of Newcastle, the Right Reverend L. Stubbard, Fr M. Cahill (Roman Catholic), the Reverend W. H. S. Childs (Anglican), the Reverend F. Lacey (Presbyterian), the Reverend D. Navell (Salvation Army), the president of the C.M.S., Mr Stan Teggins, and the president of the C.M.E.S., Mr Force O'Neill.

Many clergymen of all denominations came from Wyoong, Newcastle, Murrumbidgee, Maribyrnong, Singleton, Cessnock and surrounding districts.
During the evening the Reverend Gordon Cook of Christchurch and Mr John Francis of Newcastle sang solos, accompanied by the Reverend W. H. S. Childs.
Mr Kevin Levido led the community singing.

who have helped with the Appeal.

Two gifts were especially delighted to receive.
In May we acknowledged the Diocese of Carpentaria, this sum represented the collection at the Entertainment service of the new Bishop, the Right Reverend Eric Hawkey.

After consultation with the sub-Dean and the Diocesan Secretary, Bishop Hawkey felt that the amount should not be used for a special fund but rather for the Diocese — to be expressed through the wider Church.

Bishop Hawkey was actually at school with Bishop Langford-Smith, and he expressed the hope when sending the cheque that his name would be mentioned in the Gospel for the first day unit (Philippians 2:25).
The other gift which delighted us was \$200 in Malaysian cur-

rency from the congregation of S. Michael and All Angels', Soudkhan, in the missionary diocese of Borneo.

Sandakan is one of the centres to which our readers' generosity enables us to dispatch copies of THE ANGLICAN each week by air freight. The parish decided to devote the offering on Pentecost — the Birthday of the Church — to mission in other parts of the world, and Nakuru was included along with causes in the Dioceses of N. Queensland, C. Victoria, Lesotho and Mauritius.

The gift of \$10 which brought the total to \$4,038.38 came from the Women's Association of S. John's, Gordon.

The success of the Marathi projects, heads of course, on now have become some enquiries in Australia and in England, and we shall report progress about the Bishop's recruiting drive as soon as possible.

W.S. HASTIE

FIRBANK

CHURCH OF ENGLAND GIRLS' GRAMMAR SCHOOL, 24 Middle Crescent, Brighton

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Boarding and Day School for Boys and Girls

Headmaster: Mr. J. D. DART, M.A.

Enquiries now being taken for 1969

Tel. 92-1541 and 98-1163

Newcastle Church of England Grammar School for Girls

Boarding and Day School for Boys and Girls

Headmaster: Mr. J. D. DART, M.A.

Enquiries now being taken for 1969

Tel. 92-1541 and 98-1163

TAMWORTH Church of England Girls' School

Boarding and Day School for Boys and Girls

Headmaster: Mr. J. D. DART, M.A.

Enquiries now being taken for 1969

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Boarding and Day School for Boys and Girls

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A SCHOLARSHIP EXAMINATION

Six Senior and two Junior Boarding Scholarships will be awarded

Application forms and further details may be obtained from the Headmaster

Closing date for entries: August 30, 1968

GENEALOGY OF CHRIST . . . 22

THE DEATH OF ABNER

By MICHAEL J. LAURENCE

DAVID received Abner countenancing and kindly and acted as his host for many days.

Abner then sought permission to go to fetch all the people and to be present to receive him.

While these events had been taking place, Joab had been slaying with his men on a guerrilla raid and did not return until he had left Hebron, but when he learned on his return of the alliance David and Abner had made and knew he had already set out to bring the people to David and give the government into his hands, his heart was filled with jealousy for he was well aware of Abner's wonderful capacity for handling people and dealing with difficult situations and he feared lest the command of the army would be taken from him and given to Abner and that he should lose all his influence over David since it would have been through Abner that David obtained the whole kingdom.

At first Joab tried to discredit Abner's eyes, doubting his sincerity and integrity, but when he saw this had no effect, he determined to kill him, but he did not wish such a powerful warrior to die.

He accordingly sent messengers to overhear Abner bidding him to return as David had forgotten to tell him certain things.

The messengers overheard Abner at Beira or the Well, and when they had made camp for the night.

When he heard, as he thought, the message David had sent, and when he had immediately returned to Hebron where he was met at the gate of the city by Joab who pretended to show great cordiality towards him.

REVENGE Drawing him aside as though he wished to speak privately with him, Joab suddenly drew his sword and cut him down so that he died instantly.

When David heard of Abner's death, his anger knew no bounds.

He swore before God and the people that he had known nothing about it; that it had not been by his command, nor did it have

his approval, and he called down the curse of God upon Joab and all his house and upon anyone who should do as he did, admitting frankly he could not do anything to help Joab, who was too strong for him, but saying he left them to God who would do with the great wickedness as He himself unavenged.

David commanded the people to mourn publicly for Abner, putting on sackcloth and going before the Lord, while he and the elders and rulers followed behind, all weeping and lamenting.

So Abner was buried in Hebron with great ceremony and David composed a funeral psalm extolling his virtues and lamenting his death.

So upset was David over the murder that he would neither eat nor drink all day until the evening and this together with his very real regard for Abner, pleased the people greatly and consolidated his position still further.

When Ishbosheth learned of Abner's death, he and all Israel with him, was greatly troubled, and he sought to avenge the death of his brother, Baanah and Rechab, of whom he had heard that they had been officers of his household, conspiring to slay him in the hope of gaining favour with David, receiving rich rewards

and ultimately being made commanders of his army.

The brothers found their opportunity one day when they were going into the palace they saw no guards about the door, so they were responsible for watching the door as they were the only ones who had the key to the palace.

They went quietly to an upstairs room where Ishbosheth lay sleeping on his bed and stabbed him to the heart.

Cutting off his head, they hurried from the scene of their crime and escaped unseen.

Waiting until midnight, the two set out and travelled all night, still carrying the head of the murdered king, until they came to Hebron and there they presented themselves before David fully expecting to be richly rewarded for what they had done to the king.

But when David saw the head of Ishbosheth, far from being pleased with his would-be partisans, he regarded them as a horror and loathing and upbraided them for taking the head of an innocent and defenceless man who had trusted them with great offices of his household, treating them with great respect and goodwill.

As for their thinking he would receive their dead with joy, he went on, nothing they could have

done could have inflamed a greater or worse blot on his honour than their thinking him capable of taking such a deed of a kindly spirit.

He then ordered them both to be tortured and slain, their hands were cut off and their bodies to be hanged over the pool at Hebron.

But the head of Ishbosheth he commanded to be buried with great honour in the grave of David.

After the death of Ishbosheth, the principle ruler of the tribe of Israel decided their wisest course was to go to David in Hebron and give themselves up to him reminding him of the goodwill they had always had towards him during Saul's lifetime.

David received them kindly and entertained them, making a great feast for them and sent them away to bring the rest of the people to him.

Many of the tribes came to Hebron bringing with them corn and wine and other kinds of food and there David was rejoicing King over all Israel and there was great feasting and rejoicing for three days, at the end of which time the King and his men were left to rest for a few days, a small but very important city, the south of Judah which gave access to the sea.

The city of Jebus was occupied by the Jebusites, the descen-

dants of Jebus the son of Canaan, the grandson of Ham and the great-grandson of Noah, who were so convinced of the impregnability of their walls and the contemptuousness of David's power to harm them that when they had closed the gates of the city against him, they deliberately lined the walls with all the stones they could find or maimed, saying that was all that was sufficient to guard the city against him.

When David saw the contempt of the Jebusites and how they despised him he was very angry and immediately had siege to the city against them as he was to his inhabitants and at a warning to any other people who might have a like contempt for him.

The lower city was taken by force, but the citadel or fortress held out so resolutely that David offered as a reward the position of Captain of the Army, to the first man who should succeed in gaining an entrance to it.

Every man was anxious to win so great a honour, but it was Ithai the Gittite, a man who was quick and more capable than any other, and as soon as he had captured the citadel, called to the King to climb the wall.

So Ithai was made Captain of the Army, and as soon as he had captured the citadel, called to the King to climb the wall.

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CIVIL COURTS RULE IN

A U.S. CHURCH DISPUTE

ANGLICAN NEWS SERVICE

The Supreme Court of the United States has agreed to consider whether civil courts can constitutionally decide whether a church has departed from its original tenets of faith.

New York, June 21 Christian denomination

The case is considered of vital importance by the Protestant leaders because it would determine whether a denomination have sought recently to withdraw from their denominational ties.

Church argued that the ruling violated the Amendment regarding separation of church and state.

congregation asked the court to declare it the rightful owner of the church property on the ground that the denomination had made "revolutionary, fundamental, unlawful and radical changes" from its original Presbyterian faith.

They have sought to take the local church's property with them on their migration to other denominations are no longer teaching or practicing the same doctrines as their parents.

The issue affects primarily those denominations—such as the Presbyterian, Lutheran, Episcopal, Methodist and Reformed churches—in which the ownership and control of church property is retained in the hands of the parent denomination.

The ruling is thought to be the first time that a government body in the United States has decided that a Church has been untrue to its own creed.

Granting an appeal, the Supreme Court in Savannah had proved that the parent Presbyterian Church in the United States had not kept the faith.

The issue affects primarily those denominations—such as the Presbyterian, Lutheran, Episcopal, Methodist and Reformed churches—in which the ownership and control of church property is retained in the hands of the parent denomination.

Previously, the courts had always accepted the parent body's decisions on doctrinal matters.

Archbishop Chromy of Athens, June 28

The Vatican Secretariat for Christian Unity.

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The Vatican Secretariat for Christian Unity.

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Church of England Girls' School

Headmaster: Mr. J. D. DART, M.A.

Enquiries now being taken for 1969

Tel. 92-1541 and 98-1163

COMMUNITY OF THE SISTERS OF THE CHURCH

MELBOURNE

Headmaster: Mr. J. D. DART, M.A.

Enquiries now being taken for 1969

Tel. 92-1541 and 98-1163

ADelaide

Headmaster: Mr. J. D. DART, M.A.

Enquiries now being taken for 1969

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Application forms and further details may be obtained from the Headmaster

CROWDS RESPOND TO INVITATION OPERATION FRIENDSHIP AT COOPAROO

FROM A CORRESPONDENT

Cooparoo, June 23

Against the backdrop of sunny Queensland winter weather the parishioners of St. Stephen's, Cooparoo, staged a weekend of Friendship on June 22 and 23.

Hundreds of people from kindergarten age to senior citizens swarmed through the church and rectory grounds.

Ample evidence of the huge crowd was seen in the surrounding streets lined with cars during the week-end.

Entertainment, displays, a fence painting competition organised by the Youth Council of the parish, ballet dancing, stalls of all sorts provided a carnival spirit on the Saturday.

As the winter evening fell the rectory grounds were turned into a fairy land of coloured lights, cherry ferns in metal drums and a sizzling barbecue tea at which 380 were fed.

At least 1,000 people attended throughout the afternoon and evening.

Sunday carried the theme of friendship into the sphere of worship.

Again large numbers attended the services, Sunday school groups, youth tea and youth coffee club.

By the end of the day 1,400 had gathered at the several services.

HOME MISSIONS

At the morning services the Home Missions were highlighted by the Reverend L. C. W. Home Mission Secretary, and in the evening the Dean of Brisbane, the Right Reverend C. W. Deane, preached, brought the challenge of friendship as applied in his former Diocese of Kalgoorlie.

While not essentially a money raising effort, nevertheless stalls by the Saturday day school organisation to raise finance for equipment and to have funds available for outreach through the several missionary agencies, the proceeds will enable the parish to give financial assistance to the Diocese of the Northern Territory.

This special need is also to be given aid through retiring collections at all services throughout the whole of July.

The aim of the week-end was to bring people together in the spirit of friendship.

This was achieved to a large degree as was seen in the harmony of a big team of workers linked in fellowship.

Newcomers were made to feel welcome and many comments

of approval have been received by the organisers.

St. Stephen's Cooparoo has at present four young people being trained for the ministry, deaconry, work, and Church Army.

During the past few months the Ladies' Guild has raised \$560 for the Australian Board of Missions as well as supplying lunch and blankets for the missionary transit house in Brisbane and the Ladies' Guild or aid the Bishop of Carpentaria.

WOMEN ASKED TO MAKE A WIDER CONTRIBUTION

Head Deaconess Mary Andrews called upon women to make a wider contribution to the Church in Australia when she addressed the annual meeting of the Mothers' Union in the Diocese of Sydney in the Chapter House of St. Andrew's Cathedral last Friday morning, June 28.

She said many Christians were to blame for the malaise of the Church and referred her thoughts to the biblical words, "Eve, where art thou?", put out by Australian Church Women.

She spoke movingly of the need to raise and the deep unity which can be found in a conference amid there among women from many countries and many denominations.

Deaconess Andrews was congratulated by the members of the Church organisations to combat the reluctance of abetism which was appearing all over the world.

On the hill above, she saw two mild-match-burnt women, Perth, on the hill above, she saw two mild-match-burnt women, Perth, on the hill above, she saw two mild-match-burnt women, Perth.

The deaconess appealed to Australian women to show more concern for the under-privileged at home and overseas.

Her enthusiastic sponsorship of the Fellowship of the Least Coin must surely result in more members in Sydney.

This fellowship was established in 1959 by the Asian Church Women's Conference which met in Hong Kong, inspired by the idea of an Indian woman, Mrs. Shanti Solomon.

In 1963 it gave \$100 to help Aboriginal girls in Australia!

Since then many Australian women have become members. The idea is that women put

The Deanelect of Rockhampton, at present the Rector of Auchenfor, Brisbane, the Reverend John Bayton. This photograph was taken when he was Sub-Dean of All Souls' Cathedral, Thursday Island.

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each month their smallest coin into a container bearing the label supplied by Australian Church Women, at the same time saying a prayer for need in the world.

These gifts are collected at World Community Day services held during the last week of October each year.

LEAST COIN

The "least" coin is asked for so that no one will be left out, may join in giving in the circle of prayer.

The fellowship has supported projects since it began including a girls' hostel in Tahiti, a Christian bookshop in the New Hebrides, Dr. J. C. L. L. King's struggle for civil rights.

Members were asked to bring their coins to the meeting on July 2 the Mother's Union Central Council meeting at Mary Sumner House, London.

The flowers on the stage of the Chapin House were beautifully arranged by members from St. Anne's, Stratfield.

SYNOD TOLD OF EXPANDING AREAS IN CANBERRA AND WAGGA

FROM OUR OWN CORRESPONDENT

In his report to the Synod of the Goulburn and Canberra diocese held here this month, the Registrar, Archdeacon A. W. Harris, said that during the previous twelve months new parishes had been created in Canberra and Wagga owing to continued growth.

It was likely still more parishes would have to be made July in both areas as the expansion of new subdivisions was continuing rapidly.

"In all the new Canberra areas we are acting in close liaison

and harmony with other churches," said Archdeacon Harris.

"Experiments are being tried in Church government and finance so as to avoid, on the one hand, duplication of buildings and waste of money and effort, and on the other, the creation of unnecessary divisions in new communities by acting independently.

"Our eccumenical endeavours in these areas are being guided by our conviction that, however much we love our own Anglican way, God can best be served there through the travail of joint

action."

"While there are always inadequacies in staffing, whether in new areas or old, the placement of clergymen in new areas of the diocese is generally, and the development of parishes in these areas, have been maintained."

By comparison, the staffing situation of the Church in other parishes is much less satisfactory.

Sydney, for example, has vast new mushroom suburbs and major housing developments which are being built up, but are not able to cope with the situation.

Our diocesan home mission funds are being supported by parishes in these areas.

"Elsewhere enquiries reveal that this situation is not greatly different."

"For these reasons, it has not seemed practical to ask for

INSTITUTE OF THEOLOGICAL STUDIES

FROM OUR OWN CORRESPONDENT

Goulburn, June 28

"By the generosity of a member of the Council, money has been made available for the purpose of strengthening our ties with other parts of Australia."

This was stated by Canon L. M. Marchison in his report to this month's Synod of the Diocese of Canberra and Goulburn, held here, on the progress of S. Mark's Institute of Theology and Library.

"Bishop Warren has begun a series of visits to the State capitals and other important cities, where he has held meetings (mainly academic) to present an outline of the aims and potential of S. Mark's, and to elicit interest and support," he added.

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Gifts of duplicate books were made to the Franciscan Mission Library (New Guinea), the Pacific Theological College Library (Fiji), and the Kalgoorlie Diocese Library.

Correspondence classes were held for the Th.Schol. and Th.L.

An appeal was made to syndicate the number of Friends of S. Mark's, at seven and a half dollars subscription annually. Last year \$867 was raised from this source.

COPE AND MITRE HANDED ON

FROM OUR OWN CORRESPONDENT

The gift of a cope and mitre to the Right Reverend G. T. Sambell, Bishop-Coadjutor of Melbourne, who is also Vice-Chancellor of the Anglican Mission to the Streets and Laneways, was received at the early history of the mission.

The Right Reverend Donald Baker, sometime Bishop of Bendigo, whose death was reported last week, was a cousin to the late Mother Esther, Mother Foundress of the Community of the Holy Name, which came into being to conduct the Mission to Streets and Laneways.

She was a skilled needlewoman, and when her cousin became Bishop of Bendigo she presented him with his cope and mitre.

Mrs Baker has now presented the cope and mitre, in splendid condition, to Bishop Sambell, strengthening the link between the two cousins, or Bishop Sambell is also one of the first students of Bishop Baker at Ridley College.

He is also the first of his Ridley students to be raised to the episcopate.

S. A. SECRETARY FOR BIBLE SOCIETY

The Reverend David Harris has been appointed State secretary of the Bible Society in South Australia.

At present he is a regional secretary with the British and Foreign Bible Society at Leeds, Yorkshire.

Formerly he was a chaplain with the Royal Australian Air Force, based at Richmond, New South Wales.

A qualified pilot, he regularly flew in Service aircraft. He was up with his new post in October.

His Anglican priest serving with the Bible Society in New Guinea are the Reverend James Payne (Commonwealth Secretary), Cairns; and the Reverend Donald Hicks (Department Secretary for Papua/New Guinea).

CHURCH'S NEW BANK PROGRESS

FROM OUR OWN CORRESPONDENT

Goulburn, June 28

Operations of the first twelve months trading in the new bank of the Diocese of Canberra and Goulburn, held here.

The bank is known as the Diocesan Development Fund, and at the end of March last had a credit of \$102,954 standing in the name of investors with the fund.

A further \$17,000 had been received from and repaid to investors during the year.

The chairman of the fund, Bishop C. A. Warren, said all the money so far lodged had been immediately invested in accordance with diocesan policy, including debenture issues in seven companies.

"We all this could be claimed and returned to investors if the need arose, apart that \$7,000 was maintained in investments at call, and arranged for use for temporary overdraft accommodation if the bank should be needed," said the Bishop.

Interest earned on investments

of \$4,245 was more than double the amount of the fund in the initial year of its operation.

The board administering the fund is constantly reviewing the best investment opportunities, and those offered to investors by banks and government agencies.

"It is our policy to diversify into other types of blue-chip investments," said Bishop Warren.

MORE SUPPORT

While the board does not regard the fund as a primary or very serious way of raising financial aid, it is concerned that those lodging money with the fund should not be penalised or put to any comparison with other lenders.

"We look forward to the start of the year to tend for parish development."

"Obviously, considering the likely cost of many building projects, the funds in hand are very sufficient for any but the most modest parochial requirements."

"In view of this, we look to Anglicans generally for much more support for the fund."

HEADMISTRESS RESIGNS

FROM OUR OWN CORRESPONDENT

Armidale, July 1

The Bishop of Armidale announced last Friday the resignation of Miss J. L. Howard, headmistress of the New England Girls' School, Miss J. L. Howard, to take effect in the first term of 1969, or earlier if a new headmistress is appointed.

Miss Howard has been headmistress of the school since May, 1959.

The official party at last month's Anglican Ball at Forbes, Diocese of Bathurst. Twenty-three debutantes were presented to Mr and Mrs Charles Perkins. The profits from the Ball will go to Aboriginal welfare. The rectors is the Reverend L. C. G. Crowe.

BOOK REVIEWS

WAR IN THE PACIFIC

THE WAR WITH JAPAN A Concise History, Charles Bateson, Eric Smith, 411 pp.
MYTHS is a plenty continue to day, a quarter of a century later, to fog the understanding of most Australians about the most important aspects of the Second World War in our own hemisphere.

They should all have been dispelled by the official histories; many were, but some were not and anyway, only specialists tend to read them.

Not least among the merits of Mr Bateson's splendid book is that he has demolished one or two myths in a way that may percolate at last through to the general public.

Two in particular should be mentioned: that there was ever a Japanese plan for the occupation of the Australian mainland or any part of it, and that the Battle of the Coral Sea was the "critical turning point" in the Pacific War.

The truth is, of course, that there never was a Japanese plan to occupy any part of Australia and that the importance of the Battle of the Coral Sea has been exaggerated for propaganda purposes: it was the Midway engagement which was decisive.

This is not to deny that the Coral Sea battle was significant, but was, highly so and not less because of its effect on the course of events later in Midway. Mr Bateson makes this clear.

The sub-title "A Concise History," makes plain the author's intention.

The official and biographical accounts of this War run into some two hundred volumes, covering everything from worm-eye minding of lowly private soldiers to the broad grand strategic sweeps of the most important military minds. It would doubt the practicability of writing a single volume like this, if the balance were to be maintained.

THERE were so very many individual small trees in the forest of such different shape and sizes, covering so enormous an area, that no view of the forest as a whole might seem possible. Mr Bateson has somehow achieved the impossible.

One can disagree with the author on some details of his selection of facts — this reviewer regrets, for example, the scant amount of relative space given to the fighting by Chinese in China, where one-half of Japan's land forces were tied up throughout the war, and that Wangpa's exploits have not been specifically noted as militarily valuable — but there can be no criticism of the accuracy presented, whether they concern the fighting in the widest sense or tactical detail.

The last chapter, headed "Concluding Thoughts," contains stimulating propositions which should be more widely discussed. Could the war in the Pacific have been ended six months earlier?

Was the "unconditional surrender" formula a grave error?

CARE OF ELDERLY PEOPLE

OLD PEOPLE AT HOME. Compiled by the Steering Committee for Mental Health of the Australian States, Pp. 27, 28 pp.

This most useful book has been compiled by a group of professional people closely associated with the care of the elderly and contains a mine of information on mental health, nursing programmes for the arthritic, and legal matters to mention but a few.

Although primarily designed for nurses, social workers, and occupational therapists it will interest those who have any responsibility for the care of the elderly.

SURVEY OF OUR LITERATURE

AUNTS AND UNCLE, by J. Baker, Ripley Ltd. Pp. 248, \$4.75.

Mr Blake has produced a most readable survey of Australian literature from 1788 until the present day, written effectively with novelist, historian, biographer, poets, and short story writers.

He picks the bubble of the novel as Australian and dismisses the need for a double standard for what is acceptable as Australian and overseas levels.

It is a most informative account of Australian writing written with that authoritative insight that comes from a thorough knowledge of the subject.

If one can cavil I am not certain what he means by "epistemological studies" when he discusses the works of Gordon Calde on page thirty.

Mr Blake is well qualified to write such a survey. He is fortunate to have him as an instructor of Schools. His book is a very good survey of school library.

-J.T.

CHRISTIAN POEMS AND BELIEF IN TWO NEW PENGUIN BOOKS

S. JOHN OF THE CROSS POEMS. Translated by Roy Campbell. Penguin Books, Pp. 182, 90 cents. THE TRULY DIVINE POEMS. Books, Pp. 182, 90 cents.

IT is axiomatic that Penguin reprints have already proved to be, as highly so and not less because of its effect on the course of events later in Midway. Mr Bateson makes this clear.

The sub-title "A Concise History," makes plain the author's intention.

Both of them delve deeply into the depths of man's practical experience of the Reverend H. A. Williams. Fellow and vicar preacher of Trinity College, Cambridge.

His message is not for the casual or unimaginative reader, but for those who in a spirit of detachment, will pause to consider the Divine attributes which surpass the ordinary levels of human thought and knowledge.

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SURVEY OF DOCTORS

THE HEALTH CARE SYSTEM IN AUSTRALIA. Edited by C. Ashwin Underwood, Pp. 284, \$4.75.

This book is basically a translation of Dr Pollak's "Die Jünger des Hippokrates: Der Weg des Arztes durch sechs Jahrtausende," which was a sociological survey of doctors and the medical profession over a period of six thousand years.

The German original was closely tied to a German background and Dr Underwood, as mentioned this to give it a thousand years and what is a fitting title too radically.

In this he has succeeded in producing a readable account of doctors in this vast period of time, and in a short compass much information that is not readily available elsewhere.

It is a most interesting study of doctors, their dress and status, their lives, and their social recompense.

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OF more general appeal is "The Truly Divine" which contains revealing explications of aspects of Christian belief which are drawn from the practical experience of the Reverend H. A. Williams. Fellow and vicar preacher of Trinity College, Cambridge.

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NOVEL RE-PRINTED

POWER WITHOUT GLORY. Frank Sheehy. Simon Books. Pp. 248, \$4.75.

This novel was first printed under different circumstances some twenty years ago and became the cause celebre of the decade involving the author in an action for criminal libel in the Supreme Court of Victoria.

Hardy won his case and the novel enjoyed such publicity that it has been printed many times since in Australia, Britain, and other countries.

It is a long novel, rough in parts, lacking badly the pruning which is deserved, and yet its theme compels the reader to the bitter end.

Hardy took the figure of the Melbourne power-politician John Wren and wrote a story about a period of Australian history and about a man who was almost wholly malign in his influence.

Into the fabric of the novel he introduced clearly recognizable figures of the Melbourne scene who is Archbishop Manning; Thurgood; who is the famous barrister; and the villain of the piece, John Wren.

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ON MARRIAGE GUIDANCE

FIRST AID TO CONJUGALITY. Edited by C. L. Minns, T. J. Oak, Pp. 248, \$4.75.

This is quite one of the best books that has been produced on Marriage Guidance and the readers owe a debt of gratitude to the Editor of the Expository Times (who is the editor of this book) for arranging it and for his perspicacity in choosing such able contributors.

The field is wide and ranges from "The Sixth Form Agony" to "The Pregnant Single Girl and her Parents." The "Deserted Wife, Husband or Children," "The Bereaved," "Moral Emergency" to "The Church and the Immigrant" to mention but a few.

The treatment is far from pragmatic and the contributors display a real deftness in exposing the root causes of many wrong disorders.

I hope it will become a "must" for both theological students and the parochial clergy.

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CANADIAN CHURCH

THE POLITICAL AND ECCLESIASTICAL HISTORY OF THE ANGLICAN CHURCH OF CANADA. (Second Edition, 1966) Pp. 284, \$4.75.

This is a succinct and interesting account of the development of Anglicanism in Canada and is one of a series presenting to Anglicans the secular and ecclesiastical history, and the policy, of each major national church or province of the Anglican Communion.

It may be said that the outline given is not as detailed as what has succeeded admirably in forming his task and has set an example for other authors.

Ervin gives a brief political and ecclesiastical history and then deals serenely with the constitutional device giving a picture of the founding situations and illustrating his history with accounts of the men and their labours.

The only and the obvious criticism is that the book is far too short for what it has to cover.

The author might with equal candour reply that he was but giving a brief outline of the picture of the Church's development such as he found in 1963 by the great Archbishop of Toronto.

The Australian reader will be intrigued with the many parallels between our own ecclesiastical history — the tendency for a congregational estrangement to give rise to a more effective Church of England — the liturgical nature of some of the clergy — and the heroic efforts of some of the Bishops who truly were fathers in the flock.

This volume deserves a wide circulation.

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TOLL OF THE ROAD

ROAD ACCIDENTS. Dr. W. Himes and Henry Street. Pp. 284, \$4.75.

This is another of the valuable books, available to the general public, at reasonable prices, where the reader has the advantage to read the author's own personal and sociological approach.

Both Britain and Australia suffer yearly in having a very large number of people who are maimed or killed in road accidents.

In Britain last year almost 400,000 people were killed or maimed in road accidents in this country.

Professors Elliott and Street exceed the law in as far as it operates to prevent traffic accidents and the lives of those who have been harmed to victims.

Although what they say is framed primarily to England and Wales yet their main purpose covers our own grave trouble in Australia.

If one could see our own Canberra and the State capitals were to read this useful book they might see more clearly how effective (or otherwise) the criminal law operates in our own country.

More than this they might see that could be done in the future.

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NO DICHO-TOMY IN EAST AFRICA

By ETHEL RUTH GANDY

GEOPGRAPHICALLY the Church of the Province of East Africa includes the two countries of Kenya and Tanzania. In these countries, about 30 per cent of the people are Christian, approximately 15 per cent are Moslem, some are animists and the majority (55 per cent) continue in their traditional religions.

One of the most striking characteristics of the Anglican Church in East Africa is its involvement in the socio-economic changes taking place in these newly independent countries.

In meeting the opportunities for economic development, the Church has opened Christian Industrial Training Centres in several towns and cities to give all kind of training—from carpentry to electronics—to young men who are unable to find places in the crowded school system.

Since 1958, in the Nairobi Centre, over 200 young men have received a two-year training course and successful job placement in an institution which started in an old building with a budget of £100.

The Anglican Church, along with the National Christian Council of Kenya, has a Church and Industry Team who strive to enable people in government, industry, and business, to develop a greater awareness of their role as Christians in their work.

This work is done on a personal basis as well as through Industrial Life Conferences, with labour and management representatives, and National Building Conferences.

TOWN PROBLEM

As young people, both men and women, move into the cities and towns hoping to obtain secondary school or to obtain employment this creates a problem of where these people will live under some supervision and guidance.

The Church is attempting to alleviate the situation to some extent with the establishment of hostels for young people.

For example, in Dar es Salaam, Tanzania, the Anglican Church and the N.W.C.A. have jointly undertaken the ownership and operation of a hostel which will house 99 girls. Other hostels exist and more are needed in the rapidly growing cities and towns in East Africa.

The Anglican Church opened the first Community Centres in East Africa. To-day the Government of Kenya has opened Community Centres also.

In these Community Centres maintained by the Church, the destitute are fed, the only Home for the Aged in all of East Africa is maintained, a Nursery School-Kindergarten provides instruction for pre-school children, many kinds of family case-work are aided by an African counsellor, literacy classes for young people, health, agriculture, various courses preparing young people for matriculation and secondary school certification take place, day shops and day centres provide literature, reading rooms provide a quiet place for reading and studying for people living in crowded housing areas, Sunday schools provide Christian education for several thousand children, and a tea shop is operated for community use.

SOCIAL WORKERS

The Church, through the Community Centres, is providing the first professional training of social workers in East Africa.

Never has it been possible so enthusiastically to obtain formal education as in East Africa, which is probably typical of the developing nations of the world.

In one diocese in the Province of East Africa, the Church has more than 300 adult literacy classes involving over 7,000 people.

Before independence, the Church owned and operated most of the schools in East Africa. Now the teaching services and the educational system are entirely within the hands of the State.

However, the Church still sponsors the education sys-

tem with representation on the Board of Governors of former Church-supported schools.

While the Government provides for religious instruction in the Government schools at the present time.

One of the exciting areas in educational work in East Africa involves Anglicans and Roman Catholics jointly producing religious education syllabi used by all churches in East Africa in Religious Knowledge instruction in the schools.

Anglican and Roman Catholic jointly participate in training sessions for teachers providing religious instruction in the schools, the expenses for such training being paid by the State.

In connection with education generally, mention should be made that much translation work as well as creative writing is being done in East Africa.

Well over a million copies of the Bible or parts of the Bible are sold in East Africa each year. The Churches' book shops and bookstores make the Bible and other publications, printed in East Africa and abroad, available to the people.

Since the vast majority of the population are farmers, attention is given to their farms for a livelihood. The Church tries to raise the level of farming and cattle raising to improve the living standards.

Of the various farm projects undertaken throughout Kenya and Tanzania by the Church, the most extensive single project is the Million Acre Settlement Scheme in Kenya.

In 1962, the Government of Kenya launched a bold plan to settle 30,000 African people (involving more than 200,000 persons) on land purchased by

the Government from Europeans in what had been known as the "White Highlands".

While the Government provides agricultural assistance and advice, the Church is concerned with these people as persons in this social revolution.

In addition to regular pastoral care of the people, the Church provides Nutrition Clinics to deal with serious diet deficiencies, the needy receive food daily, and milk is given to children suffering from malnutrition.

A Farmers' Training Centre, under Church management and operating in co-operation with the Government, gives short courses to about 150 new settlers each year.

SMALL FARMS

Through poor stewardship of their own farms, local clergy set good examples of how to run a small farm.

Medical work in the area, provided by the Church, is through mobile dispensaries.

Such an extensive undertaking requires the building of churches and community centres as well as hostels and industrial training centres for young people in the larger towns.

The Million Acre Settlement Scheme is East Africa's priority M.A. project and will need much financial assistance from outside East Africa if the work continues to progress in this vital undertaking.

While the Christian hospital still has a place in the mission of the Church, the executive cost—often more than 30 years ago—of building, equipping, and maintaining hospitals has necessitated the Church travelling more lightly in this

LET'S GET MOVING

In the last few years I have been troubled. I see signs which I do not like.

For example, we have lost our zeal for personal evangelism.

Some of our small churches, churches of the future, are being discontinued.

Again, there is a lackening of our Christian giving.

I am convinced that this loss of zeal, this decline in mission-ary fervour, this lessening of stewardship can all be traced to a growing disillusionment on the part of so many of our people.

I would not say that it is a loss, but a lack of motivation which may sometimes be true.

But I see in some clergy and in many lay people in today's world, indecision, frustration, and discouragement which somehow add up to a kind of mounting disillusionment.

What is behind this growing disillusionment? The bitter truth is that in our times the Church has a certain definite task which when we ought to be leading the most dynamic change in all history.

We sit in our separate corners fretting over what they in our Church, forgetting that it is God's Church, not ours.

CONFUSION

We grumble about the "image" which we see in today's world—embarrassed by overly active crusaders, angered by go-governors who presume to speak in our name, shocked by the extraordinary stories of the "new morality", and confounded by a psychology which seems to demand change just for the sake of change.

We are swept by waves of directives from the efficiency experts and lulled by clichés which are already super-

Everything must be "viable", whatever that now means.

We no longer do the work of an evangelist; our programme must now "have an evangelistic thrust".

We are in an age of transition, and the Gospel must be made relevant to our changing times.

The impact of all this, month after month, year after year, leads first to confusion, then to frustration, and ultimately to despair.

TWO DRAB

That joy which is the hallmark of a Christian ceases to be a contagious quality in our lives.

And what is left is too dull, too drab, too lacking in promise to attract young people.

I tell you that it does not have to be like this. Whatever other things we may build for Himself in today's world, it is to possess the power to demonstrate the power of faith and to recover the joy of the Spirit-filled Church.

Instead of dragging our feet we could set the pace.

Instead of fretting over what others are doing we could set an example which others might follow.

Instead of mumbling protests from behind a podium, let us give gifts which no one can take away from us.

Let us give a ringing affirmation of our trust in God and set us all on fire.

You and I know that pessimism and despair are the by-products of idleness.

If we could only be caught up in the challenging aspects of the Lord's work all our disillusionment would disappear.

It is the possession of those who live for their Lord and who work for their Lord.

Our present stalemate is not due to our undertaking too much;

field with portable equipment in the form of mobile medical units, paying salaries of doctors and nurses who live in government-owned hospitals, and providing specialised hospital chaplaincy services.

Until a year ago, the Church was the only provider for nursing training in East Africa; now the Church and the Government do this work.

While this busy summer only barely scratches the surface of some of the Church's work in East Africa, there is every indication that the Church in East Africa takes seriously Christianity's concern for the wholeness of man by the Church's involvement in Christian action.

The culture of East Africa has not become splintered into the "secular" and "secular" as have the cultures of the more highly developed technological areas of the West.

Hopefully, the Church's leadership in Christian action in all facets of social change may be a potent factor in preventing such a dichotomy from developing as the countries of East Africa become first-world and industrialised.

CLERGY RETREAT

FROM OUR OWN CORRESPONDENT

The first retreat of 1968 this year for the Diocese of Melbourne was planned at Retreat House, Cheltenham, during this week.

It was led by Brother Geoffrey, of the Society of St. Francis, who proved to be a most helpful and inspiring conductor.

In addition to the usual practice of a silent retreat of reading, Brother Geoffrey substituted the playing of multi-times greater music on each day, an innovation very much appreciated.

The next retreat will be in November.

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EXETER CATHEDRAL CAMPAIGN

ANGLICAN NEWS SERVICE

London, June 21

A generous response to the publication of the second progress report of the Exeter Cathedral campaign has brought the total contributions so far received up to £18,500 which is nearly two-thirds of the target of £28,000 needed for structural repair of the cathedral and maintenance of the fabric and the

In addition to the long list of donations from firms, organisations and individuals, the City of Devon, gifts have come from Wales, Scotland, Northern Ireland and many English churches.

A further impetus to the campaign was given by a flag day in Exeter on June 14.

Mrs Lorraine Moseley,

"Peach Grove",

Cardan Street, Warrieewood, N.S.W. 2102

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CHRISTIANITY IS DANGEROUS

ABOUT this time last year the "hippy" movement was in full swing, and I wondered at the fact that S. John would have thought of those odd youngsters. He tells his readers not to be surprised if people hate them in return for their love. New, why one wonders, should people do that?

S. John doesn't explain either, but he is speaking from experience. The first Christians met with fierce hostility. Real love, real love, it seems, was a dangerous and scandalous idea.

To love your Mum and Dad, your girlfriend or boyfriend, even your country, that was all right, but to extend it without limit was sheer stupidity, weakness, probably even subversion.

RATBAG ELEMENT

Jesus had already said that the Jews must include Samaritans as well as the neighbours they were to love as themselves, and that was pretty much the same as if we were told to love Communists.

So perhaps it isn't really hard for us since S. John had to warn his friends that they mustn't be sure of their beliefs, and then into trouble, if they were surrounded by a rabble of many people.

So, it is that real love is not only a costly, pleasurable sensation between two individuals it is far more than that. It is the underlying power of life itself, of the whole cosmos. And when Jesus used the word *agape* which John translated the word *wrath*, they meant the same thing, no exclusions whatever.

This is really rather disturbing if you think about it for long. It can also be highly confusing when it is used in the Bible.

The rule of thumb criterion for moving action is to do the other for whom you wish him to do to you.

This will always exclude any sort of harm of course, but may well include control, or correction.

Only a nut case would hope for any more than a reasonable man hopes that his friends will try to stop him running off the rails.

And when I am wrong it is not my usual friends who tell me so, though they may offend me.

But what if two people, or two groups are fighting? This is the sort of case we had to try and help in.

Sometimes intervention can leave a bad, and sometimes it makes it worse, but often we may have responsibilities for acting when because as Christians we can never be wholly detached.

If there is anything we can do to suffer anything anywhere, if we wish, we must do it.

DIRE MISTAKES

Sometimes this sense of responsibility faces us with terribly complex problems, and sometimes, even in good faith, we may make dire mistakes.

But if love is our motive, love for all, I repeat all those injustices, all those who have suffered only where hate or fear enters in that we create no new earth.

John, Jesus Himself in fact says no more and no less than this: do to every person we have come in touch with, as you would have done to ourselves in the same situation.

John, in this letter, goes on to say that it appears that the material wealth to live on, sees someone in need of any sort,

This is the text of the sermon given by the Reverend William, S.S.F., at the Young Anglican Fellowship service for John at Brisbane on June 23, Trinity 2.

and fails to help him, he cannot know the love of God. This can sometimes prevent us with a problem. When the sick-rick-type comes to the door and asks money you know if you give him money he will probably only injure himself more by spending it on drink. Love demands not merely blind generosity, but also imagination and insight.

You may have to go to the trouble of providing food for even going to buy a ticket to somewhere, and this is far more bother than handing out cash. And even then his deepest need is unattended.

The real need of such a man is to be given the ability to cope with the complex and demanding civilisation we live in.

Some men, women, children, might be able to help themselves if we can only help them on a hand-to-mouth basis. But we must be able to help them more deeply if we can.

The problem of how to love the stranger, that is, those of our own country is a massive one which is unattended.

The basis of action of the Society of St. Vincent de Paul is to help the poor, and this is not just a religious ideal, it is a social need, nothing else. This involves hard work by many people.

LIFELINE

Lifeline says, if you are in trouble, call the \$500,000 fund a year in Brisbane alone to honour that institution.

Life-line says that our very overseas needs of even more overwhelming than those of our own country. But, as Christians, we may be able to help.

EMERGENCY IN NIGERIA

The Australian Council of Churches on June 24 announced plans for hundreds of thousands of starving and dying people in western Biafra.

The council is also appealing for doctors, nurses, and social workers to serve in the African States, articles by famine since its breakout from the Nigerian Federation.

The Director of the Council's Inter-Church Aid Division, the Reverend E. H. Arblaster, on June 24 called an initial gift of \$5,000 to the Geneva Red Cross headquarters of a world appeal.

The World Council of Churches has been given the \$500,000 appeal for food and aid and food supplies to Biafra.

Mr Arblaster said: "Several million people in Biafra are now living in sub-human conditions. The combined refugee areas in the world now exceed the combined refugee populations of Viet Nam and the Middle East."

"The Biafra Churches' Refugee Relief Committee sent this appealing cable. Fully one third population now refugees in a land where the Government is starving to only one meal a week. Along with increase in deaths from disease."

Another report says: "The representatives here, unable to help Biafra, have been given the International Red Cross, the World Council of Churches, the Anglican Communion and on material aid to Nigeria, Biafra by the World Council of Churches."

Of the \$750,000 spent, \$20,000 has been given to the International Committee of the Red Cross for medical supplies. The rest will be used in purchasing planes to fly in medicines, band-

ages and food to Biafra. Seven flights of 24-ton shipments have already been made.

"Two ships carrying 2,000 tons of high-protein stock fish are on their way. But the situation is worsening. Malnutrition and disease are taking an increasing toll."

Mr Arblaster said a refugee relief team comprising a doctor, nurse and social workers had been sent to Biafra.

Mr Arblaster said donations should be sent to State offices of Inter-Church Aid.

CHURCH ARMY MISSION IN RURAL PARISH

FROM OUR OWN CORRESPONDENT

Sale, June 24

For the first time for eleven years a mission was held at St. John's, Neerim South, Diocese of Gippsland, from May 27 to June 9.

It was conducted by Captain Robert Coates, Rector of St. John's, Neerim South, is the Centre of the staff of St. Philip's Church, Sydney.

Neerim South is the centre of a sprawling plain 12 miles north of the coast. It is a member mainly engaged in dairy, potato-growing and sheep raising.

It has only a small number of families, most of its young people having migrated to the city for work.

A religious revival spirit was shown when the priest and members of St. Aloysius' Roman Catholic Church, Neerim South, and the Methodist congregation met for a special service of intercession for Captain Coates and his party to all the children in both parishes.

In the first week the minister

GOLBURN'S ABOURIGINES' DAY

FROM OUR OWN CORRESPONDENT

With the recent removal of the Registry for the Diocese of Canberra and Goulburn to Canberra (where it had been since the abolition of the diocese) to Canberra, A. W. Harris, also went to live in Canberra.

With Goulburn the Registrar was Archdeacon for Goulburn.

This removal was brought up at this month's synod meeting when a notice of motion was submitted by Mr W. Brower.

It had in view of the recent transfer of the Archdeacon of Goulburn to Canberra, and the fact that there are now two archdeacons in Canberra, is it the Bishop's intention to appoint an Archdeacon of Goulburn who will reside in Goulburn and carry out its duties in person.

(The other archdeacon in Canberra is Archdeacon R. Hill, Rector of St. John's, Canberra.)

Mr Hill did not intend to take the Bishop did this mean the position of archdeacon in Goulburn was redundant?

Mr J. Clements said he did not wish at this stage to express any intentions regarding this matter.

PARIS INTER-COMMUNION: ARCHBISHOP DISAPPROVES

ECUMENICAL PRESS SERVICE

Paris, June 24

"We cannot approve of the Catholics who took part in this celebration of the Eucharist," says Archbishop Francois, in a communique referring to an inter-communion service celebrated here on Whit Sunday.

"Joint celebration of the Eucharist by groups which are not in full communion has already been achieved," he said.

Adding to the criticism, he said: "The only way to have the power to consecrate the Eucharist..."

Inter-communion involves a "respecting the motives which inspired those who took part in the inter-communion, and realising the problems which it presents and the hope which it evokes, the council demands that its member churches continue (together with the group itself) studying the questions raised by the action."

Commenting on the event, *l'Esquet* wrote in the Paris daily *Le Monde*: "Despite its ambiguity, the event is a joint celebration of the Eucharist possesses the primordial value of an act of faith."

"It must also be regarded as a warning. The hopes of ecumenism are not to be abandoned. The Council has been disappointed."

DISAPPOINTED

"It is the rôle of the people at the 'grandes occasions' of the ecumenical movement, which seem to be betraying the ideal which inspired them."

"It is characteristic of revolutionary situations that they try to obtain results which are not possible in normal times."

"Church leaders are not ready to accelerate this programme and urge the experts to make a fresh study of the imagination, it is useless to deplore the disorderly nature of their action."

"It would be better to recognise that despite their real intentions, they play an indispensable rôle by setting in motion, and advancing, the concerns of religious practices which are definitely too far removed from the cult and the social needs of our contemporaries."

ABORIGINES' DAY NEW LINE

FROM A CORRESPONDENT

This year then celebration of National Aborigines' Day, July 12, is taking a new line.

This year representatives of the Eskimo, Red Indian and Maori peoples are coming to Australia on a goodwill visit as part of the celebration of National Aborigines' Day.

This unique visit is part of a new treaty in Aboriginal affairs. In N.S.W. a trend in which Aboriginal Australians are finding ways of pointing out to European Australians that they can be an active and progressive section of the Australian population.

For all the importation of overseas migrants, the real potential of the original Australian people has in no way been tapped.

The Aboriginal people in Australia currently form the fastest growing population group in the country, 70 per cent. are in the 0-4 age group.

This year's celebrations of National Aborigines' Day, N.S.W. include the official function which will bring together representative Aborigines with representative members of all levels of industry and Government.

BAPTISM REFORM DEFATED

FROM OUR OWN CORRESPONDENT

Goulburn, June 28

"The mover of this motion seems to have been a bit stuck over people regarding baptism. He said he wanted to me to be only a fiddlestick," said the Rector of St. Paul's, Goulburn, the Reverend E. H. Hart, at this month's Synod of the Diocese of Canberra and Goulburn.

He was referring to a notice of motion submitted by the Rector of St. Paul's, Goulburn, to Mr J. A. Munro, asking for reform of baptism, to give a "more realistic approach" to the sacrament.

Mr Munro's proposals take their vigour seriously at the present time, when the Church has no need for this strong logistic line to be taken."

PARENTS

Dr Munro's proposal of motion asked that the existing rubric concerning regarding Godparents be amended so that it is fulfilled "when both the child's parents are living and are of the same religious faith as the parents of the child."

The motion was withdrawn.

COLLEGE MERGER PROPOSED

ANGLIAN NEWS SERVICE

Steps to bring the theological colleges of the Anglican Church more into line with the present trend of ecumenical thinking were discussed at the meeting of the Methodist Conference in Adelaide last week.

Group integration between the Anglican college at Wells and the Wesleyan College, Birmingham, is being examined as a possibility, together with a proposed Methodist college at Exeter.

A fully ecumenical college in which Methodist students participate in the setting up of a new college at Exeter.

It agreed to appoint a working party to prepare a scheme for the merger of the two colleges and its implementation in 1970.

